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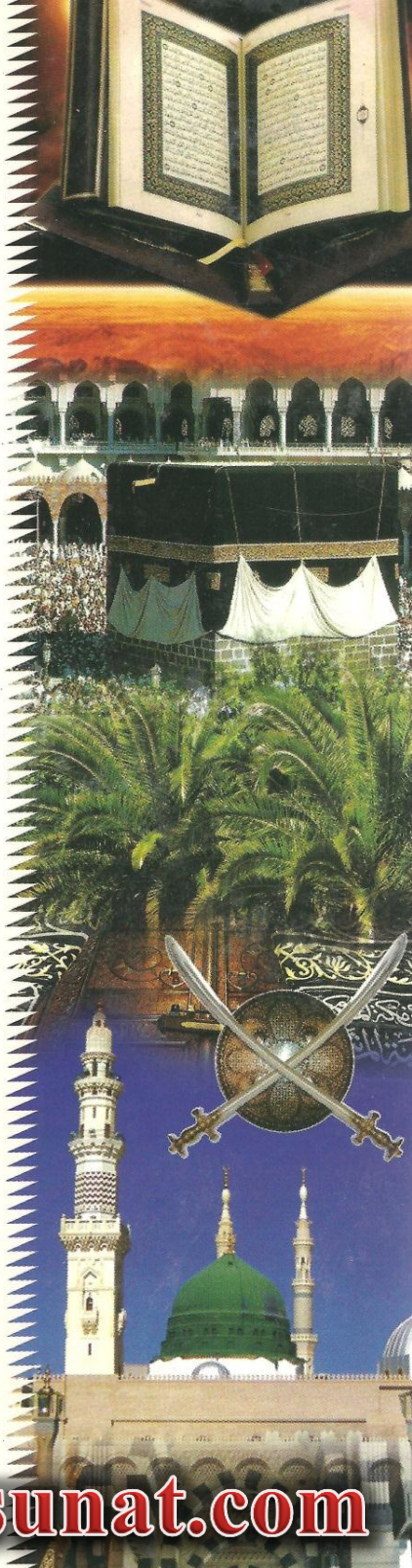
الرحیق المختوم

Ar Raheequl Makhtoom

URDU TRANSLATION IN ROMAN SCRIPT

Biography of the Nobel Prophet صلی اللہ علیہ وآلہ وسلم

Tarjuma wa Tasneef
Maulana Safiur-Rahman
Al-Mubarakpuri



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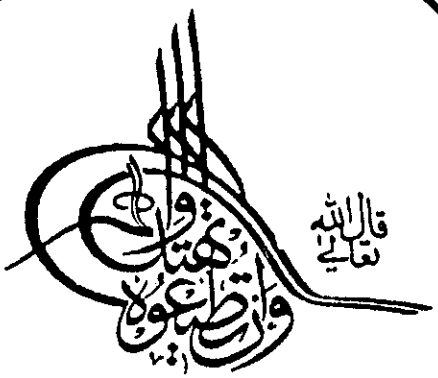
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farmanbardari karoge
to Rah Paoge

(Al-Quran)

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Pesh Lafz

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحِيم

Ma'aali Sheikh Mohd Ali Al-Harkan

Secretary General Rabita Aalam-e-Islami, Makkah Al-Mukarramah

الحمد للّٰه رب العلمين، خالق السمٰوٰت و الارض وجاعل الظلماتِ والنور، و صلى اللّٰه على سيّدنا محمد خاتم الأنبياء والرسل أجمعين، بشر و انداز، و وَعَدَ و اَوْعَدَ، اَنقذ اللّٰه بَه البشر من الضلالة، و هدى الناس الى الصراط المستقيم، صراط اللّٰه الذى له ما فى السمٰوٰت و ما فى الارض، الا الى اللّٰه تصير الامور. وبعد:

Chuoonki Allah Subhaanu-o-Ta'ala ne apne Rasool ﷺ ko Maqaam-e-Shafaa'at aur Darja-e-Buland ataa farmaayaa hai. Aur Aap ﷺ se hum Musalmaanon ko mohabbat karne ki hidaayat di hai. Aur Aap ﷺ ki pairawi ko Apni mohabbat ki nishaani qaraar diyaa hai. Chunaanche farmaayaa hai:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ

"Ai Paighambar! keh do! agar tumhein Allah se mohabbat hai to meri pairawi karo, Allah tumhein mehboob rakhega. Aur tumhaare gunaahon ko tumhaare liye bakhsh dega."

Is liye yeh bhi ek sabab hai jo dilon ko Aap ﷺ ka girwida-o-waarefta banaa kar un asbaab-o-zaraae ki justajo mein daal detaa hai jo Aap ﷺ ke saath ta'alluq-e-khaatir ko pukhta tar kar dein. Chunaanche tuloo-e-Islam hi se Musalmaan

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Aap ﷺ ko mahaasin ke izhaar aur Aap ﷺ ki Seerat-e-Tayyaba ki nashar-o-ishaa'at mein ek-doosre se aage nikal jaane ki koshish karte rahe hain. Aap ﷺ ki Seerat-e-Tayyaba naam hai Aap ﷺ ke aqwaal-o-af'aal aur akhlaq-e-kareemaana ka. Hazrat Aisha (r.a.) farmaati hain كَانَ خُلُقُهُ الْقُرْآنُ "Yaani Quran-e-Kareem hi Aap ﷺ ka akhlaq tha." Aur ma'loom hai ke Quran-e-Kareem Allah Ta'ala ki kitaab aur Us ke Kalimaat-e-Taamma ka naam hai. Lihaaza jis zaat-e-giraami ka yeh wasf hai woh yaqeenan saare insaanon se behtar aur kaamil hai. Aur saari khalq-e-Khuda ki muhabbat ki sab se ziyaadah haqdaar hai.

Yeh giraan maaya muhabbat hamesha musalmaanon ka sarmaayaa-e-dil-o-jaan rahi. Aur isi ke ufaq se Seerat-e-Nabawiya shareefa ki pehli Conference ka noor phoota. Yeh Conference 1396 Hijri mein Pakistan ki sar-zameen par mun'aqid hui. Aur Raabita ne is Conference mein ea'laan kiya ke zel ki sharaait par poore utarne waale seerat ke paanch sab se umdah maqaalaat par dedh laakh Saudi Riyal ke maali inaamaat diye jaaeinge. Sharaait yeh hain:

1. Maqaalah mukammal ho. Aur us mein tareekhi waaqi'aat zamaana-e-waqoo ke lihaaz se tarteeb waar bayaan kiye gae hon.
2. Maqaalah umda ho. Aur is se pehle shaae na kiyaa gayaa ho.
3. Maqaale ki tayyaari mein jin makhtootaat aur ilmi ma'aakhiz par ea'timaad kiyaa gayaa ho un sab ke hawaale mukammal diye gae hon.
4. Maqaalah nigaar apni zindagi ke mukammal aur mufassal haalaat qalam band kare. Aur apni ilmi asnaad aur apni t'aleefaat ka—agar hon to—zikr kare.
5. Maqaale ka khat saaf aur waazeh ho. Balki behtar hoga ke

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type kiyaa hua ho.

6. Maqaale Arabi aur doosri zinda zabaanon mein qabool kiye jaaeinge.

7. 1 Rabi-us-Sani 1396 Hijri se maqaalaat ki wasooli shuroo ki jaaegi. Aur 1 Muharram, 1397 Hijri ko khatam kar di jaaegi.

8. Maqaalat Raabita-e-Aalam-e-Islami Makkah Mukarrama ke Secretariat ko muhar band lifaafe ke andar pesh kiye jaaein. Raabita un par apna ek khaas number-e-shumaar daalega.

9. Akaabir-e-Ulama ki ek a'ala Committee tamaam maqaalaat ki chhaan-been aur jaanch padtaal karegi.

Raabita ka yeh ea'laan muhabbat-e-Nabawi ﷺ se sarshaar ehl-e-ilm ke liye mahmez saabit hua. Aur unhon ne is muqaable mein badh-chadh kar hissaa liyaa. Idhar Raabita Aalam-e-Islami bhi Arabi, English, Urdu aur deegar zabaanon mein maqaalaat ki wasooli aur isteqbaal ke liye tayyaar tha.

Phir hamaare muhtaram bhaaiyon ne mukhtalif zabaanon mein maqaalaat bhejne shuroo kiye jin ki t'adaad 171 tak jaa pahunchi. Un mein 84 maqaale Arabi zabaan mein the, 64 Urdu mein, 21 English mein, 1 French zabaan mein aur ek Hausa zabaan mein.

Raabita ne in maqaalaat ko jaanchne aur istehqaaq-e-inaam ke lihaaz se un ki tarteeb qaayam karne ke liye kibaar-e-ulamaa ki ek Committee tashkeel di. Aur Inaam paane waalon ki tarteeb yeh rahi:

1. Pehla inaam - "Raheequl Makhtoom" (Arabi) - Sheikh Safiur Rahman Mubarak Puri, Jamia Salfiya, Hind - 50,000 Saudi Riyal.

2. Doosra inaam - "Khaatamun-Nabiyyeen" (English) - Doctor

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Maajid Ali Khan, Jamia Millia Islamia, New Delhi, Hind - 40,000 Saudi Riyal.

3. Teesra Inaam - "Paighambar-e-A'azam wa Aakhir" (Urdu) - Doctor Naseer Ahmad Naasir, Sadar Jamia Islamia, Bahaawal Pur, Pakistan - 30,000 Saudi Riyal.

4. Chautha Inaam - "Muntaqan-Nuqool Fi Seerat-e-A'azam Rasool" (Arabi) - Ustad Hamid Mehmood, Mohd Mansoor Laimood Misr - 20,000 Saudi Riyal.

5. Paanchwaan Inaam - "Seeratun-Nabi Al-Hadi Wal-Rahmah" (Arabi) - Ustad Abdus Salaam Hashim Hafiz, Madinah Munawwarah, Mamlakat Saudi Arabia - 10,000 Saudi Riyal.

Raabita ne in kaamiyaab afraad ke naamon ka ea'laan maah-e-Sh'abaan 1398 Hijri mein Karachi (Pakistan) ke andar mun'aqid pehli Asian Islami Conference mein kiya. Aur ishaa'at ke liye tamaam akhbaaraat ko is ki ittilaa bhej di.

Phir taqseem-e-inaamaat ke liye raabita ne Makkah Mukarramah mein apne mustaqar par Ameer Saud bin Abdul Muhsin bin Abdul Aziz ki sarparasti mein Sanichar 12 Rabiul Aakhir 1399 Hijri ki subah ek badi taqreeb mun'aqid ki. Ameer Saud Makkah Mukarramah ke Governor Ameer Fawaaz bin Abdul Aziz ke secretary hain. Aur is taqreeb mein un ke naayab ki haisiyat se mausoof ne inaamaat taqseem kiye.

Is mauqe par Raabite ke secretariat ki taraf se yeh ea'laan bhi kiya gayaa ke in kaamiyaab maqaalaat ko mukhtalif zabaanon mein taba' karaa kar taqseem kiyaa jaaega. Chunaanche is ko rooba-e-amal laate hue Sheikh Safiur

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Rahman Mubarak Puri, Jamia Salfiya Hind ka (Arabi) maqaala sab se pehle taba' karaa kar qaareein ki khidmat mein pesh kiyaa gayaa. Kiyounki mausoof hi ne pehla inaam haasil kiyaa hai. Us ke b'ad baqiya maqaale bhi tarteeb waar taba' kiye jaaeinge.

Allah Subhanhu-o-Ta'ala se dua hai ke hamaare a'amaal apne liye khaalis banaae aur unhein sharaf-e-qabooliyat se nawaaze. Yaqeenan woh behatareen maula aur behtareen nadadgaar hai.

و صلّى اللّٰه علىٰ سيّدنا محمّد وعلىٰ اٰله و صحبه وسلم.

Mohd. Ali Al-Harkan
Secretary General, Raabita-e-Alam Islaami,
Makkah Al-Mukarramah

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Arz-e-Mu'allif

بِسمِ اللّٰهِ الرّحمٰنِ الرَّحِيم

الحمد للّٰه و الصلاة و السّلام علىٰ رسول اللّٰه و علىٰ اله و صحبه ومن والاه. امّا بعد

Yeh Rabi-ul-Awwal 1396 Hijri (March, 1976 A.D.) ki baat hai ke Karachi mein aalam-e-Islam ki pehli Seerat Conference hui jis mein Raabita-e-Aalam Islami Makkah Mukarramah ne badh-chadh kar hissa liyaa aur is Conference ke ikhtitaam par saari duniyaa ke ehl-e-qalam ko dawat di ke woh Seerat-e-Nabawi ﷺ ke mauzu par duniya ki kisi bhi zinda zabaan mein maqaale likhein. Pehli, doosri, teesri, chauthi aur paanchwein position haasil karne waalon ko alat-tarteeb 50, 40, 30, 20, aur 10 hazaar Riyal ke inaamaat diye jaaeinge. Yeh ea'laan Raabita ke sarkaari tarjumaan Akhbar-ul-Alam Al-Islami ki kai ishaa'aton mein shaaya hua. Lekin mujhe is tajweez aur ea'laan ka bar waqt ilm na ho sakaa.

Kuchh dinon b'ad jab main Banaras se apne watan Mubarakpur gayaa to mere phoopha zaad bhai aur muhtaram ustaad Maulana Abdur Rahman Sahab Mubarakpuri hafizahullah (Ibn-e-Shekhul-Hadees Maulana Ubaidullah Sahab Rahmani hafizahullah) ne mujh se is ka zikr kiyaa. Aur zor diyaa ke main bhi is muqaable mein hissa loon. Main ne apni ilmi kam maaegi aur naa-tajurba kaari ka uzr kiyaa. Magar Maulana musir rahe. Aur baar-baar ki mu'aazirat par farmaayaa ke mera maqsood yeh nahein hai ke inaam haasil ho, balki main chaahta hoon ke isi "bahaane" ek "kaam" ho

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jaae. Main ne un ke israar-e-musalsal par khaamoshi to ikhtiyaar kar li, lekin niyat yehi thi ke is muqaabile mein hissa nahein loonga.

Chand din b'ad Jamiat Ehl-e-Hadees Hind ke organ aur naqeeb 15 roza Tarjuman, Delhi mein Raabita ki is tajweez aur ea'laan ka urdu tarjuma shaae huaa to mere liye ek ajeeb soorat-e-haal paida ho gai. Jamia Salfiya ke mutawassit aur muntahi talaba mein se umooman jis kisi se saamna hota woh mujhe is muqaable mein shirkat ka mashwara detaa. Khayaal hua ke shaayad "Khalq ki yeh Zabaan", "Khuda ka Naqqarah" hai. Taahum muqaable mein hissa na lene ke apne qalbi faisle par main qareeb-qareeb atal rahaa. Kuch dinon b'ad talaba ke "Mashware" aur "Taqaaze" bhi taqreeban khatam hi ho gae. Magar chand ek taalib-e-ilm apne taqaaze par qaayam rahe. B'az ne maqaale ke tasneefi khaake ko muazu-e-guftagu banaa rakhaa thaa. Aur b'az-b'az ki targheeb israar ki aakhri hadon ko chhu rahi thi. Bil-aakhir main khaassi hichkichaahat ke saath aamaada ho gayaa.

Kaam shuroo kiya. Lekin thoda-thoda. Kabhi-Kabhi aur aahista kharaami ke saath. Chunaanche abhi bilkul ibtidaai marhale hi mein tha ke Ramzan ki ta'teel-kalaan ka waqt aa gayaa. Udhar Raabitah ne aane waale Muharram-ul-Haraam ki pehli taareekh ko maqaalaat ki wasooli ki aakhri tareekh qaraar diya tha. Is tarah muhlat-e-kaar ke koi saadhe paanch maah guzar chuke the. Aur ab ziyaadah se ziyaadah saadhe teen maah mein maqaalah mukammal kar ke hawaala-e-daak kar denaa zaroori tha taaki waqt par pahunch jaae. Aur idhar abhi saaraa kaam baaqi tha. Mujhe yaqeen nahein tha ke is mukhtasar arse mein tarteeb-o-tasweed, nazar-e-saani aur naqal-o-safaai ka kaam ho sakega. Magar israar karne waalon

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ne chalte-chalte t'akeed ki ke kisi tarah ki ghaflat ya tazabzub ke baghair kaam mein jut jaaoon. Ramzan b'ad "Sahara" diya jaaega. Main ne bhi fursat ke ayyaam ghaneemat samjhe. Ashhab-e-qalam ko muhmez lagaai. Aur kaddu-kaawish ke behar-e-be-karaan mein kood padaa. Poori ta'teel suhaane khuwaab ke chand lamhon ki tarah guzar gai. Aur jab yeh hazarat waapas palte to maqaale ka do-tihaai hissa murattab ho chukaa thaa. Choonki nazar-e-saani aur tabyeez ka mauqa na tha, is liye asal musauwwada hi in hazaraat ke hawaale kar diyaa ke naqal-o-safaai aur taqaabul ka kaam kar daalein. Baaqi maanda hisse ke kuch deegar lawaazimaat ki faraahami-o-tayyaari mein bhi un se kisi qadar ta'aawun liyaa. Jamia ki duti aur hamaahami shuroo ho chuki thi. Is liye zamaana-e-t'ateel ki raftaar barqaraar rakhni mumkin na thi. Taahum dedh maah b'ad jab Eid-ul-Azha ki t'ateel ka waqt aayaa to "Shab bedaari" ki "Barkat" se maqaalah tayyaari ke aakhiri marhale mein tha. Jise sargarmi ki ek jast ne tamaam-o-kamaal ko pahuncha diyaa. Aur main ne Muharram ke aaghaz se 12-13 din pehle yeh maqala hawaala-e-daak kar diyaa.

Mahinon b'ad mujhe Raabita ke 2 registered maktoob haftah-ashra aage-peechhe mausool hue. Khulaasa yeh thaa ke meraa maqaalah Raabitah ke muqarrarah sharaait ke mutaabiq hai. Is liye Shareek-e-Muqaabala kar liyaa gayaa hai. Main ne itmeenaan ka saans liyaa.

Us ke b'ad din-par-din guzarte gae. Hatta ki dedh saal ka arsa beet gayaa, magar Raabitah muhar balab. Main ne dobaarah khat likh kar ma'loom karnaa bhi chaahaa ke is silsile mein kiya ho rahaa hai to muhar-e-sukoonat na tooti.

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Phir main khud bhi apne mashaaghil aur masaail mein ulajh kar yeh baat taqreeban faraamosh kar gayaa ke main ne kisi "Muqaable" mein hissa liyaa hai.

Awaail-e-Sh'aban 1398 Hijri (6/7/8 July 1978 ko) Karachi (Pakistan) mein pehli Asian Islami Conference mun'aqid ho rahi thi. Mujhe is ki karrawaaiyon se dilchaspi thi. Is liye is se muta'alliq akhbar ke goshon mein dabi hui khabrein bhi dhoond kar padhta tha. Ek roz Bhadohi Station par train ke intezaar mein—jo late thi—akhbar dekhne baith gayaa. Achaanak ek chhoti si khabar par nazar padi ke is Conference ke kisi ijlaas ke andar Raabita ne Seerat-Nigari ke muqaable mein kaamiyab hone waale 5 naamon ka ea'laan kar diyaa hai. Aur un mein ek maqaala nigaar hindustani bhi hai. Yeh khabar padh kar andar hi andar talab-o-justajo ka ek hangaama-e-mehshar bapaa ho gayaa. Banaras waapas aa kar tafseel ma'loom karne ki koshish ki. Magar laa-haasil.

10 July 1978 ko chaasht ke waqt—poori raat manaazira Bajardeeh ke sharaait tai karne ke b'ad be-khabar so rahaa tha ki achaanak hujre se muttasil seedhiyon par talaba ka shor-o-hangaama sunaai padaa. Aur aankh khul gai. Itne mein talaba ka rela hujre ke andar tha. Un ke chehron par be-panaah musarrat ke aasaar aur zabaanon par mubaarak baadi ke kalimaat the.

"Kiya hua? Kiya mukhaalif munaazir ne munaazira karne se inkaar kar diya?" Main ne leite-hi-leite sawaal kiyaa.

"Nahein, balki aap Seerat-Nigaari ke muqaable mein awwal aa gae."

"Allah! Tera shukr hai." "Aap hazaraat ko is ka ilm kaise hua?" Main utth kar baith chuka tha.

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"Maulawi Uzair Shams yeh khabar laae hain."

"Maulawi Uzair yahaan aa chuke hain?"

"Jee haan."

Aur chand lamhon b'ad Maulawi Uzair mujhe tafseelaat sunaa rahe the.

Phir 22 Shaban 1398 Hijri (29 July 1978) ji Raabita kag ragistered maktoob waarid hua jis mein kaamiyaabi ki ittilaa ke saath yeh musda (khushkhabri) bhi raqam tha ke maah-e-Muharram 1399 Hijri mein Makkah Mukarramah ke andar Raabita ke mustaqar par taqseem-e-inaamaat ke liye ek taqreeb mun'aqid ki jaaegi. Aur is mein mujhe shirkat karni hai. Yeh taqreeb Muharram ke bajaae 12 Rabi-ul-Aakhir 1399 Hijri ko mun'aqid hui.

Is taqreeb ki ba-daulat mujhe pehli baar Harmain Shareefain ki ziyaarat ki sa'aadat naseeb hui. 10 Rabi-ul-Aakhir yaum Jumeraat ko asar se kuchh pehle Makkah Mukarrama ki pur-noor fazaaon mein daakhil huaa. Teesre din 8:30 baje Raabita ke mustaqarr par haaziri ka hukm thaa. Yahaan zaroori karrawaaiyon ke b'ad taqreeban 10 baje tilaawat-e-Quran-e-Paak se taqreeb ka aaghaaz hua. Saudi Adliya ke Chief Justice Sheikh Abdullah bin Hameed (r.a.) Sadar-e-Majlis the. Makkah ke naayab Governer Ameer Saud bin Abdul Muhsin—jo Marhoom Malik Abdul Aziz ke pote hain—taqseem-e-inaamaat ke liye tashreef farma the. Unhon ne mukhtasar si taqreer ki. Un ke b'ad Raabita ke naayab Secretary General Shekh Ali Mukhtar ne khitaab farmaayaa. Unhon ne qadr-e-tafseel se bataayaa ke yeh inaami muqaabla kiyoun mun'aqid karaayaa gayaa aur faisle ke liye kiya tareeqa-e-kaar apnaayaa gayaa. Unhon ne wazaahat farmaai ke Raabita ko ea'laan-e-muqaable

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ke b'ad 1000 se zaaid (yaani 1182) maqaalaat mausool hue jin ke mukhtalif pehluon ka jaaizah lene ke b'ad ibtidaai Commettee ne 183 maqaalaat ko muqaable ke liye muntakhab kiyaa. Aur aakhiri faisle ke liye inhein Wazeer-e-T'aleem Sheikh Hasan bin Abdullah Aal-e-Sheikh ki sarkardagi mein qaayam maahireen ki ek 8 rukni Commettee ke hawaale kar diyaa. Commettee ke yeh aathon arkaan Malik Abdul Aziz University, Jaddah ki shaakh Kulliatul-Shariat (aur ab Jamia Umm-ul-Qura) Makkah Mukarramah ke ustad aur Seerat-e-Nabawi ﷺ aur Tareekh-e-Islam ke Maahir aur Mutakhassis hain. Un ke naam yeh hain:

Dr. Ibrahim Ali Sha'oot	Dr. Ahmad Sayed Darraj
Dr. Abdur Rahman Fahmi Mohd.	Dr. Faaiq Bakr Sawwaaf
Dr. Mohd Sayed Siddiqui	Dr. Shakir Mehmood Abdul Munim
Dr. Fikri Ahmad Ukaaz	Dr. Abdul Fattah Mansoor

In asaatiza ne musalsal chhaan-been ke b'ad muttafaqa taur par 5 maqaalaat ko inaam ke mustahiq qaraar diyaa.

Naayab Secretary General muhtaram Sheikh Ali Al-Mukhtar ne in tauzeehaat ke b'ad hausla afzaai, mubaarakbad aur duaaia kalimaat par apni taqreer khatam kar di.

Us ke b'ad mujhe izhaar-e-khayaal ki dawat di gai. Main ne apni mukhtasar si taqreer mein Raabita ko hindustan ke andar dawat-o-tableegh ke b'az zaroori aur matrook goshon ki taraf tawajjuh dilaai. Aur us ke matawaqqe asaraat-o-nataaij par raushni daali. Raabite ki taraf se is ka hausla afzaa jawaab diyaa gayaa.

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Us ke b'ad Ameer-e-Muhtaram Saud bin Abdul Muhsin ne tarteeb waar paanchon inaamaat taqseem farmaai aur tilaawat-e-Quran Majeed par taqreeb ka ikhtitaam ho gayaa.

17 Rabi-ul-Aakhir yaum-e-Jumeraat ko humaare qaafile ka rukh Madinah Munawwarah ki taraf tha. Raaste mein Badr ki taareekhi razamgaah ka mukhtasaran mushaahada kar ke aage badhe to asar se kuchh pehle Haram-e-Nabawi ﷺ ke dar-o-baam ka jalaal-o-jamaal nigaahon ke saamne tha. Chand din b'ad ek subah khaibar bhi gae. Aur wahaan ka taareekhi Qila andar-o-baahar se dekhaa phir kuchh tafreeh kar ke sar-e-shaam Madinah Munawwara ko waapas hue aur Paighambar-e-Akhiruzzama ﷺ ki is jalwah gaah, Jibril Ameen (a.a.) ke us Mahbat, Quddusiyon ki us Faroud gaah aur Islam ke is Markaz-e-Inqilab mein 2 hafte guzaar kar taair-e-shauq ne phir Haram-e-K'abah ki raah li. Yahaan Tawaf wa Sa'i ke "Hangaame" mein mazeed ek hafta guzaarne ka sharaf haasil hua. Azeezon, doston, buzurgon aur Ulama-o-mashaaikh ne kiya Makkah, kiya Madina, har jagah haathon-haath liyaa. Youn mere khuwaabon aur aarzuon ki sar-zameen Hijaaz-e-Muqaddas ke andar ek maah ka arsa chashm-e-zadan mein guzar gayaa. Aur main phir sanam kadah Hind main waapas aa gayaa.

Hijaaz se waapas hua to Hindustan wa Pakistan ke Urdu Khuwaan tabqe ki taraf se kitaab ko urdu jaama pehnaane ka taqaazah shuroo ho gayaa. Jo kai baras guzar jaane ke baa-wajood baraabar qaayam rahaa. Idhar nai-nai masroofiyaat is qadar daaman geer hoti gaein ke tarjume ke liye fursat ke lamhaat muyassar hote nazar na aaye. Bil-aakhir mashaaghil ke isi hujoom mein tarjuma shuroo kar diyaa gayaa. Aur Allah ka be-paayaan shukr hai ke chand maah ki juzwi koshish se

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paaya-e-takmeel ko pahunch gayaa.

Akhir mein main un tamaam buzurgon, doston aur azeezon ka shukriya adaa karna zaroori samajhta hoon jinhon ne is kaam mein kisi bhi tarah mujh se ta'aawun kiyaa. Khusoosan ustad-e-muhtaram Maulana Abdur Rahman Sahab Rahmaani, aur azeezaan-e-girami Sheikh Aziz saahab aur Hafiz Md. Eliyas saahab faazilaan-e-Madinah University ka ke un ke mashware aur himmat afzaai ne mujhe waqt-e-muqarrara par is maqaale ki tayyaari mein badi madad pahunchaai. Allah in sab ko Jazaa-e-Khair de. Hamaara Haami-o-Naasir ho. Kitab ko Sharaf-e-Qabool bakhshe aur muallif wa mu'aawineen aur mustafideen ke liye falaah-o-najaah ka zariya banaae. Aameen.

Safiur Rahman Mubaarakpuri

18 Ramazaan-ul-Mubaarak, 1404 Hijri

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Zer-e-Nazar Kitab ke Baare Mein

بسم اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

الحمد للّٰه الذى ارسل رسوله بالهدٰى ودين الحق ليظهره على الدين كله فجعله شاهدًا و مبشرًا و نذيرًا، و داعيًا الى اللّٰه باذنه و سراجًا منيرا، و جعل فيه أسوة حسنة لمن كان يرجوا اللّٰه و اليوم الأخر و ذكر اللّٰه كثيرا، اللّٰهم صل و سلم و بارک عليه و على اٰله و صحبه و من تبعهم باحسان الى يوم الدين و فجر لهم ينابيع الرحمة و الرضوان تفجيرا. اَمّا بعد:

Yeh badi masarrat aur shaadmaani ki baat hai ke Rabi-ul-Awwal 1396 Hijri mein Pakistan ke andar mun'aqida Seerat Conference ke ikhtitaam par Raabita Aalam-e-Islami ne Seerat ke mauzoo par maqaala nawesi ka ek aalami muqaabla mun'aqid karne ka ea'laan kiyaa hai. Jis ka maqsad yeh hai ke ehl-e-qalam mein ek tarah ki umang aur un ki fikri kaawishon mein ek tarah ki hum aahangi paidaa ho. Mere khayaal mein yeh badaa mubaarak qadam hai. Kiyounki agar gehraai se jaaiza liyaa jaae to ma'loom hogaa ke dar-haqeeqat Seerat-e-Nabawi ﷺ aur Uswa-e-Muhammadi ﷺ hi woh waahid mamba (sar chashma) hai jis se Aalam-e-Islam ki zindagi aur insani mu'aashare ki sa'aadat ke chashme phootte hain. Aap ﷺ ki zaat baa-barkat par be-shumaar Darood wa Salaam ho.

Phir yeh meri sa'aadat-o-khush bakhti hogi ke main bhi is

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mubaarak muqaable mein shirkat karoon. Lekin meri bisaat hi kiya hai ke main Sayyed-ul-Awwaleen wa Aakhireen ﷺ ki Hayaat-e-Mubaaraka par raushni daal sakoon. Main to apni saari khush bakhti wa kaamraani isi mein samajhta hoon ke mujhe Aap ﷺ ke anwaar ka kuch hissaa naseeb ho jaae taaki main taareekiyon mein bhatak kar halaak hone ke bajaae Aap ﷺ ke ek ummati ki haisiyat se Aap ﷺ ki roshan shaahraah par chalta hua zindagi guzaaroon. Aur isi raah main meri maut bhi aaye. Aur phir Aap ﷺ ki shafaa'at ki barkat se Allah Ta'ala mere gunaahon par qalam-e-afu pheir de.

Ek chhoti si baat apni is Kitab ke andaaz-e-tehreer ke muta'alliq bhi arz krne ki zaroorat mehsoos kar rahaa hoon. Aur woh yeh hai ke main ne kitab likhne se pehle hi yeh baat tai kar li thi ke use baar-e-khaatir ban jaane waale tool aur adaaegi maqsood se qaasir reh jaane waale ikhtisaar donon se bachte hue mutawassit darje ki zakhaamat mein murattab karoonga. Lekin jab Kutub-e-Seerat par nigaah daali to dekhaa ke waaqiat ki tarteeb aur juz'iyaat ki tafseel mein bada ikhtilaaf hai. Is liye main ne faisla kiya ke jahaan-jahaan aisi soorat pesh aaye wahaan behas ke har pehlu par nazar dauda kar aur bhar-pur tehqeeq kar ke jo nateeja akhaz karoon use asal kitab mein darj kar doon. Aur dalaa'il-o-shawaahid ki tafseelaat aur tarjeeh ke asbaab ka zikr na karoon. Warna kitab ghair matloob had tak taweel ho jaaegi. Albatta jahaan yeh andesha ho ke meri tehqeeq qaari'een ke liye hairat wa ist'ejaab ka baais banegi, yaa jin waaqiaat ke silsile mein aam ahl-e-qalam ne koi aisi tasweer pesh ki ho jo mere nuqta-e-nazar se sahi na ho wahaan dalaail ki taraf bhi ishaarah kar doon.

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Ya Allah! mere liye duniya aur aakhirat ki bhalaai muqaddar farmaa. Tu yaqeenan Ghafoor-o-Wadood hai. Arsh ka Maalik hai aur Buzurg-o-Bartar hai.

Jum'at-ul-Mubarak
24 Rajab, 1396 Hijri
mutaabiq 23 July, 1976

Safi-ur-Rahman Mubarakpuri
Jamia Salfiya, Banaras, Hind.

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Arab: Mahall-e-Wuqoo' aur Qaumein

Seerat-e-Nabawi dar haqeeqat us Paighaam-e-Rabbaani ke Amali partau se ibaarat hei, jise Rasoolullah ﷺ ne insaani Jami'yyat ke saamne pesh kiya tha. Aur jis ke zariye insaan ko taareekeeon se nikaal kar raushni mein aur bandon ki bandagi se nikaal kar Khudaa ki bandagi mein daakhil kar diya tha. choonki is Seerat-e-Tayyaba ki mukammal soorat giri mumkin nahin jab tak ke is Paighaam-e-Rabbaani ke nuzool se pehle ke halaat aur ba'd ke halaat ka taqaabul na kiya jaae. Is liye asal bahas se pehle pesh-e-nazar bab mein Islaam se pehle ki Arab Aqwaam aur unke nashw-o-numa ki kaifiyyat bayaan karte hue un halaat ka khaaka pesh kiya ja rahaa hei jin mein Rasoolullah ﷺ ki be'sat hui thi.

Arab ka Mahall-e-Wuqoo'

Lafz Arab ke lughavi ma'na hain sehra aur be aab wo giyaah zameen. Ahd-e-Qadeem se ye lafz Jazeera numaa-e-Arab aur us mein basne waali qaumon par bolaa gayaa hei. Arab ke maghrib mein Bahr-e-Ahmar aur Jazeera-e-numaa-e-saina hei. Mashriq mein Khaleej-e-Arab aur Junoobi Iraaq ka ek bada hissa hei. Junoob mein Bahr-e-Arab hei jo dar haqeeqat Bahr-e-Hind ka phailaao hei. Shumaal mein mulk-e-shaam aur kisi qadar shumaali Iraaq hei. Un mein se ba'z sarhadon ke mutalliq ikhtilaaf bhi hei. Kul raqbe ka andaaza das laakh se terah laakh murabba' meel tak kiyaa gayaa hei.

Jazeera Numaa-e-Arab taba'ee aur jughraafiyai haisiyat se

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badi ahmiyat rakhta hei. Androoni taur par ye har chahaar jaanib se sehra aur registaan se ghira hua hei jiski badaulat ye aisa mehfooz qila' ban gayaa hei ki beirooni qaumon ke liye us par qabza karna aur apnaa asar-o-nufooz phailaanaa sakht mushkil hei. Yehi wajah hei ke qalb-e-Jazeera-tul-Arab ke baashinde ahd-e-qadeem se apne jumla mua'amalaat mein mukammal taur par aazaad wa khud mukhtaar nazar aate hain haalaanki ye aisi do azeem taaqaton ke hamsaaya the ki agar ye thos qudrati rukaawat na hoti to unke hamle rok lena baashindegaan-e-Arab ke bas ki baat na thi.

Beirooni taur par Jazeera Numaa-e-Arab puraani duniya ke tamaam ma'loom Barr-e-Aazamoon ke beechon beech waaqe' hei aur khushki aur samundar donon raaston se inke saath juda hua hei. Iska shumaal maghribi gosha, barr-e-Aazam Afriqa mein daakhile ka darwaaza hei. Shumaal Mashriqi gosha Europe ki kunji hei. Mashriqi gosha Iran, wast-e-Asia aur mashriq-e-ba'eed ke darwaaze kholta hei aur Hindustan aur Cheen tak pohonchta hei. Isi tarah har barr-e-aazam samundar ke raaste bhi Jazeera Numaa-e-Arab se judaa hua hei aur unke jahaaz Arab bandargaahon par baraah-e-raast langar andaaz hote hain.

Is jughraafiaye Mahaoll-e-Wuqoo ki wajah se jazeeratul Arab ke shumaali aur junoobi goshe mukhtalif qaumon ki aamajagaah aur tijaarat-o-saqaafat aur funoon-o-mazaahib ke len-den ka markaz rah chuke hain.

Arab Qaumein:

Muarrikheen ne nasli atibaar se Arab Aqwaam ki teen qismein qaraar di hain.

1. **Arab baaidah:** Yaani weh qadeem Arab qabaail aur qaumein

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jo bilkul naapaid ho gaein aur unke muta'lliq zaroori tafseelaat bhi dastiyaab nahin. masalan Aad, Samood, Tasam, Jadees, Amaaliqa waghairah.

2. **Arab Aariba:** Yani weh Arab qabaail jo Ya'rub bin Yashjub bin Qahtaan ki nasal se hain. Unhein Qahtaani Arab kahaa jaataa hein.
3. **Arab Musta'raba:** Yani weh Arab Qabaail jo Hazrat Ismail (a.s.) ki nasal se hain. Unhein Adnaani Arab kahaa jaataa hai.

Arab Aarba:- Yani qahtaani Arab ka asal gehwaaraa mulk Yemen tha. Yahin unke khaandaan aur qabeele mukhtalif shaakhon mein phoote, phaile oaur badhe. Un mei se do qabeelon ne badi shohrat haasil ki.

(a). Himyar:- Jis ki mashhoor shaakhein Zaid-ul-Jamhoor, Quza'aa aur Sakasic hain.

(b). Kahlan:- Jinki mashhoor shaakheir Hamdaan, Anmaar, Tai, Muzhij, Kindah, Lakhm, Juzaam, Azad, Aws, Khazraj aur Aulaad-e-Jafna hain, jinhon ne aage chal kar Mulk-e-Sham ke atraaf mein baadshaahat qaayam ki aur Aal-e-Ghassaan ke naam se mashhoor hue.

Aam Kahlaani Qabaail ne ba'd mein Yemen chhod diya aur Jazeera-tul-Arab ke mukhtalif atraaf mein phail gaye. Un ke umoomi turk-e-watan ka waaqiya sail-e-arim se kisi qadar pehle us waqt pesh aayaa jab Roomion ne Misr wo Shaam par qabza karke Ahl-e-Yemen ki tijaarat ke bahri raaste par apnaa tasallut jamaa liya, aur barri shaahraah ki sahooliyat ghaarat karke apnaa dabaao is qadar badha diya ke kahlaaniyon ki tijaarat tabaah ho kar rah gai.

Kuchh ajab nahin ke Kahlaani aur Himyar khaandaanon

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mein chashmak bhi rahi ho aur yeh bhi Kahlaanion ke tark-e-watan ka ek muasssir sabab bani ho. Is ka ishaarah is se bhi milta hei ki Kahlaani Qabaail ne to tark-e-watan kiya, lekin Himyar Qabaail apni jagah barqaraar rahe.

Jin Kahlaani Qabaail ne tark-e-watan kiya un ki chaar qismein ki ja sakti hain.

(1). **Azd:** Unhon ne apne sardaar Imran bin Amr Muzaiqiya ke mashware par tark-e-watan kiya. Pehle to yeh Yemen hi mein ek jagah se doosri jagah muntaqil hote rahe aur halaat ka pataa lagaane ke liye aage aage haraawal daston ko bhejte rahe. Lekin aakhir kaar shumaal ka rukh kiya aur phir mukhtalif shaakhein ghoomte ghumaate mukhtalif jagah daaimi taur par sukoonat pazeer ho gaein. Is ki tafseel darj-e-zail hai.

Tha'laba Bin Amr:- Is ne awwalan hijaaz ka rukh kiya aur Tha'labia aur Zi-Qar ke darmiyaan iqaamat ikhtiyaar ki. Jab us ki aulaad badi ho gai aur khaandaan mazboot ho gayaa to Madina ki taraf kooch kiya, aur isi ko apnaa watan banaa liya. Isi Tha'laba ki nasal se Aws aur Khazraj hain jo Tha'laba ke saahab zaade Haarisa ke bete hain.

Haarisa Bin Amr: Yani Khuza'ah aur uski aulaad. Yeh log pehle sarzameen-e-hijaaz mein gardish karte hue Marr-uz-Zahraan mein khema zan hue. Phir Haram par dhaawaa bol diya aur banu Jurhum ko nikaal kar khud Makka mein bood-o-baash ikhtiyaar kar li.

Imran Bin Amr: Isne aur iski aulaad ne Oman mein sukoonat ikhtiyaar ki. Is liye yeh log Azd-e-Oman kehlaate hain.

Nasar Bin Azd: Is se ta'lluq rakhne waale qabaail ne Tihaamah

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mein qiyaam kiya. Yeh log Azd-e-Shanua'h kehlate hain.

Jafna Bin Amr:- Is ne Mulk-e-Sham ka rukh kiya aur apni aulaad sameit wahin mutawattan ho gaya. Yehi shakhs Ghassaani baadshaahon ka jadd-e-aa'laa hei. Unhein Aal-e-Ghassaan is liye kahaa jaataa hei ki in logon ne Shaam muntaqil hone se pehle hijaaz mein Ghassaan naami ek chashme par kuchh arsa qiyaam kiya tha.

(2). **Lakhm aur Juzaam:-** Inhi lakhmiyon mein Nasar bin Rabia' tha jo Heera ke shaahaan-e-aal Munzir ka jadd-e-aa'la hei.

(3). **Banu Tai:-** Is qabeele ne Banu Azd ke tark-e-watan ke ba'd shumaal ka rukh kiya aur Aja aur Salma naami do Pahaadion ke atraaf mein mustaqil taur par sukoonat pazeer ho gaya. Yahan tak ki yeh donon pahaadian Qabeela-e-Tai ki nisbat se mashhoor ho gaein.

(4). **Kindah:** Yeh log pehle Behrain, maujoodah Al-Ahsaa, mein khema zan hue. Lekin majbooran wahan se dastkash ho kar Hazr-e-Maut gae. Magar wahan bhi amaan na mili aur aakhir kaar najd mein dere daalne pade. Yahan un logon ne ek azeemusshaan hukoomat ki daagh bail daali. Magar yeh hukoomat paaidaar na saabit hui aur is ke aasaar jald hi naapaaid ho gae.

Kahlaan ke elaavah himyar ka bhi sirf ek qabeela Quzaa'ah aisaa hai, aur us ka Himyari hona bhi mukhtalif feeh hei, jis ne Yemen se tark-e-watan kar ke hudood-e-Iraq mein baadyatus-Samaawah ke andar bood-o-baash ikhtiyaar ki.[1]

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1. In qabaail ki aur in ke tark-e-watan ki tafseelaat ke liye mulaahaza ho. Muhaazaraat-e-tareekh-ul-umam-ul-Islaamia lil-Khazari 1/11-13, qalb-e-jazeera-tul-Arab, safha 231-235. Tark-e-watan ke in waaqiaat ke zamaana aur asbaab ke ta'iyyun mein tareekhi maakhaz ke darmiyaan bada sakht ikhtilaaf hei. Hum ne mukhtalif pahluon par ghaur kar ke jo baat raajeh mahsoos maihsoos ki use darj kar diya hai.

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Arab Musta'raba:

Un ke jadde aa'la Syedna Ibrahim (a.s.) asalan Iraq ke ek shehar Oour ke bashende the. yeh shehar Darya-e-Furat ke maghribi sahil par Kofe ke qarib waqia tha. is ki khudai ke dauraan jo kutbaat baraamad hue hain in se is shehar ke mutaalliq bahut si tafsilaat manzar-e-aam par aati hain aur Hazrat Ibrahim (a.s.) ke khandaan ki baaz tafsilaat aur basheindgaan-e-mulk ke deeni aur ijtimaai halaat se bhi pardah hataa hai.

Yeh ma'loom hei ke Hazrat Ibrahim (a.s.) yahaan se hijrat kar ke shehar-e-Harraan tashreef le gae the aur phir wahaan se Palestine jaa kar isi mulk ko apni peighambaraana sargarmion ka markaz banaa liya tha aur dawat-o-tableegh ke liye yahin se androon-o-beiroon-e-mulk masroof-e-tag-o-taaz raha karte the. Ek baar aap Misr tashreef le gaye. Firaon ne aap ki beewi Hazrat Saarah ki kaifiyat suni to unke bare mein bad niyat ho gaya aur apne darbaar mein bure iraade se bulaaya. Lekin Allah ne Hazrat Saarah ki dua ke nateeje mein ghaibi taur par Firaon ki aisi giraft ki ke woh haath-paaon maarne aur phainkne lagaa. Us ki niyat-e-bad uske munh par maar di gai aur woh haadse ki naoiyat se samajh gayaa ki Hazrat Saarah Allah Ta'ala ki niyahat khaas aur muqarrab bandi hain aur woh Hazrat Saarah ki is khusoosiyat se is qadar mutassir hua ki apni beti[2] Hazrat Haajirah ko unki khidmat mein de diya. Phir Hazrat Saarah ne Hazrat Haajirah ko Hazrat Ibrahim (a.s.) ki Zaojiyat mein de diya.[3]

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2. Mashoor hai ki Hazrat Haajira laundi thin, lekin Allaama Mansoorpuri ne mufassal tahqeeq kar ke yeh saabit kiya hai ki woh laundi nahin, balki aazaad thin aur firaon ki beti thin. Dekhiye Rahmat-ul-Aalameen 2/36-37.

3. Rahmat-ul-Aalameen 2/34 waaqie ki tafseel ke liye mulaahaza ho Saheeh Bukhaari 1/484.

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Hazrat Ibrahim (a.s.). Hazrat Saarah aur Hazrat Haajirah ko hamraah le kar Palestine waapas tashreef laaye. Phir Allah Ta'ala ne Hazrat Ibrahim (a.s.) ko Hazrat Haajirah ke batan se ek farzandaar beta Hazrat Ismail (a.s.) ataa farmaaya. Lekin is par Hazrat Saarah ko jo be aulaad thin badi ghairat aai aur unhon ne Hazrat Ibrahim (a.s.) ko majboor kiya ki Hazrat Haajirah ko un ke naozaaida bachche sameit jilaa watan kar dein. Halaat ne aisa rukh ikhtiyaar kiya ki unhein Hazrat Saarah ki baat maanni padi aur woh Hazrat Haajirah aur Hazrat Ismaail (a.s.) ko hamraah le kar hijaaz tashreef le gae aur wahaan ek be aab-o-giyaah wadi mein Baitullaah Shareef ke qareeb thehra diya. Us waqt Baitullaah Shareef na thaa. Sirf teele ki tarah ubhri hui zameen thi. Seilaab aata tha to daain baain se katra kar nikal jaata thaa. Wahin Masjid-e-Haraam ke baalaai hisse mein Zamzam ke paas ek bahut bada darakht tha. Aap ne usi darakht ke paas Hazrat Haajirah aur Hazrat Ismaa'il (a.s.) ko chhoda tha. Us waqt Makka mein na paani tha na aadam aur aadam zaad. Is liye Hazrat Ibrahim (a.s.) ne ek toshadaan mein Khajoor aur ek Mashkeeze mein paani rakh diya. Us ke baad Palestine waapas chale gaye. Lekin chand hi din mein Khajoor aur Paani khatam ho gaya aur sakht mushkil pesh aai. Magar is mushkil waqt par Allaah ke fazal se Zamzam ka chashma phoot pada aur ek arsa tak ke liye saamaan-e-rizq aur mataa'-e-heyaat ban gaya. Tafseelaat ma'loom-o-ma'roof hain.[4]

Kuchh arse ba'd Yemen se ek qabeela aayaa jise tareekh mein Jurham thaani kahaa jaataa hai. Yeh qabeela Ismaa'il (a.s.) ki Maa se ijaazat le kar Makka mein thehar gayaa. Kahaa jaataa hai ki yeh qabeela pehle Makka ke gird-o-pesh ki waadion mein sukoonat pazeer tha. Saheeh Bukhaari mein

4. *Mulaahaza ho Saheeh Bukhari, Kitaabul-Ambiaa 1/474,475*

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itni saraahat maujood hai ki (rihaaish ki gharaz se) yeh log Makka mein Hazrat Ismaail (a.s.) ki aamad ke ba'd aur un ke jawaan hone se pehle waarid hue the. Lekin is waadi se unka guzar isse pehle bhi hua karta tha.[5]

Hazrat Ibrahim (a.s.) apne matrookaat ki nigehdaasht ke liye waqtan fawaqtan Makka tashreef laayaa karte the. Lekin yeh ma'loom na ho sakaa ke is tarah unki aamad kitni baar hui. Albatta tareekhi maakhaz mein chaar baar un ki aamad ki tafseel mahfooz hei jo yeh hei:

1. Qur'aan Majeed mein bayaan kiya gayaa hei ke Allaah Ta'ala ne Hazrat Ibrahim (a.s.) ko Khuaab mein dikhlaaya ke woh apne saahab zaade (Hazrat Ismaail a.s.) ko zabah kar rahe hain. Yeh khuaab ek tarah se hukm-e-Ilaahi thaa aur baap bete donon is hukm-e-Ilaahi ki taakmeel ke liye tayyaar ho gaye. Aur jab donon ne sar-e-tasleem kham kar diya aur baap ne bete ko peshaani ke bal litaa diya to Allah ne pukaara: "Ai Ibrahim! tum ne khuaab ko sach kar dikhaaya. Ham nekoo kaaron ko isi tarah badla dete hain. Yaqeenan yeh ek khuli hui aazmaaish thi aur Allaah ne unhein fidye mein ek azeem zabeeha ata farmaaya.[6]"

Majmooa' Bible ki kitaab-e-paidaaish mein mazkoor hei ke Hazrat Ismail (a.s.), Hazrat Ishaaq (a.s.) se terah saal bade the aur Qur'an ka siyaaq batlata hei ke yeh waaqia Hazrat Ishaaq (a.s.) ki paidaaish se pehle aaya tha, kiyunki poora waaqia bayaan kar chukne ke ba'd Hazrat Ishaaq (a.s.) ki paidaish ki bashaarat ka zikr hei.

Is waaqiye se saabit hota hai ke Hazrat Ismail (a.s.) ke jawaan hone se pehle kam-az-kam ek baar Hazrat Ibrahim

5. Sahi Bukhari, 1/475.
6. Surha Saffaat, 103-107: فلما اسلما ... بذبح عظيم

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(a.s.) ne Makka ka safar zaroor kiya thaa, baqiya teen safaron ki tafseel saheeh Bukhari ki ek taweel rivayat mein hei jo Ibn e Abbaas (r.a.) se marfooa'n marvi hei[7]. Uska khulaasaa yeh hai!

2. Hazrar Ismail (a.s.) jab jawaan ho gae jurhum se Arabi seekh li aur unki nigaahon mein jachne lage to un logon ne apne khaandaan ki ek khaatoon se aap (a.s.) ki shaadi kar di. Usi dauraan Hazrat Haajirah ka inteqaal ho gayaa. Udhar Hazrat Ibrahim (a.s.) ko khayaal hua ki apna tarka dekhna chaahiye. Chunanche woh Makka tashreef le gaye. Lekin Hazrat Ismail (a.s.) se mulaaqaat na hui. Bahu se halaat daryaaft kiye. Usne tangdasti ki shikaayat ki. Aap (a.s.) ne wasiyyat ki ke Ismail (a.s.) aaein to kehna apne darwaaze ki chaukhat badal dein. Is wasiyyat ka matlab Hazrat Ismail (a.s.) samajh gaye. Beevi ko talaaq de di aur ek doosri aurat se shaadi kar li jo Jurhum ke sardaar Muzaaz bin Amr ki saahab zaadi thi.[8]

3. Is doosri shaadi ke ba'd ek baar phir Hazrat Ibrahim (a.s.) Makka tashreef le gae, magar is dafa bhi Hazrat Ismail (a.s.) se mulaaqaat na hui. Bahu se ahwaal daryaaft kiye to us ne Allaah ki hamd-o-sanaa ki. Aap ne wasiyyat ki ke Ismail (a.s.) apne darwaaze ki chaukhat barqaraar rakhein aur Palestine waapas ho gaye.

4. Us ke ba'd phir tashreef laai to Ismail (a.s.) Zamzam ke qareeb darakht ke neeche teer ghad rahe the, dekhte hi lapak pade aur wahi kiya jo aise mauqe par ek baap apne bete ke saath aur betaa baap ke saath kartaa hwi. Yeh mulaaqaat itne taweel arse ke ba'd hui thi ke ek naram dil aur shafeeq baap apne bete se aur ek itaa'at shia'aar betaa apne baap se ba-mushkil

7. *Saheeh Bukhari 1/475-476*
8. *Qalb-e-Jazeerat-ul-Arab, Safha-230*

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hi itni lambi judaai bardaasht kar sakta hei. Isi dafa donon ne mil kar Khaana-e-Ka'aba taameer kiya. Buniyaad khod kar deewarein utthaain aur Ibrahim (a.s.) ne saari duniyan ke logon ko Hajj ke liye aawaaz di.

Allah Ta'ala ne Muzaaz ki saahab zaadi se Ismail (a.s.) ko baarah (12) bete ataa farmaae[9] jin ke naam yeh hain: Nabet ya Nabaayut, Qidar, Edbael, Mebsham, Mishma, Duma, Micha, Hudud, Yetma, Yetour, Nafis, Qidman.

In baarah (12) beton se baarah qabeele wujood mein aayein aur sab ne Makka hi mein bood-o-baash ikhtiyaar ki. Un ki ma'eeshat ka daaromadaar ziyaada tar Yemen aur Misr wo Shaam ki tijaarat par thaa. Ba'd mein yeh qabaail Jazeeratul Arab ke mukhtalif atraaf mein, balki bairoon-e-Arab bhi, phail gaye aur unke haalaat, zamaane ki dabeez taarikion mein dab kar rah gaye. Sirf Nabet aur Qidar ki aulaad is gumnaami se mustasnaa hain.

Nabetion ke tamaddun ko shumaali hijaaz mein faraogh aur urooj haasil hua. Unhon ne ek taaqatwar hukoomat qaayam karke gird-o-pesh ke logon ko apnaa baajguzaar bana liyaa. Batraa un ka daarul-hukoomat thaa. Kisi ko un ke muqaable ki taab na thi. Phir Roomion ka daur aayaa aur unhon ne Nabetion ko qissaa-e-paarina bana diya. Maulana Syed Sulaiman Nadvi (r.a.) ne ek dilchasp behas aur gehri tehqeeq ke ba'd saabit kiya hai ki Aal-e-Ghassan aur Ansaar yaani Aws-o-Khazraj Qahtaani Arab na the. Balki is ilaaqe mein Nabet bin Isamil (a.s.) ki jo nasal bachi-khuchi rah gai thi wahi the.[10]

Qidar bin Ismail (a.s.) ki nasal Makka hi mein phailti

9. *Qalb-e-Jazeerat-ul-Arab*
10. *Dekhyie tareekh Arz-ul-Qur'aan, 2/76-78*

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phoolti rahi, yahaan tak ki Adnaan aur phir un ke bete Ma'ad ka zamaana aa gayaa. Adnaani Arab ka silsilaa-e-nasab saheeh taur par yahin tak mahfooz hei.

Adnaan, Nabi ﷺ ke silsilaa-e-nasab mein ikkeeswin (21) pusht par padte hain. Ba'z rivaayaton mein bayaan kiyaa gayaa hai ke Aap ﷺ jab apnaa silsilaa-e-nasab zikr farmaate to Adnaan par pahoonch kar ruk jaate aur aage na badhte. Farmaate ke maahireen-e-Ansaab ghalat kehte hain[11]. Magar ulamaa ki ek jama'at ka khayaal hei ki Adnaan se aage bhi nasab bayaan kiyaa ja saktaa hei. Unhon ne is rivaayat ko za'eef qaraar diyaa hei. Un ki tehqeeq ke mutaabiq Adnaan aur Hazrat Ibrahim (a.s.) ke darmiyaan Chaalis (40) pushtein hain.

Beherhaal Ma'ad ke bete Nizar se, jin ke mutaa'lliq kahaa jaataa hei ke unke elaavah Ma'ad ki koi aulaad na thi, kei khaandaan wujood me aaye. Dar haqeeqat Nizar ke chaar (4) bete the aur har betaa ek bade qabeele ki buniyaad saabit hua. Chaaron ke naam yeh hain: Eyad, Anmar, Rabi'ah aur Mudar, in mein se muakhkhar-ul-zikr do qabeelon ki shaakhein aur shaakhon ki shaakein bahut ziyaadah huin. Chunaanche Rabi'ah se Asad bin Rabi'ah, Anazah, Abdul-Qais, Wa'il, Bakr, Taghlib aur banu Hanifah waghairah wujood mein aaye.

Mudar ki aulaad do (2) bade qabeelon mein taqseem hui.

1. Qais Ailan bin Mudar. 2. Elias bin Mudar.

Qais Ailan se Banu Sulaim, Banu Hawazin, Banu Ghatafan se Abs, Zubyan - Ashja aur Ghani bin A'sur ke qabaail wujood mein aaye.

Elias bin Mudar se Tamim bin Murrah, Hudhail bin

11. *Tabri: Tareekh-ul-Umam-wal-Mulook 2/191-194, Al-A'laam 5/6*

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Mudrika, Banu Asad bin Khuzaimah aur Kinanah bin Khuzaimah ke qabaail wujood mein aaye. Phir Kinana se Quraish ka qabeela wujood mein aayaa. Yeh qabeela Fihr bin Malik bin An-Nadr bin Kinanah ki aulaad hei.

Phir Quraish bhi mukhtalif shaakhon mein taqseem hue. Mashhoor Quraishi shaakhon ke naam yeh hain: Jumah, Sahm, 'Adi, Makhzum, Tayim, Zahrah. aur Qusai bin Kilab ke khaandaan. Yaani 'Abdud-Dar. Asad bin 'Abdul-'Uzza aur Abd Manaf. Yeh teenon Qusai ke bete the. In mein se Abd Manaf ke chaar bete hue, jin se chaar zaili qabeele wujood mein aaye. Yaani Abd Shams, Nawfal. Muttalib aur Hashim. Inheein Hashim ki nasal se Allah Ta'ala ne hamaare Huzoor Muhammad ﷺ ka intikhaab farmaayaa.[12]

Rasoolullah ﷺ ka irshaad hei ke Allah Ta'ala ne Ibrahim (a.s.) ki aulaad mein se Ismail (a.s.) ka intikhaab farmaayaa phir Ismail (a.s.) ki aulaad mein se Kinanah ko muntakhab kiya aur Kinanah ki nasal se Quraish ko chuna phir Quraish mein se Banu Hashim ka intikhaab kiya aur Banu Hashim mein se meraa intikhaab kiya.[13]

Ibn-e-Abbas (r.a) ka bayaan hei ke Rasoolullah ﷺ ne farmaayaa: "Allah Ta'ala ne khalq ki takhleeq farmaai to mujhe sab se achhe giroh mein banaayaa, phir un ke bhi do girohon mein se ziyaadah achhe giroh ke andar rakhaa, phir qabaail ko chuna to mujhe sab se achhe qabeele ke andar banaayaa, phir Gharaanon ko chuna to mujhe sab se achhe gharaane mein banaayaa, lihaaza mein apni zaat ke a'tibaar se bhi sab se achha hoon, aur apne gharaane ke a'tibaar se bhi sab se behtar hoon.[14]

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12. *Muhaaziraat-e-Khazri 1/14-15*
13. Saheeh Muslim, 2/245, Jaama-e-Tirmizi 2/201
14. *Tirmizi, 2/201*

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Bahar haal Adnaan ki nasal jab ziyaadah badh gai to woh chaare-paani ki talaash mein Arab ke mukhtalif atraaf mein bikhar gai, chunaanche qabeela Abdul-Qais ne, Bakr bin Wa'il ki kai shaakon ne aur Banu Tamim ke khaandaanon ne Bahrain ka rukh kiyaa aur usi ilaaqe mein jaa base.

Banu Hanifa Bin Sa'b bin Ali bin Bakr ne Yamamah ka rukh kiyaa aur us ke markaz Hajr mein sukoonat pazeer ho gaye. Bakr bin Wa'il ki baqiaa shaakhon ne, Yamamah se le kar Bahrain, Saahil Kazimah, Khaleej, Sawaad-e-Iraq, Ablah, aur Hait tak ke ilaaqon mein bood-o-baash ikhtiyaar ki.

Banu Taghlib Jazeera-e-faraatia mein iqaamat guziin hue. Albatta un ki ba'z shaakhon ne Banu Bakr ke saath sukoonat ikhtiyaar ki.

Banu Tamim ne Baadia-e-Basra ko apnaa watan banaaya.

Banu Sulaim ne Madinah ke qareeb dere daale. Unka maskan Wadi-ul-Qura se shuroo ho kar Khaibar aur Madinah ke mashriq se guzarta huaa Harrah-e-Banu Sulaim se muttasal do pahaadon tak muntahi hota thaa.

Banu Saqif ne Ta'if ko watan banaa liya aur Banu Hawazin ne Makkah ke mashriq mein Wadi-e-Awtas ke gird-o-pesh dere daale. Un ka maskan Makkah-Basrah shaahraah par waaqe thaa.

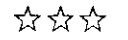
Banu Asad Taima ke mashriq aur Kufa ke maghrib mein khema zan hue. Un ke aur Taima ke darmiyaan Banu Tai ka ek Khaandaan Behtar aabaad tha. Banu Asad ki aabaadi aur Kufe ke darmiyaan paanch (5) din ki masaafat thi.

Banu Zubyan Taima ke qareeb Hawran ke atraaf mein aabaad hue.

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Tihamah mein Banu Kinanah ke khaandaan rah gaye the. Un mein se Quraishi khaandaanon ki bood-o-baash Makka aur us ke atraaf mein thi. Yeh log paraaganda the, un ki koi sheeraaza bandi na thi yahan tak ke Qusai bin Kilab ubhar kar manzar-e-aam par aaya aur Quraishion ko muttehid karke sharaf-o-izzat aur bulandi-o-waqaar se behraawar kiya.[15]



15. Muhaazirat-e-Khazri 1/15-16

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Arab: Hukoomatein aur Sardaarian

Islam se pehle Arab ke jo haalaat the un par guftagoo karte hue munaasib ma'loom hota hai ke wahaan ki Hukoomaton, Sardarion aur Mazaahib-o-Adyaan ka bhi ek mukhtasar saa khaakaa pesh kar diyaa jaaye taaki Zuhoor-e-Islaam ke waqt jo position thi woh ba-asaani samajh mein aa sake.

Jis waqt Jazeerat-ul-Arab par khursheed-e-Islaam ki taabnaak shua'aein zau fagan huin wahaan do qisam ke hukumran the. Ek taaj posh baadshaah jo darhaqeeqat mukammal taur par aazaad wa khud mukhtaar na the aur doosre qabaaili sardaar jinhein ikhtiyaaraat-o-imtiyaazaat ke a'tibaar se wahi haisiyyat haasil thi jo taaj posh baadshaahon ki thi, lekin unki aksariyat ko ek mazeed imtiyaaz yeh bhi haasil thaa ke woh poore taur par aazaad wa khud mukhtar the. Taaj posh hukumraan yeh the, Shaahaan-e-Yemen, Shaahaan-e-Aal-e-Ghassaan (Shaam) aur Shaahaan-e-Heerah (Iraq), baqiya Arab Hukumraan taaj posh na the.

Yemen ki Baadshaahi:

Arab Aariba mein se jo qadeem tareen Yamaani qaum ma'loom ho saki woh qaum-e-Sabaa hei. Aur (Iraq) se jo kutbaat bar aamad hue hain un mein dhaai hazaar saal qabl-e-maseeh is qaum ka zikr milta hai. Lekin iske urooj ka zamaana giyaarah (11) sadi qabl-e-maseeh (B.C.) se shuroo hota hai. Is ki tareekh ke aham adwaar yeh hain:

1. 650 (B.C.) se pehle ka daur: Is daur mein Shaahaan-e-Sabaa

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ka laqab Makrib Sabaa tha. Un ka paaya-e-takht Sarwah tha jis ke khandar aaj bhi Ma'rib ke maghrib mein ek din ki raah par paaye jaate hain aur Khariba ke naam se mashhoor hain. Isi Daur main Ma'rib ke mashhoor band ki buniyaad rakhi gai jise Yemen ki tareekh mein badi ahmiyat haasil hai. Kahaa jaataa hei ke is daur mein Saltanat-e-Sabaa ko is qadar urooj haasil huaa ke unhon ne Arab ke andar aur Arab se baahar jagah-jagah apni nau aabaadian qaayam kar li thin.

2. 650 (B.C.) se 115 (B.C.) ka daur: Is daur mein Sabaa ke baadshaahon ne Makrib ka lafz chhod kar Malik (Baadshaah) ka laqab ikhtiyaar kar liya aur Sarwah ke bajaae Ma'rib ko apnaa daarul-saltanat banaaya. Is shehar ke khandar aaj bhi San'a ke 60 miles mashriq mein paae jaate hain.

3. 115 (B.C.) se 300 (A.D.) tak ka daur: Is daur mein Sabaa ki mamlakat par qabeela Himyar ko ghalba haasil rahaa aur us ne Ma'rib ke bajaae Redan ko apnaa paaya-e-takht banaaya. Phir Redan ka naam Zifar pad gayaa jis ke khandaraat aaj bhi shehar "Yarim" ke qareeb ek Mudawwar pahaadi par paaye jaate hain.

Yehi daur hei jis mein qaum-e-Sabaa ka zawaal shuroo huaa. Pehle Nabeton ne shumaali Hijaaz par apnaa iqtidaar qaayam kar ke Sabaa ko un ki nau aabaadion se nikaal kar baahar kiya, phir Roomion ne Misr wa Shaam aur shumaali Hijaaz par qabzaa kar ke unki tijaarat ke behri raaste ko makhdoosh kar diya aur is tarah unki tijaarat rafta-rafta tabaah ho gai. Udhar Qahtaani qabaail khud bhi baaham dast-o-gareeban the. In haalaat ka nateeja yeh hua ki Qahtaani qabaail apna watan chhod-chhod kar idhar-udhar paraaganda

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ho gaye.

4. 300 A.D. ke ba'd se Aaghaaz-e-Islaam tak ka daur: Is daur mein Yemen ke andar musalsal iztiraab wa intishaar barpaa rahaa. Inqilabaat aaye, khaana jangian huin aur bairooni qaumaon ko mudaakhalat ke mawaaqe haath aaye, hattaa ke ek waqt aisaa bhi aayaa ke Yemen ki aazaadi salb ho gai. Chunaanche yehi daur hei jis mein Roomion ne Adn par fauji tasallut qaayam kiyaa aur unki madad se habshion ne Himyar wa Hamdan ki baahami kashaakash ka faaida uthaate hue 340 A.D. mein pehli baar Yemen par qabzaa kiyaa jo 378 A.D. tak barqaraar rahaa. Us ke baad Yemen ki aazaadi to behaal ho gai, magar "Ma'rib" ke mashhoor band mein rakhne padnaa shuroo ho gaye yahaan tak ke bil-aakhir 450 ya 451 A.D. mein band toot gayaa aur wa azeem sailaab aayaa jis ka zikr Qur'aan Majid (Surah Saba) mein sail-e-arim ke naam se kiyaa gayaa hei. Yeh badaa zabardast haadsa tha. Is ke nateeje mein bastion ki bastian viraan ho gaein aur bahut se qabaail idhar-udhar bikhar gaye.

Phir 523 A.D. mein ek aur sangeen haadsa pesh aayaa yaani Yemen ke Yahoodi Baadshaah Dhu-Nawas ne Najran ke Ieesaaion par ek haibat naak hamla kar ke unhein Iesaai mazhab chodne par majboor karna chaahaa aur jab weh is par aamaadah na hue to Dhu-Nawas ne khandaqein khudwa kar unhein bhadakti hui aag ke alaao mein jhonk diya. Qur'aan Majid ne Surah Burooj ki aayaat قُتِلَ اَصْحَابُ الْاُخْدُوْدِ الخ mein isi larza khaiz waaqie ki taraf ishaarah kiyaa hai. Is waaqie ka nateeja yeh huaa ke Iesaaiyat, jo Roomi Baadshaahon ki qayaadat mein Bilaad-e-Arab ki futoohaat aur tausee' pasandi ke liye pehle hi se chust-o-chaabukdast thi, intiqaam lene par

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tul gai aur habshion ko Yemen par hamle ki targheeb dete hue únhein behri bedah muhaiyya kiyaa. Habshion ne Roomion ki sheh paa kar 525 A.D. mein Eriat ki zair-e-qiyaadat sattar hazaar (70,000) fauj se Yemen par doobaarah qabzah kar liya. Qabza ke ba'd ibtidaan to Shaah-e-Habsh ke Governor ki haisiyat se Eriat ne Yemen par hukumraani ki, lekin phir us ki Fauj ke ek maa-tahat Commander - Abraha - ne use qatl kar ke khud iqtidaar par qabzaa kar liyaa aur Shaah-e-Habsh ko bhi apne is tasarruf par raazi kar liyaa.

Yeh wahi Abraha hei jis ne ba'd mein Khaane Ka'bah ko dhaane ki koshish ki aur ek lashkar-r-Jarraar ke elaavah chand Haathion ko bhi fauj kashi ke liye saath laayaa jis ki wajah se yeh lashkar Ashaab-e-Feel ke naam se mashhoor ho gayaa.

Edhar Waaqia-e-Feel mein Habshion ki jo tabaahi hui us se faaida uthaate hue ahl-e-Yemen ni hukoomat-e-Faris se madad maangi aur Habshion ke khilaaf alam-e-baghaawat buland kar ke Saif Dhu-Yazin Al-Himyari ke bete Ma'dikarib ki qiyaadat mein Habshion ko mulk se nikaal baahar kiya aur ek aazaad wa khud mukhtaar qaum ki haisiyat se Ma'dikarib ko apnaa Baadshaah muntakhab kar liya. Yeh 575 A.D. kaa waaqia hei.

Aazaadi ke ba'd Ma'dikarib ne kuchh Habshion ko apni khidmat aur Shaahi Jalva ki zeenat ke liye rok liya, lekin yeh shauq mahangaa saabit huaa. In Habshion ne ek roz Ma'dikarib ko dhoke se qatl kar ke Dhu-Yazin ke khaandaan se hukumraani ka chiraagh hameshaa ke liye gul kar diya. Udhar Kisra ne is soorat-e-haal ka faaida utthaate hue San'aa par ek Faarsi-un-nasal Governor muqarrar kar ke Yemen ko Faaras kaa ek sooba banaa liya. Us ke ba'd Yemen par yake ba'd deegre Faarsi Governaron ka taqarrur hota rahaa yahaan

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tak ki aakhiri Governor Badhan ne 628 A.D. mein Islam qabool kar liyaa aur us ke saath hi Yemen Faarsi (Persian) iqtidaar se aazaad ho kar Islaam ki amaldaari mein aa gayaa.[1]

Heerah ki Baadshaahi:

Iraq aur us ke nawaahi elaaqon par Korosh-e-Kabeer (Khoras ya Saairas Zul-qarnain 557 B.C.-529 B.C.) ke zamaane hi se Ahl-e-Faaras ki hukumraani chali aa rahi thi. Koi na thaa jo un ke madd-e-muqaabil aane ki jur'at kartaa yahaan tak ki 326 (B.C.) mein Sikandar Maqdooni ne Dara Awwal ko shikast de kar Faarsion ki taaqat tod di jis ke nateeje mein unkaa mulk tukde-tukde ho gayaa aur tawaa'if-ul-Mulooki shuroo ho gai. Yeh intishaar 230 A.D. tak jaari rahaa aur usi dauraan Qahtaani qabaail ne tark-e-watan kar ke Iraq ke ek bahut bade shaadaab sarhadi elaaqe par bood-o-baash ikhtiyaar ki. Phir Adnaani tarikeen-e-watan ka railaa aayaa aur unhon ne lad-bhid kar Jazeera faraatia ke ek hisse ko apna maskan bana liya.

Udhar 226 A.D. mein Ardashir ne jab Saasaani hukoomat ki daagh-bail daali to rafta-rafta Faarsion ki taaqat ek baar phir palat aai'. Ardashir ne Faarsion ki sheereaza bandi ki aur apne mulk ki sarhad par aabaad Arabon ko zair kiyaa. Isi ke nateeje mein Qudaa'a ne mulk-e-Shaam ki raah li, jab ki Heerah aur Anbaar ke Arab baashindon ne baajguzaar bannaa gawaaraa kiyaa.

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1. Maulana Syed Sulaiman Nadwi (r.a.) ne tareekh arz-ul-Qur'aan jild awwal mein safha 133 se khatma-e-kitaab tak mukhtalif tareekhi shawaahid ki raushni mein qaum-e-sabaa ke haalaat badi bast-o-tafseel se raqam farmaae hain. Maulana Maududi ni tufheem-ul-Qur'aan 4/195-198 mein kuchh tafseelaat jama ki hain. Lekin tareekhi ma'akhaz mein sineen waghairah ke silsile mein bade ikhtilaafaat hain hatta ki ba'z muhaqqiqeen ne in tafseelaat ko "pahlon ka afsaana" qaraar diya hai.

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Ardashir ke ahad mein Heerah, Baadiat-ul-Iraq aur Jazeera ke Rabi'ah aur Mudar qabaail par Jazimatul-Wazah ki hukumraani thi. Aisa ma'loom hota hai ki Ardashir ne mahsoos kar liyaa thaa ke Arab baashindon par baraah-e-raast hukoomat karnaa aur unhein sarhad par loot-maar se ba'z rakhnaa mumkin nahin, balki is ki sirf ek hi soorat hai ki khud kisi aise Arab ko un kaa hukumraan banaa diyaa jaae jise apne kunbe-qabeele ki himaayat wa taa'eed haasil ho. Is ka ek faaida yeh bhi hoga ki ba-waqt-e-zaroorat Roomion ke khilaaf un se madad li jaa sakegi aur Shaam ke Roomi nawaaz Arab hukumraanon ke muqaabil Iraq ke in Arab hukumraanon ko khadaa kiya jaa sakega.

Shaahaan-e-Heerah ke paas Faarsi fauj ki ek unit hamesha rahaa karti thi jis se baadia nasheen Arab baghion ki sarkoobi ka kaam liyaa jaataa tha.

268 A.D. ke arse mein Jazeema faut ho gayaa aur 'Amr bin 'Adi bin Nasr Al-Lakhmi us ka jaanasheen hua. Yeh Qabeela-e-Lakhm ka pehla hukumraan tha aur Shaapoor Ardashir ka ham-asar tha. Us ke ba'd Qabaz bin Fairuz ke ahad tak Heerah par Lakhmion ki musalsal hukumraani rahi. Qabaz ke ahad mein Mazdak ka zuhoor huaa jo abaahiyat ka alambardaar thaa. Qabaz aur us ki bahut si ria'ayaa ne Mazdak ki ham-nawaai' ki. Phir Qabaz ne Heerah ke Baadshaah Munzir bin Ma'-us-Sama' ko paighaam bhejaa ke tum bhi yehi mazhab ikhtiyaar kar lo. Munzir badaa ghairat mand thaa, inkaar kar beittha. Nateeja yeh huaa ke Qabaz ne use ma'zool kar ke us ki jagah Mazdaki ki dawat ke ek pairaukaar Haarith bin 'Amr bin Hajar Al-Kindi ko Heerah ki hukumraani saunp di.

Qabaz ke ba'd Faaras ki baag-daud Kisraa Nau Shairwan

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ke haath aai. Use is mazhab se sakht nafrat thi. Us ne Mazdak aur us ke hum-nawaaon ki ek badi tadaad ko qatl karwaa diya. Munzir ko doobaarah Heerah ka hukumraan banaa diyaa aur Haarith bin Amr ko apne haan bulaa bhejaa lekin woh Banu Kalb ke elaaqe mein bhag gayaa aur wahin apni zindagi guzaar di.

Munzir bin Ma'-us-Sama' ke ba'd Nu'man bin Munzir ke ahad tak Heerah ki hukumraani isi ki nasal mein chalti rahi, phir Zaid bin 'Adi Abbadi ne Kisraa se Nu'man bin Munzir ki jhooti shikaayat ki. Kisraa bhadak utthaa aur Nu'man ko apne paas talab kiya. Nu'man chupke se Banu Shaiban ke sardaar Hani bin Mas'ud ke paas pahunchaa aur apne ahl-o-ayaal aur maal-o-daulaat ko us ki amaanat mein de kar Kisraa ke paas gaya. Kisra ne use qaid kar diyaa aur woh qaid hi mein faut ho gayaa.

Idhar Kisraa ne Nu'man ko qaid karne ke ba'd us ki jagah Eyas bin Qubaisa Ta'i ko Heerah kaa hukumraan banaayaa aur use hukm diyaa ke Hani bin Mas'ud se Nu'man ki amaanat talab kare. Hani ghairat mand tha, us ne sirf inkaar hi nahin kiya, balki ailaan-e-jang bhi kar diya. Phir kiya tha Eyas apne jalv mein Kisraa ke laaw-o-lashkar aur marzbaanon ki jama'at le kar rawaana hua aur Dhe-Qar ke maidaan mein fareeqain ke darmiyaan ghamaasaan ki jang hui jis mein Banu Shaiban ko fatah haasil hui aur Faarsion ne sharmnaak shikast khaai. Yeh pehlaa mauqaa thaa jab Arab ne Ajam par fatah haasil ki thi. Yeh waaqia Nabi ﷺ ki paidaaish ke thode hi dinon ba'd ka hai. Aap ﷺ ki paidaaish Heerah par Eyas ki hukumraani ke aatthvein (8) maheene mein hui thi.

Eyas ke ba'd Kisraa ne Heerah par ek Faarsi haakim muqarrar kiya. Lekin 632 A.D. mein Lukhmion kaa iqtidaar

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phir bahaal ho gaya aur Munzir bin Ma'rur naami is qabeele ke ek shakhs ne baag-daud sambhaali, magar abhi us ko barsar-e-iqtidaar aaye sirf aatth (8) maah hue the ki Hazrat Khaalid bin Waleed (r.a.) Islaam kaa sail-e-rawaan le kar Heerah mein daakhil ho gaye.

Shaam ki Baadshaahi:

Jis zamaane mein Arab qabaail ki hijrat zauron par thi qabeela Quda'aa ki chand shaakhein hudood-e-Shaam mein aa kar aabaad ho gaein. Un ka ta'lluq Bani Sulaim bin Halwan se thaa aur un hin mein ek shaakh Banu Zaj'am bin Sulaim thi jise Zaja'imah ke naam se shohrat haasil hui. Quda'aa ki is shaakh ko Roomion ne Sehra-e-Arab ke badduon ki loot-maar rokne aur Faarsion ke khilaaf istimaal karne ke liye apnaa ham-nawaa banaayaa aur usi ke ek fard ke sar par hukumraani ka taaj rakh diya. Us ke ba'd muddaton un ki hukumraani rahi. Un ka mushhoor tareen Baadshaah Zyiad bin Habulah guzra hai. Andaaza kiya gayaa hai ki Zaja'mah ka daur-e-hukoomat poori doosri sadi eisvi par muheet rahaa hai. Us ke ba'd is diyaar mein Aal-e-Ghassan ki aamad-aamad hui aur Zaja'ma ki hukumraani jaati rahi. Aal-e-Ghassan ne Banu Zaj'am ko shikast de kar un ki saari qalamrauon par qabza kar liya. Yeh soorat-e-haal dekh kar Roomion ne bhi Aal-e-Ghassan ko diyaar-e-Shaam ke Arab baashindon ka Baadshaah tasleem kar liya. Aal-e-Ghassan paaya-e-takht Daumat-ul-Jandal tha. Aur Roomion ke aala-e-kaar ki haisiyat se diyaar-e-Shaam par unki hukumraani musalsal qaayam rahi yahaan tak ke khilaafat-e-farooqi mein 13 Hijri mein Yarmook ki jang pesh aai' aur Aal-e-Ghassan ka aakhiri hukumraan Jabalah bin Aihum halqa bagosh-e-Islam ho gayaa.[2] (Agarche us ka

2. *Muhaziraat-e-Khazri, 1/34, Tareekh Arz-ul-Qur'aan 2/80-82.*

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ghuroor Islaami masaawaat ko ziyaadah der tak bardasht na kar sakaa aur woh murtad ho gayaa.)

Hijaaz ki Imaarat:

Yeh baat to ma'roof hai ke Makka mein aabaadi ka aaghaaz Hazrat Ismail (a.s.) se huaa. Aap (a.s.) ne 137 saal ki umr paai[3] aur Ta hayaat Makka ke sarbaraah aur Baitullaah ke mutawalli rahe.[4] Aap (a.s.) ke ba'd Aap (a.s.) ke do saahab zaadgan - Nabet phir Qidar, ya Qidar phir Nabet - yake ba'd deegre Makka ke waali hue. Un ke ba'd un ke naanaa Muzaz bin Amr Jurhumi ne zamaam-e-kaar apne haath mein le li aur is tarah Makka ki sarbaraahi banu Jurhum ki taraf muntaqil ho gai aur ek arse tak unhin ke haath mein rahi. Hazrat Ismail (a.s.) choonki (apne waalid ke saath mil kar) Baitullah ke baani wa me'maar the is liye un ki aulaad ko ek baa-waqaar maqaam zaroor haasil rahaa, lekin iqtidaar wa ikhtiyaar mein un ka koi hissaa na thaa.[5]

Phir din par din aur saal par saal guzarte gaye lekin Hazrat Ismail (a.s.) ki aulaad goshaa-e-gumnaami se na nikal saki, yahaan tak ke Bukhtanassar ke zuhoor se kuchh pehle Banu Jurhum ki taaqat kamzoor pad gai aur Makka ke ufaq par Adnan ka siyaasi sitaarah jagmagaana shuroo hua. Is ka suboot yeh hai ki Bukhtanassar ne Zaat-e-Irq mein Arabon se jo ma'rika aaraai ki thi us mein Arab fauj ka commander Jurhumi na thaa.[6]

Phir Bukhtanassar ne jab 587 (B.C.) mein doosra hamla

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3. Paidaaish (Majmuaa-e-Bible) 25:17

4. Qalb-e-Jazeeratul-Arab, Safha, 230-237.

5. Qalb-e-Jazeeratul-Arab, Safha, 230-237, wa ibn-e-Hisham 1/111-113. Ibn-e-Hisham ne Isma'el (a.s.) ki aulaad mein se sirf Nabet ki tauliat ka zikr kiya hai.

6. Qalb-e-Jazeeratul-Arab, Safha 230.

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kiya to Banu Adnan bhaag kar Yemen chale gaye. Us waqt Banu Isra'el ke Nabi Hazrat Yermiah the. Woh Adnan ke bete Ma'ad ko apne saath mulk-e-Shaam le gaye aur jab Bukhtanassar ka zor khatam huaa aur Ma'ad Makka aaye to unhein Makkah mein qabeela Jurhum ka sirf ek shakhs Jursham bin Jalhamah milaa. Ma'ad ne us ki ladki Mu'anah se shaadi ki aur usi ke batan se Nizar paida hua.[7]

Is ke ba'd Makka mein Jurhum ki haalat kharaab hoti gai. Unhein tangdasti ne aa ghera. nateeja yeh hua ki unhon ne zaa'ireen-e-Baitullah par ziyaadatian shuroo kar dein aur Khaan-e-Ka'bah ka maal khaane se bhi dareegh na kiya.[8] Idhar Banu Adnan andar hi andar un ki in harkaton par kudhte bhadakte rahe. Isi liye jab Banu Khuza'aa ne Marr-uz-Zahran mein padaao kiya aur dekhaa ki Banu Adnan Banu Jurhum se nafrat karte hain to us ka faaida utthaate hue ek Adnani qabeele (Banu Bakr bin 'Abd Manaf bin Kinanah) ko saath le kar Banu Jurhum ke khilaaf jang chhed di aur unhein Makkah se nikaal kar iqtidaar par khud qabzaa kar liyaa. Yeh waaqia doosri eiswi ke wast kaa hai.

Banu Jurhum ne Makkah chodte waqt Zamzam ka ku'an paat diya aur us mein kai tareekhi cheezein dafan karke us ke nishaanaat bhi mitaa diye. Mohammad ibn-e-Ishaq ka bayaan hai ke Amr bin Haaris bin Muzaz[9] Jurhumi ne Khaana Ka'bah ke donon[10] Hiran aur us ke kone mein lagaa hua Patthar -

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7. Rahmatul-lil-Aalameen, 2/48.

8. Qalb-e-Jazeeratul-Arab, Safha 231

9. Yeh woh Mazaaz-e-Jurham nahein hai jis ka zikr Hazrat Ismail (a.s.) ke waaqie mein guzar chuka hai.

10. Mas'oodi ne likha hai ke ehl-e-Faaris pichhle daur mein Khaane K'abah ke liye amwaal-o-jawaahiraat bhejte rehte the. Saasaan bin Baabaan ne sone ke bane hue do hiran, jawaahirat. talwaarein aur bahut sa sona bhejaa tha. Amr ne yeh sab Zamzam ke kuein mein daal diyaa tha. (Murauwajul Zahab, 1/205).

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Hajra-e-Aswad - nikaal kar Zamzam ke kuein mein dafan kar diya aur apne qabeele Banu Jurhum ko saath le kar Yemen chalaa gayaa. Banu Jurhum ko Makkah se jilaa watni aur wahaan ki hukoomat se mahroom hone ka badaa qalaq thaa. Chunaanche Amr-e-mazkoor ne isi silsile mein yeh ash'aar kahe.

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"lagta hai Hajoon se Safaa tak koi aashna tha hi nahin aur na kisi qissaa go ne Makkah ki shabaana mehfilon mein qissaa goi ki. Kiyon nahin! yaqeenan ham hi is ke baashinde the, lekin zamaane ki gardishon aur tooti hui qismaton ne hamein ujaad phainka."

Hazrat Ismail (a.s.) ka zamaana taqreeban do hazaar baras qabl-e-maseeh (B.C.) hai. Is hisaab se Makkah mein qabeela-e-Jurhum ka wujood koi do hazaar ek sau (2100) baras tak rahaa aur unki hukumraani lag-bhag do hazaar baras tak rahi.

Banu Khuza'aa ne Makkah par qabzaa karne ke ba'd Banu Bakr ko shaamil kiye baghair tanha apni hukumraani qaayam ki, albatta teen aham aur imtiyaazi manaasib aise the jo Muzari qabaail ke hisse mein aaye.

1- Haajion ko Araafat se Muzdalifah le jaanaa aur Yaum-un-Nafar - 13 Zil-Hijja ko jo ki Hajj ke silsila ka aakhiri din hai - Mina se rawaangi ka parwaanaa denaa. Yeh ea'zaaz Elias bin Muzar ke khaandaan Banu Ghaws bin Murra ko haasil tha jo Sufa kehlaate the. Is ea'zaaz ki tauzeeh yeh hai ki 13 zil-hijja ko Haaji kankari na maar sakte the jab tak ke pehle Sufa ka ek-ek aadmi kankari na maar letaa. Phir Haaji

11. Ibn-e-Hisham, 1/114-115.

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kankari maar kar faarigh ho jaate aur Mina se rawaangi ka iraadaah karte to Sufah ke log Mina ki waahid guzar gaah aqabah ke donon jaanib gheira daal kar khade ho jaate aur jab tak khud guzar na lete kisi ko guzarne na dete. Un ke guzar lene ke baad baqia logon ke liye raasta khaali hota. Jab Sufah khatam ho gaye to yeh ea'zaaz Banu Tamim ke ek khaandaan Banu Sa'd bin Zaid Manat ki taraf muntaqil ho gaya.

2. 10 Zil-Hijja ki subah ko Muzdalifah se Mina ki jaanib Ifaza (rawaangi): Yeh ea'zaaz Banu Adwan ko haasil thaa.

3. Haraam mahinon ko aage-peechhe karna: Yeh ea'zaaz Banu Kinanah ki ek shaakh Banu Tamim bin 'Adi ko haasil tha.[12]

Makkha par Banu Khuza'aa ka iqtidaar koi teen sau (300) baras tak qaayam raha[13] or yehi zamaana tha jab Adnaani qabaail Makka aur Hijjaz se nikal kar Najd, Atraaf-e-Iraq aur Bahrain waghairah mein phaile aur Makkah ke atraaf mein sirf Quraish ki chand shaakhein baaqi rahin jo khaana badaosh thein. Un ki alag-alag tolian thein aur Banu Kinanah mein un ke chand mutafarriq gharaane the, magar Makkah ki hukoomat aur Baitullaah ki tauliyat mein unka koi hissaa na tha yahaan tak ki Qusai bin Kilab ka zuhoor hua.[14]

Qusai ke muta'lliq bataaya jaataa hei ke woh abhi god hi mein tha ke us ke waalid ka intiqaal ho gayaa. Us ke ba'd us ki waalida ne Banu Uzrah ke shakhs Rabi'a bin Haram se shaadi kar li. Yeh qabeela choonki Mulk-e-Sham ke atraaf mein rahtaa thaa is liye Qusai ki waalida wahein chali gai aur woh Qusai ko bhi apne saath leti gai. Jab Qusai jawaan hua to

12. *Ibn-e-Hisham 1/44,119-122.*
13. *Yaqoot: Maddaah-e-Makkah*
14. *Muhaaziraat-e-Khazri 1/35. Ibn-e-Hisham 1/117*

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Makkah waapas aayaa. Us waqt Makkah ka waali Hulail bin Habsha Khuzaai' thaa. Qusai ne us ke paas us ki beti Hobbah se nikaah ke liye peighaam bheja. Hulail ne manzoor kar liya aur shaadi kar di.[15] Us ke ba'd jab Hulail ka intiqaal hua to Makkah aur Baitullah ki tauliyat ke liye Khuza'ah aur Quraish ke darmiyaan jang ho gai aur is ke nateeje mein Makkah aur Baitullah par Qusai ka iqtidaar qaayam ho gayaa.

Jang ka sabab kya thaa? Is bare mein teen bayaanaat milte hain:

1. Ek yeh ke jab Qusai ki aulaad khoob phal-phool gai, us ke paas daulat ki bhi faraawaani ho gai aur us ka waqaar bhi badh gayaa aur idhar Hulail ka intiqaal ho gayaa to Qusai ne mahsoos kiyaa ke ab Banu Khuza'ah aur Banu Bakr ke bajaae main Ka'bah ki tauliyat aur Makkah ki hukoomat ka kahein ziyaadah haqdaar hoon. Use yeh ehsaas bhi thaa ke Quraish khaalis Ismaai'li Arab hain aur baqiya Aal-e-Ismaai'l ke sardaar bhi hain (lihaazaa sarbaraahi ke mustahiq wahein hain). Chunaanche us ne Quraish aur Banu Khuza'ah ke kuchh logon se guftagoo ki ke kiyuon na Banu Khuza'ah aur Banu Bakr ko Makkah se nikaal baahar kiya jaae. Un logon ne us ki raai se ittifaaq kiya.[16]

2. Doosra bayqan yeh hai ki - Khuza'ah ke baqaul, khud Hulail ne Qusai ko wasiyat ki thi ke woh Ka'bah ki nigehdaasht karegaa aur Makkah ki baag-daur sambhaalega.[17]

3. Teesra bayaan yeh hai ke Hulail ne apni beti Hobbah ko Baitullah ki tauliyat sauonpi thi aur Abu Ghabshan Khuza'i ko us ka wakeel banaayaa thaa. Chunaanche Hobbah ke

15. Ibn-e-Hisham 1/117,118
16. Ibn-e-Hisham 1/117,118
17. Ibn-e-Hisham 1/117,118

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naayeb ki haisiyat se wahein Khaana-e-Ka'bah ka kaleed bardaar tha. Jab Hulail ka intiqaal ho gayaa to Qusai ne Abu Ghabshan se ek mushk sharaab ke badle Ka'bah ki tauliyat khareed li. Lekin Khuza'ah ne yeh khareed-o-farokht manzoor na ki aur Qusai ko Baitullah se roknaa chaahaa. Is par Qusai ne Banu Khuza'ah ko Makkah se nikaalne ke liye Quraish aur Banu Kinanah ko jama kiya aur woh Qusai ki aawaaz par labbaik kehte hue jama ho gaye.[18]

Baharhaal wajah jo bhi ho, waaqi'aat ka silsilaa is tarah hei ke jab Hulail ka intiqaal ho gaya, aur Sufah ne wahi karnaa chaahaa jo woh hameshaa karte aaye the to Qusai ne Quraish aur Kinanah ke logon ko hamraah liyaa aur Aqaba ke nazdeek jahaan weh jama the unse aakar kahaa ke tum se ziyaadah ham is ea'zaaz ke haqdaar hain. Is par Sufah ne ladaai chhed di, magar Qusai ne unhein maghloob karke unka ea'zaaz chheen liyaa. Yehi mauqaa thaa jab Khuza'ah aur Banu Bakr ne Qusai se daaman kashi ikhtiyaar kar li. Is par Qusai ne unhein bhi lalkaaraa, phir kiyaa tha. fareeqain mein sakht jang chhid gai aur tarafain ke bahut se aadmi maare gaye. Us ke ba'd sulah ki aawaazein buland huein aur Banu Bakr ke ek shakhs Ya'mur bin Awf ko hakam banaayaa gayaa. Ya'mur ne faislaa kiya ki Khuza'ah ke bajaae' Qusai Khaana-e-Ka'bah ki tailiyat aur Makkah ke iqtidaar ka ziyaadah haqdaar hai. Neez Qusai ne jitnaa khoon bahaayaa hai sab raai'gaan qaraar de kar paaon tale rond rahaa hoon. Albatta Khuza'ah aur Banu Bakr ne jin logon ko qatl kiyaa hai un ki deyat adaa karein aur Khaana-e-Ka'bah ko bilaa rok-tok Qusai ke hawaale kar dain - isi faisle ki wajah se Ya'mur ka laqab Shaddaakh pad gayaa.[19] Shaddaakh ke maani hein Paaon tale rondne waalaa.

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18. *Rahmatul-lil-Aalameen, 2/55*
19. *Ibn-e-Hisham, 1/123,124.*

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Is faisle ke nateeje mein Qusai aur Quraish ko Makkah par mukammal nufooz aur siyaadat haasil ho gai, aur Qusai Baitullah kaa deeni sarbaraah ban gayaa jis ki ziyaarat ke liye Arab ke goshe-goshe se aane waalon ka tanta bandhaa rahtaa tha. Makkah par Qusai ke tasallut ka yeh waaqi'aa panchwin (5th) sadi eiswi ke wast yaani 440 A.D. ka hai.[20]

Qusai ne Makkah ka band-o-bast is tarah kiyaa ki Quraish ko Atraaf-e-Makkah se bulaa kar pooraa shehar un par taqseem kar diyaa aur har khaandaan ki bood-o-baash ka tthikaanaa muqarrar kar diyaa. Albattaa maheene aage-peechhe karne waalon ko, neez Aal-e-Safwan, Banu Adwan aur Banu Murra bin 'Awf ko un ke manaasib par barqaraar rakhaa. Kiyonke Qusai samajhtaa thaa ki yeh bhi deen hei jis mein radd-o-badal karnaa durust nahein.[21]

Qusai ka ek kaarnaama yeh bhi hei ke us ne Haram-e-Ka'bah ke shumaal mein Daar-un-Nadwah ta'meer kiya. (Is ka darwaaza Masjid ki taraf tha). Daar-un-Nadwah dar haqeeqat Quraish ki Parliament thi jahaan tamaam bade-bade aur aham mua'amalaat ke faisle hote the. Quraish par Daar-un-Nadwah ke bade ahsaanaat hain, kiyonke yeh un ki wahdat ka zaamin thaa aur yahein un ke uljhe hue masaai'l ba-husn-o-khoobi tai hote the.[22]

Qusai ko sarbaraahi aur azmat ke hasb-e-zail mazaahir haasil the:

1. Daar-un-Nadwa ki sadaarat, jahaan bade-bade mua'malaat ke muta'lliq mashware hote the aur jahaan log apni ladkion ki

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20. Qalb-e-Jazeeratul-Arab, Safha 232.

21. Ibn--Hisham, 1/124, 125.

22. Ibn-e-Hisham, 1/125, Muhaaziraat-e-Khazri, 1/36, Akhbaar-ul-Kiraam, Safha 152.

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shaadian bhi karte the.

2. Liwa: Yaani jang ka parcham Qusai hi ke haathon baandha jaata tha.

3. Hijaabat: Yaani Khaana-e-Ka'bah ki paasbaani. Is ka matlab yeh hai ki Khaana-e-Ka'bah ka darwaaza Qusai hi kholtaa thaa aur wahi Khaana-e-Ka'bah ki Khidmat aur kaleed bardaari ka kaam anjaam detaa thaa.

4. Saqaaya (paani pilaana): Is ki soorat yeh thi ke kuchh Hawz mein Haajion ke liye paani bhar diyaa jaataa thaa aur us mein kuchh Khajoor aur Kishmish daal kar ise sheerein banaa diyaa jaataa thaa. Jab Hujjaaj Makkah aate the to ise peete the.[23]

5. Rifaadah (Haajion ki mezbaani): Is ke ma'na yeh hain ke Haajion ke liye bataur-e-ziyaafat khaanaa tayyaar kiyaa jaataa thaa. Is maqsad ke liye Qusai ne Quraish par ek khaas raqam muqarrar kar rakhi thi, Jo mausam-e-hajj mein Qusai ke paas jama ki jaati thi. Qusai is raqam se Haajion ke liye khaanaa tayyaar karaataa thaa. Jo log tangdast hone, ya jin ke paas tosha na hotaa woh yehi khaanaa khaate the.[24]

Yeh saare manaasib Qusai ko haasil the. Qusai ka pehla betaa 'Abd-ud-Dar tha, magar us ke bajaae doosraa betaa 'Abd Manaf. Qusai ki zindagi hi mein sharaf-o-siyaadat ke maqaam par pahoonch gaya tha. Is liye Qusai ne 'Abd-ud-Dar se kahaa ke yeh log agarche sharaf-o-siyaadat mein tum par baazi le jaa chuke hain, magar mein tumhein in ke ham-pallaa kar ke rahoonga. Chunaanche Qusai ne apne saare manaasib aur ea'zaazaat ki wasiyyat 'Abd-ud-Dar ke liye kar di, yaani Darul-Nadwa

23. *Muhaaziraat--Khazri, 1/36.*
24. *Ibn-Hisham, 1/130.*

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ki riyaasat, Khaana-e-Ka'bah ki hijaabat. Liwa, Siqaayat aur Rifaadah sab kuchh 'Abd-ud-Dar ko de diyaa. Choonke kisi kaam mein Qusai ki mukhaalafat nahein ki jaati thi aur na us ki koi baat mustard ki jaati thi, balki us ka har iqdaam, us ki zindagi mein bhi aur us ki maut ke ba'd bhi waajib-ul-ittibaa' deen samjhaa jaataa thaa. Is liye us ki wafaat ke ba'd us ke beton ne kisi nizaa' ke baghair us ke wasiyyat qaayam rakhi. Lekin jab 'Abd-e-Manaf ki wafaat ho gai to us ke beton ka in manaasib ke silsile mein apne checheire bhaaion yaani 'Abd Dar ki aulaad se jhagdaa hua. Is ke nateeje mein Quraish do giroh mein bat gai aur qareeb tha ki donon mein jang ho jaati magar phir unhon ne sulah ki aawaaz buland ki aur un manaasib ko baaham taqseem kar liya. Chunaanche Siqaayat aur Rifaadah ke manaasib Banu 'Abd Manaf ko diye gaye. Aur Dar-un-Nadwa ki sarbaraahi, liwa aur hijaabat Banu 'Abd Dar ke haath mein rahi. Phir Banu 'Abd Manaf ne apne haasil shudah manaasib ke liye qura' daalaa to qura' Hashim bin 'Abd Manaf ke naam nikla. Lihaazaa Hashim hi ne apni zindagi bhar Siqaaya-o-Rifaadah ka intizaam kiya. Albattaa jab Hashim ka intiqaal ho gayaa to unke bhai Muttalib ne unki jaanasheeni ki, magar Muttalib ke ba'd un ke bhateeje Abdul Muttalib bin Hashim ne, jo Rasoolullah ﷺ ke daadaa the, yeh mansab sambhaal liyaa aur un ke ba'd un ki aulaad un ki jaanasheen hui. Yahaan tak ke jab Islam ka daur aayaa to Hazrat Abbas bin Abdul Muttalib is mansab par faaiz the.[25]

Un ke elaawa kuchh aur manaasib bhi the jinhein Quraish ne baaham taqseem kar rakhaa thaa. In manaasib aur intizaamaat ke zareeye Quraish ne ek chhoti si hukoomat - balki hukoomat numaa intizaamiya - qaayam kar rakhi thi jis ke sarkaari idaare aur tashkeelaat kuchh isi dhang ki thein

25. *Ibn-e-Hisham, 1/129-132,137,142,178,179.*

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jaisi aaj kal Parliamani Majlisein aur idaare hua karte hain. In manaasib ka khaka hasb-e-zail hai:

1- Isaar: Yaani faal giri aur qismat daryaaft karne ke liye buton ke paas jo teer rakhe rahte the un ki tauliyat. Yeh mansab Banu Jumah ko haasil tha.

2- Maaliyaat ka nazm: Yaani buton ke taqarrub ke liye jo nazraane aur qurbaaniaan pesh ki jaati thin un ka intizaam karnaa, neez jhagde aur maqdamaat ka faislaa karnaa. Yeh kaam Banu Sahm ko sonpaa gayaa thaa.

3- Shoora: Yeh ea'zaaz Banu Asad ko haasil tha.

4- Ashnaaq: Yaani diyat aur jurmaanon ka nazm. Is mansab par Banu Tayim faaiz the.

5- Uqaab: Yaani qaumi parcham ki alambardaari. Yeh Banu Umaiyah ka kaam tha.

6- Quba: Yaani fauji camp ka intizaam aur shehsawaaron ki qiyaadat. Yeh Banu Makhzum ke hisse mein aayaa tha.

7- Sifaarat: Banu Adi ka mansab tha.[26]

Baqia Arab Sardaarian:

Ham pichhle safhaat mein Qahtani aur Adnani qabaail ke tark-e-watan ka zikr kar chuke hain aur batlaa chuke hain ke poora mulk-e-Arab in qabaail ke darmiyaan taqseem ho gayaa tha. Us ke ba'd un ki imaarton aur sardaarion ka naqshaa kuchh yuon thaa ke jo qabaail Heerah ke ird-gird aabaad the unhein hukoomat-e-Heerah ke taabe maanaa gayaa. Aur jin qabaail ne Baadia-tus-Shaam mein sukoonat ikhtiyaar ki thi unhein Ghassani hukumraanon ke taabe qaraar diyaa gayaa,

26. Tareekh Arz-ul-Qur'aan, 2/104,105,106.

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magar yeh ma-tahati sirf naam ki thi, amalan na thi. In do maqaamaat ko chhod kar andaroon-e-Arab aabaad qabaail bahar taur aazaad the.

In qabaail mein sardaari nizaam raaij tha. Qabeele khud apnaa sardaar muqarrar karte the. Aur in sardaaron ke liye unkaa qabeela ek mukhtasar si hukoomat hua kartaa thaa. Siyaasi wujood-o-tehaffuz ki buniyaad, qabaaili wahdat par mabni asbiyyat aur apni sarzameen ki hifaazat-o-difaa' ke mushtaraka mafaadaat the.

Qabaaili sardaaron ka darja apni qaum mein baadshaahon jaisa tha, qabeela sulah-o-jang mein baharhaal apne sardaar ke faisle ke taabe hota tha aur kisi haal mein us se alag-thalag nahin rah sakta thaa. Sardaar ko wahi mutlaqul-anaani aur istibdaad haasil tha jo kisi Dictator ko haasil hua kartaa hai hattaa ke ba'z sardaaron ka yeh haal tha ke agar weh bigad jaate to hazaaron talwaarein yeh poochhein baghair be niyaam ho jaatin ke sardaar ke ghusse ka sabab kya hai. Taaham choonke ek hi kumbe ke chechheire bhaaion mein sardaari ke liye kashaakash bhi hua karti thi. Is liye is ka taqaazaa tha ke sardaar apne qabaaili awaam ke sath rawaadaari barte, khoob maal kharch kare, mehmaan nawaazi mein pesh-pesh rahe, karam-o-burdbaari se kaam le, shujaa'at ka amali muzaaharaa kare aur ghairatmandaana umoor ki taraf se difaa' kare taaki logon ki nazar mein umooman, aur shua'raa ki nazar mein khusoosan khoobi wa kamaalaat ka jaame ban jaae (kiyuonke shua'raa us daur mein qabeele ki zubaan hua karte the) aur is tarah sardaar apne madd-e-muqaabil hazaraat se buland-o-baalaa darja haasil kar le.

Sardaaron ke kuchh makhsoos aur imtiyaazi huqooq bhi

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hua karte the jinhein ek shaair ne yuon bayaan kiya hei.

لک المـر با ع فینا والصفایا وحـکمک والنشیطة والفضول

"Hamaare darmiyaan tumhaare liye maal-e-ghaneemat ka chauthaai hei aur muntakhab maal hai aur woh maal hei jis ka tum faisla kar do aur jo sar-e-raah haath aa jae aur jo taqseem se bach rahe."

Mirbaa' (مر با ع): maal-e-ghaneemat ka chauthaai hissaa.

Safiyun (صـفـایـا) : woh maal jise taqseem se pehle hi sardaar apne liye muntakhab kar le.

Nasheetatun (نشیـطة): woh maal jo asal qaum tak pahoonchne se pehle raaste hi mein sardaar ke haath lag jaae.

Fuzool (فـضـول): woh maal jo taqseem ke baad bach rahe aur ghaazion ki tadaad par baraabar taqseem na ho. Masalan taqseem se bache hue oont, ghode waghairah. In sab aqsaam ke maal sardaar-e-qabeele ka haq hua karte the.

Siyaasi Haalat:

Jazeeratul-Arab ki hukoomaton aur hukumraanon ka zikr ho chuka. Bejaa na hoga ki ab un ke kisi qadar siyaasi haalaat bhi zikr kar diye jaein.

Jazeeratul-Arab ke woh teenon sarhadi elaaqe jo ghair mamaalik ke paraus mein parte the un ki siyaasi haalat sakht iztiraab wa intishaar aur intihaai zawaal wa inhitaat ka shikaar thi. Insaan, maalik aur ghulaam ya haakim aur mehkoom ke do tabqon mein bataa hua tha. Saare fawaaid sarbaraahon - aur khusoosan ghair mulki sarbaraahon - ko haasil the aur saaraa bojh ghulaamon ke sar thaa. Ise ziyaadah waazeh alfaaz mein yuon kahaa jaa saktaa hei ke ri'aayaa darhaqeeqat ek kheti thi jo hukoomat ke liye mahaasil aur aamdani faraaham

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karti thi aur hukoomatein ise lazzaton, shahwaton, aishraani aur zulm-o-jaur ke liye iste'maal karti thin. Aur un par har taraf se zulm ki baarish ho rahi thi. Magar woh harf-e-shikaayat zabaan par na laa sakte the. Balki zaroori tha ke tarah-tarah ki zillat-o-ruswaai aur zulm-o-cheeradasti bardaasht karein aur zabaan band rakhein, kiyuonki jabr wa istibdaad ki hukumraani thi aur insaani huqooq naam ki kisi cheez ka kahin koi wujood na tha.

In claaqon ke padaus mein rahne waale qabaail tazabzub ka shikaar the. Unhein aghraaz wa khuahishaat idhar se udhar, aur udhar se idhar phainkti rahti thin. Kabhi we Iraaqion ke hamnawaan ho jaate the aur kabhi shaamion ki haan mein haan milaate the.

Jo qabaail andaroon-e-Arab aabaad the un ke bhi jod dheele aur sheeraazah muntashir tha. Har taraf qabaaili jhagdon, nasli fasaadaat aur mazhabi ikhtilaafaat ki garam baazaari thi, jis mein har qabeele ke afraad behar soorat apne apne qabeele ka saath dete the khuwaah weh haq par ho ya baatil par. Chunaanche un ka tarjumaan kehta hei:

وَمَـا أنَـا اِلاَ مِنْ غَـزِيَّةَ اِنْ غَوَتْ غَـوَيْـتُ، وَاِنْ تَـرْشُـدْ غَزِيَّةُ اَرْشُد

"Mein bhi to qabeela ghaziyya hi ka ek fard hoon. Agar woh ghalat raah par chalega to mein bhi ghalat raah par chaloonga aur agar woh saheeh raah par chlega to mein bhi saheeh raah par chaloonga."

Andaroon-e-Arab koi baadshaah na tha jo unki aawaaz ko quwwat pahunchaataa aur na koi marja' hi thaa jis ki taraf mushkilaat wa shadaa'id mein rujoo' kiya jaataa aur jis par waqt padne par ae'timaad kiya jaataa.

Han Hijaaz ki hukoomat ko qadar-o-ehtiraam ki nigaah se

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yaqeenan dekhaa jaataa tha aur use markaz-e-deen ka qaid-o-paasbaan bhi tasawwur kiya jaataa tha. Yeh hukoomat dar haqeeqat ek tarah ki dunyaavi qiyaadat aur deeni peshwaai ka ma'joon murakkab thi. Use ahl-e-Arab par deeni peshwaai ke naam se baalaadasti haasil thi aur Haram aur atraaf-e-Haram par us ki ba-qaaidah hukumraani thi. Wahi zaa'ireen-e-Baitullah ki zarooriyaat ka intizaam aur sharee'at-e-Ibrahimi ke ehkaam ka nifaaz karti thi aur uske paas parliamaani idaaron jaise idaare aur tashkeelaat bhi thin. Lekin yeh hukoomat itni kamzoor thi ke andaroon-e-Arab ki zimmedaarion ka bojh utthaane ki taaqat na rakhti thi jaisaa ke habshion ke hamle ke mauqe par zaahir hua.

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Arab: Adyaan-o-Mazaahib

Aam baashindegaan-e-Arab Hazrat Ismail (a.s.) ki dawat-o-tableegh ke nateeje mein Deen-e-Ibrahimi ke pairao the, is liye sirf Allah ki ibaadat karte the aur Tauheed par kaarband the. Lekin waqt guzarne ke saath-saath unhon ne khudaai dars-o-naseehat ka ek hissaa bhulaa diyaa. Phir bhi unke andar Tauheed aur kuchh Deen-e-Ibrahimi ke sha'aair baaqi rahe, yahaan tak ke Banu Khuza'ah ka sardaar Amr bin Luhai manzar-e-aam par aayaa. Uski nash-o-numa badi nekookaari, sadqa-o-kheiraat aur deeni umoor se gehri dilchaspi par hui thi. Is liye logon ne use mohabbat ki nazar se dekha aur use akaabir-e-ulama aur afaazil-e-auliya mein se samajh kar uski pairavi ki. Phir is shakhs ne mulk-e-Sham ka safar kiyaa. Dekhaa to wahaan butaon ki pooja ki jaa rahi thi. Us ne samjhaa ke yeh bhi behtar aur barhaq hai kiyonke mulk Sham Paighambaraon ki sarzameen aur Aasmaani Kitaabaon ki nuzool gaah thi. Chunaanche woh apne saath 'Hubal' but bhi le aayaa aur use Khaana-e-Ka'bah ke andar nasab kar diyaa aur ahl-e-Makkah ko Allah ke saath shirk ki dawat di. Ahl-e-Makkah ne is par labbaik kahaa. Us ke ba'd bahut jald baashindegaan-e-Hijaaz bhi ahl-e-Makkah ke naqsh-e-qadam par chal pade, kiyuonki we Baitullah ke waali aur Haram ke baashinde the.[1] Is tarah Arab mein butparasti ka aaghaaz huaa.

'H ıbal' ke elaawah Arab ke qadeem tareen butaon mein se 'Manat' hei. Ych Bahr-e-Ahmar ke saahil par Qudaid ke qareeb Mushallal mein nasab[2] tha. Us ke ba'd Ta'if mein 'Lat'

1. *Mukhtasar Seerat-e-Rasool ﷺ, Taleef Sheikh Muhammad bin Abdul Wahhaab Najdi (rh.), Safha 12.*
2. *Saheeh Bukhari, 1/222*

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naami but wujood mein aayaa. Phir waadi-e-Nakhlah mein 'Uzza' ki tanseeb amal mein aai'. Yeh teenon Arab ke sabse bade but the. Us ke ba'd Hijjaz ke har khitte mein shirk ki kasrat aur butaon ki bharmaar ho gai. Kahaa jaataa hei ke ek Jin Amr bin Luhai ke taabe thaa. Usne bataayaa ke Qaum-e-Nooh ke but - yaani Wadd, Suaw, Yaghus, Ya'uk aur Nasr - Jeddah mein madfoon hain. Is ittila' par Amr bin Luhai Jeddah gayaa aur un butaon ko khod nikaalaa. Phir unhein Tihama laayaa aur jab Hajj ka zamaanaa aayaa to unhein mukhtalif qabaa'il ke hawaale kiya. Yeh qabaa'il in butaon ko apne-apne elaaqon mein le gae. Is tarah har-har qabeele mein, phir har-har ghar mein ek-ek but ho gayaa.

Phir mushrikeen ne Masjid-e-Haraam ko bhi butaon se bhar diya. Chunaanche jab Makkah fatah kiyaa gayaa to Baitullah ke girda-gird 360 but the jinhein khud Rasoolullah ﷺ ne apne dast-e-mubaarak se toda. Rasoolullah ﷺ har ek ko chhadi se tthokar maarte jaate the aur woh girtaa jaataa thaa. Phir Aap ﷺ ne hukm diyaa aur un saare butaon ko Masjid-e-Haraam se baahar nikaal kar jalaa diyaa gayaa.[3]

Garz shirk aur butparasti Ahl-e-Jaahiliyyat ke Deen ka sab se bada mazhar ban gai thi. Jinhein ghamand tha ki woh Hazrat Ibrahim (a.s.) ke deen par hain.

Phir Ahl-e-Jaahiliyyat ke yahaan butparasti ke kuchh khaas tareeqe aur maraasim bhi raa'ij the jo ziyaadah tar 'Amr bin Luhai ki ikhtiraa' the. Ahl-e-Jaahiliyyat samajhte the ke 'Amr bin Luhai ki ikhtiraa'aat Deen-e-Ibrahimi mein tabdeeli nahein balki bid'at-e-hasana hain. Zail mein ham Ahl-e-Jaahiliyyat ke andar raa'ij butparasti ke chand aham maraasim ka zikr kar rahe hain:

3. Mukhtasar Seerat-e-Rasool Sheikh Mohd bin Abdul Wahhaab (rh.), Safha, 13,50,51,52,54.

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1- Daur-e-Jaahiliyyat ke mushrikeen butaon ke paas mujaavir ban kar beitthte the, unki panaah dhoondhte the, unhein zaur-zaur se pukaarte the aur haajat rawaai wa mushkil kushaai ke liye un se fariyaad aur iltijaaein karte the aur samajhte the ki woh Allah se sifaarish karke hamaari muraadein poori karaa deinge.

2. Butaon ka Hajj wa Tawaaf karte the, un ke saamne ajaz wa niyaaz se pesh aate the aur unhein sajdah karte the.

3. Butaon ke liye nazraane aur qurbaanian pesh karte aur qurbaani ke in jaanwaron ko kabhi butaon ke aastaanon par le jaakar zabah karte the aur kabhi kisi bhi jagah zabah kar lete the. Magar butaon ke naam par zabah karte the. Zabah ki in donon sooraton ka zikr Allah Ta'ala ne Qur'aan Majid mein kiya hai. Irshaad hai: وَمَا ذُبِحَ عَلَى النُّصُبِ (٣:٥) yaani "weh jaanwar bhi haraam hain jo aastaanon par zabah kiye gae hon."

Doosri jagah irshaad hai, وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ (١٢١:٦) yaani "us jaanwar ka gosht mat khaao jis par Allah ka naam na liyaa gayaa ho."

4. Butaon se taqarrub ka ek tareeqa yeh bhi thaa ke mushrikeen apni sawaabdeed ke mutaabiq apne khaane-peene ki cheezon aur apni kheti aur chaupaae ki paidaawaar ka ek hissaa butaon ke liye khaas kar dete the. Is silsile mein un ka dilchasp rawaaj yeh tha ke weh Allah ke liye bhi apni kheti aur jaanwaron ki paidaawaar ka ek hissa khaas karte the phir mukhtalif asbaab ki binaa par Allah ka hissa to butaon ki taraf muntaqil kar sakte the lekin butaon ka hissaa kisi bhi haal mein Allah ki taraf muntaqil nahein kar sakte the. Allah Ta'ala ka irshaad hai,

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وَجَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَالْاَنْعَامِ نَصِيْبًا فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ وَهٰذَا لِشُرَكَآئِنَا ۚ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَمَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلٰى شُرَكَآئِهِمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ۝ (٦:١٣٦)

"Allah ne jo kheti aur chaupaae paidaa kiye hain us ka ek hissa unhon ne Allah ke liye muqarrar kiya aur kahaa yeh Allah ke liye hai - unke khayaal mein - aur yeh hamaare shurakaa ke liye hei. to jo un ke shurakaa ke liye hota hei woh to Allah tak nahein pahunchta (magar) jo Allah ke liye hotaa hei woh unke shurakaa tak pahunch jaataa hei. Kitna bura hei wo faisla jo yeh log karte hain."

5. Butaon ke taqarrub ka ek tareeqa yeh bhi tha ke woh mushrikeen kheti aur chaupaae ke andar mukhtalif qism ki nazrein maante the. Allah Ta'ala ka irshaad hai,

وَقَالُوْا هٰذِهٖۤ اَنْعَامٌ وَّحَرْثٌ حِجْرٌ ۖ لَّا يَطْعَمُهَاۤ اِلَّا مَنْ نَّشَآءُ بِزَعْمِهِمْ وَاَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَاَنْعَامٌ لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ ؕ (٦:١٣٨)

"In mushrikeen ne kahaa ke yeh chaupaae aur khetian mamnu' hain. Unhein wahi kha sakta hei jise ham chaahein - un ke khayaal mein - aur yeh weh chaupaae hain jin ki peetth haraam ki gai hai (na un par sawaari ki jaa sakti hei na saamaan laadaa ja sakta hei) aur kuchh chaupaae aise hain jin par yeh log Allah par iftira karte hue - Allah ka naam nahin lete."

6- Un hi jaanwaraon mein Bahira, Sa'iba, Wasila, aur Hami the. Ibn-e-Ishaq kehte hain ki Bahira, Sa'iba ki bachchi ko kahaa jaataa hai. Aur Sa'iba us Oontni ko kahaa jaataa hei jis se das (10) baar pai-dar-pai maadah bachche paida hon, darmiyaan mein koi nar paida na ho. Aisi Oontni ko aazaad chhod diyaa jaataa tha, us par sawaari nahin ki jaati thi, us ke baal nahin kaate jaate the. Aur mehmaan ke siwaa koi us ka doodh nahein peeta tha. Us ke ba'd yeh oontni jo maadah

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bachcha janti us ka kaan cheer diya jaataa aur ise bhi us ki maa ke saath aazaad chhod diyaa jaataa. Us par sawaari na ki jaati. Us ka baal na kaataa jaataa. Aur mehmaan ke siwaa koi us ka doodh na peetaa. Yehi Bahira hai aur us ki maa Sa'iba hai.

Wasila us bakri ko kahaa jaataa tha jo panch (5) daf'a pai-dar-pai do-do maadah bachche janti (yaani panch baar mein das (10) maadah bachche paida hote), darmiyaan mein koi nar na paida hota. Is bakri ko is liye Wasila kahaa jaataa tha ke woh saare maadah bachchon ko ek-doosre se jod deti thi. Us ke ba'd us bakri se jo bachche paida hote unhein sirf mard khaa sakte the auratein nahein khaa sakti thein. Albatta agar koi bachcha murda paida hota to us ko mard-aurat sabhi kha sakte the.

'Hami' us nar oont ko kehte the jiski jufti se pai-dar-pai das (10) maadah bachche paida hote, darmiyan mein koi nar na paida hota. Aise oont ki peetth mahfooz kar di jaati thi. Na us par sawaari ki jaati thi, na us ka baal kaataa jaataa tha. Balki use oonton ke rewad mein jufti ke liye aazaad chhod diya jaataa thaa. Aur is ke siwaa us se koi doosra faidah na utthaayaa jaataa thaa. Daur-e-Jaahiliyyat ki butparasti ke in tareeqon ki tardeed karte hue Allah Ta'ala ne farmaayaa:

مَاجَعَلَ اللّٰهُ مِنْۢ بَحِيْرَةٍ وَّلَا سَآئِبَةٍ وَّلَا وَصِيْلَةٍ وَّلَا حَامٍ ۙ وَّلٰكِنَّ الَّذِيْنَ كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ؕ وَاَكْثَرُهُمْ لَا يَعْقِلُوْنَ ۝ (۵:۱۰۳)

"Allah ne na koi Bahira, na kai Sa'iba na koi Wasila aur na koi Hami banaayaa hei, lekin jin logon ne kufr kiyaa weh Allah par jhoot ghadte hain aur un mein se aksar aqal nahein rakhte."

Ek doosri jagah farmaayaa:

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وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ لِّذُكُوْرِنَا وَمُحَرَّمٌ عَلٰٓى اَزْوَاجِنَا ۚ وَاِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ شُرَكَآءُ ۚ (٦ : ١٣٩)

"In (mushrikeen) ne kahaa ke in chaupaion ke pet mein jo kuchh hei woh khalis hamaare mardon ke liye hei aur hamaari auraton par haraam hei. Albatta agar weh murda ho to us mein mard-aurat sab shareek hain."

Chaupaaion ki mazkoorah aqsaam yaani Bahirah, Sa'iba waghairah ke kuchh doosre mataalib bhi bayan kiye gay hain[4] jo Ibn-e-Ishaq ki mazkoorah tafseer se qadre mukhtalif hain.

Hazrat Syed bin Musayyib (rh.) ka bayaan hei ke yeh jaanwar un ke taaghooton ke liye the.[5] Aur Saheeh Bukhari mein marfooan marvi hei ke 'Amr bin Luhai pehla shakhs hei jis ne butaon ke naam par jaanwar chhode.[6]

Arab apne butaon ke saath yeh sab kuchh is aqeede ke saath karte the ke yeh but unhein Allah ke qareeb kar deinge aur Allah ke huzoor un ki sifaarish kar deinge. Chunaanche Qur'aan Majid mein bataayaa gayaa hei ke mushrikeen kehte the:

مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَآ اِلَى اللّٰهِ زُلْفٰى ؕ (٣٩ : ٣)

"Ham unki ibaadat mahaz is liye kar rahe hain ki weh hamein Allah ke qareeb kar dein."

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُوْلُوْنَ هٰٓؤُلَآءِ شُفَعَآؤُنَا عِنْدَ اللّٰهِ ؕ (١٠ : ١٨)

"Aur (yeh mushrikeen) Allah ke siwaa un ki ibaadat karte hain jo unhein na naf'a pahoonch sakein na nuqsaan aur kehte hain ke yeh Allah ke paas hamaare sifaarishi hain."

Mushrikeen-e-Arab 'Azlaam' yaani faal ke teer bhi iste'maal

4. Seerat-e-Ibn-e-Hisham, 1/89, 90
5. Saheeh Bukhari, 1/499 6. Saheeh Bukhari, 1/499

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karte the. (Azlaam, Zalam ki jama hei. Aur Zalam us teer ko kehte hain jis mein par na lage hon). Faalgiri ke liye iste'maal hone waale yeh teer teen qism ke hote the. Ek woh jin par sirf "Han" ya "Nahein" likhaa hotaa tha. Is qism ke teer Safar aur Nikaah waghairah jaise kaamon ke liye iste'maal kiye jaate the. Agar faal mein "Han" nikalta to matlooba kaam kar daalaa jaataa, agar "Nahein" nikalta to saal bhar ke liye multawi kar diyaa jaataa aur aainda phir faal nikaali jaati.

Faalgiri ke teeron ki doosri qism weh thi jin par paani aur diyat waghairah darj hote the aur teesri qism weh thi jin par yeh darj hota tha ke "tum mein se hei" yaa "tumhaare elaawah se hei" yaa "Mulhaq" hei. In teeron ka masraf yeh thaa ke jab kisi ke nasab mein shubha hota to use ek sau (100) oonton sameit 'Hubal' ke paas le jaate. Oonton ko teer waale mahant ke hawaale karte aur woh tamaam teeron ko ek saath mila kar ghumaataa, jhinjhorta, phir ek teer nikaltaa. Ab agar yeh nikalta ke "tum mein se hei." to woh un ke qabeele kaa ek muazzaz fard qaraar paataa aur agar yeh bar aamad hota ke "tumhare ghair se hei" to haleef qaraar paataa aur agar yeh nikalta ke "Mulhaq" hei to unke andar apni haisiyyat par barqaraar rahta, na qabeele ka fard maanaa jaataa na haleef.[7]

Isi se milta-julta ek rawaaj mushrikeen mein Juwaa khelne aur Juwe ke teer iste'maal karne ka tha. Isi teer ki nishaandahi par weh Juwe ka oont zibah karke uska gosht baantte the.[8]

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7. Muhaaziraat-e-Khazri, 1/56, Ibn-e-Hisham, 1/102, 103.

8. Iska tareeqah yeh tha ke Juwa khelne waale ek oont zibah karke use das (10) ya atthaais (28) hisson par taqseem karte. Phir teeron se qar'aa andaazi karte. Kisi teer par jeet ka nishan banaa hotaa aur koi teer be nishaan hotaa. Jis ke naam par jeet ke nishaan waalaa teer nikalta woh to kaamyaab maanaa jaataa aur apna hissaa letaa aur jiske naam par be nishaan teer nikaltaa use qeemat deni padti.

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Mushrikeen-e-Arab kaahinon, arraafon aur nujoomion ki khabaron par bhi imaan rakhte the. Kaahin use kehte hain jo aane waale waaqiaat ki pesh goi kare aur raaz haai sar basta se waqifiyyat ka dawedaar ho. Baaz kaahinon ka yeh bhi dawa tha ke ek jin unke ta'be hai jo unhein khabrein pahunchaataa rahta hei, aur baaz kaahin kehte the ke unhein aisaa faham ataa kiyaa gayaa hai jis ke zariye weh ghaib ka pataa lagaa lete hein. Baaz is baat ke muddai the ki jo aadmi un se koi baat poochhne aataa hei uske qaul wa fa'l se yaa us ki haalat se, kuchh muqaddmaat aur asbaab ke zariye weh jae waaridaat ka pataa lagaa lete hain. Is qism ke aadmi ko arraaf kahaa jaataa tha. Masalan woh shakhs jo chori ke maal, chori ki jagah aur gum shudah jaanwar waghairah ka pataa-tthikaanaa bataataa.

Nujoomi use kehte hain jo taaron par ghaur karke aur unki raftaar wa auqaat ka hisaab lagaa kar pataa lagaataa hai ke duniya mein aaindah kiya haalaat wa waaqiaat pesh aaeinge.[9] In Nujoomion ki khabaron ko maannaa dar haqeeqat taaron par iemaan laanaa hei aur taaron par imaan laane ki ek soorat yeh bhi thi ke mushrikeen-e-Arab nakshatron par iemaan rakhte the aur kehte the ke ham par falaan aur falaan nakshatra se baarish hui hei.[10]

Mushrikeen mein bad shugooni ka bhi rawaaj tha. Use arabi mein طِيَرَةٌ kehte hain. Us ki soorat yeh thi ke mushrikeen kisi Chiriya yaa hiran ke paas jaa kar use bhagaate the. Phir agar woh daahine jaanib bhaagta to use achhaai aur kaamyaabi ki alaamat samajh kar apnaa kaam kar guzarte aur agar baaein jaanib bhaagta to use nuhoosat ki alaamat samajh kar apne

9. *Mir'aat-ul-Mafaateeh, Sharah Mishkaatul Masaabih, 2/2,3 taba'*
10. *Saheeh Bukhari, 1/95*

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kaam se baaz rahte. Isi tarah agar koi chiriya yaa jaanwar raasta kaat detaa to use bhi manhoos samajhte.

Isi se milti-julti ek harkat yeh bhi thi ke mushrikeen, khargosh ke takhne ki haddi latkaate the aur baaz dinon, mahinon, jaanwaron, gharon aur auraton ko manhoos samajhte the. Bimaarion ki chhoot ke qaail the aur rooh ke ullu ban jaane ka aqeeda rakhte the. Yaani unka aqeeda tha ke jab tak maqtool ka badla na liyaa jaae, usko sukoon nahin miltaa aur uski rooh ullu bankar bayaabaanon mein gardish karti rahti hei aur "piyaas, piyaas" yaa "mujhe pilaao, mujhe pilaao" ki sadaa lagaati rahti hei. Jab uska badla le liyaa jaataa hei to use raahat aur sukoon mil jaataa hei.[11]

Deen-e-Ibrahimi mein Quraish ki Bid'aat:

Yeh the ahl-e-jaahiliyat ke aqaaid wa aamaal, us ke saath hi un ke andar deen-e-Ibrahimi ki kuchh baaqiyaat bhi the. Yaani unhon ne yeh deen poore taur par nahin chhora tha. Chunaaanche woh Baitullah ki tazeem aur us ka Tawaaf karte the. Hajj wa Umrah karte the, Arafaat wa Muzdalifa mein theharte the aur Hadi ke jaanwaron ki qurbaani karte the. Albatta unhon ne is Deen-e-Ibrahimi mein bahut si bid'atein eijaad kar ke shaamil kar di thin. Masalan:

☆ Quraish ki ek bid'at yeh thi ke woh kehte the ham Hazrat Ibrahim (a.s.) ki aulaad hain, Haram ke paasbaan, Baitullah ke waali aur Makkah ke baashinde hain. Koi shakhs hamaaraa ham martaba nahin aur na kisi ke huqooq hamaare huqooq ke masaawi hain - aur isi binaa par apna naam Hums (bahaadur aur garam josh) rakhte the - lihaazaa hamaare shaayaan-e-shaan nahin ke ham hudood-e-Haram se baahar jaaein.

11. *Saheeh Bukhari, 2/851,857 Ma'a Shurooh.*

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Chunaanche Hajj ke dauraan yeh log Arafaat nahin jaate the aur na wahaan se Ifaazah karte the balki Muzdalifah hi mein thehar kar wahein se Ifaazah kar lete the. Allah Ta'ala ne is bid'at ki islaah karte hue farmaayaa: ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ.....(۲:۱۹۹) . Yaani "tum log bhi wahein se Ifaaza karo jahaan se saare log ifaaza karte hain."[12]

☆ Unki ek bid'at yeh bhi thi ki woh kehte the ke Hums (Quraish) ke liye Ehraam ki haalat mein Paneer aur Ghee banaanaa durust nahein aur na yeh durust hai ki baal waale ghar (yaani kambal ke kheme) mein daakhil hon aur na yeh durust hai ke saaya haasil karna ho to chamre ke kheme ke siwaa kahein aur saaya haasil karein.[13]

☆ Un ki ek bid'at yeh bhi thi ke weh kehte the ke Bairoon-e-Haram ke baashinde Hajj ya Umrah karne ke liye aayein aur Bairoon-e-Haram se khaane ki koi cheez le kar aayein to use un ke liye khaanaa durust nahein.[14]

☆ Ek bid'at yeh bhi thi ki unhon ne Bairoon-e-Haram ke baashindon ko hukm de rakhaa tha ke weh Haram mein aane ke ba'd pahla Tawaaf Hums se haasil kiye hue kapraon hi mein karein. Chunaanche agar un ka kapra dastiyaab na hota to mard nange Tawaaf karte, aur auratein apne saare kapre utaar kar sirf ek chhota sa khula hua kurta pahan letein. Aur usi mein Tawaaf kartin aur dauraan-e-Tawaaf yeh sher padhti jaatin.

اَلْيَوْمَ يَبْدُوْ بَعْضُهٗ اَوْ كُلُّهٗ وَمَا بَدَا مِنْهُ فَلَا اُحِلُّهٗ

"Aaj kuchh ya kul sharam gaah khul jaaegi. Lekin jo khul

12. Ibn-e-Hisham, 1/199, Saheeh Bukhari, 1/226.
13. Ibn-e-Hisham, 1/202
14. Ibn-e-Hisham, 1/202

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jaae mein use (dekhna) halaal nahein qaraar deti"

Allah Ta'ala ne is khuraafaat ke khaatme ke liye farmaayaa: يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ.....(۷:۳۱) "Aei Adam ke beton! har Masjid ke paas apni zeenat ikhtiyaar kar liyaa karo."

Baharhaal agar koi aurat ya mard bartar aur muazzaz ban kar, Bairoon-e-Haram se laai hue apne hi kapron mein Tawaaf kar leta to Tawaaf ke ba'd un kapron ko phaink deta, un se na khud faaida utthaataa na koi aur.[15]

☆ Quraish ki ek bid'at yeh bhi thi ke woh Haalat-e-Ehraam mein ghar ke andar darwaaze se daakhil na hote the balki ghar ke phichhwaare ek baraa sa sooraakh banaa lete aur usi se aate-jaate the aur apne is apne is ojad pane ko neki samajhte the. Qur'aan-e-Kareem ne isse bhi mana farmaayaa. (2:189)

Yehi Deen - yaani shirk wa butparasti aur tawahhumaat wa khuraafaat par mabni aqeeda wa amal waalaa deen - aam ahl-e-Arab ka deen tha.

Is ke elaawah Jazeeratul-Arab ke mukhtalif atraaf mein Yahoodiyyat, Maseehiyyat, Majoosiyyat aur Saabiyyat ne bhi dar aane ke mawaaqe paa liye the, lihaazaa un ka tareekhi khaaka bhi mukhtasaran pesh kiyaa jaa rahaa hei.

Jazeeratul-Arab mein Yahood ke kam az kam do (2) adwaar hain. Pahla daur us waqt se ta'lluq rakhta hei jab Palestine mein Baabul aur Aashur ki hukoomat ki futoohaat ke sabab Yahoodion ko tark-e-watan karna para. Is hukoomat ki sakht giri aur Bukhtanassar ke haathon Yahoodi bastion ki tabaahi wa viraani, unke Heikal ki barbaadi aur unki aksariyyat ki mulk Babul ko jila watni ka nateeja yeh hua ki Yahood ki ek

15. Ibn-e-Hisham, 1/202, 203, Saheeh Bukhari, 1/226

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jama'at Palestine chhod kar Hijaaz ke shumaali atraaf mein aa basi.[16]

Doosra daur us waqt shuroo hota hai jab Taitas Rumi ki zair-e-qiyaadat 70 A.D. mein Rumion ne Palestine par qabza kiya. Is mauqa par Rumion ke Haathon yahoodion ki daar-o-geer aur un ke Heikal ki barbaadi ka nateeja yeh hua ke muta'ddid Yahoodi qabeele Hijaaz bhaag aaye aur Yasrib, Khaibar aur Taima mein aabaad ho kar yahaan apni baa-qaaida bastian basaa lein aur Qile aur ghadhiaan tameer kar lein. In tarikeen-e-watan Yahood ke zariye Arab baashindon mein kisi qadar Yahoodi mazhab ka bhi rawaaj hua aur use bhi zuhoor-e-Islam se pahle aur us ke ibtidaai daur ke siyaasi hawaadis mein ek qaabil-e-zikr haisiyyat haasil ho gai. Zuhoor-e-Islam ke waqt mashhoor Yahoodi qabaail yeh the: Khaibar, Nazeer, Mustaliq, Quraizah aur Qainuqah. Samhudi ne 'wafa-ul-wafa' safha 116 mein zikr kiya hai ki Yahood qabaail ki tadaad bees (20) se ziyadah thi.[17]

Yahoodiyyat ko Yemen mein bhi farogh haasil hua. Yahaan un ke phailne ka sabab tabaan As'ad Abi Karb tha. Yeh shakhs jang kartaa huaa Yasrib pahuncha. Wahaan Yahoodiyyat qabool kar li aur Banu Quraizah ke do (2) Yahoodi ulama ko apne saath Yemen le aayaa aur un ke zariye Yahoodiyat ko Yemen mein wusa't aur phailao haasil hua. Abi Karb ke ba'd us ka betaa Yusuf zu-Nawaas Yemen ka Haakim hua to us ne Yahoodiyyat ke josh mein Najraan ke Eisaaion par halla bol diya aur unhein majboor kiya ke Yahoodiyyat qabool karein, magar unhon ne inkaar kar diya. Is par Zu-Nawas ne Khandaq khudwaai aur us mein aag jalwaa kar boodhe, bachhe, mard, aurat sab ko bila tameez aag ke alaaw mein

16. Qalb-e-Jazeeratul-Arab, Safha 251
17. Qalb-e-Jazeeratul-Arab, Safha 251

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jhonk diya. Kahaa jaataa hei ke is haadse ka shikaar hone waalon ki tadaad bees (20) se chaalees (40) hazaar ke darmiyan thi. Yeh october 523 A.D. ka waaqia hai. Qur'aan Majid ne Surah Burooj mein isi waaqie ka zikr kiya hei.[18]

Jahan tak Eisaai mazhab ka ta'lluq hei to Bilaad-e-Arab mein is ki aamad Habshi aur Roomi qabza geeron aur faatiheen ke zariye hui. Ham bataa chuke hain ke Yemen par Habshion ka qabza pehli baar 340 A.D. mein hua. Aur 378 A.D. tak barqaraar rahaa. Is dauraan Yemen mein Maseehi mishon kaam karta raha. Taqreeban usi zamaane mein ek mustajaabul dawaat aur Sahib-e-Karaamaat zaahid jis ka naam Fimion tha, Najran pahuncha aur wahaan ke baashindon mein Eisaai mazhab ki tableegh ki. Ahl-e-Najraan ne us ki aur us ke deen ki sachhaai ki kuchh aisi alaamaat dekhein ke weh Eisaaiyyat ke halqa bagosh ho gaye.[19]

Phir Zu-Nawaas ki kaarrawai ke radd-e-amal ke taur par Habshion ne dobaarah Yemen par qabza kiya aur Abraha ne hukoomat-e-Yemen ki baag-dor apne haath mein li to usne bare josh wa kharosh ke saath bare paimaane par Eisaaiyyat ko farogh dene ki koshish ki. Isi josh-o-kharosh ka nateeja tha ke us ne Yemen mein ek Ka'bah tameer kiya aur koshish ki ke Ahl-e-Arab ko (Makkah aur Baitullah se) rok kar isi ka Hajj karaai, aur Makkah ke Baitullah Shareef ko dha de. Lekin us ki is jur'at par Allah Ta'ala ne use aisi sazaa di ke awwaleen wa aakhireen ke liye ibrat ban gayaa.

Doosri taraf Roomi elaaqon ki hamsaayegi ke sabab Aal-e-Ghassan, Banu Taghlib aur Banu Tai' waghairah

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18. Ibn-e-Hisham, 1/20, 21, 22, 27, 31, 35, 36, neez mulaahaza farmaaiye Kutub-e-Tafseer, Tafseer Surah Burooj.

19. Ibn-e-Hisham 1/31, 32, 33, 34.

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qabaail-e-Arab mein bhi Eisaaiyat phail gai thi. Balki Heerah ke baaz Arab Baadshaahon ne bhi Eisaai mazhab qabool kar liya tha.

Jahaan tak Majoosi Mazhab ka ta'lluq hei to use ziyaadah tar Ahl-e-Faaris ke hamsaaya Arabon mein farogh haasil hua tha. Masalan Iraq, Arab, Bahrain, (Al-Ahsa) Hijr aur Khalij-e-Arabi ke saahili elaaqe. In ke elaavah Yemen par Faarsi qabze ke dauraan wahaan bhi ikka-dukka afraad ne majoosiyyat qabool ki.

Baaqi rahaa Saabi mazhab to Iraq waghairah ke Aasaar-e-Qadeema ki khudaai ke dauraan jo Katbaat baraamad hue hain un se pataa chaltaa hei ke yeh Hazrat Ibrahim (a.s.) ki Kaldani Qaum ka mazhab tha. Daur-e-Qadeem mein Shaam wa Yemen ke bahut se baashinde bhi isi mazhab ke pairao the, lekin jab Yahoodiyat aur phir Eisaaiyat ka Daur Daurah hua to is mazhab ki buniyadein hil gain aur us ki sham-e-farozan gul ho kar rah gai. Taaham Majoos ke saath khalat-malat ho kar ya un ke paros mein Iraq, Arab aur Khaleej-e-Arabi ke saahil par is mazhab ke kuchh na kuchh pairaokaar baaqi rahe.[20]

Deeni Haalat:

Jis waqt Islam ka naiyyar-e-taabaan tuloo hua hei yehi mazaahib wa adayaan the jo Arab mein paae jaate the. Lekin yeh saare hi mazaahib shikast-o-rekhat se do-chaar the. Mushrikeen jin ka dawa tha ke ham Deen-e-Ibrahimi par hain, shareea't-e-Ibrahimi ke awaamir-o-nawaahi se koson door the. Us shareea't ne jin makarim-e-akhlaaq ki taleem di thi un se in mushrikeen ko koi waasta na tha. Un mein gunaahon ki

20. Tareekh-e-Arzul-Qur'aan, 2/193-208

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bharmaar thi aur tool-e-zamaane ke sabab un mein bhi butparaston ki wahi aadaat-o-rusoom paida ho chali thin jinhein deeni khuraafaat ka darja haasil hei. In aadaat-o-rusoom ne un ki ijtimaai, siyaasi aur deeni zindagi par nihaayat gehre asraat daale the.

Yahoodi mazhab ka haal yeh tha ke woh mahaz riyaakaari aur tahakkum ban gayaa thaa. Yahoodi peshwaa Allah ke bajaae khud rab ban beithe the. Logon par apni marzi chalaate the aur un ke dilon mein guzarne waale khayaalaat aur honton ki harkaat tak ka muhaasaba karte the. Un ki saari tawajjuh is baat par markooz thi ke kisi tarah maal-o-riyaasat haasil ho, khuwaah deen barbaad hi kiyuon na ho aur kufr wa ilhaad ko farogh hi kiyuon na haasil ho aur un ta'leemaat ke saath tasaahul hi kiyuon na barta jaae jin ki taqdees ka Allah Ta'ala ne har shakhs ko hukm diyaa hei aur jin par amal dar aamad ki targheeb di hei.

Eisaaiyat ek na qaabil-e-faham butparasti ban gai thi. Is ne Allah aur Insaan ko ajeeb tarah se khalat-malat kar diya tha. Phir jin Arabon ne is deen ko ikhtiyaar kiyaa thaa un par is deen ka koi haqeeqi asar na tha kiyuon ke is ki taleemaat un ke maaloof tarz-e-zindagi se mel nahin khaati thein aur woh apna tarz-e-zindagi chhod nahin sakte the.

Baaqi adyaan-e-Arab ke maanne waalon ka haal mushrikeen hi jaisa tha kiyuonke unke dil yaksaan the, aqaaid ek se the, aur rasm-o-riwaaj mein ham aahangi thi.

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Jaahili Mu'aashare ki Chand Jhalkiyaan

Jazeeratul-Arab ke siyaasi aur mazhabi haalaat bayaan kar lene ke ba'd ab wahaan ke ijtimaai', iqtisaadi aur akhlaaqi haalaat ka khaakaa mukhtasaran pesh kiyaa jaa rahaa hei.

Ijtimaai' Haalaat:

Arab aabaadi mukhtalif tabqaat par mushtamil thi aur har tabqe ke haalaat eik-doosre se bahut ziyaadah mukhtalif the. Chunaanche Tabqa-e-Ashraaf mein mard-aurat ka ta'lluq khaassaa taraqqi yaaftaa tha. Aurat ko bahut kuchh khud mukhtaari haasil thi. Us ki baat maani jaati thi. Aur us ka itnaa ehtiraam aur tahaffuz kiya jaataa tha ke is raah mein talwaarein nikal padti thin aur khoonreziyan ho jaati thin. Aadmi jab apne karam-wa-shujaa'at par jise Arab mein badaa buland maqaam haasil tha apni tareef karnaa chaahta to umooman aurat hi ko mukhaatab karta. Basa auqaat aurat chaahti to qabaail ko sulah ke liye ikattha kar deti aur chaahti to unke darmiyaan jang aur khoonrezi ke sho'le bhadkaa deti, lekin in sab ke baawajood bila nizaa' mard hi ko khaandaan ka sarbaraah maanaa jaataa thaa aur us ki baat faisla kun hua karti thi. Is tabqe mein mard aur aurat ka ta'lluq aqd-e-Nikaah ke zariye hota tha, aur yeh nikaah aurat ke aulia ke zair-e-nigraani anjaam paataa thaa. Aurat ko yeh haq na tha ke un ki wilaayat ke baghair apne taur par apnaa nikaah kar le.

Ek taraf Tabqa-e-Ashraaf ka yeh haal tha to doosri taraf doosre tabqon mein mard-aurat ke ikhtilaat ki aur bhi kai

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sooratein thein jinhein badkaari-wa-behayaai aur fahash kaari wa zinaa kaari ke siwaa koi aur naam nahin diyaa jaa sakta. Hazrat Aisha (r.a.) ka bayaan hei ke jaahiliyat mein nikaah ki chaar (4) sooratein thein. Ek to wahi soorat thi jo aaj bhi logon mein raaij hei ke ek aadmi doosre aadmi ko us ki zair-e-wilaayat ladki ke liye nikaah ka peighaam detaa. Phir manzoori ke ba'd mahar de kar us se nikaah kar letaa. Doosri soorat yeh thi ke aurat jab haiz se paak hoti to us kaa shauhar kehtaa ke falaan shakhs ke paas peighaam bhej kar us se us ki sharamgaah haasil karo (yaani zina karaao) aur shauhar khud us se alag-thalag rahta aur us ke qareeb na jaataa yahaan tak ke waazeh ho jaataa ke jis aadmi se sharamgaah haasil ki thi (yaani zina karaayaa thaa) us se hamal thehar gayaa hei. Jab hamal waazeh ho jaataa to us ke ba'd agar shauhar chaahta to us aurat ke paas jaataa. Aisa is liye kiyaa jaataa thaa ke ladka shareef aur ba-kamaal paida ho. Is nikaah ko nikaah-e-istibzaa' kahaa jaataa tha (aur isi ko Hindustan mein Niyug kehte hain). Nikaah ki teesri soorat yeh thi ke das (10) Aadmion se kam ki ek jamaa'at ikattha hoti. Sab ke sab ek hi aurat ke paas jaate aur badkaari karte. Jab woh aurat haamila ho jaati aur bachha paida hota to paidaaish ke chand raat ba'd woh aurat sab ko bula bhejti aur sab ko aanaa padta, majaal na thi ke koi na aaye. Us ke ba'd woh aurat kehti ke aap logon ka jo mua'amla tha woh to aap log jaante hi hain aur ab mere batan se bachha paida hua hai aur ai falaan woh tumhaaraa beta hai. Woh aurat un mein se jis ka naam chaahti le leti aur woh us ka ladka maan liyaa jaataa.

Chautha nikaah yeh tha ke bahut se log ikatthe hote aur kisi aurat ke paas jaate. Woh apne paas kisi aane waale se inkaar na karti. Yeh randiyaa hoti thein, jo apne darwaazon par jhandian gaade rakhti thein taaki yeh nishaani ka kaam de

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aur jo un ke paas jaanaa chaahe be-dhadak chalaa jaae. Jab aisi aurat haamila hoti aur bachha paida hota to sab ke sab us ke paas jama hote aur aur qayaafa shanaas ko bulaate. Qayaafa shanaas apni raai ke mutaabiq is ladke ko kisi bhi shakhs ke saath mulhaq kar deta. Phir yeh usi se marboot ho jaataa aur usi ka ladka kehlaataa. Woh is se inkaar na kar saktaa thaa - jab Allah Ta'ala ne Muhammad Rasoolullah ﷺ ko maboos farmaayaa to jaahiliyyat ke saare nikaah munhadim kar diye. Sirf Islami nikaah baaqi rahaa jo aaj raaij hei.[1]

Arab mein mard wa aurat ke irtibaat ki ba'z sooratein aisi bhi thein jo talwaar ki dhaar aur neze ki nok par wujood mein aai thein. Yaani qabaaili jangon mein ghaalib aane waala qabeela maghloob qabeele ki auraton ko qaid kar ke apne haram mein daakhil kar leta tha, lekin aisi auraton se paida hone waali aulaad zindagi bhar aar mehsoos karti thin.

Zamaana-e-Jaahiliyyat mein kisi tahdeed ke baghair muta'ddid biwian rakhna bhi ek maroof baat thi. Log aisi do (2) auratein bhi bek waqt nikaah mein rakh lete the jo aapas mein sagi behen hoti thein. Baap ke talaaq dene ya wafaat paane ke ba'd beta apni sauteli maa se bhi nikaah kar letaa thaa. Talaaq ka ikhtiyaar mard ko haasil tha aur us ki koi hadd mua'yyan na thi.[2]

Zinaa Kaari tamaam tabqaat mein urooj par thi. Koi tabqa ya insaanon ki koi qism is se mustasna na thi. Albatta kuchh mard aur kuchh auratein aisi zaroor thein jinhein apni badaai ka ehsaas is buraai ke keechad mein lat-pat hone se baaz rakhta tha. Phir aazaad auraton ka haal laundion ke muqaabil

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1. *Saheeh Bukhari: Kitabun-Nikah, baab man qaal laa Nikah illa bi-walyin 2/769, Abu Daa'ud: baab wujoohun-Nikaah.*

2. *Abi Daa'ud, naskh-ul-muraaja'atu ba'd-al-Tatleeqaat-us-Salaas, neez kutub-e-tafseer muta'alliqa الطلاق مرتان*

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nisbatan achhaa thaa. Asal museebat laundian hi thin. Aur aisa lagta hei ke ahl-e-jaahiliyyat ki ghaalib aksariyyat is buraai ki taraf mansoob hone mein koi aar bhi mehsoos nahin karti thi. Chunaanche Sunan-e-Abi Daa'ud waghairah mein marvi hei ke ek daf'a ek aadmi ne khade ho kar kahaa "Ya Rasoolullah ﷺ falaan shakhs meraa beta hai. Mein ne jaahiliyyat mein us ki maa se zinaa kiya thaa." Rasoolullah ﷺ ne farmaayaa, "Islam mein aise dawe ki koi gunjaaish nahin. Jaahiliyyat ki baat gai, ab to ladka usi ka hoga jis ki beevi ya laundi ho aur zinaa kaar ke liye patthar hai." Aur Hazrat Saad bin Abi Waqqas (r.a.) aur Abd bin Zam'a ke darmiyaan Zam'a ki Laundi ke bete - Abdur Rahman bin Zam'a - ke baare mein jo jhagdaa pesh aayaa tha woh bhi maloom wa ma'roof hei.[3]

Jaahiliyyat mein baap bete ka ta'lluq bhi mukhtalif nauiyyat ka tha. Kuchh to aise the jo kehte the,

اِنَّمَا اَوْلَادُنَا بَيْنَنَا اَكْبَادُنَا تَمْشِي عَلَى الْاَرْضِ

"Hamaari aulaad hamaare kaleeje hain jo roo-e-zameen par chalte phirte hain."

Lekin doosri taraf kuchh aise bhi the jo ladkion ko ruswaai aur kharch ke khauf se zinda dafan kar dete the aur bachhon ko faqar-wa-faaqe ke dar se maar daalte the.[4] Lekin yeh kehna mushkil hei ke yeh sang dili bade paimaane par raaij thi, kiyuonke Arab apne dushman se apni hifaazat ke liye doosron ki ba-nisbat kahein ziyaadah aulaad ke muhtaaj the aur is ka chsaas bhi rakhte the.

Jahaan tak sage bhaaion, chachere bhaaion, aur kunbe-qabeele ke logon ke baahami ta'lluqaat ka mua'amla hei to yeh khaasse pukhta aur mazboot the, kiyuonke Arab ke log qabaaili asbiyyat

3. Saheeh Bukhari, 2/999, 1065, Abu Da'ud: اَلْوَلَدُ لِلْفِرَاشِ
4. Qur'aan Majid 6:101-16: 58, 59-17:31-81:8

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hi ke sahaare jeete aur usi ke liye marte the. Qabeele ke andar baahami ta'aawun aur ijtimaaiyyat ki rooh poori tarah kaar farma hoti thi. Jise asbiyyat kaa jazba mazeed do aatsha rakhta tha. Dar haqeeqat qaumi asbiyyat aur qaraabat ka ta'lluq hi un ke ijtimaai nizaam ki buniyaad thaa. Woh log is masal par is ke lafzi ma'na ke mutaabiq amal pairaa the ke اُنْصُرْ اَخَاکَ ظَالِمًا اَوْ مَظْلُوْمًا (apne bhaai ki madad karo khuwah zaalim ho yaa mazloom) is masal ke ma'na mein abhi woh islaah nahin hui thi jo ba'd mein Islam ke zariye ki gai. Yaani zaalim ki madad yeh hei ke use zulm se baaz rakha jaae. Albatta sharaf-o-sardaari mein ek doosre se aage nikal jaane ka jazba bahut si daf'a ek hi shakhs se wujood mein aane waale qabaail ke darmiyan jang ka sabab ban jaayaa kartaa thaa jaisaa ke Aws wa Khazraj, Abs wa Zubyaan aur Bakr wa Taghlib waghairah ke waaqiaat mein dekha jaa sakta hai.

Jahaan tak mukhtalif qabaail ke ek-doosre se ta'lluqaat ka mua'amla hei to yeh pooi tarah shikasta wa rekhta the. Qabaail ki saari quwwat ek-doosre ke khilaaf jang mein fanaa ho rahi thi, albatta deen aur khuraafaat ke aameze se tayyar shudah ba'z rusoom-o-aadaat ki badaulat basaa auqaat jang ki hiddat wa shiddat mein kami aa jaati thi aur ba'z haalaat mein muwaalaat, halaf aur tabedaari ke usoolon par mukhtalif qabaail yakja ho jaate the. Elaawah azein haraam maheene un ki zindagi aur husool-e-mua'ash ke liye saraapaa rahmat wa madad the.

Khulaasa yeh ke ijtimaai haalat zua'f wa be-baseerati ki pasti mein giri hui thi, jahal apni tanaabein taane hue tha aur khuraafaat ka daur-daurah tha. Log jaanwaron jaisi zindagi guzaar rahe the. Aurat bechi aur khareedi jaati thi aur ba'z auqaat us se mitti aur patthar jaisa sulook kiya jaataa tha.

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Qaum ke baahami ta'lluqaat kamzor balki toote hue the aur hukoomaton ke saare azaaim apni ria'ayaa se khazaane bharne ya mukhaalifeen par fauj kashi karne tak mahdood the.

Iqtisaadi Haalat:

Iqtisaadi haalat, Ijtimaai' haalat ke taabe thi. Is ka andaaza Arab ke zaraae' mua'ash par nazar daalne se ho sakta hei ke tijaarat hi un ke nazdeek zarooriyat-e-zindagi haasil karne ka sabse aham zariya thi. Aur ma'loom hei ke tijaarati aamad-o-raft aman-o-salaamati ki fazaa ke baghair aasaan nahin aur jazeeratul-Arab ka haal yeh tha ke siwaa-e-hurmat waale maheenon ke aman-o-salaamati ka kahein wujood na tha. Yehi wajah hei ke sirf haraam maheenon hi mein Arab ke mashhoor baazaar Ukaz, Zhil-Majaz, aur Majinnah waghairah lagte the.

Jahaan tak sana'ton ka mua'amla hei to Arab is maidaan mein saari duniya se pichhe the. Kapde ki bunaai aur chamde ki dibaaghat waghairah ki shakl mein jo chand sana'tein paai bhi jaati thein woh ziyaadah tar Yemen, Heerah aur Sham ke muttasil elaaqon mein thein. Albatta androon-e-Arab kheti-baadi aur galla baani ka kisi qadar riwaaj tha. Saari Arab auratein soot kaatti thein, lekin mushkil yeh thi ke saaraa maal wa mataa' hameshaa ladaaion ki zad mein rahta tha. Faqar wa bhook ki wabaa aam thi aur log zaroori kapdon aur libaas se bhi badi had tak mehroom rahte the.

Akhlaaq:

Yeh to apni jagah musallam hei hi ke ahl-e-jaahiliyyat mein khasees wa razeel aadatein aur wijdaan wa shau'oor aur aql-e-saleem ke khilaaf baatein paai jaati thein, lekin un mein aise pasandeeda akhlaaq-e-faazila bhi the jinhein dekh kar insaan dang aur shashdar rah jaataa hai. Masalan:

1. **Karam wa Sakhaawat**: Yeh ahl-e-jaahiliyyat ka aisa

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wasf tha jis mein woh ek doosre se aage nikal jaane ki koshish karte the aur is par is tarah fakhar karte the ke Arab ke aadhe asha'aar isi ki nazar ho gaye hain. Is wasf ki buniyaad par kisi ne khud apni ta'reef ki hei to kisi ne kisi aur ki. Haalat yeh thi ke sakht jaade aur bhook ke zamaane mein kisi ke ghar koi mahmaan aa jaataa aur us ke paas apni is ek oontni ke siwa kuchh na hota jo us ki aur us ke kunbe ki zindagi ka waahid zariya hoti to bhi - aisi sangeen haalat ke ba-wajood - us par sakhaawat ka josh ghaalib aa jaataa aur woh utth kar apne mehmaan ke liye apni oontni zibah kar deta. Un ke karam hi ka nateeja tha ke woh badi-badi deyat aur maali zimmedaarian uthaa lete aur is tarah insaanon ko barbaadi aur khoonrezi se bacha kar doosre rae'eeson aur sardaaron ke muqaabil fakhar karte the.

Isi karam ka nateeja tha ke woh sharaab nooshi par fakhar karte the. Is liye nahein ke yeh bazaat-e-khud koi fakhar ki cheez thi balki is liye ke yeh karam-o-sakhaawat ko aasaan kar deti thi, kiyuonki nashe ki haalat mein maal lutaanaa insaani tabeea't par giraan nahin guzarta. Is liye yeh log Angoor ke darakht ko Karam aur Angoor ki sharaab ko Binatul-Karam kehte the. Jaahili asha'aar ke dawaaween par nazar daaliye to yeh madah-o-fakhar ka ek aham baab nazar aayega. Antarah bin Shadaad Absi apne mua'llaqa mein kehta hai:

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taabnaak aur munh band khum ke saath tha, nishaan lagi hui saaf-shaffaaf sharaab pee. Aur jab mein pee letaa hoon to apna maal luta daalta hoon. Lekin meri aabru bhar-poor rahti hei, us par koi chot nahein aati. Aur jab mein hosh mein aataa hoon tab bhi sakhaawat mein kotaahi nahin karta aur mera akhlaaq-o-karam jaisa kuchh hei tumhein ma'loom hai."

Un ke karam hi ka nateeja tha ki weh Juwaa khelte the. Un ka khayaal tha ke yeh bhi sakhaawat ki ek raah hai, kiyuonke unhein jo nafa haasil hota, ya nafa haasil karne waalon ke hisse se jo kuchh faazil bacha rahta use miskeenon ko de dete the. Isi liye Qur'aan-e-Paak ne sharaab aur Juwe ke nafe ka inkaar nahin kiya balki yeh farmaayaa ki وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا (۲:۲۱۹) "In donon ka gunaah un ke nafe se badh kar hei."

2. **Wafaa-e-Ahad**: Yeh bhi daur-e-jaahiliyyat ke akhlaaq-e-faazila mein se hei. Ahad ko un ke nazdeek deen ki haisiyyat haasil thi jis se woh bahar haal chimte rahte the. Aur is raah mein apni aulaad ka khoon aur apne ghar-baar ki tabaahi bhi heech (kam) samajhte the. Use samajhne ke liye Hani bin Mas'ud Sheibaani, Samwaal bin Aadya aur Haajib bin Zurarah ke waaqiaat kaafi hain.

3. **Khuddaari wa Izzat-e-Nafs**: Is par qaayam rahna aur zulm-o-jabar bardaasht na karna bhi jaahiliyyat ke ma'roof akhlaaq mein se tha. Is ka nateeja yeh tha ke un ki shujaa'at wa ghairat had se badhi hui thi. Woh fauran bhadak utthte the aur zara-zara si baat par jis se zillat-o-ihaanat ki boo aati, shamsheer-o-sinaan utha lete aur nihaayat khoonrez jang chhed dete. Unhein is raah mein apni jaan ki qat'an parwa na rahti.

4. **Azaaim ki Takmeel:** Ahl-e-Jaahiliyyat ki ek khusoosiyat yeh bhi thi ke jab weh kisi kaam ko mujd wa iftikhaar ka

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zariya samajh kar anjaam dene par tul jaate to phir koi rukaawat unhein rok nahin sakti thi. Weh apni jaan par khel kar is kaam ko anjaam de daalte the.

5. **Hilm-o-Burdbaari aur Sanjeedgi:** Yeh bhi ahl-e-jaahiliyyat ke nazdeek qaabil-e-sataaish khoobi thi, magar yeh un ki had se badhti hui shujaa'at aur jang ke liye hama waqt aamaadgi ki aadat ke sabab naadir-ul-wujood thi.

6. **Badwi Saadgi:** Yaani tamddun ki aalaaishon aur daau paich se naa-waaqfiat aur doori. Is ka nateeja yeh tha ke un mein sachhaai aur amaanat paai jaati thi. Weh fareb kaari wa bad ahdi se door aur mutanaffir the.

Ham samajhte hain ke Jazeeratul-Arab ko saari duniya se jo jughrafiyaai nisbat haasil thi us ke elaawah yehi woh qeemti akhlaaq the jin ki wajah se ahl-e-Arab ko bani Nau' Insaan ki qiyaadat aur risaalat-e-aamma ka bojh uthaane ke liye muntakhab kiyaa gayaa. Kiyuonki yeh akhlaaq agarche ba'z auqaat sharr-o-fasaad ka sabab ban jaate the aur in ki wajah se alamnaak haadsaat pesh aa jaate the, lekin yeh fi nafsihi bade qeemti akhlaaq the. Jo thodi si islaah ke ba'd insaani mu'aashare ke liye nihaayat mufeed ban sakte the, aur yehi kaam Islam ne anjaam diya.

Ghaaliban in akhlaaq mein bhi eifaa-e-ahad ke ba'd izzat-e-nafs aur pukhtagi-e-azm sab se giraan qeemat aur nafa bakhsh jauhar tha. Kiyuonki is quwwat-e-qaahira aur azm-e-musammam ke baghair sharr-o-fasaad ka khaatma aur nizaam-e-adl ka qayaam mumkin nahin.

Ahl-e-Jaahiliyyat ke kuchh aur bhi akhlaaq-e-faazila the lekin yahaan sab ka ihaata karna maqsood nahein.

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Khaandaan-e-Nubuwwat

Nasab:

Nabi ﷺ ka silsila-e-Nasab teen hisson par taqseem kiya jaa sakta hei. Ek hissa jis ki sehat par ahl-e-siyar aur maahireen-e-ansaab ka ittifaaq hei. Yeh Adnan tak muntahi hota hei. Doosra hissa jis mein ahl-e-siyar ka ikhtilaaf hei kisi ne tawaqquf kiya hei aur koi qaail hei. Yeh Adnan se oopar Ibrahim (a.s.) tak muntahi hota hai. Teesre hissa jis mein yaqeenan kuchh ghalatian hain yeh Hazrat Ibrahim (a.s.) se oopar Hazrat Adam (a.s.) tak jaataa hei. Is ki jaanib ishaarah guzar chuka hai. Zail mein teenon hisson ki qadre tafseel pesh ki jaa rahi hai.

Pehla Hissa: Muhammad ﷺ bin 'Abdullah bin 'Abdul-Muttalib (Shaiba) bin Haashim (Amr) bin 'Abd-e-Manaf (Mugheera) bin Qusai (Zaid) bin Kilab bin Murra bin Ka'b bin Lo'i bin Ghalib bin Fahr (inhi ka laqab Quraish tha aur inhi ki taraf qabeela-e-Quraish mansoob hai) bin Malik bin Nazar (Qais) bin Kinana bin Khuzaima bin Mudrika (Amir) bin Elias bin Muzar bin Nizar bin Ma'ad bin Adnan.[1]

Doosra Hissa: Adnan se oopar yaani Adnan bin Add bin Humaisi' bin Salaman bin Awz bin Buz bin Qamwal bin Ubai bin 'Awwam bin Nashid bin Haza bin Bildas bin Yadlaf bin Tabikh bin Jahim bin Nahish bin Makhi bin Aiz bin 'Abqar bin 'Ubaid bin Ad-Da'a bin Hamdan bin Sanbir bin Yasrabi bin Yahzin bin Yalhan bin Ar'awi bin Aiz bin Deshan bin

1. *Ibn-e-Hisham 1/1,2, Talqeeh-ul-Fuhoom Ahl-e-Asar, safha 5,6 Rahmatul-lil-Alameen 2/11-14, 52.*

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Aisar bin Afnad bin Aiham bin Muksar bin Nahis bin Zarih bin Sami bin Mazzi bin 'Awza bin Aram bin Qaidar bin Ismail (a.s.) bin Ibrahim (a.s.).[2]

Teesra Hissa: Hazrat Ibrahim (a.s.) se oopar. Ibrahim bin Tarih (Azar) bin Nahur bin Saru' (ya Sarugh) bin Ra'u bin Falikh bin Abir bin Shalikh bin Arfakhshad bin Sam bin Noah (a.s.) bin Lamik bin Mutwashlakh bin Akhnukh (kahaa jaataa hei ke yeh Idris (a.s.) ka naam hei) bin Yarid bin Mahla'il bin Qainan bin Anusha bin Shis (a.s.) bin Adam (a.s.).[3]

Khaanwaada:

Nabi ﷺ ka khaanwaada apne jadd-e-aala Hashim bin 'Abd-e-Manaf ki nisbat se khaanwaqada-e-Hashmi ke naam se ma'roof hei. Is liye munaasib ma'loom hota hei ke Hashim aur un ke ba'd ke ba'z afraad ke mukhtasar haalaat pesh kar diye jaaein.

1. **Hashim:** Ham bataa chuke hain ke jab banu 'Abd-e-Manaf aur Banu Abd-e-Dar ke darmiyaan ohdon ki taqseem par musaalahat ho gai to 'Abd Manaf ki aulaad mein Hashim hi ko Siqaaya aur Rifaadah yaani Hujjaaj-e-kiraam ko paani pilaane aur un ki mezbaani karne ka mansab haasil huaa. Hashim bade mua'zziz aur maaldaar the. Yeh pehle shakhs hain jinhon ne Makke mein Haajion ko shorba, roti saan kar khilaane ka ehtimaam kiya. Un ka asal naam 'Amr tha lekin roti tod kar shorbe mein saanne ki wajah se un ko

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2. Allama Mansoor Puri ne badi daqeeq tehqeeq ke ba'd yeh hissaa-e-nasab kalbi aur ibn-e-sa'd ki rivaayat se jama kiya hei. Dekhiye Rahmatul-lil-Aalameen, 2/14-17. Tareekhi ma'akhaz mein is hisse ki baabat bada ikhtilaaf hei.

3. Ibn-e-Hisham, 1/2-4, Talqeeh-ul-Fahoom, safha 6, Khulaasatus-Siyar Safha 6, Rahmatul-lil-Aalameen, 2/18. Ba'z naamon ke muta'alliq in ma'akhaz mein ikhtilaaf bhi hai. Aur ba'z naam ba'z ma'akhaz se saaqit bhi hein.

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Hashim kahaa jaane lagaa kiyuonki Hashim ke ma'ne hein todne waalaa. Phir yehi Hashim woh pehle aadmi hein jinhon ne Quraish ke liye garmi aur jaade ke do saalana tijaarati safaron ki buniyad rakhi. Un ke baare mein shaae'r kehta hai:

عـمـرو الذى هشم الثريد لقومه قـوم بـمـكـة مُـسـنتيـن عجـاف

سـنـت اليه الرحلتان كلا هما سـفر الشتاء ورحلة الأ صياف

"Yeh Amr hi hein jinhon ne qahat ki maari hui apni laaghar qaum ko Makkah mein rotian tod kar shorbe mein bhigo bhigo kar khilaain aur jaade aur garmi ke donon safaron ki buniyad rakhi."

Un ka ek aham waaqiaa yeh hei ke woh tijaarat ke liye mulk-e-sham tashreef le gaye. Raaste mein Madinah pahunche to wahaan qabeela bani Najjar ki ek khaatoon Salma bin 'Amr se shaadi kar li aur kuchh dinon wahein thehre rahe. Phir Beewi ko haalat-e-hamal mein maike hi mein chhod kar mulk Sham rawaanaa ho gaye aur wahaan jaa kar Palestine ke shehar Ghazza mein intiqaal kar gaye. Idhar Salma ke batan se bachcha paida hua. Yeh 497 (A.D.) ki baat hei, choonki bachche ke sar ke baalon mein safedi thi is liye Salma ne us ka naam Shaiba rakha[4] aur Yasrib mein apne maike hi ke andar us ki parwarish ki. Aage chal kar yehi bachcha Abdul Muttalib ke naam se mashhoor huaa. Arse tak khaandaan-e -Hashim ke kisi aadmi ko us ke wujood ka ilm na ho saka. Hashim ke kul chaar (4) bete aur paanch (5) betian thein jin ke naam yeh hain. Asa'd, Abu Saifi, Nazla, Abdul Muttalib - Shifa, Khalida, Za'ifa, Ruqyah aur Jannah.[5]

2. **Abdul Muttalib:** Pichhle safhaat se ma'loom ho chuka hei Siqaayaa aur Rifaadah ka mansab Hashim ke ba'd un ke bhaai Muttalib ko mila. Yeh bhi apni qaum mein badi khoobi

4. *Ibn-e-Hisham, 1/137, Rahmatul-lil-Aalameen, 1/26,2/24.*
5. Ibn-e-Hisham 1/107.

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wa ea'zaaz ke maalik the. Un ki baat taali nahin jaati thi. Unki sakhaawat ke sabab Quraish ne un ka laqab faiyyaz rakh chhoda tha. Jab Shaiba yaani Abdul Muttalib - das-baarah baras ke ho gaye to Muttalib ko un ka ilm huaa aur woh unhein lene ke liye rawaana hue. Jab Yasrib ke qareeb pahunche aur Shaiba par nazar padi to ashkbaar ho gaye, unhein seene se lagaa liya aur phir apni sawaari par pichhe bitha kar Makkah ke liye rawaana ho gae. Magar Shaiba ne Maa ki ijaazat ke baghair saath jaane se inkaar kar diya. Is liye Muttalib un ki maa se ijaazat ke taalib hue. Magar maa ne ijaazat na di. Aakhir Muttalib ne kahaa ke yeh apne waalid ki hukoomat aur Allah ke Haram ki taraf jaa rahe hain. Is par maa ne ijaazat de di aur Muttalib unhein apne oont par bitha kar Makkah le aaye. Makke waalon ne dekha to kahaa yeh Abdul Muttalib hai yaani Muttalib ka ghulaam hai. Muttalib ne kahaa nahein, nahin, yeh meraa bhateeja yaani mere bhaai Hashim ka ladka hei. Phir Shaiba ne Muttalib ke paas parwarish pai aur jawaan hue - Ke ba'd Maqaam-e-Roomaan (Yemen) mein Muttalib ki wafaat ho gai aur un ke chhode hue manaasib Abdul Muttalib ko haasil hue. Abdul Muttalib ne apni qaum mein is qadar sharaf-o-ai'zaaz haasil kiya ke un ke aabaa-o-ajdaad mein bhi koi is maqaam ko na pahunch sakaa tha. Qaum ne unhein dil se chaahaa aur un ki badi izzat-o-qadar ki.[6]

Jab Muttalib ki wafaat ho gai to Nawfal ne Abdul Muttalib ke sehan par ghaasibaanaa qabza kar liya. Abdul Muttalib ne Quraish ke kuchh logon se apne chachaa ke khilaaf madad chaahi, lekin unhon ne yeh keh kar ma'zarat kar di ke ham tumhaare aur tumhaare chachaa ke darmiyan dakheel nahein ho sakte. Akhir Abdul Muttalib ne bani Najjar mein apne maamon ko kuchh asha'aar likh bheje. Jis mein un se madad

6. Ibn-e-Hisham, 1/137,138

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ki darkhuwast ki thi. Jawaab mein un ka maamu Abu Sa'd bin Adi assi (80) sawaar le kar rawaana huaa. Aur Makke ke qareeb Abtah mein utra. Abdul Muttalib ne wahein mulaaqaat ki aur kahaa maamu jaan! ghar tasheerf le chalein. Abu Sa'd ne kaha, Nahein Khuda ki qasam! yahaan tak ke Nawfal se mil loon. Us ke ba'd Abu Sa'd aage badha aur Nawfal ke sar par aan khadaa huaa. Nawfal hateem mein mashaaikh-e-Quraish ke hamraah beitha tha. Abu Sa'd ne talwaar be niyaam karte hue kahaa, "Is ghar ke rab ki qasam! agar tum ne mere bhaanje ki zameen waapas na ki to yeh talwaar tumhaare andar pewast kar doonga." Nawfal ne kahaa, achha! lo mein ne waapas kar di. Is par Abu Sa'd ne mashaaikh-e-Quraish ko gawaah banaayaa, phir Abdul Muttalib ke ghar gayaa aur teen (3) roz muqeem reh kar Umrah karne ke ba'd Madina waapas chalaa gaya.

Is waaqie ke ba'd Nawfal ne Bani Hashim ke khilaaf Bani Abd Shams se baahami ta'aawun ka ahd-o-paimaan kiya. Udhar Banu Khuzaa'a ne dekha ke Banu Najjar ne Abdul Muttalib ki is tarah madad ki hei to kehne lage ke Abdul Muttalib jis tarah tumhaari aulaad hei hamaari bhi aulaad hai. Lihaaza ham par us ki madad ka haq ziyaadah hai - is ki wajah yeh thi ki 'Abd Manaf ki maa qabeela Khuzaa'a hi se ta'lluq rakhti thin - chunaanche Banu Khuzaa'a ne Darul-Nadwa mein jaa kar Banu Abd Shams aur Banu Nawfal ke khilaaf Banu Hashim se ta'aawun ka ahd-o-paimaan kiya. Yahi paimaan tha jo aage chal kar Islami daur mein fateh-e-Makkah ka sabab bana. Tafseel apni jagah aa rahi hai.[7]

Baitullah ke ta'lluq se Abdul Muttalib ke saath do aham waaqiaat pesh aaye, ek Chaah-e-Zamzam ki khudaai ka

7. *Mukhtasar Seerat-ur-Rasool! Sheikhul-Islam Mohd bin Abdul Wahab Najdi (rh.). Safha. 41,42.*

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waaqiaa aur doosra Feel ka waaqiaa.

Chaah-e-Zamzam ki Khudaai:

Pehle waaqie ka khulaasa yeh hei ke Abdul Muttalib ne khuwaab dekha ke unhein Zamzam ka Kuaan khodne ka hukm diyaa jaa rahaa hei aur khuwaab hi mein unhein us ki jagah bhi bataai gai. Unhon ne bedaar hone ke ba'd khudaai shuroo ki aur rafta-rafta weh cheezein bar aamad huein jo Banu Jurham ne Makkah chhodte waqt Chaah-e-Zamzam mein dafan ki thin. Yaani talwaarein, zirhein, aur sone ke donon Hiran. Abdul Muttalib ne talwaaron se Ka'be ka darwaaza dhaalaa. Sone ke donon Hiran bhi darwaaze hi mein fit kiye aur Haajion ko Zamzam pilaane ka band-o-bast kiyaa.

Khudaai ke dauraan yeh waaqiaa bhi pesh aayaa ke jab Zamzam ka kuaan namoodaar ho gayaa to Quraish ne Abdul Muttalib se jhagda shuroo kiya aur mutaalaba kiya ke hamein bhi khudaai mein shareek kar lo. Abdul Muttalib ne kahaa. main aisaa nahein kar saktaa. Main is kaam ke liye makhsoos kiyaa gayaa hoon, lekin Quraish ke log baaz na aaye. Yahaan tak ke faisle ke liye Banu Sa'd ki ek kaahina aurat ke paas jaanaa tai huaa aur log Makkah se rawaana bhi ho gae. Lekin raaste mein Allah Ta'ala ne unhein aisi alaamaat dikhlaaein ke weh samajh gae ke Zamzam ka kaam Qudrat ki taraf se Abdul Muttalib ke saath makhsoos hei. Is liye raaste hi se palat aaye. Yehi mauqa tha jab Abdul Muttalib ne nazar maani ke agar Allah ne unhein 10 ladke ataa kiye aur weh sab ke sab is ki umr ko pahunche ki un ka bachaao kar sakein to woh ek ladke ko Ka'be ke paas qurbaan kar deinge.[8]

Waaqia-e-Feel:

Doosre waaqie ka khulaasa yeh hei ke Abraha Sabah

8. Ibn-e-Hisham, 1/142-147

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Habshi ne (jo Najaashi Badshaah-e-Habsh ki taraf se Yemen ka Governor general tha) jab dekhaa ke ahl-e-Arab Khaan-e-Ka'bah ka Hajj karte hain to San'a mein ek bahut bada Kaleesa ta'meer kiya. Aur chaahaa ke Arab ka Hajj isi ki taraf phair de, magar jab is ki khabar Banu Kinana ke aadmi ko hui to us ne raat ke waqt Kaleesa ke andar ghus kar us ke Qible par Paaikhaana pot diya. Abraha ko pataa chalaa to sakht barham hua. Aur 60 hazaar ka ek lashkar-e-jarrar le kar Ka'be ko dhaane ke liye nikal khadaa hua. Us ne apne liye ek zabardast haathi bhi muntakhab kiya. Lashkar mein kul 9 ya 13 haathi the. Abraha Yemen se yalghaar karta hua Maghmas pahuncha aur wahaan apne lashkar ko tarteeb de kar aur haathi ka tayyaar kar ke Makke mein daakhile ke liye chal pada jab Muzdalifah aur Mina ke darmiyan wadi-e-Muhassir mein pahuncha to haathi beith gayaa aur Ka'be ki taraf badhne ke liye kisi tarah na utha. Us ka rukh Shumaal, Junoob ya Mashriq ki taraf kiya jaataa to uth kar daudne lagtaa. Lekin Ka'be ki taraf kiya jaataa to beith jaataa. Isi dauraan Allah ne chidion ka ek jhund bhej diyaa jis ne lashkar par tthekri jaise patthar giraae aur Allah ne usi se unhein khaae hue bhus ki tarah banaa diyaa. Yeh chidian Abaabeel aur Qumri jaisi thein, har chidia ke paas teen-teen kankarian thein, ek chonch mein aur do panjon mein, kankarian chane jaisi thein, magar jis kisi ko lag jaati thein us ke a'azaa katnaa shuroo ho jaate the aur woh mar jaataa tha. Yeh kankarian har aadmi ko nahin lagi thin, lekin lashkar mein aisi bhaag-daud machi ke har shakhs doosre ko raundta, kuchalta, girta-padta bhaag rahaa tha. Phir bhaagne waale har raah par gir rahe the aur har chashme par mar rahe the. Idhar Abraha par Allah ne aisi aafat bheji ke us ki unglion ke por jhad gae aur San'a pahunchte pahunchte chooze jaisa ho gayaa. Phir us ka seena phat gayaa,

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dil baahar nikal aayaa aur woh mar gayaa.

Abraha ke is hamle ke mauqe par Makke ke baashinde jaan ke khauf se ghaation mein bikhar gae the aur pahaad ki chotion par jaa chhupe the jab lashkar par a'zaab naazil ho gayaa to itmeenan se apne gharon ko palat aaye.[9]

Yeh waaqia - beshtar ahl-e-Siyar ke ba-qaul - Nabi ﷺ ki paidaaish se sirf 50 ya 55 din pehle Maah-e-Muharram mein pesh aayaa tha. Lihaaza yeh 571 A.D. ki February ke awaakhir ya March ke awaail ka waaqia hai. Yeh dar haqeeqat ek tamheedi nishaani thi jo Allah ne apne Nabi ﷺ aur apne Ka'ba ke liye zaahir farmaai thi. Kiyuonke Aap Baitul Muqaddas ko dekhiye ke apne daur mein ahl-e-Islam ka qibla tha aur wahaan ke baashinde musalman the. Is ke baawajood is par Allah ke dushman yaani mushrikeen ka tasallut ho gayaa tha jaisa ke Bukhtanassar ke hamle (587 B.C.) aur ahl-e-rooma ke qabza (70 A.D.) se zaahir hei. Lekin is ke bar-khilaaf Ka'bah par ei'saaion ko tasallut haasil na ho saka, haalaanke us waqt yehi musalman the aur Ka'be ke baashinde mushrik the.

Phir yeh waaqiaa aise haalaat mein pesh aayaa ke is ki khabar is waqt ki mutamaddin duniya ke beshtar elaaqon yaani Room wa Faaris mein aanan-faanan pahunch gai. Kiyuon ki habsha ka Roomion se bada gehra ta'lluq tha aur doosri taraf Faarsion ki nazar Roomion par baraabar rahti thi aur weh Roomion aur un ke haleefon ke saath pesh aane waale waaqiaat ka baraabar jaaiza lete rehte the. Yehi wajah hai ke is waaqie ke ba'd ahl-e-Faaris ne nihaayat tezi se Yemen par qabza kar liya. Ab choonki yehi do hukoomatein us waqt mutamaddin duniya ke aham hisse ki numaaindah thein. Is

9. Ibn-e-Hisham, 1/43-56.

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liye is waaqie ki wajah se duniya ki nigaahein Khaan-e-Ka'bah ki taraf mutawajjeh ho gain. Unhein Baitullah ke sharaf-o-azmat ka ek khulaa hua Khudaai nishaan dikhlaai pad gayaa. Aur yeh baat dilon mein achhi tarah beith gai ke is ghar ko Allah ne taqdees ke liye muntakhab kiya hai. Lihaaza aaindah yahaan ki aabaadi se kisi Insaan ka da'wa-e-Nubuwwat ke saath utthna is waaqie ke taqaaze ke ain mutaabiq hoga. Aur is Khudaai hikmat ki tafseer hoga jo aalam-e-asbaab se baalaa tar tareeqe par ahl-e-Imaan ke khilaaf mushrikeen ki madad mein posheeda thi.

Abdul Muttalib ke kul 10 bete the jin ke naam yeh hain: Haris, Zubair, Abu Talib, Abdullah, Hamzah, Abu Lahab, Ghidaq, Maqwam, Safar aur Abbas. Ba'z ne kahaa hei ke giyaarah (11) the. Ek ka naam Qathim tha aur ba'z aur logon ne kahaa hai ke terah (13) the. Ek ka naam Abdul Ka'bah aur ek naam Hajlah tha. Lekin das (10) ke qaai'leen kehte hain ke Maqwam hi ka doosra naam Abdul Ka'bah aur Ghidaq ka doosra naam Hajlah tha aur Qathim naam ka koi shakhs Abdul Muttalib ki aulaad mein na tha - Abdul Muttalib ki betian chhe (6) thein. Naam yeh hain: Umm-ul-Hakim, un ka naam Beyza hai. Barrah, Atikah, Safiyah, Arwa aur Umaimah.[10]

3. Abdullah: Rasoolullah ﷺ ke waalid-e-muhtaram:

Un ki waalidah ka naam Fatima tha aur woh 'Amr bin A'idh bin 'Imran bin Makhzum bin Yaqzah bin Murra ki saahab zaadi thein. Abdul Muttalib ki aulaad mein Abdullah sab se ziyaadah khoobsoorat paakdaaman aur chaheete the aur zabeeh kehlaate the. Zabeeh kehlaane ki wajah yeh thi ke jab Abdul Muttalib ke ladkon ki ta'daad poori das (10) ho gai aur woh bachaao karne ke laaeq ho gae to Abdul Muttalib ne

10. Talqeeh-ul-Fahoom, Safha 8-9, Rahmatul-lil-Aalameen, 2/56-66.

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unhein apni nazar se aagaah kiyaa. Sab ne baat maan li. Us ke ba'd Abdul Muttalib ne qismat ke teeron par in sab ke naam likhe - aur Hubal ke Qayyim (nigra) ke hawaale kiya. Qayyim ne teeron ko gardish de kar Qur'a nikaalaa to Abdullah ka naam nikla. Abdul Muttalib ne Abdullah ka haath pakda, chhuri li aur zibah karne ke liye Khaan-e-Ka'bah ke paas le gae. Lekin Quraish aur khusoosan Abdullah ke nanihaal waale yaani Banu Makhzoom aur Abdullah ke bhaai Abu Talib aade aaye. Abdul Muttalib ne kahaa tab mein apni nazar ka kya karoon? Unhon ne mashwaraa diyaa ke woh kisi khatoon Arraafah ke paas jaa kar haal daryaaft karein. Abdul Muttalib ek Arrafah ke paas gae. Us ne kahaa ke Abdullah aur das (10) oonton ke darmiyan qur'a andaazi karein, agar Abdullah ke naam qur'a nikle to mazeed 10 oont badhaa dein. Is tarah oont badhaate jaaein, aur qur'a andaazi karte jaein, yahaan tak ke Allah raazi ho jaae. Phir oonton ke naam qur'a nikal aaye to unhein zibah kar dein. Abdul Muttalib ne waapas aakar Abdullah aur 10 oonton ke darmiyaan qur'a andaazi ki magar qu'ra Abdullah ke naam niklaa. Us ke ba'd woh 10-10 oont badhaate gae aur qur'a andaazi karte gae magar qur'a Abdullah ke naam hi nikalta rahaa. Jab 100 oont poore ho gae to qur'a oonton ke naam nikla. Ab Abdul Muttalib ne unhein Abdullah ke badle zibah kiya aur wahein chhod diya. Kisi Insaan ya darinde ke liye koi rukaawat na thi. Is waaqie se pehle Quraish aur Arab mein khoon bahaa (diyat) ki miqdaar 10 oont thi, magar is waaqie ke ba'd 100 oont kar di gai. Islam ne bhi is miqdaar ko barqaraar rakhaa. Nabi ﷺ se aap ka yeh irshaad marvi hei ke main do zabeeh ki aulaad hoon. Ek Hazrat Ismail (a.s.) aur doosre Aap ﷺ ke waalid Abdullah.[11]

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11. Ibn-e-Hisham, 1/151-155, Rahmatul-lil-Aalameen, 2/89-90, Mukhtasar Seerat-ur-Rasool Shekh Abdullah Najdi Safha, 12, 22, 23.

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Abdul Muttalib ne apne saahab zaade Abdullah ki shaadi ke liye Hazrat Aamina ka intikhaab kiya jo Wahab bin 'Abd Manaf bin Zahra bin Kilab ki saahabzaadi thein aur nasab aur rutbe ke lihaaz se Quraish ki afzal tareen khatoon shumaar hoti thein. Un ke waalid nasab aur sharaf donon haisiyyat se Banu Zahra ke sardaar the. Woh Makkah hi mein rukhsat ho kar Hazrat Abdullah ke paas aaein, magar thode arse ba'd Abdullah ko Abdul Muttalib ne khajoor laane ke liye Madinah bheja aur woh wahin intiqaal kar gae.

Ba'z ahl-e-Siyar kehte hain ke woh tijaarat ke liye mulk Sham tashreef le gae the. Quraish ke ek qaafile ke hamraah waapas aate hue bimaar ho kar Madinah utre. Aur wahein intiqaal kar gae. Tadfeen Nabigha Ja'di ke makaan mein hui. Us waqt un ki umr 25 baras ki thi. Aksar mua'rrikheen ke ba-qaul abhi Rasoolullah ﷺ paida nahein hue the. Albatta ba'z ahl-e-Siyar kehte hain ki Aap ﷺ ki paidaaish un ki wafaat se do maah pehle ho chuki thi.[12] Jab un ki wafaat ki khabar Makkah pahunchi to Hazrat Amina ne nihaayat dard angez marsia kahaa jo yeh hai:

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دعته المنايا دعوة فاجابها وما تركت فى الناس مثل ابن هاشم

عشية راحوا يحملون سَرِيرهٗ تعاوره اصحابه فى التزاحم

فان تك غالته المنايا وريبها فقد كان معطاء كثير التراحم[13]

"Batha ki aaghosh Hashim ke saahabzaade se khaali ho gai. Woh baang-o-kharosh ke darmiyaan ek lehad mein aasoodah-e-khuwaab ho gayaa. Use maut ne ek pukaar lagaai aur us ne labbaik keh diya. Ab maut ne logon mein

12. Ibn-e-Hisham, 1/156,156, Fiqh-us-Seerah az Mohd Ghazaali Safha 45, Rahmatul-lil-Aalameen 2/91.

13. Tabqaat Ibn-e-Sa'd, 1/62.

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Ibn-e-Hashim jaisa koi Insaan nahein chhoda (kitni hasrat naak thi) woh sham jab log unhein takht par utthaae le jaa rahe the. Agar maut aur maut ke hawaadis ne un ka wujood khatam kar diya hai (to un ke kirdaar ke naqosh nahin mitaae jaa sakte) woh bade daanaa aur raham dil the."

Abdullah ka kul tarka yeh tha: 5 oont, bakrion ka ek rewad, 1 habshi laundi jin ka naam Barkat tha aur kunniyat Umm-e-Aiman. Yehi Umm-e-Aiman hain jinhon ne Rasoolullah ﷺ ko god khilaaya tha.[14]

☆☆☆

14. *Mukhtasar Seerat az Sheikh Abdullah, Safha 12, Talqeeh-ul-Fahoom Safha, 14, Saheeh Muslim, 2/96*

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Wilaadat-e-Baa-Sa'aadat aur Hayaat-e-Tayyaba ke 40 Saal

Wilaadat-e-Baa-Sa'aadaat:

Rasoolullah ﷺ Makkah mein shi'ab-e-bani Hashim ke andar 9 Rabi-ul-Awwal 1 Aam-ul-Feel yaum-e-doshumba ko subah ke waqt paida hue. Us waqt Nau shirwaan ki takht nasheeni ka chaaleeswan (40) saal tha aur 20 ya 22 April 571 (A.D.) ki tareekh thi. Alaama Mohd Sulaiman Saahab Salman Mansoorpuri (rh.) aur Mehmood Paasha Falky ki tehqeeq yehi hai.[1]

Ibn-e-Sa'd ki riwaayat hei ke Rasoolullah ﷺ ki waalidah ne farmaayaa: "Jab Rasoolullah ﷺ ki wilaadat hui to mere jism se ek noor nikla jis se Mulk-e-Sham ke Mehal raushan ho gae." Imam Ahmad (rh.) ne Hazrat Arbaaz bin Sariya se bhi taqreeban isi mazmoon ki ek riwaayat naqal farmaai hei.[2]

Ba'z riwaayaton mein bataayaa gayaa hei ke wilaadat ke waqt ba'z waaqiaat Nubuwwat ke pesh kheme ke taur par zohoor pazeer hue, yaani aiwaan-e-Kisra ke chaudah kangoore gir gae. Majoos ka aatish-e-kadah thanda ho gaya. Baheera-e-Sawah khushk ho gaya aur us ke Girje munhadim ho gaye. Yeh Baihaqi ki riwaayat hai.[3] Lekin Mohd Ghazali ne is ko durust tasleem nahein kiya hai.[4]

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1. Taareekh Khazri 1/62, Rahmatul-lil-Aalameen, 1/38-39 April ki taareekh ka ikhtilaaf eiswi taqweem (calender) ke ikhtilaaf ka nateeja hei.

2. Mukhtasar Seerat, Sheikh Abdullah safha, 12, Ibn-e-Sa'd, 1/63

3. Mukhtasar Seerat, s 12.

4. dekhiye Fiqhus-Seerat, Mohd Ghazali, Safha, 46.

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Wilaadat ke ba'd Rasoolullah ﷺ ki waalidah ne Abdul Muttalib ke paas pote ki khushkhabri bhijwaai. Woh shadan-wa-farhaan tashreef laai aur Aap ﷺ ko Khaan-e-Ka'bah mein le jaa kar Allah Ta'ala se dua ki, us ka shukr adaa kiyaa aur Aap ﷺ ka naam مُحَمَّدٌ tajweez kiya. Yeh naam Arab mein ma'roof na tha. Phir Arab dastoor ke mutaabiq saatwein (7) din khatna kiya.[5]

Aap ﷺ ko Aap ﷺ ki waalida ke ba'd sab se pehle Abu Lahab ki laundi Suwaiba ne doodh pilaayaa. Us waqt us ki god mein jo bachha tha us ka naam Masruh (r.a.) tha. Suwaiba ne Aap ﷺ se pehle Hazrat Hamzah bin Abdul Muttalib (r.a.) ko aur Aapa ﷺ ke ba'd Abu Salamah (r.a.) bin 'Abdul Asad Makhzumi ko bhi doodh pilaaya tha.[6]

Bani Sa'd Mein:

Arab ke shehri baashindon ka dastoor tha ke woh apne bachhon ko shehri amraaz se door rakhne ke liye doodh pilaane waali badwi auraton ke hawaale kar diyaa karte the taaki un ke jism taaqatwar aur aa'saab mazboot hon aur apne gehwaara hi se khaalis aur thos Arabi zabaan seekh lein. Isi dastoor ke mutaabiq Abdul Muttalib ne doodh pilaane waali daaya talaash ki aur Nabi ﷺ ko Hazrat Haleemah (r.a.) bint Abi Zuaib ke hawaale kiya. Yeh qabeela Bani Sa'd bin Bakr ki ek khaatoon thein. Un ke shauhar ka naam Haris bin Abdul Uzza aur kunniyat Abu Kabshah thi aur woh bhi qabeela Bani Sa'd hi se ta'lluq rakhte the.

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5. Ibn-e-Hisham, 1/159,160. Taareekh-e-Khazri, 1/62. Ek qaul yeh bhi hei ke Aap ﷺ Makhtoon (khatna kiye hue) paida hue the. Dekhiye Talqeehul Fahoom. Safha 4. Magar Ibn-e-Qaiyyim kehte hein ke is baare mein koi saabit hadees nahin. Dekhiye Zaad-ul-Ma'ad, 1/18.

6. Talqeehul-Fahoom, Safha 4. Mukhtasar Seerat, Sheikh Abdullah, S 13.

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Haris ki aulaad ke naam yeh hain jo razaa'at ke ta'lluq se Rasoolullah ﷺ ke bhaai-behan the: Abdullah, Aneesah, Huzafah ya Juzama, inhi ka laqab Shayma tha aur isi naam se woh ziyaadah mashhoor huein. Yeh Rasoolullah ﷺ ko god khilaaya karti thin. Un ke elaawah Abu Sufiyan bin Haris bin Abdul Muttalib jo Rasoolullah ﷺ ke chachere bhaai the woh bhi Hazrat Haleemah (r.a.) ke waaste se Aap ke razaai bhai the. Aap ﷺ ke chacha Hazrat Hamzah (r.a.) bin Abdul Muttalib bhi doodh pilaane ke liye Banu Sa'd ki ek aurat ke hawaale kiye gae the. Us aurat ne bhi ek din jab Rasoolullah ﷺ Hazrat Haleemah (r.a.) ke paas the Rasoolullah ﷺ ko doodh pila diyaa. Is tarah Rasoolullah ﷺ aur Hazrat Hamzah (r.a.) dohre razaai bhai ho gae, ek Suwaiba (r.a.) ke ta'lluq se aur doosre Banu Sa'd ki us aurat ke ta'lluq se.[7]

Razaa'at ke dauraan Hazrat Haleemah (r.a.) ne Nabi ﷺ ki barkat ke aise-aise manaazir dekhe ke saraapa hairat rah gain. Tafseelat unhin ki zabaani suniye. Ibn-e-Ishaq kehte hain ke Hazrat Haleemah (r.a.) bayaan kiya karti thin ke woh apne shauhar ke saath apna ek chhota sa doodh peeta bachha le kar Bani Sa'd ki kuchh auraton ke qaafile mein apne shehar se baahar doodh peene waale bachhon ki talaash mein niklein. Yeh qahat saali ke din the aur qahat ne kuchh baaqi na chhoda tha. Main apni ek safed gadhi par sawaar thi aur hamaare paas ek oontni bhi thi, lekin ba-khuda us se ek qatrah doodh na nikalta tha. Idhar bhook se bachha is qadar bilakta tha ke ham raat bhar so nahin sakte the. Na mere seene main bachhe ke liye kuchh tha. Na oontni is ki khuraak de sakti thi. Bas ham baarish aur khushhaali ki aas lagaae beithe the. Main apni gadhi par sawaar ho kar chali to woh kamzori aur duble pan ke sabab itni sust raftaar nikli ke poora qaafila tang aa gayaa.

7. *Za'd ul Ma'ad, 1/19.*

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Khair ham kisi na kisi tarah doodh peene waale bachchon ki talaash mein Makkah pahunch gae. Phir ham mein se koi aurat aisi nahin thi jis par Rasoolullah ﷺ ko pesh na kiya gayaa ho, magar jab use batayaa jaataa ke Rasoolullah ﷺ yateem hain to weh Rasoolullah ﷺ ko lene se inkaar kar deti, kiyuonki ham bachche ke waalid se daad-o-dahash ki umeed rakhte the. Ham kehte ke yeh to yateem hei bhalaa is ki bewa maa aur is ke daadaa kyaa de sakte hain. Bas yehi wajah thi ke ham Aap ﷺ ko lenaa nahin chaahte the.

Idhar jitni auratein mere hamraah aati thein sab ko koi na koi bachcha mil gaya, sirf mujh hi ko na mil sakaa. Jab waapsi ki baari aai to mein ne apne shauhar se kahaa, Khuda ki qasam! mujhe achha nahein lagtaa ke meri saari sahelian to bachche le-le kar jaaein aur tanha main koi bachcha liye baghair waapas jaaoon. Mein jaa kar usi yateem bachche ko liye leti hoon. Shauhar ne kahaa, koi harj nahin. Mumkin hai Allah usi mein hamaare liye barkat de. Us ke ba'd mein ne jaa kar bachcha le liyaa aur mahaz is binaa par le liyaa ke koi aur bachcha na mil sakaa.

Hazrat Haleemah (r.a.) kehti hain ke jab mein bachche ko le kar apne dere par waapas aai aur use apni aaghosh mein rakhaa to us ne jis qadar chaahaa donon seene doodh ke saath us par umand pade aur is ne shikam ser ho kar piyaa. Us ke saath us ke bhaai ne bhi shakam ser ho kar piya, phir donon so gae, haalaanki us se pehle ham apne bachche ke saath so nahein sakte the. Udhar mere shauhar oontni dohne gae to dekha ke uska than doodh se labrez hei. Unhon ne itna doodh dohaa ke ham donon ne nihaayat aasoodah ho kar piyaa aur bade aaraam se raat guzaari. Un ka bayaan hei ke subah hui to mere shauhar ne kahaa, Haleemah! Khuda ki qasam tum ne ek baa-barkat rooh haasil ki hei. Main ne kahaa, mujhe bhi yehi

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tawaqqu hei.

Haleemah (r.a.) kehti hain ke us ke ba'd hamaaraa qaafila rawaanaa hua. Mein apni usi khasta haal gadhi par sawaar hui aur uske bachche ko bhi apne saath liyaa, lekin ab wahi gadhi Khuda ki qasam poore qaafile ko kaat kar is tarah aage nikal gai ke koi gadha us ka saath na pakad sakaa. Yahaan tak ke meri sahelian mujh se kehne lagin, "O! Abu Zuaib ki beti! are yeh kya hai? Zaraa ham par meharbaani kar. Aakhir yeh teri wahi gadhi to hei jis par tu sawaar ho kar aai thi." Main kehti, "Haan haan! ba-khuda yeh wahi hai." Weh kehtein, "Is ka yaqeenan koi khaas mua'aamla hai."

Phir ham Banu Sa'd mein apne gharon ko aa gae. Mujhe ma'loom nahein ke Allah ki roo-e-zameen ka koi khitta hamaare elaaqe se ziyaadah qahat zadah tha. Lekin hamaari waapsi ke ba'd meri bakrian charne jaatein to aasoodah haal aur doodh se bharpoor waapas aatein. Ham dohte aur peete. Jabke kisi aur Insaan ko doodh ka ek qatrah bhi naseeb na hota. Un ke jaanwaron ke thanon mein doodh sire se rehtaa hi na tha. Hattaa ke hamaari qaum ke shehri apne charwaahon se kehte ki kambakhton! Jaanwar wahein charaane le jaayaa karo jahaan Abu Zuaib ki beti ka charwaahaa le jaataa hai - lekin tab bhi unki bakrian bhooki waapas aatein. Un ke andar ek qatrah doodh na rehta jabke meri bakrian aasoodah aur doodh se bharpoor palattein. Is tarah ham Allah ki taraf se musalsal izaafe aur khair ka mushaahadah karte rahe. Yahaan tak ke is bachche ke do saal poore ho gae aur main ne doodh chuda diya. Yeh bachcha doosre bachchon ke muqaable mein is tarah badh rahaa tha ke do saal poore hote-hote woh kada aur gatheela ho chalaa. Is ke ba'd ham is bachche ko us ki waalida ke paas le gae. Lekin ham us ki barkat dekhte aaye the us ki wajah se hamaari intihaai khuwaahish yehi thi ke woh hamaare

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paas rahe. Chunaanche ham ne us ki maa se guftugu ki. Main ne kaha, Kiyuon na aap apne bachche ko mere paas hi rahne dein ke zaraa mazboot ho jaae, kiyuonki mujhe is ke muta'lliq Makkah ki waba ka khatra hai. Gharz hamaare musalsal israar par unhon ne bachcha waapas de diya.[8]

Waaqia-e-Shaqq-e-Sadar:

Is tarah Rasoolullah ﷺ muddat-e-razaa'at khatam hone ke ba'd bhi Banu Sa'd hi mein rahe, yahaan tak ke wilaadat ke chauthe ya paanchwei[9] saal Shaqq-e-Sadar (seena-e-mubarak chaak kiye jaane) ka waaqia pesh aaya. Us ki tafseel Hazrat Anas (r.a.) se Saheeh Muslim mein marvi hai ke Rasoolullah ﷺ ke paas Hazrat Gabriel (a.s.) tashreef laae. Rasoolullah ﷺ bachchon ke sath khel rahe the. Hazrat Gabriel (a.s.) ne Aap ﷺ ko pakad kar litaayaa aur seena chaak kar ke dil nikaalaa, phir dil se ek lothda nikaal kar farmaayaa, yeh tum se Sheitaan ka hissa hai, phir dil ko ek tasht mein Zamzam ke paani se dhoya aur phir use jod kar us ki jagah lauta diya. Udhar bachche daud kar Rasoolullah ﷺ ki maa yaani daaya ke paas pahunche aur kehne lage, Muhammad qatl kar diya gayaa. Un ke ghar ke log jhat-pat pahunche, dekha to Aap ﷺ ka rang utra hua tha.[10]

Maa ki Aaghosh-e-Mohabbat mein:

Is waaqie ke ba'd Haleemah (r.a.) ko khatrah mehsoos hua aur unhon ne Aap ﷺ ko Aap ki maa ke hawaale kar diya. Chunaanche Aap ﷺ 6 saal ki umr tak waalidah hi ki aaghosh mohabbat mein rahe.[11]

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8. Ibn-e-Hisham, 1/162, 163 ،164.

9. Aam Seerat Nigaaron ka yehi qaul hai, lekin Ibn-e-Ishaq ki riwaayat se ma'loom hota hei ke yeh waaqiaa teesre saal ka hei. Dekhiye ibn-e-Ishaq 1/164, 165.

10. Saheeh Muslim, baab-ul-Isra, 1/92

11. Talqeeh-ul-Fahoom, Safha 7 Ibn-e-Hisham, 1/168

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Idhar Hazrat Aamina ka iraadah hua ki woh apne mutawaffi shauhar ki yaad-e-wafaa mein Yasrib jaa kar un ki qabar ki ziyaarat karein. Chunaanche woh apne yateem bachche Muhammad ﷺ apni khaadima Umm-e-Ayman aur apne sarparst Abdul Muttalib ki mai'yyat (saath) mein koi 500 kilometer ki masaafat tai kar ke Madinah tashreef le gaein aur wahaan ek maah tak qayaam kar ke waapas huin, lekin abhi ibtida-e-raah mein thein ke beemaari ne aa liyaa. Phir yeh beemaari shiddat ikhtiyaar karti gai yahaan tak ki Makkah aur Madinah ke darmiyaan Maqaam-e-Abwa mein pahunch kar rihlat kar gain.[12]

Daadaa ke Saaya-e-Shafqat mein:

Boodhe Abdul Muttalib apne pote ko le kar Makkah pahunche. Un ka dil apne is yateem pote ki mohabbat-o-shafqat ke jazbaat se tap rahaa tha. Kiyuonke ab use ek nayaa charka lagaa thaa jis ne puraane zakham kured diye the. Abdul Muttalib ke jazbaat mein pote ke liye aisi riqqat thi ke un ki apni sulbi aulaad mein se bhi kisi ke liye aisi riqqat na thi. Chunaanche qismat ne Aap ﷺ ko tanhaai ke jis sehra mein laa khadaa kiya tha Abdul Muttalib us mein Aap ﷺ ko tanha chhodne ke liye tayyar na the, balki Aap ﷺ ko apni aulaad se badh kar chaahte aur badon ki tarah un ka ehtiraam karte the. Ibn-e-Hisham ka bayaan hei ke Abdul Muttalib ke liye Khaana-e-Ka'bah ke saae mein farsh bichhaayaa jaataa. Un ke saare ladke farsh ke ird-gird beith jaate. Abdul Muttalib tashreef laate to farsh par beithte. Un ki azmat ke pesh-e-nazar un ka koi ladka farsh par na beithta. Lekin Rasoolullah ﷺ tashreef laate to farsh hi par beith jaate. Abhi Aap ﷺ kam umr bachche the. Aap ﷺ ke chaachaa hazaraat Aap ﷺ ko pakad

12. Ibn-e-Hisham 1/168, Talqeeh-ul-Fahoom, Safha 7. Tareekh-e-Khazri 1/63, Fiqh-us-Seerat - Ghazali, Safha, 50.

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kar utaar dete. Lekin jab Abdul Muttalib unhein aisa karte dekhte to farmaate, mere is bete ko chhod do. Ba-khuda is ki shaan niraali hei, phir unhein apne saath apne farsh par bitha lete. Apne haath se peeth sehlaate aur un ki naql-o-harkat dekh kar khush hote.[13]

Aap ﷺ ki umr abhi 8 saal 2 mah 10 din ki hui thi ki daadaa Abdul Muttalib ka bhi Saaya-e-Shafqat utth gayaa. Un ka intiqaal Makkah mein hua aur woh wafaat se pehle Aap ﷺ ke chaachaa Abu Talib ko - jo Aap ﷺ ke waalid Abdullah ke sage bhai the, Aap ﷺ ki kifaalat ki wasiyyat kar gae the.[14]

Shafeeq Chaachaa ki Kifaalat mein:

Abu Talib ne apne bhateeje ka haqq-e-kifaalat badi khoobi se adaa kiya, Aap ﷺ ko apni aulaad mein shaamil kiya, balki un se bhi badh kar maanaa. Mazeed ea'zaaz-o-ehtiraam se nawaazaa. Chaalees (40) saal se ziyaadah arse tak quwwat pahunchaai, apni himaayat ka saaya daraaz rakha aur Aap ﷺ hi ki buniyaad par dosti aur dushmani ki mazeed wazaahat apni jagah aa rahi hai.

Roo-e-Mubaarak se Faizaan-e-Baaraan ki Talab:

Ibn-e-Asaakir ne Jalhamah se riwaayat ki hei ke main Makkah aaya. Log qahat se do-chaar the. Quraish ne kahaa, Abu Talib! Waadi qahat ka shikaar hei. Baal-bachche kaal ki zad mein hain. Chaliye baarish ki dua keejiye. Abu Talib ek bachcha saath le kar bar-aamad hue. Bachcha abar aalood sooraj ma'loom hota tha. Jis se ghanaa baadal abhi-abhi chhata ho. Us ke ird-gird aur bhi bachche the. Abu Talib ne us bachche kaa haath pakad kar us ki peeth Ka'ba ki deewaar se

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13. *Ibn-e-Hisham, 1/168*
14. *Talqeeh-ul-Fahoom, Safha 7, Ibn-e-Hisham, 1/149.*

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tek di. Bachche ne unki ungli pakad rakhi thi. Us waqt aasmaan par baadal ka ek tukda na tha. Lekin (dekhte-dekhte) idhar-udha se baadal ki aamad shuroo ho gai aur aisi dhuaan dhaar baarish hui ke waadi mein seilaab aa gayaa aur shehar-o-bayaabaan shaadaab ho gae. Ba'd mein Abu Talib ne isi waaqie ki taraf ishaarah karte hue Muhammad ﷺ ki madah mein kahaa tha.

وابيض يُسْتَسْقَى الغمَامُ بِوَجْهه ثِمَال الْيَتَامىٰ عِصْمَةٌ للأرامِلِ [15]

"Woh khoobsoorat hain. Un ke chehre se baarish ka faizaan talab kiya jaataa hai. Yateemon ke maawaa aur bewaaon ke muhaafiz hain."

Buhaira Raahib:

Ba'z riwaayat ke mutaabiq - jin ki istinaadi haisiyyat mashkook hei - jab Aap ﷺ ki umr 12 baras aur ek tafseeli qaul ke mutaabiq 12 baras 2 mah 10 din[16] ki ho gai to Abu Talib Aap ﷺ ko saath le kar tijaarat ke liye Mulk-e-Shaam ke safar par nikle aur Busra pahunche. Busra Shaam ka ek maqam aur Hawran ka markazi shehar hei. Us waqt ye Jazeeratul Arab ke Roomi maqboozaat ka daarul-hukoomat tha. Is shehar mein Jarjees naami ek Rahib rehta tha jo Buhaira ke laqab se ma'roof tha. Jab qaafile ne wahaan padaao daalaa to yeh Rahib apne Girja se nikal kar qaafile ke andar aayaa aur us ki mezbaani ki, haalaanki is se pehle woh kabhi nahin nikalta tha. Us ne Rasoolullah ﷺ ko Aap ﷺ ke ausaaf ki binaa par pehchaan liyaa aur Aap ﷺ ka haath pakad kar kahaa: Yeh Syyid-ul-Aalameen hain. Allah inhein Rahmatul -lil-Aalameen banaa kar bhejega. Abu Talib ne kahaa, Aap ko yeh keise ma'loom hua? Us ne kahaa, "Tum log jab ghaati ke

15. *Mukhtasar-ul-Seerat, Sheikh Abdullah 15, 16.*
16. *yeh baat Ibn-e-Jauzi ne Talqeeh-ul-Fahoom, Safha 7 mein kahi hai.*

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us jaanib numoodaar hue to koi bhi darakht ya patthar aisaa nahin tha jo sajda ke liye jhuk na gayaa ho aur yeh cheezein Nabi ke elaawah kisi aur insaan ko sajdah nahin kartein. Phir mein inhein Muhar-e-Nubuwwat se pehchaanta hoon jo kandhe ke niche Kiri (naram haddi) ke paas seb ki tarah hei aur ham inhein apni kitaabon mein bhi paate hain".....

Us ke ba'd Buhaira Rahib ne Abu Talib se kahaa ke inhein waapas kar do. Mulk-e-Shaam na le jaao kiyuon ki Yahood se khatra hai. Is par Abu Talib ne ba'z ghulaamon ki mai'yat (saath) mein Aap ﷺ ko Makkah waapas bhej diya.[17]

Jang-e-Fujar:

Aap ﷺ ki umr 15 baras ki hui to Jang-e-Fijar pesh aai. Is Jang mein ek taraf Quraish aur un ke saath Banu Kinana the aur doosri taraf Qais 'Aailaan the. Quraish aur Kinana ka Commander Harb bin Omaiyah tha. Kiyuonki woh apne sin (umr) wa sharaf ki wajah se Quraish wa Kinana ke nazdeek bada martaba rakhta tha. Pehle pehar Kinana par Qais ka palla bhaari tha, lekin dopahar hote-hote Qais par Kinana ka palla bhaari ho gayaa. Ise Harb-e-Fujar is liye kehte hain ke is mein Haram aur Haraam maheene donon ki hurmat chaak ki gai. Is Jang mein Rasoolullah ﷺ bhi tashreef le gae the aur apne Chaachaaon ko teer thamaate the.[18]

Hilf-ul-Fuzool:

Is jang ke ba'd ek hurmat waale maheene zee-qa'dah mein Hilf-ul-Fuzool pesh aai. Chand qabaail-e-Quraish yaani Banu

17. Mukhtasar Seerat, Sheikh Abdullah, s. 16, Ibn-e-Hisham 1/180 ta 183, Timizi waghairah ki riwayat mein mazkoor hai ki Aap ﷺ ko Hazrat Bilal (r.a.) ki mai'yyat (saath) mein rawaanaa kiya gaya, lekin yeh faash ghalati hai. Bilal to us waqt ghaaliban paida bhi nahin hue the aur agar paida hue the tobhi baharhaal Abu Talib ya Abu Bakr (r.a.) ke saath na the Za'd ul Ma'ad 1/17.

18. Ibn-e-Hisham 1/184 ta 186, Qalb-e-Jazeeratul-Arab. s. 360 tareek-e-khazri 1/63.

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Hashim, Banu Muttalib, Banu Asad bin Abdul Uzza, Bani Zahrah bin Kilab aur Banu Taim bin Murra ne is ka ehtimaam kiya. Yeh log Abdullah bin Juda'an Taimy ke makaan par jama hue - kiyuonke woh sin (umr) wa sharaf mein mumtaaz tha - aur aapas mein ahad-o-paimaan kiyaa ke Makkah mein jo bhi mazloom nazar aayega, khuwah Makke ka rehne waalaa ho ya kahein aur ka yeh sab us ki madad aur himaayat mein utth khade honge aur us ka haq dilwaakar raheinge. Is ijtimaa' mein Rasoolullah ﷺ bhi tashreef farma the aur ba'd mein sharaf-e-risaalat se musharraf hone ke ba'd farmaayaa karte the, "Main Abdullah bin Juda'an ke makaan par ek aise mua'aahade mein shareek tha ke mujhe us ke awaz surkh oont bhi pasand nahein aur agar (daur) Islam mein is ahad-o-paimaan ke liye mujhe bulaayaa jaataa to mein labbaik kehta."[19]

Is mua'aahade ki rooh asbiyyat ki tah se utthne waali jaahili hamiyyat ke manaafi the. Is mua'aahade ka sabab yeh bataayaa jaataa hei ke Zubaid ka ek aadmi saamaan le kar Makkah aaya aur Aas bin Waail ne us se saamaan khareeda. Lekin us ka haq rok liya. Us ne haleef qabaail Abd Dar, Makhzoom, Jimah, Sahm aur Adi se madad ki darkhuast ki. Lekin kisi ne tawajuh na di. Us ke ba'd is ne Jabal-e-Abu Qubais par chadh kar buland aawaaz se chand asha'aar padhe jin mein apni daastaan-e-mazloomiyyat bayaan ki thi. Is par Zubair bin Abdul Muttalib ne daud-dhoop ki aur kahaa ke yeh shakhs be yaar-o-madadgaar kiyuon hei? Un ki koshish se oopar zikr kiye hue qabaail jama ho gae. Pehle mua'aahada tai kiya aur phir Aas bin Waail se us Zubaidy ka haq dilaayaa.[20]

Jafaakashi ki Zindagi:

Unfuwaan-e-Shabaab mein Rasoolullah ﷺ ka koi

19. Ibn-e-Hisham, 1/133,135, Mukhtasar-ul-Seerat, Sheikh Abdullah, S. 30,31.
20. Ibn-e-Hisham, 1/133,135, Mukhtasar-ul-Seerat, Sheikh Abdullah, S. 30,31

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mua'iyyan kaam na tha, albatta yeh khabar mutawaatir hei ke Aap ﷺ bakrian charaate the. Aap ﷺ ne Bani Sa'd ki bakrian charaaein[21] aur Makkah mein bhi ahl-e-Makkah ki bakrian chand qeerat ke awaz charaate rahe.[22] 25 saal ki umr hui to Hazrat Khadijah (r.a.) kaa maal le kar tijaarat ke liye Mulk-e-Sham tashreef le gae. Ibn-e-Ishaq ka bayaan hei ke Khadijah Bint-e-Khuwailid ek muaz'ziz maaldaar aur taajir khatoon thein. Logon ko apna maal tijaarat ke liye detin thein aur muzaarabat ke usool par ek hissa tai kar leti thein. Poora Qabeela-e-Quraish hi taajir pesha tha. Jab unhein Rasoolullah ﷺ ki rast goi, amaanat aur makaarim-e-akhlaaq ka ilm hua to unhon ne ek peigham ke zariye pesh-kash ki ke Aap ﷺ un ka maal lekar tijaarat ke liye un ke ghulaam Maisarah ke saath Mulk-e-Sham tashreef le jaaein. Woh doosre taajiron ko jo kuchh deti hain us se behtar ujrat Aap ﷺ ko deingi. Aap ﷺ ne yeh pesh-kash qabool kar li. Aur unka maal le kar unke ghulaam Maisarah ke saath Mulk-e-Sham tashreef le gae.[23]

Hazrat Khadijah se Shaadi:

Jab Aap ﷺ Makkah waapas tashreef laae aur Hazrat Khadija (r.a.) ne apne maal mein aisi amaanat-o-barkat dekhi jo us se pehle kabhi na dekhi thi aur udhar un ke ghulaam Maisarah ne Aap ﷺ ke sheerein akhlaq, buland paaya kirdaar, mauzu andaaz-e-fikr, rast goi aur amaanat daaraana taur tareeq ke muta'alliq apne mushaahadaat bayaan kiye to Hazrat Khadijah (r.a.) ko apna gum gashta gauhar-e-matloob dastiyaab ho gayaa - us se pehle bade-bade sardaar aur raees un se shaadi ke khaahaan the. Lekin unhon ne kisi ka peighaam manzoor na kiya tha. Ab unhon ne apne dil ki baat

21. *Ibn-e-Hisham, 1/166*
22. *Saheeh Bukhari, Al-Ijaaraat, Baab Rai-ul-Ghanam Alal-Qaraarit 1/301.*
23. *Ibn-e-Hisahm 1/187,188.*

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apni saheli Nafeesa bint-e-Munabbah se kahi aur Nafeesa ne jaa kar Nabi ﷺ se baat-cheet ki. Aap ﷺ raazi ho gae aur apne Chaachaaon se is mua'aamle mein baat ki. Unhon ne Hazrat Khadijah (r.a.) ke Chaachaa se baat ki aur shaadi ka peighaam diya. Us ke ba'd shaadi ho gai. Nikaah mein Bani Hashim aur Muzar ke ra'ees shareek hue.....

Yeh Mulk-e-Sham se waapasi ke 2 maah ba'd ki baat hai. Aap ﷺ ne Mehar mein 20 oont diye. Us waqt Hazrat Khadijah (r.a.) ki umr 40 saal thi aur woh nasab-o-daulat aur soojh boojh ke lihaaz se apni qaum ki sabse mua'azzaz aur afzal khaatoon thein. Yeh pehli khaatoon thin jin se Rasoolullah ﷺ ne shadi ki aur unki wafaat tak kisi doosri khaatoon se shaadi nahein ki.[24]

Ibrahim ke elaawah Rasoolullah ﷺ ki baqiyya tamaam aulaadein unhein ke batan se thin. Sab se pehle Qasim paida hue aur unhi ke naam par Aap ﷺ ki kunniyat Abul Qasim padi. Phir Zainab (r.a.), Ruqaiyah (r.a.), Umm-e-Kulsum (r.a.), Fatimah (r.a.), aur Abdullah paida hue. Abdullah ka laqab Taiyyib aur Taahir tha. Aap ﷺ ke sab bachche bachpan hi mein intiqaal kar gae, albatta bachchion mein se har ek ne Islam ka zamaana paaya. Musalmaan huin aur hijrat ke sharaf se musharraf huin. Lekin Hazrat Fatimah (r.a.) ke siwaa baaqi sab ka intiqaal Aap ﷺ ki zindagi hi mein ho gaya. Hazrat Fatimah (r.a.) ki wafaat Aap ﷺ ki rihlat ke 6 maah ba'd hui.[25]

Ka'bah ki Ta'meer aur Hajra-e-Aswad ke Tanaazua'a ka Faisla:

Aap ﷺ ki umr ka 35 waan saal tha ke Quraish ne nai sire

24. Ibn-e-Hisham 1/189,190, Fiqh-us-Seerat, Safha, 59, Talqeeh-ul Fahoom, safha, 7.

25. Ibn-e-Hisham, 1/190, 191. Fiqh-us-Seerat, Safha, 60. Fath-ul-Bari, 7/105, Taareekhi masaadir mein qadre ikhtilaaf hei. Mere nazdeek jo raajeh hei main ne usi ko darj kiya hai.

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se Khaana-e-Ka'bah ki ta'meer shuroo ki. Wajah yeh thi ke Ka'bah sirf qad se kuchh oonchi chahaar deewaari ki shakl mein tha. Hazrat Ismail (a.s.) ke zamaane hi se us ki bulandi 9 haath thi aur us par chhat na thi. Is kaifiyyat ka faaidah utthaate hue kuchh choron ne us ke andar rakha huaa Khazaana churaa liyaa - is ke elaawah us ki ta'meer par ek taweel zamaana guzar chukaa thaa. Imaarat khastagi ka shikaar ho chuki thi aur deewaarein phat gai thein. Udhar usi saal ek zordaar seilaab aaya. Jis ke bahaao ka rukh Khaana-e-Ka'bah ki taraf tha. Us ke nateeje mein Khaana-e-Ka'bah kisi bhi lamhe dhaa sakta tha. Is liye Quraish majboor ho gae ke us ka martabah wa maqaam barqaraar rakhne ke liye use az-sare-nau ta'meer karein.

Is marhale par Quraish ne yeh muttafaqah faisla kiyaa ke Khaana-e-Ka'bah ki ta'meer mein sirf halaal raqam hi iste'maal kareinge. Is mein randi ki ujrat, sood ki daulat aur kisi ka naa-haq liyaa huaa maal iste'maal nahein hone deinge.

(Nai ta'meer ke liye puraani imaarat ko dhaana zaroori tha) Lekin kisi ko dhaane ki jura't nahin hoti thi. Bil-aakhir Waleed bin Mugheerah Makhzumi ne ibtida ki. Jab logon ne dekha ke us par koi aafat nahin tooti to baaqi logon ne bhi dhaanaa shuroo kiya aur jab qawaaid-e-Ibrahim tak dhaa chuke to ta'meer ka aaghaaz kiya. Ta'meer ke liye alag-alag har qabeele ka hissa muqarrar tha aur har qabeele ne alaahida alaahida patthar ke dher lagaa rakhe the. Ta'meer shuroo hui. Baqum naami ek Roomi me'maar nigraan tha. Jab imaarat Hajra-e-Aswad tak buland ho chuki to yeh jhagda utth khada huaa ke Hajra-e-Aswad ko us ki jagah rakhne ka sharaf wa imtiyaaz kise haasil ho. Yeh jhagda 4-5 roz tak jaari raha aur rafta-rafta is qadar shiddat ikhtiyar kar gayaa ke ma'loom hota tha sarzameen-e-haram mein sakht khoon-kharaaba ho jaaega.

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Lekin Abu Omaiyah Makhzumi ne yeh keh kar faisle ki ek soorat paida kar di ke Masjid-e-Haraam ke darwaaze se doosre din jo sab se pahle daakhil ho use apne jhagde ka hakam maan lein. Logon ne veh tajweez manzoor kar li. Allah ki mushiyyat ke us ke ba'd sab se pahle Rasoolullah ﷺ tashreef laai. Logon ne Aap ﷺ ko dekha to cheekh pade ke ۔ هٰذا الامين رضيناه هٰذا مُحَمَّد ﷺ "Yeh Aameen hain. Ham un se raazi hain, yeh Rasoolullah ﷺ hain." Phir jab Aap ﷺ un ke qareeb pahunche aur unhon ne Aap ﷺ ko mua'aamle ki tafseel bataai to Aap ﷺ ne ke chaadar talab ki. Beech mein Hajra-e-Aswad rakha aur mutanaazua'aa qabaail ke sardaaron se kahaa ke aap sab hazaraat chaadar ka kinaarah pakad kar oopar utthaaein. Unhon ne aisa hi kiyaa. Jab chaadar Hajra-e-Aswad ke maqaam tak pahunch gai to Aap ﷺ ne apne dast-e-mubaarak se Hajra-e-Aswad ko us ki muqarrarah jagah par rakh diya. Yeh bada ma'qool faisla tha. Is par saari qaum raazi ho gai.

Idhar Quraish ke paas maal-e-halaal ki kami pad gai, is liye unhon ne shumaal ki taraf se Ka'bah ki lambaai taqreeban 6 haath kam kar di. Yehi tukda Hijr aur Hateem kehlaataa hei. Is daf'a Quraish ne Ka'bah ka darwaazah zameen se khaassa buland kar diya taaki us mein wahi shakhs daakhil ho sake jise weh ijaazat dein. Jab deewaarein 15 haath buland ho gaein to andar 6 sutoon khade kar ke oopar se chhat daal di gai aur Ka'bah apni takmeel ke ba'd qareeb-qareeb chaukor shakl ka ho gaya. Ab Khaana-e-Ka'bah ki bulandi 15 meter hai. Hajr-e-Aswad waali deewaar aur us ke saamne ki deewaar yaani junoobi aur shumaali deewaarein 10-10 meter hain. Hajr-e-Aswad mataaf ki zameen se dedh meter ki bulandi par hai. Darwaaze waali deewaar aur us ke saamne ki deewaar yaani Poorab aur Pachhim ki deewaarein 12-12 meter hain. Darwaazah zameen se 2 meter buland hai. Deewar ke gird

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neeche har chahaar jaanib se ek badhe hue kursi numa zil'e ka ghera hei jis ki ausat oonchaai 25 cm aur ausat chaudaai 30 cm hai. ise Shaz-e-Rawan kehte hain. Yeh bhi daraasal Baitullah ka juz (hissa) hai, lekin Quraish ne ise bhi chhod diya tha.[26]

Nubuwwat se Pahle ki Ijmaali Seerat:

Nabi ﷺ ka wujood in tamaam khoobion aur kamaalaat ka jaame' tha jo mutafarriq taur par logon ke mukhtalif tabqaat mein paai jaate hain. Aap ﷺ Isaabat-e-fikr, door beeni aur haq pasandi ka buland meenaar the. Aap ﷺ ko husn-e-firaasat, pukhtagi-e-fikr aur waseela wa maqsad ki durustgi se hazz-e-waafir ataa huaa tha. Aap ﷺ apni taweel khaamoshi se musalsal ghaur-o-khauz, daaimi tafkeer aur haq ki kured mein madad lete the. Aap ﷺ ne apni shaadaab aql aur raushan fitrat se zindagi ke saheefe, logon ke mua'aamalaat aur jamaa'aton ke ahwaal ka mutaala'aa kiya aur jin khuraafaat mein yeh sab lat-pat thein un se sakht bezaari mehsoos ki. Chunaanche Aap ﷺ ne un sab se daaman kash rehte hue poori baseerat ke saath logon ke darmiyaan zindagi ka safar tai kiya. Yaani logon ka jo kaam achha hota us mein shirkat farmaate warna apni muqarrara tanhaai ki taraf palat jaate. Chunaanche Aap ﷺ ne sharaab ko kabhi munh na lagaaya, aastaanon ka zabeeha na khaaya aur buton ke liye manaae jaane waale tehwaar aur melon-thelon mein kabhi shirkat na ki.

Aap ﷺ ko shuroo hi se in baatil ma'boodon se itni nafrat thi ke un se badh kar Aap ﷺ ki nazar mein koi cheez mabghooz na thi hatta ke Laat aur Uzza ki qasam sunna bhi Aap ﷺ ko gawaaraa na tha.[27]

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26. Tafseel ke liye mulaahaza ho Ibn-e-Hisham, 1/192-197. Fiqh-us-Seerat Safha 62,63. Saheeh Bukhari baab fazlu Makkata wa Buniyaanuha, 1/215, tareekh-e-khazri 1/64, 65.

27. Buhaira ke waaqiye mein is ki daleel maujood hai. Dekhiye Ibn-e-Hisham, 1/128.

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Is mein shubha nahein ke taqdeer ne Aap ﷺ par hifaazat ka saaya daal rakha tha. Chunaanche jab ba'z duniyawi tamattua'aat ke husool ke liye nafs ke jazbaat mutaharrik hue ya ba'z naa-pasandeeda rasm-o-riwaaj ki pairawi par tabee'at aamaadah hui to inaayat-e-Rabbaani dakheel ho kar rukaawat ban gai. Ibn-e-Aseer ki ek riwaayat hei ke Rasoolullah ﷺ ne farmaaya, "Ahl-e-Jaahiliyyat jo kaam karte the mujhe do daf'a ke elaawah kabhi un ka khayaal nahein guzra, lekin in donon mein se bhi har daf'a Allah Ta'ala ne mere aur us kaam ke darmiyan rukaawat daal di. Us ke ba'd phir kabhi mujhe is ka khayaal na guzra yahaan tak ke Allah ne mujhe apni peighambari se musharraf farma diya. Hua yeh ke jo ladka baalaai Makkah mein mere saath bakrian charaayaa karta tha us se ek raat main ne kahaa, kiyuon na tum meri bakrian dekho aur mein Makkah jaa kar doosre jawaanon ki tarah wahaan ki shabaana qissaa goi ki mehfil mein shirkat kar loon! Us ne kahaa, theek hei. Us ke ba'd mein nikla aur abhi Makkah ke pahle hi ghar ke paas pahunchaa tha ke baaje ki aawaaz sunaai padi. Main ne daryaaft kiya ke kya hei? Logon ne bataaya falaan ki falaan se shaadi hei. Mein sunne beith gayaa aur Allah ne meraa kaan band kar diyaa aur mein so gaya. Phir Sooraj ki tamaazat hi se meri aankh khuli aur main apne saathi ke paas waapas chalaa gayaa. Us ke puchhne par main ne tafseelaat bataaein. Us ke ba'd ek raat phir main ne yehi baat kahi aur Makkah pahuncha to phir usi raat ki tarah ka waaqia pesh aayaa aur us ke ba'd phir kabhi ghalat iraadah na huaa.[28]

Saheeh Bukhari mein Hazrat Jabir bin Abdullah se marwi hei ke jab Ka'bah ta'meer kiya gayaa to Nabi ﷺ aur Hazrat Abbas (r.a.) patthar dho rahe the. Hazrat Abbas (r.a.) ne Nabi

28. Is Hadees ko Haakim wa Zahabi ne saheeh kahaa hai, lekin Ibn-e-Kaseer ne Al-bidaaya Wan-nihaaya, 2/287 mein is ki taze'eef ki hai.

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ﷺ se kahaa. Apna tehband apne kandhe par rakh lo. Patthar se hifaazat rahegi. lekin jonhi Aap ﷺ ne aisa kiya Aap ﷺ zameen par jaa gire. Nigaahein Aasmaan ki taraf utth gaein. Ifaaqa hote hi aawaaz lagaai. meraa tehband, meraa tehband aur Aap ﷺ ka tehband Aap ﷺ ko bandh diya gayaa.[29]

Nabi ﷺ apni qaum mein sheerein kirdaar, faazilaanaa akhlaaq aur kareemaana aadaat ke lihaaz se mumtaaz the. Chunaanche Aap ﷺ sab se ziyaadah baa-muruwwat, sab se khush akhlaaq, sab se mua'zzaz hamsaaya, sab se badh kar door andesh, sab se ziyaadah raast go, sab se naram pehlu, sab se ziyadah paak nafs, khair mein sab se ziyaadah kareem, sab se nek Amal, sab se badh kar paaband-e-ahad aur sab se bade amaanat daar the, hatta ke Aap ﷺ ki qaum ne Aap ﷺ ka naam hi "Ameen" rakh diya tha, kiyuonki Aap ﷺ ahwaal-e-saaliha aur khisaal-e-hameedah ka peikar the. Aur jaisa ke Hazrat Khadijah (r.a.) ki shahaadat hei, "Aap ﷺ darmaandon ka bojh utthate the, tahi daston ka band-o-bast farmaate the, mehmaan ki mezbaani karte the aur masaaib-e-haq mein ia'aanat farmaate the.[30]

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29. *Saheeh Bukhari, Baab Bunyaan ul Ka'bah, 1/540.*
30. *Saheeh Bukhari, 1/3*

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Nubuwwat-o-Risaalat ki Chhaao Mein

Ghaar-e-Hirah ke Andar

Rasoolullah ﷺ ki umr-e-shareef jab 40 baras ke qareeb ho chali - aur is dauran Aap ﷺ ke ab tak ke ta'ammulaat ne qaum se Aap ﷺ ka zehni aur fikri faasla bahut wasee' kar diya tha - to Aap ﷺ ko tanhaai mehboob ho gai. Chunaache Aap ﷺ sattu aur pani le kar Makkah se koi do meel door Koh-e-Hirah ke ek ghaar mein jaa rehte - yeh ek mukhtasar sa ghaar hai jis ka tool 4 gaz aur arz pone 2 gaz hei. Yeh neeche ki jaanib gehra nahin hei balki ek mukhtasar raaste ke baazu mein oopar ki chattanon ke baaham milne se ek kotal ki shakl ikhtiyaar kiye hue hai - Aap ﷺ jab yahaan tashreef le jaate to Hazrat Khadijah (r.a.) bhi Aap ﷺ ke hamraah jaatein aur qareeb hi kisi jagah maujood rehtein. Aap ﷺ Ramzan bhar is ghaar mein qayaam farmaate. Aane-jaane waale miskeenon ko khaanaa khilaate aur baqiyya auqaat Allah Ta'ala ki ibaadat mein guzaarte, Kaainaat ke mashaahad aur us ke peechhe kaarfarma qudrat-e-naadirah par ghaur farmaate. Aap ﷺ ko apni qaum ke lachar poch shirkiya aqaaid aur waahiyyaat tasawwuraat par bilkul itmeenaan na tha. Lekin Aap ﷺ ke saamne koi waazeh raasta, mua'aiyyan tareeqah aur ifraat wa tafreet se hati hui koi aisi raah na thi jis par Aap ﷺ itmeenaan wa inshiraah-e-qalb ke saath rawaan-dawaan ho sakte.[1]

Nabi ﷺ ki yeh tanhaai pasandi bhi darhaqeeqat Allah

1. *Rahmatul-lil-Aalameen, 1/47, Ibn-e-Hisham, 1/235,236 Fi Zilaal-lil-Qur'an Parah, 29/166.*

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Ta'ala ki tadbeer ka ek hissa thi. Is tarah Allah Ta'ala Aap ﷺ ko aane waale kaar-e-azeem ke liye tayyaar kar rahaa thaa. Darhaqeeqat jis rooh ke liye bhi yeh muqaddar ho ke woh insaani zindagi ke haqaaiq par asar andaaz ho kar un ka rukh badal daale us ke liye zaroori hei ke zameen ke mashaaghil, zindagi ke shor aur logon ke chhote-chhote ham..n-o-gham ki duniya se cut kar kuchh arse ke liye alag-thalag aur khalwat nasheen rahe.

Theek isi sunnat ke mutaabiq jab Allah Ta'ala ne Muhammad ﷺ ko amaanat-e-Kubra ka bojh uthaane, roo-e-zameen ko badalne aur khatta-e-taareekh ko modne ke liye tayyaar karna chaahaa to risaalat ki zimmedaari aaid karne se 3 saal pehle Aap ﷺ ke liye khalwat nasheeni muqaddar kar di. Aap ﷺ is khalwat mein 1 maah tak kaainaat ki aazaad rooh ke saath hamsafar rehte aur is wujood ke peechhe chhupe hue ghaib ke andar tadabbur farmaate taaki jab Allah Ta'ala ka izn ho to is ghaib ke saath ta'aamul ke liye mustai'd rahein.[2]

Jibraiel (a.s.) Wahi Laate Hain:

Jab Aap ﷺ ki umr 40 baras ho gai - aur yehi sinn-e-kamaal hai, aur kaha jaataa hei ke yehi peighambaron ki be'sat ki umr hai - to zindagi ke ufuq ke paar se aasaar-e-nubuwwat chamakna aur jagmagaanaa shuroo hue. Yeh aasaar Khuwab the. Aap ﷺ jo bhi Khuwab dekhte woh sapedah-e-subah ki tarah numoodaar hota. Is haalat par 6 maah ka arsa guzar gaya - jo muddat-e-nubuwwat ka 46 waan hissa hai aur kul muddat-e-nubuwwat 23 baras hai - us ke ba'd jab Hirah mein khalwut nasheeni ka teesra saal aayaa to Allah Ta'ala ne chaahaa ke roo-e-zameen ke baashindon par is rahmat ka

2. *Fi Zilaal-lil-Qur'an, Parah, 29/166,167.*

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faizaan ho. Chunaanche Us ne Aap ﷺ ko nubuwwat se musharraf kiya aur Hazrat Jibraeil (a.s.) Qur'an Majeed ki chand aayaat le kar Aap ﷺ ke paas tashreef laae.[3]

Dalaail wa Qaraain par ek jaame nigaah daal kar Hazrat Jibraiel (a.s.) ki tashreef aawari ke is waaqie ki taareekh mu'aiyyan ki jaa sakti hei. Hamaari tehqeeq ke mutaabiq yeh waaqia Ramzan-ul-Mubarak ki 21 taareekh ko do shumba ki raat mein pesh aayaa. Us roz August ki 10 taareekh thi aur 610 (A.D) tha. Qamari hisaab se Nabi ﷺ ki umr 40 saal 6 maheene 12 din aur Shamsi hisaab se 39 saal 3 maheene 22 din thi.[4]

Aaiye ab zara Hazrat Aisha (r.a.) ki zabaani is waaqie ki tafseelaat sunein. Yeh Anwaar-e-Lahoot ka ek aisa shola tha jis se kufr-o-zalaalat ki tareekiyaan chhatti chali gain, yahaan tak ke zindagi ki raftaar badal gai aur taareekh ka rukh palat gayaa. Hazrat Aisha (r.a.) farmaati hain, "Rasoolullah ﷺ par

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3. Hafiz Ibn-e-Hajr kehte hain ke baihaqi ne ye hikaayat ki hei ke khuwab ki muddat 6 maah thi, lihaaza khuwab ke zariye nubuwwat ka aaghaaz 40 saal ki umr mukammal hone par maah-e-rabee'-ul-Awwal mein hua jo Aap ﷺ ki wilaadat ka maheena hei, lekin haalat-e-bedaari mein Aap ﷺ ke paas Wahi Ramzan shareef mein aai. (Fath-ul-Baari, 1/27)

4. Aaghaaz-e-Wahi ka Maheena, Din aur Taareekh:

Mu'arrikheen mein bada ikhtilaf hei ki Nabi ﷺ kis maheene mein sharaf-e-nubuwwat aur ea'zaaz-e-wahi se sarfaraaz hue. Beshtar seerat nigaah kehte hain ke yeh Rabee'-ul-Awwal ka maheena tha, lekin ek giroh kehta hei ke yeh Ramzan ka Maheena tha. Ba'z yeh bhi kehte hain ke Rajab ka maheena tha, (dekhiye Mukhtasar Seerah az Sheikh Abdullah, safha, 75). Hamaare nazdeek doosra qaul ziyaadah saheeh hei ke ye Ramzan ka Maheena tha, kiyuonki Allah Ta'ala ka irshaad hei, شَهْرُ رَمَضَانَ الَّذِيْ اُنْزِلَ فِيْهِ الْقُرْاٰنُ (۲:۱۸۵)..... "Ramzan ka maheena hi woh (baabarkat maheena hei) jis mein Qur'an naazil kiya gayaa." aur irshaad hei اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ (۹۷:۱) yaani "Ham ne Qur'an ko Lailatul-Qadr mein naazil kiya:" Aur ma'loom hei ke Lailatul-Qadar Ramzan mein hei, yehi Lailatul-Qadar Allah Ta'ala ke is irshaad mein bhi muraad hai اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ (۴۴:۳) "Ham ne Qur'an Majeed ko ek baa-barkat raat mein utaaraa, Ham logon ko azaab ke khatre se aagaah karne waale hain." (baaqi agle safha par)

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Wahi ki ibtida neend mein achhe khuwab se hui. Aap ﷺ jo bhi khuwab dekhte the woh sapedah-e-subah ki tarah numoodaar hota tha. Phir Aap ﷺ ko tanhaai mehboob ho gai. Chunaanche Aap ﷺ ghaar-e-Hirah mein khalwat ikhtiyaar farmaate aur kai-kai raat ghar tashreef laae baghair masroof-e-ibaadat rehte. Is ke liye Aap ﷺ tosha le jaate. Phir (tosha khatam hone par) Hazrat Khadijah (r.a.) ke paas waapas aate aur taqreeban utne hi dinon ke liye phir tosha le jaate. Yahaan tak ke Aap ﷺ ke paas haq aayaa aur Aap ﷺ ghaar-e-Hirah mein the yaani Aap ﷺ ke paas farishta aayaa aur usne kahaa, padho! Aap ﷺ ne farmaayaa, mein padha huaa nahin hoon. Aap ﷺ farmaate hain ke is par us ne mujhe

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(Baqiya Note) doosre qaul ki tarjeeh ki ek wajah yeh bhi hei ke Hirah mein Rasoolullah ﷺ ka qayaam Maah-e-Ramzaan mein hua karta tha aur ma'loom hai ke Hazrat Jibriel (a.s.) Hiraah hi mein tashreef laae the.

Jo log Ramzan mein nuzool-e-wahi ke aaghaaz ke qaail hain un mein phir ikhtilaaf hei ke us din Ramzan ki kaun si taareekh thi. Ba'z 7 kehte hain, ba'z 17 aur ba'z 18 (Dekhiye Mukhtasar Seerah Safha 75, Rahmatul-lil-Aalameen 1/49). Allaama Khazn ka israar hei ke yeh 17 wein taareekh thi. Dekhiye (Taareekh Khazn, 1/69 aur Taareekh-ut-Tashree'-ul-Islami Safha 5,6,7).

Mein ne 21 taareekh ko is bina par tarjeeh di hei - haalaanki mujhe is ka koi qaail nazar nahein aayaa - ke beshtar seerat nigaaron ka ittifaaq hei ke Aap ﷺ ki be'sat do shumba ke roz hui thi aur us ki tae'eed Abu Qatadah (r.a.) ki is riwaayat se bhi hoti hei ke Rasoolullah ﷺ se do shumba ke din ke roz ki baabat daryaaft kiyaa gayaa to Aap ﷺ ne farmaayaa ke ye woh din hei jis mein main paida huaa, aur jis mein mujhe peighambar banaayaa gayaa, ya jis mein mujh par wahi naazil ki gai. (Saheeh Muslim 1/368, Musnad Ahmad 5/297,299, Baihaqi, 4/286,300, Hakim 2/2,6) - aur us saal Ramzan mein do shumba ka din 7,14,21 aur 28 taareekhon ko pada tha. Idhar saheeh riwaayat se yeh baat saabit aur mu'aiyyan hei ke Lailatul-Qadr Ramzan ke aakhri ashre ki taaq raaton mein padti hei. Aur un hi taaq raaton mein muntaqil bhi hoti rehti hai. Ab ham ek taraf Allah Ta'ala ka yeh irshaad dekhte hain ke Ham ne Qur'an Majeed ko Lailatul-Qadr mein naazil kiya, doosri taraf Abu Qatadah (r.a.) ki yeh riwaayat dekhte hain ke Rasoolullah ﷺ ko do shumba ke roz mab'oos farmaayaa gayaa, teesri taraf taqweem (calender) ka hisaab dekhte hain ke us saal Ramzan mein do shumba ka din kin-kin taareekhon mein pada tha to muta'iyyan ho jaataa hei ke Nabi ﷺ ki be'sat 21 wein Ramzan ki raat mein hui. Is liye yehi nuzool-e-wahi ki pehli tareekh hai.

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pakad kar is zor se dabaaya ke meri quwwat nichod di. Phir chhod kar kahaa, Padho! Main ne kahaa main padha hua nahin hoon. Usne dobaarah pakad kar dabocha. Phir chhod kar kahaa, Padho! Mein ne phir kahaa. Main padha hua nahein hoon. Us ne teesri baar pakad kar dabocha phir chhod kar kaha.

اِقْرَاْ بِاسْمِ رَبِّکَ الَّذِیْ خَلَقَ ۚ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ اِقْرَاْ وَرَبُّکَ الْاَکْرَمُ.

"Padho apne rab ke naam se jis ne paida kiya! Insaan ko lothde se paida kiya. Padho aur tumhaaraa rab nihaayat kareem hei."[5]

In Aayaat ke saath Rasoolullah ﷺ palte. Aap ﷺ ka dil dhak dhak kar rahaa tha. Hazrat Khadijah (r.a.) bint Khuwailid ke paas tashreef laai aur farmaayaa, Mujhe chaadar odha do, mujhe chadar odha do. Unhon ne Aap ﷺ ko chaadar odha di yahaan tak ke khauf jaataa rahaa.

Us ke ba'd Aap ﷺ ne Hazrat Khadijah (r.a.) ko waaqiye ki ittilaa' dete hue farmaayaa, Yeh mujhe kyaa ho gayaa hai? Mujhe to apni jaan ka dar hai. Hazrat Khadijah (r.a.) ne kahaa, Qat'an nahein. Ba-khuda Aap ﷺ ko Allah Ta'ala ruswa na karega. Aap ﷺ sila rahmi karte hain, darmaandon ka bojh utthaate hain, tahi daston ka band-o-bast karte hain, mehmaan ki mezbaani karte hain aur haq ke masaaib par ia'aanat karte hain.

Us ke ba'd Hazrat Kadijah (r.a.) Aap ﷺ ko apne chachere bhaai Waraqa bin Nawfal bin Asad bin Abdul Uzza ke paas le gaein. Waraqa daur-e-jaahiliyyat mein Eisaai ho gae the aur ibraani mein likhna jaante the. Chunaanche Ibraani zabaan mein hasb-e-taufeeq-e-Ilaahi Injeel likhte the. Us waqt bahut boodhe aur naa-beena ho chuke the. Unse Hazrat Khadijah (r.a.) ne kahaa,

5 *Aayatein* عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ *tak naazil hui thein. (96:1-5)*

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Bhaai jaan! Aap apne bhateeje ki baat sunein. Waraqa ne kaha, Bhateeje! Tum kya dekhte ho? Aap ﷺ ne jo kuchh dekha tha bayaan farma diya. Is par Waraqa ne Aap ﷺ se kahaa, Yeh to wahi namoos hai jise Allah ne Moosa (a.s.) par naazil kiya tha. Kaash main us waqt tawaanaa (taaqatwar) hota. Kaash main us waqt zindah hota jab Aap ﷺ ki qaum Aap ﷺ ko nikaal degi. Rasoolullah ﷺ ne farmaayaa, Achhaa! to kiya yeh log mujhe nikaal deinge? Waraqa ne kahaa, Haan! Jab bhi koi aadmi is tarah ka peighaam laayaa jaisaa tum laae ho to us se zaroor dushmani ki gai aur agar main ne tumhaaraa zamaanaa paa liyaa to tumhaari zabardast madad karoonga. Us ke ba'd Waraqa jald hi faut ho gae aur Wahi ruk gai."[6]

Tabri aur Ibn-e-Hisham ki riwaayat se ma'loom hota hei ke Aap ﷺ achaanak Wahi ki aamad ke ba'd ghaar-e-Hirah se nikle to phir waapas aakar apni baqiya muddat qayaam poori ki, us ke ba'd Makkah tashreef laae. Tabri ki riwaayat se Aap ﷺ ke nikalne ke sabab par bhi raushni padti hei. Riwaayat yeh hai:

Rasoolullah ﷺ ne Wahi ki aamad ka tazkirah karte hue farmaaya, "Allah ki makhlooq mein shaa'ir aur paagal se badh kar mere nazdeek koi qaabil-e-nafrat na tha. (mein shiddat-e-nafrat se) un ki taraf dekhne ki taab na rakhta tha. (Ab jo Wahi aai to) main ne (apne jee mein) kahaa ke yeh naakaarah - yaani khud aap - shaa'ir ya paagal hai! Mere baare mein Quraish aisi baat kabhi na keh sakeinge. Main pahaad ki choti par jaa rahaa hoon, wahaan se apne aap ko neeche ludka doonga aur apna khaatma kar loonga aur hamesha ke liye raahat paa jaoonga." Aap ﷺ farmaate hain ke, Main yehi soch kar nikla. Jab beech pahaad par pahuncha to Aasmaan se ek aawaaz sunaai di! Ai Muhammad ﷺ! tum Allah ke rasool ho aur main

6. Saheeh Bukhari, baab Kaifa Kaan bada' Al-Wahi 1/2-3, alfaaz ke thode se ikhtilaaf ke saath yeh riwaayat Saheeh Bukhari Kitaab-ut-tafseer aur Ta'beer-ul-ro'ya mein bhi marwi hei.

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Jibraiel (a.s.) hoon. Aap ﷺ kehte hain ke main ne aasmaan ki taraf apna sar utthaaya. Dekhaa to Jibraiel (a.s.) ek aadmi ki shakl mein ufaq ke andar paaun jamaae khade hain aur keh rahe hain: Ai Muhammad ﷺ! tum Allah ke Rasool ho aur main Jibraiel (a.s.) hoon, Aap ﷺ farmaate hain ke main wahein thehar kar Jibraiel (a.s.) ko dekhne lagaa aur is shaghal ne mujhe mere iraade se ghaafil kar diyaa. Ab main na aage jaa rahaa thaa na pheechhe. Albatta apna chehra aasmaan ke ufaq mein ghuma rahaa tha aur us ke jis goshe par bhi meri nazar padti thi Jibraiel (a.s.) isi tarah dikhaai dete the. Main musalsal khada rahaa. Na aage badh rahaa tha na peechhe, yahaan tak ke Hazrat Khadijah (r.a.) ne meri talaash mein apne qaasid bheje aur weh Makkah tak jaa kar palat aaye. Lekin main apni jagah khadaa rahaa. Phir Jibraiel (a.s.) chale gae aur main bhi apne ahl-e-Khaana ki taraf palat aayaa aur Khadijah (r.a.) ke paas pahunch kar un ki raan ke paas unhein par tek lagaa kar beith gayaa. Unhon ne kahaa, Abul Qasim ﷺ! aap kahaan the? Ba-khuda! main ne Aap ﷺ ki talaash mein aadmi bheje aur weh Makkah tak jaa kar waapas aa gae (is ke jawaab mein) main ne jo kuchh dekha tha unhein bata diya. Unhon ne kaha, Chaachaa ke bete! Aap ﷺ khush ho jaaeiye aur Aap ﷺ saabit qadam rahiye. Us zaat ki qasam jis ke qabze mein meri jaan hai, mein ummeed karti hoon ke Aap ﷺ is Ummat ke Nabi honge. Us ke ba'd woh Waraqah bin Naufal ke paas gaein. Unhein maajra sunaayaa. Unhon ne kahaa, Quddoos, Quddoos! Us zaat ki qasam jis ke haath mein Waraqah ki jaan hai, in ke paas wahi Namoos-e-Akbar aayaa hai jo Moosa (a.s.) ke paas aayaa karta tha. Yeh is Ummat ke Nabi hain. Inse kaho saabit qadam rahein. Us ke ba'd Hazrat Khadijah (r.a.) ne waapas aakar Aap ﷺ ko Waraqah ki baat bataai. Phir jab Rasoolullah ﷺ ne Hirah mein apna qayaam poora kar liyaa aur (Makkah) tashreef laai to Aap ﷺ se Waraqah ne mulaaqaat ki aur Aap ﷺ ki zabaani tafseelaat sun

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kar kahaa, Us zaat ki qasam jis ke haath mein meri jaan hai, Aap ﷺ is ummat ke Nabi hain. Aap ﷺ ke paas wahi Namoos-e-Akbar aayaa hai jo Moosa (a.s.) ke paas aaya tha.[7]

Wahi ki Bandish:

Rahi yeh baat ke Wahi kitne dinon tak band rahi, to is silsile mein Ibn-e-Sa'd ne Ibn-e-Abbas (r.a.) se ek riwaayat naqal ki hei jis ka mafhoom yeh hai ki, yeh bandish chand dinon ke liye thi aur saare pehloan par nazar daalne ke ba'd yehi baat raajeh balki yaqeeni ma'loom hoti hei aur yeh jo mashhoor hei ki Wahi ki bandish teen saal ya dhaai saal tak rahi to yeh qat'an saheeh nahein. Albatta yahaan dalaail par behas ki gunjaaish nahein.[8]

Wahi ki is bandish ke arse mein Rasoolullah ﷺ hazeen wa ghamgeen rahe aur Aap ﷺ par hairat-o-iste'jaab taari rahaa. Chunaanche Saheeh Bukhari Kitabut-Ta'beer ki riwaayat hei ke:

"Wahi band ho gai jis se Rasoolullah ﷺ is qadar ghamgeen hue ke kai baar buland-o-baalaa pahaad ki chotion par tashreef le gae ke wahaan se ludhak jaaein, lekin jab kisi pahaad ki choti par pahunchte ke apne-aap ko ludhka lein to Hazrat Jibraiel (a.s.) namoodaar hote aur farmaate' "Ai Muhammad ﷺ! Aap Allah ke Rasool-e-barhaq hain". Aur is ki wajah se Aap ﷺ ka iztiraab tham jaataa. Nafs ko qaraar aa jaataa aur Aap ﷺ waapas aa jaate. Phir jab Aap ﷺ par Wahi

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7. Tabri 2/207, Ibn-e-Hisham 1/237,238. Aakhir ka thoda sa hissa mulakkhas kar diya gayaa hei. Hamein is riwaayat ki bayaan kardah tafseelaat ki sehhat ke baare mein qadr-e-ta'ammul hei. Saheeh Bukhari ki riwaayat ke siyaaq aur us ki muta'addid riwaayaat ke taqaabul ke ba'd ham is nateeje par pahunche hain ke Makkah ki taraf Aap ﷺ ki waapsi aur Hazrat Warqah se mulaaqat nuzool-e-wahi ke ba'd usi din ho gai thi. Aur phir baaqi maandah qayaam, Hirah ki takmeel Aap ﷺ ne Makkah se palat kar ki thi.

8 Thodi si tauzeeh haashiya No 11 mein aa rahi hai.

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ki bandish tool pakad jaati to Aap ﷺ phir isi jaise kaam ke liye nikalte, lekin jab pahaad ki choti par pahunchte to Hazrat Jibraiel (a.s.) namoodaar ho kar phir wahi baat dohraate.[9]

Jibraiel (a.s.) dobaarah Wahi laate hain:

Hafiz Ibn-e-Hajar (rh.) farmaate hain ke yeh (yaani Wahi ki chand rozah bandish) is liye thi taaki Aap ﷺ par jo khauf taari ho gayaa tha woh rukhsat ho jaae aur dobaarah Wahi ki aamad ka shauq wa intizaar paida ho jaae.[10] Chunaanche jab hairat ke saae sukad gae, haqeeqat ke nuqoosh pukhta ho gae aur Nabi ﷺ ko yaqeeni taur par ma'loom ho gayaa ke Aap ﷺ Khuda-e-Buzurg wa Bartar ke Nabi ho chuke hain aur Aap ﷺ ke paas jo shakhs aayaa tha woh Wahi ka Safeer aur Aasmaani khair ka naaqil hai aur is tarah Wahi ke liye Aap ﷺ ka shauq-o-intizaar is baat ka zaamin ho gayaa ke aaindah Wahi ki aamad par Aap ﷺ saabit qadam raheinge aur is bojh ko utthaa leinge, to Hazrat Jibraiel (a.s.) dobaarah tashreef laae. Saheeh Bukhari mein Hazrat Jabir bin Abdullah (r.a.) se marwi hei ke unhon ne Rasoolullah ﷺ ki zabaani bandish-e-Wahi ka waaqia suna. Aap ﷺ farmaa rahe the,

"Main chalaa jaa raha tha ke mujhe achaanak aasmaan se ek aawaaz sunaai di. Main ne aasmaan ki taraf nigaah uttaai to kiya dekhta hoon ke wohi farishta jo mere paas Hirah mein aayaa tha Aasman-o-Zameen ke darmiyaan ek kursi par beitha hai. Main us se khauf zadah hokar zameen ki taraf ja jhuka. Phir main ne apne ahl-e-Khaanaa ke paas aakar kahaa, Mujhe chaadar odha do, mujhe chaadar odha do. Unhon ne mujhe chaadar odha di. Us ke ba'd Allah Ta'ala ne يٰٓاَيُّهَا الْمُدَّثِّرُ ..... وَالرُّجْزَ فَاهْجُرْ tak naazil farmaai, phir (nuzool-e-) Wahi mein garmi aa gai

9 Saheeh Bukhari Kitab-ut-Ta'beer, Baab Awwalu maa budia' bihi Rasoolullah ﷺ Ar-rooya-us-Saaliha, 2/1034

10 Fath-ul-Baari, 1/27.

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aur woh payaapai (musalsal) naazil hone lagi."[11]

Wahi ki Aqsaam:

Ab ham silsila-e-bayaan se zaraa hatkar yaani Risaalat-o-Nubuwwat ki hayaat-e-mubaaraka ki tafseelaat shuroo karne se pahle Wahi ki aqsaam zikr kar denaa chaahte hain, kiyuonke yeh Risaalat ka masdar aur dawat ki kumuk hai. Allama Ibn-e-Qayyim (rh.) ne Wahi ki hasb-e-zail maraatib zikr kiye hain:

1. Sacheha Khuwab: Isi se Nabi ﷺ ke paas Wahi ki ibtida hui.

2. Farhishta Aap ﷺ ko dikhlaai diye baghair Aap ﷺ ke dil mein baat daal deta tha. Maslan Nabi ﷺ ka irshaad hai.

اِنَّ رُوْحَ الْقُدُسِ نَفَثَ فِي رُوْعِيْ اَنَّهٗ لَنْ تَمُوْتَ نَفْسٌ حَتّٰى تَسْتَكْمِلَ رِزْقَهَا فَاتَّقُوا اللّٰهَ وَاَجْمِلُوْا فِي الطَّلَبِ، وَلَا يَحْمِلَنَّكُمُ اسْتِبْطَاءُ الرِّزْقِ عَلٰى اَنْ تَطْلُبُوْهُ بِمَعْصِيَةِ اللّٰهِ فَاِنَّ مَا عِنْدَ اللّٰهِ لَا يُنَالُ اِلَّا بِطَاعَتِهٖ.

"Roohul-Qudus ne mere dil mein yeh baat phoonki ke koi nafs mar nahein sakta yahaan tak ke apna rizq

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11. Saheeh Bukhari, Kitaab-ut-Tafseer, baab war-rujza fah-jur, 2/733.

Is riwaayat ke ba'z turuq ke baghaaz mein yeh izaafah bhi hai ke Aap ﷺ ne farmaayaa, Main ne Hirah mein ea'tikaaf kiya, aur jab apna ea'tikaaf poora kar chuka to neeche utra. Phir jab mein batn-e-waadi se guzar rahaa tha to mujhe pukaaraa gayaa. Main ne daaein-baaein aage-pheechhe dekha, kuchh nazar na aayaa. Oopar nigaah utthaai to kya dekhta hoon ke wohi farishta (aakhir tak). Ahl-e-Siyar ki tamaam riwaayaat ke majmue se yeh baat ma'loom hoti hai ke Aap ﷺ ne 3 saal Hirah mein Maah-e-Ramzan ka ea'tikaaf kiya tha aur Nuzool-e-Wahi wala Ramzan teesra yaani aakhri Ramzan tha. Aur Aap ﷺ ka dastoor tha ke Aap ﷺ Ramzan ka ea'tikaaf mukammal kar ke pehli shawwaal ko sawere hi Makkah aa jaate the. Mazkoorah riwaayat ke saath is baat ko jodne se yeh nateeja nikalta hai ke يٰٓاَيُّهَا الْمُدَّثِّر waali Wahi pehli Wahi ke 10 din ba'd 1 shawwaal ko naazil hui thi Yaani Bandish-e-Wahi ki kul muddat 10 din thi. Wallahu Aa'lam.

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poora-poora haasil kar le. Pas Allah se daro aur talab mein achhaai ikhtiyaar karo aur rizq ki taakheer tumhein is baat par aamaadah na kare ke tum use Allah ki ma'siyyat ke zariye talaash karo, kiyuonki Allah ke paas jo kuchh hai woh us ki itaa'at ke baghair haasil nahein kiya jaa sakta."

3. Farishta Nabi ﷺ ke liye Aadmi ki shakl ikhtiyaar kar ke Aap ﷺ ko mukhaatab karta phir jo kuchh woh kehta use Aap ﷺ yaad kar lete. Is soorat mein kabhi-kabhi Sahaaba (r.a.) bhi Farishte ko dekhte the.

4. Aap ﷺ ke paas Wahi ghanti ke tantanaane ki tarah aati thi. Wahi ki yeh sabse sakht soorat hoti thi. Is soorat mein farishta Aap ﷺ se milta tha aur Wahi aati thi to sakht jaade ke zamaane mein bhi Aap ﷺ ki peshaani se paseena phoot padta tha, aur Aap ﷺ oontni par sawaar hote to woh zameen par beith jaati thi. Ek baar is tarah Wahi aai ke Aap ﷺ ki raan Hazrat Zaid bin Saabit (r.a.) ki raan par thi, to un par is qadar giraan baar hui ke ma'loom hota tha raan kuchal jaaegi.

5. Aap ﷺ Farishte ko us ki asli aur paidaaishi shakl mein dekhte the aur usi haalat mein woh Allah Ta'ala ki hasb-e-mashiyyat Aap ﷺ ki taraf Wahi karta tha. Yeh soorat Aap ﷺ ki saath do martaba pesh aai jis ka zikr Allah Ta'ala ne Surah Najm mein farmaaya hai.

6. Woh Wahi jo Aap ﷺ par Meraj ki raat Namaaz ki farziyyat waghairah ke silsile mein Allah Ta'ala ne us waqt farmaai, jab Aap ﷺ aasmaanon ke oopar the.

7. Farishte ke waaste ke baghair Allah Ta'ala ki Aap ﷺ se hijaab mein reh kar ba-raah-e-rast guftgu jaise Allah Ta'ala ne Moosa (a.s.) se guftgu farmaai thi. Wahi ki yeh soorat Moosa (a.s.) ke liye Nass-e-Qur'ani se qat'ai taur par saabit hei. Lekin

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Aap ﷺ ke liye is ka suboot (Qur'an ke bajaae) Me'raj ki hadees mein hai.

Ba'z logon ne ek aathwein shakl ka bhi izaafah kiya hai. Yaani Allah Ta'ala roo-dar-roo baghair hijab ke guftgu kare. Lekin yeh aisi soorat hei jis ke baare mein salaf se le kar khalaf tak ikhtilaaf chalaa aayaa hai.[12]



12. *Zaad-ul-Ma'ad, 1/18, Pehli aur Aathwein soorat ke bayaan mein asal ibaarat ke andar thodi talkhees kar di gai hei.*

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Tableegh ka Hukm aur uske Muzmaraat

Surah Al-Muddathir ki ibtidaai aayaat يٰٓاَيُّهَا الْمُدَّثِّرُ se وَلِرَبِّكَ فَاصْبِرْ tak mein Nabi ﷺ ko kai hukm diye gae hain jo bazaahir to bahut mukhtasar aur saadah hain lekin haqeeqatan bade door ras maqaasid par mushtamil hain aur haqaaiq par un ke gehre asaraat murattib hote hain, chunaanche:

1. Inzaar ki aakhri manzil yeh hei ke Alam-e-Wujood mein Allah ki marzi ke khilaaf jo bhi chal rahaa ho use us ke pur-khatar anjaam se aagaah kar diyaa jaae aur woh bhi is tarah ke Azaab-e-Ilaahi ke khauf se us ke dil-o-dimaagh mein halchal aur uthal-puthal mach jaae.

2. Rab ki Badaai wa Kibriyai bajaa laane ki aakhiri manzil yeh hai ke roo-e-zameen par kisi aur ki Kibriyaai barqaraar na rahne di jaai. Balki us ki shaukat (taaqat) tod di jaae, aur use ulat kar rakh diya jaae yahaan tak ke roo-e-zameen par sirf Allah ki badaai baaqi rahe.

3. Kapde ki paaki aur gandagi se doori ki aakhiri manzil yeh hai ke zaahir-o-baatin ki paaki aur tamaam shawaaib wa alwaas se nafs ki safaai ke silsile mein is had kamaal ko pahunch jaaein jo Allah ki rehmat ke ghane saae mein us ki hifaazat-o-nigehdaasht aur hidaayat-o-noor ke tahat mumkin hei, yahaan tak ke Insaani mu'aashare ka aisa aala tareen namoona ban jaaein ke Aap ﷺ ki taraf tamaam qalb-e-saleem khenchte chale jaaein aur Aap ﷺ ki haibat-o-azmat ka ehsaas tamaam kaj dilon ko ho jaae aur is tarah saari duniya mawaafaqaf

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ya mukhaalafat mein Aap ﷺ ke gird murtakiz ho jaae.

4. Ehsaan kar ke us par kasrat na chaahne ki aakhri manzil yeh hei ki apni jidd-o-jahd aur kaarnaamon ko badaai aur ehmiyyat na dein balki ek ke ba'd doosre amal ke liye jidd-o-jahd karte jaaein. Aur bade paimaane par qurbaani aur juhd-o-mashaqqat kar ke use is ma'na mein faraamosh karte jaaein ke yeh hamaara koi kaarnaama hai. Yaani Allah ki yaad aur us ke saamne jawaabdahi ka ehsaas apni juhd-o-mashaqqat ke ehsaas par ghaalib rahe.

5. Aakhri aayat mein ishaarah hei ke Allah ki taraf dawat ka kaam shuroo karne ke ba'd mu'aanideen ki jaanib se mukhalafat, istehza, hansi aur thatte ki shaklon mein eeza rasaani se le kar Aap ﷺ ko aur Aap ﷺ ke saathion ko qatl karne aur Aap ﷺ ke gird jama hone waale ahl-e-Imaan ko neest-o-nabood karne tak ki bhar-poor koshishein hongi aur Aap ﷺ ko in sab se saabiqa pesh aayega. Is soorat mein Aap ﷺ ko badi paamardi aur pukhtagi se sabr karna hoga. Woh bhi is liye nahein ke is sabr ke badle kisi hazz-e-nafsaani ke husool ki tawaqqu ho. Balki mahaz apne rab ki marzi aur Us ke deen ki sarbulandi ke liye.(وَلِرَبِّکَ فَاصْبِرْ)

Allahu Akbar! yeh ehkaamaat apni zaahiri shakl mein kitne saadah aur mukhtasar hain aur in ke alfaaz ki bandish kitni pur-sukoon aur pur-kashish naghmagi liye hue hai. Lekin amal aur maqsad ke lihaaz se yeh ehkaamaat kitne bhaari kitne baa-azmat aur kitne sakht hain aur un ke nateeje mein kitni sakht chau mukkhi aandhi bapaa hogi jo saari duniya ke goshe-goshe ko hila kar aur ek ko doosre se guth kar rakh degi.

Inhi mazkoorah Aayaat mein dawat-e-tableegh ka mawaad bhi maujood hai. Inzaar ka matlab hi yeh hei ke bani Adam ke kuchh a'amaal aise hain jin ka anjaam bura hei aur yeh sab ko

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ma'loom hei ke is duniya mein logon ko na to un ke saare a'amaal ka badla diya jaataa hai aur na diyaa jaa sakta hei, is liye inzaar ka ek taqaazah yeh bhi hei ke duniya ke dinon ke elaawah ek din aisa bhi hona chaahiye jis mein har amal ka poora-poora aur theek-theek badla diya jaa sake. Yehi qayaamat ka din, Jazaa ka din aur badle ka din hei. Phir us din badla diye jaane ka laazimi taqaaza hei ke ham duniya mein jo zindagi guzaar rahe hain is ke elaawah bhi ek zindagi ho.

Baqiyya aaya'at mein bandon se yeh mutaalaba kiya gayaa hei ke woh Tauheed-e-khaalis ikhtiyaar karein. Apne saare mu'aamalat Allah ko sounp dein. Aur Allah ki marzi par nafs ki khuwahish aur logon ki marzi ko taj dein. Is tarah dawat-o-tableegh ke mawaad ka khulaasa yeh huaa:

a. Tauheed

b. Yaum-e-Aakhirat par Iman

c. Tazkiya-e-Nafs ka Ehtimaam, yaani anjaam-e-bad tak le jaane waale gande aur fahash kaamon se parhez, aur fazaail-o-kamaalaat aur a'amaal-e-khair par kaarbond hone ki koshish.

d. Apne saare mu'aamalaat ki Allah ko hawaalgi aur supurdgi.

e. Phir is silsile ki aakhiri kadi yeh hei ke yeh sab kuchh Nabi ﷺ ki risaalat par Iman laakar, Aap ﷺ ki baa-azmat qayaadat aur rushd-o-hidaayat se labrez farmoodaat ki raushni mein anjaam diyaa jaae.

Phir in aayaat ka matla' Allah Buzurg-o-Bartar ki aawaaz mein ek aasmaani nida par mushtamil hei. Jis mein Nabi ﷺ ko is azeem-o-jaleel kaam ke liye utthne aur neend ki chaadar poshi aur

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bistar ki garmi se nikal kar jihaad wa kafaah aur sai'-o-mashaqqat ke maidaan mein aane ke liye kahaa gaya hai. يٰٓاَيُّهَا الْمُدَّثِّرُ. قُمْ فَاَنْذِرْ. (۷۴:۱/۲). Ai chaadar posh! utth aur dara, goya yeh kahaa jaa rahaa hei ke jise apne liye jeena hei woh to raahat ki zindagi guzaar sakta hai, lekin Aap ﷺ, jo is zabardast bojh ko utthaa rahe hain, to Aap ﷺ ko neend se kya ta'lluq? Aap ﷺ ko raahat se kiya sarokaar? Aap ﷺ ko garam bistar se kya matlab? Pur-sukoon zindagi se kya nisbat? Raahat bakhsh saaz-o-saamaan se kya waasta? Aap ﷺ utth jaaiye is kaar-e-azeem ke liye jo Aap ﷺ ka muntazir hei. Is baar-e-giraan ke liye jo Aap ﷺ ki khaatir tayyaar hei. Utth jaaiye juhd-o-mashaqqat ke liye, takaan aur mehnat ke liye utth jaaiye! ke ab neend aur raahat ka waqt guzar chukaa, ab aaj se peiham bedaari hei aur taweel wa pur-mashaqqat jihaad hei, utth jaaiye! aur is kaam ke liye musta'id aur tayyaar ho jaaiye.....

Yeh bada azeem aur pur-haibat kalma hai. Is ne Nabi ﷺ ko pur-sukoon ghar, garam aaghosh aur naram bistar se kheench kar tund toofaanon aur tez jhakdon ke darmiyaan athaah samundar mein phaink diyaa aur logon ke zameer aur zindagi ke haqaaiq ki kashaakash ke darmiyaan laa khadaa kiyaa.

Phir - Rasool ﷺ utth gae aur 20 saal se ziyaadah arse tak utthe rahe. Raahat-o-sukoon taj diya. Zindagi apne liye ahl-o-ayaal ke liye na rahi. Aap ﷺ utthe to utthe hi rahe. Kaam Allah ki taraf dawat denaa tha. Aap ﷺ ne yeh kamar tod baar-e-giraan apne shaane par kisi dabaao ke baghair utthaa liyaa. Yeh bojh tha is roo-e-zameen par amaanat-e-kubra ko bojh. Saari insaaniyat ka bojh. saare aqeede ka bojh aur mukhtalif maidaanon mein jihaad-o-difaa' ka bojh, Aap ﷺ ne

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20 saal se ziyaadah arse tak peiham aur hamaageer ma'rika aaraai mein zindagi basar ki aur is poore arse mein yaani jab se Aap ﷺ ne woh aasmaani nidaa-e-jaleel suni aur yeh giraan baar zimmedaari paai Aap ﷺ ko koi ek haalat kisi doosri haalat se ghaafil na kar saki. Allah Aap ﷺ ko hamaari taraf se aur saari insaniyat ki taraf se betareen jaza de.[1]

Agle safhaat Aap ﷺ ke isi taweel aur pur-mashaqqat jihaad ka ek mukhtasar sa khaakaa hain.

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1. *Fi Zilaal-lil-Qur'an, Surah Muzzammil wa Muddassir, paarah 29:168 ta 171,182.*

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Dawat ke Adwaar-o-Maraahil

Ham Nabi ﷺ ki peighambaraana zindagi ko do hisson mein taqseem kar sakte hain jo ek doosre se mukammal taur par numaayaan aur mumtaaz the. Weh donon hisse yeh hain:

1. Makki Zindagi - taqreeban 13 saal.

2. Madani Zindagi - 10 saal

Phir in mein se har hissaa kai marhalon par mushtamil hei aur yeh marhale bhi apni khusoosiyaat ke ea'tibaar se ek-doosre se mukhtalif aur mumtaaz hain. Is ka andaazah Aap ﷺ ki peighambaraana zindagi ke donon hisson mein pesh aane waale mukhtalif haalaat ka gehraai se jaaizah lene ke ba'd ho sakta hai.

Makki Zindagi teen Marhalon par Mushtamil Thi

1. Pas-e-Pardah dawat ka marhala - teen baras

2. Ahl-e-Makkah mein khullam-khulla dawat-o-tableegh ka marhalaa - chauthe saal-e-nubuwwat ke aaghaaz se daswein saal ke awaakhir tak.

3. Makkah ke baahar Islaam ki dawat ki maqbooliyyat aur phailao ka marhalaa - daswein saal-e-nubuwwat ke awaakhir se hijrat-e-Madinah tak.

Madani zindagi ke maraahil ki tafseel apni jagah aa rahi hai.

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Pehla Marhalah:

Kaawish-e-Tableegh

Khufiya Dawat ke teen Saal:

Yeh ma'loom hai ke Makkah deen-e-Arab ka markaz tha. Yahaan Ka'bah ke paasbaan bhi the aur un butaon ke nigehbaan bhi jinhein poora Arab taqdees ki nazar se dekhta tha, is liye kisi door iftaadah maqaam ki ba-nisbat Makkah mein maqsad-e-islah tak rasaai zara ziyaadah dushwaar thi. Yahaan aisi azeemat darkaar thi jise masaaib-o-mushkilaat ke jhatke apni jagah se na hilaa sakein. Is kaifiyyat ke pesh-e-nazar hikmat ka taqaaza tha ke pehle-pahal dawat-o-tableegh ka kaam pas-e-pardah anjaam diyaa jaae taaki ahl-e-Makkah ke saamne achaanak ek haijaan khez soorat-e-haal na aa jaae.

Awwaleen Rahrawaan-e-Islam:

Yeh bilkul fitri baat thi ke Rasoolullah ﷺ sab se pehle un logon par Islam pesh karte jin se Aap ﷺ ka sab se gehra rabt-o-ta'lluq tha, yaani apne ghar ke logon aur doston par. Chunaanche Aap ﷺ ne sab se pehle unhin ko dawat di. Is tarah Aap ﷺ ne ibtida mein apni jaan-pehchaan ke un logon ko haq ki taraf bulaayaa jin ke chehron par Aap ﷺ bhalai ke aasaar dekh chuke the aur yeh jaan chuke the ke woh haq aur khair ko pasand karte hain. Aap ﷺ ke sidq-o-salaah se waaqif hain. Phir Aap ﷺ ne jinhein Islam ki dawat di un mein se ek aisi jama'at ne jise kabhi bhi Rasoolullah ﷺ ki azmat, jalaalat-e-nafs aur sachchai par shubah na guzra tha. Aap ﷺ

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ki dawat qabool kar li. Yeh Islami taareekh mein saabiqeen awwaleen ke wasf se mashhoor hain. Un mein sar-e-fehrist Aap ﷺ ki beewi Ummul Mu'mineen Hazrat Khadijah (r.a.) binte Khuwailid, Aap ﷺ ke aazaad kardah ghulaam Hazrat Zaid bin Harisa (r.a.) bin Shurjil Kalbi,[1] Aap ﷺ ke chachere bhaai Hazrat Ali (r.a.) bin Abi Talib jo abhi Aap ﷺ ke zair-e-kifaalat bachche the aur Aap ﷺ ke yaar-e-ghaar Hazrat Abu Bakr Siddiq (r.a.) ajmai'een hain. Yeh sab ke sab pehle hi din musalmaan ho gae the.[2] Us ke ba'd Abu Bakr (r.a.) Islam ki tableegh mein sargaram ho gae. Woh bade har-dil-azeez, naram khu, pasandeedah khisaal ke haamil baa-akhlaaq aur daryaa dil the, un ke paas un ki muruwwat, door andeshi, tijaarat aur husn-e-sohbat ki wajah se logon ki aamad-o-raft lagi rahti thi. Chunaanche unhon ne apne paas aane-jaane waalon aur utthne-beithne waalon mein se jis ko qaabil-e-ea'timaad paayaa use ab Islam ki dawat deni shuroo kar di. Un ki koshish se Hazrat Usman (r.a.), Hazrat Zubair (r.a.), Abdur Rahman bin 'Awf (r.a.), Hazrat Sa'd bin Abi Waqqas (r.a.) aur Hazrat Talha bin Ubaidullah (r.a.) musalmaan hue. Yeh buzurg Islam ka haraawal dasta the.

Shuroo-shuroo mein jo log Islam laae unhin mein Hazrat Bilal Habshi (r.a.) bhi hain. Un ke ba'd ameen-e-umimat Hazrat Abu Ubaidah (r.a.), Aamir bin Jarrah (r.a.), Abu Salmah bin Abdul Asad (r.a.), Arqam (r.a.) bin Abi Al-Arqam,

1. Yeh jang mein qaid hokar ghulaam banaa liye gae the. Ba'd mein Hazrat Khadijah (r.a.) un ki maalik huein aur unhein Rasoolullah ﷺ ko hiba kar diya. Us ke ba'd un ke Waalid aur Chaachaa unhein ghar le jaane ke liye aaye lekin unhon ne baap aur Chaachaa ko chhod kar Rasoolullah ﷺ ke saath rehna pasand kiya. Us ke ba'd Aap ﷺ ne Arab ke dastoor ke mutaabiq unhein apna mutabanna (le paalak) bana liya aur unhein Zaid bin Muhammad ﷺ kaha jaane lagaa, yahaan tak ke Islaam ne is rasm ka khaatma kar diya.

2. Rahmatul-lil-Alameen, 1/50.

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Usman (r.a.) bin Maz'oon aur un ke donon bhaai Qudama (r.a.) aur Abdullah (r.a.). aur Ubaidah (r.a.) bin Haris bin Muttalib bin Abd Manaf, Sa'id (r.a.) bin Zaid, aur un ki beewi yaani Hazrat Umar (r.a.) ki behan Fatima (r.a.) bint-e-Khattab aur Khabbaab bin Aratt, Abdullah bin Mas'ud (r.a.) aur doosre kai afraad musalman hue. Yeh log majmooi taur par Quraish ki tamaam shaakhon se ta'lluq rakhte the. Ibn-e-Hisham ne inki t'adaad 40 se ziyaadah bataai hai. (dekhiye 1/245 ta 262) Lekin in mein se ba'z ko saabiqeen awwaleen mein shumaar karna mahall-e-nazar hai.

Ibn-e-Ishaq ka bayaan hei ke is ke ba'd mard aur auratein Islam mein jama'at dar jama'at daakhil hue. Yahaan tak ke Makkah mein Islam ka zikr phail gaya aur logon mein is ka charcha ho gayaa.[3]

Yeh log chhup-chhupaa kar musalmaan hue the aur Rasoolullah ﷺ bhi chhup-chhupa kar hi un ki rehnumaai aur deeni ta'leem ke liye un ke saath jama hote the. Kiyuonke tableegh ka kaam abhi tak infiraadi taur par pas-e-pardah chal rahaa thaa. Udhar Surah Muddassir ki ibtidaai aayaat ke ba'd Wahi ki aamad poore tasalsul aur garam raftaari ke saath jaari thi. Us daur mein chhoti-chhoti aayatein naazil ho rahi thein. In aayaton ka khatma yaksa qism ke bade purkashish alfaaz par hota tha aur un mein badi sukoon bakhsh aur jaazib-e-qalb naghmagi hoti thi jo is pur sukoon aur riqqat-e-aamez fiza ke ain mutaabiq hoti thi. Phir in aayaton mein tazkiyaa-e-nafs ki khubian aur aalaaish-e-duniya mein lat-pat hone ki buraaian bayaan ki jaati thein aur Jannat-o-Jahannam ka naqshaa is tarah kheencha jaata tha ke goyaa woh aankhon ke saamne hain. Yeh aayatein ahl-e-Iman ko us waqt ke insaani mu'aashare

3. Seerat Ibn-e-Hisham, 1/262.

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se bilkul alag ek doosri hi fiza ki sair karaati thein.

Namaz:

Ibtidaa'an jo kuchh naazil hua usi mein Namaz ka hukm bhi tha. Muqaatil bin Sulaiman kehte hain ke Allah Ta'ala ne ibtidaa-e-Islam mein do rak'at subah aur do rak'at sham ki Namaz farz ki kiyuonki Allah Ta'ala ka irshaad hai:

وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ. (٥٥:٣٠)

"Subah aur Sham apne rab ki hamd ke saath Us ki tasbeeh karo."

Ibn-e-Hajr kehte hain ke Nabi ﷺ aur isi tarah Aap ﷺ ke Sahaaba Kiraam Waaqiyaa-e-Me'raj se pehle qat'ai taur par Namaz padhte the, albatta is mein ikhtilaaf hei ke Namaz panjgaana se pehle koi Namaz Farz thi yaa nahin? Kuchh log kehte hein ke Sooraj ke tuloo' aur ghuroob hone se pehle ek-ek Namaz farz thi.

Haris (r.a.) bin Osama ne Ibn-e-Lahia ke tareeq se mausulan Hazrat Zaid bin Haris (r.a.) se yeh hadees riwaayat ki hai ke Rasoolullah ﷺ par ibtidaa'an jab Wahi aai to Aap ﷺ ke paas Hazat Jibraiel (a.s.) tashreef laai aur Aap ﷺ ko wuzu ka tareeqha sikhaayaa. Jab wuzu se faarigh hue to ek Chullu paani lekar sharamgaah par chheenta maaraa. Ibn-e-Majah ne bhi is mafhoom ki hadees riwaayat ki hai. Baraa' (r.a.) bin Aazib aur Ibn-e-Abbas (r.a.) se bhi isi tarah ki hadees marwi hai. Ibn-e-Abbas (r.a.) ki hadees mein yeh bhi mazkoor hai ke yeh (Namaz) Awwaleen Faraaiz mein se thi.[4]

Ibn-e-Hisham ka bayaan hai ke Nabi ﷺ Sahaaba-e-Kiraam Namaz ke waqt ghaation mein chale jaate the aur apni qaum se chhup kar Namaz padhte the. Ek baar Abu Talib ne Nabi

4. *Mukhtasar Seerat, Sheikh Abdullah, Safha, 88.*

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ﷺ aur Hazrat Ali (r.a.) ko Namaz padhte dekh liyaa. Poochha aur haqeeqat ma'loom hui to kahaa ke is par barqaraar rahein.[5]

Quraish ko Ijmaali Khabar:

Mukhtalif waaqiaat se zaahir hei ke is marhale mein tableegh ka kaam agarche infiraadi taur par chhup-chhupa kar kiyaa jaa rahaa tha, lekin Quraish ko is ki sun-gun lag chuki thi. Albatta unhon ne use qaabil-e-tawajjuh na samjha.

Mohd Ghazali (rh.) likhte hain ke yeh khabrein Quraish ko pahunch chuki thin, lekin Quraish ne unhein koi ehmiyat na di. Ghaaliban unhon ne Muhammad ﷺ ko bhi isi tarah ka koi deeni aadmi samjha jo ulohiyyat aur huqooq-e-ulohiyyat ke mauzu par guftgu karte hain. Jaisa ke Omaiyah bin Abi As-Salt, Quss bin Sa'idah aur Zaid bin Amr bin Nufail waghairah ne kiya tah. Albatta Quraish ne Aap ﷺ ki khabar ke phailaao aur asar ke badhaao se kuchh andeshe zaroor mehsoos kiye the aur un ki nigaahein raftar-e-zamaane ke saath Aap ﷺ ke anjaam aur Aap ﷺ ki tableegh par rehne lagi thin.[6]

Teen saal tak Tableegh ka kaam khufia aur infiraadi raha aur is dauran ahl-e-Iman ki ek jama'at tayyaar ho gai jo ukhuwwat aur ta'aawun par qaayam thi, Allah ka peighaam pahuncha rahi thi aur is peighaam ko us ka maqaam dilaane ke liye koshaan thi. Us ke ba'd Wahi-e-Ilaahi naazil hui aur Rasoolullah ﷺ ko mukallaf kiya gayaa ke apni qaum ko khulam-khulla deen ki dawat dein. Un ke baatil se takraaein aur un ke butaon ki haqeeqat waashgaaf karein.

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5. *Ibn-e-Hisham, 1/247.*
6. *Fiqh-us-Seerat, Safha, 76.*

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Doosra Marhala:

Khuli Tableegh

Izhaar-e-Dawat ka Pehla Hukm:

Is baare mein sab se pehle Allah Ta'ala ka yeh qaul naazil hua (٢٦:٢١٤) وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ . "Aap apne nazdeek tareen qaraabatdaaron ko (Azaab-e-Ilaahi se) daraaiye". Yeh Surah Shu'ara ki aayat hei. Aur is Surah mein sab se pehle Hazrat Moosa (a.s.) ka waaqia bayaan kiya gayaa hei yaani yeh bataaya gayaa hei ke kis tarah Hazrat Moosa (a.s.) ki nubuwwat ka aaghaaz hua, phir aakhir mein unhon ne Bani Israel samait hijrat kar ke Firaun aur qaum-e-Firaun se najaat paai aur Firaun wa Aaal-e-Firaun ko gharq kiyaa gayaa. Ba-lafz-e-deegar yeh tazkirah un tamaam maraahil par mushtamil hai jin se Hazrat Moosa (a.s.), Firaun aur qaum-e-Firaun ko Allah ke deen ki dawat dete hue guzre the.

Meraa khayaal hei ke jab Rasoolullah ﷺ ko apni qaum ke andar khul kar tableegh karne ka hukm diya gaya to us mauqe par Hazrat Moosa (a.s.) ke waaqie ki yeh tafseel is liye bayaan kar di gai taaki khullam-khulla dawat dene ke ba'd jis tarah ki takzeeb aur zulm-o-ziyaadti se saabiqa pesh aane waala tha us ka ek namoona Aap ﷺ aur Sahaaba-e-Kiraam (r.a.) ke saamne maujood rahe.

Doosri taraf is Surah mein peighambaron ko jhutlaane waali aqwaam maslan Firaun aur qaum-e-Firaun ke elaawah qaum-e-Nooh, Aad, Samood, qaum-e-Ibrahim, qaum-e-Loot aur Ashab-ul-Aika ke anjaam ka bhi zikr hai. Is ka maqsad

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ghaaliban yeh hai ke jo log Aap ﷺ ko jhutlaaein unhein ma'loom ho jaae ke takzeeb par israar ki soorat mein un ka anjaam kya hone waala hai aur woh Allah Ta'ala ki taraf se kis qism ke muwaakhize se do-chaar honge. Neez ahl-e-Iman ko ma'loom ho jaae ke achha anjaam unhein ka hoga, jhutlaane waalon ka nahein.

Qaraabat Daaron mein Tableegh:

Baharhaal is aayat ke nuzool ke ba'd Nabi ﷺ ne pehla kaam yeh kiya ke Bani Hashim ko jama' kiya, un ke saath Bani Muttalib bin Abd Manaf ki bhi ek jama'at thi. Kul 45 aadmi the, lekin Abu Lahab ne baat lapak li aur bola, "Dekho yeh tumhaare Chaachaa aur Chachere bhaai hain. Baat karo lekin naadaani chhod do aur yeh samajh lo ke tumhaaraa khandaan saare Arab se muqaable ki taab nahin rakhta aur mein sab se ziyaadah haqdaar hoon ke tumhein pakad loon. Pas tumhaare liye tumhaare baap ka khaanwadah hi kaafi hai. Aur agar tum apni baat par qaayam rahe to yeh bahut aasaan hogaa ke Quraish ke saare qabaail tum par toot padein aur baqiyya Arab bhi un ki imdaad karein, phir mein nahein jaanta ke koi shakhs apne baap ke khaanwaade ke liye tum se badhkar Shar (or tabaahi) ka baais hogaa." Is par Nabi ﷺ ne khaamooshi ikhtiyaar kar li aur us majlis mein koi guftagu na ki.

Us ke ba'd Aap ﷺ ne unhein dobaarah jama kiya aur irshaad farmaayaa, "Saari hamd Allah ke liye hai. Main Us ki hamd karta hoon aur us se madad chaahta hoon. Us par iman rakhta hoon. Usi par bharosa karta hoon aur yeh gawaahi deta hoon ke Allah ke siwaa koi laaiq-e-ibaadat nahein. Woh tanha hai. Us ka koi shareek nahein." Phir Aap ﷺ ne farmaayaa. "Rehnuma apne ghar ke logon se jhoot nahein bol sakta. Us Khuda ki qasam jis ke siwaa koi ma'bood nahein main

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tumhaari taraf khusoosan aur logon ki taraf umooman Allah ka Rasool (faristaadah) hoon. Ba-Khuda tum log usi tarah maut se do-chaar hoge jaise so jaate ho aur usi taraah utthaae jaaoge jaise so kar jaagte ho. Phir jo kuchh tum karte ho us ka tum se hisaab liyaa jaaega. Us ke ba'd ya to hamesha ke liye Jannat hai ya hamesha ke liye Jahannam."

Is par Abu Talib ne kahaa. (na poochho) hamein tumhaari mu'aawanat kis qadar pasand hai! Tumhari naseehat kis qadar qaabil-e-qabool hai! Aur ham tumhaari baat kis qadar sachchi jaante-maante hein aur yeh tumhaare waalid ka khaanwadah jama' hai. Aur main bhi un ka ek fard hoon. Farq itna hei ke main tumhaari pasand ki takmeel ke liye in sab se pesh-pesh hoon, lihaaza tumhein jis baat ka hukm hua hai use anjaam do. Ba-khuda! main tumhaari musalsal hifaazat-o-i'aanat karta rahoonga. Albatta meri tabee'at Abdul Muttalib ka deen chhodne par raazi nahein.

Abu Lahab ne kahaa. Khuda ki qasam yeh buraai hai. Is ke haath doosron se pehle tum log khud hi pakad lo. Is par Abu Talib ne kaha, Khuda ki qasam jab tak jaan mein jaan hai ham in ki hifaazat karte raheinge.[1]

Koh-e-Safaa par:

Jab Nabi ﷺ ne achhi tarah itmeenan kar liyaa ke Allah ke deen ki tableegh ke dauran Abu Talib un ki himaayat kareinge to ek roz Aap ﷺ ne Koh-e-Safaa par chadh kar yeh aawaaz lagaai. يَا صَبَاحَاهُ (Haa'i Subah)[2]! Yeh pukaar sunkar Quraish ke Qabaail Aap ﷺ ke paas jama' ho gae aur Aap ﷺ ne unhein Khuda ki Tauheed, apni Risaalat aur yaum-e-aakhirat par

1. *Fiqh-us-Seerat, Safha, 77,88, az Ibn-e-Aseer*
2. *Ahl-e-Arab ka dastoor tha ke dushman ke hamle se aagaah karne ke liye kisi buland maqaam par chadh kar unhein alfaz se pukaarte the.*

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iman laane ki dawat di. Is waaqie ka ek tukda Saheeh Bukhari mein Ibn-e-Abbas (r.a.) se is tarah marwi hei ke,

Jab وَ اَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ naazil hui to Nabi ﷺ ne Koh-e-Safaa par chadh kar Butoon-e-Quraish ko aawaaz lagaani shuroo ki, Ai Bani Fahr! Ai Bani Adi! yahaan tak ke sab ke sab ikattha ho gae. Hatta ke agar koi aadmi khud na jaa sakta tha to us ne apnaa qaasid bhej diyaa ke dekhe mu'aamla kiya hai? Gharz Quraish aa gae. Abu Lahab bhi aa gayaa. Us ke ba'd Aap ﷺ ne farmaayaa, "Tum log yeh bataao! agar main yeh khabar doon ke idhar waadi mein shesawaaron ki ek jama'at hai jo tum par chhaapaa maarna chaahti hai to kiya tum mujhe sachcha maanuge?" Logon ne kahaa, Haan! ham ne Aap ﷺ par sach hi ka tajurba kiya hai. Aap ﷺ ne farmaaya, Achha, to main tumhein ek sakht Azaab se pehle khabardaar karne ke liye bhejaa gayaa hoon. Is par Abu Lahab ne kahaa, Tu saare din ghaarat ho, tune hamein isi liye jama' kiya thaa. Is par Surah تَبَّتْ يَدَآ اَبِىْ لَهَبٍ naazil hui. "Abu Lahab ke donon haath ghaarat hon aur woh khud ghaarat ho."[3]

Is waaqie ka ek aur tukda Imam Muslim ne apni Saheeh mein Abu Hurairah (r.a.) se riwaayat kiya hai. Woh kehte hain ki, jab aayat وَ اَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ naazil hui to Rasoolullah ﷺ ne pukaar lagaai. Yeh pukaar aam bhi thi aur khaas bhi. Aap ﷺ ne kahaa, "Ai Jama'at-e-Quraish! apne aap ko Jahannam se bachaao. Ai Bani Ka'b! apne aap ko Jahannam se bachaao. Ai Muhammad ki Beti Fatimah (r.a.)! apne aap ko Jahannam se bachao kiyuonki main tum logon ko Allah (ki giraft) se (bachaane ka) kuchh bhi ikhtiyaar nahein rakhta. Albatta tum logon se nasab wa qaraabat ke ta'lluqaat hain, jinhein main baaqi aur tar-o-taazah rakhne ki koshish karoonga.[4]

3. *Saheeh Bukhari, 2/702, 743, Saheeh Muslim, 1/114.*
4. *Saheeh Muslim, 1/114, neez Saheeh Bukhari, 1/385.*

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Yeh baang-e-daraa ghaayat-e-tableegh thi. Rasoolullah ﷺ ne apne qareeb tareen logon par waazeh kar diya tha ke ab is risaalat ki tasdeeq hi par ta'lluqaat mauqoof hain aur jis nasli aur qabaaili asbiyyat par Arab qaayam hain woh is Khudai inzaar ki haraarat mein pighal kar khatam ho chuki hai.

Haq ka Waashgaaf Ea'laan aur Mushrikeen ka Radd-e-Amal

Is aawaaz ki gunj abhi Makke ke atraaf mein sunaai hi de rāhi thi ke Allah Ta'ala ka ek aur hukm naazil huaa:

فَاصْدَعْ بِمَا تُؤْمَرُ وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ (۹۴:۱۵)

"Aap ko jo hukm mila hei use khol kar bayaan kar deejiye aur mushrikeen se rukh phair leejiye."

Us ke ba'd Rasoolullah ﷺ ne Shirk ke khuraafaat wa baatil ka pardah chaak karna aur butaon ki haqeeqat aur qadr-o-qeemat ko waashgaaf karna shuroo kar diya. Aap ﷺ misaalein de-de kar samjhaate ke yeh kis qadr aajiz wa naakaarah hain aur dalaail se waazeh farmaate ke jo shakhs unhein poojta hei aur un ko apne aur Allah ke darmiyaan waseela banaataa hei woh kis qadr khuli hui gumraahi mein hai.

Makkah, ek aisi aawaaz sunkar jis mein mushrikeen aur but paraston ko gumraah kahaa gayaa thaa, ehsaas-e-ghazab se phat pada. Aur shadeed gham-o-ghusse se paich-o-taab khaane lagaa, goyaa bijli ka kadka tha jis ne pur-sukoon faza ko hila kar rakh diya thaa. Isi liye Quraish is achaanak phat padne waale "Inqilaab" ki jad kaatne ke liye utth khade hue ke isse pushteeni rasm-o-riwaaj ka safaaya hua chaahta tha.

Quraish utth pade kiyuonki weh jaante the ke ghairullah ki uluhiyyat ke inkaar aur risaalat-o-aakhirat par Iman laane ka matlab yeh hai ke apne-aap ko mukammal taur par is

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risaalat ke hawaale kar diya jaae aur is ki be-choon-o-charaa itaa'at ki jaae, yaani is tarah ki doosre to darkinaar khud apni jaan aur apne maal tak ke baare mein koi ikhtiyar na rahe aur is ke ma'ne yeh the ki Makkah waalon ko deeni rang mein ahl-e-Arab par jo badaai aur sardaari haasil thi us ka safaayaa ho jaaega aur Allah aur Us ke Rasool ki marzi ke muqaabil mein unehin apni marzi par amal paira hone ka ikhtiyaar na rahega, yaani nichle tabqe par unhon ne jo mazaalim rawaa rakhe the, aur subah-o-sham jin buraaiyon mein lat-pat rehte the, un se dastkash hote hi banegi - Quraish is matlab ko achhi tarah samajh rahe the, is liye un ki tabee'at is "ruswaakun" position ko qabool karne ke liye tayyaar na thi. Lekin kisi sharaf aur khair ke pesh-e-nazar nahin. بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ (۵:۷۵) "Balki is liye ke Insaan chaahta hei ki aaindah bhi buraai karta rahe."

Quraish yeh sab-kuchh samajh rahe the, lekin mushkil yeh aan padi thi ke un ke saamne ek aisa shakhs tha jo saadiq wa ameen tha. Insaani aqdaar aur makaarim-e-akhlaaq ka aala namoona tha aur ek taweel arse se unhon ne apne aabaa wa ajdaad ki taareekh mein us ki nazeer na dekhi thi aur na suni. Aakhir us ke bil-muqaabil karein to kya karein, Quraish hairaan the aur unhein waaqai hairaan hona chaahiye tha.

Kaafi ghaur-o-khauz ke ba'd ek raasta samajh mein aayaa ke Aap ﷺ ke chaachaa Abu Talib ke paas jaaein aur mutaalaba karein ki woh Aap ﷺ ko Aap ﷺ ke kaam se rok dein. Phir unhon ne is mutaalabe ko haqeeqat wa waqie'yyat ka jaama pehnaane ke liye yeh daleel tayyaar ki ke un ke ma'boodon ko chhodne ki dawat dena aur yeh kehna ke yeh ma'bood nafa'-o-nuqsaan pahunchaane ya aur kuchh karne ki taaqat nahein rakhte dar haqeeqat un ma'boodon ki sakht tauheen aur bahut buri gaali hai aur yeh hamaare in aabaa-o-ajdaad ko

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ahmaq aur gumraah qaraar dene ke bhi ham ma'ni hei jo isi deen par guzar chuke hain - Quraish ko yehi raasta samajh mein aayaa aur unhon ne badi tezi se is par chalna shuroo kar diya.

Quraish Abu Talib ki Khidmat mein:

Ibn-e-Ishaq kehte hain ke Ashraaf-e-Quraish se chand aadmi Abu Talib ke paas gae aur bole, "Ai Abu Talib! aap ke bhateeje ne hamaare Khudaaon ko bura-bhala kahaa hai, hamare deen ki aib cheeni ki hai, hamari aqlon ko himaaqat zadah kaha hai, aur hamaare baap-daadaa ko gumrah qaraar diyaa hai. Lihaaza ya to aap unhein is se rok dein, ya hamaare aur un ke darmiyaan se hat jaaein kiyuonki aap bhi hamaari hi tarah un se mukhtalif deen par hain. Ham un ke mua'amle mein aap ke liye bhi kaafi raheinge."

Is ke jawaab mein Abu Talib ne naram baat kahi aur raazdaaraana lab-o-lehja ikhtiyar kiya. Chunaanche weh waapas chale gae aur Rasoolulaah ﷺ apne saabiqa tareeqe par rawaan dawaan rehte hue Allah ka deen phailaane aur us ki tableegh karne mein masroof rahe.[5]

Hujjaaj ko Rokne ke liye Majlis-e-Shoora:

Unhi dinon Quraish ke saamne ek aur mushkil aan khadi hui yaani abhi khullam-khulla tableegh par chand hi maheene guzre the ki mausam-e-Hajj qareeb aa gayaa. Quraish ko ma'loom tha ke ab Arab ke wafood ki aamad shuroo hogi. Is liye woh zaroori samajhte the ke Nabi ﷺ ke muta'alliq koi aisi baat kahein ke jis ki wajah se ahl-e-Arab ke dilon par Aap ﷺ ki tableegh ka asar na ho. Chunaanche weh is baat par baat-cheet ke liye Waleed bin Magheerah ke paas ikattha hue.

5. Ibn-e-Hisham, 1/265.

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Waleed ne kahaa is baare mein tum sab log ek raai ikhtiyaar kar lo, tum mein baaham koi ikhtilaaf nahein hona chaahiye ke khud tumhaaraa hi ek aadmi doosre aadmi ki takzeeb kar de aur ek ki baat doosre ki baat ko kaat de. Logon ne kahaa aap hi kahiye. Us ne kahaa, nahein tum log kaho, mein sunonga. Is par chand logon ne kahaa, ham kaheinge woh kaahin hai. Waleed ne kahaa, nahein ba-khuda woh kaahin nahein hai, ham ne kaahinon ko dekha hai. Is shakhs ke andar na kaahinon jaisi gungunaahat hai na un ke jaisi qaafiya goi aur tuk bandi.

Is par logon ne kahaa, tab ham kaheinge ke woh paagal hai. Waleed ne kaha, nahein, woh paagal bhi nahein hai. Ham ne paagal bhi dekhe hain aur un ki kaifiyyat bhi. Is shakhs ke andar na paagalon jaisi dam ghutne ki kaifiyyat aur ulti-seedhi harkatein hain aur na un ke jaisi behki-behki baatein.

Logon ne kahaa, tab ham kaheinge ki woh shaa'ir hai. Waleed ne kahaa, woh shaa'ir bhi nahein. Hamein rajaz, hajaz, quraiz, maqbooz, mabsoot saare hi asnaaf-e-sukhan ma'loom hain. Is ki baat baharhaal sher nahin hai.

Logon ne kahaa, tab ham kaheinge ke woh jaadoogar hai. Waleed ne kahaa, yeh shaks jaadoogar bhi nahin hai. Ham ne jaadoogar aur un ka jaadoo bhi dekha hai, yeh shakhs na to unki tarah jhaad-phoonk karta hai na girah lagaataa hai.

Logon ne kahaa, tab ham kiya kaheinge? Waleed ne kaha, Khuda ki qasam! us ki baat badi sheereen hai. Us ki jad paaedaar hai aur us ki shaakh phaldaar, tum jo baat bhi kahoge log use baatil samjheinge. Albatta us ke baare mein sab se munaasib baat yeh keh sakte ho ke woh jaadoogar hai. Is ne aisaa kalaam pesh kiya hai jo jaadoo hai. Us se baap-bete,

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bhai-bhai, shauhar-beewi aur kunbe-qabeele mein phut pad jaati hai. Bil-aakhir log isi tajweez par muttafiq ho kar wahaan se rukhsat hue.[6]

Ba'z riwaayaat mein yeh tafseel bhi mazkoor hei ke jab Waleed ne logon ki saari tajweezein radd kar dein to logon ne kahaa ke phir aap hi apni be-daagh raai pesh keejiye. Is par Waleed ne kahaa, zara soch lene do. Us ke ba'd woh sochta rahaa, sochta rahaa, yahaan tak ke apni mazkoorah baalaa raai zaahir ki.[7]

Isi mu'aamle mein Waleed ke muta'alliq Surah Muddassir ki 16 aayaat (11 ta 26) naazil huein jin mein se chand aayaat ke andar us ke sochne ki kaifiyyat kaa naqshah bhi kheenchaa gayaa. Chunaanche irshaad hua.

إِنَّهُ فَكَّرَ وَ قَدَّرَ ۝ فَقُتِلَ كَيْفَ قَدَّرَ ۝ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝ ثُمَّ نَظَرَ ۝ ثُمَّ عَبَسَ وَ بَسَرَ ۝ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝ فَقَالَ إِنْ هٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ۝ إِنْ هٰذَآ إِلَّا قَوْلُ الْبَشَرِ ط (۷۴:۱۸-۲۵)

"Usne socha aur andaazah lagaaya. Woh ghaarat ho. Us ne kaisaa andaazah lagaaya, phir ghaarat ho usne kaisaa andaazah lagaaya! phir nazar daudaai. Phir peshaani sukaidi aur munh basora. Phir palta aur takabbur kiya. Aakhir kaar kaha ke yeh niraala jaadoo hai jo pehle se naqal hota aa rahaa hai. Yeh mahaz Insaan ka Kalaam hai."

Baharhaal yeh qaraardaad tai paa chuki to use jaama-e-amal pehnaane ki karrawaai shuroo hui. Kuchh kuffaar-e-Makkah aazimeen-e-Hajj ke mukhtalif raaston par beith gae aur wahaan se har guzarne waale ko Aap ﷺ ke "Khatre" se aagaah

6. *Ibn-e-Hisham, 1/271.*
7. *Fi Zilaal-lil-Qur'an, Parah, 29/188.*

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karte hue Aap ﷺ ke muta'alliq tafseelaat bataane lage.[8]

Is kaam mein sabse ziyaad pesh-pesh Abu Lahab tha. woh Hajj ke ayyaam mein logon ke deron aur Ukaaz, Majna aur Zul-majaaz ke baazaaron mein Aap ﷺ ke peechhe-peechhe laga rehta. Aap ﷺ Allah ke deen ki tableegh karte aur Abu Lahab peechhe-peechhe yeh kehta ke is ki baat na maanna, yeh jhoota bad-deen hei.[9]

Is daud-dhup ka nateejah yeh hua ki log is Hajj se apne gharon ko waapas hue to un ke ilm mein yeh baat aa chuki thi ke Aap ﷺ ne dawaa-e-Nubuwwat kiya hai aur youn un ke zariye poore diyar-e-Arab mein Aap ﷺ ka charcha phail gayaa.

Mahaaz Aaraai ke Mukhtalif Andaaz:

Jab Quraish ne dekha ke Muhammad ﷺ ko tableegh-e-Deen se rokne ki hikmat kaargaz nahein ho rahi hai to ek baar phir unhon ne ghaur-wa-khauz kiya aur Aap ﷺ ki dawat ka qala'-qama' karne ke liye mukhtalif tareeqe ikhtiyaar kiye jin ka khulaasa yeh hai:

1. **Mahaaz Aaraai ki pehli Soorat:** Hansi, thattha, tahqeer, istehza aur takzeeb. Is ka maqsad yeh tha ke musalmaanon ko bad-dil kar ke un ke hausle tod diye jaaein. Is ke liye mushrikeen ne Nabi ﷺ ko naa-rawaan tuhmaton aur behoodah gaalion ka nishaanaa banaayaa.

Chunaanche weh kabhi Aap ﷺ ko paagal kehte jaisa ki irshaad hai:

وَقَالُوْا يٰٓاَيُّهَا الَّذِيْ نُزِّلَ عَلَيْهِ الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌ ۝ (١٥:٦)

8. *Ibn-e-Hisham, 1/271.*
9. *Tirmizi, Masnad-e-Ahmad, 3/492, 4/341.*

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"(Un kuffaar ne) kahaa ke, Ai woh shakhs jis par Qur'an naazil huaa! tu yaqeenan paagal hei."

Aur kabhi Aap ﷺ par jaadoogar aur jhoote hone ka ilzaam lagaate. Chunaanche irshaad hai,

وَعَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ وَقَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ ۝ (۳۸:۴)

"Inhein hairat hei ke khud unhin mein se ek daraane waalaa aayaa aur kaafireen kehte hain ke yeh jaadoogar hei, jhoota hei."

Yeh kuffaar Aap ﷺ ke aage-peechhe pur-ghazab muntaqimaanaa nigaahon aur bhadakte hue jazbaat ke saath chalte the. Irshaad hai,

وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ۝ (۶۸:۵۱)

"Aur jab kuffaar is Qur'an ko sunte hain to Aap ﷺ ko aisi nigaahon se dekhte hain ke goyaa Aap ﷺ ke qadam ukhaad deinge aur kehte hain ke yeh yaqeenan paagal hain."

Aur jab Aap ﷺ kisi jagah tashreef farma hote aur Aap ﷺ ke ird-gird kamzor aur mazloom sahaaba-e-kiraam (r.a.) maujood hote to unhein dekh kar mushrikeen istehza karte hue kehte,

اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا..... (۶:۵۳)

"Achha! yehi hazaraat hain jin par Allah ne hamaare darmiyaan se ehsaan farmaayaa hai!"

Jawaaban Allah ka Irshaad hai:

اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ۝ (۶:۵۳)

"Kiya Allah shukr guzaaron ko sabse ziyaadah nahein jaanta."

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Aam taur par mushrikeen ki kaifiyyat wahi thi jis ka naqsha zail ki aayaat mein kheencha gayaa hai,

إِنَّ الَّذِيْنَ اَجْرَمُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا يَضْحَكُوْنَ ۝ وَإِذَا مَرُّوْا بِهِمْ يَتَغَامَزُوْنَ ۝ وَإِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمُ انْقَلَبُوْا فَكِهِيْنَ ۝ وَإِذَا رَاَوْهُمْ قَالُوْٓا اِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ ۝ وَمَآ اُرْسِلُوْا عَلَيْهِمْ حٰفِظِيْنَ ۝ (۸۳:۲۹-۳۳)

"Jo mujrim the weh imaan laane waalon ka mazaaq udaate the, aur jab un ke paas se guzarte to aankhein maarte the aur jab apne gharon ko palatte to lutf andoz hote hue palatte the. Aur jab unhein dekhte to kehte ke yehi gumraah hain, haalaanki weh un par nigraan banaa kar nahein bheje gae the."

2. **Mahaaz Aaraai ki Doosri Soorat:** Aap ﷺ ki ta'leemaat ko maskh karna shukook-o-shubhaat paida karna, jhoota propeganda karna. Taleemaat se le kar shakhsiyat tak ko waahiyaat ea'tiraazon ka nishaanaa banaanaa aur yeh sab is kasrat se karna ke awaam ko Aap ﷺ ki dawat-o-tableegh par ghaur karne ka mauqa hi na mil sake. Chunaanche yeh mushrikeen Qur'an ke muta'alliq kehte the:

..اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّاَصِيْلًا ۝ (۲۵:۵)

"Yeh pehlon ke afsaane hain jinhein unhon ne likhwa liya hai. Ab yeh unpar subah-o-sham tilaawat kiye jaate hain."

..اِنْ هٰذَآ اِلَّآ اِفْكٌ افْتَرٰهُ وَاَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۚ (۲۵:۴)

"Yeh mehaz jhoot hai jise is ne ghad liyaa hai aur kuchh doosre logon ne us par is ki i'aanat ki hai."

Mushrikeen yeh bhi kehte the ke,

..اِنَّمَا يُعَلِّمُهٗ بَشَرٌ ۭ (۱۶:۱۰۳)

"Yeh (Qur'an) to Aap ﷺ ko ek insaan sikhaataa hai."

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Rasoolullah ﷺ par un ka ea'tiraaz yeh tha,

مَا لِ هٰذَا الرَّسُوْلِ يَاْكُلُ الطَّعَامَ وَيَمْشِىْ فِى الْاَسْوَاقِ ط(۲۵:۷)..

"Yeh kaisa Rasool hei ke khaanaa khaataa hei aur baazaaron mein chalta-phirta hai"

Qur'an Shareef ke bahut se maqaamat par mushrikeen ka radd bhi kiyaa gayaa hai, kahein ea'tiraaz naqal kar ke aur kahein naqal ke baghair.

3. **Mahaaz Aaraai ki teesri Soorat:** Pehlaon ke waaqi'aat aur ifsaanon se Qur'an ka muqaabla karna aur logon ko usi mein uljhaae aur phasaae rakhna. Chunaanche Nazr bin Haris ka waaqia hei ke us ne ek baar Quraish se kahaa, "Quraish ke logo! Khuda ki qasam, tum par aisi uftaad (museebat) aan padi hei ke tum log ab tak is ka koi tod nahein ya sake. Muhammad ﷺ tum mein jawaan the to tumhaare sab se pasandeeda aadmi the, sab si ziyaadah sachche aur sab se badh kar amaanat daar the. Ab jab ke un ki kanpattion par safedi dikhaai padne ko hai (yaani adhed ho chale hain) aur woh tumhaare paas kuchh baatein lekar aaye hain to tum kehte ho ke woh jaadoogar hain! Nahein, ba-Khuda woh jaadoogar nahein. Ham ne jaadoogar dekhe hain. Unki jhaad-phoonk aur girah bandi bhi dekhi hai. Aur tum log kehte ho woh kaahin hain. Nahein, ba-Khuda woh kaahin bhi nahein. Ham ne kaahin bhi dekhe hain, unki ulti-seedhi harkatein bhi dekhi hain aur un ki fiqrah bandian bhi suni hain. Tum log kehte ho woh shaa'ir hain. Nahin ba-Khuda woh shaa'ir bhi nahein hain. Ham ne sher bhi dekha hai aur us ke saare asnaaf, Hajaz, Rajaz waghairah sune hain. Tum log kethe ho woh paagal hain. Nahein, ba-Khuda woh paagal bhi nahein, ham ne paagal pan bhi dekha hai. Yahaan na is tarah ki ghutan hai, na waisi behki-behki baatein aur na un ke jaisi

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fareb kaaraana guftgoo. Quraish ke logo! Socho! Khuda ki qasam tum par zabardast uftaad (museebat) aan padi hai."

Us ke ba'd Nazr bin Haris Heerah gaya. Wahaan baadshaahon ke waaqiaat aur rustam-o-isfandiyar ke qisse seekhe. Phir waapas aayaa to jab Rasoolullah ﷺ kisi jagah beith kar Allah ki baatein karte aur is ki giraft se logon ko daraate to Aap ﷺ ke ba'd yeh shakhs wahaan pahunch jaataa aur kehta ke ba-Khuda! Muhammad ﷺ ki baatein mujh se behtar nahein. Is ke ba'd woh Faaris ke baadshaahon aur rustum-o-isphandiyar ke qisse sunaata phir kheta, "Aakhir kis bina par Muhammad ﷺ ki baat mujh se behtar hai.[10]

Ibn-e-Abbas ki riwaayat se yeh bhi ma'loom hota hei ke Nazr ne chand laundian khareed rakhi thein aur jab woh kisi aadmi ke muta'alliq sunta ke woh Nabi ﷺ ki taraf maail hei to us par ek laundi musallat kar deta, jo use khilaati-pilaati aur gaane sunaati, yahaan tak ke Islam ki taraf us ka jhukaao baaqi na rah jaataa. Isi silsile mein yeh irshaad-e-Ilaahi naazil huaa.[11]

وَمِنَ النَّاسِ مَنْ يَّشْتَرِىْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ.. (٣١:٦)

"Kuchh log aise hain jo khel ki baat khareedte hain taaki Allah ki raah se bhatkaa dein." (31:6)

4. Mahaaz Aaraai ki Chauthi Soorat:

Saude baazian jin ke zariye mushrikeen ki ye koshish thi ke Islam aur jaahiliyyat donon beech raaste mein ek-doosre se jaa milein yaani kuchh lo aur kuchh do ke usool par apni ba'z baatein mushrikeen chhod dein aur ba'z baatein Nabi ﷺ chhod

10. Ibn-e-Hisham, 1/299,300,358, Mukhtasar-ul-Seerat, Sheikh Abdullah 117,118

11. Fath-ul-Qadeer, shaukaani, 4/236 wa deegar Kutub-e-Tafseer

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dein. Qur'an paak mein isi ke muta'alliq Irshad hai:

وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ (٦٨:٩)

"Weh chaahte hain ke Aap ﷺ dheele pad jaaein to weh bhi dheele pad jaaein"

Chunaanche Ibn-e-Jareer aur Tabrani ki ek riwaayat hei ke mushrikeen ne Rasoolullah ﷺ ko yeh tajweez pesh ki ke ek saal Aap ﷺ un ke ma'boodon ki pooja kiya karein aur ek saal weh Aap ﷺ ke rab ki ibaadat kiya kareinge. 'Abd bin Humaid ki ek riwaayat is tarah hai ke, mushrikeen ne kahaa agar Aap ﷺ hamaare ma'boodon ko qabool kar lein to ham bhi Aap ﷺ ke Khuda ki ibaadat kareinge.[12]

Ibn-e-Ishaaq ka bayaan hei ki Rasoolullah ﷺ Khaana Ka'bah ka tawaaf kar rahe the ki Aswad bin Muttalib bin Asad bin Abdul Uzza, Waleed bin Mughirah, Omaiyah bin Khalf aur Aas bin Waa'il Sahmy Aap ﷺ ke saamne aaye. Yeh sab apni qaum ke bade log the. Bole, "Ai Muhammad ﷺ! aao jise tum poojte ho use hum bhi poojein. Aur jise ham poojte hain use tum bhi poojo. Is tarah ham aur tum is kaam mein mushtarak ho jaaein. Ab agar tumhaaraa Ma'bood hamaare ma'bood se behtar hai to ham Us se apna hissa haasil kar chuke honge aur agar hamaaraa ma'bood tumhaare Ma'bood se behtar hua to tum us se apna hissa haasil kar chuke honge." Is par Allah Ta'ala ne poori Surah قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ الخ naazil farmaai, jis mein ac'laan kiyaa gayaa ke jise tum log poojte ho use mein nahin pooj saktaa[13] aur is faisla kun jawaab ke zariye un ki muzhakaa khez guft-o-shaneed ki jad kaat di gai. Riwaayaton mein ikhtilaaf ghaaliban is liye hei ke is saude baazi ki koshish baar-baar ki gai.

12. *Fath-ul-Qadeer, shaukaani, 5/508.*
13. *Ibn-e-Hisham, 1/362.*

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Zulm-o-Jaur:

4 Nubuwwat mein jab pehli baar Islami dawat manzar-e-aam par aai to mushrikeen ne use dabaane ke liye weh karrawaaian anjaam dein jin ka zikr oopar guzar chuka hai. Yeh karrawaaian thodi-thodi aur darja-ba-darja amal mein laai gain aur hafton balki maheenon mushrikeen ne us se aage qadam nahein badhaaya aur zulm-o-ziyaadti shuroo nahein ki, lekin jab dekha ke yeh karrawaaian Islami dawat ki raah rokne mein mu'assir saabit nahin ho rahi hain to ek baar phir jama hue aur 25 sardaaraan-e-Quraish ki ek committee tashkeel di jis ka sarbaraah Rasoolullah ﷺ ka chaachaa Abu Lahab tha. Is committee ne baahami mashware aur ghaur-o-khauz ke ba'd Rasoolullah ﷺ aur Sahaaba-e-Kiraam (r.a.) ke khilaaf ek faisla kun qaraar daad manzoor ki. Yaani yeh tai kiya ke Islam ki mukhalafat peighambar-e-Islam ki ieza rasaani aur Islam laane waalon ko tarah-tarah ke jaur-e-sitam aur zulm wa tashaddud ka nishaana banaane mein koi kasar uttha na rakhi jaae.[14]

Mushrikeen ne yeh qaraar daad tai kar ke use ruba-e-amal laane ka azm-e-musammam kar liya. Musalmaanon aur khusoosan kamzoor musalmaanon ke ea'tibaar se to yeh kaam bahut aasaan tha, lekin Rasoolullah ﷺ ke lihaaz se badi mushkilaat thein. Aap ﷺ zaati taur par pur shukoh (shaan), baa-waqaar aur munfarid shakhsiyyat ke maalik the. Dost dushman sabhi Aap ﷺ ko tazeem ki nazar se dekhte the. Aap ﷺ jaisi shakhsiyyat ka saamna ikraam wa ehtiraam hi se kiya jaa sakta tha aur Aap ﷺ ke khilaaf kisi neech aur zaleel harkat ki jur'at koi razeel aur ahmaq hi kar sakta tha. Is zaati azmat ke elaawah Aap ﷺ ko Abu Talib ki himaayat wa hifaazat bhi

14. Dekheeye Rehmatul-lil-Aalameen, 1/59,60.

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haasil thi aur Abu Talib Makke ke un gine-chune logon mein se the jo apni zaati aur ijtimaai donon haisiyaton se itne baa-azmat the ke koi shakhs un ka ahad todne aur un ke khaanwaade par haath daalne ki jasaarat nahein kar sakta tha. Is soorat-e-haal ne Quraish ko sakht qalaq, pareshaani aur kashmakash se do-chaar kar rakha tha. Magar sawaal yeh hei ki jo dawat un ki mazhabi peshwaai aur duniyaawi sarbaraahi ki jad kaat denaa chaahti thi aakhir us par itna lamba sabar kab tak? Bil-aakhir mushrikeen ne Abu Lahab ki sarbaraahi mein Nabi ﷺ aur musalmaanon par zulm-o-jaur ka aaghaaz kar diya. Dar haqeeqat Nabi ﷺ ke muta'alliq Abu Lahab ka mauqaf roz-e-awwal hi se, jab ki abhi Quraish ne is tarah ki baat sochi bhi na thi yehi tha. Us ne Bani Hashim ki majlis mein jo kuchh kiya, phir Koh-e-Safaa par jo harkat ki us ka zikr pichhle safhaat mein aa chuka hai. Ba'z riwaayaat mein yeh bhi mazkoor hei ke us ne Koh-e-Safah par Nabi ﷺ ko maarne ke liye ek paththar bhi utthaaya tha.[15]

Be'sat se pehle Abu Lahab ne apne do beton Utba aur Utaiba ki shaadi Nabi ﷺ ki do saahabzaadion Ruqaiya (r.a.) aur Umm-e-Kulsum (r.a.) se ki thi. Lekin be'sat ke ba'd us ne nihaayat sakhti aur durushti se un donon ko talaaq dilwa di.[16]

Isi tarah jab Nabi ﷺ ke doosre Saahabzaade Abdullah ka intiqaal hua to Abu Lahab ko is qadar khushi hui ke woh daudta huaa apne rufaqa ke paas pahuncha aur unhein yeh "khushkhabri" sunaai ke Muhammad ﷺ abtar (Nasal Bareedah) ho gae hain.[17]

Ham yeh bhi zikr kar chuke hain ke ayyaam-e-Hajj mein Abu Lahab Nabi ﷺ ki takzeeb ke liye baazaaron aur

15. Tirmizi.
16. Fi Zilaal-lil-Qur'an, 30/282, Tafheem-ul-Qur'an, 6/522.
17. Tafheem-ul-Qur'an, 6/490

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ijtimaa'aat mein Aap ﷺ ke peechhe-peechhe lagaa rehta tha. Taariq bin Abdullah Muhaaribi ki riwaayat se ma'loom hota hei ke yeh shaks sirf takzeeb hi par bas nahein karta tha balki paththar bhi maarta rehta tha jis se Aap ﷺ ki aediaan khoon aalood ho jaati thein.[18]

Abu Lahab ki beewi Umm-e-Jameel, jis ka naam Urwaa tha aur jo Harb bin Omaiyah ki beti aur Abu Sufiyan ki behen thi, woh bhi Nabi ﷺ ki adaawat mein apne shauhar se peechhe na thi. Chunaanche woh Nabi ﷺ ke raaste mein aur darwaaze par raat ko kaante daal diya karti thi. Khaasai bad zubaan aur mufsidah pardaaz bhi thi. Chunaanche Nabi ﷺ ke khilaaf bad-zubaani karna, lambi-chaudi daseesa kaari wa iftiraa pardaazi se kaam lena, fitne ki aag bhadkaanaa, aur khauf naak jang bapaa rakhna us ka shewaa tha. Isi liye Qur'an ne us ko حَمَّالَةَ الْحَطَبِ (lakdi dhone waali) ka laqab ataa kiya.

Jab use ma'loom hua ke us ki aur us ke shauhar ki mazammat mein Qur'an naazil hua hei to woh Rasoolullah ﷺ ko talaash karti hui aai. Aap ﷺ Khaana-e-Ka'ba ke paas Masjid-e-Haram mein tashreef farma the. Abu Bakr Siddiq (r.a.) bhi hamraah the. Yeh mutthi bhar patthar liye hue thi. Saamne khadi hui to Allah ne us ki nigaah pakad li aur woh Rasoolullah ﷺ ko na dekh saki, sirf Abu Bakr (r.a.) ko dekh rahi thi. Us ne saamne pahunchte hi sawaal kiya, Abu Bakr! tumhaaraa saathi kahaan hai? Mujhe ma'loom hua hei ke woh meri huju karta hai. Ba-Khuda agar main use paa gai to us ke munh par yeh paththar de maroongi. Dekho! Khuda ki qasam, main bhi shaa'ira hoon, phir us ne yeh sher sunaayaa.

مُذَمَّمًا عَصَيْنَا وَأَمْرَهُ أَبَيْنَا وَدِيْنَهُ قَلَيْنَا

18. Jaame Tirmizi

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"Ham ne Muzammam ki naafarmaani ki. Us ke amr ko tasleem na kiya aur us ke deen ko nafrat-o-haqaarat se chhod diya."[19]

Us ke ba'd waapas chali gai. Abu Bakr (r.a.) ne kahaa! Yaa Rasoolullah ﷺ! kya us ne Aap ko dekhaa nahin? Aap ﷺ ne farmaayaa, Nahein, us ne mujhe nahein dekha. Allah ne us ki nigaah pakad li thi.[20]

Abu Bakr bazzaz ne bhi yeh waaqia riwaayat kiya hei aur us mein itna mazeed izaafa hei ki jab woh Abu Bakr (r.a.) ke paas khadi hui thi to us ne yeh bhi kahaa, Abu Bakr! tumhaare saathi ne hamaari huju ki hei. Abu Bakr (r.a.) ne kahaa, Nahein, is imaarat ke Rab ki qasam, na woh sher kehte hain na use zubaan par laate hain. Us ne kahaa, tum sach kehte ho.

Abu Lahab is ke baa-wajood yeh saari harkatein kar rahaa tha ke Rasoolullah ﷺ ka chaachaa aur padosi tha. Us ka ghar Aap ﷺ ke ghar se muttasil tha. Isi tarah Aap ﷺ ke doosre padosi bhi Aap ﷺ ko ghar ke andar sataate the.

Ibn-e-Ishaq ka bayaan hei ke, jo giroh ghar ke andar rasoolullah ﷺ ko aziyyat diyaa karta tha woh yeh tha: Abu Lahab, Hakam bin Abi Aas bin Omaiyah, Oqba bin Abi Mu'ieet, Adi bin Hamra Saqafi, Ibn-ul-Asda Huzli. Yeh sab ke sab Aap ﷺ ke padosi the aur in mein se Hakam[21] bin Aas ke elaawah koi bhi musalmaan na hua. Un ke sataane ka tareeqah yeh tha ki jab Aap ﷺ namaz padhte to koi shakhs bakri ki bachcha daani is tarah tikaa kar phenkta ki woh theek Aap ﷺ ke oopar girti. Cholhe par haandi chadhaai jaati to bachcha

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19. Mushrikeen jal kar Nabi ﷺ ko Muhammad ke bajaae Muzammam kehte the jis ka ma'ne Muhammad ke ma'ne ke bilkul bar-aks hai. Muhammad woh shakhs hai jis ki taareef ki jaae. Muzammam woh shakhs hai jis ki mazammat aur buraai ki jaae.

20. Ibn-e-Hisham, 1/335,336

21. Yeh Umavi Khaleefah Marwan bin Hakam ke baap hain

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daani is tarah phenkte ke seedhe haandi mein jaa girti. Aap ﷺ ne majboor ho kar ek gharaunda banaa liyaa taaki Namaz padhte hue un se bach sakein.

Baharhaal jab Aap ﷺ par yeh gandagi phenki jaati to Aap ﷺ use lakdi par le kar nikalte aur darwaaze par khade ho kar farmaate: "Ai Bani 'Abd-e-Manaf! yeh kaisi hamsaaegi hei? Phir use raaste mein daal dete.[22]

Uqba bin Abi Mu'ieet apni bad-bakhti aur khabaasat mein aur badha hua tha. Chunaanche Saheeh Bukhari mein Hazrat Abdullah bin Mas'ood (r.a.) se marwi hei ki Nabi ﷺ Baitullah ke paas Namaz padh rahe the. Aur Abu Jahal aur us ke kuchh rufaqah beithe hue the ke itne mein ba'z ne ba'z se kahaa, kaun hai jo bani falaan ke oont ki oojhdi laai aur jab Muhammad ﷺ sajdah karein to un ki peeth par daal de? Is par qaum ka bad-bakht tareen aadmi - Uqba bin Abi Mu'ieet[23] - uttha aur oojh laa kar intezaar karne lagaa. Jab Nabi ﷺ sajde mein tashreef le gae to use Aap ﷺ ki peeth par donon kandhon ke darmiyaan daal diya. Main saaraa maajra dekh rahaa tha. Magar kuchh kar nahein sakta tha. Kaash mere andar bachaane ki taaqat hoti.

Hazrat Ibn-e-Mas'ood (r.a.) farmaate hain ke us ke ba'd weh hansi ke maare ek-doosre par girne lage. Aur Rasoolullah ﷺ sajde hi mein pade rahe. Sar na utthaayaa. Yahaan tak ke Fatimah (r.a.) aaein aur Aap ﷺ ki peeth se oojh hataa kar phenki, tab Aap ﷺ ne sar utthaayaa. Phir 3 baar farmaayaa: اَللّٰهُمَّ عَلَيْكَ بِقُرَيْشٍ "Ai Allah! tu Quraish ko pakad le." Jab Aap ﷺ ne bad-dua ki to un par bahut giraan guzri. Kiyuonki un ka aqeedah tha ke is shehar mein duaein qabool ki jaati hain. Us

22. *Ibn-e-Hisham, 1/416.*
23. *Khud Saheeh Bukhari hi ki ek doosri nwaayat mein is ki saraahat aa gai hai. Dekhiye, 1/543.*

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ke ba'd Aap ﷺ ne naam le-le kar bad-dua ki: "Ai Allah! Abu Jahal ko pakad le, aur Utba bin Rabi'a, Shaibah bin Rabi'a, Waleed bin Utbah. Omaiyah bin Khalf aur Uqbah bin Abi Mu'ait ko pakad le.

Unhon ne saatwein ka bhi naam ginaayaa, lekin raawi ko yaad na raha - Ibn-e-Mas'ood (r.a.) farmaate hain Us zaat ki qasam jis ke haath mein meri jaan hai mein ne dekha ke jin logon ke naam Rasoolullah ﷺ ne gin-gin kar liye the sab ke sab Badar ke kuein mein maqtool pade hue the.[24]

Omaiyah bin Khalf ka wateerah tha ke woh jab Rasoolullah ﷺ ko dekhta to la'n-ta'n karta. Usi ke muta'alliq yeh aayat naazil hui. (۱۰۴:۱) وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ "Har la'n-ta'n aur buraaian karne waale ke liye tabaahi hei." Ibn-e-Hisham kehte hain ke, humazah woh shakhs hai jo ea'laaniya gaali bake aur aankhein tedhi kar ke ishaare kare. Aur lumazah woh shakhs hai jo peeth peechhe logon ki buraaian kare aur unhein aziyyat de.[25]

Omaiyah ka Bhai Ubai bin Khalf, Uqba bin Abi Muait ka gehra dost tha. Ek baar Uqba ne Nabi ﷺ ke paas beith kar kuchh sunaa. Ubai ko ma'loom hua to us ne Uqba ko sakht sust kaha, 'itaab kiya aur us se mutaalaba kiya ko woh jaakar Muhammad ﷺ ke munh par thook aae. Khud Ubai bin Khalf ne ek martabah ek boseedah haddi laa kar todi aur hawa mein poonk maar kar Rasoolullah ﷺ ki taraf udaa di.[26]

Akhnas bin Shuraiq Saqafi bhi Rasoolullah ﷺ ke sataane waalon mein tha. Qur'an mein us ke 9 ausaaf bayaan kiye gae hain jis se us ke kirdaar ka andazah hota hai. Irshad hai,

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24. Saheeh Bukhari Kitab-ul-Wuzu, Baab Izaa ulqia Alal-Musalla qazran aw jeefatan, 1/37.

25. Ibn-e-Hisham, 1/356-357.

26. Ibn-e-Hisham, 1/361-362.

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وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ۙ هَمَّازٍ مَّشَّآءٍۭ بِنَمِيْمٍ ۙ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ ۙ عُتُلٍّۢ بَعْدَ ذٰلِكَ زَنِيْمٍ ۙ (٦٨: ١٠-١٣)

"Tum baat na maano kisi qasam khaane waale zaleel ki jo la'n-ta'n karta hai, chughlian khaataa hei, bhalaai se rokta hai, had-darjah zaalim, bad amal aur jafaa kaar hei, aur us ke ba'd bad asl bhi hei."

Abu Jahal kabhi-kabhi Rasoolullah ﷺ ke paas aakar Qur'an sunta tha, lekin bas sunta hi tha. Iman-o-Itaa'at aur adab-o-khashiyyat ikhtiyaar nahein karta tha. Woh Rasoolullah ﷺ ko apni baat se aziyyat pahunchaataa aur Allah ki raah se rokta tha. Phir apni is harkat aur buraai par naaz aur fakhar karta hua jaataa tha. Goyaa us ne koi qaabil-e-zikr kaarnaama anjaam de diyaa hai. Qur'an Majeed ki yeh aayaat isi shakhs ke baare mein naazil huein[27]:

فَلَا صَدَّقَ وَلَا صَلّٰى.....الخ (٧٥:٣١)

"Na us ne sadqah diya na Namaz padhi, balki jhutlaayaa aur peeth pheri. Phir woh akadta hua apne gharwaalon ke paas gayaa. Tere khoob laaiq hai, khoob laaiq hai."

Is shakhs ne pehle din jab Nabi ﷺ ko Namaz padhte hue dekha to usi din se Aap ﷺ ko Namaz se rokta rahaa. Ek baar Nabi ﷺ Maqaam-e-Ibraahim ke paas Namaz padh rahe the ke us ka guzar hua. Dekhte hi bola, Muhammad ﷺ! kya main ne tujhe is se mana nahein kiya tha? Saath hi dhamki bhi di. Rasoolullah ﷺ ne bhi daant kar sakhti se jawaab diyaa. Us par woh kehne laga, "Ai Muhammmad ﷺ! mujhe kaahe ki dhamki de rahe ho, dekho, Khuda ki qasam! is waadi (Makkah) mein meri mehfil sab se badi hei." Is par Allah Ta'ala ne yeh Aayat naazil farmaai: فَلْيَدْعُ نَادِيَه "Achha! to woh bulaae apni mehfil ko (ham bhi sazaa ke farishton ko bulaae dete hain)."[28]

27. Fi Zilaal-lil-Qur'an, 29/212. 28. Fi Zilaal-lil-Qur'an, 30/208

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Ek riwaayat mein mazkoor hei ki Rasoolullah ﷺ ne us ka girebaan gale ke paas se pakad liyaa aur jhinjhodte hue farmaayaa.

اَوْلٰی لَکَ فَاَوْلٰیۙ ثُمَّ اَوْلٰی لَکَ فَاَوْلٰیؕ (۷۵:۳۴،۳۵)

"Tere liye bahut hi mauzon hei. Tere liye bahut hi mauzon hai."

Is par Allah ka yeh dushman kehne laga, "Ai Muhammad ﷺ! mujhe dhamki de rahe ho? Khuda ki qasam tum aur tumhaaraa Parwardigaar meraa kuchh nahein kar sakte. Main Makke ki donon pahaadion ke darmiyaan chalne-phirne waalon mein sabse ziyaadah mu'azzaz hoon."[29]

Bahar haal is daant ke baawajood Abu Jahal apni himaaqat se baaz aane waalaa na tha balki us ki bad bakhti mein kuchh aur izaafah hi ho gayaa. Chunaanche Saheeh Muslim mein Abu Hurairah (r.a.) se marwi hai ke (ek baar sardaaraan-e-Quraish se) Abu Jahal ne kahaa ke Muhammad ﷺ aap hazaraat ke roo -ba-roo apnaa chehra khaak alood karta hai? Jawaab diyaa gayaa. Haan! us ne kaha. Laat-o-Uzza ki qasam! agar mein ne (is haalat mein) use dekh liya to us ki gardan rond doonga, aur us ka chehra mitti par ragad doonga. Us ke ba'd us ne Rasoolullah ﷺ ko Namaz padhte hue dekh liya aur is zaom mein chalaa ki Aap ﷺ ki gardan raund degqaa. lekin logon ne achaanak kiya dekha ki woh Aedi ke bal palat rahaa hai aur donon haath se bachaao kar raha hai. Logon ne kaha, Abul Hakam! tumhein kya hua? Us ne kahaa, mere aur us ke darmiyaan aag ki ek khandaq hai, haulnaakian hain aur par hain. Rasoolullah ﷺ ne farmaayaa ke agar woh mere qareeb aataa to farishte us ka ekiek azu uchak lete.[30]

Jaur-o-sitam ki yeh karrawaaiyaan Nabi ﷺ ke saath ho

29. Fi Zilaal-lil-Qur'an, 29/312 30. Sahi Muslim.

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rahi thein aur awaam-o-khuwas ke nufoos mein Aap ﷺ ke munfarid shakhsiyyat ka jo waqaar-o-ehtiraam tha aur Aap ﷺ ko Makke ke sabse muhtaram aur azeem insaan Abu Talib ki jo himaayat-o-hifaazat haasil thi us ke baa-wajood ho rahi thein. Baaqi rahein weh kaarrawaaiyan jo musalmaanon aur khusoosan un mein si bhi kamzor afraad ki eizaa rasaani ke liye ki jaa rahi thein to woh kuchh ziyaadah hi sangeen aur talkh thein. Har qabeela apne musalmaan hone waale afraad ko tarah-tarah ki sazaaein de rahaa tha aur jis shakhs ka koi qabeela na tha un par aubaashon aur sardaaron ne aise-aise jaur-o-sitam rawaa rakhe the jinhein sunkar mazboot insaan ka dil bhi be chaini se tadapne lagta hai.

Abu Jahal jab kisi mu'azzaz aur taaqatwar aadmi ke musalmaan hone ki khabar sunta to use bura-bhala kehta, zaleel-o-ruswaa karta aur maal-o-jaah ko sakht khasaare se do-chaar karne ki dhamkiyaan detaa aur agar koi kamzor aadmi musalman hota to use maarta aur doosron ko bhi baraangekhta karta.[31]

Hazrat Usman bin Affan (r.a.) ka Chaachaa unhein Khajoor ki chataai mein lapet kar neeche se dhuaan deta.[32]

Hazrat Mus'ab bin Umair (r.a.) ki maa ko un ke Islam laane ka ilm huaa to un ka daana-paani band kar diya aur unhein ghar se nikaal diyaa. Yeh bade naaz-o-ne'mat mein pale the. Haalaat ki shiddat se do-chaar hue to khaal is tarah udhad gai jaise saanp kuchli chhodta hai.[33]

Hazrat Bilal (r.a.), Omaiyah bin Khalf Jumhi ke ghulaam the. Omaiyah un ki gardan mein rassi daal kar ladkon ko de deta tha aur woh unhein Makke ke pahaadon mein ghumaate

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31. Ibn-e-Hisham, 1/320. *32. Rahmatul-lil-Aalameen, 1/57.*
33. Rahmatul-lil-Aalameen 1/58, Talqeeh-ul-Fahoom, Ahl-ul-Asar.

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phirte the yahaan tak ke gardan par rassi ka nishaan pad jaataa tha. Khud Omaiyah bhi unhein bandh kar dande se maarta tha. aur chilchilaati dhoop mein jabran bithaae rakhta rha. Khaanaa-paani bhi na deta, balki bhooka-piyaasaa rakhta tha aur us se kahein badh kar yeh zulm karta tha ke jab dopeher ki garmi shabaab par hoti to Makkah ke patthareele kankaron par litaa kar seene par bhaari patthar rakhwaa detaa. Phir kehta, Khuda ki qasam! to isi tarah pada rahega yahaan tak ke mar jaae, ya Muhammad ﷺ ke saath kufr kare. Hazrat Bilal (r.a.) is haalat mein bhi farmaate Ahad-Ahad. Ek roz yehi kaarrawaai ki jaa rahi thi ke Abu Bakr (r.a.) ka guzar hua. Unhon ne Hazrat Bilal (r.a.) ko ek kaale ghulaam ke badle, aur kahaa jaataa hei ke 200 dirham (735 gram chandi) yaa 280 dirham (1 kilo se zaaid chandi) ke badle khareed kar aazaad kar diyaa.[34]

Hazrat Ammaar bin Yaasir (r.a.) Banu Makhzoom ke ghulaam the. Unhon ne aur un ke waalidain ne Islam qabool kiyaa to un par qayaamat toot padi. Mushrikeen, jin mein Abu Jahal pesh-pesh tha, sakht dhoop ke waqt unhein patthreeli zameen par le jaa kar us ki tapish se sazaa dete. Ek baar unhein isi tarah sazaa di jaa rahi thi ki Nabi ﷺ ka guzar huaa. Aap ﷺ ne farmaayaa, "Aal-e-Yasir sabar karna, tumhaaraa thikaanaa Jannat hai." Aakhir kaar Yaasir zulm ki taab na la kar wafaat paa gae aur Sumaiyah (r.a.) jo Hazrat Ammar (r.a.) ki waalidah thein, un ki sharamgaah mein Abu Jahal ne nezah maaraa, aur woh dam tod gaein. Yeh Islam mein pehli shaheedah hain. Hazrat Ammar (r.a.) par sakhti ka silsila jaari rahaa. Unhein kabhi doop mein tapaayaa jaataa to kabhi un ke seene par surkh patthar rakh diyaa jaataa aur kabhi paani mein dubuyaa jaataa. Un se mushrikeen kehte the ke jab tak tum

34. Rahmatul-lil-Aalameen, 1/57, Talqeeh-ul-Fahoom, Safha, 61 Ibn-e-Hisham, 1/317,318.

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Muhammad ﷺ ko gaali na doge ya laat-o-uzza ke baare mein kalimaa-e-khair na kahoge ham tumhein chhod nahein sakte. Hazrat Ammar (r.a.) ne majbooran un ki baat maan li. Phir Nabi ﷺ ke paas rote aur mu'azarat karte hue tashreef laai. Is par yeh Aayat naazil hui:

مَنْ كَفَرَ بِاللّٰهِ مِنْ بَعْدِ اِيْمَانِهٖ اِلَّا مَنْ اُكْرِهَ وَقَلْبُهٗ مُطْمَئِنٌّ بِالْاِيْمَانِ..(١٦:١٠٦)

"Jis ne Allah par Iman laane ke ba'd kufr kiya (us par Allah ka ghazab aur azaab-e-azeem hai), lekin jise majboor kiyaa jaae aur us ka dil Iman par mutmain ho us par koi giraft nahin."[35]

Hazrat Fukaiha jin ka naam Aflah tha, Bani Abd Ad-Daar ke ghulaam the, un ke yeh maalikaan un ka paaon rassi se bandh kar unhein zameen par ghaseette the.[36]

Hazrat Khabbaab (r.a.) bin Art, qabeela Khuzaa'a ki ek aurat Umm-e-Anmar ke ghulaam the. Mushrikeen unhein tarah-tarah ki sazaaein dete the. Un ke sar ke baal nochte the aur sakhti se gardaan marodte the. Unhein kai baar dehakte angaaron par litaa kar oopar se patthar rakh diyaa ke woh utth na sakein.[37]

Zineerah[38] aur Nahdiyah (r.a.) aur un ki saahabzaadi aur Umm-e-Abees (r.a.), yeh sab laundian thein. Unhon ne Islam qabool kiya aur mushrikeen ke haathon isi tarah ki sangeen sazaaon se do-chaar huein jin ke chand namoone zikr kiye jaa chuke hain. Qabeela bani Adi ke ek khaanwaade bani Maumil ki ek laundi musalmaan huein to unhein Hazrat Umar (r.a.) bin Khattab - jo bani Adi se ta'alluq rakhte the aur abhi musalmaan nahein hue the - is qadar maarte the ke maarte

35. *Ibn-e-Hisham, 1/319-320. Fiqh-ul-Seerat, Mohd Ghazali, 82. Auni ne Ibn-e-Abbas se is ka ba'z tukra riwaayat kiyaa hei. Dekheeye Tafseer Ibn-e-Kaseer zair-e-aayat-e-mazkoorah.*

36. *Rahmatul-lil-Aalameen, 1/57, Ba-hawaala Ea'jaaz-ut-Tanzeel, Safha, 53*

37. *Rahmatul-lil-Aalameen, 1/57, Talqeeh-ul-Fahoom, safha, 60.*

38. *Zineerah bar-wazan-e-miskeenah.*

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maarte khud thak jaate the aur us ke ba'd kehte the ke main ne tujhe (kisi muruwwat ki wajah se nahein balki mahaz) thak jaane ki wajah se chhoda hai.[39]

Aakhir kaar Hazrat Abu Bakr (r.a.) ne Hazrat Bilal (r.a.) aur Amir bin Fuheirah ki tarah in laundion ko bhi khareed kar aazaad kar diya.[40]

Mushrikeen ne sazaa ki ek shakl yeh bhi ikhtiyaar ki thi ki ba'z-ba'z Sahaaba (r.a.) ko oont aur gaae ki kachhi khaal mein lapet kar dhoop mein daal dete the aur ba'z ko lohe ki zirah pehna kar jalte hue patthar par litaa dete the.[41] Darhaqeeqat Allah ki raah mein zulm-o-jaur ka nishaanaa banne waalon ki fehrist badi lambi hai aur badi takleef dah bhi. Haalat yeh thi ke jis kisi ke musalmaan hone ka pata chal jaataa tha mushrikeen us ke dar pai aazaar ho jaate the.

Daar-e-Arqam:

In sitam raanion ke muqaabil hikmat ka taqaazah yeh tha ki Rasoolullah ﷺ musalmaanon ko qaulan aur amalan donon tarah Islam ke izhaar se rok dein aur un ke saath khufia tareeqe par ikatthe hon, kiyuonki agar Aap ﷺ un ke saath khullam-khulla ikattha hote to mushrikeen Aap ﷺ ke tazkiya-e-nafs aur ta'leem-e-Kitab-o-hikmat ke kaam mein yaqeenan rukaawat daalte aur us ke nateeje mein fareeqain ke darmiyaan tasaadam ho sakta tha. balki amalan 4 Nubuwwat mein ho bhi chuka tha jis ki tafseel yeh hei ke Sahaaba-e-Kiraam ghaation mein ikatthe ho kar Namaz padha karte the. Ek baar kuffaar-e-Quraish ke kuchh logon ne dekh liyaa to gaalam-galoch aur ladaai-jhagde par utar aae. Jawaaban Hazrat Sa'd bin Abi Waqqas (r.a.) ne ke shakhs ko aisi zarab lagaai ke us ka khoon beh padaa aur

39. *Rahmatul-lil-Aalameen, 1/57, Ibn-e-Hisham, 1/319*
40. *Ibn-e-Hisham, 1/318-319.*
41. *Rahmatul-lil-Aalameen, 1/58.*

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yeh pehla khoon thaa jo Islam mein bahaayaa gayaa.[42]

Yeh waazeh hi hei ke agar is tarah ka takraao baar-baar hota aur tool pakad jaataa to musalmaanon ke khatme ki naubat aa sakti thi. Lihaaza hikmat ka taqaazaa yehi thaa ke kaam pas-e-pardah kiyaa jaae. Chunaanche aam Sahaaba apna Islam, apni ibaadat, apni tableegh aur apne baahami ijtimaa'at sab kuchh pas-e-pardah karte the. Albatta Rasoolullah ﷺ tableegh ka kaam bhi mushrikeen ke roo-ba-roo khullam-khulla anjaam dete the aur ibaadat ka kaam bhi. Koi cheez Aap ﷺ ko is se rok nahein sakti thi, taahum Aap ﷺ bhi musalmaanon ke saath khud un ki maslihat ke pesh-e-nazar khufiyya taur se jama hote the. Idhar Arqam (r.a.) bin Abi Arqam Makhzumi ka Makaan Koh-e-Safaa par sarkashon ki nigaahon aur un ki majlison se door alag-thalag waaqe tha. Is liye Aap ﷺ ne 5 wein san-e-Nubuwwat se isi makaan ko apni dawat aur musalmaanon ke saath apne ijtimaa' ka markaz banaa liyaa.[43]

Pehli Hijrat-e-Habshah:

Jaur-o-sitam ko mazkoorah silsila-e-Nubuwwat ke chauthe saal ke darmiyaan yaa aakhir mein shuroo hua tha aur ibtidaa'an ma'mooli tha, magar din-ba-din aur maah-ba-maah badhta gayaa. Yahaan tak ki Nubuwwat ke 5 wein saal ka wast aate aate apne shabaab ko pahunch gayaa, hattaa ke musalmaanon ke liye makkah mein rehna dobhar ho gaya. Aur unhein in paiham sitam raanion se najaat ki tadbeer sochne ke liye majboor ho jaanaa pada. Inhin sangeen aur taareek haalaat mein Surah Kahf naazil hui. Yeh asalan to mushrikeen ke pesh kardah sawaalaat ke jawaab mein thi lekin is mein jo 3 waaqiaat bayaan kiye gae in waaqiaat mein Allah Ta'ala ki

42. *Ibn-e-Hisham, 1/263, Mukhtasar-ul-Seerat, Mohd bin Abdul Wahhab Safha, 60.*

43. *Mukhtasar-ul-Seerat, Mohd bin Abdul Wahhab, Safha, 61.*

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taraf se apne momin bandon ke liye mustaqbil ke baare mein nihaayat baleegh ishaaraat the. Chunaanche ashaab-e-Kahf ke waaqie mein yeh dars maujood hei ke jab Deen-o-Iman khatre mein ho to kufr-o-zulm ke maraakiz se hijrat ke liye tan ba-taqdeer nikal padna chaahiye. Irshaad hai.

وَاِذِ اعْتَزَلْتُمُوْهُمْ وَ مَا يَعْبُدُوْنَ اِلَّا اللّٰهَ فَاْوٗٓا اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهٖ وَ يُهَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا ۝ (۱۸:۱۶)

"Aur jab tum unse aur Allah ke siwaa un ke doosre ma'boodon se alag ho gae to ghaar mein panaah geer ho jaao. tumhaaraa Rab tumhaare liye apni rehmat phaila dega aur tumhaare kaam ke liye tumhaari sahoolat ki cheez tumhein muhaiyya karega."

Moosa (a.s.) aur Khizr (a.s.) ke waaqie se yeh baat saabit hoti hai ki nataaij humesha zaahiri haalaat ke mutaabiq nahein hote, balki basa auqaat zaahiri haalaat ke bilkul bar-aks hote hain. Lihaazaa is waaqie mein is baat ki taraf lateef ishaarah pinhaan hei ki musalmaanon ke khilaaf is waqt jo zulm-o-tashaddud barpa hei us ke nataaij bilkul bar-aks nikleinge aur yeh sarkash mushrikeen agar Iman na laae to aaindah inhi maqhoor wa majboor musalmaanon ke saamne sar nigon hokar apni qismat ke faisle ke liye pesh honge.

Zul-Qarnain ke waaqie mein chand khaas baaton ki taraf ishaarah hai:

1. Yeh ke zameen Allah ki hai. Woh apne bandon mein se jise chaahta hai is ka waaris banaataa hai.

2. Yeh ke fa'laah wa kaamraani Iman hi ki raah mein hei, kufr ki raah mein nahein.

3. Yeh ke Allah Ta'ala reh-reh kar apne bandon mein se aise afraad khade karta rehta hai jo majboor-o-maqhoor insaanon

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ki us daur ke Yaajooj-o-Maajooj se najaat dilaate hain.

4. Yeh ke Allah ke saaleh bande hi zameen ki wiraasat ke sabse ziyaadah haqdaar hain.

Phir Surah Kahf ke ba'd Surah Zumar ka nuzool huaa aur us mein hijrat ki taraf ishaarah kiyaa gayaa aur bataayaa gayaa ke Allah ki zameen tang nahein hai,

لِلَّذِيْنَ اَحْسَنُوْا فِي هٰذِهِ الدُّنْيَا حَسَنَةٌ ط وَ اَرْضُ اللّٰهِ وَاسِعَةٌ ط اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ٥ (٣٩:١٠)

"Jin logon ne is duniya mein achhaai ki un ke liye achhaai hai aur Allah ki zameen kushaadah hai. Sabar karne waalon ko un ka ajar bilaa hisaab diyaa jaaega."

Idhar Rasoolullah ﷺ ko ma'loom tha ki Ashamah Najaashi Shaah-e-Habsh ek aadil baadshaah hai. Wahaan kisi par zulm nahein hota, isliye Aap ﷺ ne musalmaanon ko hukm diyaa ke weh fitnon se apne deen ki hifaazat ke liye Habsha hijrat kar jaaein. Us ke ba'd ek tai shudah program ke mutaabiq Rajab 5 Nabawi mein Sahaaba-e-Kiraam (r.a.) ke pehle giroh ne Habshah ki jaanib hijrat ki. Is giroh mein 12 mard aur 4 auratein thein. Hazrat Usman bin Affan (r.a.) un ke ameer the aur un ke hamrah Rasoolullah ﷺ ki Saahabzaadi Hazrat Ruqaiyyah (r.a.) bhi thein. Rasoolullah ﷺ ne un ke baare mein farmaaya ke Hazrat Ibrahim (a.s.) aur Hazrat Loot (a.s.) ke ba'd yeh pehla gharaana hei jis ne Allah ki raah mein hijrat ki.[44]

Yeh log raat ki taareeki mein chupke se nikal kar apni nai manzil ki jaanib rawaanaa hue. Raazdaari ka maqsad yeh tha ke Quraish ko is ka ilm na ho sake. Rukh Behra-e-Ahmar ki

44. *Mukhtasar-ul-Seerat, Sheikh Abdullah Safha 92,93. Zaad-ul-Ma'aad 1/24, Rahmatul-lil-Aalameen, 1/61.*

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bandargaah Shu'aiba ki jaanib tha. Khush qismati se wahaan 2 tijaarati kashtiaan maujood thein jo unhein apne daaman-e-aafiyyat mein le kar samundar paar Habsha chali gain. Quraish ko kisi qadar ba'd mein un ki rawaangi ka ilm ho sakaa. Taaham unhon ne peechha kiya aur saahil tak pahunche, lekin Sahaaba Kiraam (r.a.) aage jaa chuke the, isliye naamuraad waapas aaye. Udhar musalmaanon ne Habsha pahunch kar bade chain ka saans liyaa.[45] Usi saal Ramzan Shareef mein yeh waaqia pesh aayaa ke Nabi ﷺ ek baar Haram tashreef le gae. Wahaan Quraish ka bahut bada majma' tha. Un ke sardaar aur bade bade log jama' the. Aap ﷺ ne ek dam achaanak khade ho kar Surah Najm ki tilaawat shuroo kar di. Un kuffaar ne is se pehle umooman Qur'an sunaa na tha, kiyuonki un ka daaimi wateera Qur'an ke alfaaz mein yeh tha ki,

لَا تَسْمَعُوْا لِهٰذَا الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ ۝ (۴۱:۲۶)

"Is Qur'an ko mat suno aur is mein khalal daalo. (oodham machaao) taaki tum ghaalib raho."

Lekin jab Nabi ﷺ ne achaanak is Surah ki tilaawat shuroo kar di, aur un ke kaanon mein ek naa-qaabil-e-bayaan ra'naai wa dilkashi aur azmat liye hue Kalaam-e-Ilaahi ki aawaaz padi to unhein kuchh hosh na raha. Sab ke sab gosh -bar-aawaaz ho gae, kisi ke dil mein koi aur khayaal hi na aayaa. Yahaan tak ke jab Aap ﷺ ne Surah ke awaakhir mein dil hilaa dene waali aayaat tilaawat farma kar Allah ka yeh hukm sunaayaa ke:

فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا (۵۳:۶۲)

"Allah ke liye Sajdah karo aur Us ki ibaadat karo."

Aur is ke saath hi Sajdah farmaayaa to kisi ko apne-aap par qaabu na rahaa aur sab ke sab Sajde mein gir pade.

45. *Rahmatul-lil-Aalameen, 1/61, Zaad-ul-Ma'aad, 1/24.*

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Haqeeqat yeh hai ki us mauqe par haq ki ra'naai-o-jalaal ne mutakabbireen wa mustahzi'een ki hat dharmi ka pardah chaak kar diya tha, is liye unhein apne-aap par qaabu na rah gayaa tha aur weh be-ekhtiyaar Sajde mein gir pade the.[46]

Ba'd mein jab unhein ehsaas huaa ke Kalaam-e-Ilaahi ke jalaal ne un ki lagaam mod di aur weh theek wahi kaam kar beithe jise mitaane aur khatam karne ke liye unhon ne aidi se choti tak ka zoor lagaa rakhaa tha aur us ke saath hi is waaqie mein ghair maujood mushrikeen ne un par har taraf se 'itaab aur malaamat ki bauchhaad shuroo' ki to un ke haathon ke tote ud gae aur unhon ne apni jaan chhudaane ke liye Rasoolullah ﷺ par yeh iftiraa pardaazi ki aur yeh jhoot ghadaa ke Aap ﷺ ne un ke butaon ka zikr izzat-o-ehtiraam se karte hue yeh kahaa thaa ke,

تِلْكَ الْغَرَانِيْقُ الْعُلٰى، وَإِنَّ شَفَاعَتَهُنَّ لَتُرْتَجٰى

"Yeh buland paaya deviaan hain, aur in ki shifaa'at ki ummeed ki jaati hai."

Haalaanki yeh sareeh jhoot tha jo mahaz is liye ghad liya gayaa tha taaki Nabi ﷺ ke saath sajdah karne ki jo "ghalti" ho gai hai us ke liye ek "ma'qool" uzur pesh kiyaa jaa sake. Aur zaahir hai ke jo log Nabi ﷺ par humesha jhoot ghadte aur Aap ﷺ ke khilaaf hamesha daseesah kaari aur iftiraa pardaazi karte rahe the weh apna daaman bachaane ke liye is tarah ka jhoot kiyuon na ghadte.[47]

Bahar haal mushrikeen ke sajdah karne ke is waaqie ki khabar Habsha ke muhaajireen ko bhi ma'loom hui. Lekin

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46. Saheeh Bukhari mein is Sajde ka waaqia Ibn-e-Mas'ood aur Ibn-e-Abbas (r.a.) se mukhtasaran marwi hei. Dekheeye Baab Sajdah-tun-Najam aur baab Sujood-ul-Muslimeen wal-Mushrikeen, 1/146, aur baab maa laqie An-Nabi ﷺ wa Ashaabuhu bi-Makkata, 1/543.

47. Muhaqqiqeen ne is riwaayat ke tamaam turuq ke tehleel-o-tajziye ke ba'd yehi nateejah akhaz kiya hai.

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apni asal soorat se bilkul hat kar. yaani unhein yeh ma'loom huaa ki Quraish musalmaan ho gae hain. Chunaanche unhon ne maah-e-shawwaal mein Makkah waapsi ki raah li. Lekin jab itne qareeb aa gae ki Maakah ek din se bhi kam faasle par rah gayaa to haqeeqat-e-haal aashkaaraa hui. Us ke ba'd kuchh log to seedhe Habsha palat gae aur kuchh log chhup-chhupaa kar ya Quraish ke kisi aadmi ki panaah le kar Makka mein daakhil hue.[48]

Doosri Hijrat-e-Habsha:

Us ke ba'd in muhaajireen par khusoosan aur musalmaanon par umooman Quraish ka zulm-o-tashaddud, jaur-o-sitam aur badh gayaa aur un ke khaandaan waalon ne unhein khoob sataayaa. Kiyuonki Quraish ko un ke saath Najashi ke husn-e-sulook ki jo khabar mili thi us par weh bahut ziyaadah naaraaz the. Naa-chaar Rasool ﷺ ne Sahaabaa-e-Kiraam (r.a.) ko phir hijrat-e-Habsha ka mashwaraa diya. lekin yeh doosri hijrat pehli hijrat ke bil-muqaabil apne daaman mein ziyaadah mushkilaat liye hue thi. Kiyuonki ab ki baar Quraish pehle se hi chaukanna the aur aisi kisi koshish ko naakaam banaane ka tahiyyah kiye hue the. Lekin musalmaan un se kahein ziyaadah musta'id saabit hue aur Allah ne un ke liye safar aasaan banaa diya Chunaanche weh quraish ki giraft mein aane se paihle hi Shaah-e-Habsh ke paas pahunch gae.

Is dafa kul 82 ya 83 mardon ne hijrat ki (Hazrat Ammar ki hijrat mukhtalif feeh hai) aur 18 ya 19 auraton ne.[49] Allama Mansoorpuri (rh.) ne yaqeen ke saath auraton ki tadaad 18 likhi hai.[50]

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48. *Zaad-ul-Ma'aad, 1/24, 2/44, Ibn-e-Hisham, 1/364*
49. *Zaad-ul-Ma'aad, 1/24, Rahmatul-lil-Aalameen, 1/61.*
50. *Zaad-ul-Ma'aad, 1/24, Rahmatul-lil-Alameen*

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Muhajireen-e-Habshah ke Khilaaf Quraish ki Saazish:

Mushrikeen ko sakht qalaq tha ke musalmaan apni jaan aur apna deen bachaa kar ek pur-amn jagah bhaag gae hain. Lihaazah unhon ne Amr bin Aas (r.a.) aur Abdullah bin Rabi'a ko jo gehri soojh-boojh ke maalik the aur abhi musalmaan nahein hue the ek aham sifaarati muhim ke liye muntakhab kiya aur in donon ko Najaashi aur Bitriqon ki khidmat mein pesh karne ke liye behtareen tohfe aur hadiyye de kar Habsh rawaanaa kiya. In donon ne pehle habsh pahunch kar Bitriqon ko tahaaif pesh kiye. Phir unhein apne in dalaail se aagaah kiya jin ki buniyaad par woh musalmaanon ko Habsh se nikalwaanaa chaahte the. Jab Bitriqon ne is baat se ittifaaq kar liya ke weh Najashi ko musalmaanon ke nikaal dene ka mashwaraah deinge to yeh donon Najashi ke huzoor haazir hue aur tohfe-tahaaif pesh kar ke apna mudda'aa unon arz kiya.

"Ai Badshaah! Aap ke Mulk mein hamaare kuchh na samajh nau-jawaan bhaag aae hain. Unhon ne apni qaum ka deen chhod diyaa hai. Lekin aap ke deen mein bhi daakhil nahein hue hain balki ek nayaa deen eijaad kiya hai jise na ham jaante hain na aap hamein aapki khidmat mein inhi ki baabat in ke waalidain chaachaaon aur kumbe-qabeele ke amaaedeen ne bheja hai. Maqsad yeh hai ki aap inhein un ke paas waapas bhej dein kiyuonki weh log in par kadi nigaah rakhte hain aur in ki khaami aur 'itaab ke asbaab ko behtar taur par samajhte hain."

Jab yeh donon apna mudda'aa arz kar chuke to Bitriqon ne kaha:

"Badshaah Salaamat! Yeh donon theek hi keh rahe hain.

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Aap in jawaanon ko in donon ke hawaale kar dein. Yeh donon inhein in ki qaum aur in ke mulk mein waapas pahuncha deinge."

Lekin Najashi ne sochaa ke is mu'aamle ko gehraai se khangaalna aur is ke tamaam pehluon ko sunna zaroori hai. Chunaanche us ne musalmaanon ko bulaa bheja. Musalmaan yeh tahiyya kar ke uske darbaar mein aaye ke ham sach hi boleinge khuwaah nateejah kuchh bhi ho. Jab Musalmaan aa ge to Najashi ne poocha:

"Yeh kaunsa deen hai jis ki buniyaad par tumne apni qaum se alaahidgi ekhtiyaar kar li hai, lekin mere deen mein bhi daakhil nahein hue ho. Aur na un millaton hi mein se kisi ke deen mein daakhil hue ho?"

Musalmaanon ke tarjumaan Hazrat Ja'far bin Abi Talib (r.a.) ne kaha. "Ai Baadshaah! ham aisi qaum the jo jaahiliyyat mein mubtala thi. Ham but poojte the, murdaar khaate the, badkaariaan karte the, qaraabatdaaron se ta'alluq todte the, hamsaaion se bad sulooki karte the aur ham mein se taaqatwar kamzoron ko kha rahaa tha. Ham isi haalat mein the ki Allah ne ham hi mein se ek Rasool bheja. Us ki aali nasabi, sachchaai, amaanat aur paak daamani hamein pehle se ma'loom thi. Us ne hamein Allah ki taraf bulaayaa aur samjhaayaa ke ham sirf ek Allah ko maanein aur Usi ki ibaadat karein aur Us ke siwaa jin pattharon aur butaon ko hamaare baap-daada poojte the, unhein chhod dein. Us ne hamein sach bolne, amaanat adaa karne, qaraabat jodne, padosi se achha sulook karne aur haraam Kaari wa khoonrezi se baaz rehne ka hukm diya, aur fawaahish mein mulawwas hone, jhoot bolne, yateem ka maal khaane aur paak daaman auraton par jhooti tohmat lagaane se man'a kiya. Us ne

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hamein yeh bhi hukm diya ke ham sirf Allah ki ibaadat karein, Us ke saath kisi ko shareek na karein. Us ne hamein Namaz, Rozah aur Zakat ka hukm diya" - isi tarah Hazrat Ja'far (r.a.) ne Islam ke kaam ginaae, phir kaha, ham ne is Peighambar ko sachcha maanaa, us par Iman laai, aur uske laai hue deen-e-Khudawandi mein us ki pairawi ki. Chunaanche ham ne sirf Allah ki ibaadat ki, Us ke saath kisi ko shareek nahein kiya aur jin baaton ko is Peighambar ﷺ ne haraam bataayaa unhein haraam maanaa, aur jin ko halaal bataayaa unhein halaal jaanaa. Is par hamaari qaum ham se bigad gai. Us ne ham par zulm-o-sitam kiyaa aur hamein hamaare deen se phairne ke liye fitne aur sazaaon se do-chaar kiyaa, taaki ham Allah ki ibaadat chhod kar butparasti ki taraf palat jaaein, aur jin gandi cheezon ko halaal samajhte the unhein phir halaal samajhne lagein. Jab unhon ne ham par bahut qehar-o-zulm kiya, zameen tang kar di aur hamaare darmiyaan aur hamaare deen ke darmiyaan rok ban kar khade ho gae to ham ne Aap ke mulk ki raah li, aur doosron par aap ko tarjeeh dete hue aap ki panaah mein rehnaa pasand kiya, aur yeh umeed ki ke, Ai Baadshaah! Aap ke paas ham par zulm nahein kiyaa jaaega."

Najaashi ne kahaa, "Woh Peighambar jo kuchh laae hain us mein se kuchh tumhaare paas hai?"

Hazrat Ja'far (r.a.) ne kahaa, "Haan!"

Najashi ne kahaa, "Zaraa mujhe bhi padh kar sunaao."

Hazrat Ja'far (r.a.) ne Surah Maryam ki ibtidaai aayaat tilaawat farmaaein. Najashi is qadar royaa ke us ki daadhi tar ho gai. Najashi ke tamaam Asqaf bhi Hazrat Ja'far (r.a.) ki tilaawat sun kar is qadar roe ke un ke saheefe tar ho gae. Phir Najashi ne kahaa, Yeh Kalaam aur woh Kalaam jo Hazrat Isa (a.s.) le kar aaye the donon ek hi sham'a daan se nikle hue hain. Us ke ba'd Najashi ne Amr bin Aas aur Abdullah bin

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Rabi'a ko mukhaatib karke kaha ke, Tum donon chale jaao. Mein in logon ko tumhaare hawaale nahein kar sakta aur na yahaan in ke khilaaf koi chaal chali jaa sakti hai.

Is hukm par weh donon wahaan se nikal gae. Lekin phir Amr bin Aas ne Abdullah bin Rabi'a se kaha, "Khuda ki qasam! kal in ke muta'alliq aisi baat laaoonga ke in ki hariyaali ki jad kaat kar rakh doonga." Abdullah bin Rabi'a ne kaha, "Nahin, aisaa na karna. In logon ne agarche hamaare khilaaf kiya hai, lekin hei baharhaal hamaare apne hi kumbe qabeele ke log." Magar Amr bin Aas apni raae par ade rahe.

Aglaa din aayaa to Amr bin Aas ne Najashi se kaha. "Ai Baadshaah! Yeh log Isa (a.s.) bin Maryam ke baare mein ek badi baat kehte hain." Is par Najjashi ne musalmaanon ko phir bula bheja. Woh poochhna chaahta tha ke Hazrat Isa (a.s.) ke baare mein Musalmaan kya kehte hain. Is daf'a Musalmaanon ko ghabraahat hui. Lekin unhon ne tai kiya ke sach hi boleinge. Nateejah khuwaah kuchh bhi ho. Chunaanche jab Musalmaan Najashi ke darbaar mein haazir hue aur us ne sawaal kiyaa to Hazrat Ja'far (r.a.) ne farmaayaa,

"Ham Isa (a.s.) ke baare mein wahi baat kehte hain jo hamare Nabi ﷺ le kar aae hain. Yaani Hazrat Isa (a.s.) Allah ke bande, Us ke Rasool. Us ki Rooh aur Us ka woh Kalimah hain jise Allah ne Kuwaari paak daaman Hazrat Maryam ki taraf ilqa kiya tha."

Is par Najashi ne Zameen se ek tinka utthaaya aur bola, "Khuda ki qasam! jo kuchh tum ne kahaa hein Hazrat Isa (a.s.) us se is tinke ke baraabar bhi badh kar na the." Is par Bitriqon ne "Honh" ki aawaaz lagaai. Najjashi ne kahaa, agarche tum log "Honh" kaho.

Us ke ba'd Najashi ne musalmaanon se kahaa, "Jaao tum

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log mere qalamrau (saltanat) mein amn-o-amaan se ho. Jo tumhein gaali degaa us par taawaan lagaayaa jaaega. Mujhe gawaaraa nahein ke tum mein se main kisi Aadmi ko sataaoon aur us ke badle mujhe sone ka pahaad mil jaae."

Us ke ba'd usne apne haashia nasheenon se mukhatib ho kar kahaa, "In donon ko in ke hadiyye waapas kar do. Mujhe in ki koi zaroorat nahein. Khuda ki qasam! Allah Ta'ala ne jab mujhe meraa mulk waapas kiyaa tha to mujh se koi rishwat nahein li thi ke main us ki raah mein rishwat loon. Neez Allah ne mere baare mein logon ki baat qabool na ki thi ke main Allah ke baare mein logon ki baat maanoon."

Hazrat Umm-e-Salmah (r.a.) jinhon ne is waaqie ko bayaan kiya hai, kehti hain us ke ba'd weh donon apne hadiyye-tohfe liye be-aabroo ho kar waapas chale gae aur ham Najjashi ke paas ek achhe mulk mein ek achhe padosi ke zair-e-saayaah muqeem rahe.[51]

Yeh Ibn-e-Ishaq ki riwaayat hei. Doosre seerat nigaaron ka bayaan hai ke Najjashi ke darbaar mein Hazrat Amr bin Aas (r.a.) ki haaziri Jang-e-Badr ke ba'd hui thi. Ba'z logon ne tatbeeq ki yeh soorat bayaan ki hai ke Hazrat Amr bin Aas (r.a.) Najjashi ke darbaar mein musalmaanon ki waapsi ke liye do martabah gae the, lekin Jang-e-Badr ke ba'd ki haaziri ke zimn mein Hazrat Ja'far (r.a.) aur Najjashi ke darmiyaan sawaal-o-jawaab ki jo tafseelaat bayaan ki jaati hain woh taqreeban wohi hain jo Ibn-e-Ishaq ne hijrat-e-habsha ke ba'd ki haaziri ki silsile mein bayaan ki hain. Phir in sawaalaat ke mazaameen se waazeh hota hai ke Najjashi ke paas yeh mu'aamlah abhi pehli baar pesh hua tha. Is liye tarjeeh is baat ko haasil hei ki musalmaanon ko waapas laane ki koshish sirf

51. *Ibn-e-Hisham, Mulakhkhasan, 1/334 ta 338.*

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ek baar hui thi. aur woh hijrat-e-Habshah ke ba'd thi.

Bahar haal mushrikeen ki chaal naakaam ho gai aur un ki samajh mein aa gayaa ke woh apne Jazbaa-e-adaawat ko apne daairah-e-ekhtiyaar hi mein aasoodah kar sakte hain. Lekin is ke nateeje mein unhon ne ek khaufnaak baat sochni shuroo kar di. Dar haqeeqat unhein achhi tarah ehsaas ho gayaa thaa ke is "Museebat" se nimatne ke liye ab un ke saamne do hi raaste rah gae hain, ya to Rasoolullah ﷺ ko tableegh se ba-zor-e-taaqat rok dein ya phir Aap ﷺ ke wujood hi ka safaayaa kar dein. Lekin doosri soorat had darjah mushkil thi kiyuonki Abu Talib Aap ﷺ ke muhaafiz the aur mushrikeen ke azaaim ke saamne aahani deewaar bane hue the. Is liye yehi mufeed samjhaa gayaa ke Abu Talib se do-do baatein ho jaaein.

Abu Talib ko Quraish ki Dhamki:

Is tajweez ke ba'd Sardaaraan-e-Quraish Abu Talib ke paas haazir hue aur bole. "Abu Talib! Aap hamaare andar sinn-o-sharaf aur ea'zaaz ke maalik hain. Ham ne aap se guzaarish ki ke apne bhateeje ko rokiye. Lekin aap ne nahein roka. Aap yaad rakhein ham use bardaasht nahein kar sakte ki hamaare aaba-o-ajdaad ko gaalian di jaaein. hamaari aql-o-faham ko himaaqat zadaah qaraar diyaa jaae aur hamaare Khudaaon ki aib cheeni ki jaae. Aap rok dijeeye warna ham aap se aur un se aisi jang chhed deinge ki ek fareeq ka safaayaa ho kar rahega."

Abu Talib par is zor-daar dhamki ka bahut ziyaadah asar huaa aur unhon ne Rasoolullah ﷺ ko bula kar kaha, "Bhateeje! Tumhaari qaum ke log mere paas aae the aur aisi-aisi baatein keh gae hain. Ab mujh par aur khud apne-aap par raham karo aur is mu'aamle mein mujh par itna bojh na daalo jo mere bas

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se baahar hai."

Yeh sun kar Rasoolullah ﷺ ne samjha ke ab Aap ﷺ ke chaachaa bhi Aap ﷺ ka saath chhod deinge aur woh bhi Aap ﷺ ki madad se kamzor pad gae hain, is liye farmaayaa: "Chaachaa jaan! Khuda ki qasam! Agar yeh log mere daahine haath mein Sooraj aur baain haath mein chaand rakh dein ke main is kaam ko is had tak pahunchaae baghair chhod doon ke yaa to Allah ise ghaalib kar de yaa mein isi raah mein fanaa ho jaaoon to nahein chhod sakta."

Us ke ba'd Aap ﷺ ki aankhein ashkbaar ho gain. Aap ﷺ ro pade aur utth gae, jab waapas hone lage to Abu Talib ne pukaaraa aur saamne tashreef laae to kahaa, "Bhateeje! jaao jo chaaho kaho, Khuda ki qasam mein tumhein kabhi bhi kisi bhi wajah se chhod nahin saktaa."[52] aur yeh ash'aar kahe,

وَاللّٰهِ لَنْ يَّصِلُوْا اِلَيْکَ بِجَمْعِهِمْ حَتّٰى اُوَسَّدَ فِى التُّرَابِ دَفِيْنًا

فَاصْدَعْ بِاَمْرِکَ مَا عَلَيْکَ غَضَاضَةٌ وَاَبْشِرْ وَ قَرَّ بِذَاکَ مِنْکَ عُيُوْنًا[53]

"Ba-Khuda weh log tumhaare paas apni Jam'iyyat samet bhi har giz nahein pahunch sakte, yahaan tak ke main mitti mein dafan kar diyaa jaaoon. Tum apni baat khullam-khulla kaho. Tum par koi qadghan nahein, tum khush ho jaao aur tumhaari aankhein is se thandi ho jaaein."

Quraish Ek Baar Phir Abu Talib ke Saamne:

Phichhli dhamki ke baa-wajood jab Quraish ne dekha ke Rasoolullah ﷺ apna kaam kiya jaa rahe hain to un ki samajh mein aa gayaa ke Abu Talib Rasoolullah ﷺ ko chhod nahein sakte, balki is baare mein Quraish se juda hone aur un ki

52. Ibn-e-Hisham, 1/265,266.
53. Mukhtasar-ul-Seerat, Sheikh Muhammad bin Abdul Wahhab S. 68

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adaawat mool lene ko tayyaar hain. Chunaanche weh log Waleed bin Mugheerah ke ladke Umaarah ko hamrah le kar Abu Talib ke paas pahunche aur un se yuon arz kiya,

"Ai Abu Talib! Yeh Quraish ka sab se baanka aur khoobsoorat nau-jawaan hai. Aap ise le lein. Is ki deyat aur nusrat ke aap haqdaar honge. Aap ise apna ladka banaa lein. Yeh aap ka hoga aur aap apne is bhateeje ko hamaare hawaale kar dein jis ne aap ke aabaa-o-ajdaad ke deen ki mukhaalifat ki hai, aap ki qaum ka sheerazah muntashir kar rakha hai aur un ki aqlon ko himaaqat se do-chaar batlaayaa hai. Ham use qatl kareinge. Bas yeh ek aadmi ke badle ek aadmi ka hisaab hai."

Abu Talib ne kahaa, "Khuda ki qasam! kitna bura sauda hai jo tum log mujh se kar rahe ho! Tum apna beta mujhe dete ho ke mein use khilaaoon-pilaaoon, paaloon-posoon aur meraa betaa mujh se talab karte ho ke use qatl kar do. Khuda ki qasam! Yeh nahein ho saktaa."

Is par Naufal bin Abdi Manaaf ka pota Mut'im bin Adi bola,

"Khuda ki qasam! Ai Abu Talib! Tum se tumhaari qaum ne insaaf ki baat kahi hai. Aur jo soorat tumhein naagawaar hai us se bachne ki koshish ki hai. Lekin mein dekhta hoon ke tum un ki kisi baat ko qabool nahein karnaa chaahte."

Jawaab mein Abu Talib ne kaha, "Ba-Khuda tum logon ne mujh se insaaf ki baat nahein ki hai, balki tum bhi meraa saath chod kar mere mukhaalif logon ki madad par tule beithe ho. To theek hai jo chaaho karo."[54]

Seerat ke ma'aakhaz mein pichhli donon guftgoo ke zamaane ki ta'ayyun nahein milti, lekin qaraain-o-shawaahid

54. Ibn-e-Hisham 1/266,267

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se zaahir hota hei ki yeh donon guftgu 6 nabawi ke wast mein hui thein aur donon ke darmiyaan faasla mukhtasar hi tha.

Nabi ﷺ ke Qatl ki Tajweez:

In donon guftaguon ki naakaami ke ba'd Quraish ka jaur-o-sitam ka jazba aur bhi badh gaya aur eiza rasaani ka silsila pehle se bahut ziyaadah aur sakhttar ho gayaa. Un hi dinon Quraish ke sarkashon ke dimaagh mein Nabi ﷺ ke khaatme ki ek tajweez ubhri, lekin yehi tajweez aur yehi sakhtian Makkah ke jaanbaazon mein se do naadira-e-rozgaar sarfaroshon, yaani Hazrat Hamzah bin Abdul Muttalib (r.a.) aur Hazrat Umar bin Khattab (r.a.) ke Islam laane aur un ke zariye Islam ko taqwiyyat pahunchaane ka sabab ban gain.

Jaur-o-jafaa ke silsila-e-daraaz ke ek-do namoone yeh hain ki ek roz Abu Lahab ka Beta Utaibah Rasoolullah ﷺ ke paas aayaa aur bola, main وَالنَّجْمِ إِذَا هَوٰى aur ثُمَّ دَنَا فَتَدَلّٰى ke saath kufr kartaa hoon." Us ke ba'd woh Aap ﷺ par eiza rasaani ke saath musallat ho gayaa. Aap ﷺ ka kurta phaad diyaa aur Aap ﷺ ke chehre par thook diya. Agarche thook Aap ﷺ par na pada. Usi mauqe par Nabi ﷺ ne bad-dua ki ke, Ai Allah is par apne kutton mein se koi kutta musallat kar de. Nabi ﷺ ki yeh bad-dua qabool hui. Chunaanche Utaibah ek baar Quraish ke kuchh logon ke hamrah safar mein gaya. Jab unhon ne mulk Shaam ke maqaam-e-Zarqaa mein padaao daalaa to raat ke waqt sher ne un ka chakkar lagaayaa. Utaibah ne dekhte hi kahaa, "Haae meri tabaahi! Yeh Khuda ki qasam mujhe khaa jaaega jaisa ke Muhammad ﷺ ne mujh par bad-dua ki hai. Dekho mein Shaam mein hoon. Lekin us ne Makkah mein rahte hue mujhe maar daalaa." Ehtiyaatan logon ne Utaibah ko apne aur jaanwaron ke ghere ke beechon-beech sulaayaa. Lekin raat ko sher sab ko phalaangta huaa seedha Utaibah ke

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paas pahuncha aur sar pakad kar zabah kar daalaa.[55]

Ek baar Uqbah bin Abi Mu'ait ne Rasoolullah ﷺ ki gardan haalat-e-sajdah mein is zor se rondi ke ma'loom hota tha donon aankhein nikal aayiengi.[56]

Ibn-e-Ishaq ki ek taweel riwaayat se bhi Quraish ke sarkashon ke is idaare par raushni padti hei ki weh Nabi ﷺ ke khaatme ke chakkar mein the. Chunaanche is riwaayat mein bayaan kiyaa gayaa hei ki ek baar Abu Jahal ne kahaa,

"Biraadaraan-e-Quraish! Aap dekhte hai ke Muhammad ﷺ hamaare deen ki aib cheeni hamaare aabaa-o-ajdaad ki bad goi, hamaari aqlon ki takhfeef aur hamaare ma'boodon ki tazleel se baaz nahein aataa. Is liye mein Allah se ahad kar rahaa hoon ke ek bahut bhaari aur ba-mushkil uthne waalaa patthar le kar beithoonga aur jab woh sajdah karega to usi patthar se us ka sar kuchal doonga. Ab us ke ba'd chaahe tum log mujh ko be-yaar-o-madadgaar chhod do, chaahe meri hifaazat karo, aur Banu Abd Manaf bhi us ke ba'd jo jee chaahe karein."

Logon ne kahaa, "Nahein, Allah ki qasam! ham tumhein kabhi kisi mu'aamle mein be-yaar-o-madadgaar nahein chhod sakte. Tum jo karna chaahte ho kar guzro."

Subah hui to Abu Jahal waisaa hi ek patthar le kar Rasoolullah ﷺ ke intizaar mein beith gaya. Rasoolullah ﷺ hasb-e-dastoor tashreef laae aur khade ho kar Namaz padhne lage. Quraish bhi apni-apni majlison mein aa chuke the aur Abu Jahal ki karrawaai dekhne ke muntazir the. Jab Rasoolullah ﷺ sajde mein tashreef le gae to Abu Jahal ne patthar uthaayaa. Phir

55. *Mukhtasar-ul-Seerat, Sheikh Abdullah, Safha 135, Istee'ab, Isaaba, Dalaail-un-Nubuwwat, Ar-rauz-ul-anf.*
56. *Mukhtasar-ul-Seerat, Safha 113*

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Aap ﷺ ki jaanib badha. Lekin jab qareeb pahuncha to shikast khordah haalat mein waapas bhaagaa. Us ka rang faq tha aur woh is qadar mar'oob tha ke us ke donon haath patthar par chipak kar rah gae the. Woh ba-mushkil haath se patthar phenk sakaa. Udhar Quraish ke kuchh log utth kar us ke paas aaye aur kehne lage, "Abul Hakam! tumhein kiya ho gayaa hai?" Us ne kahaa, "Main ne raat jo baat kahi thi wahi karne ja raha tha lekin jab us ke qareeb pahunchaa to ek oont aade aa gayaa. Ba-Khuda main ne kabhi kisi oont ki waisi khopdi waisi gardan aur waise daant dekhe hi nahein. Woh mujhe khaa jaanaa chaahta tha."

Ibn-e-Ishaq kehte hain, "Mujhe bataayaa gayaa ke Rasoolullah ﷺ ne farmaayaa, "Yeh Jibraiel (a.s.) the. Agar Abu Jahal qareeb aataa to use dhar pakadte."[57]

Us ke ba'd Abu Jahal ne Rasoolullah ﷺ ke khilaaf ek aisi harkat ki jo Hazrat Hamzah (r.a.) ke Islam laane ka sabab ban gai. Tafseel aa rahi hai.

Jahaan tak Quraish ke doosre badmaashon ka ta'alluq hai to un ke dilon mein bhi Nabi ﷺ ke khaatme ka khayaal baraabar pak rahaa tha. Chunaanche Hazrat Abdullah bin Amr bin Aas (r.a.) se Ibn-e-Ishaq ne un ka yeh bayaan naqal kiya hei ke ek baar mushrikeen hateem mein jama' the. Main bhi maujood tha. Mushrikeen ne Rasoolullah ﷺ ka zikr chheda aur kehne lage, "Is shakhs ke mu'aamle mein ham ne jaisaa sabar kiyaa hei us ki misaal nahein. Dar haqeeqat ham ne is ke mu'aamle mein bahut hi badi baat par sabar kiyaa hei." Yeh guftagu chal hi rahi thi ki Rasoolullah ﷺ namoodaar ho gae. Aap ﷺ ne tashreef laa kar pehle Hajra-e-Aswad ko chuma phir tawaaf karte hue mushrikeen ke paas se guzre. Unhon ne kuchh keh kar ta'na zani ki jis ka asar main ne Aap ﷺ ke

57. Ibn-e-Hisham, 1/298,299.

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chehre par dekha. Us ke ba'd jab dobarah Aap ﷺ ka guzar hua to mushrikeen ne phir usi tarah ki la'n-ta'n ki. Main ne is ka bhi asar Aap ﷺ ke chehre par dekha. Us ke ba'd Aap ﷺ teesri martaba guzre to mushrikeen ne phir Aap ﷺ par la'n-ta'n ki. Ab ki baar Aap ﷺ thehar gae aur farmaayaa.

"Quraish ke logon! Sun rahe ho? Us zaat ki qasam jis ke haath mein meri jaan hai! Main tumhaare paas (tumhaare) qatl wa zabah (ka hukm) le kar aayaa hoon."

Aap ﷺ ke is irshaad ne logon ko pakad liya. (Un par aisaa saktaa taari huaa ke) goyaa har aadmi ke sar par chidiya hei, yahaan tak ke jo Aap ﷺ par sabse ziyaadah sakht tha woh bhi behtar se behtar lafz jo paa saktaa thaa us ke zariye Aap ﷺ se rahmat ke talabgaar hote hue kehne lagaa ke, "Abul Qasim! waapas jaaeiye. Khuda ki qasam! Aap khabi bhi naadaan na the."

Doosre din Quraish phir usi tarah jama' ho kar Aap ﷺ ka zikr kar rahe the ke Aap ﷺ numoodaar hue. Dekhte hi sab (yakjaan ho kar) ek aadmi ki tarah Aap ﷺ par pil pade aur Aap ﷺ ko gher liya. Phir mein ne ek aadmi ko dekha ke us ne gale ki paas se Aap ﷺ ki chaadar pakad li (or bal dene lagaa.) Abu Bakr (r.a.) Aap ﷺ ke bachaao mein lag gae. Woh rote jaate the aur kehte jaate the. "اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ؟" "Kiya tum log ek aadmi ko is liye qatl kar rahe ho ki woh kehta hai meraa Rab Allah hai?" Us ke ba'd weh log Aap ﷺ ko chhod kar palat gae - Abdullah bin Amr bin Aas (r.a.) kehte hain ke yeh sab se sakht tareen eiza rasaani thi jo main ne Quraish ko kabhi karte hue dekhi.[58]

Saheeh Bukhari mein Hazrat Urwaa bin Zubair (r.a.) se un ka bayaan marwi hei ki main ne Abdullah bin Amr bin Aas

58. Ibn-e-Hisham, 1/289.290.

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(r.a.) se sawaal kiya ke mushrikeen ne Nabi ﷺ ke saath jo sab se sakht tareen bad sulooki ki thi aap mujhe us ki tafseel bataaein? - unhon ne kahaa ke Nabi ﷺ Khaana-e-Ka'bah ke paas Hateem mein Namaz padh rahe the ki Uqbah bin Abi Mu'ait aa gaya. Us ne aate hi apna kapda Aap ﷺ ki gardan mein daal kar nihaayat sakhti ke saath Aap ﷺ ka galaa ghontaa. Itne mein Abu Bakr (r.a.) aa pahunche aur unhon ne us ke donon kaandhe pakar kar dhakka diyaa aur use Nabi ﷺ se door karte hue farmaayaa, "اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ!" "Tum log ek aadmi ko is liye qatl karna chaahte ho ke woh kehta hei mare Rab Allah hai!"[59]

Hazrat Asma (r.a.) ki riwaayat mein mazeed tafseel hei ki Hazrat Abu Bakr (r.a.) ke paas yeh cheekh pahunchi ke apne saathi ko bachaao. Woh jhat hamaare paas se nikle. Un ke sar par chaar chotian thein. Woh yeh kehte hue gae ke "اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ!" "Tum log ek aadmi ko mahaz is liye qatl karna chaahte ho ke woh kehta hai meraa Rab Allah hai." Mushrikeen Nabi ﷺ ko chhod kar Abu Bakr (r.a.) par pil pade. Woh waapas aaye to haalat yeh thi ke ham un ki chotion ka jo baal bhi chhoote the woh hamaari (chutki) ke saath chalaa aataa thaa.[60]

Hazrat Hamzah (r.a.) ka Qabool-e-Islam:

Makkah ki fazaa zulm-o-jaur ke in siyaah baadalon se gambheer thi ke achaanak ek bijli chamki aur maqhooron ka raasta raushan ha gayaa, yaani Hazrat Hamzah (r.a.) musalmaan ho gae. Un ke Islam laane ka waaqia 6 nabawi ke aakhir ka hai aur aghlab yeh hei ke woh maah-e-zil-Hijja mein musalmaan hue the.

Un ke Islam laane ka sabab yeh hai ki ek roz Abu Jahal

59. *Saheeh Bukhari, Baab zikru Maa laqia An-Nabi ﷺ min-al-Mushrikeena bi-makkata, 1/544.*

60. *Mukhtasar-ul-Seerat, Sheikh Abdullah, Safha 113*

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Koh-e-Safaa ke nazdeek Rasoolullah ﷺ ke paas se guzra to Aap ﷺ ko eiza pahunchaai aur sakht sust kahaa. Rasoolullah ﷺ khaamosh rahe aur kuchh bhi na kahaa. Lekin is ke ba'd us ne Aap ﷺ ke sar par ek patthar de maaraa, jis se aisi chot aai ke khoon beh niklaa. Phir woh Khaana-e-Ka'bah ke paas Quraish ki majlis mein jaa beitha. Abdullah bin Juda'aan ki ek laundi Koh-e-Safaa par waaqe apne makaan se yeh saaraa manzar dekh rahi thi. Hazrat Hamzah (r.a.) kamaan hamaail kiye shikaar se waapas tashreef laai to us ne un se Abu Jahal ki saari harkat keh sunaai. Hazrat Hamzah (r.a.) ghusse se bhadak utthe - yeh Quraish ke sab se taaqatwar aur mazboot jawaan the. Maajira sunkar kahein ek lamha ruke baghair daudte hue aur yeh tahiyyah kiye hue aaye ki jonhi Abu Jahal ka saamna hoga, us ki marammat kar deinge. Chunaanche Masjid-e-Haraam mein daakhil ho kar seedhe us ke sar par jaa khade hue aur bole. "Ao sureen par khushbu lagaane waale buzdil! Tu mere bhateeje ko gaali deta hai, haalaanki main bhi usi ke deen par hoon." Us ke ba'd kamaan se is zor ki maar maari ke us ke sar par badtareen qism ka zakham aa gayaa. Is par Abu Jahal ke qabeele Banu Makhzum aur Hazrat Hamzah (r.a.) ke qabeele Banu Hashim ke log ek-doosre ke khilaaf bhadak uthe. Lekin Abu Jahal ne yeh keh kar unhein khaamosh kar diyaa ke Abu Ammaarah ko jaane do. Main ne waaqe is ke bhateeje ko bahut buri gaali di thi.[61]

Ibtidaan Hazrat Hamzah (r.a.) ka Islam mahaz is hamiyyat ke taur par thaa ke un ke azeez ki tauheen kyuon ki gai. Lekin phir Allah ne un ka seena khol diyaa. Aur unhon ne Islam ka kadaa mazbooti se thaam liyaa[62] aur musalmaanon ne un ki

61. *Mukhtasar-ul-Seerat, Sheikh Mohd bin Abdul Wahhab (rh.), Safha. 66. Rahmatul-lil-Aalameen. 1/68. Ibn-e-Hisham. 1/291,292.*

62. *Is ka andaazah Mukhtasar-ul-Seerat. Sheikh Abdullah mein mazkoor ek riwaayat se hota hai. Dekheeye Safha. 101*

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wajah se badi izzat-o-quwwat mesoos ki.

Hazrat Umar (r.a.) ka Qabool-e-Islam:

Zulm-o-tughyaan ke siyaah baadalon ki isi gambheer fazaa mein ek aur barq-e-taabaan ka jalwah numoodaar huaa jis ki chamak pehle se ziyaadah khair kun thi, yaani Hazrat Umar (r.a.) musalmaan ho gae. Un ke Islam laane ka waaqia 6 nabawi ka hai.[63] Woh Hazrat Hamzah (r.a.) ke sirf teen din ba'd musalmaan hue the aur Nabi ﷺ ne un ke Islam laane ke liye dua ki thi. Chunaanche Imam Tirmizi (rh.) ne Ibn-e-Umar se riwaayat ki hei aur use saheeh bhi qaraar diyaa hwi. Isi tarah Tabraani ne Hazrat Ibn-e-Mas'ood (r.a.) aur Hazrat Anas (r.a.) se riwaayat ki hei ke Nabi ﷺ ne farmaayaa:

"اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ بِاَحَبِّ الرَّجُلَيْنِ اِلَيْكَ بِعُمَرَ بْنِ الْخَطَّابِ اَوْ بِاَبِيْ جَهْلِ بْنِ هِشَامٍ"

"Ai Allah! Umar bin Khattab aur Abu Jahal bin Hisham mein se jo shakhs tere nazdeek ziyaadah mehboob hei us ke zariye se Islam ko quwwat pahuncha."

Allah ne yeh dua qabool farmaai aur Hazrat Umar (r.a.) musalmaan ho gae. Allah ke nazdeek un donon mein ziyaadah mehboob Hazrat Umar (r.a.) the.[64]

Hazrat Umar (r.a.) ke Islam laane se muta'alliq jumla riwaayaat par majmooi nazar daalne se waazeh hota hei ke un ke dil mein Islam rafta-rafta jaaguzein huaa. Munaasib ma'loom hota hei ki un riwaayaat ka khulaasa pesh karne se pehle Hazrat Umar (r.a.) ke mizaaj aur jazbaat wa ehsaasaat ki taraf bhi mukhtasaran ishaarah kar diyaa jaae.

Hazrat Umar (r.a.) apni tund mizaaji aur sakht khui ke

63. *Tareekh-e-Umar bin Khattab (r.a.), Ibn-e-Jauzi, Safha, 11.*
64. *Tirmizi, Abwaab-ul-Manaaqib! Manaaqib Abi Hafs Umar bin Al-Khattab, 2/209.*

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liye mashhoor the. Musalmaanon ne taweel arse tak un ke haathon tarah-tarah ki sakhtiyaan jheli thein. Aisa ma'loom hota hai ke un mein mutazaad qism ke jazbaat baaham dast-o-gareeba the. Chunaanche ek taraf to woh aabaa-o-ajdaad ki eijaad kardah rasmon ka bada ehtiraam karte the aur sharaab peene aur khel-tamaashe ke shauqeen the. Lekin doosri taraf woh imaan-o-aqeede ki raah mein musalmaanon ki pukhtagi aur masaaib ke silsile mein un ki quwwat-e-bardaasht ko khushgawaar hairat wa pasandeedgi ki nigaah se dekhte the. Phir un ke andar kisi bhi aqalmand aadmi ki tarah shukook wa shubhaat ka ek silsila tha jo reh-reh kar ubhraa karta tha ke Islam jis baat ki dawat de rahaa hai ghaaliban wahi ziyaadah bartar aur pakeezah hai. Isi liye un ki kaifiyat dam mein maashaa dam mein tola ki si thi ke abhi bhadke aur abhi dheele pad gae.[65]

Hazrat Umar (r.a.) ke Islam laane ke muta'alliq tamaam riwaayaat ka khulaasa jam'a wa tabeeq ke saath - yeh hei ke ek daf'a unhein ghar se baahar raat guzaarni padi. Woh Haram tashreef laai aur Khaana-e-Ka'bah ke parde mein ghus gae. Us waqt Nabi ﷺ Namaz padh rahe the aur Surah Al-Haqqah ki tilaawat farmaa rahe the. Hazrat Umar (r.a.) Qur'an sunne lage aur us ki taleef par hairat zadah rah gae. Un ka bayaan hei ke main ne apne jee mein kahaa, "Khuda ki qasam! yeh to shaa'ir hai jaisa ke Quraish kehte hain." Lekin itne mein Aap ﷺ ne yeh Aayat tilaawat farmaai,

إِنَّهُ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ۙ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۭ قَلِيْلًا مَّا تُؤْمِنُوْنَ ۙ (٦٩ : ٤٠ / ٤١)

"Yeh ek buzurg Rasool ka Qaul hai. Yeh kisi shaa'ir ka qaul nahein hai. Tum log kam hi Iman laate ho."

Hazrat Umar (r.a.) kehte hain, main ne - apne jee mein - kahaa, (O ho) "Yeh to kaahin hai." Lekin itne mein Aap ﷺ ne yeh aayat tilaawat farmaai,

65. *Hazrat Umar (r.a.) ke haalaat ka yeh tujziya Sheikh Mohd Ghazali ne kiya hai. Fiqh-us-Seerat, Safha, 92-93*

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وَ لَا بِقَوْلِ كَاهِنٍ ط قَلِيْلًا مَّا تَذَكَّرُوْنَ ۝ تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ۝ (٦٩: ٤٢/٤٣)

"Yeh kisi kaahin ka qaul bhi nahein. Tum log kam hi naseehat qabool karte ho. Yeh Allah Rabbul-Aalameen ki taraf se naazil kiyaa gayaa hei." (Aakhir soorah tak)

Hazrat Umar (r.a.) ka bayaan hai ke us waqt mere dil mein Islam jaaguzein ho gayaa.[66]

Yeh pehla mauqa tha ke Hazrat Umar (r.a.) ke dil mein Islam ka beej pada, lekin abhi un ke andar Jaahili jazbaat, taqleedi asbiyyat aur aabaa-o-ajdaad ke deen ki azmat ke ehsaas ka chhilka itnaa mazboot tha ke nihaan khaana-e-dil ke andar machalne waali haqeeqat ke maghz par ghaalib raha. Is liye woh is chhilke ki teh mein chhupe hue sha'oor ki parwa kiye baghair apne Islam dooshman amal mein sargardan rahe.

Unki tabee'at ki sakhti aur Rasoolullah ﷺ se fart-e-adaawat ka yeh haal tha ke ek roz khud Janaab Muhammad Rasoolullah ﷺ ka kaam tamaam karne ki niyat se talwaar le kar nikal pade. Lekin abhi raaste hi mein the ke Nuaim bin Abdullah An-Nahaam Adawi[67] se ya Bani Zohrah[68] ya Bani Makhzum[69] ke kisi aadmi se mulaaqaat ho gai. Us ne tewar dekh kar poochha, "Umar! kahaan ka iraadah hai?" Unhon ne kahaa! "Muhammad ﷺ ko qatl karne jaa rahaa hoon." Us ne kahaa, "Muhammad ﷺ ko qatl kar ke Banu Hashim aur Banu Zohra se kaise bach

66. *Taareekh-e-Umar (r.a.) bin Khattab, Ibn-e-Jauzi, Safh 6. Ibn-e-Ishaq ne 'ata aur Mujaahid se bhi taqreeban yehi baat naqal ki hai. Albatta is ka aakhiri tukda is se mukhtalif hai. Dekheeye seertar Ibn-e-Hisham, 1/346,348 aur khud Ibn-e-Jauzi ne bhi Hazrat Jabir (r.a.) se isi ke qareeb-qareeb riwaayat naqal ki hai, lekin us ka aakhiri hissa bhi is riwaayat se mukhtalif hai. Dekheeye taareekh Umar (r.a.) bin Khattab, Safha, 9-10.*

67. *Yeh Ibn-e-Ishaq ki riwaayat hai. Dekheeye Ibn-e-Hisham, 1/344.*

68. *Yeh Hazrat Anas (r.a.) se marwi hai. Dekheeye taareekh-e-Umar (r.a.) bin Khattab, Ibn-e-Jauzi, Safha 10, wa Mukhtasar-ul-Seerat, Sheikh Abdullah, Safha, 103.*

69. *Yeh Ibn-e-Abbaas (r.a.) se marwi hai. Dekheeye Mukhtasar-ul-Seerat Safha, 102.*

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sakoge?" Hazrat Umar (r.a.) ne kaha. "Ma'loom hota hai tum bhi apna pichhla deen chhod kar be-deen ho chuke ho." Us ne kaha. "Umar. ek ajeeb baat na bataa doon! Tumhaari behan aur behnoi bhi tumhaaraa deen chhod kar be-deen ho chuke hain." Yeh sun kar Umar ghusse se be-qaaboo ho gae aur seedhe behan-behnoi ka rukh kiyaa. Wahaan unhein Hazrat Khabbab (r.a.) bin Art Surah Taha par mushtamil ek saheefah padhaa rahe the aur Qur'an padhaane ke liye wahaan aanaa jaanaa Hazrat Khabbab (r.a.) ka ma'mool tha. Jab Hazrat Khabbab (r.a.) ne Hazrat Umar (r.a.) ki aahat suni to ghar ke andar chhup gae. Udhar Hazrat Umar (r.a.) ki behan Fatimah (r.a.) ne saheefah chhupa diya. Lekin Hazrat Umar (r.a.) ghar ke qareeb pahunch kar Hazrat Khabbab (r.a.) ki qiraa'at sun chuke the? Chunaanche poochha ke yeh kaisi dheemi-dheemi si aawaaz thi jo tum logon ke paas main ne suni thi? Unhon ne kahaa, "Kuchh bhi nahin. Bas ham aapas mein baatein kar rahe the." Hazrat Umar (r.a.) ne kaha. "Ghaaliban tum donon be deen ho chuke ho?" Behnoi ne kahaa. "Achhaa Umar! Yeh bataao agar Haq tumhaare deen ke bajaae kisi aur deen mein ho to?" Hazrat Umar (r.a.) ka itnaa sunna tha ke apne behnoi par chadh beithe aur unhein buri tarah kuchal diya. Un ki behan ne lapak kar unhein apne shauhar se alag kiyaa to behan ko aisaa Chaantaa maaraa ke chehrah khoon aalood ho gayaa. Ibn-e-Ishaq ki riwaayat hei ke un ke sar mein chot aai. Behan ne josh-e-ghazab mein kaha. "Umar! Agar tere deen ke bajaae doosra hi deen barhaq ho to? اَشْهَدُ اَنْ لَّا اِلٰـهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰه. Main shahaadat deti hoon ke Allah ke siwaa koi laaiq-e-Ibaadat nahein aur mein shahaadat deti hoon ke Muhammad ﷺ Allah ke Rasool hain." Yeh sun kar Hazrat Umar (r.a.) par maayoosi ke baadal chhaa gae aur unhein apni behan ke chehre par khoon dekh kar sharm-o-nadaamat bhi mehsoos hui. Kehne lage. "Achha yeh Kitaab jo tumhaare

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paas hei zaraa mujhe bhi padhne ko do." Behan ne kaha, "Tum naapaak ho. Is Kitaab ko sirf paak log hi chho sakte hain. Utho ghusal karo." Hazrat Umar (r.a.) ne utth kar ghusal kiya, phir Kitab li aur بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ padhi. Kehne lage, "Yeh to bade paakeezah naam hain." Us ke ba'd Surah Taha se اِنَّنِيْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدْنِيْ وَ اَقِمِ الصَّلٰوةَ لِذِكْرِيْ ۝ (۱۴:۲۰) tak Qiraa'at ki. Kehne lage, "Yeh to bada umdah aur bada muhtaram kalaam hai. Mujhe Muhammad ﷺ ka pataa bataao!"

Hazrat Khabbab (r.a.) Hazrat Umar (r.a.) ke yeh fiqre sun kar andar se baahar aa gae. Kehne lage, "Umar khush ho jaao. Mujhe ummeed hai ki Rasoolullah ﷺ ne Jumeraat ki raat tumhaare muta'alliq jo dua ki thi (ke, Ai Allah! Umar bin Khattab ya Abu Jahal bin Hisham ke zariye Islam ko quwwat pahuncha), yeh wahi hai. Aur is waqt Rasoolullah ﷺ Koh-e-Safaa ke paas waale makaan mein tashreef farmaa hain."

Yeh sun kar Hazrat Umar (r.a.) ne apani talwaar hamaail ki aur us ghar ke paas aakar darwaaze par dastak di. Ek aadmi ne utth kar darwaaze ki daraaz se jhaankaa to dekha ke Umar talwaar hamaael kiye maujood hain. Lapak kar Rasoolullah ﷺ ko ittilaa' di aur saare log simat kar ykjaa ho gae. Hazrat Hamzah (r.a.) ne poochha, "Kiya baat hai?" Logon ne kaha, "Umar (r.a.) hain." Hazrat Hamzah (r.a.) ne kaha, "Bas! Umar hai, darwaazah khol do. Agar woh khair ki niyat se aayaa hai to use ham khair ataa kareinge aur agar koi bura iraadah le kar aayaa hei to ham usi ki talwaar se us ka kaam tamaam kar deinge." Idhar Rasoolullah ﷺ andar tashreef farma the. Aap ﷺ par Wahi naazil ho rahi thi. Wahi naazil ho chuki to Hazrat Umar (r.a.) ke paas tashreef laai. Beithak mein un se mulaaqaat hui. Aap ﷺ ne inke kapde aur talwaar ka partalaa samet kar pakda aur sakhti se jhatakte hue farmaayaa, "Umar! kya tum us waqt tak baaz nahein aaoge jab tak ke Allah Ta'ala tum par

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bhi waisi zillat-o-ruswaai aur ibrat naak sazaa naazil na farmaa de jaisi Waleed bin Maghirah par naazil ho chuki hai? Ya Allah! Yeh Umar bin Khattab hai. Ya Allah! Islam ko Umar bin Khattab ke zariye quwwat-o-izzat ataa farma." Aap ﷺ ke is irshaad ke ba'd Hazrat Umar (r.a.) ne halqa-e-bagosh Islam hote hue kahaa,

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّکَ رَسُوْلُ اللّٰهِ.

"Main gawaahi detaa hoon ke yaqeenan Allah ke siwaa koi laaiq-e-Ibaadat nahein aur yaqeenan Aap ﷺ Allah ke Rasool hain."

Yeh sun kar ghar ke andar maujood Sahaaba (r.a.) ne is zor se takbeer kahi ki Masjid-e-Haraam waalon ko sunaai padi.[70] Ma'loom hai ke Hazrat Umar (r.a.) ki zor aawari ka haal yeh tha ke koi un se muqaable ki jura't na karta tha, is liye un ke musalmaan ho jaane se mushrikeen mein kohraam mach gayaa aur unhein badi zillat-o-ruswaai mehsoos hui. Doosri taraf un ke Islam laane se musalmaanon ko badi izzat-o-quwwat, sharaf-o-ea'zaaz aur masarrat-o-shaadmaani haasil hui. Chunaanche Ibn-e-Ishaaq ne apni sanad se Hazrat Umar (r.a.) ka bayaan riwaayat kiya hai ke jab main musalmaan huaa to main ne socha ke Makke ka kaun shakhs Rasoolullah ﷺ ka sab se bada aur sakht tareen dushman hai? Phir main ne jee hi jee mein kaha. Yeh Abu Jahal hai. Us ke ba'd main ne us ke ghar jaa kar us ka darwaazah khatkhataayaa. Woh baahar aayaa aur dekh kar bolo: اهلًا وسهلًا (khush aamdeed, khush aamdeed) kaise aanaa hua? Main ne kaha: "Tumhein yeh bataane aayaa hoon ke main Allah aur us ke Rasool Muhammad ﷺ par Iman la chuka hoon aur jo kuchh woh le kar aaye hain us ki tasdeeq kar chuka hoon." Hazrat Umar

70. *Taareekh Umar bin Khattab, safha, 10, 11, Mukhtasarul Seerat, Sheikh Abdullah, s. 102, 103. Seerat-e-Ibn-e-Hisham, 1/343, 346.*

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(r.a.) ka bayaan hai ke (yeh sunte hi) us ne mere rukh par darwaazah band kar liya aur bola: "Allah tera bura kare aur jo kuchh tu le kar aayaa hai us ka bhi bura kare."[71]

Imam Ibn-e-Jauzi ne Hazrat Umar (r.a.) se yeh riwaayat naqal ki hai ke jab koi shakhs musalmaan ho jaataa to log us ke peechhe pad jaate. Use zad-o-kob karte. aur woh bhi unhein maarta, is liye jab main musalmaan hua to apne maamoo Aasi bin Hashim ke paas gayaa aur use khabar di. Woh ghar ke andar ghus gayaa. Phir Quraish ke ek bade aadmi ke paas gaya - shaayad Abu Jahal ki taraf ishaarah hai - or use khabar di woh bhi ghar ke andar ghus gayaa.[72]

Ibn-e-Hisahm aur Ibn-e-Jauzi ka bayaan hai ke jab Hazrat Umar (r.a.) musalmaan hue to Jamil bin Mu'ammar Jamhi ke paas gae. Yeh shakhs kisi baat ka dhol peetne mein poore Quraish ke andar sab se ziyaadah mumtaaz tha. Hazrat Umar (r.a.) ne use bataayaa ke woh musalmaan ho gae hain. Us ne sunte hi nihaayat buland aawaaz se cheekh kar kahaa ke Khattab ka beta be-deen ho gaya hai. Hazrat Umar (r.a.) us ke peechhe hi the. Bole, "Yeh jhoot kehta hai. Main musalmaan ho gayaa hoon." Bahar haal log Hazrat Umar (r.a.) par toot pade aur maar-peet shuroo ho gai. Log Hazrat Umar (r.a.) ko maar rahe the aur Hazrat Umar (r.a.) logon ko maar rahe the yahaan tak ke sooraj sar par aa gayaa aur Hazrat Umar (r.a.) thak kar beith gae. Log sar par sawaar the. Hazrat Umar (r.a.) ne kahaa jo ban pade kar lo, Khuda ki qasam agar ham log 300 ki tadaad mein hote to phir Makke mein ya tum hi rehte ya ham hi rehte.[73]

Us ke ba'd mushrikeen ne is iraade se Hazrat Umar (r.a.)

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71. Ibn-e-Hisham, 1/349, 350.
72. Tareekh-e-Umar (r.a.) bin Khattab, Safha, 8.
73. Tareekh-e-Umar (r.a.) bin Khattab Safah 8, Ibne-e-Hisham 1/348,349.

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ke ghar par halla bol diya ke unhein jaan se maar daalein. Chunaanche Saheeh Bukhari mein Hazrat Ibn-e-Umar (r.a.) se marwi hai ke Hazrat Umar (r.a.) khauf ki haalat mein ghar ke andar the ke us dauraan Abu Amr As bin Waail Sahmy aa gayaa. Woh dhaari-daar Yamni chaadar ka joda aur reshmi gote se aaraasta kurta zebtan kiye hue tha. Us ka ta'alluq qabeela Sahm se tha aur yeh qabeela jaahiliyyat mein hamaaraa haleef tha. Us ne poochha kya baat hai? Hazrat Umar (r.a.) ne kaha, Main musalman ho gaya hoon, is liye aap ki qaum mujhe qatl karna chaahti hai. Aas ne kaha, "Yeh mumkin nahein." Aas ki yeh baat sun kar mujhe itmeenan ho gaya. Us ke ba'd Aas wahaan se nikla aur logon se mila. Us waqt haalat yeh thi ke logon ki bheed se waadi khachaa-khach bhari hui thi. Aas ne poochha. "Kahaan ka iraadah hai?" Logon ne kahaa, "Yahin Khattab ka beta matloob hai jo be-deen ho gayaa hai." Aas ne kaha: "Us ki taraf koi raah nahein." Yeh sunte hi log waapas chale gae.[74] Ibn-e-Ishaq ki ek riwaayat mein hai ke Wallah (Allah ki Qasam) aisa lagta tha goya woh log ek kapda the jise us ke oopar se jhatak kar phaink diya gayaa.[75]

Hazrat Umar (r.a.) ke Islam laane par yeh kaifiyyat to mushrikeen ki hui thi. Baaqi rahe musalmaan to un ke ahwaal ka andaazah is se ho sakta hai ke mujaahid ne Ibn-e-Abbas (r.a.) se riwaayat kiya hai ke main ne Umar (r.a.) bin Khattab se daryaaft kiya ke kis wajah se aap ka laqab Farooq pada? To unhon ne kahaa, "Mujh se teen din pehle Hazrat Hamzah (r.a.) musalmaan hue. Phir Hazrat Umar (r.a.) ne un ke Islam laane ka waaqia bayaan kar ke aakhir mein kahaa ke phir jab main musalmaan hua to - main ne kayaa, "Ai Allah ke Rasool ﷺ!

74. *Saheeh Bukhari, Baab Islam Umar (r.a.) bin Khattab, 1/545.*
75. *Ibn-e-Hisham, 1/349.*

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kya ham haq par nahein hain. khuwaah zindah rahein khuwaah marein?" Aap ﷺ ne farmaayaa. "Kyuon nahein. Us Zaat ki qasam jis ke haath mein meri jaan hai tum log haq par ho. khuwaah zindah raho khuwaah maut se do-chaar ho" - Hazrat Umar (r.a.) kehte hain ke tab main ne kahaa ke. "Phir chhupna kaisaa? Us Zaat ki qasam jis ne Aap ﷺ ko haq ke saath mab'oos farmaayaa hai ham zaroor baahar nikleinge." Chunaanche ham do safon mein Aap ﷺ ko hamraah le kar baahar aaye. Ek saff mein Hamzah (r.a.) the aur ek mein main tha. Hamaare chalne se chakki ke aate ki tarah halka-halka ghubaar ud rahaa tha. yahaan tak ke hum Masjid-e-Haraam mein daakhil ho gae. Hazrat Umar (r.a.) ka bayaan hei ki Quraish ne mujhe aur Hamazah (r.a.) ko dekha to un ke dilon par aisi chot lagi ke ab tak na lagi thi. Usi din Rasoolullah ﷺ ne mera laqab Farooq rakh diyaa.[76]

Hazrat Ibn-e-Mas'ood (r.a.) ka irshaad hei ke ham Khaana-e-Ka'bah ke paas Namaz padhne par qaadir na the. yahaan tak ke Hazrat Umar (r.a.) ne Islam qabool kiya.[77]

Hazrat Suhaib bin Sinaan Roomi (r.a.) ka bayaan hai ke Hazrat Umar (r.a.) musalmaan hue to Islam parde se baahar aayaa. Is ki ea'laania dawat di gai. Ham halqe lagaa kar Baitullah ke gird beithe. Baitullah ka tawaaf kiya, aur jis ne ham par sakhti ki us se intiqaam liya aur us ke ba'z mazaalim ka jawaab diya.[78]

Hazrat Ibn-e-Masood (r.a.) ka bayaan hai ki jab se Hazrat Umar (r.a.) ne Islam qabool kiya tab se ham baraabar taaqat war aur ba-izzat rahe.[79]

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76. Tareekh-e-Umar (r.a.) bin Khattab, Ibn-e-Jauzi, Safha, 6,7.
77. Mukhtasar-ul-Seerat, Sheikh Abdullah, Safha, 103.
78. Tareekh-e-Umar (r.a.) bin Khattab, Ibn-e-Jauzi, Safha, 13.
79. Saheeh Bukhari, Baab Islam Umar bin Khattab (r.a.), s. 1/545.

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Quraish ka Numaaindah Rasoolullah ﷺ ke Huzoor Mein

In donon batl-e-jaleel yaani Hazrat Hamzah bin Abdul Muttalib aur Hazrat Umar bin Khattab (r.a.) ke musalmaan ho jaane ke ba'd zulm-o-tughyaan ke baadal chhatna shuroo ho gae aur musalmanon ko jaur-o-sitam ka takhta-e-mashq banaane ke liye musrikeen par jo bad masti chhaai thi us ki jagah soojh-boojh ne leni shuroo ki. Chunaanche musrikeen ne yeh koshish ki ke is dawat se Nabi ﷺ ka jo mansha aur maqsood ho sakta hai use faraawaan miqdaar mein faraaham karne ki peshkash kar ke Aap ﷺ ko Aap ﷺ ki dawat-o-tableegh se ba'z rakhne ke liye saude baazi ki jaae, lekin in gharibon ko pataa na tha ke woh poori kaainaat jis par sooraj tuloo' hota hai, Aap ﷺ ki dawat ke muqaabil par kaah ki haisiyyat bhi nahein rakhti. Is liye unhein apne is mansoobe mein naakaam-o-naamuraad hona padaa.

Ibn-e-Ishaq ne Yazeed bin Ziyaad ke waaste se Muhammad bin Kab Qurazi ka yeh bayaan naqal kiya hai ke mujhe bataayaa gayaa ke Utbah bin Rabi'a ne jo sardaar-e-qaum tha, ek roz Quraish ki mehfil mein kahaa - aur us waqt Rasoolullah ﷺ Masjid-e-Haraam mein ek jagah tan-e-tanha tashreef farmaa the - ke Quraish ke logo! kyuon na main Muhammad ﷺ ke paas jaa kar un se guftgoo karoon, aur un ke saamne chand umoor pesh karoon, ho sakta hai woh koi cheez qabool kar lein. To jo kuchh woh qabool kar leinge, use de kar ham unhein apne aap se baaz rakheinge? - Yeh us waqt ki baat hai jab Hazrat Hamzah (r.a.) musalmaan ho chuke the aur mushrieen ne yeh dekh liya tha ke musalmaanon ki tadaad baraabar badhti hi jaa rahi hai.

Mushrikeen ne kahaa Abul Waleed! Aap jaaiye aur un se baat keejiye. Us ke ba'd Utbah utha aur Rasoolullah ﷺ ke paas jaa kar beith gayaa. Phir bola, "Bhateeje! Hamaari qaum

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mein tumhaaraa jo martabah-o-maqaam hai aur jo buland paayaa nasab hai woh tumhein ma'loom hi hai. Aur ab tum apni qaum mein ek bada mu'aamla le kar aaye ho jis ki wajah se tum ne un ki jamaa'at mein tafriqah daal diya, un ki aqlon ko himaaqat se do-chaar qaraar diya. Un ke ma'boodon aur un ke deen ki aib cheeni ki. Aur un ke jo aabaa-o-ajdaad guzar chuke hain unhein Kaafir thehraayaa. Lihaaza meri baat suno! Mein tum par chand baatein pesh kar rahaa hoon, un par ghaur karo. Ho sakta hai koi baat qabool kar lo." Rasoolullah ﷺ ne farmaayaa, "Abul Waleed! kaho, main sunoonga." Abul Waleed ne kahaa,

"Bhateeje! yeh mu'aamla jise tum le kar aaye ho agar is se tum yeh chaahte ho ke maal haasil karo to ham tumhaare liye itna maal jama' kiye dete hain ke tum hum mein sab se ziyaadah maal daar ho jaao; aur agar tum yeh chaahte ho ke ea'zaaz-o-martaba haasil karo to ham tumhein apna sardaar banaae lete hain, yahaan tak ke tumhaare baghair kisi mu'aamle ka faisla na kareinge, aur agar tum chaahte ho ke baadshaah ban jaao to ham tumhein apna baadshaah banaae lete hain; aur agar yeh jo tumhaare paas aataa hai koi Jin Bhoot hai jise tum dekhte ho, lekin apne-aap se daf'a nahein kar sakte to ham tumhaare liye is ka ilaaj talaash kiye dete hain aur is silsile mein ham apna itna maal kharch karne ko tayyaar hain ke tum shifaa yaab ho jaao; kiyuon ki kabhi kabhi aisa hota hai ki Jin-Bhoot Insaan par ghaalib aa jaataa hai aur us ka ilaaj karwaanaa padta hai."

Utbah yeh baatein kehta raha. aur Rasoolullah ﷺ sunte rahe. Jab faareegh ho chuka to Aap ﷺ ne farmaayaa, "Abul Waleed tum faareegh ho gae?" Us ne kahaa, "Haan." Aap ﷺ ne farmaayaa, "Achha ab meri suno!" Us ne kahaa, "theek hai. sunoonga." Aap ﷺ ne farmaayaa,

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

حٰمٓ ۝ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝ كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۝ بَشِيْرًا وَّ نَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۝ وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ... (۴۱: ۱-۵)

H-M, yeh Rehmaan-o-Raheem ki taraf se naazil ki hui aisi Kitab hei jis ki Aayatein khol-khol kar bayaan kar di gai hain. Arabi Qur'an, un logon ke liye jo ilm rakhte hain. Bashaarat dene waalaa aur daraane waalaa hai. Lekin aksar logon ne ea'raaz kiya aur weh sunte nahein. Kehte hain ke jis cheez ki taraf tum hamein bulaate ho us ke liye hamaare dillon par pardah padaa hua hai. (aakhir tak)

Rasoolullah ﷺ aage padhte jaa rahe the aur Utbah apne donon haath peechhe zameen par teke chup-chaap sunta jaa rahaa tha. Jab Aap ﷺ sajde ki Aayat par pahunche to Aap ﷺ ne sajda kiya phir farmaayaa, "Abul Waleed! tumhein jo kuchh sunna tha sun chuke, ab tum jaano aur tumhaaraa kaam jaane."

Utbah uthaa aur seedha apne saathion ke paas aayaa. Use aataa dekh kar mushrikeen ne aapas mein ek-doosre se kahaa, "Khuda ki qasam! Abul Waleed tumhaare paas woh chehrah le kar nahein aa rahaa hai jo chehrah le kar gayaa tha." Phir jab Abul Waleed aa kar beith gayaa to logon ne poochha, "Abul Waleed! Peechhe ki kiya khabar hai?" Us ne kahaa, "Peechhe ki khabar yeh hai ke main ne ek aisaa Kalaam suna hein ke waisa Kalaam Wallaah main ne kabhi nahein sunaa. Khuda ki qasam woh na sher hai na jaadoo, na kahaanat. Quraish ke logo! meri baat maano aur is mu'aamle ko mujh par chhod do. (Meri raai yeh hai ke) Is shakhs ko us ke haal par chhod kar alag-thalag beith raho. Khuda ki qasam! Main ne us ka jo Qaul suna ha us se koi zabardast waaqia roonuma ho kar rahega. Phir agar is shakhs ko Arab ne maar daalaa to tumhaaraa

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kaam doosron ke zariye anjaam paa jaega. Aur agar yeh shakhs Arab par ghaalib aa gayaa to is ki baadshaahat tumhaari baadshaahat aur is ki izzat tumhaari izzat hogi, aur is ka wujood sab se badh kar tumhaare liye sa'aadat ka baais hogaa." Logon ne kahaa, "Abul Waleed! Khuda ki qasam! tum par bhi us ki zubaan ka jaadoo chal gayaa." Utbah ne kahaa, "Is shakhs ke baare mein meri raai yehi hai, ab tumhein jo theek ma'loom ho karo."[80]

Ek doosri riwaayat mein yeh mazkoor hai ki Nabi ﷺ ne jab tilaawat shuroo ki to Utbah chup-chaap sunta rahaa. Jab Aap ﷺ Allah Ta'ala ke is qaul par pahunche,

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّ ثَمُوْدَ ۝ (۴۱:۱۳)

"Pas agar weh roogardaani karein to tum keh do ke main tumhein Aad-o-Samood ki kadak jaisi ek kadak ke khatre se aagaah kar rahaa hoon.

To Utbah tharra kar khadaa ho gayaa aur yeh kehte hue apna haath Rasoolullah ﷺ ke munh par rakh diyaa ke main Aap ﷺ ko Allah ka aur qaraabat ka waasta deta hoon (ke aisaa na karein). Use khatra tha ke kahein yeh daraawaa aan na pade. Us ke ba'd woh qaum ke paas gayaa aur mazkoorah guftgoo hui.[81]

Abu Talib Bani Hashim aur Bani Muttalib ko Jama' Karte Hain

Haalaat ki raftaar badal chuki thi. Gird-o-pesh ke maahaul mein farq aa chuka tha. Lekin Abu Talib ke andeshe barqaraar the. Unhein Mushrikeen ki taraf se apne bhateeje ke muta'alliq baraabar khatra mehsoos ho rahaa tha. Woh peechhle waaqia'at

80. Ibn-e-Hisham, 1/293,294.
81. Tafseer Ibn-e-Kaseer, 6/159, 160, 161.

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par baraabar ghaur kar rahe the. Mushrikeen ne unhein muqaabla aaraai ki dhamki di thi. Phir un ke bhateeje ko Amaarah bin Waleed ke ewaz haasil kar ke qatl karne ke liye saude baazi ki koshish ki thi. Abu Jahal ek bhaari paththar le kar un ke bhateeje ka sar kuchalne utthaa tha. Uqbah bin abi Mu'ait ne chaadar lapet kar galaa ghontne aur maar daalne ki koshish ki thi. Khattab ka betaa talwaar le kar un ka kaam tamaam karne nikla tha. Abu Talib in waaqiaat par ghaur karte to unhein ek aisi sangeen khatre ki boo mehsoos hoti jis se un ka dil kaanp utthta. Unhein yaqeen ho chuka tha ke mushrikeen un ka ahad todne aur un ke bhateeje ko qatl karne ka tahiyya kar chuke hain aur in haalaat mein Khuda na khuwasta agar koi mushrik achaanak Aap ﷺ par toot padaa to Hamzah (r.a.) ya Umar (r.a.) ya aur koi shakhs kiya kaam de sakega.

Abu Talib ke nazdeek yeh baat yaqeeni thi aur baharhaal saheeh bhi thi, kiyuonki mushrikeen ea'laaniya Rasoolullah ﷺ ke qatl ka faisla kar chuke the aur un ke isi faisle ki taraf Allah Ta'ala ke is qaul mein ishaara hai:

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ۝ (۴۳:۷۹)

"Agar unhon ne ek baat ka tehiyyah kar rakha hai to ham bhi tehiyyah kiye hue hain."

Ab sawaal yeh tha ke in haalaat mein Abu Talib ko kiya karna chaahiye! Unhon ne jab dekha ke Quraish har jaanib se un ke bhateeje ki mukhaalafat par tul pade hain to unhon ne apne jadd-e-aalaa Abd Manaf ke do saahabzaadon Hashim aur Muttalib se wujood mein aane waale khaandaanon ko jama' kiya aur unhein dawat di ke ab tak woh apne bhateeje ki hifaazat-o-himaayat ka jo kaam tanha anjaam dete rahe hain ab use sab mil kar anjaam dein. Abu Talib ki yeh baat Arabi hamiyyat ke pesh-e-nazar in donon khaandaanon ke saare

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muslim aur kaafir afraad ne qabool ki. Albatta sirf Abu Talib ka bhai Abu Lahab ek aisa fard tha jis ne ise manzoor na kiya aur saare khaandaan se alag ho kar mushrikeen-e-Quraish se jaa mila aur un ka saath diya.[82]



82 Ibn-e-Hisham, 1/269, Mukhtasar-ul-Seerat, Sheikh Abdullah Safha, 106

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Mukammal Boycott

Sirf chaar hafte yaa is se bhi kam muddat mein Mushrikeen ko chaar bade-bade dhachke lag chuke the, yaani Hazrat Hamzah (r.a.) ne Islam qabool kiya, phir Hazrat Umar (r.a.) musalmaan hue, phri Muhammad ﷺ ne un ki pesh-kash yaa saude baazi mustarad ki, phir qabeele-e-Bani Hashim wa Bani Muttalib ke saare hi muslim-o-kaafir afraad ne ek ho kar Nabi ﷺ ki hifaazat ka ahad-o-paimaan kiya. Is se musrikeen chakraa gae aur unhein chakraanaa hi chahiye tha kiyuon ki un ki samajh mein aa gayaa ke agar unhon ne Nabi ﷺ ke qatl ka iqdaam kiya to Aap ﷺ ki hifaazat mein Makkah ki waadi mushrikeen ke khoon se laala-e-zaar ho jaaegi. Balki mumkin hai un ka mukammal safaayaa hi ho jaae. Is liye unhon ne qatl ka mansooba chhod kar zulm ki ek aur raah tajweez ki jo un ki ab tak ki tamaam zaalimaanaa kaarrawaaion se ziyaadah sangeen thi.

Zulm-o-Sitam ka Paimaan:

Is tajweez ke mutaabiq mushrikeen waadi-e-Muhassab mein Khaif-e-Bani Kinaana ke andar jama' hue aur aapas mein Bani Hashim aur Bani Muttalib ke khilaaf yeh ahad-o-paimaan kiyaa ke na un se shaadi-biyaah kareinge na khareed-e-farokht kareinge, na un ke saath utheinge-beitheinge, na un se mel-jol rakheinge, na un ke gharon mein jaaeinge, na un se baat-cheet kareinge, jab tak ki weh Rasoolullah ﷺ ko qatl karne ke liye un ke hawaale na kar dein. Mushrikeen ne is boycott ki dastaawez ke taur par ek saheefah likha jis mein is baat ka ahad-o-paimaan kiya gayaa tha ke weh Bani Hashim ki taraf

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se kabhi bhi kisi sulah ki pesh-kash qabool na kareinge na un ke saath kisi tarah ki muruwwat barteinge jab tak ke woh Rasoolullah ﷺ ko qatl karne ke liye mushrikeen ke hawaale na kar dein.

Ibn-e-Qayyim kehte hain ke kahaa jaataa hei ke yeh saheefah Mansoor bin Ikrima bin Amir bin Hashim ne likha tha aur ba'z ke nazdeek Nazar bin Haris ne likha tha. Lekin saheeh baat yeh hai ke likhne waalaa Bagheez bin Amir bin Hashim tha. Rasoolullah ﷺ ne us par bad dua ki aur us ka haath shal ho gayaa.[1]

Baharhaal yeh ahad-o-paimaan tai paa gayaa aur saheefa Khaana-e-Ka'bah ke andar latka diya gayaa. Is ke nateeje mein Abu Lahab ke siwaa Bani Hashim aur Bani Muttalib ke saare afraad khuwaah musalman rahe hon ya kaafir simat-simta kar Shi'ab-e-Abi Talib mein mahboos ho gae. Yeh Nabi ﷺ ki be'sat ke saatwein saal Muharram ki chand raat ka waaqia hai.

Teen Saal Shi'ab-e-Abi Talib Mein:

Is boycott ke nateeje mein haalaat nihaayat sangeen ho gae. Ghalle aur khaane-peene ke saamaan ki aamad band ho gai kiyuonki Makke mein jo ghalla ya farokhatni saamaan aataa tha use mushrikeen lapak kar khareed lete the. Is liye mahsooreen ki haalat nihaayat patli ho gai. Unhein patte aur chamde khaane pade. Faaqa kashi ka haal yeh tha ke bhook se bilakte hue bachchon aur auraton ki aawaazein ghaati ke baahar sunaai padti thein. Un ke paas ba-mushkil hi koi cheez pahunch paati thi, woh bhi pas-e-pardah. Weh log hurmat waale maheenon ke elaawah baaqi ayyaam mein zaroorat ki cheezon ki khareed ke liye ghaati se baahar nikalte bhi na the. Woh agarche qaafilon se saamaan khareed sakte the jo baahar se Makkah aate the lekin un ke saamaan ke daam bhi Makke

1. Zaad-ul-Ma'aad, 2/46.

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waale is qadar badha kar khareedne ke liye tayyaar ho jaate the ke mahsooreen ke liye kuchh khareedna mushkil ho jaataa tha.

Hakeem bin Hizam jo Hazrat Khadijah (r.a.) ka bhateeja tha, kabhi-kabhi apni phoophi ke liye gehoon bhijwaa detaa tha. Ek baar Abu Jahal se saabiqa pad gayaa. Woh ghalla rokne par ad gayaa, lekin Abul Bukhtari ne mudaakhalat ki, aur use apni phoophi ke paas gehoon bhijwaane diyaa.

Idhar Abu Talib ko Rasoolullah ﷺ ke baare mein baraabar khatrah lagaa rahta tha. Is liye jab log apne-apne bistaron par jaate to weh Rasoolullah ﷺ se kehte ke tum apne bistar par so raho. Maqsad yeh hota ke agar koi shakhs Aap ﷺ ko qatl karne ki niyat rakhta ho to dekh le ki Aap ﷺ kahaan so rahe hain. Phir jab log so jaate to Abu Talib Aap ﷺ ki jagah badal dete. Yaani apne beton, bhaiyon yaa bhateejon mein se kisi ko Rasoolullah ﷺ ke bistar par sulaa dete aur Rasoolullah ﷺ se kehte ke tum us ke bistar par chale jaao.

Is Mahsoori ke baa-wajood Rasoolullah ﷺ aur doosre musalman Hajj ke ayyaam mein baahar nikalte the aur Hajj ke liye aane waalon se mil kar unhein Islam ki dawat dete the. Is mauqe par Abu Lahab ki jo harkat huaa karti thi us ka zikr pichhle safhaat mein aa chuka hai.

Saheefah Chaak Kiya Jaataa Hai:

In haalaat par poore teen saal guzar gae. Us ke ba'd Muharram 10 Nubuwwat[2] mein saheefah chaak kiye jaane aur is zaalimaanaa ahad-o-paimaan ko khatam kiye jaane ka waaqia

2. Is ki daleel yeh hai ki Abu Talib ki Wafaat Saheefah phaade jaane ke 6 maah ba'd hui. Aur saheeh baat yeh hai ki un ki maut Rajab ke maheene mein hui thi. Aur jo log yeh kehte hain un ki wafaat Ramzan mein hui thi weh yeh bhi kehte hain ke un ki wafaat saheefah phaade jaane ke 6 maah ba'd nahein balki 8 maah aur chand din ba'd hui thi. Donon sooraton mein woh maheenah, jis mein saheefah phaadaa gaya, Muharram saabit hota hai.

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pesh aaya. Is ki wajah yeh thi ke shuroo hi se Quraish ke kuchh log agar is ahad-o-paimaan se raazi the to kuchh naaraaz bhi the aur in hi naaraaz logon ne is saheefe ko chaak karne ki tag-o-dau ki.

Is ka asal muharrik qabeela Banu Amir bin Loi ka Hisham bin Amr naami ek shakhs tha. Yeh raat ki taareeki mein chupke-chupke Shi'ab Abi Talib ke andar ghallah bhej kar Banu Hashim ki madad bhi kiya karta tha - yeh Zuhair bin Abi Omaiyah Makhzoomy ke paas pahuncha - (Zuhair ki maa Aatikah, Abdul Muttalib ki saahabzaadi yaani Abu Talib ki behan thin.) aur us se kahaa, "Zuhair! kiya tumhein yeh gawaaraa hai ke tum to maze se khaao, piyo aur tumhaare maamoo ka woh haal hai jise tum jaante ho?" Zuhair ne kaha, "Afsoos! mein tan-e-tanha kyaa kar sakta hoon? Haan agar mere saath koi aur aadmi hota to mein is saheefe ko phadhne ke liye yaqeenan utth padta." Us ne kahaa, "Achha to ek aadmi aur maujood hai." Poochha, "Kaun hai?" Kahaa, "Main hoon." Zuhair ne kaha, "Achha, to ab teesra aadmi talaash karo."

Is par Hisham, Mut'im bin Adi ke paas gayaa aur Banu Hashim aur Banu Muttalib se jo ki Abd Manaf ki Aulaad the Mut'im ke qareebi nasabi ta'alluq ka zikr kar ke use malaamat ki ke us ne is zulm par Quraish ki hamnawaai kiyuonkar ki? - yaad rahe ki Mut'im bhi Abd Manaf hi ki nasal se tha. Mut'im ne kaha, "Afsoos! Main tan-e-tanha kya kar sakta hoon." Hisham ne kahaa, "Ek aadmi aur maujood hai." Mut'im ne poochha, "Kaun hai?" Hisham ne kahaa, "Main." Mut'im ne kahaa, "Achha, ek teesra aadmi talaash karo." Hisham ne kahaa, "Yeh bhi kar chuka hoon." Poochha, "Woh kaun hai?" Kahaa, "Zuhair bin Omaiyah", Mut'im ne kahaa, "Achha, to ab chautha aadmi talaash karo." Is par Hisham bin Amr Abu Bukhtari bin Hisham ke paas gayaa aur us se bhi isi tarah

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guftgoo ki jaisi Mut'im se ki thi. Us ne kaha, "Bhala koi is ki ta'ieed bhi karne waalaa hai?" Hisham ne kaha, "Haan." Poochha, "Kaun?" Kahaa, "Zuhair bin abi Omaiyah, Mut'im bin Adi aur main." Us ne kahaa, "Achha to ab paanchwaan aadmi dhundo." - Is ke liye Hisham, Zam'a bin Aswad bin Muttalib bin Asad ke paas gaya. Aur us se guftgoo karte hue Banu Hashim ki qaraabat aur un ke huqooq yaad dilaae. Us ne kahaa, "Bhalaa jis kaam ke liye mujhe bulaa rahe ho us se koi aur bhi muttafiq hai." Hisham ne isbaat mein jawaab diyaa aur sab ke naam batlaae. Us ke ba'd un logon ne Jahoon ke paas jama' ho kar aapas mein yeh ahad-o-paimaan kiyaa ke saheefah chaak karna hai. Zuhair ne kahaa, "Main ibtida karoonga, yaani sab se pehle main hi zubaan kholoonga."

Subah hui to sab log hasb-e-ma'mool apni-apni mehfilon mein pahunche. Zuhair bhi ek joda zebtan kiye hue pahuncha. Pehle Baitullah ke 7 chakkar lagaae, phir logon se mukhatab ho kar bolaa, "Makke waalo! kyaa ham khaanaa khaaein, kapde pehnein aur Banu Hashim tabaah-o-barbaad hon, na un ke haath kuchh bechaa jaae, na un se kuchh khareeda jaae. Khuda ki qasam main beitth nahein saktaa yahaan tak ke is zaalimaanaa aur qaraabat shikan saheefe ko chaak kar diyaa jaae."

Abu Jahal - jo Masjid-e-Haraam ke ek goshe mein maujood tha bola, "Tum ghalat kehte ho, Khuda ki qasam use phaadaa nahein jaa sakta."

Is par Zam'a bin Aswad ne kaha, "Ba-Khuda tum ziyaadah ghalat kehte ho. Jab yeh saheefa likha gayaa thaa tab bhi ham is se raazi na the."

Is par Abul Bukhtari ne girah lagaai, "Zam'a theek keh rahaa hai. Is mein jo kuchh likhaa gayaa hai is se na ham raazi hain na ise maanne ko tayyaar hain." Us ke ba'd Mut'im bin

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Adi ne kahaa, "Tum donon theek kehte ho aur jo is ke khilaaf kehta hai ghalat kehta hai. Ham is saheefa se aur is mein jo kuchh likha hua hai is Allah ke huzoor baraa'at ka izhaar karte hain."

Phir Hisham bin Amr ne bhi isi tarah ki baat kahi.

Yeh maajirah dekh kar Abu Jahal ne kahaa, "Honh! Yeh baat raat mein tai ki gai hai. Aur is ka mashwaraah yahaan ke bajaae kahein aur kiya gayaa hai."

Is dauran Abu Talib bhi Haram-e-Paak ke ek goshe mein maujood the. Un ke aane ki wajah yeh thi ke Allah Ta'ala ne Rasoolullah ﷺ ko is saheefe ke baare mein yeh khabar di thi ke is par Allah Ta'ala ne Keede bhej diye hain jinhon ne zulm-o-sitam aur qaraabat shikni ki saari baatein chat kar di hain aur sirf Allah Azz-o-Jall ka zikr baaqi chhoda hai. Phir Nabi ﷺ ne apne chaachaa ko yeh baat bataai to woh Quraish se yeh kehne aaye the ke un ke bhateeje ne unhein yeh aur yeh khabar di hai, agar woh jhoota saabit huaa to ham tumhaare aur us ke darmiyaan se hat jaaeinge aur tumhaaraa jo jee chaahe karna. Lekin agar woh sachchaa saabit huaa to tumhein hamaare boycott aur zulm se baaz aanaa hoga. Jab quraish ko yeh bataayaa gayaa to unhon ne kahaa, "Aap insaaf ki baat ker rahe hain."

Idhar Abu Jahal aur baaqi logon ki nok-jhok khatam hui to Mut'im bin Adi saheefah chaak karne ke liye uttha. Kiya dekhta hai ki waaqai keedon ne us ka safaayaa kar diya hai. Sirf باسمک اللّٰھم baaqi rah gayaa hai aur jahaan jahaan Allah ka naam tha woh bachaa hai ya keedon ne use nahein khaayaa tha.

Us ke ba'd saheefah chaak ho gaya. Rasoolullah ﷺ aur baqiyya tamaam hazaraat Shi'ab-e-Abi Talib se nikal aaye aur

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mushrikeen ne Aap ﷺ ki nubuwwat ki ek azeem-us-shaan nishaani dekhi. Lekin un ka rawiyyah wahi rahaa jis ka zikr is aayat mein hai,

وَ اِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَ يَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ﴿٥٤ : ٢﴾

"Agar weh koi nishaani dekhte hain to rukh phair lete hai aur kehte hain ke yeh to chalta-phirta jaadoo hai."

Chunaanche mushrikeen ne is nishaani se bhi rukh phair liyaa aur apne kufr ki raah mein chand qadam aur aage badh gae.[3]

☆☆☆

3. Boycott ki yeh tafseel hasb-e-zail ma'aakhaz se murattab ki gai hai. Saheeh Bukhari, Baab, Nuzool-Un-Nabi ﷺ bi-makkata 1/216, Baab, Taqaasum-ul-Mushrikeen Al-an-Nabi ﷺ, 1/548, Zaad-ul-Ma'aad, 2/46, Ibn-e-Hisham, 1/350,351,374 ta 377, Rahmatul-lil-Alameen, 1/69, 70, Mukhtasar-ul-Seerat, Sheikh Abdullah Safha, 106 ta 110, Mukhtasar Seerat Sheikh Muhammad bin Abdul Wahhab, Safha 68 ta 73. In ma'aakhaz mein qadre ikhtilaaf bhi hai. Ham ne qaraain ki raushni mein raajeh pehlu darj kiya hai.

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Abu Talib ki Khidmat mein Quraish ka Aakhri Wafd

Rasoolullah ﷺ ne Shi'ab-e-Abi Talib se nikalne ke ba'd phir hasb-e-ma'mool dawat-o-tableegh ka kaam shuroo kar diya aur ab mushrikeen ne agarche boycott khatam kar diya tha, lekin weh bhi hasb-e-ma'mool musalmaanon par dabaao daalne aur Allah ki raah se rokne ka silsila jaari rakhe hue the aur jahaan tak Abu Talib ka ta'alluq hai to woh bhi apni dereena riwaayat ke mutaabiq poori jaan sipaari ke saath apne bhateeje ki himaayat-o-hifaazat mein lage hue the. Lekin ab un ki umr 80 saal se mutajaawiz ho chali thi. Kai saal se pai-dar-pai sangeen aalaam-o-hawaadis ne aur khusoosan mahsoori ne unhein tod kar rakh diyaa thaa. Un ke quwaa muzmahil (kamzor) ho gae the aur kamar toot chuki thi. Chunaanche ghaati se nikalne ke ba'd chand hi maheene guzre the ki unhein sakht beemaari ne aan pakda. Is mauqe par musrikeen ne socha ki agar Abu Talib ka intiqaal ho gayaa aur us ke ba'd ham ne us ke bhateeje par koi ziyaadti ki to badi badnaami hogi. Is liye Abu Talib ke saamne hi Nabi ﷺ se koi mu'aamlah tai kar lenaa chaahiye. Is silsile mein weh ba'z aisi ri'aayatein bhi dene ke liye tayyaar ho gae jis par ab tak raazi na the. Chunaanche un ka ek wafd Abu Talib ki khidmat mein haazir hua. Aur yeh un ka aakhiri wafd tha.

Ibn-e-Ishaq waghairah ka bayaan hai ke jab Abu Talib beemaar pad gae aur Quraish ko ma'loom hua ke un ki haalat ghair hoti jaa rahi hai to unhon ne aapas mein kahaa ke, dekho Hamzah (r.a.) aur Umar (r.a.) musalmaan ho chuke hain, aur

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Muhammad ﷺ ka deen Quraish ke har qabeele mein phail chuka hai. Is liye chalo Abu Talib ke paas chalein ke woh apne bhateeje ko kisi baat ka paaband karein aur ham se bhi un ke muta'alliq ahad le lein kiyuon ki Wallaah (Allah ki qasam) hamein andeshah hai log us ki wafaat ke ba'd hamaare qaaboo mein na raheinge. Ek riwaayat yeh hai ke, hamein andesha hai ke yeh buddhaa mar gayaa aur Muhammad ﷺ ke saath koi gad-bad ho gai to Arab hamein ta'na deinge. Kaheinge ki unhon ne Mohammad (ﷺ) ko chhode rakha. (aur us ke khilaaf kuchh karne ki himmat na ki). Lekin jab us ka chaachaa mar gayaa to us par chadh daude.

Baharhaal Quraish ka yeh wafd Abu Talib ke paas pahuncha aur un se guft-o-shaneed ki. Wafd ke arkaan Quraish ke mu'azzaz tareen afraad the. Yaani Utbah bin Rabi'a, Shaibah bin Rabi'a, Abu Jahal bin Hisham, Omaiyah bin Khalf, Abu Sufyan bin Harb aur deegar Ashraaf-e-Quraish jin ki kul tadaad taqreeban 25 thi.

Unhon ne Kahaa,

"Ai Abu Talib! Hamaare darmiyaan aap ka jo martabah -o-maqaam hai use aap ba-khoobi jaante hain aur ab aap jis haalat se guzar rahe hain woh bhi aap ke saamne hai. Hamein andesha hei ke yeh aap ke aakhiri ayyaam hain. Idhar hamaare aur aap ke bhateeje ke darmiyaan jo mu'aamla chal rahaa hai us se bhi aap waaqif hain. Ham chaahte hain ke aap unhein bulaaein aur un ke baare mein ham se kuchh ahad-o-paimaan lein aur hamaare baare mein un se ahad-o-paimaan lein, yaani woh ham se dastkash rahein aur ham un se dastkash rahein. Woh ham ko hamaare deen par chhod dein aur ham un ko un ke deen par chhod dein."

Is par Abu Talib ne Aap ﷺ ko bulwaayaa aur Aap ﷺ

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tashreef laai to kahaa, "Bhateeje! yeh tumhaari qaum ke mu'azzaz log hain. Tumhaare hi liye jama' hue hain. Yeh chaahte hain ki tumhein kuchh ahad-o-paimaan de dein aur tum bhi inhein kuchh ahad-o-paimaan de do." Us ke ba'd Abu Talib ne un ki yeh pesh-kash zikr ki ke koi bhi fareeq doosre se ta'arruz na kare.

Jawaab mein Rasoolullah ﷺ ne wafd ko mukhaatab kar ke farmaayaa, "Aap log yeh bataaein ke agar main ek aisi baat pesh karoon jis ke agar aap qaail ho jaaein to Arab ke baadshaah ban jaaein aur ajam aap ke zair-e-nageen aa jaae to aap ki raai kya hogi?" Baaz riwaayaton mein yeh kahaa gayaa hai ke Aap ﷺ ne Abu Talib ko mukhaatab kar ke farmaayaa, "Main in se ek aisi baat chaahta hoon jis ke yeh qaael ho jaaein to Arab in ke taaba' farmaan ban jaaein aur ajam inhein jiziya adaa karein." Ek aur riwaayat mein yeh mazkoor hai ki Aap ﷺ ne farmaayaa, "Chaachaa jaan! Aap kiyuon na inhein ek aisi baat ki taraf bulaaein jo in ke haq mein behtar hai!" Unhon ne kahaa tum inhein kis baat ki taraf bulaanaa chaahte ho?" Aap ﷺ ne farmaayaa, "Main ek aisi baat ki taraf bulaanaa chaahta hoon jis ke yeh qaael ho jaaein to Arab in ke taabe farmaan ban jaae aur ajam par in ki Baadshaahat qaayam ho jaaein." - Ibn-e-Ishaq ki ek riwaayat yeh hai ki Aap ﷺ ne farmaayaa, "Aap log sirf ek baat maan lein jis ki ba-daulat aap Arab ke baadshaah ban jaaeinge aur ajam aap ke zair-e-nagin aa jaaega."

Bahar haal jab yeh baat Aap ﷺ ne kahi to weh log kisi qadar tawaqquf mein pad gae aur satpataa se gae. Weh hairaan the ke sirf ek baat jo is qadar mufeed hai use mustarad kaise kar dein? Aakhir kaar Abu Jahal ne kaha, "Achha bataao to, woh baat hai kya? Tumhaare baap ki qasam! aisi ek baat

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kya das baatein bhi pesh karo to hum maanne ko tayyaar hai." Aap ﷺ ne farmaayaa, "Aap log لا الٰہ الا اللہ kahein aur Allah ke siwaa jo kuchh poojte hain use chhod dein." Is par unhon ne haath peet-peet kar aur taalian baja-baja kar kahaa, "Muhammad (ﷺ)! Tum yeh chaahte ho ke saare khudaaon ki jagah bas ek hi Khuda banaa daloon? Waaqai tumhaaraa mu'aamla bada ajeeb hai."

Phir aapas mein ek-doosre se bole, "Khuda ki qasam, yeh shakhs tumhaari koi baat maanne ko tayyaar nahein. Lihaazah chalo aur apne aabaa-o-ajdaad ke deen par dat jaao. Yahaan tak ke Allah hamaare aur is shakhs ke darmiyaan faisla farmaa de." Us ki ba'd unhon ne apni-apni raah li. Is waaqie ke ba'd inhin logon ki baare mein Qur'an Majeed ki yeh aayaat naazil huin.

كَمْ اَهْلَكْنَا مِنْ ۝ بَلِ الَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَّشِقَاقٍ ۝ صٓ وَ الْقُرْاٰنِ ذِى الذِّكْرِ
وَعَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ وَ قَالَ ۝ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّ لَاتَ حِيْنَ مَنَاصٍ
اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَيْءٌ ۝ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ
وَ انْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَيْءٌ ۝ عُجَابٌ
(۳۸: ۱-۷) ۝ مَا سَمِعْنَا بِهٰذَا فِى الْمِلَّةِ الْاٰخِرَةِ ۚ اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ ۝ يُرَادُ

"Suwaad, Qasam hi naseehat bhare Qur'an ki, balki jinhon ne kufr kiya haikdi (sarkashi) aur zid mein hain. Ham ne kitni hi qaumein un se pehle halaak kar dein aur weh cheekhe chillae (lekin us waqt) jab ke bachne ka waqt na tha. Unhein ta'ajjub hei ki un ke paas khud unhi mein se ek daraane waalaa aa gayaa. Kaafir kehte hain ki yeh jaadoogar hai, bada jhoota hai. Kiya is ne saare ma'boodon ki jagah bas ek hi ma'bood banaa daalaa! Yeh to badi ajeeb baat hai. Aur un ke bade yeh kehte hue nikle ki chalo aur apne ma'boodon par date raho. Yeh ek

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sochi-samjhi scheem hai. Ham ne kisi aur millat mein yeh baat nahein suni. ye mahaz ghadant hai.[1]



1. Ibn–Hisham, 1/417 ta 419, Mukhtasar-e-Seerat Sheikh Abdullah, s. 91

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Gham ka Saal

Abu Talib ki Wafaat:

Abu Talib ka maraz badhta gayaa aur bil-aakhir woh intiqaal kar gae. Un ki wafaat Shi'ab-e-Abi Talib ki mehsoori ke khaatme ke 6 maah ba'd Rajab 10 nabawi mein hui.[1] Ek qaul yeh bhi hai ke unhon ne Hazrat Khadijah (r.a.) ki wafaat se sirf teen din pehle maah-e-Ramzan mein wafaat paai.

Saheeh Bukhari mein Hazrat Musaiyyab (r.a.) se marwi hai ke jab Abu Talib ki wafaat ka waqt aayaa to Nabi ﷺ un ke paas tashreef le gae. Wahaan Abu Jahal bhi maujood tha. Aap ﷺ ne farmaayaa, "Chaachaa jaan, aap لَا اِلٰـــهَ اِلَّـــا اللّٰـــه keh deejiye. Bas ek kalma jis ke zariye main Allah ke paas aap ke liye hujjat pesh kar sakoonga." Abu Jahal aur Abdullah bin Omaiyah ne kaha, "Abu Talib! kiya Abdul Mattalib ki millat se rukh phair loge?" Phir yeh donon baraabar un se baat karte rahe yahaan tak ke aakhiri baat jo Abu Talib ne logon se kahi yeh thi ke, "Abdul Muttalib ki millat par." Nabi ﷺ ne farmaayaa, "Main jab tak aap se rok na diyaa jaaoon aap ke liye duaa-e-maghfirat kartaa rahoonga." Is par yeh aayat naazil hui,

مَا كَانَ لِلنَّبِيِّ وَ الَّذِيْنَ اٰمَنُوْا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَ لَوْ كَانُوْا اُولِيْ قُرْبٰى مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ۝ (۹:۱۱۳)

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1. *Seerat ke ma'aakhaz mein bada ikhtilaf hai ke Abu Talib ki wafaat kis Maheene mein hui. Ham ne Rajab ko is liye tarjeeh di hai ki beshtar ma'aakhiz ka ittifaaq hai ke un ki wafaat Shi'ab-e-Abi Talib se nikalne ke 6 maah ba'd hui. Aur mahsoori ka aaghaaz Muharram 7 nabawi ki chand raat se hua tha. Is hisaab se un ki maut ka zamaanaa Rajab 10 nabawi hi hota hai.*

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"Nabi (ﷺ) aur ahl-e-iman ke liye durust nahein ke mushrikeen ke liye duaa-e-maghfirat karein, agarche weh qaraabat daar hi kiyuon na hon, jabki un par waazeh ho chuka hai ke woh log jahannami hain."

Aur yeh Aayat bhi naazil hui.

اِنَّکَ لَا تَهْدِیْ مَنْ اَحْبَبْتَ.....(۲۸:۵۶)[2]

"Aap jise pasand karein hidaayat nahin de sakte."

Yahan yeh bataane ki zaroorat nahein hai ke Abu Talib ne Nabi ﷺ ki kis qadar himaayat-o-hifaazat ki thi. Woh dar haqeeqat Makke ke badon aur ehmaqon ke hamlon se Islami dawat ke bachaao ke liye ek qil'a the, lekin woh bazaat-e-khud apne buzurg aabaa-o-ajdaad ki millat par qaayam rahe, is liye mukammal kaamyaabi na paa sake. Chunaanche Saheeh Bukhari mein Hazrat Abbas (r.a.) bin Abdul Muttalib se marwi hai ke unhon ne Nabi ﷺ se daryaaft kiya, "Aap ﷺ apne chaachaa ke kya kaam aa sake? kiyuonke woh Aap ﷺ ki hifaazat karte the aur Aap ﷺ ke liye (doosron par) bigadte (or un se ladaai mol lete) the." Aap ﷺ ne farmaayaa, "Woh jahannam ki ek chhichhli jagah mein hain. Aur agar main na hota to woh Jahannam ke sab se gehre khad mein hote.[3]

Abu Sa'id Khudri (r.a.) ka bayaan hai ke ek baar Nabi ﷺ ke paas Aap ﷺ ke chaachaa ka tazkirah huaa to Aap ﷺ ne farmaaya, "Mumkin hai Qiyaamat ke din unhein meri shifaa'at faaidah pahuncha de aur unhein Jahannam ki ek kam gehri jagah mein rakh diya jaae ki aag sirf unke donon takhnon tak pahunch sake."[4]

Hazrat Khadijah (r.a.) Jawaar-e-Rahmat Mein:

Janaab Abu Talib ki wafaat ke do maah ba'd ya sirf teen

2. *Saheeh Bukhari, Baab Qissatu Abi Talib, 1/548.*
3. *Saheeh Bukhari, baab qissatu Abi Talib 1/548*
4. *Saheeh Bukhari, baab qissatu Abi Talib 1/548*

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din ba'd - iktilaaf-e-aqwaal ki binaa par - Hazrat Ummul Mumineen Khadijah-tul-Kubra (r.a.) bhi rihlat farmaa gaein. Unki wafaat nubuwwat ke 10 wein saal maah-e-Ramzan mein hui. Us waqt woh 65 baras ki thein aur Rasoolullah ﷺ apni umr ki 50 wein manzil mein the.[5]

Hazrat Khadijah (r.a.) Rasoolullah ﷺ ke liye Allah Ta'ala ki badi giraan qadar ne'mat thein. Woh ek chauthaai sadi Aap ﷺ ki rifaaqat mein rahein aur is dauraan ranj-o-qalaq ka waqt aataa to Aap ﷺ ke liye tadap utthtein. Sangeen aur mushkil tareen haalaat mein Aap ﷺ ko quwwat pahunchaatein. Tableegh-e-Risaalat mein Aap ﷺ ki madad kartein aur is talakh tareen jihaad ki sakhtion mein Aap ﷺ ki shareek-e-kaar rehtein. Aur apni jaan-o-maal sa Aap ﷺ ki khair khuwaahi wa ghamgusaari kartein. Rasoolullah ﷺ ka irshaad hai: "Jis waqt logon ne mere saath kufr kiyaa woh mujh par Iman laaein, jis waqt logon ne mujhe jhutlaayaa unhon ne meri tasdeeq ki, jis waqt logon mujhe mehroom kiya unhon ne mujhe apne maal mein shareek kiya aur Allah ne mujhe un se aulaad di aur doosri beewiyon se koi aulaad na di."[6]

Saheeh Bukhari mein Abu Hurairah (r.a.) se marwi hai ke Hazrat Jibraiel (a.s.) Nabi ﷺ ke paas tashreef lai aur farmaayaa, "Ai Allah ke Rasool ﷺ! Yeh Khadijah tashreef laa rahi hain. Un ke paas ek bartan hai. Jis mein saalan ya khaanaa ya koi mashroob hai. Jab woh Aap ﷺ ke paas aa pahunchein to Aap ﷺ unhein un ke Rabb ki taraf se salaam kahien aur Janant mein moti ke ek mahal ki bashaarat dein jis mein na shor-o-shaghab hoga na darmaandagi-o-takaan."[7]

5. *Ramzan mein wafaat ki saraahat Ibn-e-Jauzi ne Talqeeh-ul-Fahoom Safha 7 mein aur Allama Mansoor Puri ne Rahmatul-lil-Aalameen, 2/164 mein ki hai.*

6. *Musnad-e-Ahmad, 6/118*

7. *Saheeh Bukhari, baab tazweej-un-Nabi ﷺ Khadeejah-wa-fazluha, 1/539.*

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Gham hi Gham

Yeh donon alam angez haadse sirf chand dinon ke dauraan pesh aaye. Jis se Nabi ﷺ ke dil mein gham-o-alam ke ehsaasaat mojzan ho gaye aur us ke ba'd qaum ki taraf se bhi masaaib ka pahaar toda jaane lagaa, kiyuonki Abu Talib ki wafaat ke ba'd unki jasaarat badh gai aur woh khul kar Aap ﷺ ko aziyyat aur takleef pahunchaane lagi. Is kaifiyyat ne Aap ﷺ ke gham-o-alam mein aur izaafah kar diya. Aap ﷺ ne un se maayoos ho kar Taaif ki raah li ke mumkin hai wahaan log Aap ﷺ ki dawat qabool kar lein, Aap ﷺ ko panaah de dein, aur Aap ﷺ ki qaum ke khilaaf Aap ﷺ ki madad karein, lekin wahaan na koi panaah dene waalaa mila na madad gaar, balki ulte unhon ne sakht aziyyat pahunchaai aur aisi bad-sulooki ki ke khud Aap ﷺ ki qaum ne waisi bad-sulooki na ki thi. (Tafseel aage aa rahi hai)

Yahaan is baat ka dohraanaa be-mahal na hogaa ke ahl-e-Makkah ne jis tarah Nabi ﷺ ke khilaaf zulm-o-jaur ka baazaar garam kar rakha tha usi tarah weh Aap ﷺ ke rufaqaa ke khilaaf bhi sitam raani ka silsila jaari rakhe hue the, chunaanche Aap ﷺ ke hamdam-o-hamraaz Abu Bakr Siddiuqe (r.a.) Makkah chhodne par majboor ho gae aur Habshah ke iraade se tan-ba-taqdeer nikal pade, lekin Bark-e-Ghamaad pahunche to Ibn-e-Dughnah se mulaaqaat ho gai aur woh apni panaah mein Aap (r.a.) ko Makkah waapas le aayaa.[8]

Ibn-e-Ishaq ka bayaan hai ke jab Abu Talib intiqaal kar gae to Quraish ne Rasoolullah ﷺ ko aisi aziyyat pahunchaai ke Abu Talib ki zindagi mein kabhi is ki aarzu bhi na kar sake

8. Akbar Shaah Najeebabaadi ne saraahat ki hai ke yeh waaqia usi saal pesh aaya tha. Dekhiye tareekh-e-Islam, 1/120, asal waaqia poori tafseel ke saath ibn-e-hisham 1/372 ta 374 aur Saheeh Bukhari, 1/552,553 mein mazkoor hai.

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the, yahaan tak ke Quraish ke ek ahmaq ne saamne aa kar Aap ﷺ ke sar par mitti daal di. Aap ﷺ isi haalat mein ghar tashreef laae. Mitti Aap ﷺ ke sar par padi hui thi. Aap ﷺ ki ek saahabzaadi ne utth kar mitti dhoi. Woh dhote hue roti jaa rahi thin aur Rasoolullah ﷺ unhein tasalli dete hue farmaate ja rahe the, "Beti! ro'o nahein, Allah tumhaare abbaa ki hifaazat karega". Is dauraan Aap ﷺ yeh bhi farmaate jaa rahe the ki Quraish ne mere saath koi aisi bad-sulooki na ki jo mujhe naa gawaar guzri ho yahaan tak ke Abu Talib ka intiqaal ho gayaa.[9]

Isi tarah ke pai-dar-pai aalaam-o-masaaib ki bina par Rasoolullah ﷺ ne is saal ka naam 'Aam-ul-Huzn' yaani gham ka saal rakh diyaa aur yeh saal isi naam se taareekh mein mashhoor ho gayaa.

Hazrat Sawdah (r.a.) se Shaadi:

Usi saal—Shawwal 10 Nubuwwat—mein Rasoolullah ﷺ ne Hazrat Sawdah bint Zam'ah (r.a.) se shaadi ki. Yeh ibtidaai daur mein musalmaan ho gai thein aur doosri hijrat-e-Habsha ke mauqe par hijrat bhi ki thi. Un ke shauhar ka naam Sakran bin Amr (r.a.) tha. Woh bhi puraane muslim the aur Hazrat Sawdah (r.a.) ne unhein ki rifaaqat mein Habshaa ki jaanib hijrat ki thi, lekin woh Habsha hi mein—aur kahaa jaataa hai ke Makkah waapas aa kar intiqaal kar gae, us ke ba'd jab Hazrat Sawdah (r.a.) ki eddat khatam ho gai to Nabi ﷺ ne un ko shaadi ka peighaam diyaa aur phir shaadi ho gai. Yeh Hazrat Khadijah (r.a.) ki wafaat ke ba'd pehli beewi hain jin se Rasoolullah ﷺ ne shaadi ki. Chand baras ba'd unhon ne apni baari Hazrat Aisha (r.a.) ko hiba kar di thi.[10]

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9. Ibn-e-Hisham, 1/416.
10. Rahmatul-lil-Aalameen, 2/165, Talqeeh-ul-Fahoom, Safha 6.

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Ibtidaai Musalmaanon ka Sabr-o-Sabaat aur Uske Asbaab-o-Awaamil

Yahaan pahunch kar gehri soojh-boojh aur mazboot dil-o-dimaagh ka aadmi bhi hairat zadah reh jaataa hai aur bade-bade soojh-boojh waale log dam bakhood ho kar poochte hain ke aakhir weh kya asbaab-o-awaamil the jinhon ne musalmaanon ko is qadar intihaai aur mu'ajizaanaa had tak saabit qadam rakha? Akhir musalmaanon ne kis tarah in be-paayaan mazaalim par sabr kiyaa jinhein sun kar raungte khade ho jaate hain aur dil laraz utthta hai, aur baar-baar katakne aur dil ki tahon se ubharne waale is sawaal ke pesh-e-nazar munaasib ma'loom hota hai ke in asbaab-o-awaamil ki taraf ek sarsari ishaarah kar diyaa jaae.

1. In mein sab se pehla aur aham sabab Allah ki zaat-e-waahid par iman aur us ki theek-theek m'arifat hai. Kiyuonki jab iman ki bashaasht dilon mein jaaguzein ho jaati hain to woh pahaadon se takra jaataa hai aur usi ka pallaa bhaari rehta hai aur jo shakhs aise muhkam imaan aur yaqeen-e-kaamil se behraawar ho woh duniyaa ki mushkilaat ko—khuwaah woh jitni bhi ziyaadah hon aur jaisi bhi bhaari bharkam, khatarnaak aur sakht hon—apne Iman ke bil-muqaabil us kaai se ziyaadah ehmiyyat nahein deta jo kisi band tod aur qila shikan sailaab ki baalaai satah par jam jaati hai. Is liye momin apne Iman ki halaawat, yaqeen ki taazgi aur ea'tiqaad ki bashaashat ke saamne in mushkilaat ki koi parwa nahein karta kiyuonki:

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فَاَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً ۚ وَ اَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِى الْاَرْضِ ط (۱۳:۱۷)

"Jo jhaag hai woh to bekaar ho kar udh jaataa hai aur jo logon ko nafa dene waali cheez hai woh zameen mein barqaraar rehti hai."

Phir isi ek sabab se aise asbaab wujood mein aate hain jo is sabr-o-sabaat ko quwwat bakhshte hain, maslan—

2. Pur-kashish Qayaadat: Nabi-e-Akram ﷺ jo ummat-e-islamia hi nahein balki saari insaaniyat ke sab se buland paayaa qaaid-o-rahnuma the aise jismaani jamaal, nafsaani kamaal, kareemaanaa akhlaq, baa-'azmat kirdaar aur shareefaanaa aadaat-o-atwaar se behraawar the ki dil khud-ba-khud aap ﷺ ki jaanib khinche jaate the aur tabee'atein khud-ba-khud Aap ﷺ par nichaawar hoti thein, kiyuonki jin kamaalaat par log jaan chidakte hain un se Aap ﷺ ko itna bhar-poor hissa milaa tha ki itna kisi aur insaan ko diyaa hi nahein gayaa. Aap ﷺ sharaf-o-'azmat aur fazl-o-kamaal ki sab se buland choti par jalwah fagan the. Iffat-o-amaanat, sidq-o-safaa aur jumla umoor-e-khair mein Aap ﷺ ka woh imtiyaazi maqaam tha ke rufaqa to rufaqa Aap ﷺ ke dushmanon ko bhi Aap ﷺ ki yaktaai-o-infiraadiyat par kabhi shak na guzra. Aap ﷺ ki zabaan se jo baat nikal gai, dushmanon ko bhi yaqeen ho gayaa ke woh sachchi hai aur ho kar rahegi. Waaqi'aat is ki shahaadat dete hain. Ek baar Quraish ke aise teen aadmi ikatthe hue jin mein se har ek ne apne baqiyya do saathion se chup-chupaa kar tan-e-tanha Qur'an Majeed sunaa tha, lekin ba'd mein har ek ka raaz doosre par faash ho gayaa tha. Unhi teenon mein se ek Abu Jahal bhi tha. Teenon ikatthe hue to ek ne Abu Jahal se daryaaft kiya ki bataao tum ne jo kuchh Muhammad (ﷺ) se suna hai us ke baare mein tumhaari rai kiya hai? Abu Jahal ne kahaa. "Main ne kya sunaa hai? Baat daraasal yeh hai ke ham ne aur Banu Abd-Manaf ne sharaf-o-'azmat mein ek-doosre ka muqaabla kiya. Unhon ne

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(ghuraba-o-masaakeen ko) khilaayaa to ham ne bhi khilaayaa, unhon ne daad-o-dahash mein sawaariyaan ataa kein to ham ne bhi ataa kein, unhon ne logon ko atiyaat se nawaazaa to ham ne bhi aisa kiya, yahaan tak ke jab ham aur woh ghutnon ghutnon ek-doosre ke ham palla ho gae aur humaari aur unki haisiyyat res ke do madd-e-muqaabil ghodon ki ho gai to ab Banu Abd-Munaf kehte hain ke hamaare andar ek Nabi (ﷺ) hai jis ke paas aasmaan se wahi aati hai. Bhalaa bataiye ham use kab paa sakte hain? Khuda ki Qasam! ham is shakhs par kabhi Iman na laaeinge, aur is ki hargiz tasdeeq na kareinge.[1] Chunaanche Abu Jahal kahaa karta tha, "Ai Muhammad (ﷺ) ham tumhein jhoota nahein kehte, lekin tum jo kuchh le kar aaye ho is ki takzeeb karte hain." Isi baare mein Allah Ta'ala ne yeh aayat naazil farmaai:

فَاِنَّهُمْ لَا يُكَذِّبُوْنَكَ وَ لٰكِنَّ الظّٰلِمِيْنَ بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ۝ (۶:۳۳)[2]

"Yeh log Aap ﷺ ko nahein jhutlaate, balki yeh zaalim Allah ki Aayaton ka inkaar karte hain."

Is waaqiye ki tafseel guzar chuki hai ke ek joz kuffaar ne Nabi ﷺ ko teen baar la'n-ta'n ki aur teesri daf'a mein Aap ﷺ ne farmaaya ke, Ai Quraish ki jamaa'at! main tumhaare paas zibah (ka hukm) le kar aayaa hoon, to yeh baat un par is tarah asar kar gai ke jo shakhs adaawat mein sab se badh kar tha woh bhi behtar se behtar jo jumla paa saktaa tha us ke zariye Aap ﷺ ji raazi karne ki koshish mein lag gayaa. Isi tarah is ki bhi tafseel guzar chuki hai ke jab haalat-e-sajdah mein Aap ﷺ par ojhdi daali gai, aur Aap ﷺ ne sar utthaane ke ba'd is harkat ke karne waalon par bad-dua ki to unki hansi hawaa ho gai, aur un ke andar ġham-o-qalaq ki lehar daud gai. Unhein yaqeen ho gayaa ki ab ham bach nahein sakte.

Yeh waaqiya bhi bayaan kiya jaa chuka hai ki Aap ﷺ ne

1. Ibn-e-Hisham, 1/316. 2. Tirmizi, Tafseer Soorat-ul-An'aam, 2/132.

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Abu Lahab ke bete Utaibah par bad-dua ki to use yaqeen ho gayaa ke woh Aap ﷺ ki bad-dua ki zad se bach nahein saktaa, chunaanche us ne mulk-e-Sham ke safar mein sher ko dekhte hi kahaa, "Wallaah Muhammad (ﷺ) ne Makke mein rehte hue mujhe qatl kar diya."

Obai bin Khalf ka waaqia hai ke woh baar-baar Aap ﷺ ko qatl ki dhamkiyaan diyaa karta tha. Ek baar Aap ﷺ ne jawaaban farmaayaa ke (tum nahein) balki mein tumhein qatl karoonga, Insha Allah. Us ke ba'd jab Aap ﷺ ne jang-e-Uhud ke roz Obai ki gardan par nezah maaraa to agarche us se ma'mooli kharaash aai thi lekin Obai baraabar yehi kahe jaa rahaa tha ke Muhammad ﷺ ne mujh se Makke mein kahaa tha ke main tumhein qatl karoonga, is liye agar woh mujh par thook hi deta to bhi meri jaan nikal jaati.[3] (Tafseel aage aa rahi hai.)

Isi tarah ek baar Hazrat Sa'd bin Mu'aaz ne Makke mein Omaiyah bin Kalf se keh diyaa ke main ne Rasoolullah ﷺ ko yeh farmaate hue suna hai ki Musalmaan tumhein qatl kareinge to is se Omaiyah par sakht ghabraahat taari ho gai, jo musalsal qaayam rahi, chunaanche us ne ahad kar liya ki woh Makke se baahar hi na niklega aur jab Jang-e-Badr ke mauqe par Abu Jahal ke israar se majboor ho kar nikalna pada to us ne Makke ka sab se tez rau oont khareeda taaki khatre ki alaamaat zaahir hote hi champat ho jaae. Idhar jang mein jaane par aamaadah dekh kar us ki beewi ne bhi toka ke "Abu Sufwaan, aap ke yasribi bhaai ne jo kuchh kahaa tha use aap bhool gae?" Abu Safwaan ne jawaab mein kahaa, nahein, balki mein Khuda ki qasam, in ke saath thodi hi door jaaoonga.[4]

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3. Ibn-e-Hisham, 2/84. 4. Saheeh Bukhari, 2/563.

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Yeh to Aap ﷺ ke dushmanon ka haal tha. Baaqi rahe Aap ﷺ ke Sahaaba (r.a.) aur rufaqah to Aap ﷺ to un ke liye dil wa jaan the. Un ke dil ki gehraaiyon se Aap ﷺ ke liye hubb-e-saadiq ke jazbaat is tarah ubalte the jaise nasheeb ki taraf paani behta hai aur jaan-o-dil is tarah Aap ﷺ ki taraf khinchte the jaise lohaa miqnaatees ki taraf khinchta hai.

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Aap ki soorat har jisam ka huyoola thi aur Aap ka wujood har dil ke liye miqnaatees

Is mohabbat-o-fidaakaari aur jaannisaari-o-jaansipaari ka nateejah yeh tha ke Sahaabah-e-Kiraam (r.a.) ko yeh gawaaraa na tha ke Aap ﷺ ke naakhun mein kharaash tak aa jaae yaa Aap ﷺ ke paaon mein kaanta hi chubh jaae khuwaah is ke liye un ki gardanein hi kyuon na kaat di jaaein.

Ek roz Abu Bakr Siddiq (r.a.) ko buri tarah kuchal diyaa gayaa aur unhein sakht maar maari gai. Utaibah bin Rabi'a un ke qareeb aakar unhein do paiwand lage hue jooton se maarne lage. Chehre ko khusoosiyat se nishaanaa banaayaa. Phir pet par chadh gayaa. Kaifiyyat yeh thi ke chehre aur naak ka pataa nahein chal rahaa tha. Phir un ke qabeele Banu Taim ke log unhein ek kapde mein lapet kar ghar le gae. Unehin yaqeen tha ki ab yeh zindah na bacheinge, lekin din ke khaatme ke qareeb un ki zubaan khul gai. (Aur zubaan khuli to yeh) bole ki Rasoolullah ﷺ kya hue? Is par Banu Taim ne unhein sakht sust kahaa. Malaamat ki aur un ki maa Ummul Khair se yeh keh kar utth khade hue ke unhein kuchh khilaa-pilaa denaa. Jab woh tanha rah gaein to unhon ne Abu Bakr (r.a.) se khaane-peene ke liye israar kiyaa, lekin Abu Bakr (r.a.) yehi kehte rahe ki Rasoolullah ﷺ ka kya hua? Aakhir kaar Ummul Khair ne kahaa, "Mujhe tumhaare saathi ka haal ma'loom nahein." Abu Bakr (r.a.) ne kahaa, "Umme Jamil Bint Khattab

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ke paas jaao aur us se daryaafi karo." Woh Umme Jamil ke paas gaein aur bolein, "Abu Bakr (r.a.) tum se Muhammad bin Abdulla (ﷺ) ke baare mein daryaaft kar rahe hain." Umme Jamil ne kaha, "Main na Abu Bakr (r.a.) ko jaanti hoon na Muhammad bin Abdullah (ﷺ) ko. Albatta agar tum chaaho to main tumhaare saath tumhaare saahabzaade ke paas chal sakti hoon." Ummul Khair ne kahaa, behtar hai. Us ke ba'd Umme Jamil un ke hamraah aaein, dekha to Abu Bakr (r.a.) intihaai khasta haal pade the. Phir qareeb huin to cheekh padein aur kehne lagein, "Jis qaum ne aap ki yeh durgat banaai hai woh yaqeenan bad-qumaash aur kaafir qaum hai. Mujhe umeen hai ke Allah aap ka badla un se le kar rahega." Abu Bakr (r.a.) ne poocha, "Rasoolullah ﷺ kya hue?" Unhon ne kahaa, "Yeh aap ki maa sun rahi hain." Kaha, "Koi baat nahin." Bolein, "Aap ﷺ saheeh-saalim hain." Poocha kahaan hain? Kahaa, "Ibn-e-Arqam ke ghar mein hain." Abu Bakr (r.a.) ne farmaayaa, "Achha to phir Allah ke liye mujh par ahad hai ke main na koi khaanaa khaaonga na paani piyoonga yahaan tak ki Rasoolullah ﷺ ki khidmat mein haazir ho jaoon." Us ke ba'd Ummul Khair aur Umme Jamil ruki rahein. Jab aamad-o-raft band ho gai aur sannaataa chhaa gayaa to yeh donon Abu Bakr (r.a.) ko le kar niklein. Woh un par tek lagaae hue the aur is tarah unhon ne Abu Bakr (r.a.) ko Rasoolullah ﷺ ki khidmat mein pahuncha diyaa.[5]

Muhabbat aur jaan sipaari ke kuchh aur bhi naadir waaqi'aat ham apni is kitaab mein mauqa-ba-mauqa naqal kareinge. Khusoosan Jang-e-Uhud ke waaqi'aat aur Hazrat Khubaib (r.a.) ke haalaat ke ziman mein.

3. **Ehsaas-e-Zimmedaari**: Sahaaba-e-Kiraam (r.a.) jaante

5. Al-Bidaayaa-wan-Nihaayaa, 3/30

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the ke yeh musht-e-khaak jise insaan kahaa jaataa hai us par kitni bhaari-bharkam aur zabardast zimmedaariyaan hain aur yeh ke un zimmedaariyon se kisi soorat mein guraiz aur pehlu tahi nahein ki jaa sakti. Kiyuonki is guraiz ke jo nataaij honge woh maujoodah zulm-o-sitam se ziyaadah khaufnaak aur halaakat aafrein honge aur is guraiz ke ba'd khud in ko aur saari insaaniyat ko jo khasaarah laahaq hoga woh is qadar shadeed hoga ke is zimmedaari ke nateeje mein pesh aane waali mushkilaat is khasaare ke maqaabil koi haisiyyat nahein rakhtein.

4. **Aakhirat par Iman:** Jo mazkoorah ehsaas-e-zimmedaari ki taqwiyyat ka baais tha. Sahaaba-e-Kiraam (r.a.) is baat par ghair mutazalzal yaqeen rakhte the ke unhein Rabbul-Aalameen ke saamne khade hona hai, phir un ke chhote-bade aur ma'mooli wa ghair-ma'mooli har tarah ke amaal ka hisaab liyaa jaaega. Us ke ba'd ya to na'maton bhari daaimi Jannat hogi ya azaab se bhadakti hui Jahannam. Is yaqeen ka nateejah yeh tha ki Sahaaba-e-Kiraam (r.a.) apni zindagi ummeed-o-beem ki haalat mein guzaarte the, yaani apne parwardigaar ki rahmat ki umeed rakhte the aur us ke azaab ka khauf bhi aur un ki kaifiyyat wahi rahti thi jo is aayat mein bayaan ki gai hai ke:

وَ الَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّ قُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ۝ (٢٣ : ٦٠)

"Weh jo kuchh karte hain dil ke is khauf ke saath karte hain ki unhein apne Rab ke paas palat kar jaanaa hai."

Unhein is ka bhi yaqeen tha ke duniya apni saari na'maton aur museebaton samait aakhirat ke muqaabil machhar ke ek par ke baraabar bhi nahein aur yeh yaqeen itna pukhta tha ke is ke saamne duniya ki saari mushkilaat, mashaqqatein aur talkhiyaan heech thein. Is liye weh in mushkilaat aur talkhiyon ko koi haisiyyat nahein dete the.

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5. Inhi pur-khatar, mushkil tareen aur teera-o-taar (bahut taareek) haalaat mein aisi sooratein aur aayatein bhi naazil ho rahi thein jin mein bade thos aur pur-kashish andaaz se Islam ki buniyaadi usoolon par dalaail-o-baraaheen qaayam kiye gae the aur us waqt Islam ki dawat inhi usoolon ke gird gardish kar rahi thi. In aayaton mein ahl-e-Islam ko aise buniyaadi umoor batlaai jaa rahe the jin par Allah Ta'ala ne aalam-e-insaniyat ke sab se baa-'azmat aur pur-raunaq mu'aashare yaani Islami mu'aashare ki taameer-o-tashkeel muqaddar kar rakhi thi. Neez in aayaat mein musalmaanon ke jazbaat-o-ehsaasaat ko paamardi wa saabit qadmi par ubhaaraa jaa rahaa thaa, is ke liye misaalein di jaa rahi thein aur is ki hikmatein bayaan ki jaati thein.

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَ لَمَّا يَاْتِكُمْ مَّثَلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ ؕ مَسَّتْهُمُ الْبَاْسَآءُ وَ الضَّرَّآءُ وَ زُلْزِلُوْا حَتّٰى يَقُوْلَ الرَّسُوْلُ وَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ مَتٰى نَصْرُ اللّٰهِ ؕ اَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ ۝ (۲:۲۱۴)

"Tum samajhte ho ki Jannat mein chale jaaoge, haalaanki abhi tum par un logon jaisi haalat nahein aai jo tum se pehle guzar chuke hain. Weh sakhtiyon aur badhaaliyon se do-chaar hue aur inhein jhinjhod diyaa gayaa yahaan tak ke Rasool aur jo log un par Iman laae the bol utthe ke Allah ki madad kab aayegi! Suno! Allah ki madad qareeb hi hai."

الٓمّٓ ۝ اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَ هُمْ لَا يُفْتَنُوْنَ ۝ وَ لَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَ لَيَعْلَمَنَّ الْكٰذِبِيْنَ ۝ (۲۹:۱-۳)

"Alif Laam Meem, Kiya logon ne yeh samajh rakhaa hai ke unhein ye kehne par chhod diyaa jaaega ke ham Iman laae aur un ki aazmaaish nahein ki jaaegi, haalaanki un se pehle jo log the ham ne un ki aazmaaish ki; Lihaazaah (in ke baare mein bhi) Allah yeh zaroor ma'loom karega

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ke kin logon ne sach kahaa aur yeh bhi zaroor ma'loom karega ke kaun log jhoote hain."

Aur inhein ke pehlu-ba-pehlu aisi aayaat ka nuzool bhi ho rahaa tha jin mein kufaaar-o-mu'aanideen ke ea'tiraazaat ke dandaan shikun jawaab diye gae the. Un ke liye koi heela baaqi nahein chhoda gayaa tha aur unhein bade waazeh aur do tok alfaaz mein batlaa diyaa gayaa tha ke agar woh apni gumraahi aur inaad par musir rahe to is ke nataaij kis qadar sangeen honge. Is ki daleel mein guzaashta qaumon ke aise waaqi'aat aur taareekhi shawaahid pesh kiye gae the jin se waazeh hota tha ke Allah ki sunnat apne doston aur dushmanon ke baare mein kya hai. Phir is daraawe ke pehlu-ba-pehlu lutf-o-karam ki baatein bhi kahi jaa rahi thein aur ifhaam-o-tafheem aur irshaad-o-rehnumaai ka haq bhi adaa kiyaa jaa rahaa thaa taaki baaz aane waale apni khuli gumraahi se baaz aa sakein.

Dar-haqeeqat Qur'an musalmaanon ko ek-doosri hi duniya ki sair karaataa tha aur unhein kaainaat ke mashaahid, ruboobiyat ke jamaal, uloohiyat ke kamaal, rahmat-o-raafat ke aasaar aur lutf-o-rizaa ke aise-aise jalwe dikhaataa thaa ke un ke jazb-o-shauq ke aage koi rukaawat barqaraar hi na reh sakti thi.

Phir inhein aayaat ki teh mein musalmaanon se aise-aise khitaab bhi hote the jin mein parwardigaar ki taraf se rahmat-o-rizwaan aur daaimi ne'maton se bhari hui Jannat ki bashaarat hoti thi aur zaalim-o-sarkash dushmanon aur kaafiron ke in haalaat ki tasweer kashi hoti thi ke weh Rabbul Aalameen ki adaalat mein faisle ke liye khade kiye jaaeinge. Un ki bhalaaiyaan aur nekiyaan zabt kar li jaaeingi aur unhein chehron ke bal ghaseet kar yeh kehte hue Jahannam mein phenk diyaa jaaega ke lo Jahannam ka lutf utthaao.

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6. **Kamyaabi ki Bashaaratein:** In saari baaton ke elaawah musalmaanon ko apni mazloomiyat ke pehle hi din se—balki is ke bhi pehle se—ma'loom tha ke Islam qabool karne ke ma'na yeh nahein hain ke daaimi masaaib aur halaakat kheziyaan mool le li gain, balki Islami dawat roz-e-awwal se jaahiliyyat-e-juhala aur us ke zaalimaanaa nizaam ke khaatme ke azaaim rakhti hai aur is dawat ka ek aham nishaanaa yeh bhi hai ke woh roo-e-zameen par apna asar-o-nufooz phailaae aur duniyaa ke siyaasi moaqaf par is tarah ghaalib aa jaae ke insaani jami'yyat aur aqwaam-e-aalaam ko Allah ki marzi ki taraf le jaa sake. Aur unhein bandon ki bandagi se nikaal kar Allah ki bandagi mein daakhil kar sake.

Qur'an Majeed mein yeh bashaaratein—kabhi ishaaratan aur kabhi saraahatan—naazil hoti thein. Chunaanche ek taraf haalaat yeh the ke musalmaanon par poori roo-e-zamin apni saari wus'aton ke baa-wajood tang bani hui thi aur aisa lagta tha ke ab weh panap na sakeinge balki un ka mukammal safaayaa kar diyaa jaaega. Magar doosri taraf inhein hauslaa shikan haalaat mein aisi aayaat ka nuzool bhi hota rahta tha jin mein pichhle ambiya ke waaqi'aat aur un ke qaum ki takzeeb wa kufr ki tafseelaat mazkoor hoti thein aur in aayaat mein un ka jo naqshaa kheencha jaataa tha woh bil-kul wahi hota tha jo Makke ke musalmaanon aur kaafiron ke darmiyaan darpesh tha. Us ke ba'd yeh bhi bataayaa jaataa tha ke in haalaat ke nateeje mein kis tarah kaafiron aur zaalimon ko halaak kiya gayaa aur Allah ke nek bandon ko roo-e-zamin ka waaris banaayaa gayaa. Is tarah in aayaat mein waazeh ishaaraa hota tha ke aage chal kar ahl-e-Makkah naakaam wa naamuraad raheinge aur musalman aur un ki Islami Dawat kamyaabi se hamkinaar hogi. Phir inhein haalaat wa ayyaam mein ba'z aisi bhi aayatein naazil ho jaati thein jin mein saraahat ke saath

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ahl-e-Iman ke ghalbe ki bashaarat maujood hoti thi. Misaal ke taur par Allah Ta'ala ka irshaad hai:

وَ لَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ ۝ إِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ ۝ وَ إِنَّ جُنْدَنَا لَهُمُ الْغٰلِبُوْنَ ۝ فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ۝ وَّ أَبْصِرْهُمْ فَسَوْفَ يُبْصِرُوْنَ ۝ أَ فَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ۝ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ ۝

(۳۷:۱۷۱-۱۷۷)

"Apne faristaadaa bandon ke liye hamaaraa pehle hi yeh faisla ho chuka hai ke un ki zaroor madad ki jaaegi aur yaqeenan humaaraa hi lashkar ghaalib rahega, pas (Ai Nabi ﷺ) ek waqt tak ke liye tum un se rukh pher lo aur unhein dekhte raho anqareeb yeh khud bhi dekh leinge. Kiya yeh hamaare azaab ke liye jaldi machaa rahe hain, to jab woh un ke sehan mein utar padega to daraae gae logon ki subah buri ho jaaegi."

Neez irshad hai,

سَيُهْزَمُ الْجَمْعُ وَ يُوَلُّوْنَ الدُّبُرَ ۝ (۵۴:۴۵)

"Anqareeb is jami'yat ko shikast de di jaaegi aur yeh log peeth pher kar bhaageinge."

جُنْدٌ مَّا هُنَالِكَ مَهْزُوْمٌ مِّنَ الْأَحْزَابِ ۝ (۳۸:۱۱)

"Yeh jatthon mein se ek ma'mooli sa jattha hai jise yahein shikast di jaaegi."

Muhajireen-e-Habsha ke baare mein irshad hua,

وَ الَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَ لَأَجْرُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوْا يَعْلَمُوْنَ ۝ (۱۶:۴۱)

"Jin logon ne mazloomiyat ke ba'd Allah ki raah mein hijrat ki ham unhein yaqeenan duniya mein behtareen thikaana ataa kareinge. Aur aakhirat ka ajar bahut hi

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badaa hai agar log jaanein."

Isi tarah kuffaar ne Rasoolullah ﷺ se Hazrat Yusuf (a.s.) ka waaqia poocha to jawaab mein zimnan yeh aayat bhi naazil hui.

لَقَدْ كَانَ فِيْ يُوْسُفَ وَ اِخْوَتِهٖۤ اٰيٰتٌ لِّلسَّآئِلِيْنَ ۝ (۱۲:۷)

"Yusuf aur un ke bhaaiyon (ke waaqie) mein poochne waalon ke liye nishaaniyaan hain."

Yaani ahl-e-Makkah jo aaj Hazrat Yusuf (a.s.) ka waaqia pooch rahe hain yeh khud bhi isi tarah naakaam honge jis tarah Hazrat Yusuf (a.s.) ke bhaai naakaam hue the aur in ki sipar andaazi ka wahi haal hoga jo un ke bhaaiyon ka hua tha. Unhein Hazrat Yusuf (a.s.) aur un ke bhaaiyon ke waaqie se ibrat pakadni chaahiye ke zaalim ka hashar kya hota hai. Ek jagah peighambaron ka tazkeerah karte hue irshaad hua:

وَ قَالَ الَّذِيْنَ كَفَرُوْا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ اَرْضِنَاۤ اَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا ؕ
فَاَوْحٰۤى اِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظّٰلِمِيْنَ ۝ وَ لَنُسْكِنَنَّكُمُ الْاَرْضَ مِنْۢ بَعْدِهِمْ ؕ
ذٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَ خَافَ وَعِيْدِ ۝ (۱۴/۱۳:۱۲)

"Kuffaar ne apne peighambaron se kahaa ke ham tumhein apni zameen se zaroor nikaal deinge ya yeh ke tum hamaari millat mein waapas aa jaao. Is par un ke Rabb ne un ke paas Wahi bheji ke ham zaalimon ko yaqeenan halaak kar deinge. Yeh (wadah) hai us shakhs ke liye jo mere paas khade hone se dare aur meri wa'ieed se dare."

Isi tarah jis waqt Faaris aur Room mein jang ke shole bhadak rahe the aur kuffaar chaahte the ke Faarasi ghaalib aa jaaein, kiyuonke Faarasi mushrik the aur musalmaan chaahte the ki Roomi ghaalib aa jaaein, kiyuonki Roomi baharhaal Ailah par, Peighambaron par, Wahi par, Aamaani Kitaabon par aur Yaum-e-Aakhirat par Iman rakhne ke dawedaar the. Lekin ghalba Faarsiyon ko haasil hota jaa rahaa tha. To us

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waqt Allah ne yeh khushkhabri naazil farmaai ke chand baras ba'd Roomi ghaalib aa jaaeinge. Lekin isi ek bashaarat par iktifa na ki balki is ziman mein yeh bashaarat bhi naazil farmaai ke Roomiyon ke ghalbe ke waqt Allah Ta'ala mumineen ki bhi khaas madad farmaaega jis se woh khush ho jaaeinge. Chunaanche irshaad hai:

وَ يَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ ۝ بِنَصْرِ اللّٰهِ.. ط (۳۰:۴،۵)

"Yaani us din ahl-e-Iman bhi Allah ki (ek khaas) madad se khush ho jaaeinge."

(Aur aage chal kar Allah ki yeh madad Jang-e-Badr ke andar haasil hone waali azeem kaamyaabi aur fatah ki shakl mein naazil hui.)

Qur'an ke elaawah khud Rasoolullah ﷺ bhi musalmaanon ko waqtan-fa-waqtan is tarah ki khushkhabri sunaayaa karte the. Chunaanche mausam-e-Hajj mein Aap ﷺ Ukaz, Majna aur Zul-Majaz ke baazaaron mein logon ke andar tableegh-e-Risaalat ke liye tashreef le jaate to sirf Jannat hi ki bashaarat nahein dete the balki do-tok lafzon mein is ka bhi ea'laan farmaate the,

يَآ يُّهَا النَّاسُ قُوْلُوْا لَآ اِلٰهَ اِلَّا اللّٰهُ تُفْلِحُوْا وَ تَمْلِكُوْا بِهَا الْعَرَبَ وَتَدِيْنُ لَكُمْ بِهَا الْعَجَمُ فَاِذَا مُتُّمْ كُنْتُمْ مُلُوْكًا فِى الْجَنَّةِ. [6]

"Logo! La Ilaha Illallah kaho, kaamyaab rahoge; aur is ki badaulat Arab ke baadshaah ban jaaoge aur is ki wajah se ajam bhi tumhaare zair-e-nagein aa jaaega. Phir jab tum wafaat paaoge to Jannat ke andar baadshaah rahoge."

Yeh waaqia pichhle safhaat mein guzar chuka hai ke jab Utba bin Rabi'a ne Aap ﷺ ko mataa'-e-duniya ki pesh-kash karke saude baazi karni chaahi aur Aap ﷺ ne jawaab mein

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'Haa-Meem Tanzeelus-Sajdah' ki aayaat padh kar sunaain to Utbah ko yeh tawaqqu bandh gai ke anjaam kaar Aap ﷺ ghaalib raheinge.

Isi tarah Abu Talib ke paas aane waale Quraish ke aakhiri wafd se Aap ﷺ ki jo guftgoo hui thi us ki bhi tafseelaat guzar chuki hain. Us mauqe par bhi Aap ﷺ ne poori saraahat ke saath farmaayaa tha ke Aap ﷺ un se sirf ek baat chaahte hain jise weh maan lein to Arab un ka taaba' farmaan ban jaae aur ajam par un ki baadshaahat qaayam ho jaae.

Hazrat Khabbaab bin Arat (r.a.) ka irshaad hai ke ek baar main khidmat-e-Nabawi ﷺ mein haazir hua. Aap ﷺ Ka'bah ke saae mein ek chaadar ko takiya banaae tashreef farma the. Us waqt ham mushrikeen ke haathon sakhti se do-chaar the. Main ne kahaa, "Kiyuon na Aap ﷺ Allah se dua farmaaein." Yeh sun kar Aap ﷺ utth beithe, Aap ﷺ ka chehrah surkh ho gayaa aur Aap ﷺ ne farmaayaa, "Jo log tum se pehle the. un ki haddiyon tak gosht aur a'asaab mein lohe ki kanghiyaan kar di jaati thein, lekin yeh sakhti bhi unhein deen se baaz na rakhti thi." Phir Aap ﷺ ne farmaayaa, "Allah is amar ko yaani deen ko mukammal kar ke rahega yahaan tak ki sawaar San'aa se Hazramaut tak jaaega aur use Allah ke siwaa kisi ka khauf na hoga. Albatta bakri par bhediye ka khauf hoga."[7] Ek riwaayat mein itnaa aur bhi hai ke—lekin tum log jaldi kar rahe ho.[8] Yaad rahe ki yeh bashaaratein kuchh dhaki-chhupi na thein. Balki ma'roof-o-mashhoor thein aur musalmaanon hi ki tarah kuffaar bhi in se waaqif the. Chunaanche jab Aswad bin Muttalib aur us ke rufaqa Sahaaba-e-Kiraam (r.a.) ko dekhte to ta'na zani karte hue aapas mein kehte ke leejiye aap ke paas roo-e-zameen ke baadshaah aa gae hain. Yeh jald hi Shaahaan-e-Qaisar wa Kisra ko maghloob kar leinge. Us ke

7. Saheeh Bukhari, 1/543. 8. Saheeh Bukhari, 1/510.

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ba'd weh seetiyaan aur taaliyaan bajaate.[9]

Baharhaal Sahaaba-e-Kiraam (r.a.) ke khilaaf us waqt zulm-o-sitam aur masaaib-o-aalaam ka jo hama geer toofaan barpaa thaa us ki haisiyyat husool-e-Jannat ki in yaqeeni ummeedon aur taabnaak-o-pur-waqaar mustaqbil ki in bashaaraton ke muqaabil us badal se ziyaadah na thi jo hawaa ke ek hi jhatke se bikhar kar tahleel ho jaataa hai.

Iske elaawa Rasoolullah ﷺ ahl-e-Iman ko Imani marghoobaat ke zariyye musalsal roohaani ghizaa faraaham kar rahe the. Ta'leem-e-Kitab wa Hikmat ke zariye un ke nufoos ka tazkiya farmaa rahe the. Nihaayat daqeeq aur gehri tarbiyyat de rahe the aur rooh ki bulandi, qalb ki safaai, akhlaaq ki paakeezgi, maaddiyyaat ke ghalbe se aazaadi, shehwaat se muqaabala aur Rabb-us-Samaawaat Wal-Arz ki kashish jaisi khoobiyon ki parwaan chadhaa rahe the. Aap ﷺ un ke dilon ki bujhti hui chingaari ko bhadakte hue sholon mein tabdeel kar dete the aur unhein taareekiyon se nikaal kar hidaayat ki raushni mein pahunchaa rahe the. Unhein aziyyaton par sabar ki talqeen farmaate the aur shareefaanaa darguzar aur zabt-e-nafs ki hidaayat dete the. Is ka nateejah yeh thaa ke un ki deeni pukhtagi din-b-din badhti chali gai aur weh shehwaat se kinaarah kashi, Rizaa-e-Ilaahi ke liye jaan de dene, Jannat ke shauq, Ilm ki hirs, deen ki samajh, nafs ke muhaasibe, jazbaat ko dabaane, rujhaanaat ko modne, haijaanaat ki lehron par qaabu paane aur Sabr-o-Sukoon aur izz-o-waqaar ki paabandi karne mein Insaaniyat ka naadira-e-rozgaar namoona ban gae.

☆☆☆

9. *Fiqh-ul-Seerat, Safha, 84.*

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Teesra Marhala:

Beiroon-e-Makkah Dawat-e-Islam

Rasoolullah ﷺ Taa'if Mein

Shawwal[1] 10 nubuwwat (awaakhir-e-May ya Awaail-e-June 619 A.D.) mein Nabi ﷺ Taa'if tashreef le gae. Yeh Makke se taqreeban 60 meel door hai. Aap ﷺ ne yeh masaafat aate-jaate paidal tai farmaai thi. Aap ﷺ ke hamraah Aap ﷺ ke aazaad kardah ghulaam Hazrat Zaid bin Haarisa (r.a.) the. Raaste mein jis qabeele se guzar hota use Islam ki Dawat dete, lekin kisi ne bhi yeh dawat qabool na ki. Jab Taaif pahunche to qabila-e-Saqeef ke teen sardaaron ke paas tashreef le gae jo aapas mein bhaai the aur jin ke naam yeh the: Abd-e-Yaleel, Mas'ood aur Habeeb. In teenon ke waalid ka naam Amr' bin Umair Saqafi tha. Aap ﷺ ne un ke paas beitthne ke ba'd unhein Allah ki itaa'at aur Islam ki madad ki dawat di. Jawaab mein ek ne kahaa ke, "Woh Ka'be ka pardah phaade agar Allah ne tumhein Rasool banaayaa ho."[2] Doosre ne kaha, "Kiya Allah ko tumhaare elaawah koi aur na mila?" Teesre ne kahaa, "Main tum se hargiz baat na karoonga. Agar tum waaqai peighambar ho to tumhaari baat radd karna mere liye intihaai khatarnaak hai aur agar tum ne Allah par jhoot ghad rakhaa hai to phir mujhe tum se baat karni hi nahein chaahiye." Yeh jawaab sun kar Aap ﷺ wahaan se utth khade hue aur sirf

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1. Maulana Najeeb Abaadi ne Taareekh-e-Islam 1/122 mein is ki saraahat ki hai aur yehi mere nazdeek bhi raajeh hai.

2. Yeh urdu ke is muhaaware se milta-julta hai ki "Agar tum peighambar ho to Allah mujhe ghaarat kare." Maqsood is yaqeen ka izhaar hai ke tumhaaraa peighambar hona naa-mumkin hai jaise Ka'be ke parde par dast daraazi karna naa-mumkin hai.

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itnaa farmaayaa: "Tum logon ne jo kuchh kiya, baharhaal use pas-e-pardah hi rakhna.

Rasoolullah ﷺ ne Taaif mein 10 din qayaam farmaayaa. Is dauraan Aap ﷺ un ke ek-ek sardaar ke paas tashreef le gae aur har ek se guftgoo ki. Lekin sab ka ek hi jawaab tha ke, "Tum hamaare shehar se nikal jaao." Balki unhon ne apne aubaashon ko sheh de di. Chunaanche jab Aap ﷺ ne waapsi ka qasad farmaayaa to yeh aubaash gaaliyaan dete, taaliyaan peette aur shor machaate Aap ﷺ ke peechhe lag gae, aur dekhte-dekhte itni bheed jama' ho gai ke Aap ﷺ ke raaste ke donon jaanib line lag gai. Phir gaaliyon aur bad zubaaniyon ke saath-saath patthar bhi chalne lage jis se Aap ﷺ ki aidi par itne zakham aaye ki donon Joote khoon mein tar-ba-tar ho gae. Idhar Hazrat Zaid bin Haarisa (r.a.) dhaal ban kar chalte hue pattharon ko rok rahe the jis se un ke sar mein kai jagah chot aai. Badmaashon ne yeh silsila baraabar jaari rakha yahaan tak ki Aap ﷺ ko Rabi'a ke beton Utbah aur Shaibah ke ek baagh mein panaah lene par majboor kar diyaa. Yeh baagh Taa'if se 3 meel ke faasle par waaqe thaa. Jab Aap ﷺ ne yahaan panaah li to bheed waapas chali gai aur Aap ﷺ ek deewaar se tek lagaa kar angoor ki bel ke saae mein beith gae. Qadre itmeenaan huaa to dua farmaai jo 'Dua-e-Mustaz'afeen' ke naam se mashoor hai. Us dua ke ek-ek fiqre se andaazah kiyaa jaa sakta hai ki Taa'if mein is bad-sulooki se do-chaar hone ke ba'd aur kisi ek bhi shaks ke iman na laane ki wajah se Aap ﷺ kis qadar ghamgeen the aur Aap ﷺ ke ehsaasaat par huzn-o-alam aur gham-o-Afsoos ka kis qadar ghalba tha. Aap ﷺ ne farmaaya,

اللهم اليك اشكو ضعف قوتي و قلّة حيلتي وهَوَانِي على الناس يا ارحم
الراحمين، انت ربّ المستضعفين وانت ربّي، الى من تكلني؟ الى بعيد

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يتجهمني ام إلى عَدُوٍّ ملكته امري؟ ان لم يكن بك عليّ غضب فلا ابالي. ولكن عافيتك هي اوسع لي، اعوذ بنور وجهك الذي اشرقت له الظلمات وصلح عليه امر الدنيا والاخرة من ان تنزل بي غضبك او يحل عليّ سخطك لك العتبى حتى ترضى، ولاحول ولا قوة الا بك.

"Baar-e-Ilaah! Main tujh hi se apni kamzori-o-bebasi aur logon ke nazdeek apni be qadri ka shikwah karta hoon. Ya Arhamar-Rahimeen! Tu kamzoron ka Rabb hai aur tu hi mera bhi Rabb hai. Tu mujhe kis ke hawaale kar rahaa hai? Kiya kisi begaane ke jo mere saath tundi se pesh aaye? Ya kisi dushman ke jis ko Tune mere mu'aamle ka maalik banaa diyaa hai? Agar mujh par teraa ghazab nahein hai to mujhe koi parwaah nahein; Lekin teri aafiyyat mere liye ziyaadah kushaadah hai. Main tere Chehre ke us Noor ki panaah chaahta hoon jis se taareekiyaan raushan ho gain aur jis par duniya-o-aakhirat ke mu'aamalaat durust hue ke Tu mujh par apna ghazab naazil kare, ya teraa 'itaab mujh par waarid ho. Teri hi riza matloob hai yahaan tak ke Tu khush ho jaae aur Tere baghair koi zor aur taaqat nahein."

Idhar Aap ﷺ ko Rabi'a ke beton ne is haalat-e-zaar mein dekhaa to un ke jazba-e-qaraabat mein harkat paida hui aur unhon ne apne ek Eisaai ghulaam ko jis ka naam Addas tha bulaa kar kahaa ke is angoor se ek guchcha lo aur us shakhs ko de aao. Jab us ne angoor Aap ﷺ ki khidmat mein pesh kiyaa to Aap ﷺ ne Bismillah keh kar haath badhaayaa aur khaanaa shuroo kiyaa.

Addas ne kaha, "Yeh jumla to is elaaqe ke log nahein bolte." Rasoolullah ﷺ ne farmaayaa, "Tum kahaan ke rahne waale ho? Aur tumhaaraa deen kya hai?" Us ne kahaa, "Main eisaai hoon aur Nainavaah ka baashinda hoon." Rasoolullah

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ﷺ ne farmaayaa, "Achha! Tum mard-e-Saaleh Yunus bin Matti ki basti ke rehne waale ho?" Us ne kahaa: "Aap ﷺ Yunus bin Matti ko kaise jaante hain?" Rasoolullah ﷺ ne farmaayaa, "Woh mere bhaai the. Woh Nabi the aur main bhi Nabi hoon." Yeh sun kar Addas Rasoolullah ﷺ par jhuk padaa aur Aap ﷺ ke sar aur haath paaon ko bosa diyaa.

Yeh dekh kar Rabi'a ke donon beton ne aapas mein kahaa, "Lo, ab is shakhs ne hamaare ghulaam ko bigaad diya. Us ke ba'd jab Addas waapas gayaa to donon ne us se kaha, "Aji! yeh kya muamla tha?" Us ne kaha, "Mere Aaqa! roo-e-zameen par is shakhs se behtar koi aur nahein. Is ne mujhe ek aisi baat bataai hai jise Nabi ke siwaa koi nahein jaantaa." Un donon ne kaha, "Dekho Addas, kahein yeh shakhs tumhein tumhaare deen se pher na de. Kiyuonki tumhaaraa deen is ke deen se behtar hai."

Qadre thehar kar Rasoolullah ﷺ baagh se nikle to Makke ki raah par chal pade. Gham-o-alam ki shiddat se tabee'at nidhaal aur dil paash-paash tha. Qarn-e-Manaazil pahunche to Allah Ta'ala ke hukm se Hazrat Jibraiel (a.s.) tashreef laai. Un ke saath pahaadon ka Farishta bhi tha. Woh Aap ﷺ se yeh guzaarish karne aayaa tha ki Aap ﷺ hukm dein to woh ahl-e-Taa'if ko do pahaadon ke darmiyaan pees daale.

Is waaqie ki tafseel Saheeh Bukhari mein Hazrat Aishah (r.a.) se marwi hai. Un ka bayaan hai ki unhon ne ek roz Rasoolullah ﷺ se daryaaft kiyaa ke, "Kiya Aap ﷺ par koi aisa din bhi aayaa hai jo Uhud ke din se ziyaadah sangeen rahaa ho?" Aap ﷺ ne farmaayaa. "Haan! tumhaari qaum se mujhe jin-jin masaaib ka saamna karna padaa un mein sabse sangeen museebat woh thi jis se mein ghaati ke din do-chaar huaa, jab mein ne apne Aap ko Abd Yaleel bin Kulaal ke

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saahab zaade par pesh kiya, magar us ne meri baat manzoor na ki to mein gham-o-alam se nidhaal apne rukh par chal padaa aur mujhe Qarn-e-Sa'aalib pahunch kar hi ifaaqa hua. Wahaan main ne sar utthaayaa to kiya dekhta hoon ki baadal ka ek tukra mujh par saayaa fagan hai. Main ne baghaur dekha to us mein Jibraiel (a.s.) the. Unhon ne mujhe pukaar kar kahaa, "Aap ﷺ ki qaum ne Aap ﷺ se jo baat kahi Allah ne use sun liya hai. Ab us ne Aap ﷺ ke paas pahaadon ka farishta bhejaa hai taaki Aap ﷺ un ke baare mein use jo hukm chaahein dein. Us ke ba'd pahaadon ke farishte ne mujhe aawaaz dein aur Salaam karne ke ba'd kahaa, "Ai Muhammad (ﷺ)! baat yehi hai. Ab Aap (ﷺ) jo chaaehin—agar chaahein ki main unhein do[3] pahaadon ke darmiyaan kuchal doon—to aisa hi hoga—Nabi ﷺ ne farmaayaa, "(Nahein) Balki mujhe ummeed hai ki Allah Azza-wa-Jall in ki pusht se aisi nasal paida karega jo sirf Ek Allah ki ibaadat karegi aur Us ke saath kisi cheez ko shareek na thehraegi.[4]

Rasoolullah ﷺ ke is jawaab mein Aap ﷺ ki yagaana-e-rozgar shakhsiyyat aur naa qaabil-e-idraak gehraai rakhne waale akhlaaq-e-azeema ke jalwe dekhe ja sakte hain. Baharhaal ab saat aasmaanon ke oopar se aane waali is ghaibi madad ki wajah se Aap ﷺ ka dil mutmain ho gayaa aur gham-o-alam ke baadal chhat gae. Chunaanche Aap ﷺ ne Makke ki raah par mazeed pesh qadmi farmaai aur Waadi-e-Nakhlah mein ja farokash hue. Yahaan do jagah qayaam ke laaeq hain. Ek As-Sail-ul-Kabeer aur doosre Zaima. Kiyuonki donon hi jagah

3. Is mauqa par Saheeh Bukhari mein lafz Akhshabain iste'maal kiya gayaa hai jo Makkah ke do mashhoor pahaadon Abu Qubais aur Qa'aiqa'an par bola jaataa hai. Yeh donon pahaad tarteeb mein Haram ke Junoob wa Shumaal mein aamne-saamne waaqe hain. Us waqt Makke ki aam aabaadi in hi do pahaadon ke beech mein thi.

4. Saheeh Bukhari, Kitaab Bad'-ul-Khalq, 1/458, Muslim, Baab ma laqia An-Nabi ﷺ min azii-il-Mushrikeen Wal-Munaafiqeen, 2/109.

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paani aur shaadaabi maujood hai. Lekin kisi ma'aakhaz se yeh pataa nahein chal sakaa ke Aap ﷺ ne in mein se kis jagah qayaam farmaayaa tha.

Waadi-e-Nakhlah mein Aap ﷺ ka qayaam chand din rahaa. Is dauran Allah Ta'ala ne Aap ﷺ ke paas Jinnon ki ek jamaa'at bheji jis ka zikr Qur'an Majeed mein do jagah aayaa hai. Ek Soorah Al-Ahqaf mein, doosre Soorah Jinn mein. Surah Al-Ahqaf ki Aayaat yeh hain,

وَ اِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ۝ قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَاِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ۝ يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَ اٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝ (۴۶: ۲۹-۳۱)

"Aur jab ke Ham ne Aap ﷺ ki taraf Jinnon ke ek giroh ko pheraa ke woh Qur'an sunein to jab woh (tilaawat-e-) Qur'an ki jagah pahunche to unhon ne aapas mein kahaa ke chup ho jaao; Phir jab us ki tilaawat poori ki jaa chuki to woh apni qaum ki taraf azaab-e-Ilaahi se daraane waale ban kar palte. Unhon ne kahaa: "Ai hamaari qaum! ham ne ek Kitab suni hai jo Moosa (a.s.) ke ba'd naazil ki gai hai. Apne se pehle ki tasdeeq karne waali hai, haq aur raah-e-raast ki taraf rahnumai karti hai. Ai hamaari qaum! Allah ke daai ki baat maan lo aur us par Iman le aao, Allah tumhaare gunaah bakhsh dega aur tumhein dardnaak azaab se bachaaega."

Surah Jinn ki aayaat yeh hain,

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۝ يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ وَ لَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۝ (۷۲: ۱-۲)

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"Aap ﷺ keh dein, meri taraf yeh Wahi ki gai hai ke Jinnon ki ek Jamaa'at ne Qur'an suna, aur baaham kahaa ke ham ne ek ajeeb Qur'an sunaa hai jo raah-e-raast ki taraf rehnumaai karta hai. Ham us par Iman laai hain aur ham apne Rabb ke saath kisi ko hargiz shareek nahein kar sakte." (15 wein aayat tak)

Yeh Aayaat jo is waaqiye ke bayaan ke silsile mein naazil huein un ke siyaaq-o-sabaaq se ma'loom hota hai ki Nabi ﷺ ko shuroo mein Jinnon ki is jamaa'at ki aamad ka ilm na ho sakaa tha, balki jab in Aayaat ke zariye Allah Ta'ala ki taraf se Aap ﷺ ko ittilaa' di gai tab Aap ﷺ waaqif ho sake. Yeh bhi ma'loom hota hai ki Jinnon ki yeh aamad pehli baar hui thi aur ahaadees se pataa chalta hai ke is ke ba'd un ki aamad-o-raft hoti rahi.

Jinnon ki aamad aur qabool-e-Islam ka waaqia darhaqeeqat Allah Ta'ala ki jaanib se doosri madad thi jo Us ne apne ghaib-e-maknoon ke khazaane se apne is Lashkar ke zariye farmaai thi jis ka ilm Allah ke siwaa kisi ko nahein, phir is waaqia ke ta'alluq se jo aayaat naazil huein un ke beech mein Nabi ﷺ ki dawat ki kamyaabi ki bashaaratein bhi hain aur is baat ki wazaahat bhi ke kaainaat ki koi bhi taaqat is dawat ki kaamyaabi ki raah mein haa'il nahein ho sakti. Chunaanche irshaad hai,

وَ مَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَ لَيْسَ لَهٗ مِنْ دُوْنِهٖۤ اَوْلِيَآءُ ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝ (۴۶:۳۲)

"Jo Allah ke daai ki dawat qabool na kare woh zameen mein (Allah ko) bebas nahein kar sakta, aur Allah ke siwaa us ka koi kaar-saaz hai bhi nahein aur aise log khuli hui gumraahi mein hain."

وَّ اَنَّا ظَنَنَّاۤ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِي الْاَرْضِ وَ لَنْ نُّعْجِزَهٗ هَرَبًا ۝ (۷۲:۱۲)

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"Hamaari samajh mein aa gayaa hai ki ham Allah ko zameen mein bebas nahein kar sakte aur na ham bhaag kar hi use (pakadne se) aajiz kar sakte hain.

Is nusrat aur in bashaaraton ke saamne gham-o-alam aur huzn-o-maayoosi ke woh saare baadal chhat gae jo Taa'if se nikalte waqt gaaliyan, aur taaliyan sunne aur patthar khaane ki wajah se Aap ﷺ par chhaae the. Aap ﷺ ne azm-e-musammam farmaa liya ke ab Makkah palatna hai aur nae sire se dawat-e-Islam aur tableegh-e-Risaalat ke kaam mein chusti aur garamjoshi ke saath lag jaanaa hai. Yehi mauqa tha jab Hazrat Zaid bin Haarisa (r.a.) ne Aap ﷺ se arz kiya ke Aap ﷺ Makkah kaise jaaeinge jab ke wahaan ke baashindon yaani Quraish ne Aap ﷺ ko nikaal diyaa hein? Aur jawaab mein Aap ﷺ ne farmaayaa, "Ai Zaid! Tum jo haalat dekh rahe ho Allah Ta'ala is se kushaadgi aur najaat ki koi raah zaroor banaaega. Allah yaqeenan apne deen ki madad karega. Aur apne Nabi ﷺ ko ghaalib farmaaega."

Akhir Rasoolullah ﷺ wahaan se rawaanaa hue aur Makke ke qareeb pahunch kar Koh-e-Hirah ke daaman mein thehar gae. Phir Khuza'ah ke ek aadmi ke zariye Akhnas bin Shuraiq ko yeh peighaam bhejaa ke woh Aap ﷺ ko panaah de de, magar Akhnas ne yeh keh kar mu'azarat kar li ke main haleef hoon aur haleef panaah dene ka ikhtiyaar nahein rakhta. Us ke ba'd Aap ﷺ ne Suhail bin 'Amr ke paas yehi peighaam bhejaa, magar us ne bhi yeh keh kar mu'azarat kar li ke Bani Amir ki di hui panaah Banu Ka'b par laagoo nahein hoti. Us ke ba'd Aap ﷺ ne Mut'im bin 'Adi ke paas peigham bhejaa. Mut'im ne kahaa, "Haan," aur phir hathiyaar pehan kar apne beton aur qaum ke logon ko bulaayaa aur kahaa, "Tum log hathiyaar baandh kar Khaana-e-Ka'bah ke goshon par jama' ho jaao. Kiyuonki main ne Muhammad (ﷺ) ko panaah de di hai." Us ke ba'd Mut'im ne Rasoolullah ﷺ ke paas peighaam

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bhejaa ki Makke ke andar aa jaein. Aap ﷺ peighaam paane ke ba'd Hazrat Zaid bin Haarisa (r.a.) ko hamraah le kar Makkah tashreef laae, aur Masjid-e-Haraam mein daakhil ho gae. Us ke ba'd Mut'im bin 'Adi ne apni sawaari par khade ho kar ea'laan kiyaa ki Quraish ke logo! main ne Muhammad (ﷺ) ko panaah de di hai. Ab use koi na chhede. Idhar Rasoolullah ﷺ seedhe Hajra-e-Aswad ke paas pahunche, use chuma, phir 2 rak'aat namaz padhi aur apne ghar ko palat aaye. Is dauran Mut'im bin 'Adi aur un ke ladkon ne hathiyaar band ho kar Aap ﷺ ke ird-gird halqa baandhe rakhaa, yahaan tak ke Aap ﷺ apne makaan ke andar tashreef le gae.

Kahaa jaataa hai ki is mauqe par Abu Jahal ne Mut'im se poocha tha ke, "Tum ne panaah di hai yaa pairaokaar—musalmaan—ban gae ho?" Aur Mut'im ne jawaab diyaa thaa ke panaah di hai aur is jawaab ko sun kar Abu Jahal ne kahaa thaa ki jise tum ne panaah di use ham ne bhi panaah di.[5]

Rasoolullah ﷺ ne Mut'im bin 'Adi ke is husn-e-sulook ko kabhi faraamosh na farmaayaa. Chunaanche Badr mein jab kuffaar-e-Makkah ki ek badi tadaad qaid ho kar aai aur ba'z qaidiyon ki rihaai ke liye Hazrat Jubair bin Mut'im Aap ﷺ ki khidmat mein haazir hue to Aap ﷺ ne farmaya.

لو كان المطعم بن عدى حيا ثم كلمنى فى هؤلآءِ النتنى لتركتهم له.[6]

"Agar Mut'im bin 'Adi zindah hota, phir mujh se in badboodaar logon ke baare mein guftgoo karta to mein us ki khaatir in sab ko chhod deta."

☆☆☆

5. safar-e-Taa'if ke waaqie ki yeh tafseelat Ibn-e-Hisham 1/419 ta 422, Zaad-ul-Ma'aad, 2/46,47, Mukhtasar-ul-Seerat Sheikh Abdullah, safha 141 ta 143, Rahmatul-lil-Aalameen, 1/71 ta 74, Taareekh-e-Islam, Najeeb Aabadi 1/123, 124 aur Ma'roof wa Mu'tabar Kutub-e-Tafaaseer se jama' ki gai hain.

6. Saheeh Bukhari 2/573.

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Qabaail aur Afraad ko Islam ki Dawat

Zhil-Qa'dah 10 Nubuwwat (awaakhir-e-June ya awaail -e-July 619) mein Rasoolullah ﷺ Taa'if se Makkah tashreef laae, aur yahaan afraad aur qabaail ko phir se Islam ki dawat deni shuroo ki, chuonki mausam-e-Hajj qareeb tha, is liye farizaah-e-Hajj ki adaaegi ke liye door-o-nazdeek har jagah se paidal aur sawaaron ki aamad shuroo ho chuki thi. Rasoolullah ﷺ ne is mauqe ko ghaneemat samjhaa. Aur ek-ek qabeele ke paas jaa kar use Islam ki dawat di jaisa ke Nubuwwat ke chauthe saal se Aap ﷺ ka ma'mool tha.

Woh Qabaail Jinhein Islam ki Dawat di gai:

Imam Zuhri (rh.) farmaate hain ke jin qabaail ke paas Rasoolullah ﷺ tashreef le gae aur unhein Islam ki dawat dete hue apne-aap ko un par pesh kiya un mein se hasb-e-zail qabeelon ke naam hamein bataae gae hain.

Banu Amir bin Sa'sa'a, Muhaarib bin Khasfa, Fazaarah, Ghassaan, Murrah, Haneefah, Salaim, 'Abs, Banu Nasr, Banu Al-Buka, Kalb, Haaris bin Ka'b, Uzrah, Hazaaramah—lekin in mein se kisi ne bhi Islam qabool na kiya.[1]

Waazeh rahe ki Imam Zuhri ke zikr kardah in saare qabaail par ek hi saal ya ek hi mausam-e-Hajj mein Islam pesh nahein kiyaa gayaa thaa balki nubuwwat ke chauthe saal se hijrat se pehle ki aakhiri mausam-e-Hajj tak 10 saalaa muddat ke dauraan pesh kiyaa gayaa tha.[2]

1. *Tirmizi, Mukhtasar-us-Seerat, Sheikh Abdullah, Safha 149.*
2. *Rahmatul-lil-Aalameen, 1/74.*

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Ibn-e-Ishaq ne ba'z qabaail par Islam ki peshi aur un ke jawaab ki kaifiyyat ka bhi zikr kiyaa hai. Zail mein mukhtasaran un ka bayaan naqal kiyaa jaa rahaa hai:

1. Banu Kalb—Nabi ﷺ is qabeele ki ek shaakh Banu Abdullah ke paas tashreef le gae. Unhein Allah ki taraf bulaayaa aur apne-aap ko un par pesh kiya. Baaton-baaton mein yeh bhi farmaayaa ke, "Ai Banu Abdullah! Allah ne tumhaare jadd-e-aalaa ka naam bahut achha rakhaa thaa", lekin is qabeele ne Aap ﷺ ki dawat qabool na ki.

2. Banu Haneefah—Aap ﷺ un ke dere par tashreef le gae. Unhein Allah ki taraf bulaayaa aur apne-aap ko un par pesh kiyaa, lekin un jaisa bura jawaab ahl-e-Arab mein se kisi ne bhi na diyaa.

3. Amir bin Sa'sa'a—Unhein bhi Aap ﷺ ne Allah ki taraf dawat di aur apne-aap ko un par pesh kiya. Jawaab mein un ke ek aadmi Buhairah bin Firras ne kaha, "Khuda ki qasam, agar main Quraish ke is jawaan ko le loon to is ke zariye poore Arab ko khaa jaoonga." Phir us ne daryaaft kiyaa ke, "Achha yeh bataaiye, agar ham Aap ﷺ se Aap ﷺ ke is deen par bai'at kar lein phir Allah Aap ﷺ ko mukhaalifeen par ghalba ataa farmaae to kya Aap ﷺ ke ba'd zamaam -e-kaar hamaare haath mein hogi?" Aap ﷺ ne farmaayaa, "Zamaam-e-kaar to Allah ke haath mein hai, woh jahaan chaahega rakhega." Is par us shakhs ne kahaa, "khoob! Aap ﷺ ki hifaazat mein to hamaaraa seenaa ahl-e-Arab ke nishaane par rahe, lekin jab Allah Aap ﷺ ko ghalba ataa farmaae to zamaam-e-kaar kisi aur ke haath mein ho–? Hamein Aap ﷺ ke deen ki zaroorat nahein." Gharz unhon ne inkaar kar diya.

Us ke ba'd jab qabeela Banu Amir apne ellaaqe mein waapas

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gayaa to apne ek boodhe aadmi ko—jo budhaape ki wajah se Hajj mein shareek na ho saka tha. Saaraa maajira sunaayaa aur bataayaa ke hamaare paas qabeela-e-Quraish ke khaandaan Banu Abdul Muttalib ka ek jawaan aayaa tha jis ka khayaal tha ko woh Nabi hai. Us ne hamein dawat di ke ham us ki hifaazat karein. us ka saath dein aur apne elaaqe mein le aayein. Yeh sun kar us boodhe ne donon haathon se sar thaam liyaa aur bola, "Ai Banu Amir! kya ab is ki talaafi ki koi sabeel hai? Aur kya us shakhs ko dhoondha jaa sakta hai? Us Zaat ki qasam jis ke haath mein falaan ki jaan hai! kisi Ismaili ne kabhi is (Nubuwwat) ka jhoota dawa nahin kiya. Yaqeenan haq hai. Aakhir tumhaari aqal kahaan chali gai thi?"[3]

Iman ki Shu'aaein Makke se Baahar

Jis tarah Rasoolullah ﷺ ne qabaail aur wafood par Islam pesh kiya, isi tarah afraad aur ashkaas ko bhi Islam ki dawat di aur ba'z ne achha jawaab bhi diyaa. Phir is mausam-e-Hajj ke kuchh hi arse ba'd kai afraad ne Islam qabool kiya. Zail mein un ki ek mukhtasar roodaad pesh ki jaa rahi hai.

1. **Suwaid bin Saamit**—Yeh Shaa'ir the, gehri soojh-boojh ke haamil aur Yasrib ke baashinde. Un ki pukhtagi, Sher goi aur sharaf-o-nasab ki wajah se un ki qaum ne unhein 'Kaamil' ka khitaab de rakha tha. Yeh Hajj ya Umrah ke liye Makkah tasreef laae. Rasoolullah ﷺ ne unhein Islam ki dawat di. Kehne lage, "Ghaaliban Aap ﷺ ke paas jo kuchh hai woh waisaa hi hai jaisa mere paas hai." Rasoolullah ﷺ ne farmaayaa, "Tumhaare paas kya hai." Suwaid ne kahaa, "Hikmat-e-Luqman." Aap ﷺ ne farmaayaa, "Pesh karo." Unhon ne pesh kya. Aap ﷺ ne farmaayaa, "Yeh kalaam yaqeenan achha hai. Lekin mere paas jo kuchh hai woh is se bhi achha hai, woh Qur'an

3. Ibn-e-Hisham, 1/424-425.

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hai jo Allah Ta'ala ne mujh par naazil kiya hai. Woh hidaayat aur noor hai." Us ke ba'd Rasoolullah ﷺ ne unhein Qur'an padh kar sunaayaa aur Islam ki dawat di. Unhon ne Islam qabool kar liyaa aur bole! "yeh to bahut hi achchha Kalam hai." is ke ba'd woh Madinah palat kar aaye hi the ke Jang-e-Bu'aas chhid gai aur isi mein qatl kar diye gae.[4] Unhon ne 11 Nabawi ke aaghaaz mein Islam qabool kiya tha.[5]

2. Eyaas bin Mu'aaz—Yeh bhi Yasrib ke baashinde the aur naukhez jawaan. 11 nubuwwat mein Jang-e-Bu'aas se kuchh pehle Aws ka ek wafd Khazraj ke khilaaf Quraish se half-o-ta'aawun ki talaash mein Makkah aayaa tha. Aap bhi usi ke hamraah tashreef laae the. Us waqt Yasrib mein in donon qabeelon ke darmiyaan adaawat ki aag bhadak rahi thi aur Aws ki tadaad Khazraj se kam thi. Rasoolullah ﷺ ko wafd ki aamad ka ilm hua to Aap ﷺ in ke paas tashreef le gae aur unke darmiyaan beith kar yuon khitaab farmaayaa, "Aap Log jis maqsad ke liye tashreef laae hain kya us se behtar cheez qabool kar sakte hain?" Un sab ne kaha, "Woh kiya cheez hai?" Aap ﷺ ne farmaayaa, "Main Allah ka Rasool hoon. Allah ne mujhe apne bandon ke paas is baat ki dawat dene ke liye bhejaa hai ke woh Allah ki ibaadat karein aur us ke saath kisi cheez ko shareek na karein. Allah ne mujh par Kitab bhi utaari hai." Phir Aap ﷺ ne Islam ka zikr kiya aur Qur'an ki tilaawat farmaai.

Eyas bin Mu'aaz bole, "Ai qaum! Yeh Khuda ki qasam! us se behtar hai jis ke liye aap log yahaan tashreef laae hain." Lekin wafd ke ek rukn Abul Haisar Anas bin Rafe' ne ek mutthi mitti utthaa kar Eyaas ke munh par de maari aur bolaa, "Yeh baat chhodo! Meri Umr ki qasam! Yahaan ham is ke

4. *Ibn-e-Hisham, 1/425-427, Rahmatul--Aalameen, 1/47.*
5. *Taareekh-e-Islaam Akbar Shaah Najeebabadi, 1/125.*

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bajaae doosre hi maqsad se aaye hain." Eyas ne khaamoshi ikhtiyaar kar li aur Rasoolullah ﷺ bhi utth gae. Wafd Quraish ke saath half-e-ta'aawun ka mu'aahada karne mein kaamyaab na ho sakaa aur uonhi naakaam Madinah waapas ho gayaa.

Madinah palatne ke thode hi din ba'd Eyas intiqaal kar gae. Woh apni wafaat ke waqt tahleel-o-takbeer aur hamd-o-tasbeeh kar rahe the. Is liye logon ko yaqeen hai ke un ki wafaat Islam par hui.[6]

3. Abu Zar Ghifari (r.a.)—Yeh Yasrib ke atraaf mein sukoonat pazeer the. Jab Suwaid bin Samit aur Eyas bin Mu'aaz ke zariye Yasrib mein Rasoolullah ﷺ ki be'sat ki khabar pahunchi to yeh khabar Abu Zar (r.a.) ke kaan se bhi takraai aur yehi un ke Islam laane ka sabab bani.[7]

Un ke Islam laane ka waaqia Saheeh Bukhari mein tafseel se marwi hai. Ibn-e-Abbas (r.a.) ka bayaan hai ke Abu Zar (r.a.) ne farmaayaa, "Main qabila-e-Ghifar ka ek aadmi tha. Mujhe ma'loom hua ke Makke mein ek aadmi namoodaar hua hai jo apne-aap ko Nabi kehta hai. Main ne apne bhai se kaha, tum us aadmi ke paas jaao, us se baat karo aur mere paas us ki khabar laao. Woh gayaa, mulaaqaat ki, aur waapas aaya. Main ne poocha, kiya khabar laae ho? Bola, Khuda ki qasam! main ne ek aisa aadmi dekha hai jo bhalaai ka hukm detaa hai, aur buraai se rokta hai. Main ne kaha, tum ne tashaffī bakhsh khabar nahein di. Aakhir main ne khud tosha daan aur danda uthaayaa aur Makke ke liye chal padaa. (Wahaan pahunch to gayaa) lekin Aap ﷺ ko pehchaanta na tha aur yeh bhi gawaaraa na tha ke Aap ﷺ ke muta'alliq kisi se poochhoon. Chunaanche main ZamZam kaa paani peeta aur Masjid-e-Haraam mein padaa rehta. Aakhir mere paas se Ali (r.a.) ka guzar hua.

6. Ibn-e-Hisham, 1/427, 428.

7. Yeh baat Akbar Shah Najeeb Aabadi ne tehreer ki hai. Dekhiye un ki Taareekh-e-Islam, 1/128.

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Kehne lage. Aadmi ajnabi ma'loom hote ho! Main ne kahaa, Ji haan. Unhon ne kahaa, Achha to ghar chalo. Main un ke saath chal padaa. Na woh mujh se kuchh pooch rahe the na main un se kuchh pooch rahaa thaa aur na unhein kuchh bataa hi rahaa thaa.

Subah hui to main is iraade se phir Masjid-e-Haraam gayaa ki Aap ﷺ ke muta'alliq daryaaft karoon. Lekin koi na tha jo mujhe Aap ﷺ ke muta'alliq kuchh bataataa. Aakhir mere paas se phir Hazrat Ali (r.a.) guzre (dekh kar) bole, Is aadmi ko abhi apna thikaanaa ma'loom na ho sakaa? Main ne kahaa, nahein. Unhon ne kahaa, achha to mere saath chalo. Us ke ba'd unhon ne kaha, 'Achha tumhaaraa mu'aamla kiya hai? Aur tum kyuon is shehar mein aaye ho?' Main ne kahaa, 'Aap raaz daari se kaam lein to bataaoon.' Unhon ne kahaa, 'Theek hai, main aisa hi karoonga.' Main ne kahaa, 'Mujhe ma'loom hua hai ki yahaan ek aadmi namoodaar huaa hai jo apne-aap ko Allah ka Nabi bataataa hai. Main ne apne bhaai ko bhejaa ke woh baat kar ke aaye. Magar us ne palat kar koi tashaffi bakhsh baat na batlaai. Is liye main ne socha ke khud hi mulaaqaat kar loon.' Hazrat Ali (r.a.) ne kahaa, 'Bhaai tum sahi jagah pahunche. Dekho meraa rukh unhein ki taraf hai. Jahaan main ghusoon wahaan tum bhi ghus jaanaa. Aur haan, agar main kisi aise shakhs ko dekhoon jis se tumhaare liye khatra hai to dewaar ki taraf is tarah jaa rahoonga goyaa apna joota theek kar rahaa hoon, lekin tum raasta chalte rehna.' Us ke ba'd Hazrat Ali (r.a.) rawaanaa hue aur main bhi saath-saath chal padaa. Yahaan tak ki woh andar daakhil hue aur main bhi un ke saath Nabi ﷺ ke paas jaa daakhil huaa aur bolaa ki 'Aap (ﷺ) mujh par Islam pesh karein.' Aap ﷺ ne Islam pesh farmaayaa aur main wahein musalmaan ho gayaa. Us ke ba'd Aap ﷺ ne mujh se farmaayaa, 'Ai Abu Zar (r.a.)! Is mu'aamle

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ko pas-e-pardah rakho aur apne elaaqe mein waapas chale jaao. Jab hamaare zaahir hone ki khabar mile to aa jaanaa.' Main ne kahaa, 'Us Zaat ki qasam! jis ne Aap ﷺ ko haq ke saath mab'oos farmaayaa hai, main to un ke darmiyaan khullam-khullaa is ka ea'laan karoonga.' Us ke ba'd main Masjid-e-Haraam aayaa. Quraish maujood the. Main ne kahaa, Quraish ke logon!

اشهد ان لا اله الا اللّٰه و اشهد ان محمّدا عبده و رسوله.

"Main shahaadat deta hoon ke Allah ke siwaa koi ma'bood nahein aur main shahaadat detaa hoon ke Muhammad ﷺ Allah ke bande aur Rasool hain."

Logon ne kahaa, 'Utho is be-deen ki khabar lo'. Log utth pade aur mujhe is qadar maaraa gayaa ki mar jaaoon. Lekin Hazrat Abbas (r.a.) ne mujhe aa bachaayaa. Unhon ne mujhe jhuk kar dekha. Phir Quraish ki taraf palat kar bole, 'Tumhaari barbaadi ho. Tum log Ghifaar ke ek aadmi ko maare de rahe ho? Haalaanki tumhaari tijaarat gaah aur guzar gaah Ghifaar hi se ho kar jaati hai!' Is par log mujhe chhod kar hat gae. Doosre din subah hui to main phir wahein gayaa aur jo kuchh kal kahaa tha aaj phir kahaa aur logon ne phir kahaa ke, uttho is be deen ki khabar lo. Us ke ba'd phir mere saath wahi huaa jo kal ho chuka tha aur aaj bhi Hazrat Abbas (r.a.) hi ne mujhe aa bachaayaa. Woh mujh par jhuke, phir waisi hi baat kahi jaisi kal kahi thi.[8]

4. Tufail bin 'Amr Dausi—Yeh shareef insaan shaair, soojh-boojh ke maalik aur qabeela-e-Daus ke sardaar the. Un ke qabeele ko ba'z nawaahi-e-Yemen mein imaarat ya taqreeban imaarat haasil thi. Woh nubuwwat ke 11 wein saal Makkah tashreef laai to wahaan pahunchne se pehle hi

8. *Saheeh Bukhari, Baab Qissatu ZamZam, 1/499-500, Baab Islamu Abi Zar, 1/544-545*

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ahl-e-Makkah ne un ka istaqbaal kiya aur nihaayat izzat-o-ehtiraam se pesh aaye. Phir un se bole ki, "Ai Tufail! Aap hamaare shehar tashreef laae hain aur yeh shakhs jo hamaare darmiyaan hai is ne hamein sakht pecheedgi mein phansaa rakhaa hai. Hamari jam'iyat bikher di hai aur hamaaraa shiraazah muntashir kar diyaa hai. Us ki baat jaadoo ka sa asar rakhti hai ki aadmi aur us ke baap ke darmiyaan, aadmi aur us ke bhaai ke darmiyan aur aadmi aur us ki beewi ke darmiyaan tafriqa daal deti hai. Hamein dar lagta hai ki jis museebat se ham do-chaar hain kahein woh aap par aur aap ki qaum par bhi na aan pade. Lihaazaa aap us se hargiz guftagoo na karein aur us ki koi cheez na sunein."

Hazrat Tufail (r.a.) ka irshaad hai ke yeh log mujhe baraabar isi tarah ki baatein samjhaate rahe yahaan tak ke main ne tahiyya kar liyaa ke na Aap ﷺ ki koi cheez sunoonga na Aap ﷺ se baat-cheet karoonga? Yahaan tak ke jab main subah ko Masjid-e-Haraam gayaa to kaan mein rooi thons rakhi thi ke mabaadaa Aap ﷺ ki koi baat mere kaan mein pad jaae. Lekin Allah ko manzoor tha ke Aap ﷺ ki ba'z baatein mujhe sunaa hi de. Chunaanche main ne bada umdah Kalaam sunaa. Phir main ne apne jee mein kahaa, "Haai mujh par meri maan ki cheekh-pukaar! main to ba-Khuda, ek soojh-boojh rakhne waalaa shaair aadmi hoon. Mujh par bhalaa-buraa chhupa nahein rah saktaa. Phir kiyuon na main is shakhs ki baat sunoon? Agar achhi hui to qabool kar loonga, buri hui to chhod doonga." Yeh soch kar main ruk gayaa aur jab Aap ﷺ ghar palte to main bhi peechhe ho liyaa. Aap ﷺ andar daakhil hue to main bhi daakhil ho gayaa aur Aap ﷺ ko apni aamad ka waaqia aur logon ke khauf dilaane ki kaifiyyat, phir kaan mein rooi thonsne aur us ke baa-wajood Aap ﷺ ki ba'z baatein sun lene ki tafseelaat bataaein. Phir arz kiyaa ke Aap

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ﷺ apni baat pesh keejiye. Aap ﷺ ne mujh par Islam pesh kiyaa aur Qur'an ki tilaawat farmaai. Khuda gawaah hai, main ne is se umdah qaul aur is se ziyadah insaaf ki baat kabhi na suni thi. Chunaanche main ne wahein Islam qabool kar liyaa aur haq ki shahaadat di. Us ke ba'd Aap ﷺ se arz kiya, "Meri qaum mein meri baat maani jaati hai. Main un ke paas palat kar jaoonga aur unhein Islam ki dawat doonga. Lihaazaa Aap ﷺ Allah se dua farmaaein ke woh mujhe koi nishaani de de." Aap ﷺ ne dua farmaai.

Hazrat Tufail ko jo nishaani ataa hui woh yeh thi ke jab woh apni qaum ke qareeb pahunche to Allah Ta'ala ne un ke chehre par chiraagh jaisi raushni paida kar di. Unhon ne kahaa, "Ya Allah! chehre ke bajaae kisi aur jagah. Mujhe andesha hai ki log ise muslah kaheinge." Chunaanche yeh raushni un ke dande mein palat gai. Phir unhon ne apne waalid aur apni beewi ko Islam ki dawat di aur woh donon musalmaan ho gae. Lekin qaum ne Islam qabool karne mein taakheer ki. Magar Hazrat Tufail (r.a.) bhi musalsal koshaan rahe. Yahaan tak ki Ghazwah-e-Khandaq ke ba'd [9] jab unhon ne hijrat farmaai to un ke saath un ki qaum ke 70 ya 80 khaandaan the. Hazrat Tufail (r.a.) ne Islam mein bade aham kaarnaame anjaam de kar Yamaama ki Jang mein Jaam-e-Shahaadat nosh farmaayaa.[10]

5. **Zimaad Azdi (r.a.)**—Yeh Yemen ke baashinde aur qabeela-e-Azd Shanu'a ke ek fard the. Jhaad-phoonk karna aur Aaseb (bhoot-pret) utaarna un ka kaam tha. Makka aaye to wahaan ke ehmaqon se sunaa ki Muhammad ﷺ paagal hain. Sochaa kiyuon na is shakhs ke paas chaloon ho sakta hai

9. balki Sulah-e-Hudaibiya ke ba'd kiyuonki jab woh Madinah tashreef laae to Rasoolullah ﷺ Khaibar mein the. Dekhiye Ibn-e-Hisham, 1/385.

10. Ibn-e-Hisham, 1/182-185, Rahmatul-lil-Aalameen, 1/81-82, Mukhtasar Seerat, Sheikh Abdullah, Safha, 144.

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Allah mere hi haathon se ise shifaa de de. Chunaanche Aap ﷺ se mulaaqaat ki aur kahaa, "Ai Muhammad (ﷺ)! Main Aaseb utaarne ke liye jhaad-phoonk kiyaa karta hoon. Kiya Aap (ﷺ) ko bhi is ki zaroorat hai? Aap ﷺ ne jawaab mein farmaayaa,

ان الحمد للّٰه نحمده و نستعينه من يهده اللّٰه فلا مضل له و من يضلله فلا هادى له، واشهد ان لا اله الا اللّٰه وحده لا شريک له و اشهد ان محمدا عبده ورسوله، امابعد!

"Yaqeenan saari ta'reef Allah ke liye hai. Ham usi ki ta'reef karte hain aur usi se madad chaahte hain. Jise Allah hidaayat de de use koi gumraah nahein kar sakta aur jise Allah bhatka de use koi hidaayat nahein de sakta aur main shahaadat deta hoon ke Allah ke siwaa koi ma'bood nahein. Woh tanha hai, Us ka koi shareek nahein aur main Shahaadat deta hoon ke Muhammad ﷺ Us ke bande aur Rasool hain. Amma Ba'd:"

Zimad ne kahaa, "Zaraa apne yeh kalimaat mujhe phir sunaa deejiye." Aap ﷺ ne 3 baar dohraayaa. Us ke ba'd Zimad ne kaha, "Main kaahinon, jaadoogaron aur shaa'iron ki baat sun chuka hoon, lekin main ne Aap ﷺ ke in jaise kalimaat kahein nahein sune. Yeh to samundar ki atthaah gehraai ko pahunche hue hain. Laaiye apnaa haath badhaaiye! Aap ﷺ se Islam par bai'at karoon." Aur us ke ba'd unhon ne bai'at kar li.[11]

Yasrib ki Chhe (6) Sa'aadat Mand Roohein:

11 wein Nubuwwat ke mausam-e-Hajj (July 620) mein Islami Dawat ko chand kaar aamad beej dastiyaab hue jo dekhte-dekhte saro qaamat darakhton mein tabdeel ho gae. Aur un ki lateef aur ghani chhaaon mein beitth kar musalmaanon ne barson zulm-o-sitam ki tapish se raahat-o-najaat paai.

11. Saheeh Muslim, Mishkaat-ul-Masaabih, Baab Alaamat-un-Nubuwwat, 2/525.

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Ahl-e-Makka ne Rasoolullah ﷺ ko jhutlaane aur logon ko Allah ki raah se rokne ka jo beda uthaa rakhaa tha us ke taein Nabi ﷺ ki hikmat-e-amali yeh thi ki Aap ﷺ raat ki taareeki mein qabaail ke paas tashreef le jaate taaki Makke ka koi mushrik rukaawat na daal sake.

Isi hikmat-e-amali ke mutaabiq ek raat Aap ﷺ Hazrat Abu Bakr (r.a.) aur Hazrat Ali (r.a.) ko hamraah le kar baahar nikle. Banu Zuhal aur Banu Shaiban bin S'alaba ke deron se guzre to un se Islam ke baare mein baat-cheet ki. Unhon ne jawaab to bada ummeed afzaan diyaa lekin Islam qabool karne ke baare mein koi hatmi faislaa na kiyaa. Is mauqe par Hazrat Abu Bakr (r.a.) aur Banu Zuhal ke ek aadmi ke darmiyaan silsila-e-nasab ke muta'alliq bada dilchasp sawaal-o-jawaab bhi huaa. Donon hi maahir-e-ansaab the.[12]

Us ke ba'd Rasoolullah ﷺ Mina ki ghaati se guzre to kuchh logon ko baaham guftagoo karte sunaa.[13] Aap ﷺ ne seedhe un ka rukh kiyaa aur un ke paas ja phunche. Yeh Yasrib ke chhe (6) jawaan the aur sab ke sab qabeela-e-Khazraj se ta'alluq rakhte the. Naam yeh hain:

(1) As'ad (r.a.) bin Zurarah --- (Qabeela-e-Bani Najjar)
(2) Awf (r.a.) bin Haaris bin Rufa'a (Ibn-e-Afra'a) --- (Qabeela-e-Bani Najjar)
(3) Raafe' (r.a.) bin Malik bin Ajlaan --- (Qabeela-e-Bani Zuraiq)
(4) Qutbah (r.a.) bin Amir bin Hadeeda --- (Qabeela-e-Bani Salma)
(5) Uqbah (r.a.) bin Amir bin Naabi --- (Qabila-e-Bani Haram bin Ka'b)
(6) Haris (r.a.) bin Abdullah bin Ria'aab --- (Qabila-e-Bani Ubaid bin Ghanam)

Yeh ahl-e-Yasrib ki khush qismati thi ke woh apne haleef

12. *dekhiye Mukhtasar Seerat Sheikh Abdullah Safha 150 ta 152.*
13. *Rahmatul-lil-Aalameen, 1/84.*

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Yahood-e-Madine se sunaa karte the ke is zamaane mein ek Nabi bhejaa jaane waalaa hai aur ab jald hi woh namoodaar hoga. Ham us ki pairawi kar ke us ke saath tumhein Aad-e-Iram ki tarah qatl kar daaleinge.[14]

Rasoolullah ﷺ ne un ke paas pahunch kar daryaaft kiya ke, "Aap kaun log hain?" Unhon ne kaha, "Ham qabeela-e-Khazraj se ta'alluq rakhte hain." Aap ﷺ ne farmaayaa, "Yaani Yahood ke haleef?" Bole, "Haan." Farmaayaa, "Phir kiyuon na Aap Hazraat beithein, kuchh baat-cheet ki jaae." Woh log beith gae. Aap ﷺ ne un ke saamne Islam ki haqeeqat bayaan farmaai. Unhein Allah Azz-o-Jall ki taraf dawat di aur Qur'an ki tilaawat farmaai. Unhon ne aapas mein ek-doosre se kahaa, "Bhai dekho! Yeh to wahi Nabi ma'loom hote hain jin ka hawaala de kar Yahood tumhein dhamkiyaan diyaa karte hain. Lihaazaa Yahood tum par sabqat na le jaane paaein." Us ke ba'd unhon ne fauran Aap ﷺ ki dawat qabool kar li aur musalmaan ho gae.

Yeh Yasrib ke aqalmand log the. Haal hi mein jo jang guzar chuki thi, aur jis ke dhuein ab tak fazaa ko taareek kiye hue the, is jang ne unhein choor-choor kar diyaa tha. Is liye unhon ne bajaa taur par ye tawaqqo qaayam ki ke Aap ﷺ ki dawat, jang ke khaatme ka zariya saabit hogi. Chunaanche unhon ne kaha, "Ham apni qaum ko is haalat mein chhod kar aaye hain ke kisi aur qaum mein un ke jaisi adaawat-o-dushmani nahein paai jaati. Ummeed hai ki Allah Aap ﷺ ke zariye unhein yakja kar dega. Ham wahaan jaa kar logon ko Aap ﷺ ke maqsad ki taraf bulaaeinge aur yeh deen jo ham ne khud qabool kar liyaa hai un par bhi pesh kareinge. Agar Allah ne Aap ﷺ par unko yakjaa kar diyaa to phir Aap ﷺ se badh kar koi aur mu'azziz na hoga."

14. Zaad-ul-Ma'aad, 2/50, Ibn-e-Hisham, 1/429-541.

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Us ke ba'd jab yeh log Madinah waapas hue to apne saath Islam ka peighaam bhi le gae. Chunaanche wahaan ghar-ghar Rasoolullah ﷺ ka charcha phail gayaa.[15]

Hazrat Aishah (r.a.) se Nikaah:

Usi saal shawwal 11 Nubuwwat mein Rasoolullah ﷺ ne Hazrat Aishah (r.a.) se nikaah farmaayaa. Us waqt un ki umr 6 baras thi. Phir hijrat ke pehle saal shawwal hi ke maheene mein Madinah ke andar un ki rukhsati hui. Us waqt un ki umr 9 baras thi.[16]

☆☆☆

15. *Ibn-e-Hisham, 1/428-430.*
16. *Talqeeh-ul-Fahoom, Safha 10, Saheeh Bukhari, 1/550.*

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Israa aur Me'raaj

Nabi ﷺ ki dawat-e-tableegh abhi kaamyaabi aur zulm-o-sitam ke is darmiyaani marhale se guzar rahi thi aur ufaq ki door-daraaz pehnaaiyon mein dhundle taaron ki jhalak dikhaai padna shuroo ho chuki thi ke Isra aur Me'raaj ka waaqia pesh aayaa. Yeh Me'raaj kab waaqe hui is baare mein taareekh likhne waalon ke aqwaal mukhtalif hain jo yeh hain:

1. Jis saal Aap ﷺ ko Nubuwwat di gai usi saal Me'raaj bhi waaqe hui. (yeh Tabri ka qaul hai.)

2. Nubuwwat ke 5 saal ba'd Me'raaj hui. (Ise Imam Nawawi aur Imam Qurtabi ne raajeh qaraar diya hai.)

3. Nubuwwat ke daswain saal 27 Rajab ko hui. (Ise Allama Mansoorpuri ne ikhtiyar kiyaa hai.)

4. Hijrat se 16 maheene pehle yaani Nubuwwat ke 12 wein saal maah-e-Ramzan mein hui.

5. Hijrat se 1 saal 2 maah pehle, yaani Nubuwwat ke 13 wein saal Muharram mein hui.

6. Hijrat se 1 saal pehle, yaani Nubuwwat ke 13 wein saal maah-e-Rabi-ul-Awwal mein hui.

In mein se pehle teen aqwaal is liye saheeh nahein maane jaa sakte ke Hazrat Khadeejah (r.a.) ki wafaat namaaz-e-panjgaanaa farz hone se pahle hui thi aur is par sab ka ittifaaq hai ke namaz-e-panjgaanaa ki farziyyat Me'raaj ki raat hui. Is ka matlab yeh hai ke Hazrat Khadijah (r.a.) ki wafaat Me'raaj se pehle hui thi aur ma'loom hai ke Hazrat Khadijah (r.a.) ki wafaat

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Nubuwwat ke 10 wein saal maah-e-Ramazan mein hui thi. Lihaazaa Me'raaj ka zamaanaa us ke ba'd ka hoga, us se pahle ka nahein. Baaqi rahe aakhir ke 3 aqwaal to in mein se kisi ko kisi par tarjeeh dene ke liye koi daleel na mil saki. Albatta Surah Isra ke siyaaq se andaazah hota hai ki yeh waaqia Makki zindagi ke bilkul aakhiri daur ka hai.[1]

Hadees ke Imaamon ne is waaqie ki jo tafseelaat riwaayat ki hain ham agli sutoor mein un ka haasil pesh kar rahe hain.

Ibn-e-Qaiyyim likhte hain ke sahi qaul ke mutaabiq Rasoolullah ﷺ ko Aap ﷺ ke Jism-e-Mubarak samet Buraaq par sawaar kar ke Hazrat Jibraiel (a.s.) ke saath Masjid-e-Haraam se Baitul-Muqaddas tak sair karaai gai, phir Aap ﷺ ne wahaan nuzool farmaaya, aur Ambiya (a.s.) ki imaamat farmaate hue Namaz padhaai, aur Buraaq ko Masjid ke darwaaze ke halqe se bandh diyaa thaa.

Us ke ba'd usi raat Aap ﷺ ko Baitul-Muqaddas se aasmaan-e-duniya tak le jaayaa gayaa. Jibraiel (a.s.) ne darwaazah khulwaayaa. Aap ﷺ ke liye darwaazah khola gayaa. Aap ﷺ ne wahaan insaanon ke baap Hazrat Aadam (a.s.) ko dekha, aur unhein Salaam kiya. Unhon ne Aap ﷺ ko 'Marhaba' (Khush aamdeed) kahaa. Salaam ka jawaab diya aur Aap ﷺ ki Nubuwwat ka iqraar kiya. Allah ne Aap ﷺ ko un ke daaein jaanib sa'aadat mandon ki roohein aur baaein jaanib bad bakhton ki roohein dikhlaaein.

Phir Aap ﷺ ko doosre aasman par le jaayaa gayaa aur darwaazah khulwaayaa gayaa. Aap ﷺ ne wahaan Hazrat Yahyaa bin Zakriya (a.s.) aur Hazrat Isa bin Maryam (a.s.) ko dekha. Donon se mulaaqaat ki aur Salaam kiya. Donon ne

1. In Aqwaal ki Tafseel ke liye mulaahazah farmaaiye - Zaad-ul-Ma'aad, 2/49, Mukhtasar Seerat Sheikh Abdullah Safha 148-149, Rahmatul-lil-Aalameen, 1/76.

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salaam ka jawaab diya. Mubarak baad di, aur Aap ﷺ ki Nubuwwat ka iqraar kiya.

Phir teesre aasman par le jaayaa gayaa. Aap ﷺ ne wahaan Hazrat Yusuf (a.s.) ko dekhaa aur Salaam kiya. Unhon ne jawaab diyaa, mubaarak baad di, aur Aap ﷺ ki Nubuwwat ka iqraar kiya.

Phir chauthe aasman par le jaayaa gayaa. Wahaan Aap ﷺ ne Hazrat Idris (a.s.) ko dekha aur unhein salaam kiya. Unhon ne jawaab diya, Marhaba kaha, aur Aap ﷺ ki Nubuwwat ka iqraar kiya.

Phir Paanchwein aasman par le jaayaa gayaa. Wahaan Aap ﷺ ne Hazrat Haroon bin Imran (a.s.) ko dekha. Aur unhein Salaam kiya. Unhon ne jawaab diya, Mubarak baad di aur iqraar-e-Nubuwwat kiya.

Phir Aap ﷺ ko Chhate aasmaan par le jaayaa gayaa. Wahaan Aap ﷺ ki mulaaqaat Hazrat Moosa bin Imran (a.s.) se hui. Aap ﷺ ne salaam kiya. Unhon ne Marhaba kaha, aur Iqraar-e-Nubuwwat kiya. Albatta jab Aap ﷺ wahaan se aage badhe to woh rone lage. Un se kahaa gayaa, "Aap kiyuon ro rahe hain?" Unhon ne kaha, "Main is liye ro rahaa hoon ke ek nau-jawaan jo mere ba'd mab'oos kiya gayaa us ki ummat ke log meri ummat ke logon se bahut ziyaadah tadaad mein Jannat ke andar daakhil honge."

Us ke ba'd Aap ﷺ ko saatwein aasman par le jaayaa gayaa. Wahaan Aap ﷺ ki mulaaqaat Hazrat Ibrahim (a.s.) se hui. Aap ﷺ ne unhein Salaam kiya. Unhon ne jawaab diyaa, Mubarak baad di aur Aap ﷺ ki Nubuwwat ka iqraar kiya.

Us ke ba'd Aap ﷺ ko 'Sidrat-ul-Muntaha' tak le jaayaa gayaa. Phir Aap ﷺ ke liye 'Bait-e-Ma'moor' ko zaahir kiyaa gayaa.

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Phir Khuda-e-Jabbaar Jall-o-Jalaaluhu ke darbaar mein pahunchaayaa gayaa aur Aap ﷺ Allah ke itne qareeb hue ke do kamaanon ke baraabar ya us se bhi kam faasla rah gayaa. Us waqt Allah Ta'ala ne apne bande par Wahi farmaai jo kuchh ki Wahi farmaai aur 50 waqt ki namaazein farz kein. Us ke ba'd Aap ﷺ waapas hue yahaan tak ke Hazrat Moosa (a.s.) ke paas se guzare to unhon ne poocha ke, "Allah ne Aap ﷺ ko kis cheez ka hukm diyaa hai?" Aap ﷺ ne farmaayaa, "50 namazon ka". Unhon ne kahaa, "Aap ﷺ ki Ummat is ki taaqat nahein rakhti. Apne Parwardigaar ke paas waapas jaaiye aur apni ummat ke liye takhfeef ka sawaal keejiye." Aap ﷺ ne Hazrat Jibraiel (a.s.) ki taraf dekha goyaa un se mashwarah le rahe hain. Unhon ne ishaarah kiya ke, haan, agar Aap ﷺ chaahein. Us ke ba'd Hazrat Jibraiel (a.s.) Aap ﷺ ko Allah Tabarak-o-Ta'ala ke huzoor le gae, aur woh apni jagah tha—ba'z turuq mein Saheeh Bukhari ka lafz yehi hai—Us ne 10 namazein kam kar dein aur Aap ﷺ neeche laae gae. Jab Moosa (a.s.) ke paas se guzar hua to unhein khabar di. Unhon ne kaha, "Aap ﷺ apne Rabb ke paas waapas jaaiye aur takhfeef ka sawaal keejiye." Is tarah Hazrat Moosa (a.s.) aur Allah Azz-o-Jall ke darmiyaan Aap ﷺ ki aamad-o-raft baraabar jaari rahi. Yahaan tak ki Allah Azz-o-Jall ne sirf 5 namazein baaqi rakhein. Us ke ba'd bhi Moosa (a.s.) ne Aap ﷺ ko waapsi aur Takhfeef ki darkhuwaast ka mashwaraa diyaa, magar Aap ﷺ ne farmaayaa, "Ab mujhe apne Rabb se sharam mehsoos ho rahi hai. Main isi par raazi hoon aur sar-e-tasleem kham karta hoon." Phir jab Aap ﷺ mazeed kuchh door tashreef le gae to nidaa aai ke, "Main ne apna fareeza naafiz kar diyaa aur apne bandon se takhfeef kar di."[2]

Us ke ba'd Ibn-e-Qaiyyim ne is baare mein ikhtilaaf zikr

2. *Zaad-ul-Ma'aad, 2/47-48.*

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kiya hai ke Nabi ﷺ ne apne Rabb Tabaarak-o-Ta'ala ko dekhaa ya nahein? Phir Imam Ibn-e-Taimiyya ki ek tahqeeq zikr ki hai jis ka haasil yeh hai ke aankh se dekhne ka sire se koi saboot nahein aur na koi sahaabi is ka qaail hai. Aur Ibn-e-Abbaas se mut'laqan dekhne aur dil se dekhne ke jo do qaul manqool hai in mein se pehla doosre ke khilaaf nahein. Us ke ba'd Imam Ibn-e-Qaiyyim likhte hain ki Surah Najm mein Allah Ta'ala ka jo yeh Irshad hai:

ثُمَّ دَنَا فَتَدَلّٰى ۝ (۵۳:۸)

"Phir woh nazdeek aayaa aur qareeb tar ho gayaa."

To yeh us qurbat ke elaawah hai jo Me'raaj ke waaqe mein haasil hui thi. Kiyuonki Surah Najm mein jis qurbat ka zikr hai us se muraad Hazrat Jibraiel (a.s.) ki qurbat hai jaisa ke Hazrat Aishah (r.a.) aur Ibn-e-Mas'ood (r.a.) ne farmaayaa hai aur siyaaq bhi isi par dalaalat karta hai. Is ke bar khilaaf Hadees-e-Me'raaj mein jis qurbat ka zikr hai us ke baare mein saraahat hai ke yeh Rabb Tabaarak-o-Ta'ala se qurbat thi aur Surah Najm mein is ko sire se chheda hi nahein gayaa, balki is mein yeh kahaa gayaa hai ke Aap ﷺ ne unhein doosri baar 'Sidra-tul-Muntaha' ke paas dekha aur yeh Hazrat Jibraiel (a.s.) the. Unehin Muhammad ﷺ ne un ki apni shakal mein do martabah dekha tha, ek martabah zameen par aur ek martabah 'Sidra-tul-Muntaha' ke paas. Wallahu Aa'lam (Allah behtar jaantaa hai).[3]

Is daf'a bhi Nabi ﷺ ke saath Shaqq-e-Sadr (seena chaak kiye jaane) ka waaqia pesh aayaa aur Aap ﷺ ko is safar ke dauran kai cheezein dikhlaai gain.

Aap ﷺ par doodh aur sharaab pesh kiye gae. Aap ﷺ ne

3. *Zaad-ul-Ma'aad, 2/47-48. Neez dekhiye Saheeh Bukhari 1/50,455, 456, 470, 471, 481, 548, 549, 550, 2/684, Saheeh Muslim, 1/91, 92, 93, 94, 95, 96.*

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doodh ikhtiyaar farmaayaa. Is par Aap ﷺ se kahaa gayaa ke Aap ﷺ ko fitrat ki raah bataai gai, yaa Aap ﷺ ne fitrat paa li. Aur yaad rakhiye ke agar Aap ﷺ ne sharaab li hoti to Aap ﷺ ki ummat gumraah ho jaati.

Aap ﷺ ne Jannat mein 4 nehrein dekhein, 2 zaahiri aur 2 baatini. Zaahiri nehrein Neel wa Farat thin. (Is ka matlab ghaaliban yeh hai ki Aap ﷺ ki Risaalat Neel wa Farat ki shaadaab waadion ko apna watan banaaigi, yaani yahaan ke baashinde nasal ke nasal musalmaan honge. Yeh nahein ke in donon nehron ke paani ka mamba Jannat mein hai. Wallahu Aa'lam).

Aap ﷺ ne Malik, Daarogha-e-Jahannam ko bhi dekha. Woh hansta na tha aur na us ke chehre par Khushi aur Bashaashat thi. Aap ﷺ ne Jannat-o-Jahannam bhi dekhi.

Aap ﷺ ne un logon ko bhi dekha jo yateemon ka maal zulm kar ke khaa jaate hain. Un ke hont oont ke honton ki tarah the, aur woh apne munh mein patthar ke tukdon jaise angaare thons rahe the jo doosri jaanib un ke paakhaane ke raaste se nikal rahe the.

Aap ﷺ ne sood khoron ko bhi dekha. Un ke pet itne bade-bade the ke woh apni jagah se idhar-udhar nahein ho sakte the aur jab Aal-e-Fir'aun ko aag par pesh karne ke liye le jaayaa jaataa to un ke paas se guzarte waqt unhein rondte hue jaate the.

Aap ﷺ ne Zina kaaron ko bhi dekha. Un ke saamne taazah aur farbah gosht tha aur usi ki pehlu-ba-pehlu sada hua chheechhda bhi tha. Yeh log taazah aur farbah gosht chhod kar sada huaa chheechhda khaa rahe the.

Aap ﷺ ne un auraton ko dekha jo apne shauharon par doosron ki aulaad daakhil kar deti hain. (Yaani doosron se

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zina ke zariye haamla hoti hain. lekin la-ilmi ki wajah se bachcha un ke shauhar ka samjhaa jaataa hai. Aap ﷺ ne unhein dekhaa ke un ke seenon mein bade-bade tedhe kante chubha kar unhein aasman-o-zameen ke darmiyaan latka diyaa gayaa hai.

Aap ﷺ aate-jaate hue ahl-e-Makkah ka ek qqafilah bhi dekha aur unhein un ka ek oont bhi bataayaa jo bhadak kar bhaag gayaa thaa. Aap ﷺ ne un ka paani bhi piyaa jo ek dhake hue bartan mein rakhaa thaa. Us waqt qafilah so raha tha; phir Aap ﷺ ne usi tarah bartan dhak kar chhod diya aur yeh baat Me'raaj ki subah Aap ﷺ ke dawa ki sadaaqat ki ek daleel saabit hui.[4]

Allama Ibn-e-Qaiyyim farmaate hain ke jab Rasoolullah ﷺ ne subah ki aur apni qaum ko un badi-badi nishaanion ki khabar di jo Allah Azz-o-Jall ne Aap ﷺ ko dikhlaai thein to qaum ki takzeeb aur aziyyat-o-zarar rasaani mein aur shiddat aa gai. Unhon ne Aap ﷺ se sawaal kiyaa ki Baitul-Muqaddas ki kaifiyyat bayaan karein. Is par Allah ne Aap ﷺ ke liye Baitul-Muqaddas ko zaahir farmaa diyaa aur woh Aap ﷺ ki nigaahon ke saamne aa gayaa. Chunaanche Aap ﷺ ne qaum ko us ki nishaaniyaan batlaanaa shuroo kein aur un se kisi baat ki tardeed na ban padi. Aap ﷺ ne jaate aur aate hue un ke qaafile se milne ka bhi zikr farmaayaa aur batlaayaa ke us ki aamad ka waqt kiyaa hai. Aap ﷺ ne us oont ki bhi nishan dahi ki jo qaafile ke aage-aage aa rahaa tha. Phir jaisa kuchh Aap ﷺ ne bataayaa thaa waisa hi saabit huaa. Lekin in sab ke baa-wajood un ki nafrat mein izaafah hi hua. Aur un zaalimon ne kufr karte hue kuchh bhi maanne se inkaar kar diya.[5]

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4. Saabiqah Hawaale. Neez Ibn-e-Hisham, 1/397, 402-406, aur Kutub -e-Tafaaseer, Tafseer Surah Isra.

5. Zaad-ul-Ma'aad, 1/48. Neez dekhiye Saheeh Bukhari, 2/684, Saheeh Muslim, 1/96, Ibn-e-Hisham, 1/402-403.

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Kahaa jaataa hai ke Abu Bakr (r.a.) ko isi mauqe par 'Siddeeq' ka khitaab diyaa gayaa, kiyuonki Aap (r.a.) ne is waaqie ki us waqt tasdeeq ki jab ki aur logon ne takzeeb ki thi.[6]

Me'raaj ka faaidah bayaan farmaate hue jo sab se mukhtasar aur azeem baat kahi gai woh yeh hai:

لِنُرِيَهٗ مِنْ اٰيٰتِنَا ط (۱۷:۱)

"Taaki ham (Allah Ta'ala) aap ko apni kuchh nishaaniyaan dikhlaein."

Aur Ambiya-e-Kiraam ke baare mein yehi Allah Ta'ala ki sunnat hai. Irshaad hai:

وَكَذٰلِكَ نُرِيْٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَ الْاَرْضِ وَ لِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ ۝ (۶:۷۵)

"Aur isi tarah ham ne Ibrahim (a.s.) ko aasmaan-o-zameen ka nizaam-e-saltanat dikhlaayaa. aur taaki woh yaqeen karne waalon mein se ho."

Aur Moosa (a.s.) se farmaya.

لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ۝ (۲۰:۲۳)

"Taaki Ham tumhein apni kuchh badi nishaaniyaan dikhlaaein."

Phir in nishaaniyon ke dikhlaane ka jo maqsood tha use bhi Allah Ta'ala ne apne irshaad: وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ (taaki woh yaqeen karne waalon mein se ho) ke zariye waazeh farma diya. Chunaanche jab Ambiya-e-Kiraam (a.s.) ke uloom ko is tarah ke mushaahadaat ki sanad haasil ho jaati thi to unhein ain-ul-yaqeen ka woh maqaam haasil ho jaataa thaa jis ka andaazah lagaanaa mumkin nahein ke "dekhi hui cheez suni cheezon jaisi nahein hoti" aur yehi wajah hai ke Ambiya-e-Kiraam (a.s.) Allah ki raah mein aisi-aisi mushkilaat jhel lete the

6. Ibn-e-Hisham, 1/399.

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jinhein koi aur jhel hi nahein sakta. Dar haqeeqat un ki nigaahon mein duniya ki saari qaumein mil kar bhi machchar ke par ke baraabar haisiyyat nahein rakhti thein. Isi liye woh un quwwaton ki taraf se hone waali sakhtion aur eizaa rasaaniyon ki koi parwaah nahin karte the.

Is Waaqia-e-Me'raaj ko juziyaat ke pas-e-pardah mazeed jo hikmatein aur asraar kaar farma the un ki bahas ka asal maqaam asraar-e-Sharee'at ki kitaabein hain, albatta chand mote-mote haqaaeq aise hain, jo is mubaarak safar ke sarchashmon se phoot kar seerat-e-nabawi ke gulshan ki taraf rawaan-dawaan rain. Is liye yahaan mukhtasaran unhein qalamband kiyaa jaa rahaa hai.

Aap dekheinge ke Allah Ta'ala ne Surah Isra mein Isra ka waaqia sirf ek aayat mein zikr kar ke kalaam ka rukh Yahood ki siyaah kaariyon aur juraaim ke bayaan ki jaanib mod diya hai. Phir unhein aagaah kiyaa hai ke yeh Qur'an us Raah ki hidaayat detaa hai jo sab se seedhi aur sahi Raah hai. Qur'an padhne waale ko basaa auqaat shubah hota hai ke donon baatein be-jod hain, lekin dar-haqeeqat aisaa nahein hai; balki Allah Ta'ala is usloob ke zariye yeh ishaara farmaa rahaa hai ki ab Yahood ko nau-e-Insaani ki qiyaadat se ma'zool kiyaa jaane waalaa hai. Kiyuonki unhon ne aise-aise jaraaim ka irtikaab kiyaa hai jin se mulawwas hone ke ba'd unhein is mansab par baaqi nahein rakhaa jaa saktaa. Lihaazah ab yeh mansab Rasoolullah ﷺ ko saunpa jaaega aur dawat-e-Ibrahimi ke donon maraakiz un ke maatahat kar diye jaaeinge. Doosre alfaaz mein ab waqt aa gayaa hai ke roohaani qayaadat ek ummat se doosri ummat ko muntaqil kar di jaae, yaani ek aisi ummat se jis ki taareekh ghadar-o-khayaanat aur zulm-o-badkaari se bhari hui hai, yeh qayaadat chheen kar ek aisi ummat ke

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hawaale kar di jaae jis se nikyon aur bhalaaiyon ke chashme phootenge aur jis ka Peighambar sab se ziyaadah durust raah bataane waale Qur'an ki wahi se behraawar hai.

Lekin yeh qayaadat muntaqil kaise ho sakti hai jab ke is ummat ka Rasool Makke ke pahaadon mein logon ke darmiyaan thokrein khaataa phir raahaa hai? Us waqt yeh ek sawaal tha jo ek doosri haqeeqat se pardah utthaa rahaa tha aur woh haqeeqat yeh thi ke Islami dawat ka ek daur apne khaatme aur apni takmeel ke qareeb aa lagaa hai aur ab ek doosra daur shuroo hone waalaa hai jis ka dhaaraa pehle se mukhtalif hoga. Isi liye ham dekhte hain ki ba'z aayaat mein mushrikeen ko khuli warning aur sakht dhamki di gai hai. Irshaad hai:

وَ اِذَآ اَرَدْنَآ اَنْ نُّهْلِكَ قَرْيَةً اَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوْا فِيْهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِيْرًا ۝ (۱۷:۱۶)

"Aur jab ham kisi basti ko tabaah karna chaahte hain to wahaan ke ashaab-e-sarwat ko hukm dete hain magar weh khuli khilaaf warzi karte hain. Pas us basti par (tabaahi ka) qaul barhaq ho jaataa hai aur ham use kuchal kar rakh dete hain."

وَكَمْ اَهْلَكْنَا مِنَ الْقُرُوْنِ مِنْۢ بَعْدِ نُوْحٍ ؕ وَكَفٰى بِرَبِّكَ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًۢا بَصِيْرًا (۱۷:۱۷)

"Aur ham ne Nooh ke ba'd kitni hi qaumon ko tabaah kar diyaa; Aur tumhaaraa Rabb apne bandon ke jaraa'im ki khabar rakhne aur dekhne ke liye kaafi hai."

Phir in aayaat ke pehlu-ba-paihlu kuchh aisi aayaat bhi hain jin mein musalmaanon ko aise tamadduni qawaaid-o-zawaabit aur daf'aat-o-mabaadi batlaae gae hain jin par aaindah Islami muaashire ki ta'meer honi thi. Goyaa ab woh kisi aisi sarzameen

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par apna thikaanaa banaa chuke hain, jahaan har pehlu se un ke mu'aamlaat un ke apne haath mein hain aur unhon ne ek aisi wahdat-e-mutamaasika banaa li hai jis par samaaj ki chakki ghoomaa karti hai. Lihaazah in aayaat mein ishaarah hai ki Rasoolullah ﷺ anqareeb aisi jaaepanaah aur amangaah paa leinge jahaan Aap ﷺ ke deen ko istiqraar naseeb hoga.

Yeh Isra-o-Me'raaj ke baa-barkat waaqie ki teh mein posheedah hikmaton aur raaz haai sarbasta mein se ek aisaa raaz aur ek aisi hikmat hai jis ka hamaare mauzoo se baraah-e-raast ta'alluq hai. Is liye ham ne munaasib samjhaa ki use bayaan kar dein. Isi tarah ki do badi hikmaton par nazar daalne ke ba'd ham ne yeh raai qaayam ki hai ke Isra ka yeh waaqia ya to Bai'at-e-Aqabata oola se kuch hi pehle ka hai ya Aqaba ki donon bai'aton ke darmiyaan ka hai. Wallaahu Aalam.

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Pehli Bai'at-e-Aqabah[1]

Ham bataa chuke hain ke Nubuwwat ke 11 wein saal mausam-e-Hajj mein Yasrib ke 6 aadmion ne Islam qabool kar liyaa thaa aur Rasoolullah ﷺ se wadah kiyaa thaa ke apni qaum mein jaa kar Aap ﷺ ki Risaalat ki tableegh kareinge.

Is ka nateejah yeh huaa ke agle saal jab mausam-e-Hajj aayaa (yaani Zhu-Hijja 12 Nabawi, mutaabiq July 621) to 12 aadmi Aap ﷺ ki khidmat mein haazir hue. Un mein Hazrat Jaabir (r.a.) bin Abdullah bin Ri'aab ko chhod kar baaqi 5 wahi the jo pichhle saal bhi aa chuke the aur un ke elaawah 7 aadmi nae the jin ke naam yeh hain:

(1) Mu'aaz bin Haaris Ibn-e-Arfa	–	Qabila Bani Najjar (Khazraj)
(2) Zakwan bin Abdul Qais	–	Qabila Bani Zuraiq (Khazraj)
(3) Ubaadah bin Saamit	–	Qabila Bani Ghanam (Khazraj)
(4) Yazeed bin Sa'labah	–	Qabila Bani Ghanam ke haleef (Khazraj)
(5) Abbas (r.a.) bin Ubadah	–	Qabila Bani Saalim (Khazraj)

1. Aqabah (Ain-Qaaf-Be teenon ko zabar) Pahaad ki ghaati yaani tang pahaadi guzar gaah ko kehte hain. Makkah se Mina aate-jaate hue Mina ke Maghribi kinaare par ek tang pahaadi raaste se guzarna padta tha. Yehi guzargaah Aqabah ke naam se mashhoor hai. Zhul-Hijja ki 10 wein taareekh ko jis ek Jamrah ko kankari maari jaati hai woh usi guzar gaah ke sire par waaqe hai is liye use Jamrah Aqabah kahte hain. Is Jamrah ka doosra naam Jamrat Kubra bhi hai. Baaqi do Jamre us se mashriq mein thode faasle par waaqe hain. Chuonki Mina ka poora maidaan, jahaan Hujjaaj qayaam karte hain, in teenon Jamraat ke Mashriq mein hai, is liye saari chahal-pahal idhar hi rahti thi aur kankariyaan maarne ke ba'd is taraf logon ki aamad-o-raft ka silsila khatam ho jaataa tha. Isi liye Nabi ﷺ ne Bai'at lene ke liye is ghaati ko muntakhab kiya aur isi munaasabat se is ko Bai'at-e-Aqabah kahte hain. Ab pahaad kaat kar yahaan Kushaadah Sadkein nikaal li gai hain.

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bin Nazalah	
(6) Abul Haitham (r.a.) bin al Taihan	Qabila Bani Abd Al-Ashhal (Aws)
(7) Uwaim bin Saa'idah	Qabila Bani Amr bin Awf (Aws)

In mein sirf aakhir ke 2 aadmi qabeela-e-Aws se the: baqiyya sab ke sab qabeela-e-Khazraj se the.[2] In logon ne Rasoolullah ﷺ se Mina mein Aqabah ke paas mulaaqaat ki aur Aap ﷺ se chand baaton par bai'at ki. Yeh baatein wahein thein jin par aaindah sulah-e-Hudaibiya ke ba'd aur Fatah Makkah ke waqt auraton se bai'at li gai.

Aqabah ke is bai'at ki tafseel Saheeh Bukhari mein Hazrat Ubadah bin Saamit (r.a.) se marwi hai, woh bayaan karte hain ke Rasoolullah ﷺ ne farmaayaa, "Aao! mujh se is baat par bai'at karo ki Allah ke saath kisi cheez ko shareek na karoge, chori na karoge, zina na karoge, apni aulaad ko qatl na karoge, apne haath-paaon ke darmiyaan se ghad kar koi buhtaan na laaoge aur kisi bhali baat mein meri naafarmaani na karoge. Jo shakhs yeh saari baatein poori karega us ka ajar Allah par hai aur jo shakhs in mein se kisi cheez ka irtikaab kar baithega phir use duniya hi mein is ki sazaa de di jaaegi, to yeh us ke liye kaffaarah hogi. Aur jo shakhs in mein se kisi cheez ka irtikaab kar baithega phir Allah us par pardah daal dega to us ka mu'aamla Allah ke hawaale hai: chaahega to sazaa dega aur chaahega to mu'aaf kar dega." Hazrat Ubadah (r.a.) farmaate hain ke ham ne is par Aap ﷺ se bai'at ki.[3]

Madinah mein Islam ka Safeer:

Bai'at poori ho gai aur Hajj khatam ho gayaa to Nabi ﷺ

2. *Rahmatul-lil-Aalameen, 1/85, Ibn-e-Hisham, 1/431 ta 433.*
3. *Saheeh Bukhari, B'ad baab Halaawat-ul-Imaan, 1/7*

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ne in logon ke saayh Yasrib mein apna pehla safeer bhejaa taaki woh musalmaanon ko Islami ehkaam ki ta'leem de aur unhein deen ki baatein bataaein, aur jo log ab tak shirk par chale aa rahe hain un mein Islam ki ishaa'at kare. Nabi ﷺ ne is sifqaarat ke liye Saabiqeen Awwaleen mein se ek jawaan ka intikhaab farmaayaa, jis ka naam Mus'ab bin Umair Al-Abdari (r.a.) hai.

Qaabil-e-Rashk Kaamiyaabi:

Hazrat Mus'ab bin Umair (r.a.) Madinah pahunche to Hazrat As'ad bin Zuraarah (r.a.) ke ghar nuzool farmaa hue. Phir donon ne milkar ahl-e-Yasrib mein josh-o-kharosh se Islam ki tableegh shuroo kar di. Hazrat Mus'ab (r.a.) 'Muqri' ke khitaab se mashhoor hue. (Muqri ke ma'na hain padhaane waalaa. Us waqt Mu'allim aur Ustaad ko Muqri kehte the.)

Tableegh ke silsile mein unki kaamiyaabi ka ek nihaayat shaandaar waaqia yeh hai ki ek roz Hazrat As'ad bin Zuraarah (r.a.) unhein saath lekar bani Abd Al-Ashhal aur Bani Zafar ke mahalle mein tashreef le gae aur wahaan Bani Zafar ke ek baagh ke andar Marq naami ek kuein par beith gae. Un ke paas chand musalmaan bhi jama' ho gae. Us waqt tak Bani Abd Al-Ashhal ke donon sardaar yaani Hazrat Sa'd bin Mu'aaz (r.a.) aur Hazrat Usaid bin Huzair (r.a.) musalmaan nahein hue the, balki shirk hi par the—unhein jab khabar hui to Hazrat Sa'd (r.a.) ne Hazrat Usaid (r.a.) se kahaa ke zaraa jaao aur un donon ko, jo hamaare kamzoron ko bewaqoof banaane aaye hain, daant do aur hamaare mahalle mein aane se mana' kar do. Chunki As'ad (r.a.) bin Zurarah, meri khaalaa ka ladka hai (is liye tumhein bhej rahaa hoon) warna yeh kaam main khud anjaam de deta.

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Usaid (r.a.) ne apna harba uthaaya. Aur un donon ke paas pahunche. Hazrat As'ad (r.a.) ne unhein aataa dekh kar Hazrat Mus'ab (r.a.) se kaha, "Yeh apni qaum ka sardaar tumhaare paas aa rahaa hai. Is ke baare mein Allah se sachchaai ikhtiyaar karna." Hazrat Mus'ab (r.a.) ne kaha, "Agar yeh beithaa to is se baat karoonga." Usaid pahunche to un ke paas khade ho kar sakht sust kehne lage. Bole, "Tum donon hamaare yahaan kiyuon aaye ho? Hamaare kamzoron ko bewaqoof banaate ho? Yaad rakho! agar tumhein apni jaan ki zaroorat hai to ham se alag hi raho." Hazrat Mus'ab (r.a.) ne kahaa, "Kiyuon na aap beithein aur kuchh suncin. Agar koi baat pasand aa jaae to qabool kar lein, pasand na aaye to chhod dein." Hazrat Usaid (r.a.) ne kahaa, "Baat munsifaanaa keh rahe ho." Us ke ba'd apna harbah gaad kar beith gae." Ab Hazrat Mus'ab (r.a.) ne Islam ki baat shuroo ki aur Qur'an ki tilaawat farmaai. Un ka bayaan hai ki ba-Khuda ham ne Hazrat Usaid (r.a.) ke boine se pehle hi unke chehre ki chamak-damak se un ke Islam ka pataa lagaa liya. Us ke ba'd unhon ne zubaan kholi to farmaayaa, "Yeh to badaa hi umda aur bahut hi khoob tar hai. Tum log kisi ko is deen mein daakhil karna chaahte ho to kiya karte ho?" Unhon ne kahaa: "Aap ghusal kar lein. Kapde paak kar lein, phir haq ki shahaadat dein, phir 2 rak'at namaz padhein." Unhon ne utth kar ghusal kiya ya kapde paak kiye, Kalma-e-Shahaadat adaa kiya aur 2 rak'at namaz padhi. Phir bole, "Mere peechhe ek aur shakhs hai, agar woh tumhaaraa pairaukaar ban jaae to us ki qaum ka koi aadmi peechhe na rahega, aur main us ko abhi tumhaare paas bhej rahaa hoon." (Ishaara Hazrat Sa'd (r.a.) bin Mu'aaz ki taraf tha.)

Us ke ba'd Hazrat Usaid (r.a.) ne apna harba uthaayaa aur palat kar Hazrat Sa'd (r.a.) ke paas pahunche. Woh apni qaum ke saath mehfil mein tashreef farmaa the. (Hazrat Usaid ko

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dekh kar) Bole, "Main ba-Khuda keh rahaa hoon ki yeh shakhs tumhaare paas jo chehra le kar aa rahaa hai yeh woh chehra nahein hai jise le kar gayaa tha." Phir jab Hazrat Usaid (r.a.) mehfil ke paas aan khade hue to Hazrat Sa'd (r.a.) ne un se daryaaft kiyaa ke, "Tum ne kiya kiya?" Unhon ne kaha, "Main ne un donon se baat ki to Wallaah mujhe koi haraj to nazar nahein aayaa. Waise main ne unhein man'a kar diya hai aur unhon ne kahaa hai ke ham wahi kareinge jo aap chaaheinge."

"Aur mujhe ma'loom huaa hai ke Bani Harisa ke log As'ad (r.a.) bin Zuraarah ko qatl karne gae hain aur us ki wajah yeh hai ki weh jaante hain ki As'ad (r.a.) aap ki khaala ka ladka hain. Lihaazah weh chaahte hain ke aap ka ahad tod dein." Yeh sunkar Sa'd ghusse se bhadak uthe aur apna nezah le kar seedhe un donon ke paas pahunche. Dekhaa to donon itmeenaan se beithe hain. Samajh gae ki Usaid (r.a.) ka mansha yeh tha ke aap bhi un ki baatein sunein. Lekin yeh un ke paas pahunche to khade ho kar sakht sust kehne lage. Phir As'ad (r.a.) bin Zuraarah ko mukhaatib kar ke bole, "Khuda ki qasam! Ai Abu Umaama! Agar mere aur tere darmiyaan qaraabat ka mu'aamla na hota to tum mujh se is ke ummeed na rakh sakte the. Hamaare muhalle mein aa kar aisi harkatein karte ho jo hamein gawaaraa nahein."

Idhar Hazrat As'ad (r.a.) ne Hazrat Mus'ab (r.a.) se pehle hi se keh diyaa tha ki ba-Khuda tumhaare paas ek aisa sardaar aa rahaa hai jis ke peechhe us ki poori qaum hai. Agar us ne tumhaari baat maan li to phir un mein se koi bhi na phichhdega." Is liye Hazrat Mus'ab (r.a.) ne Hazrat Sa'd (r.a.) se kaha: "Kiyuon na aap tashreef rakhein aur sunein. Agar koi baat pasand aa gai to qabool kar lein aur agar pasand na aai to ham Aap ki naa pasandeeda baat ko aap se door hi rakheinge." Hazrat Sa'd

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(r.a.) ne kahaa, "Insaaf ki baat kehte ho." Us ke ba'd apna neza gaad kar beith gae. Hazrat Mus'ab (r.a.) ne un par Islam pesh kiyaa aur Qur'an ki tilaawat ki. Un ka bayaan hai ke hamein Hazrat Sa'd (r.a.) ke bolne se pehle hi un ke chehre ki chamak damak se un ke Islam ka pataa lag gayaa. Us ke ba'd unhon ne zubaan kholi aur farmaayaa, "Tum log Islam laate ho to kiya karte ho?" Unhon ne kahaa, "Aap ghusal kar lein, kapde paak kar lein, phir haq ki Shahaadat dein, phir 2 rak'at namaz padhein." Hazrat Sa'd (r.a.) ne aisa hi kiya.

Us ke ba'd apna neza uthaayaa aur apni qaum ki mehfil mein tashreef laae. Logon ne dekhte hi kahaa: "Ham ba-Khuda keh rahe hain ke Hazrat Sa'd (r.a.) jo chehra le kar gae the us ke bajaae doosra hai chehra le kar palte hain." Phir jab Hazrat Sa'd (r.a.) ahl-e-Majlis ke paas aa kar ruke to bole, "Ai Bani Abd Al-Ashhal! Tum log apne andar mera mu'aamla kaisaa jaante ho?" Unhon ne kahaa, "Aap hamaare sardaar hain. Sab se achhi soojh-boojh ke maalik hain aur hamaare sab se baa-barkat paasbaan hain." Unhon ne kahaa, "Achha to suno! Ab tumhaare mardon aur auraton se meri baat-cheet haraam hai jab tak ke tum log Allah aur us ke Rasool ﷺ par Imaan na laao." Un ki is baat ka yeh asar huaa ke shaam hote hote is qabeele ka koi bhi mard aur koi bhi aurat aisi na bachi jo musalmaan na ho gai ho. Sirf ek aadmi jis ka naam Usairam tha us ka Islam jang-e-Uhud tak mu'akhkhar huaa. Phir Uhud ke din us ne Islam qabool kiyaa aur jang mein ladta huaa kaam aa gayaa. Us ne abhi Allah ke liye ek sajdah bhi na kiyaa thaa. Nabi ﷺ ne farmaayaa ke, "Is ne thoda amal kiya aur ziyaadah ajar paayaa."

Hazrat Mus'ab (r.a.), Hazrat As'ad (r.a.) bin Zuraarah hi ke ghar muqeem reh kar Islam ki tableegh karte rahe, yahaan

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tak ki Ansaar ka koi gharaanaa baaqi na bachaa jis mein chand mard aur auratein musalmaan na ho chuki hon. Sirf Bani Omaiyah bin Zaid aur Khatma aur waail ke makaanaat baaqi reh gae the. Mashhoor shaair qais bin Aslat unhein ka aadmi tha aur yeh log usi ki baat maante the. Is shaair ne unhein jang-e-Khandaq (5 hijri) tak Islam se roke rakhaa. Bahar haal agle Mausam-e-Hajj yaani 13 wein saal-e-Nubuwwat ka Mausam-e-Hajj aane se pehle Hazrat Mus'ab bin Umair (r.a.) kaamyaabi ki bashaaratein le kar Rasoolullah ﷺ ki khidmat mein Makkah tashreef laae aur Aap ﷺ ko qabaail-e-Yasrib ke haalaat, un ki jangi aur difaai salaahiyaton, aur khair ki liyaaqaton ki tafseelaat sunaain.[4]

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4. Ibn-e-Hisham 1/435-438, 2/90, Zaad-ul-Ma'aad, 2/51.

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Doosri Bai'at-e-Aaqabah

Nubuwwat ke 13 wein saal Mausam-e-Hajj—June 622 A.D.—mein Yasrib ke 70 se ziyaadah musalmaan Fareeza-e-Hajj ki adaaigi ke liye Makkah tashreef laai. Yeh apni qaum ke mushrik haajion mein shaamil ho kar aaye the aur abhi Yasrib hi mein the ya Makke ke raaste hi mein the ki aapas mein ek doosre se poochne lage ki ham kab tak Rasoolullah ﷺ ko yuon hi Makke ke pahaadon mein chakkar kaatte, thokarein khaate aur khauf zada kiye jaate chhode rakheinge?

Phir jab yeh Musalmaan Makkah pahunch gae to dar pardah Nabi ﷺ ke saath silsila aur raabta shuroo kiya aur aakhir kaar is baat par ittifaaq ho gayaa ke donon fareeq Ayyaam-e-Tashreeq[1] ke darmiyaan din—12 Zhul-Hijjah ko —Mina mein Jamra-e-Oola yani Jamra-e-Aaqaba ke paas jo ghaati hai usi mein jam'a hon aur yeh ijtimaa' raat ki taareeki mein bilkul khufiyya tareeqe par ho.

Aaiye ab is taareeki ijtimaa' ke ahwaal, Ansar ke ek qaaed ki zubaani sunein ke yehi woh ijtimaa' hai jis ne Islam wa but parasti ki jang mein raftaar-e-zamaane ka rukh mod diyaa.

Hazrat Ka'b bin Malik (r.a.) farmaate hain:

"Ham log Hajj ke liye nikle. Rasoolullah ﷺ se Ayyaam-e-Tashreeq ke darmiyaani roz Aqabah mein mulaaqaat tai hui aur bil-aakhir woh raat aa gai jis mein Rasoolullah ﷺ se mulaaqaat tai thi. Hamaare saath hamaare ek mu'azziz sardaar Abdullah bin

1. *Maah Zhul-Hijja ki 11, 12,13 taareekhon ko aayyam-e-Tashreeq kehte hain.*

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Haraam bhi the (jo abhi Islam na laae the). Ham ne un ko saath le liyaa thaa—warna hamaare saath hamaari qaum ke jo mushrikeen the ham un se apna saaraa mu'aamla khufiyya rakhte the—magar ham ne Abdullah bin Haraam se baat-cheet ki aur kahaa ke, "Ai Abu Jaabir! Aap hamaare ek mu'azziz aur shareef sarbaraah hain aur ham aap ko aap ki maujoodah haalat se nikaalna chaahte hain taaki aap kal-kalaan ko aag ka eindhan na ban jaaein." Us ke ba'd ham ne unhein Islam ki dawat di aur batlaayaa ki aaj Aqabah mein Rasoolullah ﷺ se hamaari mulaaqaat tai hai. Unhon ne Islam qabool kar liya aur hamaare saath Aqabah mein tashreef le gae aur naqeeb bhi muqarrar hue.

Hazrat Ka'b (r.a.) waaqie ki tafseelaat bayaan karte hue farmaate hain, "Hum log hasb-e-dastoor us raat apni qaum ke hamraah apne deron mein soe. Lekin jab tihaai raat guzar gai to apne deron se nikal-nikal kar Rasoolullah ﷺ ke saath tai shudah maqaam par ja pahunche. Ham is tarah chupke-chupke dubak kar nikalte the jaise chidiya ghonsle se sukad kar nikalti hai, yahaan tak ki ham sab Aqabah mein jama' ho gae. Hamaari kul tadaad 75 thi. 73 mard aur 2 auratein. Ek Umme Ammarah Naseebah bint Ka'b thi jo qabeela Banu Mazin bin Najjar se ta'alluq rakhti thein aur doosri Umme Manee'a Asma (r.a.) bint Amr thein jin ka ta'alluq qabeela Banu Salmah se tha.

Ham sab ghaati mein jama' ho kar Rasoolullah ﷺ ka intizaar karne lage aur aakhir woh lamha aa hi gayaa jab Aap ﷺ tashreef lai. Aap ﷺ ke saath Aap ﷺ ke chaachaa Hazrat Abbaas (r.a.) bin Abdul-Muttalib bhi the. Woh agarche abhi tak apni qaum ke deen par the magar chaahte the ki apne bhateeje ke mua'aamle mein maujood rahein aur un ke liye pukhta itmeenaan haasil kar lein. Sab se pehle baat bhi unhein ne shuroo ki.[2]

2. Ibn-e-Hisham, 1/440-441.

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Guftagoo ka Aaghaaz aur Hazrat Abbas (r.a.) ki Taraf se Mu'aamle ki Nazaakat ki Tashreeh

Majlis mukammal ho gai to deeni aur fauji ta'aawun ke ahad-o-paimaan ko qat'ai aur aakhiri shakal dene ke liye guftgoo ka aaghaaz hua. Rasoolullah ﷺ ke chaachaa Hazrat Abbas (r.a.) ne sab se pehle zubaan kholi. Un ka maqsood yeh tha ke woh poori saraahat ke saath is zimmedaari ki nazaakat waazeh kar dein jo is ahad-o-paimaan ke nateeje mein in hazaraat ke sar padne waali thi. Chunaanche unhon ne kahaa.

"Khazraj ke logo!—Aam ahl-e-Arab Ansar ke donon hi qabeele yaani Khazraj aur Aws ko Khazraj hi kehte the —hamaare andar Muhammad ﷺ ki jo haisiyyat hai woh tumhein ma'loom hai. Hamaari qaum ke jo log deeni nuqta-e-nazar se hamaare hi jaisi raai rakhte hain ham ne Muhammad ﷺ ko un se mehfooz rakha hai. Woh apni qaum aur apne shehar mein quwwat-o-izzat aur taaqat-o-hifaazat ke andar hain. Magar ab woh tumhaare yahaan jaane aur tumhaare saath laahaq hone par musir hain. Lihaaza agar tumhaaraa yeh khayaal hai ke tum unhein jis cheez ki taraf bulaa rahe ho use nibhaa loge aur unhein un ke mukhalifeen se bachaa loge tab to theek hai. Tum ne jo zimmedaari uthaai hai use tum jaano. Lekin agar tumhaaraa yeh andaazah hai ke tum unhein apne paas le jaane ke ba'd in ka saath chhod kar kinaarah-kash ho jaaoge to phir abhi se inhein chhod do. Kiyuon ke woh apni qaum aur apne shehar mein baharhaal izzat-o-hifaazat se hain."

Hazrat Ka'b (r.a.) kehte hain ke ham ne Abbas (r.a.) se kahaa ke, "Aap ki baat ham ne sun li. Ab Ai Allah ke Rasool ﷺ! Aap ﷺ guftagoo farmaaiye aur apne liye aur apne Rabb ke liye jo ahad-o-paimaan pasand karein leejiye."[3]

3. Ibn-e-Hisham, 1/441-442.

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Is jawaab se pataa chalta hai ke is azeem zimmedaari ko uthaane aur is ke pur-khatar nataaij ko jhelne ke silsile mein Ansar ke azm-e-muhkam, shujaa'at-o-Iman aur Josh-o-Ikhlaas ka kiya haal tha. Us ke ba'd Rasoolullah ﷺ ne guftagoo farmaai. Aap ﷺ ne pehle Qur'an ki tilaawat ki, Allah ki taraf dawat di aur Islam ki targheeb di. Us ke ba'd bai'at hui.

Bai'at ki Daf'aat:

Bai'at ka waaqia Imam Ahmad (rh.) ne Hazrat Jabir (r.a.) se tafseel ke saath riwaayat kiyaa hai. Hazrat Jabir (r.a.) ka bayaan hai ke ham ne arz ki ke, "Ai Allah ke Rasool ﷺ! Ham Aap ﷺ se kis baat par Bai'at karein.?" Aap ﷺ ne farmaayaa, "Is baat par ke:

1. Chusti aur Susti har haal mein Baat sunoge aur manoge.
2. Tangi aur Khushhaali har haal mein maal kharch karoge.
3. Bhalaai ka hukm doge aur Buraai se rokoge.
4. Allah ki raah mein utth kade hoge aur Allah ke mu'aamle mein kisi malaamat gar ki malaamat ki parwa na karoge.
5. Aur jab main tumhaare paas aa jaaoonga to meri madad karoge aur jis cheez se apni jaan aur apne baal-bachchon ki hifaazat karte ho us se meri bhi hifaazat karoge. aur tumhaare liye Jannat hai."[4]

Hazrat Ka'b (r.a.) ki riwaayat mein—jise Ibn-e-Ishaq ne zikr kiya hai—sirf aakhiri daf'a (5) ka zikr hai. Chunaanche us mein kahaa gayaa hai ke Rasoolullah ﷺ ne Qur'an ki tilaawat, Allah ki taraf dawat aur Islam ki targheeb dene ke ba'd farmaayaa,

4. Ise Imam Ahmad bin Hambal (rh.) ne hasan sanad se riwaayat kiyaa hai aur Imam Hakim (rh.) aur Ibn-e-Hibban (rh.) ne Saheeh kahaa hai. Dekhiye Mukhtasar-us-Seerat Sheikh Abdullah Najdi (rh.) Safha 155, Ibn-e-Ishaq ne qareeb-qareeb yehi cheez Hazrat Ubaadah bin Saamit (r.a.) se riwaayat ki hai; albatta is mein ek daf'a ka izaafah hai jo yeh hai ke ham ahl-e-hukoomat se hukoomat ke liye nizaa' na kareinge. Dekhiye Ibn-e-Hisham, 1/454.

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"Main tum se is baat par Bai'at leta hoon ke tum us cheez se meri hifaazat karoge jis se apne baal-bachchon ki hifaazat karte ho." Is par Hazrat Bara bin Ma'rur ne Aap ﷺ ka haath pakda aur kahaa, "Haan, Us Zaat ki qasam! Jis ne Aap ﷺ ko Nabi-e-barhaq banaa kar bheja hai, ham yaqeenan us cheez se Aap ﷺ ki hifaazat kareinge jis se apne baal bachchon ki hifaazat karte hain—lihaazaah Ai Allah ke Rasool ﷺ! Aap ﷺ ham se Bai'at leejiye. Ham Khuda ki qasam! Jang ke bete hain aur hathiyaar hamaaraa khilona hai. Hamari yehi reeti baap-daadaa se chali aa rahi hai."

Hazrat Ka'b (r.a.) kehte hain ke, "Hazrat Bara (r.a.) Rasoolullah ﷺ se baat kar hi rahe the ki Abul-Haisham (r.a.) bin Taihan ne baat kaatte hue kahaa, "Ai Allah ke Rasool ﷺ! hamaare aur kuchh logon—yaani Yahood—ke darmiyan—ahad-o-paimaan ki —rassiyaan hain. Aur ab ham un rassiyon ko kaatne waale hain, to kahein aisaa to nahein hoga ke ham aisaa kar daalein, phir Allah Aap ﷺ ko ghalba-o-zuhoor ataa farmaae to Aap ﷺ hamein chhod kar apni qaum ki taraf palat aaein."

Yeh sun kar Rasoolullah ﷺ ne tabassum farmaayaa, phir farmaayaa, "(Nahein) Balki aap logon ka khoon mera khoon aur aap logon ki barbaadi meri barbaadi hain. Main aap se hoon aur aap mujh se hain. Jis se aap jang kareinge usse main jang karoonga aur jis se aap sulah kareinge usse main sulah karoonga."[5]

Bai'at ki Khatarnaaki ki Mukarrar Yaad dihaani

Bai'at ki Sharaait ke muta'alliq baat-cheet mukammal ho chuki aur logon ne Bai'at shuroo karne ka iraadah kiya to saff-e-awwal ke 2 musalmaan jo 11 Nubuwwat aur 12 Nubuwwat ke ayyaam-e-Hajj mein musalmaan hue the, ek-ek kar ke uthe

5. *Ibn-e-Hisham, 1/442.*

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taaki logon ke saamne un ki Zimmedaari ki nazaakat aur khatarnaaki ko achhi tarah waazeh kar dein aur yeh log mu'aamle ke saare pehluon ko achhi tarah samajh lene ke ba'd hi Bai'at karein. Is se yeh bhi pataa lagaanaa maqsood tha ke qaum kis had tak qurbaani dene ke liye tayyaar hai.

Ibn-e-Ishaq kehte hain ki jab log Bai'at ke liye jam'a ho gae to Hazrat Abbas (r.a.) bin Ubaadah bin Nazlah ne kahaa, "Tum log jaante ho ke in se (isharah Nabi ﷺ ki taraf tha) kis baat par Bai'at kar rahe ho?" Jee Haan, ki aawaazon par Hazrat Abbas (r.a.) ne kahaa, "Tum log in se surkh aur siyaah logon se jang par Bai'at kar rahe ho. Agar tumhaaraa yeh khayaal ho ke jab tumhaare amwaal ka safaayaa kar diyaa jaaega aur tumhaare ashraaf qatl kar diye jaaeinge to tum in ka saath chhod doge to abhi se chhod do. Kiyuon ki agar tum ne inhein le jaane ke ba'd chhod diya to yeh duniya aur aakhirat ki ruswaai hogi. Aur agar tumhaaraa yeh khayaal hai ke tum maal ki tabaahi aur ashraaf ke qatl ke baa-wajood woh ahad nibhaaoge jis ki taraf tum ne unhein balaayaa hai to phir beshak tum inhein le lo. Kiyuon ki yeh Khuda ki qasam, duniya aur aakhirat ki bhalaai hai."

Is par sab ne ek aawaaz ho kar kaha, "Ham maal ki tabaahi aur ashraaf ke qatl ka khatrah mol le kar inhein qabool karte hain. Haan! Ai Allah ke Rasool ﷺ! Ham ne yeh ahad poora kiyaa to hamein is ke ewaz kiya milega?" Aap ﷺ ne farmaayaa, "Jannat". Logon ne arz ki, "Apna haath phailaaiye! Aap ﷺ ne haath phailaayaa aur logon ne Bai'at ki.[6]

Hazrat Jabir (r.a.) ka bayaan hai ke us waqt ham Bai'at karne uthe to Hazrat Asad (r.a.) bin Zuraarah ne—jo un 70 aadmiyon mein sab se kam Umr the—Aap ﷺ ka haath pakad liya aur bole, "Ahl-e-Yasrib zaraa theher! Ham Aap ﷺ ki

6. Ibn-e-Hisham, 1/446.

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khidmat mein oonton ke kaleeje maar kar (yaani lamba-chaura safar kar ke) is yaqeen ke saath haazir hue hain ke Aap ﷺ Allah ke Rasool hain. Aaj Aap ﷺ ko yahaan se le jaane ke mane hain saare Arab se dushmani, tumhaare chune sardaaron ka qatl, aur talwaaron ki maar. Lihaazah agar yeh sab-kuchh bardaasht kar sakte ho tab to inhein le chalo, aur tumhaaraa ajar Allah par hai. Aur agar tumhein apni jaan azeez hai to inhein abhi se chhod do. Yeh Allah ke nazdeek ziyaadah qaabil-e-qabool azar hoga."[7]

Bai'at ki Takmeel:

Bai'at ki daf'aat pehle hi tai ho chuki thein, ek baar nazaakat ki wazaahat bhi ho chuki thi. Ab yeh takeed mazeed hui to logon ne ek aawaaz hokar kahaa, "As'ad (r.a.) bin Zuraarah! apna haath hataao. Khuda ki qasam! Ham is Bai'at ko na chhod sakte hain aur na tod sakte hain."[8]

Is jawaab se Hazrat As'ad (r.a.) ko achhi tarah ma'loom ho gayaa ki qaum kis had tak is raah mein jaan dene ke liye tayyaar hai—dar haqeeqat Hazrat As'ad (r.a.) bin Zuraarah Hazrat Mus'ab (r.a.) bin Umair ke saath milkar Madine mein Islam ke sab se bade muballigh the, is liye tab'ai taur par wahi in Bai'at karne waalon ke deeni sarbaraah bhi the aur isi liye sab se pehle unhon ne Bai'at bhi ki. Chunaanche Ibn-e-Ishaq ki riwaayat hai ke, Banu Najjar kehte hain ke Abu Umaamah As'ad (r.a.) bin Zuraarah sabse pehle aadmi hain jinhon ne Aap ﷺ se haath milaaya.[9] Aur us ke ba'd Aam Bai'at hui.

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7. Masnad-e-Ahmad. *8. Masnad-e-Ahmad.*

9. Ibn-e-Ishaq ka yeh bhi bayaan hai ki Banu Abd Al-Ashhal kehte hai ke sab se pehle Abul-Haishaim bin Taihan ne Bai'at ki aur Hazrat Ka'b (r.a.) bin Malik kehte hain ki Baraa (r.a.) bin Ma'rur ne ki (Ibn-e-Hisham 1/447). Raaqim ka khayaal hai ke mumkin hai Bai'at se pehle Nabi ﷺ se Hazrat Abul-Haisham (r.a.) aur Baraa (r.a.) ki jo guftagoo hui thi logon ne isi ko Bai'at shumaar kar liyaa ho, wama us waqt aage badhaae jaane ke sab se ziyaadah haq daar Hazrat Asad (r.a.) bin Zuraarah hi the Wallaahu A'alam.

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Hazrat Jaabir (r.a.) ka bayaan hain ke, "Ham Log ek-ek aadmi kar ke utthe aur Aap ﷺ ne ham se Bai'at li aur us ke ewaz Jannat ki bashaarat di."[10]

Baaqi rahein 2 auratein jo is mauqe par haazir thein to un ki Bai'at sirf zubaani hui. Rasoolullah ﷺ ne kabhi kisi ajnabi aurat se musaafaha nahein kiyaa.[11]

12 Naqeeb:

Bai'at mukammal ho chuki to Rasoolullah ﷺ ne yeh tajweez rakhi ki 12 sarbaraah muntakhab kar liye jaaein jo apni-apni qaum ke naqeeb hon aur is Bai'at ki daf'aat par alam dar aamad ke liye apni qaum ki taraf se wahi zimmedaar aur mukallaf hon. Aap ﷺ ka irshaad tha ke, "Aap log apne andar se 12 naqeeb pesh keejiye taaki wahi log apni-apni qaum ke mu'aamalaat ke zimmedaar hon." Aap ﷺ ke is irshaad par fauran hi naqeebon ka intikhab amal mein aa gayaa. 9 Khazraj se muntakhab kiye gae aur 3 Aws se. Naam yeh hain:

Khazraj ke Nuqaba:

(1) As'ad (r.a.) bin Zuraarah bin Adas.
(2) Sa'd (r.a.) bin Rabi'a bin Amr.
(3) Abdullah (r.a.) bin Rawaahah bin S'alabah.
(4) Raafe' (r.a.) bin Malik bin Ajlan.
(5) Bara (r.a.) bin Ma'rur bin Sakhar.
(6) Abdullah (r.a.) bin Amr bin Haraam.
(7) Ubaadah (r.a.) bin Saamit bin Qais.
(8) Sa'd (r.a.) bin Ubaadah bin Dulaim.
(9) Munzhir (r.a.) bin Amr bin Khunais.

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10. Musnad-e-Ahmed
11. Dekhiye Saheeh Muslim, Baab Kaifiyatu Bai'at-un-Nisa, 2/131.

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Aws ke Nuqaba:

(1) Usaid (r.a.) bin Huzair bin Samaak.

(2) Sa'd (r.a.) bin Khaithamah bin Haris.

(3) Rifaa'a (r.a.) bin Abdul Munzhrin bin Zubair.[12]

Jab in nuqaba ka intikhab ho chuka to un se Sardaar aur Zimmedaar hone ki haisiyyat se Rasoolullah ﷺ ne ek aur ahad liya. Aap ﷺ ne farmaayaa, "Aap log apni qaum ke jumla ma'aamalaat ke kafeel hain. Jaise hawaari Hazrat Isa (a.s.) ki jaanib se kafeel hue the aur main apni qaum yaani musalmaanon ka kafeel hoon." Un sab ne kahaa, "Jee Haan."[13]

Shaitaan Mu'aahada ka Inkishaaf Karta Hai:

Mu'aahada mukammal ho chuka tha aur ab log bikharne hi waale the ke ek shaitaan ko is ka pataa lag gayaa. Chuonki yeh inkishaaf bilkul aakhiri lamhaat mein huaa tha aur itnaa mauqa na tha ki yeh khabar chupke se Quraish ko pahunchaa di jaae, aur weh achaanak is ijtimaa' ke shuraka par toot padein aur unhein ghaati hi mein jaa lein. Is liye is shaitaan ne jhat ek oonchi jagah khade ho kar nihaayat buland aawaaz se, jo shaayad hi kabhi suni gai ho. yeh pukaar lagaai! "Khaime waalon! Muhammad (ﷺ) ko dekho. Is waqt bad-deen us ke saath hain aur tum se ladne ke liye jama' hain."

Rasoolullah ﷺ ne farmaayaa, "Yeh is ghaati kaa shaitaan hai. O Allah ke dushman! Sun, ab main tere liye jald hi faarigh ho rahaa hoon." Us ke ba'd Aap ﷺ ne logon se farmaayaa ki weh apne deron par chale jaaein.[14]

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12. Zubair, harf Be se, ba'z logon ne Be ki jagah Noon kahaa hai, yaani Zunair. Baaz ahl-e-Siar ne Rifaa'a ke badle Abul-Haisham bin Taihan ka naam darj kiya hein.

13. Ibn-e-Hisham 1/443, 444, 446. *14. Zaad-ul-Ma'aad, 2/51*

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Quraish par Zarb Lagaane ke liye Ansaar ki Must'aiddi

Is shaitaan ki aawaaz sun kar Hazrat Abbas (r.a.) bin Ubaadah bin Nazala ne farmaayaa, "Us Zaat ki qasam! Jis ne Aap ﷺ ko Haq ke saath mab'oos farmaayaa hai. Aap ﷺ chaahein to ham kal ahl-e-Mina par apni talwaaron ke saath toot padein." Aap ﷺ ne farmaayaa, "Hamein is ka hukm nahein diyaa gayaa hai. Bas aap log apne deron mein chale jaaein." Us ke ba'd log waapas jaa kar so gae, yahaan tak ki subah ho gai.[15]

Yasrib ke Sardaaron se Quraish ka Ehtijaaj:

Yeh khabar Quraish ke kaanon tak pahunchi to gham-o-alam ki shiddat se un ke andar kohraam mach gayaa. Kiyuonki is jaisi Bai'at ke jo nataaij un ki jaan-o-maal par murattab ho sakte the us ka unhein achhi tarah andaazah tha. Chunaanche subah hote hi un ke sardaar aur akaabir-e-Mujrimeen ke ek bhaari-bharkam wafd ne is mu'aahade ke khilaaf sakht ehtijaaj ke liye ahl-e-Yasrib ke khaimon ka rukh kiya, aur yuon bole:

"Khazraj ke logo! Hamein ma'loom huaa hai ke aap log hamaare is saahab ko hamaare darmiyaan se nikaal kar le jaane ke liye aaye hain aur ham se jang karne ke liye is ke haath par Bai'at kar rahe hain, haalaanki koi Arab qabeela aisaa nahein jis se jang karna hamaare liye itna ziyaadah naagawaar ho jitnaa aap Hazraat se hai."[16]

Lekin chuonke mushrikeen-e-Khazraj is Bai'at ke baare mein sire se kuchh jaante hi na the, kiyuonki yeh mukammal raazdaari ke saath raat ki taareeki mein zair-e-amal aai thi is liye in mushrikeen ne Allah ki qasam kha-kha kar yaqeen dilaayaa ke aisaa kuchh huaa hi nahein hai. Ham is tarah ki koi baat sire se jaante hi nahein. Bil-aakhir yeh wafd Abdullah

15. Ibn-e-Hisham, 1/448 16. Ibn-e-Hisham, 1/448

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bin Ubai bin Salul ke paas pahuncha. Woh bhi kehne lagaa, "Yeh baatil hai. Aisa nahein huaa hai, aur yeh to ho hi nahein saktaa ke meri qaum mujhe chhod kar is tarah ka kaam kar daale. Agar main Yasrib mein hota to bhi mujh se mashwara kiye baghair meri qaum aisaa na karti."

Baaqi rahe musalmaan to unhon ne kankhiyon se ek-doosre ko dekha aur chup sadh li. Un mein se kisi ne haan yaa nahein ke saath zubaan hi nahein kholi. Aakhir Quraish ke sardaaron ka rujhaan yeh rahaa ke mushrikeen ki baat sach hai. Is liye weh naamuraad waapas chale gae.

Khabar ka Yaqeen aur Bai'at Karne Waalon ka Ta'aaqub

Makkah ke sardaar taqreeban is yaqeen ke saath palte the ke yeh khabar ghalat hai. Lekin us ki kured mein weh baraabar lage rahe. Bil-aakhir unhein yaqeeni taur par ma'loom ho gayaa ke khabar saheeh hai aur Bai'at ho chuki hai. Lekin yeh pataa us waqt chalaa jab hujjaaj apne-apne watan rawaana ho chuke the. Is liye un ke sawaaron ne tez raftaari se ahl-e-Yasrib ka peechha kiya, lekin mauqa nikal chuka tha. Albatta unhon ne Sa'd (r.a.) bin ubaadah aur Munzir (r.a.) bin Amr ko dekh liyaa aur unhein jaa khadeda, lekin Munzir (r.a.) ziyaadah tez raftaar saabit hue aur nikal bhaage. Albatta Sa'd (r.a.) bin Ubaadah pakad liye gae aur un ka haath gardan ke peechhe unhein ke kajaawe ki rassi se baandh diyaa gayaa, phir unhein maarte-peette aur baal nochte hue Makka le jaayaa gayaa. Lekin wahaan Mut'im bin Adi aur Haris bin Harb bin Omaiyah ne aakar chuda diyaa kiyuon ki un donon ke jo qaafile Madine se guzarte the woh Hazrat Sa'd (r.a.) hi ki panaah mein guzarte the. Udhar Ansar un ki giraftaari ke ba'd baaham mashwara kar rahe the ke kiyuon na dhaawaa bol

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diyaa jaae, magar itne mein woh dikhaai pad gae. Us ke ba'd tamaam log ba-khairiyyat Madinah pahunch gae.[17]

Yehi Aqabah ki doosri Bai'at hai jise Bai'at-e-Aqabah Kubra kahaa jaataa hai. Yeh Bai'at ek aisi faza mein zair-e-amal aai jis par muhabbat-o-wafaadaari, muntashir ahl-e-Iman ke darmiyaan ta'aawun-o-tanaasur, baahami ea'timad, aur jaan sipaari-o-shujaa'at ke jazbaat chhaae hue the. Chunaanche Yasribi ahl-e-iman ke dil apne kamzor Makki bhaiyon ki shafqat se labrez the. Un ke andar un bhaaiyon ki himaayat ka josh tha aur un par zulm karne waalon ke khilaaf gham-o-ghussa tha. Un ke seene apne is bhaai ki muhabbat se sar-shaar the jise dekhe baghair mahaz lillah-fillah apna bhaai qaraar de liyaa thaa.

Aur yeh jazbaat-o-ehsaasaat mahaz kisi aarzi kashish ka nateeja na the jo din guzarne ke saath-saath khatam ho jaati hai, balki us ka mamba Iman billah, Iman bir-Rasool aur Iman bil-Kitab tha. Yaani woh Iman jo zulm-o-udwad ki kisi badi se badi quwwat ke saamne sar nigu nahein hota. Woh Iman ke jab us ki baad-e-bahaari chalti hai to aqeedah-o-amal mein ajaaibaat ka zuhoor hota hai. Isi Iman ki ba-daulat musalmaanon ne safhaat-e-zamaana par aise-aise kaarnaame sabt kiye aur aise-aise aasaar-o-nishaanaat chode ke un ki nazeer se maazi-o-haazir khaali hain. Aur ghaaliban mustaqbil bhi khaali hi rahega.

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17. *Zaad-ul-Ma'aad. 2/51-52. Ibn-e-Hisham 1/448-450.*

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Hijrat ke Haraawal Daste

Jab doosri Bai'at-e-Aqabah mukammal ho gai, Islam kufr-e-jahalat ke sunsaan sehra mein apne ek watan ki buniyaad rakhne mein kaamyaab ho gayaa—aur yeh sab se aham kaamyaabi thi jo Islam ne apni dawat ke aaghaaz se ab tak haasil ki thi—to Rasoolullah ﷺ ne musalmaanon ko ijaazat marhamat farmaai ke weh apne is nae watan ki taraf hijrat kar jaaein.

Hijrat ke ma'ne yeh the ke saare mafaadaat taj kar aur maal ki qurbaani de kar mahaz jaan bachaa li jaae aur woh bhi yeh samajhte hue ke yeh jaan bhi khatre ki zad mein hai. Ibtidaa-e-raah se intihaa-e-raah tak kahein bhi halaak ki jaa sakti hai. Phir safar bhi ek mubham mustaqbil ki taraf hai. Ma'loom nahein aage chalkar abhi kaun-kaun se masaaib aur gham-o-alam roonuma honge.

Musalmaanon ne yeh sab-kuchh jaante hue hijrat ki ibtida kar di. Udhar mushrikeen ne bhi un ki rawaangi mein rukaawatein khadi karni shuroo kein, kiyuonki weh samajh rahe the ke is mein khatraat muzmir hain. Hijrat ke chand namoone pesh-e-khidmat hain:

1. Sab se pehle muhaajir Hazrat Abu Salmah (r.a.) the. Unhon ne Ibn-e-Ishaaq ke ba-qaul Bai'at-e-Aqabah Kubra se ek saal pehle hijrat ki thi. Un ke hamraah un ki beewi-bachche bhi the. Jab unhon ne rawaanaa hona chaahaa to un ke susraal waalon ne kahaa ke, "Yeh rahi Aap ki begum. Is ke muta'alliq to aap ham par ghaalib aa gae. Lekin yeh bataaiye ki yeh

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hamaare ghar ki ladki aakhir kis binaa par ham aap ko chhod dein ke aap ise shehar-shehar ghumaate phirein?" Chunaanche unhon ne un se un ki beewi chhin li. Is par Abu Salmah (r.a.) ke ghar waalon ko taao aa gayaa aur unhon ne kahaa ke, "Jab tum logon ne is aurat ko hamaare aadmi se chhin liyaa to ham apna beta is aurat ke paas nahein rahne de sakte." Chunaanche donon fareeq ne is bachche ko apni-apni taraf kheencha jis se us ka haath ukhad gayaa aur Abu Salmah (r.a.) ke gharwaale us ko apne saath le gae. Khulaasa yeh ki Abu Salmah (r.a.) ne tanha Madine ka safar kiya. Us ke ba'd Hazrat Umm-e-Salmah (r.a.) ka haal yeh tha ke woh apne shauhar ki rawaangi aur apne bachche se mehroomi ke ba'd rozaana subah-subah Abtah pahunch jaatein (jahaan yeh maajirah pesh aaya tha) aur shaam tak roti rehtein. Isi haalat mein ek saal guzar gayaa. Bil-aakhir un ke gharaane ke kisi Aadmi ko taras aa gayaa aur us ne kahaa ke, "Is bechaari ko jaane kiyuon nahein dete? Ise khuwah-ma-khuwah is ke shauhar aur bete se juda kar rakha hai." Is par Umm-e-Salmah (r.a.) se un ke gharwaalon ne kahaa ke, "Agar tum chaaho to apne shauhar ke paas chali jaao." Hazrat Umm-e-Salmah (r.a.) ne bete ko us ke dadihaal waalon se waapas liya aur Madinah chal padein. Allahu Akbar! koi 500 kilometres ki masaafat ka safar aur saath mein Allah ki koi makhlooq nahin, jab Tan'ieem pahunchein to Usman bin Abi Talha mil gayaa. Use haalaat ki tafseel ma'loom hui to saath-saath chalkar Madinah pahuchaane le gayaa aur jab Qubaa ki aabaadi nazar aai to bola, "Tumhaaraa shauhar isi basti mein hai. Isi mein chali jaao. Allah barkat de." Us ke ba'd woh Makkah palat aayaa.[1]

2. Hazrat Suhaib (r.a.) ne jab Hijrat ka iraadah kiyaa to un se kuffaar-e-Quraish ne kahaa, "Tum hamaare paas aaye the to haqeer-o-faqeer the. Lekin yahaan aa kar tumhaaraa maal bahut ziyaadah ho gayaa aur tum bahut aage pahunch gae. Ab

1. Ibn-e-Hisham, 1/468, 469, 470

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tum chaahte ho ki apni jaan aur apna maal donon le kar chal doon, to ba-Khuda aisaa nahein ho sakta." Hazrat Suhaib (r.a.) ne kahaa, "Achha yeh bataao ke agar main apna maal chhod doon to tum meri raah chod doge?" Unhon ne kahaa, "Haan." Hazrat Suhaib (r.a.) ne kaha, "Achha to phir theek hai, chalo mera maal tumhaare hawaale"—Rasoolullah ﷺ ko is ka ilm huaa to Aap ﷺ ne farmaayaa, "Suhaib (r.a.) ne nafa uthaayaa, Suhaib (r.a.) ne nafa uthaayaa."[2]

(3). Hazrat Umar bin Khattab (r.a.), Ayyash bin Abi Rabi'a (r.a.) aur Hisham (r.a.) bin Aas bin Waail ne aapas mein tai kiyaa ke falaan jagah subah-subah ikatthe ho kar wahein se Madinah ko Hijrat ki jaaegi. Hazrat Umar (r.a.) aur Ayyash (r.a.) to waqt-e-muqarrarah par aa gae, lekin Hisham (r.a.) ko qaid kar liyaa gayaa.

Phir jab yeh donon Hazraat Madinah pahunch kar Qubaa mein utar chuke to Ayyash (r.a.) ke paas Abu Jahal aur us ka bhaai Haris pahunche. Teenon ki maa ek thi. Un donon ne Ayyash (r.a.) se kahaa, "Tumhaari maa ne nazar maani hai ke jab tak woh tumhein dekh na legi sar mein kanghi na karegi aur dhoop chhod kar saae mein na aayegi." Yeh sun kar Ayyash (r.a.) ko apni maa par taras aa gayaa. Hazrat Umar (r.a.) ne yeh kaifiyyat dekh kar Ayyash (r.a.) se kahaa, "Ayyash (r.a.)! dekho khuda ki qasam! Yeh log tum ko mahaz tumhaare deen se fitne mein daalna chaahte hai. Lihaazah in se hoshiyaar raho. Khuda ki qasam! Agar tumhaari maa ko juon ne aziyyat pahunchaai to woh kanghi kar legi aur use Makkah ki zaraa akdi dhoop lagi to woh saae mein chali jaaegi." Magar Ayyash (r.a.) na maane. Unhon ne apni maa ki qasam poori karne ke liye un donon ke hamraah nikalne ka faisla kar liya. Hazrat Umar (r.a.) ne kahaa, "Achcha jab yehi

2. *Ibn-e-Hisham, 1/477.*

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karne par aamaada ho to meri yeh oontni le lo. Yeh badi umdah aur tez rau hai. Is ki peeth na chhodna aur logon ki taraf se koi mashkook harkat ho to nikal bhaagna."

Ayyash (r.a.) oontni par sawaar un donon ke hamraah nikal pade. Raaste mein ek jagah Abu Jahal ne kahaa, "Bhaai mera yeh oont to bada sakht niklaa. Kiyuon na tum mujhe bhi apni is oontni par peechhe bitha lo." Ayyash (r.a.) ne kaha, "Theek hai. Aur us ke ba'd oontni bitha di. Un donon ne bhi apni-apni sawaariyaan bithaaein taaki Abu Jahal Ayyash (r.a.) ki oontni par palat aaye. Lekin jab teenon zameen par aa gae to yeh donon achaanak Ayyash (r.a.) par toot pade aur unhein rassi se jakad kar baandh diyaa aur isi bandhi hui haalat mein din ke waqt Makkah laae aur kahaa ke, "Ai Ahl-e-Makkah! apne be-waqoofon ke saath aisaa hi karo jaisaa ham ne apne is be-waqoof ke saath kiya hai."[3]

Aazimeen-e-Hijrat ka ilm ho jaane ki soorat mein un ke saath mushrikeen jo sulook karte the us ke yeh 3 namoone hain. Lekin in sab ke ba-wajood log aage-peechhe pai-dar-pai nikalte hi rahe. Chunaanche Bai'at-e-Aqabah Kubra ke sirf 2 maah chand din ba'd Makkah mein Rasoolullah ﷺ, Hazrat Abu Bakr (r.a.) aur Hazrat Ali (r.a.) ke elaawah kuchh aise musalmaan zaroor reh gae the jinhein mushrikeen ne zabardasti rok rakha tha. In donon Hazaraat (Hazrat Abu Bakr r.a. aur

3. Hisham (r.a.) aur Ayyash (r.a.) kuffaar ki qaid mein pade rahe. Jab Rasoolullah ﷺ hijrat farma chuke to Aap ﷺ ne ek roz kahaa, "Kaun hai jo mere liye Hisham (r.a.) aur Ayyash (r.a.) ko chhuda laae. Waleed (r.a.) bin Waleed ne kahaa, "Main Aap ﷺ ke liye un ko laane ka zimmedaar hoon. Phir Waleed (r.a.) khufyya taur par Makkah gae aur ek aurat ne (jo un donon ke paas khaanaa le kar jaa rahi thi) us ke peechhe-peechhe jaa kar un ka thikaanaa ma'loom kiya. Yeh donon ek baghair Chhat ke makaan mein qaid the. Raat hui to Hazrat Waleed (r.a.) deewaar phalaang kar un donon ke paas pahunche aur bediyaan kaat kar apne oont par bithaayaa aur Madinah bhaag aaye. Ibn-e-Hisham, 1/474-476. Aur Hazrat Umar (r.a.) ne 20 Sahaabah ki ek jamaa'at ke saath Hijrat ki thi. Saheeh Bukhari, 1/558.

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Hazrat Ali r.a.) ko bhi Rasoolullah ﷺ ne rok rakha tha. Rasoolullah ﷺ bhi apna saaz-o-saamaan tayyaar kar ke rawaangi ke liye hukm-e-Khudaawandi ka intizaar kar rahe the. Hazrat Abu Bakr (r.a.) ka rukhsat-e-safar bhi bandha huaa thaa.[4]

Saheeh Bukhari mein Hazrat Aisha (r.a.) se marwi hai ke Rasoolullah ﷺ ne musalmaanon se farmaayaa, "Mujhe tumhaaraa maqaam-e-Hijrat dikhlaayaa gayaa hai. Yeh Laawe ki 2 pahaadiyon ke darmiyaan waaqe ek nakhlistaani elaaqah hai." Us ke ba'd logon ne Madine ki jaanib Hijrat ki. Aam muhajireen-e-Habshah bhi Madinah hi aa gae. Hazrat Abu Bakr (r.a.) ne bhi safar-e-Madinah ke liye saaz-o-saamaan tayyaar kar liya. (Lekin) Rasoolullah ﷺ ne un se farmaayaa, "Zaraa ruke raho kiyuonki tawaqqu hai mujhe bhi ijaazat de di jaaegi." Abu Bakr (r.a.) ne kahaa, "Mere baap Aap ﷺ par fida kiyaa Aap ﷺ ko is ki Ummeed hai." Aap ﷺ ne farmaayaa, "Haan." Us ke ba'd Abu Bakr (r.a.) ruke rahe taaki Rasoolullah ﷺ ke saath safar karein. Un ke paas do oontniyaan thein. Unhein bhi 4 maah tak babul ke patton ka khoob chaarah khilaayaa.[5]

☆☆☆

4. Zaad-ul-Ma'aad, 2/52. 5. Saheeh Bukhari, Baab Hijrat-un-Nabi ﷺ was-sahaaba, 1/553.

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Quraish ki Parliament Daar-un-Nadwah Mein

Jab musrikeen ne dekhaa ke sahaabah-e-Kiraam (r.a.) tayyaar ho kar nikal gae aur baal-bachchon aur maal-o-Daulat ko laad-phaand kar Aws-o-Khazraj ke elaaqe mein jaa pahunche to un mein badaa kohraam machaa. Gham-o-alam ke laawe phoot pade aur unhein aisaa ranj-o-qalaq hua ke is se kabhi saabiqah na padaa tha. Ab un ke saamne ek aisaa azeem aur haqeeqi khatrah mujassam ho chuka tha jo un ki but parastaanaa aur iqtisaadi ijtimaaiyat ke liye challenge thaa.

Musrikeen ko ma'loom tha ke Muhammad ﷺ ke andar kamaal-e-qiyaadat o rahnumaai ke saath-saath kis qadar intihaai darja quwwat-e-taseer maujood hai aur Aap ﷺ ke sabaahah (r.a.) mein kaisi azeemat-o-istiqaamat aur kaisaa jazbaa-e-fidaakaari paayaa jaataa hai. Phir Aws-o-Khazraj ke qabaail mein kis qadar quwwat-o-qudrat aur jangi salaahiyyat hai aur in donon qabaail ke uqala mein sulah-o-safaai ke kaise jazbaat hain aur woh kai baras tak khaana jangi ki talkhiyaan chakhne ke ba'd ab baahami ranj-o-adaawat ko khatam karne par kis qadar aamaadah hain.

Unhein is ka bhi ehsaas tha ki Yemen se Sham tak Behr-e-Ahmar ke saahil se un ki jo tijaarati shaahraah guzarti hai is shaahraah ke ea'tibaar se Madinah fauji ahamiyyat ke kis qadar hassaas aur naazuk maqaam par waaqe hai. Jabke Mulk-e-Sham se sirf Makkah waalon ki saalaana tijaarat dhaai laakh deenaar sone ke tanaasub se huaa karti thi. Ahl-e-Taaif

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waghairah ki tijaarat uske elaawah thi aur ma'loom hai ke is tijaarat ka saaraa daar-o-madaar is par thaa ke yeh raasta pur aman rahe.

In tafseelaat se ba-khoobi andaazah ho sakta hai ke Yasrib mein Islaami dawat ke Jad pakadne aur ahl-e-Makkah ke khilaaf ahl-e-Yasrib ke saf aaraa hone ki soorat mein Makke waalon ke liye kitne khatraat the. Chuonki mushrikeen ko is gambheer khatre ka poora-poora ehsaas tha jo un ke wajood ke liye challenge ban rahaa tha is liye unhon ne is khatre ka kaamyaab tareen ilaaj sochna shuroo kiya. Aur ma'loom hai ki is khatre ki asal buniyaad dawat-e-Islam ke alambardaar Hazrat Muhammad ﷺ hi the.

Mushrikeen ne is maqsad ke liye Bai'at-e-Aqabah Kubra ke taqreeban dhaai maheene ba'd 26 Safar 14 Nubuwwat mutaabiq 12 September 622 A.D. Yaum-e-Jumeraat[1] ko din ke pehle pahar[2] Makke ki parliament Daar-un-Nadwah mein taareekh ka sab se khatarnaak ijtimaa' mun'aqid kiyaa aur us mein Quraish ke tamaam qabaail ke numaaindon ne shirkat ki. Mauzoo bahas ek aise qat'ai plan ki tayyaari thi jis ke mutaabiq Islami dawat ke alambardar ka qissa ba-ajlat tamaam paak kar diyaa jaae aur is dawat ki raushni kulli taur par mitaa di jaae.

Is khatarnaak ijtimaa' mein qabaail-e-Quraish ke numaayaan chehre yeh the.

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1. Yeh Taareekh Allama Mansoor Puri ki darj Kardah Tehqeeqaat ki raushni mein muta'ayyan ki gai hai. Rahmatul-lil-Aalameen, 1/95, 97, 102, 2/471.

2. Pehle Pahar is ijtimaa' ke mun'aqid hone ki daleel Ibn-e-Ishaq ki woh riwaayat hai jis mein bayaan kiya gayaa hai ke Hazrat Jibraiel (a.s.) Nabi ﷺ ki khidmat mein is ijtima' ki khabar le kar aaye aur Aap ﷺ ko hijrat ki ijaazat di. Is ke saath Saheeh Bukhari mein marwi Hazrat Aishah (r.a.) ki is riwaayat ko milaa leejiye ke Nabi ﷺ theek dopahar ke waqt Hazrat Abu Bakr (r.a.) ke paas tashreef lai aur farmaayaa mujhe rawaangi ki ijaazat de di gai hai. Riwaayat ba-tafseel aage aa rahi hai.

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1. Abu Jahal bin Hisham	Qabeela-e-Bani Makhzum se.
2. Jubair bin Mut'im, Tu'aaima bin Adi aur Haaris bin Amir	Bani Naufal bin Abd Manaf se.
3. Shaiba bin Rabi'a, Utbah bin Rabi'a aur Abu Sufyan bin Harb	Bani Abd Shams bin Abd Manaf se.
4. Nazr bin Haris	Bani Abd-ud-Daar se.
5. Abul Bukhtary bin Hisham, Zama'a bin Aswad aur Hakeem bin Hizaam	Bani As'ad bin Abdul Uzza se.
6. Nabih bin Hijaj aur Munbbah bin Hijaj	Bani Sahm se.
7. Omaiyah bin Khalf,	Bani Jamh se.

Waqt-e-Muqarrarah par yeh numaaindegaan Dar-un-Nadwah pahunche to iblis bhi ek Sheikh-e-Jalil ki soorat, aba (chugha) odhe, raasta roke, darwaaze par aan khadaa hua. Logon ne kahaa, "Yeh kaun se sheikh hain?" Iblis ne kahaa, "Yeh ahl-e-Najd ka ek sheikh hai. Aap logon ka program sunkar haazir ho gayaa hai. Baatein sunna chaahta hai aur kuchh ba'ieed nahein ke aap logon ko khair khuahaanaa mashware se bhi mehroom na rakhe." Logon ne kaha, "Behtar hai aap bhi aa jaaiye." Chunaanche Iblis bhi un ke saath andar gayaa.

Parliamaani Bahas aur Nabi ﷺ ke Qatl ki Zaalimaanaa Qaraardaad par Ittifaaq

Ijtimaa' mukammal ho gayaa to tajaaweez aur hal pesh kiye jaane shuroo hue aur der tak bahas jaari rahi. Pehle Abul-Aswad ne yeh tajweez pesh ki ke ham is shakhs ko apne darmiyaan se nikaal dein aur apne shehar se jila-watan kar dein. Phir hamein is se koi waasta nahein ke woh kahaan jaataa aur kahaan rahta hai. Bas hamaaraa mu'aamla theek ho

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jaaega aur humaare darmiyaan pehle jaisi yagaanagat ho jaaegi.

Magar sheikh Najdi ne kahaa. "Nahein, Khuda ki qasam, yeh munaasib raai nahein hai. Tum dekhte nahein ke is shakhs ki baat kitni umda aur bol kitne meethe hain aur jo kuchh laataa hai us ke zariye kis tarah logon ka dil jeet letaa hai. Khuda ki qasam! agar tum ne aisaa kiyaa to kuchh itmeenaan nahein ki woh Arab ke kisi qabeele mein naazil ho aur unhein apna pairo banaa lene ke ba'd tum par yurish kar de aur tumhein tumhaare shehar ke andar rond kar tum se jaisaa sulook chaahe kare. Is ke bajaae koi aur tajweez socho."

Abul Bukhtary ne kaha. "Ise lohe ki bediyon mein jakad kar qaid kar do aur baahar se darwaaza band kar do phir usi anjam (maut) ka intizaar karo jo is se pehle doosre shaa'iron maslan Zuhair aur Naabigha waghairah ka ho chuka hai."

Sheikh Najdi ne kahaa. "Nahein, Khuda ki qasam! Yeh bhi munaasib raai nahein hai. Wallaah, agar tum logon ne use qaid kar diyaa jaisaa ke tum keh rahe ho to is ki khabar band darwaaze se baahar nikal kar us ke sathiyon tak zaroor pahunch jaaegi. Phir kuchh ba'ieed nahein ki weh log tum par dhaawaa bol kar is shakhs ko tumhaare qabze se nikaal le jaaein. Phir is se apni tadaad badha kar tumhein maghloob kar lein–lihaazah yeh bhi munaasib raai nahein. Koi aur tajweez socho!"

Yeh donon tajaaweez parliament radd kar chuki to ek teesri mujrimaana tajweez pesh ki gai jis se tamaam membaraan ne ittifaaq kiyaa. Ise pesh karne waalaa Makke ka sab se badaa mujrim Abu Jahal tha. Us ne kahaa. "Is shakhs ke baare mein meri ek raai hai. Main dekhta hoon ki ab tak tum log is par nahein pahunche." Logon ne kaha. "Abul-Hakam woh kiya hai?" Abu Jahal ne kaha: "Meri raai yeh hai ke ham har-har

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qabeele se ek mazboot, saahib-e-nasab aur baanka jawaan muntakhab kar lein, phir har ek ko ek tez talwaar dein. Us ke ba'd sab ke sab is shakhs ka rukh karein aur is tarah yakbaargi talwaar maar kar qatl kar dein jaise ek hi aadmi ne talwaar maari ho. Yuon hamein is shakhs se raahat mil jaaegi aur is tarah qatl karne ka nateeja yeh hogaa ke is shakhs ka khoon saare qabaail mein bikhar jaaega aur Banu Abd Manaf sare qabeelon se jang na kar sakeinge. Lihaazah diyat (khoon baha) lene par raazi ho jaaeinge aur ham diyat adaa kar deinge."[3]

Shekh Najdi ne kahaa, "Baat yeh rahi jo is jawaan ne kahi. Agar koi tajweez aur raai ho sakti hai to yeh hai, baaqi sab heech." Us ke ba'd Parliaman-e-Makkah ne is mujrimaanaa qaraardaad par ittifaaq kar liyaa aur membaraan is azam-e-musammam ke saath apne gharon ko waapas gae ke is qaraardaad par amal fil-faur karna hai.



3. Ibn-e-Hisham, 1/480-482.

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Nabi ﷺ ki Hijrat

Jab Nabi ﷺ ke qatl ki mujrimaanaa qaraardaad tai ho chuki to Hazrat Jibraiel (a.s.) apne Rabb Tabaarak-o-Ta'ala ki Wahi le kar Aap ﷺ ki khidmat mein haazir hue aur Aap ﷺ ko Quraish ki saazish se aagaah karte hue batlaayaa ke Allah Ta'ala ne Aap ﷺ ko yahaan se rawaangi ki ijaazat de di hai aur yeh kehte hue hijrat ke waqt ka ta'aiyyun bhi farmaa diyaa ke Aap ﷺ yeh raat apne us bistar par na guzaarein jis par ab tak guzaaraa karte the.[1]

Is ittilaa ke ba'd Nabi ﷺ theek dopahar ke waqt Abu Bakr (r.a.) ke ghar tashreef le gae taaki un ke saath hijrat ke saare program aur marhale tai farmaa lein. Hazrat Aishah (r.a.) ka bayaan hai ke theek dopahar ke waqt ham log Abu Bakr (r.a.) ke makaan mein beithe the ke kisi kahne waale ne Abu Bakr (r.a.) se kayaa, "Yeh Rasoolullah ﷺ sar dhaanke tashreef laa rahe hain." Yeh aisa waqt tha jis mein Aap ﷺ tashreef nahein laayaa karte the. Abu Bakr (r.a.) ne kaha, "Mere maa-baap Aap ﷺ par qurban! Aap ﷺ is waqt kisi aham mu'aamle hi ki wajah se tashreef laai hain."

Hazrat Aishah (r.a.) bayaan karti hain ke Rasoolullah ﷺ tashreef laae, ijaazat talab ki. Aap ﷺ ko ijaazat di gai aur Aap ﷺ andar daakhil hue. Phir Abu Bakr (r.a.) se farmaayaa, "Tumhaare paas jo log hain unhein hataa do." Abu Bakr (r.a.) ne kahaa, "Bas Aap ﷺ ke ahl-e-khaanaa hi hain. Aap ﷺ par mere maa-baap fidaa hon. Ai Allah ke Rasool ﷺ!" Aap ﷺ ne farmaayaa, "Achha to mujhe rawaangi ki ijaazat mil chuki hai." Abu Bakr (r.a.) ne kaha, "Saath ... Ai Allah ke Rasool

1. Ibn-e-Hisham 1/482, Zaad-ul-Ma'aad. 2/52

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ﷺ! Mere maa-Baap Aap ﷺ par fida hon." Rasoolullah ﷺ ne farmaayaa, "Haan."[2]

Us ke ba'd Hijrat ka program tai kar ke Rasoolullah ﷺ apne ghar waapas tashreef laae aur raat ki aamad ka intizaar karne lage.

Rasoolullah ﷺ ke Makaan ka Gheraao:

Udhar Quraish ke akaabir-e-mujrimeen ne apnaa saaraa din Makke ki Parliaman Daar-un-Nadwah ki pehle pahar ki tai kardah qaraardaad ke nifaaz ki tayyaari mein guzaaraa aur is maqsad ke liye in akaabir-e-mujrimeen mein se 11 sardaar muntakhab kiye, jin ke naam yeh hain:

1. Abu Jahal bin Hisham
2. Hakam bin Aas
3. Uqbah bin Abi Mu'ait
4. Nazar bin Haris
5. Omaiyah bin Khalf
6. Zama'a bin Aswad
7. Tu'aima bin Adi
8. Abu Lahab
9. Ubai bin Khalf
10. Nubaih bin Hijaaj
11. Aur us ka bhaai Munabbah bin Hijaaj[3]

Ibn-e-Ishaq ka bayaan hai ke jab raat zaraa taareek ho gai to yeh log ghaat lagaa kar Nabi ﷺ ke darwaaze par beith gae ke Aap ﷺ so jaaein to yeh log Aap ﷺ par toot padein.[4]

In logon ko poora wusooq aur pukhta yaqeen tha ke in ki yeh naapaak saazish kaamyaab ho kar rahegi, yahaan tak ke Abu Jahal ne bade mutakabbiraanaa aur pur-ghuroor andaaz mein mazaaq aur istehzaa karte hue apne gheraa daalne waale saathiyon se kahaa, "Muhammad (ﷺ) kehta hai ke agar tum

2. *Saheeh Bukhari, Baab Hijrat-un-Nabi ﷺ 1/553.*
3. *Zaad-ul-Ma'aad, 2/52.* 4. *Ibn-e-Hisham, 1/482.*

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log us ke deen mein daakhil ho kar us ki pairawi karoge to Arab-o-Ajam ke baadshaah ban jaaoge, phir marne ke ba'd uthaae jaaoge to tumhaare liye Urdun ke baaghaat jaisi Jannatein hongi. Aur agar tum ne aisaa na kiyaa to un ki taraf se tumhaare andar zibah ke waaqi'at pesh aaeinge. Phir tum marne ke ba'd uthaae jaaoge aur tumhaare liye Aag hogi jis mein jalaae jaaoge."[5]

Behar Haal is saazish ke nifaaz ke liye aadhi raat ke ba'd ka waqt muqarrar tha. Is liye yeh log jaag kar raat guzaar rahe the aur waqt-e-muqarrarah ke muntazir the. Lekin Allah apne kaam par Ghaalib hai. Usi ke Haath mein aasmaanon aur Zameen ki baadshaahat hai. Woh jo chaahta hai karta hai. Jise bachaanaa chaahe koi us ka baal beka nahein kar sakta aur jise pakadna chaahe koi us ko bachaa nahein sakta. Chunaanche Allah Ta'ala ne is mauqe par woh kaam kiya jise zail ki Aayat-e-Kareema mein Rasoolullah ﷺ ko mukhaatib karte hue bayaan farmaayaa hai ki,

وَ اِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ وَ يَمْكُرُوْنَ وَ يَمْكُرُ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ۝ (۸:۳۰)

"(Woh mauqa yaad karo) Jab kuffaar tumhaare khilaaf saazish kar rahe the, taaki tumhein qaid kar dein ya qatl kar dein, ya nikaal baahar karein aur weh log daao chal rahe the aur Allah bhi daao chal rahaa tha, aur Allah sab se behtar daao waalaa hai."

Rasoolullah ﷺ Apna Ghar Chhodte Hain:

Behar haal Quraish apne plan ke nifaaz ki intihaai tayyaari ke baa-wajood faash naakaami se do-chaar hue. Chunaanche is naazuk tareem lamhe mein Rasoolullah ﷺ ne

5. Ibn-e-Hisham, 1/483.

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Hazrat Ali (r.a.) se farmaayaa, "Tum mere bistar par let jaao aur meri sabz hazrami[6] chaadar audh kar so raho. Tumhein un ke haathon koi gazand nahin pahunchega." Rasoolullah ﷺ yehi chaadar audh kar soyaa karte the.[7]

Us ke ba'd Rasoolullah ﷺ baahar tashreef le aaye. Mushrikeen ki saffein cheerein aur ek mutthi sangrezon waali mitti le kar un ke saron par daali, lekin Allah ne un ki nigaahein pakad lin aur weh Aap ﷺ ko dekh na sake. Us waqt Aap ﷺ yeh Aayat tilaawat farmaa rahe the,

وَ جَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّ مِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ۝
(۳۶:۹)

"Aur Ham ne un ke aage rukaawat khadi kar di aur un ke peechhe rukaawat khadi kar di, pas Ham ne unhein dhaank liyaa hai aur weh dekh nahein rahe hain."

Is mauqe par koi bhi mushrik baaqi na bachaa jis ke sar par Aap ﷺ ne mitti na daali ho. Us ke ba'd Aap ﷺ Abu Bakr (r.a.) ke ghar tashreef le gae aur phir un ke makaan ki ek khidki se nikal kar donon Hazaraat ne raat hi raat Yemen ka rukh kiyaa aur chand meel par waaqe Saur naami pahaad ke ek ghaar mein jaa pahunche.[8]

Idhar Muhaasireen waqt-e-safar ka intizaar kar rahe the, lekin us se zaraa pehle unhein apni naakaami-o-naamuraadi ka ilm ho gayaa. Hua yeh ki un ke paas ek ghair muta'alliq shakhs aaya aur unhein Aap ﷺ ke darwaaze par dekh kar poochaa ke, "Aap log kis ka intizaar kar rahe hain?" Unhon ne kahaa, "Muhammad (ﷺ) ka." Us ne kahaa, "Aap log naakaam-o-naamuraad hue. Khuda ki qasam! Muhammad

6. *Hazar Maut (Junoobi Yemen) ki bani hui Chaadar Hazrami kehlaati hai.*
7. *Ibn-e-Hisham, 1/482-483.*
8. *Ibn-e-Hisham, 1/483 Zaad-ul-Ma'aad, 2/52.*

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(ﷺ) to aap logon ke paas se guzre aur aap ke saron par mitti daalte hue apne kaam ko gae." Unhon ne kaha, "Ba-Khuda! ham ne to unhein nahein dekha", aur us ke ba'd apne saron se mitti jhaadte hue utth pade.

Lekin phir darwaaze ki daraaz se jhaank kar dekhaa to Hazrat Ali (r.a.) nazar aaye. Kehne lage, "Khuda ki qasam! Yeh to Muhammad (ﷺ) soe pade hain. Un ke oopar un ke chaadar maujood hai." Chunaanche yeh log Subah tak wahein date rahe. Idhar subah hui aur Hazrat Ali (r.a.) bistar se utthe to mushrikeen ke haathon ke toote ud gae. Unhon ne Hazrat Ali (r.a.) se poocha ke, "Rasoolullah ﷺ kahaan hain.?" Hazrat Ali (r.a.) ne kaha, "Mujhe ma'loom nahin."[9]

Ghar se Ghaar Tak:

Rasoolullah ﷺ 27 Safar 14 Nubuwwat, mutaabiq 12-13 September, 622 A.D.[10] ki darmiyaani raat apne makaan se nikal kar jaan-o-maal ke silsile mein apne sab se qaabil-e-ea'timaad saathi Abu Bakr (r.a.) ke ghar tashreef laae the aur wahaan se pichhwaade ki ek khidki se nikal kar donon Hazaraat ne baahar ki raah li thi taaki Makkah se jald az jald yaani tuloo'-e-Fajar se pahle-pahle baahar nikal jaaein.

Chuonki Nabi ﷺ ko ma'loom tha ke Quraish poori jaanfashaani se Aap ﷺ ki talaash mein lag jaaeinge aur jis raaste par pahle un ki nazar utthegi woh Madinah ka kaarrawaani

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9. Ibn-e-Hisham, Zaad-ul-Ma'aad, 2/52.

10. Rahmatul-lil-Aalameen, 1/95, Safar ka yeh Maheena 14 wein Nubuwwat ka us waqt hoga jab san ka aaghaaz Muharram ke Maheene se maanaa jaae aur agar san ki ibtida usi Maheene se karein jis mein Aap ﷺ ko Nubuwwat se musharraf kiyaa gayaa thaa to Safar ka yeh Maheena qat'ai taur par 13 wein san-e-Nubuwwat ka hoga. Aam ahl-e-siar ne kahein pehla hisaab ikhtiyaar kiyaa hai aur kahein doosra jiski wajah se woh waaqi'aat ki tarteeb mein khabt aur ghalti mein pad gae hain. Ham ne san ka aaghaaz Muharram se maanaa hai.

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raasta hoga jo shumaal ke rukh par jaataa hai. Is liye Aap ﷺ ne woh raasta ikhtiyaar kiya jo us ke bilkul ulat tha yaani Yemen jaane waalaa raasta jo Makkah ke Junoob mein waaqe hai. Aap ﷺ ne is raaste par koi 5 meel ka faasla tai kiyaa aur us pahaad ke daaman mein pahunche jo Saur ke naam se ma'roof hai. Yeh nihaayat buland, pur-pech aur mushkil chadhaai waalaa pahaad hai. Yahaan patthar bhi ba-kasrat hain jin se Rasoolullah ﷺ ke donon paaon zakhmi ho gae aur kahaa jaataa hai ki Aap ﷺ nishaan-e-qadam chupaane ke liye panjon ke bal chal rahe the. Is liye Aap ﷺ ke paaon zakhmi ho gae. Bahar haal wajah jo bhi rahi ho Hazrat Abu Bakr (r.a.) ne pahaad ke daaman mein pahunch kar Aap ﷺ ko uthaa liyaa aur daudte hue pahaad ki choti par ek ghaar ke paas jaa pahunche jo taareekh mein 'Ghaar-e-Saur' ke naam se ma'roof hai.[11]

Ghaar Mein:

Ghaar ke paas pahunch kar Abu Bakr (r.a.) ne kahaa, "Khuda ke liye abhi Aap ﷺ is mein daakhil na hon. Pehle main daakhil ho kar dekhe letaa hoon. Agar is mein koi cheez hui to Aap ﷺ ke bajaae mujhe us se saabiqa pesh aayega." Chunaanche Hazrat Abu Bakr (r.a.) andar gaye aur ghaar ko saaf kiya. Ek jaanib chand sooraakh the jinhein apna tehband phaad kar band kiya, lekin do Sooraakh baaqi bach rahe. Hazrat Abu Bakr (r.a.) ne un donon par apne paaon rakh diye. Phir Rasoolullah ﷺ se arz ki ke andar tashreef laaein. Aap ﷺ andar tashreef le gae aur Hazrat Abu Bakr (r.a.) ki aaghosh mein sar rakh kar so gae. Udhar Abu Bakr (r.a.) ke paaon mein kisi cheez ne das liyaa, magar is dar se hile bhi nahein ke Rasoolullah ﷺ jaag na jaaein. Lekin un ke aansoo Rasoolullah ﷺ ke chehre par tapak gae (aur Aap ﷺ ki aankh khul gai). Aap ﷺ ne farmaayaa, "Abu Bakr (r.a.) tumhein kya huaa?"

11. *Rahmatul-lil-Aalameen, 1/95, Mukhtasar Seerat Sheikh Abdullah Safha, 167*

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Arz ki, "Mere maa-baap Aap ﷺ par qurbaan! Mujhe kisi cheez ne das liya hai. Rasoolullah ﷺ ne us par lu'aab-e-dahan lagaa diyaa aur takleef jaati rahi.[12]

Yahaan donon Hazaraat ne teen raatein yaani Juma, Saneechar aur Etwaar ki raatein chhup kar guzaarin.[13] Is dauraan Abu Bakr (r.a.) ke saahab zaade Abdullah (r.a.) bhi yahein raat guzaarte the. Hazrat Aishah (r.a.) ka bayaan hai ki, "Weh gehri soojh-boojh ke maalik, sukhan faham nau-jawaan the. Sehar ki taareeki mein in donon hazaraat ke paas se chale jaate aur Makkah mein Quraish ke saath yuon subah karte goyaa unhon ne yahein raat guzaari hai. Phir aap donon ke khilaaf saazish ki jo koi baat sunte use achhi tarah yaad kar lete aur jab taareeki gehri ho jaati to is ki khabar le kar ghaar mein pahunch jaate."

Idhar Hazrat Abu Bakr (r.a.) ke ghulaam Amir (r.a.) bin Fuhaira bakriyaan charaate rehte aur jab raat ka ek hissa guzar jaataa to bakriyaan le kar un ke paas pahunch jaate. Is tarah donon hazaraat raat ko aasoodah ho kar doodh pee lete. Phir subah tadke hi Amir (r.a.) bin Fuhairah bakriyaan haank kar chal dete. Teenon raat unhon ne yehi kiyaa.[14] (Mazeed yeh ki) Amir (r.a.) bin Fuhairah, Hazrat Abdullah bin Abi Bakr (r.a.) ke Makkah jaane ke ba'd unhein ke nishaanaat-e-qadam par bakriyaan haankte the taaki nishaanaat mit jaaein.[15]

Quraish ki Tag-o-Dau

Udhar Quraish ka yeh haal tha ke jab mansooba-e-qatl ki

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12. Yeh baat Razeen ne Hazrat Umar bin Khattab (r.a.) se riwaayat ki hai. Is riwaayat mein yeh bhi hai ke phir yeh zehar phoot padaa (yaani maut ke waqt is ka asar palat aayaa) aur yehi maut ka sabab bana. Dekhiye Mishkat 2/556, Baab manaaqib-e-Abi Bakr.

13. Fath-ul-Baari, 7/336.

14. Saheeh Bukhari, 1/553-554.

15. Ibn-e-Hisham, 1/486

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raat guzar gai aur Subah ko yaqeeni taur par ma'loom ho gayaa ki Rasoolullah ﷺ un ke haath se nikal chuke hain to un par goyaa junoon taari ho gayaa. Unhon ne sab se pehle apna ghussa Hazrat Ali (r.a.) par utaaraa. Aap ko ghaseet kar Khaana-e-Ka'bah tak le gae aur ek ghadi zair-e-hiraasat rakhaa ke mumkin hai un donon ki khabar lag jaae.[16] Lekin jab Hazrat Ali (r.a.) se kuchh haasil na huaa to Abu Bakr (r.a.) ke ghar aaye aur darwaazah khatkhataayaa. Hazrat Asma bint Abi Bakr (r.a.) bar aamad huein. Un se poocha, "Tumhaare abba kahaan hain?" Unhon ne kaha, "Ba-Khuda mujhe ma'loom nahein ke mere abba kahaan hain." Is par kambakht khabees Abu Jahal ne haath uthaa kar un ke rukhsaar par is zor ka thappad maaraa ke un ke kaan ki baali gir gai.[17]

Us ke ba'd Quraish ne ek hangaami ijlaas kar ke yeh tai kiyaa ke un donon ko giraftaar karne ke liye tamaam mumkinaa wasaail kaam mein laai jaaein. Chunaanche Makke se nikalne waale tamaam raaston par khuwah woh kisi bhi simt jaa rahaa ho nihaayat kadaa Musallah pehraa bitha diyaa gayaa. Isi tarah yeh ea'laan-e-aam bhi kiyaa gayaa ke jo koi Rasoolullah ﷺ aur Abu Bakr (r.a.) ko ya un mein se kisi ek ko zindah ya murdah haazir karega use har ek ke badle 100 oonton ka giraan qaqad in'aam diyaa jaaega.[18] Is ea'laan ke nateeje mein sawaar aur piyaade aur nishaanaat-e-qadam ke maahir khouji nihaayat sargarmi se talaash mein lag gae aur pahaadon, waadiyon aur nasheeb-o-faraaz mein har taraf bikhar gae. Lekin nateeja aur haasil kuchh na rahaa.

Talaash karne waale ghaar ke dahaane tak bhi pahunche, lekin Allah apne kaam par ghaalib hai. Chunaanche Saheeh Bukhari mein Hazrat Anas (r.a.) se marwi hai ki Abu Bakr

16. Rahmatul-lil-Aalameen, 1/96. 17. Ibn-e-Hisham, 1/487.
18. Saheeh Bukhari, 1/554

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(r.a.) ne farmaayaa, "Main Nabi ﷺ ke saath ghaar mein tha, sar uthaayaa to kiya dekhta hoon ke logon ke paaon nazar aa rahe hain. Main ne kahaa, 'Ai Allah ke Nabi ﷺ! Agar un mein se koi shakhs mahaz apni nigaah neechi kar de to hamein dekh legaa.' Aap ﷺ ne farmaayaa, 'Abu Bakr (r.a.)! Khaamosh raho, (Ham) do hain jin ka teesra Allah hai.' Ek riwaayat ke alfaaz yeh hain مَا ظَنُّكَ يَا اَبَا بَكْرٍ بِاثْنَيْنِ اَللّٰهُ ثَالِثُهُمَا. Abu Bakr (r.a.)! aise do aadmiyon ke baare mein tumhaaraa kya khayaal hai, jin ka teesra Allah hai."[19]

Haqeeqat yeh hai ke yeh ek mu'ajizaah tha jis se Allah Ta'ala ne apne Nabi ﷺ ko musharraf farmaayaa. Chunaanche talaash karne waale us waqt waapas chaale gae jab Aap ﷺ ke darmiyaan aur un ke darmiyaan chand qadam se ziyaadah faslah baaqi na rah gayaa thaa.

Madine ki Raah Mein:

Jab justjoo ki aag bujh gai, talaash ki tag-o-dau ruk gai aur teen roz ki musalsal aur be-nateeja daud-dhoop ke ba'd Quraish ke josh-o-jazbaat sard pad gae to Rasoolullah ﷺ aur Hazrat Abu Bakr (r.a.) ne Madine ke liye nikalne ka azm farmaayaa. Abdullah bin Uraiqat Laisi se, jo sehraai aur bayaabaani raaston ka maahir tha, pehle hi ujrat par Madinah pahunchaane ka mu'aamla tai ho chuka thaa. Yeh shakhs abhi Quraish hi ke deen par thaa, lekin qaabil-e-itmeenaan tha. Is liye sawaariyaan us ke hawaale kar di gai thein aur tai huaa thaa ke teen raatein

19. Saheeh Bukhari, 1/516-558. Yahaan yeh nukta bhi yaad rakhna chaahiye ke Abu Bakr (r.a.) ka iztiraab apni jaan ke khauf se na tha balki is ka waahid sabab wahi tha jo is riwaayat mein bayaan kiyaa gayaa hai ke Abu Bakr (r.a.) ne jab qayaafaa shanaason ko dekhaa to Rasoolullah ﷺ par aap ka gham badh gayaa aur Aap (r.a.) ne kaha ke agar main maaraa gayaa to main mahaz ek aadmi hoon lekin agar Aap ﷺ qatl kar diye gae to poori Ummat hi ghaarat ho jaaegi. Aur isi mauqe par un se Rasoolullah ﷺ ne farmaayaa tha ki gham na karo yaqeenan Allah hamaare saath hai. Dekhiye mukhtasar-us-Seerat Sheikh Abdullah Safha, 168.

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guzar jaane ke ba'd woh donon sawaariyaan le kar ghaar-e-saur pahunch jaaega. Chunaanche jab Doshumba ki raat aai jo Rabi-ul-Awwal 1 hijri ki chand-raat thi (mutaabiq 16 September. 622 A.D.) to Abdullah bin Uraiqat sawaariyaan le kar aa gayaa aur isi mauqe par Abu Bakr (r.a.) ne Rasoolullah ﷺ ki khidmat mein afzal tareen oontni pesh karte hue guzaarish ki ke Aap ﷺ meri in do sawaariyon mein se ek qubool farma lein. Rasoolullah ﷺ ne farmaayaa, "Qeemat ke badle loonga."

Udhar Asma bint Abi Bakr (r.a.) bhi zaad-e-safar le kar aaein, magar us mein latkaane waalaa bandhan lagaanaa bhool gaein. Jab rawaangi ka waqt aayaa aur Hazrat Asma (r.a.) ne tosha latkaanaa chaahaa to dekha ke us mein bandhan hi nahein hai. Unhon ne apna patka (kamarband) khola aur do hisson mein chaak kar ke ek mein tosha latka diya aur doosra kamar mein baandh liyaa. Isi wajah se un ka laqab "Zaatun-Nittaqain" pad gaya.[20]

Us ke ba'd Rasoolullah ﷺ aur Abu Bakr (r.a.) ne kooch farmaayaa. Amir bin Fuhairah (r.a.) bhi saath the. Rahnuma Abdullah bin Uraiqat ne saahil ka raasta ikhtiyaar kiya.

Ghaar se rawaanaa ho kar us ne sab se pehle Yemen ke rukh par chalaayaa aur Junoob ki simt khoob door tak le gayaa. Phir Pachhim ki taraf modaa aur saahil-e-samundar ka rukh kiya, phir ek aise raaste par pahunch kar jis se aam log waaqif na the Shumaal ki taraf mod gayaa. Yeh raasta saahil-e-Behr-e-Ahmar ke qareeb hi tha aur us par shaaz-o-naadir hi koi chalta tha.

Rasoolullah ﷺ is raaste mein jin maqaamaat se guzre Ibn-e-Ishaq ne un ka tazkirah kiya hai. Woh kehte hain ke jab rahnuma aap donon ko saath le kar nikla to zairein Makkah se le chalaa phir saahil ke saath-saath chalta hua zairein Asfaan

20. Saheeh Bukhari, 1/553-555, Ibn-e-Hisham, 1/486.

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se raasta kaataa. phir zairin Emij se guzarta huaa aage badhaa, aur qadeed paar karne ke ba'd phir raasta kaataa aur wahein se aage badhta huaa Kharar se guzra, phir Sanyatul-Marra se, phir Laqf se, phir Bayaabaan-e-Laqf se guzraa, phir Majaah ke bayaabaan mein pahuncha. Aur wahaan se ho kar phir Majaah ke mod se guzra, phir Zul-Ghazwain ke mod ke nasheeb mein chalaa, phir Zi-Kashr ki waadi mein daakhil huaa phir Jadaajad ka rukh kiya, phir Ajrad pahuncha aur us ke ba'd bayaabaan-e-Taahan ke ea'tiraaf ki waadi Zu-Salam se guzra. Wahaan se Abaabeed aur us ke ba'd Faajaa ka rukh kiya, phir Arj mein utra, phir Rakuba ke daahine Hath Sanyatul-Aair mein chalaa yahaan tak ke waadi Ra'im mein utra aur us ke ba'd Quba pahunch gayaa.[21]

Aaiye! ab raaste ke chand waaqi'aat bhi sunte chalein:

1. Saheeh Bukhari mein Hazrat Abu Bakr (r.a.) se marwi hai ke unhon ne farmaayaa, "Ham log (ghaar se nikal kar) raat bhar aur din mein dopehar tak chalte rahe. Jab theek dopehar ka waqt ho gayaa raasta khaali ho gayaa aur koi guzarne waalaa na rahaa to hamein ek lambi Chattaan dikhaai di jis ke saai par dhoop nahein aai thi. Ham wahein utar pade. Main ne apne haath se Nabi ﷺ ke sone ke liye ek jagah baraabar ki aur us par ek posteen bichha kar guzaarish ki ke, "Ai Allah ke Rasool ﷺ! Aap so jaaein aur Main Aap ﷺ ke gird-o-pesh ki dekh-bhaal kiye leta hoon." Aap ﷺ so gae aur main Aap ﷺ ke gird-o-pesh ki dekh bhaal ke liye nikla. Achaanak kiya dekhta hoon ke ek charwaahaa apni bakriyaan liye chattaan ki jaanib chalaa aa rahaa hai. Woh bhi is chattaan se wahi chaahta tha jo ham ne chaahaa tha. Main ne us se kahaa, "Ai jawaan tum kis ke aadmi ho?" Us ne Makkah ya Madine ke kisi aadmi ka

21. Ibn-e-Hisham, 1/491-492.

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zikr kiyaa. Main ne kahaa, "Tumhaari bakriyon mein kuchh doodh hai?" Us ne kahaa, "Haan." Main ne kahaa, "Dooh sakta hoon?" Us ne kahaa, "Haan!" aur ek bakri pakdi. Main ne kahaa, "Zaraa than ko mitti, baal aur tinke waghairah se saaf kar lo phir us ne ek bartan mein thoda sa doodh doha aur mere paas ek charmi loota tha jo mein ne Rasoolullah ﷺ ke peene aur wuzu karne ke liye rakh liyaa thaa. Main Nabi ﷺ ke paas aayaa lekin gawaaraa na hua ke Aap ﷺ ko bedaar karoon. Chunaanche jab Aap ﷺ bedaar hue to main Aap ﷺ ke paas aayaa aur doodh par paani undela yahaan tak ke us ka nichla hissa thanda ho gayaa. Us ke ba'd main ne kahaa, "Ai Allah ke Rasool ﷺ! pee leejiye." Aap ﷺ ne piyaa yahaan tak ki main khush ho gayaa. Phir Aap ﷺ ne farmaayaa, "Kiya abhi kooch ka waqt nahein hua?" Main ne kaha, "Kiyon nahein?" Us ke ba'd ham log chal pade.[22]

2. Is safar mein Abu Bakr (r.a.) ka tareeqah yeh tha ke woh Nabi ﷺ ke Radeef raha karte the, yaani sawaari par Huzoor ﷺ ke peechhe beitha karte the. Chuonki un par budhaape ke aasaar numaayaan the is liye logon ki tawajjuh unhi ki taraf jaati thi. Nabi ﷺ par abhi jawaani ke aasaar ghaalib the, is liye Aap ﷺ ki taraf tawajjuh kam jaati thi. Is ka nateeja yeh tha ke kisi aadmi se saabiqah padta to woh Abu Bakr (r.a.) se poochhta ke yeh Aap ke aage kaun saa aadmi hai? (Hazrat Abu Bakr (r.a.) is ka bada lateef jawaab dete) Farmaate, "Yeh aadmi mujhe raasta bataataa hai." Is se samajhne waalaa samajhta ke woh yehi raasta muraad le rahe hain. Haalaanki woh khair ka raasta muraad lete the.[23]

3. Isi safar mein Aap ﷺ ka guzar Umme Ma'bad (r.a.)

22. Saheeh Bukhari, 1/510. 23. Saheeh Bukhari, 'an Anas 1/556.

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Khuzaiyah ke khaime se huaa. Yeh ek numaayaan aur tawaanaa khatoon thein. Haathon mein ghutne daale Khaime ke Sehan mein beithi rahtein aur aane-jaane waale ko khilaati-pilaati rahtein. Aap ﷺ ne un se poocha ke paas mein kuchh hai? Bolein, "Ba-Khuda hamaare paas kuchh hota to aap logon ki mezbaani mein tangi na hoti, bakriyaan bhi door-daraaz hain." Yeh qahat ka zamaana tha.

Rasoolullah ﷺ ne dekha ki khaime ke ek goshe mein ek bakri hai. Farmaayaa, "Umme M'abad! yeh kaisi bakri hai!" Bolin, "Ise kamzori ne rewad se peechhe chod rakhaa hai." Aap ﷺ ne daryaaft kiyaa ki, "Is mein kuchh doodh hai?" Boli, "Woh is se kahein ziyaadah kamzor hai." Aap ﷺ ne farmaayaa, "Ijaazat hai ke ise dooh loon?" Bolein, "Haan! mere maa-baap tum par qurbaan, agar tumhein is mein doodh dikhaai de rahaa hai to zaroor doh lo." Is guftgoo ke ba'd Rasoolullah ﷺ ne us bakri ke than par haath phera. Allah ka naam liya aur dua ki. Bakri ne paaon phaila diye. Than mein bhar-poor doodh utar aayaa. Aap ﷺ ne Umm-e-M'abad (r.a.) ka ek bada sa bartan liyaa jo ek Jamaa'at ko aasoodah kar sakta tha aur us mein itna dooha ke jhaag oopar aa gayaa. Phir Umm-e-M'abad (r.a.) ko pilaayaa. Woh pee kar shakum sair ho gaein to apne saathiyon ko pilaayaa. Woh bhi shakum sair ho gae to khud piya. Phir usi bartan mein dobaarah itna doodh doha ke bartan bhar gayaa aur use Umm-e-M'abad (r.a.) ke paas chhod kar aage chal pade.

Thodi hi der guzri thi ke un ke shauhar Abu M'abad (r.a.) apni kamzor bakriyon ko jo duble pan ki wajah se mariyal chhaal chal rahi thein, haankte hue aa pahunche. Doodh dekha to hairat mein pad gae. Poocha yeh tumhaare paas kahaan se aayaa? Jab ki bakriyaan door-daraaz thein aur ghar mein doodh dene waali bakri na thi. Bolin, "Ba-Khuda koi baat

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nahein siwae is ke ki hamaare paas se ek baa-barkat aadmi guzra jis ki aisi aur aisi baat thi aur yeh aur yeh haal tha." Abu M'abad (r.a.) ne kahaa. "Yeh to wahi saahib-e-Quraish ma'loom hota hai jise Quraish talaash kar rahe hain. Achha zaraa us ki kaifiyyat to bayaan karo." Is par Umm-e-M'abad (r.a.) ne nihaayat dilKash andaaz se Aap ﷺ ke ausaf-o-kamaalaat ka aisa naqshah kheencha ke goyaa sunne waalaa Aap ﷺ ko apne saamne dekh rahaa hai—Kitab ke aakhir mein yeh ausaaf darj kiye jaaein ge—yeh ausaaf sun kar Abu Mabad (r.a.) ne kaha. "Wallah yeh to wahi Saahib-e-Quraish hai jis ke bare mein logon ne qism-qism ki baatein bayaan ki hain. Mera iraadah hai ki Aap ﷺ ki rifaaqat ikhtiyaar karoon aur koi raasta mila to aisa zaroor karoonga."

Udhar Makke mein ek aawaz ubhri jise log sun rahe the magar us ka boolne waalaa dikhaai nahein pad rahaa tha. Aawaz yeh thi.

جزى اللّٰه رب العرش خير جزائه رفيقين حلا خيمتى ام معبد

هما نزلا بالبر و ارتحلا به وافلح من امسى رفيق محمّدٌ

فيا لقصىّ ما زوى اللّٰه عنكم به من فعال لا يجازى وسودد

ليهن بنى كعب مكان فتاتهم ومقعدها للمومنين بمرصد

سلوا اختكم عن شاتها وانائها فانكم ان تسألوا الشاة تشهد

"Allah Rabbul-Arsh in do rafeeqon ko behtareen jaza de jo Umm-e-M'abad ke khaime mein naazil hue. Weh donon khair ke saath utre aur khair ke saath rawaanaa hue. Aur jo Muhammad ﷺ ka rafeeq huaa woh kaamiyaab hua. Hai Qusai! Allah ne us ke saath kitne be-nazeer kaarnaame aur sardaariyaan tum se samet lein. Banu Ka'b ko un ki khatoon ki qayaam gaah aur mumineen ki nighedasht ka padaao mubaarak ho. Tum

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apni khatoon se us ki bakri aur bartan ke muta'alliq poocho. Tum agar khud bakri se poochoge to woh bhi shahaadat degi."

Hazrat Asma (r.a.) kehti hain hamein ma'loom na tha ke Rasoolullah ﷺ ne kidhar ka rukh farmaayaa hai ke ek Jin zairein Makkah se yeh ashaar padhta hua aaya. Log us ke peechhe-peechhe chal rahe the, us ki aawaaz sun rahe the lekin khud use nahein dekh rahe the. Yahaan tak ki woh baalaai Makkah se nikal gayaa. Woh kehti hain ki jab ham ne us ki baat suni to hamein ma'loom hua ki Rasoolullah ﷺ ne kidhar ka rukh farmaayaa hai. Yaani Aap ﷺ ka rukh Madinah ki jaanib hai.[24]

4. Raaste mein Suraqah bin Malik ne ta'aaqub kiya aur is waaqie ko khud Suraqah ne bayaan kiya hai. Woh kahte hain, "Main apni qaum Bani Mudlij ki ek Majlis mein baitha tha ke itne mein ek aadmi aa kar hamaare paas khadaa huaa aur ham beithe the. Us ne kahaa, 'Ai Suraqah! main ne abhi saahil ke paas chand Afraad daikhe hain. Mera khayaal hai ki yeh Muhammad ﷺ aur un ke saathi hain.' Suraqah kaihte hain ki main samajh gayaa yeh wahi log hain, lekin main ne us aadmi se kaha ki yeh woh log nahein hain, balki tum ne falaan aur falaan ko dekha hai jo hamaari aankhon ke saamne guzar kar gae hain. Phir main majlis mein kuchh der tak thehra rahaa. Us ke ba'd utth kar andar gayaa aur apni laundi ko hukm diyaa ki woh mera ghoda nikaale aur teele ke peechhe rok kar meraa intizaar kare. Idhar main ne apna neza liya aur ghar ke pichhwaade se baahar nikla. Laathi ka ek sira zameen par ghaseet rahaa tha aur doosra upri sira neeche kar rakha tha. Is tarah main

24. *Zaad-ul-Ma'aad, 2/53,54, Banu Khuza'a ki aabadi ke mahall-e-Wuqoo ko madd-e-nazar rakhte hue aghab yeh hai ke yeh waaqia ghaar se rawaangi ke ba'd doosre din pesh aayaa hoga.*

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apne ghode ke paas pahuncha aur us par sawaar ho gayaa. Main ne dekha ki woh hasb-e-ma'mool mujhe le kar daud rahaa hai yahaan tak ki main un ke qareeb aa gayaa. Us ke ba'd ghoda mujh samet phisla aur main us se gir gayaa. Main ne utth kar tirkash ki taraf haath badhaayaa aur paanse ke teer nikaal kar yeh jaannaa chaahaa ke main unhein zarar pahucha sakonga ya nahein to woh teer niklaa jo mujhe naapasand tha, lekin main ne teer ki naafarmaani ki aur ghode par sawaar ho gayaa. Woh mujhe le kar daud ne lagaa yahaan tak ki jab mein Rasoolullah ﷺ ki qiraa'at sun rahaa tha—aur Aap ﷺ iltifaat nahein farmaate the, jab ki Abu Bakr (r.a.) baar-baar mud kar dekh rahe the—to mere ghode ke agle donon paaon zameen mein dhans gae yahaan tak ki ghutnon tak jaa pahunche aur main us se gir gayaa, phir main ne use daanta to us ne uthna chaahaa lekin woh apne paaon ba-mushkil nikaal sakaa. Bahar haal jab woh seedha khadaa huaa to us ke paaon ke nishaan se aasmaan ki taraf dhuein jaisaa ghubaar ud rahaa thaa. Main ne phir paanse ke teer se qismat ma'loom ki aur phir wahi teer niklaa jo mujhe naa-pasand tha. Us ke ba'd main ne amaan ke saath unhein pukaaraa to woh log thehar gae aur main apne ghode par sawaar ho kar un ke paas pahuncha. Jis waqt main un se rok diyaa gayaa tha usi waqt mere dil mein yeh baat beith gai thi ke Rasoolullah ﷺ ka mu'aamla ghaalib aa kar rahega. Chunaanche main ne Aap ﷺ se kahaa ki Aap ﷺ ki qaum ne Aap ﷺ ke badle diyat (ka inaam) rakha hai aur saath hi main ne logon ke azaaim se Aap ﷺ ko aagaah kiyaa aur tosha aur saaz-o-saamaan ki bhi pesh-kash ki, magar unhon ne meraa koi saamaan nahein liyaa aur na mujh se koi sawaal kiya. Sirf itna kahaa ke hamaare muta'alliq raazdaari baratna. Main ne Aap ﷺ se guzaarish ki ke Aap ﷺ mujhe parwaana-e-amn likh

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dein. Aap ﷺ ne Amir bin Fuhairah ko hukm diyaa aur unhon ne chamde ke ek tukde par likh kar mere hawaale kar diya. Phir Rasoolullah ﷺ aage badh gae.[25]

Is waaqiye se muta'alliq khud Abu (r.a.) ki bhi ek riwaayat hai, un ka bayaan hai ke ham log rawaanaa hue to qaum hamaari talaash mein thi. Magar Suraaqah (r.a.) bin Malik bin Ju'sham ke siwaa, jo apne ghode par aayaa tha, aur koi hamein na paa sakaa. Main ne kaha, "Ai Allah ke Rasool ﷺ! yeh peechha karne waalaa hamein aa lenaa chaahta hai - Aap ﷺ ne farmaayaa,

لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا.

"Gham na karo Allah hamaare saath hai."[26]

Bahar haal Suraaqah (r.a.) waapas huaa to dekha ki log talaash mein sargardaan hain. Kehne laga idhar ki khoj-khabar le chuka hoon. Yahaan tumhaaraa jo kaam tha woh kiyaa jaa chuka hai. (Is tarah logon ko waapas le gayaa) Yaani din ke shuroo mein to chadhaa aa rahaa tha aur aakhir mein paasbaan ban gayaa.[27]

5. Raaste mein Nabi ﷺ ko Buraidah Aslami mile, yeh apni qaum ke sardaar the aur Quraish ne jis zabardast inaam ka ea'laan kar rakha tha usi ke laalach mein Nabi ﷺ aur Abu Bakr (r.a.) ki talaash mein nikle the. Lekin jab Rasoolullah ﷺ se saamnaa hua aur baat-cheet hui to naqad dil de baithe aur apni qaum ke 70 aadmiyon samet wahein musalmaan ho gae. Phir apni pagdi utaar kar neze se baandh li jis ka safed jhanda hawa mein lehraataa aur bashaarat sunaataa tha ke

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25. Saheeh Bukhari, 1/554, Bani Mudlij ka watan Rabigh ke qareeb tha aur Suraqah (r.a.) ne us waqh Aap ﷺ ka peecha kiyaa thaa jab Aap ﷺ Qadeed se oopar jaa rahe the (Zaad-ul-Ma'aad, 2/53). Is liye aghlab yeh hai ki ghaar se rawaangi ke ba'd teesre din ta'aaqub ka yeh waaqia pesh aayaa thaa.

26. Saheeh Bukhari, 1/516. *27. Zaad-ul-Ma'aad. 2/53*

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aman ka baadshaah, sulah ka haami, duniya ko adaalat-o-insaaf se bharpoor karne waalaa tashreef la rahaa hai.[28]

6. Raaste mein Nabi ﷺ ko Hazrat Zubair bin Awam (r.a.) mile. Yeh musalmaanon ke ek tijaarat pesha giroh ke saath mulk-e-Sham se waapas aa rahe the. Hazrat Zubair (r.a.) ne Rasoolullah ﷺ aur Abu Bakr (r.a.) ko safed paarcha jaat pesh kiye.[29]

Quba Mein Tashreef Aawari

Doshumba 8 Rabi-ul-Awwal 14 Nubuwwat yaani 1 Hijri Mutaabiq 23 September 622 A.D. ko Rasoolullah ﷺ Quba mein warid hue.[30]

Hazrat Arwat bin Zubair (r.a.) ka bayaan hai ke Madinah ke musalmaanon ne Makkah se Rasoolullah ﷺ ki rawaangi ki khabar sun li thi, is liye log rozaanaa subah hi subah Harrah ki taraf nikal jaate aur Aap ﷺ ki raah takte rehte. Jab dopahar ko dhoop sakht ho jaati to waapas chale aate. Ek roz taweel intizaar ke ba'd log apne-apne gharon ko pahunch chuke the ke ek Yahoodi apne kisi teele par kuchh dekhne ke liye chadha. Kya dekhta hai ki Rasoolullah ﷺ aur Aap ﷺ ke rufaqa safed kapdon mein malboos—jin se chaandi chatak rahi thi—tashreef laa rahe hain. Us ne be-khud ho kar nihaayat buland aawaaz se kaha, "Arab ke logo! yeh rahaa tumhaaraa Naseeb jis ka tum intizaar kar rahe the." Yeh sunte hi musalmaan hathiyaaron ki taraf daud pade.[31] (aur hathiyaar saj-dhaj kar istiqbaal ke liye umand pade.)

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28. *Rahmatul-lil-Aalameen, 1/101.*
29. *Saheeh Bukhari An Urwa bin Zubair, 1/554.*
30. *Rahmatul-lil-Aalameen, 1/102, Us din Nabi ﷺ ki umr baghair kisi kami beshi ke theek 53 saal hui thi aur jo log Aap ﷺ ki Nubuwwat ka aaghaaz 9 Rabi-ul-Awwal 41 Aam-ul-Feel se maante hain un ke qaul ke mutaabiq Aap ﷺ ki Nubuwwat par theek 13 saal poore hue the. Albatta jo log Aap ﷺ ki Nubuwwat ka aaghaaz Ramzaan 41 Aam-ul-Feel se maante hain un ke qaul ke mutaabiq 12 saal 5 mahine 18 din ya 22 din hue the.*
31. *Saheeh Bukhari, 1/555.*

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Ibn-e-Qaiyyim kehte hain ke us ke saath hi Banu Amr bin Awf (saakinaan-e-Quba) mein shor buland hua aur takbeer suni gai. Musalmaan Aap ﷺ ki aamad ki khushi mein naaraa-e-Takbeer buland karte hue istiqbaal ke liye nikal pade. Phir Aap ﷺ se mil kar tahiyya-e-Nubuwwat pesh kiya aur gird-o-pesh parwaanon ki tarah jama' ho gae. Us waqt Aap ﷺ par sakeenat chhaai hui thi aur yeh Wahi naazil ho rahi thi.

فَإِنَّ اللَّهَ هُوَ مَوْلَهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۚ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٦٦:٤﴾

"Allah Aap ka Maula hai aur Jibraiel (a.s.) aur saleh momineen bhi aur us ke ba'd Farishte Aap ﷺ ke madad gaar hain."[32]

Hazrat Uwah bin Zubair (r.a.) ka bayaan hai ki logon se milne ke ba'd Aap ﷺ un ke saath daahini jaanib mude aur Banu Amr bin Awf mein tashreef laai. Yeh doshumba ka din aur Rabi-ul-Awwal ka maheenah tha. Abu Bakr (r.a.) aane waalon ke istiqbaal ke liye khade the aur Rasoolullah ﷺ chup chaap baithe the. Ansar ke jo log aate, jinhon ne Rasoolullah ﷺ ko dekha na tha woh seedhe Abu Bakr (r.a.) ko salaam karte. Yahaan tak ke Rasoolullah ﷺ par dhoop aa gai aur Abu Bakr (r.a.) ne chaadar taan kar Aap ﷺ par saayaa kiyaa, tab logon ne pehchaanaa ki yeh Rasoolullah ﷺ hain.[33]

Aap ﷺ ke istiqbaal aur deedar ke liye saaraa Madinah umand padaa thaa. Yeh ek taareekhi din tha jis ki nazeer sarzameen-e-Madinah ne kabhi na dekhi thi. Aaj Yahood ne bhi Hubqooq Nabi ki us bashaarat ka matlab dekh liyaa tha ke, Allah junoob se aur woh jo Quddoos hai koh-e-Faaraan se aayaa.[34]

Rasoolullah ﷺ ne Quba mein Kulsum (r.a.) bin Hadam—or kaha jaataa hai ke Sa'd (r.a.) bin Khaisamah—ke makaan mein qayaam farmaayaa—pehla qaul ziyaadah qawi hai.

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32. Zaad-ul-Ma'aad, 2/54. *33. Saheeh Bukhari, 1/555.*
34. Kitab, Baibal, Saheefah Habqooq, 3.3.

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Udhar Hazrat Ali bin Abi Talib (r.a.) ne Makkah mein teen roz thehar kar aur logon ki jo amaanatein Rasoolullah ﷺ ke paas thein unhein adaa kar ke paidal hi Madine ka rukh kiya aur Quba mein Rasoolullah ﷺ se aa mile aur Kulsum (r.a.) bin Hadam ke yahaan qayaam farmaayaa.[35]

Rasoolullah ﷺ ne Quba mein kul chaar din[36] (doshumba, mangal, budh, Jum'merat) ya 10 se ziyaadah din ya pahunch aur rawaangi ke elaawah 24 din qayaam farmaayaa aur usi dauran Masjid-e-Quba ki buniyaad rakhi aur us mein Namaz bhi padhi. Yeh Aap ﷺ ki Nubuwwat ke ba'd pehli Masjid hai jis ki buniyaad Taqwa par rakhi gai—5 wein din (ya 12 wein din ya 26 wein din) Juma ko—Aap ﷺ hukm-e-Ilaahi ke mutaabiq sawaar hue. Abu Bakr (r.a.) Aap ﷺ ke radeef the. Aap ﷺ ne Banu Najjar ko—jo Aap ﷺ ke maamoo ka Qabeela tha—ittilaa bhej di thi. Chunaanche weh talwaarein hamaail kiye haazir the. Aap ﷺ ne (un ke saath) Madinah ka rukh kiya. Banu Salim Bin Awf ki aabaadi mein pahunche to Juma ka waqt aa gayaa. Aap ﷺ ne batn-e-Waadi mein us maqaam par juma padha jahaan ab Masjid hai. Kul 100 aadmi the.[37]

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35. Zaad-ul-Ma'aad 2/54, Ibn-e-Hisham 1/493, Rahmatul-lil-Aalameen 1/102.

36. Yeh Ibn-e-Ishaq ki riwaayat hai. Dekhiye Ibn-e-Hisham 1/494. Isi ko Allama Mansoorpuri ne ikhtiyaar kiya hai. Dekhiye Rahmatul-lil-Aalameen, 1/102, lekin Saheeh Bukhari ki ek riwaayat hai ki Aap ﷺ ne Quba mein 24 raat qayaam farmaayaa (1/61). Magar ek aur riwaayat mein 10 raat se chand roz ziyaadah (1/555) aur ek teesri riwaayat mein 14 raat (1/560) bataayaa gayaa hai. Ibn-e-Qaiyyim ne isi aakhiri riwaayat ko ikhtiyar kiya hai magar Ibn-e-Qaiyyim ne khud tashreeh ki hai ki Aap ﷺ Quba mein Doshumba ko pahunche the aur wahaan se Juma ko rawaanaa hue the. (Zaad-ul-Ma'aad, 2/54,55) aur ma'loom hai ke Doshumbah aur Juma do alag-alag hafton ka liyaa jaae to pahunch aur rawaangi ka din chhod kar kul muddat 10 din hoti hai aur pahunch aur rawaangi ka din shaamil kar ke 12 din hoti hai. Is liye kul muddat 14 din kaise ho sakegi.

37. Saheeh Bukhari 1/555,560. Zaad-ul-Ma'aad 2/55. Ibn-e-Hisham 1/494 Rahmatul-lil-Aalameen, 1/102.

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Madina mein Daakhilah

Juma ke ba'd Nabi ﷺ Madinah tashreef le gae aur usi din se is shehar ka naam Yasrib ke bajaae Madinatul-Rasool, shehar-e-Rasool ﷺ pad gayaa jise mukhtasaran Madinah kahaa jaataa hai. Yeh nihaayat taabnaak taareekhi din tha. Gali-khooche taqdees-o-tahmeed ke kalimaat se goonj rahe the aur Ansar ki bachchiyaan khushi-o-masarrat se in Ash'aar ke naghme bikher rahi thein.

اَشْرَقَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ

Chaudhawi ka chaand hei ham par chadha Un pahaadon se jo hai soo-e-Junoob

وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلّٰهِ دَاعِ

Shukr waajib hai hamein Allah ka Kaisa umda deen aur ta'leem hei

اَيُّهَا الْمَبْعُوْثُ فِيْنَا جِئْتَ بِالْاَمْرِ الْمُطَاعِ

bhejne waalaa hei tera kibriya Hai itaa'at farz tere hukm ki[38]

Ansar agarche bade daulatmand na the lekin har ek ki yehi aarzoo thi ke Rasoolullah ﷺ us ke yahaan qayaam farmaein. Chunaache Aap ﷺ Ansar ke jis makaan ya muhalle se guzarte wahaan ke log Aap ﷺ ki oontni ki nakel pakad lete aur arz karte ke tadaad-o-saamaan aur hathiyaar-o-hifaazat farsh-e-raah hain tasreef laaiye! Magar Aap ﷺ farmaate ke, "Oontni ki raah chhod do. Yeh Allah ki taraf se ma'moor hai. Chunaanche oontni musalsal chalti rahi aur us maqaam par

38. *Ash'aar ka yeh tarjuma Allama Mansoorpuri (rh.) ne kiya hai. Allama Ibn-e-Qaiyyim ne likhaa hai ki yeh Ash'aar Tabook se Nabi ﷺ ki waapsi par padhe gae the. Aur jo yeh kehta hai ki Madinah mein Aap ﷺ ke daakhile ke mauqe par padhe gae the use Waham hua hai (Zaad-ul-Ma'aad, 3/10). Lekin Allama Ibn-e-Qaiyyim ne is ke waham hone ki koi tashaffi bakhsh daleel nahein di hai. Un ke Bar khilaaf Allama Mansoor Poori ne is baat ko tarjeeh di hai ke yeh Ash'aar Madinah mein daakhile ke waqt padhe gae aur un ke paas is ke Naaqaabil-e-Tardeed dalaail bhi hain. Dekhiye Raihmatul Aalameen, 1/106.*

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pahunch kar beithi jahaan aaj Masjid-e-Nabawi hai; lekin Aap ﷺ neeche nahein utre yahaan tak ke woh uth kar thodi door gai. phir mud kar dekhne ke ba'd palat aai aur apni pehli jagah beith gai. Us ke ba'd Aap ﷺ neeche tashreef laae. Yeh Aap ﷺ ke nanihaal waalon yaani Banu Najjar ka muhalla tha aur yeh oontni ke liye mahaz tofeeq-e-Ilaahi thi kiyuonki Aap ﷺ nanihaal mein qayaam farmaa kar un ki Izzat afzaai karna chaahte the. Ab Banu Najjar ke logon ne apne-apne ghar le jaane ke liye Rasoolullah ﷺ se arz-e-ma'rooz shuroo ki, lekin Abu Ayyub Ansari (r.a.) ne lapak kar kajaawah uthaa liyaa aur apne ghar le kar chale gae. Is par Rasoolullah ﷺ farmaane lage, "Aadmi apne kajaawe ke saath hai." Idhar Hazrat As'ad bin Zurarah (r.a.) ne aakar oontni ki nakel pakad li. Chunaanche yeh oontni unhein ke paas rahi.[39]

Saheeh Bukhari mein Hazrat Anas (r.a.) se marwi hai ke Nabi ﷺ ne farmaayaa, "Hamaare kis aadmi ka ghar ziyaadah Qareeb hai?" Hazrat Abu Ayyub Ansari (r.a.) ne kaha, "Mera, Ai Allah ke Rasool ﷺ! Yeh rahaa meraa makaan aur yeh rahaa mera darwaazah." Aap ﷺ ne farmaayaa, "Jaao! aur hamaare liye qailula ki jagah taiyyar kar do." Unhon ne arz ki, "Aap donon Hazaraat tashreef le chalein, Allah barkat de."[40]

Chand din Ba'd Aap ﷺ ki Zauja muhtarama Ummul Mumineen Hazrat Sawdah (r.a.) aur Aap ﷺ ki donon saahabzaadiyaan Hazrat Fatimah (r.a.) aur Umm-e-Kulsum (r.a.) aur Hazrat Usama bin Zaid (r.a.) aur Umm-e-Aiman (r.a.) bhi aa gain. In sab ko Hazrat Abdullah bin Abi Bakr (r.a.) Aal-e-Abi Bakr ke saath jin mein Hazrat Aishah (r.a.) bhi thein le kar aaye the. Albatta Nabi ﷺ ki ek Saahabzaadi

39. *Zaad-ul-Ma'aad. 2/55. Rahmatul-lil-Aalameen. 1/106.*
40. *Saheeh Bukhari. 1/556*

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Hazrat Zainab (r.a.) Hazrat Abul Aas (r.a.) ke paas baaqi reh gain. Unhon ne aane nahein diyaa aur woh Jang-e-Badr ke ba'd tashreef laa sakein.[41]

Hazrat Aishah (r.a.) ka bayaan hai ki Rasoolullah ﷺ Madinah tashreef laae to Hazrat Abu Bakr (r.a.) aur Hazrat Bilal (r.a.) ko bukhaar aa gaya. Main ne un ki khidmat mein haazir ho kar daryaafi kiyaa ki, "Abba Jaan aap ka kyaa haal hai? aur Ai Bilal! Aap ka kya haal hai?" Woh farmaati hain ki jab Hazrat Abu Bakr (r.a.) ko bukhaar aataa to yeh sher padhte!

كُلُّ امْرِئٍ مُصَبَّحٌ فِيْ أَهْلِهِ وَ الْمَوْتُ أَدْنٰى مِنْ شِرَاكِ نَعْلِهِ

"Har aadmi se us ke ahl ke andar Subah Ba-Khair kahaa jaataa hai haalaanki maut us ke joote ke tasme se bhi ziyaadah qareeb hai."

Aur Hazrat Bilal (r.a.) ki haalat kuch sambhalti to woh apni karabnaak aawaaz buland karte aur kehte:

الا ليت شعرى هل ابيتن ليلة بواد و حولى اذخر و جليل

و هل اردن يوما مياه مجنة و هل يبدون لى شامة و طفيل

"Kaash main jaanta ke koi raat Waadi (Makkah) mein guzaar sakoonga aur mere gird Izkhar aur Jaleel (ghaas) hongi. Aur kya kisi din Majna ke chashme par waarid ho sakoonga aur mujhe shaamah aur tufail (pahaad) dikhlaai padeinge."

Hazrat Aishah (r.a.) kehti hain ke main ne Rasoolullah ﷺ ki khidmat mein haazir ho kar is ki khabar di to Aap ﷺ ne farmaayaa, "Ai Allah! hamaare nazdeek Madine ko isi tarah mehboob kar de jaise Makkah mehboob tha ya us se bhi ziyaadah aur Madina ki Faza sehat bakhsh banaa de aur us ke

41. Zaad-ul-Ma'aad, 2/55.

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saa' aur Mud (ghalle ke paimaanon) mein barkat de aur is ka bukhaar muntaqil kar ke Juhfa pahuncha de."[42] Allah ne Aap ﷺ ki dua sun li aur haalaat badal gae.

Yahaan tak ke Hayaat-e-Taiyaba ki ek qism aur Islaami Daawat ka ek daur (yaani Makki daur) poora ho jaataa hai.



42. Saheeh Bukhari, 1/588,589

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Madani Zindagi

Madni ahad ko teen marhalon par taqseem kiya jaa sakta hai:

1. Pehla Marhala: Jis mein Fitne aur Iztiraabaat barpa kiye gae, andar se rukaawatein khadi ki gain aur baahar se dushmanon ne Madine ko safha-e-hasti se mitaane ke liye chadhaaiyaan kein. Yeh Marhala Sulah-e-Hudaibiyaa Zi Qadah 6 Hijri par khatam ho jaataa hai.

2. Doosra Marhala: Jis mein but parast qayaadat ke saath sulah hui, yeh fatah-e-Makkah Ramzan 8 Hijri par muntahi hota hai. Yehi marhala Shaahaan-e-Alam ko Daawat-e-Deen pesh karne ka bhi marhala hai.

3. Teesra Marhala: Jis mein khilqat Allah ke deen mein fauj dar fauj daakhil hui. Yehi marhala Madine mein qaumon aur qabeelon ke wafood ki aamad ka bhi marhala hai. Yeh marhala Rasoolullah ﷺ ki Hayaat-e-Mubaaraka ke aakhir yaani Rabi-ul-Awwal 11 Hijri tak muheet hai.

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Pehla Marhala:

Hijrat ke Waqt Madine ke Haalaat

Hijrat ka matlab sirf yehi nahein tha ke Fitne aur tamaskhur ka nishaanaa banne se najaat haasil kar li jaae, balki is mein yeh mafhoom bhi shaamil tha ke ek pur-aman elaaqe ke andar ek nae mu'aashare ki tashkeel mein ta'aawun kiyaa jaae. Isi liye har saahib-e-istitaa'at musalmaan par farz qaraar paayaa tha ke is watan-e-jadeed ki ta'meer mein hissa le aur is ki pukhtagi, hifazat aur raf'at-e-Shaan mein apni koshish sarf kare.

Yeh baat to Qat'ai taur par ma'loom hai ke Rasoolullah ﷺ hi is mu'aashare ki tashkeel ke Imaam, Qaaid aur Rehnumaa the aur kisi nizaa' ke baghair saare mu'aamlaat ki baag-e-daud Aap ﷺ hi ke haath mein thi.

Madine mein Rasoolullah ﷺ ko 3 tarah ki qaumon se saabiqah darpesh tha jin se har ek ke haalaat doosre se bilkul judaa gaana the aur har ek qaum ke ta'alluq se kuchh khusoosi masaail the jo doosri qaumon ke masaael se mukhtalif the. Yeh teenon Aqwaam Hasb-e-Zail thein:

1. Aap ﷺ ke paak-baaz Sahaabah-e-Kiraam (r.a.) Ajmai'een ki muntakhab or mumtaz jamaa'at.

2. Madine ke qadeem aur asli qabaail se ta'alluq *rakhne* waale mushrikeen, jo ab tak imaan nahein laae the.

3. Yahood.

(1). Sahaabah-e-Kiraam (r.a.) ke ta'alluq se Aap ﷺ ko jin masaail ka saamnaa tha un ki tauzeeh yeh hai ke un ke liye Madine ke haalaat Makke ke haalaat se qat'ai taur par mukhtalif

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the. Makke mein agarche un ka Kalma ek tha aur un ke maqaasid bhi ek the, magar woh khud mukhtalif gharaanon mein bikhre hue the aur majboor-o-maqhoor aur zaleel-o-kamzoor the. Un ke haath mein kisi tarah ka koi ikhtiyaar na tha. Saare ikhtiyaaraat dushmanaan-e-deen ke haathon mein the aur duniya ka koi bhi Insaani mu'aashrah jin ajza aur lawaazimaat se qaayam hota hai Makka ke musalmaanon ke paas woh ajza sire se the hi nahein ke un ki buniyaad par kisi nae Islaami mu'aashare ki tashkeel kar sakein. Is liye ham dekhte hain ke Makki sooraton mein sirf Islaami mabaadiyaat ki tafseel bayaan ki gai hai aur sirf aise ehkaamaat naazil kiye gae hain jin par har aadmi tanha Amal kar sakta hai. Is ke elaawah neki, bhalaai aur makaarim-e-akhlaaq ki targheeb di gai hai aur razeel-o-zaleel kaamon se bachne ki takeed ki gai hai.

Is ke bar-khilaaf Madine mein musalmaanon ki zamaam-e-kaar pehle hi din se khud unke apne haath mein thi. Un par kisi doosre ka tasallut na tha. Is liye ab waqt aa gayaa tha ki musalmaan Tehzeeb-o-Umraaniyaat, Ma'aashiyaat-o-Iqtisaadiyaat, Siyaasat-o-Hukoomat aur Sulah-o-Jang ke masaail ka saamna karein aur un ke liye Halaal-o-Haraam aur Ibadaat-o-Akhlaaq waghaira masaail-e-zindagi ki bhar poor tanqeeh ki jaae.

Waqt aa gayaa tha ke Musalmaan ek nayaa mu'aashara yaani Islaami mu'aasharah tashkeel karein jo zindagi ke tamaam marhalon mein jaahili mu'aashare se mukhtalif aur Aalam-e-Insaani ke andar maujood kisi bhi doosre mu'aashre se mumtaz ho aur us Dawat-e-Islami ka numaainda ho jis ki raah mein musalmaanon ne 13 saal tak tarah-tarah ki museebatein aur mashaqqatein bardaasht ki thin.

Zaahir hai is tarah ke kisi mu'aashare ki tashkeel ek din, ek maheena ya ek saal mein nahin ho sakti, balki is ke liye ek

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taweel muddat darkaar hoti hai taaki is mein aahista-aahista aur darja-ba-darja ehkaam saadar kiye jaaein aur qaanoon saazi ka kaam mashq-o-tarbiyyat aur amli nifaaz ke saath-saath mukammal kiyaa jaae. Ab jahaan tak ehkaam-o-qawaaneen saadir aur faraaham karne ka mu'aamla hai to Allah Ta'ala khud us ka Kafeel tha aur jahaan tak un ehkaam ke nifaaz aur musalmaanon ki tarbiyat-o-rehnumaai ka mu'aamla hai to is par Rasoolullah ﷺ ma'moor the. Chunaanche irshaad hai:

هُوَ الَّذِیْ بَعَثَ فِی الْاُمِّیّٖنَ رَسُوْلًا مِّنْهُمْ یَتْلُوْا عَلَیْهِمْ اٰیٰتِهٖ وَ یُزَكِّیْهِمْ وَ یُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ ۗ وَ اِنْ كَانُوْا مِنْ قَبْلُ لَفِیْ ضَلٰلٍ مُّبِیْنٍ (۶۲:۲)

"Wahi hai jis ne Ummiyon mein khud unhein ke andar se ek Rasool bhejaa jo un par Allah ki Aayaat tilaawat karta hai aur unhein paak-o-saaf karta hai aur unhein Kitab-o-Hikmat sikhaataa hai aur yeh log yaqeenan pehle khuli gumraahi mein the."

Idhar Sahaabah-e-Kiraam (r.a.) ka yeh haal tha ki woh Aap ﷺ ki taraf hama tan mutwajjeh rehte aur jo hukm saadir hota us se apne-aap ko Aarasta karke khushi mehsoos karte jaisa ki irshaad hai:

..وَ اِذَا تُلِیَتْ عَلَیْهِمْ اٰیٰتُهٗ زَادَتْهُمْ اِیْمَانًا..(۸:۲)

"Jab un par Allah ki Aayaat tilaawat ki jaati hain to un ke iman ko badha deti hain."

Chuonki in saare masaail ki tafseel hamaare mauzu mein daakhil nahein, isliye ham is par ba-qadr-e-zaroorat guftgoo kareinge.

Bahar Haal yehi sab se azeem mas'ala tha jo Rasoolullah ﷺ ko musalmaanon ke ta'alluq se darpesh tha aur bade paimaane par yehi Dawat-e-Islamiya aur Risaalat-e-Muhammadiya ﷺ ka maqsood bhi tha. Lekin yeh koi hangaami mas'ala na

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tha balki mustaqil aur daaimi tha. Albatta is ke elaawah kuchh doosre masaail bhi the jo fauri tawajjuh ke taalib the jin ki mukhtasar kaifiyyat yeh hai:

Musalmaanon ki Jamaa'at mein do tarah ke log the. Ek woh jo khud apni zameen, apne makaan aur apne amwaal ke andar reh rahe the aur is baare mein un ko is se ziyaadah fikr na thi jitni kisi aadmi ko apne ahl-o-ayaal mein aman-o-sukoon ke saath rehte hue karni padti hai. Yeh Ansar ka giroh tha aur un mein pushtaha-pusht se baaham badi mustahkam adaawatein aur nafratein chali aa rahi thein. Un ke pehlu-ba-pehlu doosra giroh muhaajireen ka tha jo in saari sahoolaton se mehroom tha aur lat-pat kar kisi na kisi tarah tan-ba-taqdeer Madinah pahunch gayaa tha. Un ke paas na to rehne ke liye koi tthikaanaa tha na pet paalne ke liye koi kaam—aur na sire se kisi qism ka koi maal jis par un ki ma'ieeshat ka dhaancha khadaa ho sake. Phir in panaah geer muhaajireen ki tadaad koi ma'mooli bhi na thi aur un mein din-ba-din izaafah hi ho rahaa tha kiyuonki ea'laan kar diyaa gayaa tha ke jo koi Allah aur us ke Rasool ﷺ par Imaan rakhta hai woh Hijrat kar ke Madinah aa jaae; aur ma'loom hai ke Madine mein na koi badi daulat thi na aamdani ke zaraae-o-wasaail. Chunaanche Madine ka iqtisaadi tawaazun bigad gayaa aur isi tangi-tarshi mein Islam dushman taaqaton ne bhi Madine ka taqreeban iqtisaadi boycott kar diya jis se dar-aamadaat band ho gain aur haalaat intihaai sangeen ho gae.

(2) Doosri Qaum: Yaani Madine ke asal mushrik baashindon —ka haal yeh tha ke unhein musalmaanon par koi baalaadasti haasil na thi. Kuchh mushrikeen shak-o-shubhe mein mubtala the aur apne aabaai deen ko chhodne mein taraddud mehsoos kar rahe the. Lekin Islam aur Musalmaanon ke khilaaf apne dil mein koi adaawat aur daao-ghaat nahein rakh rahe the. Is

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tarah ke log thode hi arse ba'd Musalmaan ho gae aur khaalis aur pakke Musalmaan hue.

Is ke bar-khilaaf kuchh mushrikeen aise the jo apne seene mein Rasoolullah ﷺ aur musalmaanon ke khilaaf sakht keena-o-adaawat chhupaae hue the. Lekin unhein madd-e-muqaabil aane ki jur'at na thi, balki haalaat ke pesh-e-nazar Aap ﷺ se muhabbat-o-khuloos ke izhaar par majboor the. Un mein sar-e-fehrist Abdullah bin Ubai bin Salul tha. Yeh woh shakhs hai jis ko jang-e-Bu'aas ke ba'd apna sarbaraah banaane par Aws-o-Khazraj ne ittifaaq kar liya tha. Haalaanki us se pehle donon fareeq kisi ki sarbaraahi par muttafiq nahein hue the. Lekin ab us ke liye Moongon ka Taaj taiyyaar kiyaa jaa rahaa thaa taaki us ke sar par Taaj-e-Shaahi rakh kar us ki baa-qaaida baadshaahat ka ea'laan kar diyaa jaae, yaani yeh shakhs Madine ka baadshaah hone hi waalaa tha ke achaanak Rasoolullah ﷺ ki aamad-aamad ho gai aur logon ka rukh us ke bajaae Aap ﷺ ki taraf ho gayaa. Isliye use ehsaas tha ki Aap ﷺ hi ne us ki baadshaahat chheeni hai. Lihaazah woh apne dil ke andar Aap ﷺ ke khilaaf sakht adaawat chhupaae hue tha. Is ke baawajood jab us ne Jang-e-Badr ke ba'd dekha ki haalaat us ke muwaafiq nahein hain aur woh shirk par qaayam reh kar ab duniyaawi fawaaid se bhi mehroom huaa chaahta hai to us ne ba-zaahir Qabool-e-Islam ka ea'laan kar diya. Lekin woh ab bhi dar pardah kaafir hi tha. Isi liye jab bhi use Rasoolullah ﷺ aur musalmaanon ke khilaaf kisi sharaarat ka mauqa milta woh hargiz na chookta. Us ke saathi umooman weh sardaar the jo us ki Baadshaahat ke ziar-e-saayaa bade-bade manaasib ke husool ki tawaqqo baandh beithe the. Magar ab unhein is se mehroom ho jaanaa pada tha. Yeh log is shahks ke shareek-e-kaar the aur us ke mansoobon ki takmeel mein us ki madad karte the aur is maqsad ke liye basaa auqaat

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nau-jawaanon aur saadah lauh musalmaanon ko bhi apni chaabuk dasti se apna aala-e-kaar banaa lete the.

(3) Teesri Qaum Yahood Thi—jaisa ke guzar chuka hai yeh log Ashwuri aur Rumi zulm-o-jabr se bhaag kar Hijaz mein panah guzein ho gae the. Yeh dar-haqeeqat Ibraani the, lekin Hijaz mein panah guzein hone ke ba'd un ki Waza'-Qata', Zubaan aur Tehzeeb waghairah bilkul Arabi rang mein rang gai thi yahaan tak ki un ke Qabilon aur afraad ke naam bhi Arabi ho gae the aur un ke aur Arabon ke aapas mein shaadi-biyaah ke rishte bhi qaayam ho gae the. Lekin in sab ke ba-wajood un ki nasli asbiyyat barqaraar thi aur woh Arabon mein mudgham na hue the balki apni Israeli —Yahoodi—qaumiyat par fakhar karte the aur Arabon ko intihaai haqeer samajhte the. Yahaan tak ki unhein Ummi kehte the jis ka matlab un ke nazdeek yeh tha: Badhu, Wehshi, Razeel, Pasmaandah aur Achhoot. Un ka Aqeedah tha ke Arabon ka maal un ke liye mubaah hai, jaise chaahein khaaein. Chunaanche Allah ka irshaad hai:

...قَالُوْا لَيْسَ عَلَيْنَا فِى الْاُمِّيّٖنَ سَبِيْلٌ ۚ (۳:۷۵)

"Unhon ne kahaa ham par ummiyon ke mu'aamle mein koi raah nahin."

Yaani Ummiyon ka maal khaane mein hamaari koi pakad nahin. In Yahoodiyon mein apne deen ki ishaa'at ke liye koi sargarmi nahin paai jaati thi. Le-de kar un ke paas deen ki jo poonji reh gai thi woh thi Faalgeeri, Jaadoo aur Jhaad-phoonk waghairah. Unhein cheezon ki ba-daulat weh apne-aap ko saahib-e-Ilm o Fazal aur roohaani qaaid-o-peshwaa samajhte the.

Yahoodiyon ko daulat kamaane ke funoon mein badi mahaarat thi. Ghalle, Khajoor, Sharaab, aur Kapde ki tijaarat

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unhein ke haath mein thi. Yeh log Ghalle, Kapde aur Sharaab dar-aamad karte the aur Khajoor bar-aamad karte the. Is ke elaawah bhi un ke mukhtalif kaam the jin mein weh sargaram rehte the. Weh apne amwaal-e-tijaarat mein Arabon se 2 guna 3 guna munafa lete the aur isi par bas na karte the balki weh sood khaane waale bhi the. Is liye weh Arab shuyookh aur Sardaaron ko soodi qarz ke taur par badi-badi raqmein dete the jinhein yeh sardar husool-e-shohrat ke liye apni madah saraai karne waale shu'ara waghairah par bilkul fuzool aur be-dareegh kharch kar dete the. Udhar Yahood in raqmon ke ewaz un Sardaaron se un ki zameenein, Khetiyaan aur Baghaat waghairah rehan rakhwa lete the aur cha'nd saal guzarte-guzarte un ke malik ban beithte the.

Yeh log daseesa kariyon, saazishon aur jang-o-fasaad ki aag bhadkaane mein bhi bade maahir the. Aisi baareeki se hamsaaya qabaail mein dushmani ke beej bote aur ek ko doosre ke khilaaf bhadkaate ke un qabaail ko ehsaas tak na hota. Us ke ba'd un qabaail mein paiham jang barpa rehti aur agar khuda-na-khwasta jang ki yeh aag sard padti dikhaai deti to Yahood ki khufiya ungliyaan phir harkat mein aa jaatein aur jang phir bhadak uthti. Kamaal yeh tha ki yeh log qabaail ko lada-bhida kar chup-chaap kinaare beith rehte aur Arabon ki tabaahi ka tamaashaa dekhte. Albatta bhaari-bharkam soodi qarz dete rehte taaki sarmaae ki kami ke sabab ladaai band na hone pae aur is tarah woh dohra nafa' kamaate rehte. Ek taraf apni Yahoodi jami'yyat ko mehfooz rakhte aur doosri taraf sood ka baazaar thanda na padne dete, balki sood-dar-sood ke zariye badi-badi daulat kamaate.

Yasrib mein in Yahood ke 3 mashhoor qabeele the:

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1. Banu Qainuqaa — Yeh Khazraj ke haleef the aur un ki aabaadi Madine ke andar hi thi.

2. Banu Nazir.

3. Banu Quraizah — Yeh donon Qabile Aws ke haleef the aur in donon ki aabaadi Madine ke atraaf mein thi.

Ek Muddat se yehi Qabail Aws-o-Khazraj ke darmiyaan Jang ke shole bhadka rahe the aur Jang-e-Bu'aas mein apne apne haleefon ke saath khud bhi shareek hue the.

Fitri baat hai ke in Yahood se is ke siwaa koi aur tawaqqu nahein ki jaa sakti thi ke yeh Islam ko bughz-o-adaawat ki nazar se dekhein, kiyuonke peighambar ﷺ un ki nasal se na the ke un ki nasli asbiyyat ko, jo un ki nafsiyaat aur zehniyyat ka Juz laa-yanfak bani hui thi sukoon milta. Phir Islam ki dawat ek saaleh dawat thi jo toote dilon ko jodti thi, bughz-o-adaawat ki aag bhujaati thi tamaam mu'aamalaat mein amaanatdaari baratne aur paakeeza aur halaal maal khaane ki paaband banaati thi. Is ka matlab yeh tha ke ab Yasrib ke qabaail aapas mein jud jaaeinge aur aisi soorat mein laaziman weh Yahood ke panjon se aazaad ho jaeinge. Lihaaza un ki taajiraanaa sargarmi maand pad jaaegi aur weh is soodi daulat se mehroom ho jaaenge jis par un ki maaldaari ki chakki gardish kar rahi thi, balki yeh bhi andesha tha ke kahein yeh qabaail bedaar ho kar apne hisaab mein woh soodi amwaal bhi daakhil na kar lein jinhein yahood ne un se bila ewaz haasil kiya tha aur is tarah woh un zameenon aur baaghaat ko waapas na le lein jinhein sood ke ziman mein Yahoodiyon ne hathiya liya tha.

Jab se Yahood ko ma'loom hua tha ki Islami dawat Yasrib mein apni jagah banaanaa chaahti hai tab hi se unhon ne in

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saari baaton ko apne hisaab mein daakhil kar rakhaa tha. Isi liye Yasrib mein Rasoolullah ﷺ ki aamad ke waqt hi se Yahood ko Islam aur Musalmaanon se sakht adaawat ho gai thi, agarche weh us ke muzahire ki jasaarat khaassi muddat ba'd kar sake. Is kaifiyyat ka bahut saaf-saaf pata Ibn-e-Ishaaq ke bayaan kiye hue ek waaqie se lagta hai.

Un ka irshaad hai ke mujhe Ummul-Mumineen Hazrat Safiyyah bint Huyayi bin Akhtab (r.a.) se yeh riwaayat mili hai ki unhon ne farmaayaa, "Main apne waalid aur chaachaa Abu Yasir ki nigaah mein apne waalid ki sab se chaheeti aulaad thi. Main chaachaa aur waalid se jab kabhi un ki kisi bhi aulaad ke saath milti to woh us ke bajaae mujhe hi uthaate. Jab Rasoolullah ﷺ tashreef laae aur Quba mein Banu Amr bin Awf ke yahaan nuzool farma hue to mere waalid Huyayi bin Akhtab aur mere chaachaa Abu Yasir Aap ﷺ ki khidmat mein Subah tadke haazir hue aur ghuroob-e-Aftab ke waqt waapas aaye. Bilkul thake-maande, girte-padte ladkhadaati chaal chalte hue. Main ne hasb-e-ma'mool chehak kar un ki taraf daud lagaai. Lekin unhein is qadar gham tha ke ba-Khuda donon mein se kisi ne bhi meri taraf iltifaat na kiyaa aur main ne apne chaachaa ko suna woh mere waalid Huyayi bin Akhtab se keh rahe the.

"Kya yeh wahi hai?"

Unhon ne kaha, "Haan! Khuda ki qasam."

Chaachaa ne kaha, "Aap unhein theek-theek pehchaan rahe hain?"

Waalid ne kaha, "Haan!"

Chaachaa ne kaha, "To ab Aap ke dil mein un ke muta'alliq

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kiya iraade hain?"

Waalid ne kaha, "Adaawat—Khuda ki qasam—jab tak zinda rahoonga."[1]

Isi ki Shahaadat Saheeh Bukhari ki is riwaayat se bhi milti hai jis mein Hazrat Abdullah bin Salaam (r.a.) ke musalmaan hone ka waaqia bayaan kiyaa gayaa hai. Mausoof ek nihaayat buland paayaa Yahoodi Aalim the. Aap ko jab Banu Najjar mein Rasoolullah ﷺ ki tashreef Aawari ki khabar mili to woh Aap ﷺ ki khidmat mein bina der kiye haazir hue aur chand sawaalaat pesh kiye jinhein sirf Nabi hi jaanta hai aur jab Nabi ﷺ ki taraf se un ke jawaabaat sune to wahein usi waqt musalmaan ho gae. Phir Aap ﷺ se kahaa ke, "Yahood ek buhtaan baaz qaum hai. Agar unhein is se qabal ki Aap ﷺ kuchh daryaaft farmaein, mere Islam laane ka pata lag gayaa to weh Aap ﷺ ke paas mujh par buhtaan taraasheinge." Lihaaza Rasoolullah ﷺ ne Yahood ko bula bheja. Weh aaye—aur udhar Abdullah (r.a.) bin Salaam ghar ke andar chhup gae the—to Rasoolullah ﷺ ne daryaaft farmaayaa ke "Abdullah bin Salaam tumhaare andar kaise Aadmi hain?" Unhon ne kaha, "Hamaare sab se bade Aalim hain aur sab se bade Aalim ke bete hain. Hamare sab se achche aadmi hain aur sab se achche aadmi ke bete hain". Ek riwaayat ke alfaaz yeh hain ki, "Hamaare sardaar hain aur hamaare sardaar ke bete hain." aur ek doosri riwaayat ke alfaz yeh hain ki, "Hamaare sab se achche admi hain aur sab se achche admi ke bete hain, aur ham mein sab se afzal hain aur sab se afzal admi ke bete hain." Rasoolullah ﷺ ne farmaayaa, "Achcha yeh bataao agar Abdullah musalmaan ho jaaein to?" Yahood ne 2 ya 3 baar kaha, "Allah un ko is se mehfooz rakkhe." Us ke ba'd Hazrat

1. Ibn-e-Hisham, 1/518,519.

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Abdullah bin Salam (r.a.) bar-aamad hue aur farmaya اشهد ان لا الٰه الا اللّٰه واشهد ان مُحمّدًا رسول اللّٰه (main gawaahi detaa hoon ke Allah ke siwa koi laa'iq-e-ibaadat nahin aur main gawaahi deta hoon ke Muhammad ﷺ Allah ke Rasool hain). Itna sunna tha ke Yahood bol pade, شَرُّنَا وَ ابْنُ شَرِّنَا "Yeh hamaare sab se bura admi hain aur sab se bure admi ka beta hai." Aur (usi waqt) un ki buraiyaan shuroo kar dein. Ek riwaayat mein hai ki is par Hazrat Abdullah bin Salaam (r.a.) ne farmaayaa, "Ai Jamaa'at-e-Yahood! Allah se daro. Us Allah ki qasam jis ke siwa koi ma'bood nahein, tum log jaante ho ke Aap ﷺ Allah ke Rasool hain aur Aap ﷺ haq le kar tashreef lai hain." Lekin Yahoodiyon ne kaha ki, "Tum jhoot kehte ho."[2]

Yeh pehla tajurba tha jo Rasoolullah ﷺ ko Yahood ke muta'alliq haasil hua. Aur Madine mein daakhile ke pehle hi din haasil huaa.

Yahaan tak jo kuch zikr kiyaa gayaa yeh Madine ke daakhili haalaat se muta'alliq tha. Beiroon-e-Madina musalmaanon ke sab se kade dushman Quraish the aur 13 saal tak jab ki musalmaan un ke zair-e-dast the, dahshat machaane, dhamki dene aur tang karne ke tamaam hathkande istemal kar chuke the. Tarah-tarah ki sakhtiyaan aur mazaalim kar chuke the. Munazzam aur wasee' propegande aur nihaayat sabar aazma nafsiyaati harbe iste'maal mein laa chuke the. Phir jab musalmaanon ne Madina hijrat ki to Quraish ne un ki zameenein, makaanaat aur maal-o-daulat sab kuchh zabt kar liya aur musalmaanon aur un ke ahl-e-ayaal ke darmiyaan rukaawat ban kar khade ho gae. Balki jis ko paa sake qaid kar ke

2. Sahi Bukhari, 1/471, 556, 561.

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tarah-tarah ki aziyyatein dein; phir isi par bas na kiyaa balki sarbaraah-e-dawat Hazrat Muhammad Rasoolullah ﷺ ko qatl karne aur Aap ﷺ ki dawat ko beekh-o-bun se ukhaadne ke liye khaufnaak saazishein kein aur use rooba-e-amal laane ke liye apni saari salaahiyyatein sarf kar dein. Phir bhi jab musalmaan kisi tarah bach-bachaa kar koi 500 kilometre door Madine ki sarzameen par jaa pahunche to Quraish ne apni saakh ka faaidah uthaate hue ghinauna siyaasi kirdaar anjaam diyaa. Yaani yeh chuonki Haram ke baashinde aur baitullah ke padosi the aur is ki wajah se unhein ahl-e-Arab ke darmiyaan deeni qayaadat aur duniyaawi riyaasat ka mansab haasil tha isliye unhon ne Jazeeratul-Arab ke doosre Mushrikeen ko bhadka aur warghalaa kar Madine ka taqreeban mukammal boycott kara diya jis ki wajah se Madine ki dar-aamadaat nihaayat mukhtasar reh gain jab ki wahaan Muhajireen panaah geeron ki tadaad roz-ba-roz badhti jaa rahi thi. Dar-haqeeqat Makke ke in sarkashon aur musalmaanon ke is nae watan ke darmiyaan haalat-e-jang qaayam ho chuki thi aur yeh nihaayat ahmaqaana baat hai ke is jhagde ka ilzaam musalmaanon ke sar daalaa jaae.

Musalmaanon ko haq pahunchta tha ke jis tarah un ke amwaal zabt kiye gae the isi tarah woh bhi un sarkashon ke amwaal zabt karein, jis tarah unhein sataayaa gayaa tha isi tarah weh bhi un sarkashon ko sataaein, aur jis tarah musalmaanon ki zindagiyon ke aage rukaawatein khadi ki gai thein isi tarah musalmaan bhi un sarkashon ki zindagiyon ke aage rukawatein khadi karein aur un sarkashon ko "Jaise ko Taisa" waalaa badla dein taaki unhein musalmaanon ko tabaah karne aur beekh-o-bun se ukhaadne ka mauqa na mil sake.

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Yeh the weh qazaayaa aur masaael jin se Rasoolullah ﷺ ko Madina tashreef laane ke ba'd ba-haisiyyat-e-Rasool wa Haadi aur Imam wa Qaaid wasta darpesh tha.

Rasoolullah ﷺ ne in tamaam masaail ke taein Madina mein peighambaraanaa kirdaar aur qaaidaanaa rol adaa kiyaa aur jo qaum narmi-o-muhabbat ya sakhti-o-durushti jis sulook ki mustahiq thein us ke saath wahein sulook kiyaa aur is mein koi shubah nahein ke rahmat-o-muhabbat ka pehlu sakhti aur durushti par ghaalib tha. yahaan tak ke chand barson mein zamaam-e-kaar Islam aur ahl-e-Islam ke haath aa gai. Agle safhaat mein inhi baaton ki tafseelaat hidiyaa-e-qaari'een ki jaaeingi.

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Nae Mu'aashare ki Tashkeel

Ham bayaan kar chuke hain ke Rasoolullah ﷺ ne Madine mein Banu Najjar ke yahaan Juma 12 Rabi-ul-Awwal 1 H mutaabiq 27 September 622 A.D. ko Hazrat Abu Ayyub Ansari (r.a.) ke makaan ke saamne nuzool farmaayaa tha aur usi waqt farmaayaa tha ke Insha Allah yahein manzil hogi. Phir Aap ﷺ Hazrat Abu Ayyub (r.a.) ke ghar muntaqil ho gae the.

Masjid-e-Nabawi ki Ta'meer:

Us ke ba'd Nabi ﷺ ka pehla qadam yeh tha ke Aap ﷺ ne Masjid-e-Nabawi ki ta'meer shuroo ki aur is ke liye wahi jagah muntakhab ki jahaan Aap ﷺ ki oontni beithi thi. Is zameen ke malik do yateem bachche the. Aap ﷺ ne un se yeh zameen qeemat ke badle khareedi aur khud bhi Masjid ki ta'meer mein shareek ho gae. Aap ﷺ eint aur patthar dhote the aur saath hi farmaate jaate the,

اَللّٰهُمَّ لَا عَيْشَ اِلَّا عَيْشُ الْاٰخِرَة فَاغْفِرْ لِلْاَنْصَارِ وَ الْمُهَاجِرَة

"Ai Allah! Zindagi to bas aakhirat ki zindagi hai, pas Ansar-o-Muhajireen ko bakhsh de.

Yeh bhi farmaate:

هٰذا الحمال لا حمال خيبر هٰذا اَبَرُّ رَبَّنَا وَ اَطْهَرُ

"Yeh bojh Khaiber ka bojh nahein hai. Yeh hamaare parwardigaar ki qasam ziyaadah nek aur pakeezah hai."

Aap ﷺ ke is tarz-e-amal se Sahaaba-e-Kiraam (r.a.) ke josh-o-kharosh aur sargarmi mein bada izaafah ho jaataa tha. Chunaanche Sahaaba-e-Kiraam (r.a.) kehte the,

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لَئِنْ قَعَدْنَا وَ النَّبِيُّ يَعْمَلُ لَذَاكَ مِنَّا الْعَمَلُ الْمُضَلَّلُ

"Agar ham beithe rahein aur Nabi ﷺ kaam karein to hamaara yeh kaam gumraahi ka kaam hoga."

Us zameen mein mushrikeen ki chand qabrein thein. kuch weeraanaa bhi tha. Khajoor aur Gharqad ke chand darakht bhi the. Rasoolullah ﷺ ne mushrikeen ki qabrein ukhadwaa dein, Weeraanaa baraabar kara diya, aur khajooron aur darakhton ko kaat kar Qible ki jaanib laga diya—us waqt Qibla Baitul Muqaddas tha—darwaaze ke baazu ke donon paae patthar ke banaae gae. Deewaarein kachchi eint aur gaare se banaai gain. Chhat par khajoor ki shaakhein aur patte dalwaa diye gae aur khajoor ke tanon ke khambe banaa diye gae. Zameen par ret aur chhoti-chhoti kankariyaan (chhariyaan) bichhaa di gain. Teen darwaaze lagaae gae. Qible ki deewaar se pichhli deewaar tak 100 haath ki lambai thi. Chaudaai bhi utni ya us se kuchh kam thi. Buniyaad taqreeban 3 haath gehri thi.

Aap ﷺ ne Masjid ke baazoo mein chand makaanaat bhi ta'meer kiye jin ki deewaarein kachchi eeint ki thein aur chhatein khajoor ke tanon ki kadiyaan de kar khajoor ki shaakh aur patton se banaai gai thi. Yehi Aap ﷺ ki azwaj-e-Mutahharaat ke hujre the. In hujron ki ta'meer mukammal ho jaane ke ba'd Aap ﷺ Hazrat Abu Ayyub Ansaari (r.a.) ke makaan se yahein muntaqil ho gae.[1]

Masjid mahaz adaa-e-Namaz hi ke liye na thi, balki yeh ek University thi jis mein musalmaan Islami ta'leem-o-hidaayat ka dars haasil karte the aur ek mehfil thi jis mein muddaton jaahili kashaakash wa nafrat aur baahami ladaaiyon se do-chaar rahne waale qabaail ke afraad ab mel-mohabbat se mil-jul rahe the. Neez yeh ek markaz tha jahaan se is nanhi si riyaasat ka

1. *Saheeh Bukhari 1/71, 555.560, Zaad-ul-Ma'aad. 2/56.*

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saaraa nizaam chalaayaa jaataa tha aur mukhtalif qism ki muhimein bheji jaati thein. Elaawah azein is ki haisiyyat ek Parliament ki bhi thi jis mein Majlis-e-Shoora aur Majlis-e-Intizaamiya ke ijlaas mun'aqid huaa karte the.

In sab ke saath-saath yeh Masjid hi un fuqara muhajireen ki ek khaassi badi tadaad ka maskan thi jin ka wahaan par na koi makaan tha na maal aur na ahl-o-ayaal.

Phir awaail-e-hijrat hi mein Azaan bhi shuroo hoi. Yeh ek laahooti naghma tha jo rozaana 5 baar ufuq mein goonjta tha aur jis se poora aalam-e-wajood laraz uthta tha. Is silsile mein Hazrat Abdullah bin Zaid bin Abd' Rabb (r.a.) ke khuwaab ka waaqia ma'roof hai. (Tafseel Jama-e-Tirmizi, Sunan-e-Abi Daud, Masnad-e-Ahmad aur Saheeh Ibn-e-Khuzaima mein mulaahaza ki jaa sakti hai.)

Musalmaanon Mein Bhai-Chargi:

Jis tarah Rasoolullah ﷺ ne Masjid-e-Nabawi ki ta'meer ka ehtimaam farma kar baahami ijtimaa aur mel-o-muhabbat ke ek markaz ko wajood bakhsha usi tarah Aap ﷺ ne taareekh-e-insaani ka ek aur nihaayat taabnaak kaarnaama anjaam diyaa jise muhajireen-o-ansar ke darmiyaan muwaakhaat aur bhai-chaare ke amal ka naam diyaa jaataa hai. Ibn-e-Qayyim likhte hain:

Phir Rasoolullah ﷺ ne Hazrat Anas bin Malik (r.a.) ke makaan mein Muhaajireen-o-Ansar ke darmiyaan bhai-chaarah karaayaa. Kul 90 aadmi the, aadhe muhajireen aur aadhe ansar. Bhai-chaare ki buniyaad yeh thi ke yeh ek-doosre ke ghamkhuwaar honge aur maut ke ba'd nasabi qaraabatdaaron ke bajaae yehi ek-doosre ke waaris honge. Wiraasat ka yeh hukm Jang-e-Badr tak qaayam rahaa. Phir yeh aayat naazil hui ke:

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وَ اُولُوا الْاَرْحامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ.. (٣٣:٦)

"Nasabi qaraabatdaar ek-doosre ke ziyaadah haqdaar hain" (yaani wiraasat mein)

To ansar wa muhaajireen mein baahami tawaarus (ek-doosre ke waaris banna) ka hukm khatam kar diyaa gayaa, lekin bhaai-chaare ka ahad baaqi rahaa. Kahaa jaataa hai ke Aap ﷺ ne ek aur bhaai-chaarah karaayaa tha jo khud baaham muhaajireen ke darmiyaan tha lekin pehli baat hi saabit hai. Yuon bhi muhaajireen apni baahami Islaami ukhuwwat, watni ukhuwwat aur rishta wa qaraabatdaari ki ukhuwwat ki binaa par aapas mein ab mazeed kisi bhaai-chaare ke muhtaaj na the jab ki muhaajireen aur ansar ka mu'aamlah is se mukhtalif tha.[2]

Is bhaai-chaare ka maqsood—jaisa ke Muhammad Ghazaali ne likha hai—yeh tha ki Jaahili asbiyyatein tahleel ho jaaein. Hamiyyat-o-ghairat jo kuchh ho woh Islam ke liye ho. Nasal, rang aur watan ke imtiyaazaat mit jaaein. Bulandi wa pasti ka me'yaar insaaniyat-o-taqwa ke elaawah kuchh aur na ho.

Rasoolullah ﷺ ne is bhaai-chaare ko mahaz khokhle alfaaz ka jama nahein pahnaayaa tha balki use ek aisaa naafiz-ul-amal ahad-o-Paimaan qaraar diyaa tha jo khoon aur maal se marboot tha. Yeh khaali-khauli salaami aur mubaarak baad na thi ke zubaan par rawaani ke saath jaari rahe magar nateejah kuchh na ho balki is bhaai-chaare ke saath eisaar-o-ghamgusaari aur muwaanasat ke jazbaat bhi makhloot the aur isi liye us ne is nae mu'aashare ko bade naadir aur taabnaak kaarnaamon se pur kar diyaa tha.[3]

Chunaanche Saheeh Bukhari mein marwi hai ke muhaajireen jab Madinah tashreef laae to Rasoolullah ﷺ ne Hazrat Abdur

2. Zaad-ul-Ma'aad, 2/56. 3. Fiqh-ul-Seerat, Safha 140-141.

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Rahman bin Awf (r.a.) aur Sa'd (r.a.) bin Rabi'a ke darmiyaan bhaai-chaara karaa diyaa. Us ke ba'd Hazrat Sa'd (r.a.) ne Hazrat Abdur Rahman (r.a.) se kahaa, "Ansar mein main sab se ziyaadah maaldaar hoon. Aap mera maal 2 hisson mein baant kar (aadha le lein) aur meri do beewiyaan hain. Aap dekh lein jo ziyaadah pasand ho mujhe bataa dein, main use talaaq de doon aur iddat guzaarne ke ba'd aap us se shaadi kar lein." Hazrat Abdul Rahman (r.a.) ne kaha, "Allah aap ki ahl-o-ayaal mein barkat de. Aap logon ka baazaar kahaan hai?" Logon ne unhein Banu Qainuqa ka baazaar batlaa diyaa. Woh waapas aaye to un ke paas kuchh faazil paneer aur ghee tha. Us ke ba'd woh rozaana jaate rahe. Phir ek din aaye to un par zardi ka asar tha. Nabi ﷺ ne daryaaft farmaya, "Yeh kiya hai?" Unhon ne kahaa, "Main ne shaadi ki hai." Aap ﷺ ne farmaayaa, "Aurat ko mahar kitna diyaa?" Bole, "Ek nawaat (guthli) ke ham wazan (yaani koi sawaa tola) sona.[4]

Isi tarah Hazrat Abu Hurairah (r.a.) se ek riwaayat aai hai ki Ansar ne Nabi ﷺ se arz kiya, "Aap ﷺ hamaare darmiyaan aur hamaare bhaaiyon ke darmiyaan hamaare khajoor ke baaghaat taqseem farma dein." Aap ﷺ ne farmaayaa, "Nahein." Ansar ne kahaa, "Tab aap log yaani muhaajireen hamaara kaam kar diyaa karein aur ham phal mein aap logon ko shareek rakheinge." Unhon ne kaha, theek hai, ham ne baat suni aur maani.[5]

Is se andaazah kiyaa jaa sakta hai ke Ansar ne kis tarah badh-chadh kar apne muhaajir bhaaiyon ka ta'zaaz-o-ikraam kiyaa thaa aur kis qadar muhabbat, khuloos, eisaar aur qurbaani se kaam liyaa thaa aur muhaajireen un ki is

4. Saheeh Bukhari, Baab Ikhaa-un-Nabi ﷺ Bain-al-Muhaajireen-wal-Ansar, 1/553.

5. Saheeh Bukhari, Baab Iza Qaal Akfini maunat-al-Nakhl, 1/312.

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karam-o-nawaazish ki kitni qadar karte the. Chunaanche unhon ne is ka koi ghalat faaidah nahein uthaayaa balki un se sirf itna hi haasil kiyaa jis se weh apni tooti hui ma'ieeshat ki kamar seedhi kar sakte the.

Aur jaq yeh hai ki yeh bhaai-chaara ek naadir hikmat, hakeemaanaa siyaasat aur musalmaanon ko darpesh bahut saare masaail ka ek behtareen hal tha.

Islami Ta'aawun ka Paimaan:

Mazkoora bhaai-chaare ki tarah Rasoolullah ﷺ ne ek aur ahad-o-paimaan karaayaa jis ke zariye saari jaahili kashaakash aur qabaaili kashmakash ki buniyaad dhaa di aur daur-e-jaahiliyyat ke rasm-o-riwaaj ke liye koi gunjaaish na chhodi. Zail mein is paimaan ko us ki daf'aat samet mukhtasar taur par pesh kiyaa jaa rahaa hai.

Yeh tehreer hai Muhammad Nabi ﷺ ki jaanib se Quraishi, Yasribi aur un ke taabe ho kar un ke saath laahaq hone aur Jihaad karne waale Mumineen aur Musalmaanon ke darmiyaan ki:

1. Yeh sab apne doosre Insaanon se alag ek Ummat hain.

2. Muhaajireen-e-Quraish apni saabiqa haalat ke mutaabiq baaham diyat ki adaaigi karcinge aur Momineen ke darmiyaan ma'roof aur—insaaf ke saath apne qaidi ka fidyah deinge aur Ansar ke tamaam qabeele apni saabiqa haalat ke mutaabiq baaham diyat ki adaaigi kareinge aur un ka har giroh ma'roof tareeqe par aur ahl-e-Imaan ke darmiyaan insaaf ke saath apne qaidi ka fidyaa adaa karega.

3. Aur ahl-e-Imaan apne darmiyaan kisi bekas ko fidya ya diyat ke mu'aamle mein ma'roof tareeqe ke mutaabiq ataa-o-nawaazish se mehroom na rakheinge.

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4. Aur saare raast-baaz Momineen us shakhs ke khilaaf honge jo un par ziyaadti karega ya ahl-e-Imaan ke darmiyaan zulm-o-gunaah aur ziyaadti aur fasaad ke raaste ko khoj rahaa hoga.

5. Aur yeh ke in sab ke haath us shakhs ke khilaaf honge khuwaah woh un mein se kisi ka ladka hi kyuon na ho.

6. Koi momin kisi momin ko kaafir ke badle qatl karega aur na hi kisi momin ke khilaaf kisi kaafir ki madad karega.

7. Aur Allah ka zimma (ahad) ek hoga, ek ma'mooli aadmi ka diyaa huaa zimma bhi saare musalmaanon par laagoo hoga.

8. Jo Yahood hamaare pairaukaar ho jaaein, un ki madad ki jaaegi aur woh doosre musalmaanon jaise honge. Na un par zulm kiyaa jaaega aur na un ke khilaaf ta'aawun kiya jaaega.

9. Musalmaanon ki sulah ek hogi. Koi musalmaan kisi musalmaan ko chhod kar qitaal fi-Sabeelillah ke silsile mein musaalahat nahein karega balki sab ke sab baraabari aur adal ki buniyaad par koi ahad-o-paimaan kareinge.

10. Musalmaan us khoon mein ek-doosre ke masaawi honge jise koi fi-sabeelillah bahaaega.

11. Koi mushrik quraish ki kisi jaan ya maal ko panaah nahein de sakta aur na kisi momin ke aage us ki hifaazat ke liye rukaawat ban sakta hai.

12. Jo shakhs kisi momin ko qatl karega aur saboot maujood hoga, us se qisaas liyaa jaaega. Siwaae us soorat ke ki maqtool ka wali raazi ho jaae.

13. Aur yeh ke saare momineen us ke khilaaf honge. Un ke liye is ke siwaa kuchh halaal na hoga ke us ke khilaaf utth khade hon.

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14. Kisi momin ke liye halaal na hoga ki kisi hangaama barpa karne waale ki madad kare aur use panaah de, aur jo us ki madad karega ya use panaah de ga, us par Qayaamat ke din Allah ki la'nat aur us ka ghazab hoga aur us ka farz-o-nafal kuchh bhi qabool na kiya jaaega.

15. Tumhaare darmiyaan jo bhi ikhtilaaf roonuma hoga use Allah azz-wa-jall aur Muhammad ﷺ ki taraf paltaaya jaaega.[6]

Mu'aashare par Ma'nawiyyaat ka Asar:

Is hikmat-e-baaligha aur is door andeshi se Rasoolullah ﷺ ne ek nae mu'aashare ki buniyaadein ustuwaar kein, lekin mu'aashare ka zaahiri rukh dar-haqeeqat un ma'nawi kamaalaat ka partau tha jis se Nabi ﷺ ki sohbat wa ham-nasheeni ki badaulat yeh buzurg hastiyaan behraawar ho chuki thein. Nabi ﷺ un ki ta'leem-o-tarbiyat, tazkia-e-nafs aur makaarim-e-akhlaaq ki targheeb mein musalsal koshaan rehte the aur unhein muhabbat-o-bhaai-chaargi, majd-o-sharaf aur ibaadat-o-itaa'at ke aadaab baraabar sikhaate aur bataate rehte the.

Ek sahaabi (r.a.) ne Aap ﷺ se daryaaft kiya ke, "Kaun sa Islam behtar hai? (Yaani Islam mein kaunsa amal behtar hai?)" Aap ﷺ ne farmaayaa, "Tum khaanaa khilaao aur pehchaan waale aur be-pehchaan waale sabko salaam karo."[7]

Hazrat Abdullah bin Salaam (r.a.) ka bayaan hai ke jab Nabi ﷺ Madina tashreef laai to main Aap ﷺ ki khidmat mein haazir hua. Jab main ne Aap ﷺ ka chehra-e-mubaarak dekhaa to achhi tarah samajh gayaa ke yeh kisi jhute admi kaa chehra nahein ho sakta. Phir Aap ﷺ ne pehli baat jo irshaad farmaai woh yeh thi, "Ai logo! Salaam phailaao, khaanaa khilaao, sila

6. Ibn-e-Hisham 1/502.503. 7. Saheeh Bukhari, 1/6, 9.

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rahmi karo, aur raat mein jab log so rahe hon namaaz padho. Jannat mein salaamati ke saath daakhil ho jaaoge."[8]

Aap ﷺ farmaate the, "Woh shakhs Jannat mein daakhil na hoga jis ka padosi us ki sharaaraton aur tabaah kaariyon se mamoon-o-mahfooz na rahe."[9]

Aur farmaate the, "Musalmaan woh hai jis ki zubaan aur haath se musalmaan mahfooz rahein."[10] aur farmaate the, "Tum mein se koi shakhs momin nahein ho sakta yahaan tak ke apne bhaai ke liye wahi cheez pasand kare jo khud apne liye pasand karta hai."[11]

Aur farmaate the,"Saare momineen ek admi ki tarah hain ke agar us ki aankh mein takleef ho to saare jism ko takleef mahsoos hoti hai aur agar sar mein takleef ho to saare jism ko takleef mahsoos hoti hai."[12]

Aur farmaate, "Momin, momin ke liye imaarat ki tarah hai jis ka ba'z ba'z ko quwwat pahuchaataa hai."[13]

Aur farmaate, "Aapas mein bughz na rakho, baaham hasad na karo, ek-doosre se peeth na phero aur Allah ke bande aur bhaai-bhaai ban kar raho. Kisi musalmaan ke liye halaal nahein ke apne bhaai ko teen din se oopar chhode rahe."[14]

Aur farmaate, "Musalmaan Musalmaan ka bhaai hai na us par zulm kare aur na use dushman ke hawaale kare; aur jo shakhs apne bhaai ki zaroorat poori karne mein lagaa rahega Allah us ki zarooratein poori karega! Aur jo shakhs kisi musalmaan se koi gham aur dukh dood karega Allah us shakhs se roz-e-Qayaamat ke dukhon mein se koi dukh door karega; aur

8. Tirmizi, Ibn-e-Majah, Daarami wa Mishkaat, 1/167.
9. Saheeh Muslim, Mishkat 2/422.
10. Saheeh Bukhari, 1/6.
11. Saheeh Bukhari 1/6.
12. Muslim, Mishkat 2/422.
13. Muttafiq Alaih, Mishkat 2/422, Saheeh Bukhari 2/890.
14. Saheeh Bukhari, 2/896.

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jo shakhs kisi musalmaan ki pardah poshi karega Allah Qayaamat ke din us ki pardah poshi karega."[15]

Aur farmaate, "Tum log zameen waalon par maharbaani karo tum par Aasmaan waalaa meharbaani karega."[16]

Aur farmaate, "Woh shakhs momin nahein jo khud pet bhar khaa le aur us ke baazoo mein rahne waalaa padosi bhooka rahe."[17]

Aur farmaate, "Musalmaan se gaali-galoch karna fisq hai aur us se maar-kaat karna kufr hai."[18]

Isi tarah Aap ﷺ raaste se takleef dah cheez hataane ko sadqa qaraar dete the aur use Imaan ki shaakhon mein se ek shaakh shumaar karte the.[19]

Neez Aap ﷺ Sadqe aur Khairaat ki targheeb dete the aur is ke aise-aise fazaail bayaan farmaate the ke is ki taraf dil khud ba-khud khinchte chale jaaein. Chunaanche Aap ﷺ farmaate ke, "Sadqah gunaahon ko aisi hi bujha detaa hai jaise paani aag ko bujhaa deta hai."[20]

Aur Aap ﷺ farmaate ke jo musalmaan kisi nange musalmaan ko kapde pahna de Allah use Jannat ka sabz libaas pahnaaega aur jo musalmaan kisi bhuke musalmaan ko khaanaa khilaa de Allah use jannat ke phal khilaaega aur jo musalmaan kisi piyaase musalmaan ko paani pilaa de Allah use Jannat ki muhar lagi hui sharaab-e-tahoor pilaaega."[21]

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15. *Muttafiq Aleih, Mishkaat, 2/422.*
16. *Sunan-e-Abi Daud 2/335 Jaame Tirmizi, 2/14.*
17. *Shu'ab-ul-Imaan Baihaqi, Mishkat 2/424.*
18. *Saheeh Bukhari 2/893.*
19. *Is mazmoon ki Hadees Saheehain mein marwi hai, Mishkat 1/12,167.*
20. *Ahmad, Tirmizi, Ibn-e-Maajah, Mishkat 1/14.*
21. *Sunan-e-Abi Daud, Jame Tirmizi, Mishkat 1/169.*

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Aap ﷺ farmaate, "Aag se bacho agarche khajoor ka ek tukda hi sadqah kar ke, aur agar woh bhi na paao to paakeeza bol hi ke zariye."[22]

Aur isi ke pehlu-ba-pahlu doosri taraf Aap ﷺ maangne se parhez ki bhi bahut ziyaadah takeed farmaate, sabr-o-qanaa'at ki fazeelatein sunaate aur sawaal karne ko saail ke chehre ke liye noch, kharaash aur zakham qaraar dete.[23] Albatta is se us shakhs ko mustasna qaraar diyaa jo had darjah majboor ho kar sawaal kare.

Isi tarah Aap ﷺ yeh bhi bayaan farmaate ke kin ibaadat ke kiya fazaail hain aur Allah ke nazdeek un ka kiya ajar-o-sawaab hai? Phir Aap ﷺ par aasmaan se jo Wahi aati Aap ﷺ us se musalmaanon ko badi pukhtagi ke saath marboot rakhte. Aap ﷺ woh Wahi musalmaanon ko padh kar sunaate aur musalmaan Aap ﷺ ko padh kar sunaate taaki is amal se un ke andar faham-o-tadabbur ke elaawah dawat ke huqooq aur peighambaraanaa zimmedaariyon ka sha'oor bhi bedaar ho.

Is tarah Rasoolullah ﷺ ne musalmaanon ki akhlaaqiyaat buland kein, un ki Khudaa daad salaahiyyaton ko urooj bakhsha aur unhein buland tareen aqdaar-o-kirdaar ka maalik banaayaa, yahaan tak ke woh insaani taareekh mein ambiyaa ke ba'd fazal-o-kamaal ki sabse buland choti ka namoona ban gae. Hazrat Abdullah bin Mas'ood (r.a.) farmaate hain ke, "Jis shakhs ko tareeqa ikhtiyaar karna ho woh guzre hue logon ka tareeqa ikhtiyaar kare, kiyuonki zindah ke baare mein fitne ka andesha hai. Woh log Nabi ﷺ ke saathi the. Is ummat mein sab se afzal, sab se nek dil, sab se gehre ilm ke maalik aur sab se ziyaadah be-takalluf. Allah ne unhein apne Nabi ﷺ ki

22. Saheeh Bukhari 1/190, 2/890. 23. Dekhiye Abu Daud, Tirmizi, Nasaai, Ibn-e-Majah, Daarami, Mishkat, 1/163.

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rifaaqat aur apne deen ki iqaamat ke liye muntakhab kiya, lihaazah un ka fazl pehchaano aur un ke naqsh-e-qadam ki pairawi karo aur jis qadar mumkin ho un ke akhlaq aur seerat se chimte raho, kiyuonki weh log hidaayat ke siraat-e-mustaqeem par the."[24]

Phir hamaare paighambar rahbar-e-Aazam ﷺ khud bhi aisi m'anawi aur zaahiri khubiyon, kamaalaat, Khudaa daad salaahiyyaton, mujd-o-fazaail, makaarim-e-akhlaaq aur mahaasin-e-aamaal se muttasif the ki dil khud-ba-khud Aap ﷺ ki jaanib khinche jaate the aur jaanein qurbaan huaa chaahti thein. Chunaanche Aap ﷺ ki zubaan se jonhi koi kalima saadir hota Sahaabah-e-Kiraam (r.a.) us ki bajaa-aawari ke liye daud padte aur hidaayat-o-rahnumaai ki jo baat Aap ﷺ irshaad farmaa dete use dil mein bithaane ke liye goyaa ek-doosre se aage nikalne ki baazi lag jaati.

Is tarah ki koshishon ki badaulat Nabi ﷺ Madine ke andar ek aisaa mu'aashira tashkeel dene mein kaamiyaab ho gae jo taareekh ka sabse ziyaadah baa-kamaal aur sharaf se bhar-poor mu'aashara tha aur is mu'aashare ke masaail ka aisa khushgawaar hal nikaalaa ke insaaniyat ne ek taweel arse tak zamaane ki chakki mein pis kar aur athaah taareekiyon mein haath-paaon maar kar thak jaane ke ba'd pehli baar chain ka saans liyaa.

Is nae mu'aashire ke anaasir aisi buland-o-baalaa ta'leemaat ke zariye mukammal hue jis ne poori paa-mardi ke saath zamaane ke har jhatke ka muqaabla kar ke us ka rukh pher diyaa aur taareekh ka dhaaraa badal diyaa.

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24. Razeen, Mishkat 1/32.

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Yahood ke Saath Mu'aahada

Nabi ﷺ ne hijrat ke ba'd jab musalmaanon ke darmiyaan aqeede, siyaasat aur nizaam ki wahdat ke zariye ek nae Islami mu'aashare ki buniyaadein ustuwaar kar lein to ghair muslimon ke saath apne ta'alluqaat munazzam karne ki taraf tawajjuh farmaai. Aap ﷺ ka maqsood yeh thaa ke saari insaaniyat aman-o-salaamati ki sa'aadaton aur barkaton se behraawar ho aur us ke saath hi Madina aur us ke gird-o-pesh ka elaaqa ek wifaaqi wahdat mein munazzam ho jaae. Chunaanche Aap ﷺ ne rawaadaari aur kushaadah dili ke aise qawaaneen masnoon farmaae jin ka is ta'assub aur ghulu pasandi se bhari hui duniya mein koi tasawwur hi na tha.

Jaisa ke ham bataa chuke hain Madine ke sab se qareeb tareen padosi Yahood the. Yeh log agarche dar-pardah musalmaanon se adaawat rakhte the lekin unhon ne ab tak kisi mahaaz aaraai aur jhagde ka izhaar nahein kiya tha is liye Rasoolullah ﷺ ne un ke saath ek mu'aahadah munaqid kiyaa, jis mein unhein deen-o-mazhab aur jaan-o-maal ke mutlaq aazaadi di gai thi aur jila watni, jaaidaad ki jabti ya jhagde ki siyaasat ka koi rukh ikhtiyaar nahein kiya gayaa thaa.

Yeh mu'aahada usi mu'aahade ke ziman mein hua tha jo khud musalmaanon ke darmiyaan baaham tai paayaa tha aur jis ka zikr qareeb hi guzar chuka hai. Aage is mu'aahade ki aham daf'aat pesh ki jaa rahi hain.

Mu'aahade ki Daf'aat:

1. Banu Awf ke Yahood musalmaanon ke saath mil kar ek

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hi ummat honge. Yahood apne deen par amal kareinge aur musalmaan apne deen par. Khud un ka bhi yehi haq hoga, aur un ke ghulaamon aur muta'lliqeen ka bhi. Aur Banu Awf ke elaawah doosre Yahood ke bhi yehi huqooq honge.

2. Yahood apne akhraajaat ke zimmedaar honge aur musalmaan apne akhraajaat ke.

3. Aur jo taaqat is mu'aahade ke kisi fareeq se jang karegi sab us ke khilaaf aapas mein ta'aawun kareinge.

4. Aur is mu'aahade ke shuraka ke baahami ta'alluqaat khair khuwaahi, khair andeshi aur faaida rasaani ki buniyaad par honge, gunaah par nahein.

5. Koi admi apne haleef ki wajah se mujrim na thehrega.

6. Mazloom ki madad ki jaaegi.

7. Jab tak jang barpa rahegi Yahood bhi musalmaanon ke saath kharch bardaasht kareinge.

8. Is mu'aahade ke saare shuraka par Madine mein hangaamaa aaraai aur kusht-o-khoon haraam hoga.

9. Is mu'aahade ke fareeqon mein koi nai baat ya jhagda paida ho jaae jis mein fasaad ka andeshah ho to us ka faisla Allah Azz-wa-Jall aur Muhammad Rasoolullah ﷺ farmaeinge.

10. Quraish aur us ke madad gaaron ko panaah nahein di jaaegi.

11. Jo koi Yasrib par dhaawaa bol de us se ladne ke liye sab baaham ta'aawun kareinge aur har fareeq apne-apne atraaf ka difaa' karega.

12. Yeh mu'aahada kisi zaalim ya mujrim ke liye aad na banega.[1]

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1. *Dekhiye Ibn-e-Hisham 1/503,504.*

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Is mu'aahade ke tai ho jaane se Madinah aur us ke atraaf ek wifaaqi hukoomat ban gai jis ka dar-ul-hukoomat Madina tha aur jis ke sarbaraah Rasoolullah ﷺ the, aur jis mein kalima-e-naafizah aur ghaalib hukumraani musalmaanon ki thi. Aur is tarah Madinah waaqai taur par Islam ka Daar-ul-Hukoomat ban gayaa.

Aman-o-Salaamti ke daaire ko mazeed wus'at dene ke liye Nabi ﷺ ne aaindah doosre qabqail se bhi haalaat ke mutaabiq isi tarah ke mu'aahade kiye, jin mein se ba'z ba'z ka zikr aage chal kar aayega.

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Musallah Kashaakash

Hijrat ke ba'd Musalmaanon ke khilaaf Quraish ki fitnah kheziyaan aur Abdullah bin Ubai se naama-o-payaam

Pichchle safhaat mein bataayaa jaa chuka hai ke kuffaar-e-Makkah ne musalmaanon par kaise-kaise zulm-o-sitam ke pahaad tode the aur jab Musalmaanon ne hijrat shuroo ki to un ke khilaaf kaisi-kaisi karrawaaiyaan ki thein jin ki binaa par weh mustahaq ho chuke the ke un ke amwaal zabt kar liye jaaein aur un par halla bol diyaa jaae. Magar ab bhi un ki himaaqat ka silsila band na hua aur weh apni sitam raaniyon se baaz na aaye balki yeh dekh kar un ka josh-e-ghazab aur bhadak utha ke musalmaan un ki giraft se chhoot nikle hain aur unhein Madine mein ek pur-aman jaae qaraar mil gai hai. Chunaanche unhon ne Abdullah bin Ubai ko—jo abhi tak khullam-khulla mushrik tha—us ki is haisiyyat ki bina par ek dhamki aamez khat likha ke woh Ansar ka sardar hai. Kiyuonki Ansar us ki sarbaraahi par muttafiq ho chuke the aur agar usi dauran Rasoolullah ﷺ ki tashreef aawari na hui hoti to us ko apna baadshaah bhi banaa liye hote—mushrikeen ne apne is khat mein Abdullah bin Ubai aur us ke mushrik rufaqa ko mukhaatab karte hue do-tok lafzon mein likha:

"Aap logon ne hamaare Saahab ko panaah de rakhi hai, is liye ham Allah ki qasam khaakar kehte hain ke yaa to aap log us se ladaai keejiye ya use nikaal deejiye ya phir ham apni

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poori jam'iyyat ke saath aap logon par hamla kar ke aap ke saare mardaan-e-jangi ko qatl kar deinge aur aap ki auraton ki hurmat paamaal kar daaleinge."[1]

Is khat ke pahunchte hi Abdullah bin Ubai Makke ke apne in Mushrik bhaaiyon ke hukm ki ta'meel ke liye uth padaa, is liye ke woh pehle hi se Nabi ﷺ ke khilaaf ranj aur keena liye beithaa thaa, kiyuonki us ke zahan mein yeh baat beithi hui thi ki Aap ﷺ hi ne us se baadshaahat chheeni hai. Chunaanche jab yeh khat Abdullah bin Ubai aur us ke but parast rufaqah ko mausool huaa to woh Rasoolullah ﷺ se jang ke liye jama' ho gae. Jab Nabi ﷺ ko is ki khabar hui to Aap ﷺ un ke paas tashreef le gae aur farmaayaa, "Quraish ki dhamki tum logon par bahut gehra asar kar gai hai, tum khud apne-aap ko jitna nuqsaan pahunchaa denaa chaahte ho Quraish us se ziyaadah tum ko nuqsaan nahein pahuncha sakte the. Tum apne bete aur bhaaiyon se khud hi ladna chahte ho?" Nabi ﷺ ki yeh baat sun kar log bikhar gae.[2]

Us waqt to Abdullah bin Ubai jang ke iraade se baaz aa gayaa kiyuonki us ke saathi dheele pad gae the yaa baat un ki samajh mein aa gai thi, lekin haqeeqat mein Quraish ke saath us ke ruwaabit dar-pardah qaayam rahe kiyuonki musalmaan aur mushrikeen ke darmiyaan sharr-o-fasaad ka koi mauqa weh haath se jaane na denaa chaahta tha. Phir us ne apne saath Yahood ko bhi saat rakhaa thaa taaki is mu'aamle mein un se bhi madad haasil kare. Lekin woh to Nabi ﷺ ki hikmat thi jo rah-rah kar sharr-o-fasaad ki bhadakne waali aag ko bujha diyaa karti thi.[3]

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1. *Abu Daud, Baab Khabar-ul-Nazeer.*
2. *Abu Daud Baab Mazkoor.*
3. *Is Mu'aamle mein dekhiye Saheeh Bukhari 2/655, 656, 916, 924.*

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Musalmaanon par Masjid-e-Haraam ka darwaazah band kiye jaane ka ea'laan

Us ke ba'd Hazrat Sa'd bin Mu'aaz (r.a.) Umrah ke liye Makkah gae aur Omaiyah bin Khalf ke mehmaan hue. Unhon ne Omaiyah se kahaa, "Mere liye koi tanhaai ka waqt dekho, zaraa main Baitullah ka tawaaf kar loon." Omaiyah dopahar ke qareeb unhein le kar nikla to Abu Jahal se mulaqaat ho gai. Us ne (Omaiyah ko mukhaatab kar ke) kahaa, "Abu Safwaan! tumhaare saath yeh kaun hai?" Omaiyah ne kaha, "Yeh Sa'd hain." Abu Jahal ne Sa'd ko mukhaatab karke kaha. "Achha! main dekh rahaa hoon ke tum bade aman-o-itmeenaan se tawaaf kar rahe ho, halaanki tum logon ne be-deenon ko panaah de rakhi hai aur ye gumaan rakhte ho ke un ki nusrat-o-e'aanat bhi karoge. Suno! Khuda ki qasam! Agar tum Abu Sufwaan ke saath na hote to apne ghar salaamat palat kar na jaa sakte the." Is par Hazrat Sa'd (r.a.) ne buland aawaaz se kahaa, "Sun! Khuda ki qasam! Agar tu ne mujh ko is se roka to main tujhe aisi cheez se rok doonga jo tujh par is se bhi ziyaadah giraan hogi." (Yaani ahl-e-Madinah ke paas se guzarne waalaa teraa tijaarati raasta.)[4]

Muhaajireen ko Quraish ki dhamki:

Phir Quraish ne Musalmaanon ko kehla bheja, "Tum maghroor na hona ke Makkah se saaf bach kar nikal aaye, ham Yasrib hi pahunch kar tumhaaraa sattiyaanaas kar dete hain."[5]

Aur yeh mahaz dhamki na thi balki Rasoolullah ﷺ ko itne mazboot tareeqe par Quraish ki chaalon aur bure iraadon

4. *Bukhari, Kitab-ul-Maghaazi 2/563.*
5. *Rahmatul-lil-Aalameen 1/116.*

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ka ilm ho gayaa tha ke Aap ﷺ yaa to jaag kar raat guzaarte the yaa sahaabah (r.a.) ke pahre mein sote the. Chunaanche Saheeh Bukhari, Muslim mein Hazrat Aishah (r.a.) se marvi hai ke Madinah aane ke ba'd ek raat Rasoolullah ﷺ jaag rahe the ki farmaayaa, "Kash aaj raat mere Sahaabah (r.a.) mein se koi Saaleh admi mere yahaan pehra deta." Abhi ham isi haalat mein the ki hamein hathiyaar ki jhankaar sunaai padi. Aap ﷺ ne farmaayaa, "Kaun hai?" Jawaab aayaa. "Sa'd (r.a.) bin Abi Waqqas (r.a.)." Farmaayaa, "Kaise aanaa hua?" Bole, "Mere dil mein Aap ﷺ ke muta'alliq khatre ka andeshaa hua to main Aap ﷺ ke yahaan pahrah dene aa gayaa." Is par Rasoolullah ﷺ ne unhein dua di phir so gae.[6]

Yeh bhi yaad rahe ki pahre ka yeh intizaam ba'z raaton ke saath makhsoos na tha, balki musalsal aur daaimi tha. Chunaanche Hazrat Aishah (r.a.) hi se marwi hai ki raat ko Rasoolullah ﷺ ke liye pahra diya jata tha yahaan tak ke yeh Aayat naazil hui: وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ (Allah Aap ﷺ ko logon se mahfooz rakhega.) Tab Rasoolullah ﷺ ne qubbe se sar nikaalaa aur farmaayaa, "Logo! waapas jaao Allah Azz-o-Jall ne mujhe mahfooz kar diyaa hai."[7]

Phir yeh khatra sirf Rasoolullah ﷺ ki zaat tak mahdood na tha balki saare hi musalmaanon ko laahaq tha. Chunaanche Hazrat Ubai bin Ka'b (r.a.) se marwi hai ki Jab Rasoolullah ﷺ aur Aap ﷺ ke rufaqa Madina tashreef laae, aur Ansar ne unhein apne yahaan panaah di to saaraa Arab un ke khilaaf muttehid ho gayaa. Chunaanche yeh log na hathiyaar ke baghair raat guzaarte the aur na hathiyaar ke baghair subah karte the.

6. Muslim, Baab Fazlu Sa'd (r.a.) bin Abi Waqqas 2/280, Saheeh Bukhari Baab Al-Hiraasatu fil-Ghazwi Fi-sabeelillah, 1/404.

7. Jame Tirmizi, Abwaab-ut-Tafseer 2/130.

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Jang ki Ijaazat:

In pur-khatar haalaat mein jo Madinah mein musalmaanon ke wujood ke liye challenge bane hue the aur jin se waajeh tha ki Quraish kisi tarah hosh ke naakhun lene aur apne tamarrud se baaz aane ke liye tayyaar nahein Allah Ta'ala ne musalmaanon ko jang ki ijaazat farmaa di, lekin ise farz qaraar nahein diyaa. Is mauqe par Allah Ta'ala ka jo irshaad naazil huaa woh yeh tha:

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ (۲۲ : ۳۹)

"Jin logon se jang ki jaa rahi hai unhein bhi jang ki ijaazat di gai kiyuonki woh mazloom hain aur yaqeenan Allah un ki madad par qaadir hai"

Phir is aayat ke zimn mein mazeed chand aayatein naazil huein jin mein bataayaa gayaa ke yeh ijaazat mahaz jang baraae jang ke taur par nahein hai balki is se maqsood baatil ke khaatme aur Allah ke sha'aair ka qayaam hai. Chunaanche aage chal kar irshaad hua,

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ؕ (۲۲ : ۴۱)

"Jinhein ham agar zameen mein iqtidaar sounp dein to weh namaz qaayam kareinge zakaat adaa kareinge, bhalaai ka hukm deinge aur buraai se rokeinge."

Sahi Baat jise qabool karne ke siwaa chaara-e-kaar nahein yehi hai ke yeh ijaazat hijrat ke ba'd Madine mein naazil hui thi, Makke mein naazil nahein hui thi. Albatta waqt-e-nuzool ka qat'ai ta'aiyyun mushkil hai.

Jang ki ijaazat to naazil ho gai, lekin jin haalaat mein naazil hui woh chuonki mahaz Quraish ki quwwat aur tamarrud ka nateejah the isliye hikmat ka taqaazah yeh tha ki musalmaan

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apne tasallut ka daairah Quraish ki us tijaarati shaahraah tak phailaa dein jo Makke se Shaam tak aati-jaati hai. Isi liye Rasoolullah ﷺ ne tasallut ke is phailaao ke liye do mansoobe ikhtiyaar kiye.

1. Pehla Mansooba: Jo qabaail is shahraah ke ird-gird ya is shaahraah se Madine tak ke darmiyaani elaaqe mein aabaad the un ke saath halaf (dosti-o-ta'aawun) aur jang na karne ka mu'aahada.

2. Doosra Mansooba: Is shaahraah par gashti daste bhejna.

Pehle mansoobe ke ziman mein yeh waaqi'a qaabil-e-zikr hai ke pichhle safhaat mein Yahood ke saath kiye gae jis mu'aahade ki tafseel guzar chuki hai. Aap ﷺ ne askari muhim shuroo karne se pehle isi tarah ki dosti-o-ta'aawun aur baaham jang na karne ka ek mu'aahada qabeela Juhaina ke saath bhi kiyaa. Un ki aabaadi Madine se teen marhale par—45 ya 50 meel ke faasle par—waaqe' thi. Is ke elaawa muhim ke dauraan bhi Aap ﷺ ne mutaddid mu'aahade kiye jin ka zikr aainda aayega.

Doosra mansooba Saraayaa aur Ghazawaat se ta'alluq rakhta hai jis ki tafseelaat apni-apni jagah aati raheingi.

Saraayaa aur Ghazawaat:[8]

Jang ki ijaazat naazil hone ke ba'd in donon mansoobon ke nifaaz ke liye musalmaanon ki askari muhimmaat ka silsila amalan shuroo ho gayaa. Tilaayaa gardi ki shakal mein Fauji daste gasht karne lage. Is ka maqsood wahi tha jis ki taraf ishaarah kiyaa jaa chuka hai ke Madine ke gird-o-pesh ke raaston par umooman aur Makke ke raaste par khusoosan

8. Ehl-e-Siyar ki istilaah mein ghazwah us Fauji Muhim ko kehte hain jis mein Nabi ﷺ ba-nafs-e-nafees tashreef le gae hon Khuwah jang hui ho yaa na hui ho aur Sariyya woh Fauji Muhim hai jis mein Aap ﷺ khud tashreef na le gae hon. Saraayaa isi Sariyya ki jama' hai.

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nazar rakhi jaae aur us ke ahwaal ka pataa lagaayaa jaataa rahe aur saath hi un raaston par waaqe' qabaail se mu'aahade kiye jaaein aur Yasrib ke mushrikeen-o-Yahood aur aas-paas ke badduon ko yeh ehsaas dilaayaa jaae ke musalmaan taaqatwar hain aur ab unhein apni puraani kamzori se najaat mil chuki hai. Neez Quraish ko un ke bejaa ghusse aur badle ke soch ke khatarnaak nateeje se daraayaa jaae taaki jis himaaqat ki dal-dal mein weh ab tak dhanste chale jaa rahe hain us se nikal kar hosh ke naakhun lein aur apne iqtisaad aur asbaab-e-ma'ieeshat ko khatre mein dekh kar sulah ki taraf maail ho jaaein aur musalmaanon ke gharon mein ghus kar un ke khaatme ke jo azaaim rakhte hain aur Allah ki raah mein jo rukaawatein khadi kar rahe hain aur Makke ke kamzor musalmaanon par jo zulm-o-sitam dhaa rahe hain un sab se baaz aa jaaein aur musalmaan Jazeera-tul-Arab mein Allah ka peighaam pahunchaane ke liye aazad ho jaaein.

In Saraayaa aur Ghazawat ke Mukhtasar ahwaal zail mein darj hain.

(1) Sariyyaa Saif-ul-Bahr:[9] Ramzan 1 hijri, mutaabiq march 623 A.D.

Rasoolullah ﷺ ne Hazrat Hamzah bin Abdul Muttalib (r.a.). ko is Sariyya ka ameer banaayaa aur 30 muhaajireen ko un ke zair-e-kamaan Shaam se aane waale ek Quraishi qaafile ka pataa lagaane ke liye rawaanaa farmaayaa. Is qaafile mein 300 aadmi the jin mein Abu Jahal bhi tha. Musalman Iees[10] ke atraaf mein saahil-e-samandar ke paas pahunche to qaafile ka saamna ho gayaa aur fareeqain jang ke liye saf aara ho gae. Lekin qabila-e-Juhainah ke sardaar Majdi bin Amr ne jo fareeqain

9. Saif-ul-Bahr, 'Seen' ko zair padhein ge. Ba-Mana Saahil-e-Samundar.

10. Bahr-e-Ahmar ke atraaf mein Yambu'a aur Marwah ke darmiyaan ek maqaam hai.

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ka haleef tha, daud-dhoop kar ke jang na hone di.

Hazrat Hamzah (r.a.) ka yeh jhanda pehla jhanda tha jise Rasoolullah ﷺ ne apne dast-e-mubaarak se bandha tha. Us ka rang safed tha aur us ke alambardaar Hazrat Abu Mursid Kinaz bin Husain Ghanawi (r.a.) the.

(2) Sariyya-e-Raabegh: Shawwal 1 hijri, April 623 A.D.

Rasoolullah ﷺ ne Hazrat Ubaidah (r.a.) bin Haaris bin Muttalib ko muhaajireen ke 60 sawaaron ka risaala de kar rawaanaa farmaayaa. Raabegh ki waadi mein Abu Sufiyaan se samna hua. Us ke saath 200 aadmi the. Fareeqain ne ek-doosre par teer chalaae, lekin is se aage koi jang na hui.

Is Sariyya mein Makki lashkar ke 2 aadmi musalmaanon se aa mile. Ek Hazrat Miqdad bin Amr Al-Bahrani aur doosre Utbah bin Ghazwaan Al-Mazini (r.a.). Yeh donon musalmaan the aur kuffaar ke saath nikle hi is maqsad se the ke is tarah musalmaanon se jaa mileinge.

Hazrat Abu Ubaidah (r.a.) ka alam safed tha aur almbardaar Hazrat Mistah (r.a.) bin Asaasah bin Muttalib bin Abd Manaf the.

(3) Sariyya Kharraar:[11] Zi-Qadah 1 hijri, May 623 A.D.

Rasoolullah ﷺ ne is sariyya ka ameer Hazrat Sa'd bin Abi Waqqas (r.a.) ko muqarrar farmaayaa aur unhein 20 aadmiyon ki kamaan de kar Quraish ke ek qaafile ka pataa lagaane ke liye rawaanaa farmaayaa aur yeh takeed farmaa di ki Kharraar se aage na badhein. Yeh log paidal rawaanaa hue. Raat ko safar karte aur din mein Chhupe rehte the. Panchwein roz subah Kharraar pahunche to ma'loom hua ki qaafila ek din

11. *Juhfah ke qareeb ek maqaam ka naam hai.*

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pahle jaa chuka hai.

Is Sariyya ka alam safed tha aur alambardaar Hazrat Miqdad bin Amr (r.a.) the.

(4) Ghazwah-e-Abwa yaa Waddaan:[12] **Safar 2 hijri August 623 A.D.**

Is muhim mein 70 muhaajireen ke hamraah Rasoolullah ﷺ khud tashreef le gae the aur Madine mein Hazrat Sa'd (r.a.) bin Ubaadah ko apna qaaim maqaam muqarrar farmaa diyaa tha. Muhim ka maqsad Quraish ke ek qaafile ki raah rokna tha. Aap ﷺ Waddaan tak pahunche lekin koi mu'aamla pesh na aayaa.

Isi Ghazwa mein Aap ﷺ ne Banu Zamrah ke sardaar-e-waqt, Amr bin Makhshi Al-Zamri se haleefaanaa mu'aahada kiyaa, mu'aahede ki ibaarat yeh thi:

"Yeh Banu Zamrah ke liye Muhammad Rasoolullah ﷺ ki tahreer hai. Yeh log apne jaan aur maal ke baare mein maamoon raheinge aur jo in par hamla karega us ke khilaaf in ki madad ki jaaegi, illa yeh ke yeh khud Allah ke deen ke khilaaf jang karein. (Yeh mu'aahada us waqt tak ke liye hai) Jab tak samundar in ko tar kare (yaani hamesha ke liye hai) aur jab Nabi ﷺ apni madad ke liye inhein aawaaz deinge to inhein aanaa hoga."[13]

Yeh pehli fauj muhim thi jis mein Rasoolullah ﷺ ba-zaate khud tashreef le gae the aur 15 din Madine se baahar guzaar kar waapas aaye. Is muhim ke parcham ka rang safed tha aur Hazrat Hamzah (r.a.) alambardaar the.

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12. Makkah aur Madina ke darmiyaan ek maqaam ka naam hai. Yeh Raabigh se Madina jaate hue 29 meel ke faasle par padta hai. Abwa Waddaan ke qareeb hi ek doosre maqaam ka naam hai.

13. Al-Mawaahib Lid-diniya, 1/75 Sharh-e-Zarqaani ke saath.

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(5) Ghazwah-e-Buwaat: Rabi-ul-Awwal 2 hijri, Sept. 623 A.D.

Is muhim mein Rasoolullah ﷺ 200 Sahaabah ko hamraah le kar rawaanaa hue. Maqsood Quraish ka ek qaafila tha jis mein Omaiyah bin Khalf samet Quraish ke ek 100 aadmi aur dhaai hazaar oont the. Aap ﷺ Rizwa ke atraaf mein maqaam-e-Buwaat[14] tak tashreef le gae lekin koi mu'aamla pesh na aayaa.

Is Ghazwah ke dauran Hazrat Sa'd bin Mu'aaz (r.a.) ko Madine ka ameer banaayaa gayaa thaa. Parcham safed tha aur alambardaar Hazrat Sa'd bin Abi Waqqas (r.a.) the.

(6) Ghazwah-e-Safwaan: Rabi-ul-Awwal 2 hijri, Sept. 623 A.D.

Is Ghazwah ki wajah yeh thi ke Karz bin Jabir Fahri ne mushrikeen ki ek mukhtasar si fauj ke saath Madine ki charaagaah par chhaapaa maaraa aur kuchh maweshi loot liye. Rasoolullahe ﷺ ne 70 sahaabah ke hamraah us ka ta'aaqub kiya aur Badr ke atiraaf mein waaqe waadi-e-Safwaan tak tashreef le gae, lekin Karz aur us ke saathiyon ko na paa sake aur kisi takraao ke baghair waapas aa gae. Is Ghazwah ko ba'z log 'Pehla Ghazwah-e-Badr' bhi kehte hain.

Is Ghazwah ke dauran Madine ki imaarat Zaid bin Haarisa (r.a.) ko saunpi gai thi. Alam safed tha aur alambardaar Hazrat Ali (r.a.) the.

(7) Ghazwah Zil-Ushairah: Jumaada-ul-Oola wa Jumaada-ul-aakhira 2 hijri, Nov., Dec. 623 A.D.

Is muhim mein Rasoolullah ﷺ ke hamraah 150 ya 200

14. Buwaat aur Rizwa Kohistan Juhainah ke silsile ke do Pahaad hain jo dar-haqeeqat ek hi Pahaad ki do shaakhein hain. Yeh Makka se Shaam jaane waali shaahraah ke muttasil hai aur Madinah se 48 meel ke faasle par hai.

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muhaajireen the. lekin Aap ﷺ ne kisi ko rawaangi par majboor nahein kiya tha. Sawaari ke liye sirf 30 oont the. Is liye log baari-baari sawaar hote the. Maqsood Quraish ka ek qaafila tha jo mulk-e-Sham jaa rahaa tha aur ma'loom hua tha ki yeh Makke se chal chuka hai. Is qaafile mein Quraish ka khaassa maal tha. Aap ﷺ is ki talab mein Zil-Ushairah[15] tak pahunche. Lekin Aap ﷺ ke pahunchne se kai din pehle hi qaafila ja chuka tha. Yeh wahi qaafila hai jise Shaam se waapsi par Nabi ﷺ ne giraftaar karna chaahaa to yeh qaafila to bach nikla, lekin Jang-e-Badr pesh aa gai.

Is muhim par Ibn-e-Ishaq ke ba-qaul Rasoolullah ﷺ Jumaada-ul-Oola ke awaakhir mein rawaanaa hue—or Jumaada-ul-Aakhir mein waapas aaye. Ghaaliban yehi wajah hai ke is Ghazwe ke mahine ki ta'aiyyun mein seerat likhne waalon ka ikhtilaaf hai.

Is Ghazwe mein Rasoolullah ﷺ ne Banu Mudlij aur un ke haleef Banu Zamrah se aapas mein Jang na karne ka mu'aahada kiya.

Ayyaam-e-Safar mein Madinah ki sarbaraahi ka kaam Hazrat Abu Salma bin Abdul-Asad Makhzumi (r.a.) ne anjaam diya. Is daf'a bhi parcham safed tha aur alambardaari Hazrat Hamzah (r.a.) farmaa rahe the.

(8) Sariyya-e-Nakhlah: Rajab 2 hijri, January 624 A.D.

Is muhim par Rasoolullah ﷺ ne Hazrat Abdullah bin Jahash (r.a.) ki sarkardagi mein 12 muhaajireen ka ek dasta rawaanaa farmaayaa. Har dp admiyon ke liye ek oont tha jis par baari-baari donon sawaar hote the. Daste ke ameer ko Rasoolullah ﷺ ne ek tahreer likh kar di thi aur hidaayat

15. Usairah bhi kahaa gayaa hai. Yamba'u ke atraaf mein ek maqaam ka naam hai.

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farmaai thi ki do din safar kar lene ke ba'd hi use dekheinge. Chunaanche do din ke ba'd Hazrat Abdullah ne tahreer dekhi to us mein yeh darj tha: "Jab tum meri yeh tahreer dekho to aage badhte jaao yahaan tak ke Makkah aur Taaif ke darmiyaan nakhlah mein utro aur wahaan Quraish ke ek qaafile ki ghaat mein lag jaao aur hamaare liye us ki khabaron ka pataa lagaao." Unhon ne sunaa aur baat maan li aur apne rufaqa ko is ki ittila dete hue farmaayaa ke, "Main kisi par jabar nahein karta, jise shahaadat mahboob ho woh utth khadaa ho aur jise maut naa-gawaar ho woh waapas chalaa jaae. Baaqi rahaa main! to main bahar haal aage jaonga." Is par saare hi rufaqa uth khade hue aur manzil-e-maqsood ke liye chal pade. Albatta raaste mein Sa'd bin Abi Waqqas (r.a.) aur Utbah bin Ghazwan (r.a.) ka oont ghaayab ho gayaa jis par yeh donon buzurg baari-baari safar kar rahe the. Is liye yeh donon peechhe rah gae.

Hazrat Abdullah bin Hajash (r.a.) ne taweel masaafat tai kar ke nakhlah mein nuzool farmaayaa. Wahaan se Quraish ka ek qaafila guzra jo Kishmish, Chamde aur Saamaan-e-tijaarat liye hue tha. Qaafile mein Abdullah bin Mughirah ke do bete Usman aur Naufal aur Amr bin Hazrami aur Maghirah ke ghulaam Hakeem bin Kaisaan the. Musalmaanon ne baaham mashwarah kiya ki aakhir kya karein. Aaj Haraam mahine Rajab ka aakhiri din hai. Agar ham ladaai karte hain to is Haraam Mahine ki be-hurmati hoti hai aur raat bhar ruk jaate hain to yeh log hudood-e-Haram mein daakhil ho jaaeinge. Us ke ba'd sab ki yehi raai hui ki hamla kar denaa chaahiye. Chunaanche ek shakhs ne Amr bin Hazrami ko teer maaraa aur us ka kaam tamaam kar diya. Baaqi logon ne Usman aur Hakeem ko giraftar kar liya; Albatta Naufal bhaag nikla. Us ke ba'd yeh log donon qaidiyon aur saamaan-e-qaafila ko liye

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hue Madinah pahunche. Unhon ne maal-e-ghaneemat se Khums bhi nikaal liyaa tha[16] aur yeh Islaami taareekh ka pehla Khums, pehla maqtool aur pehle qaidi the.

Rasoolullah ﷺ ne un ki is harkat par baaz-purs ki aur farmaayaa ke, "Main ne tumhein Haraam mahine mein jang karne ka hukm nahein diyaa tha", aur saamaan-e-qaafila aur qaidiyon ke silsile mein kisi bhi tarah ke tasarruf se haath rok liyaa.

Udhar is hadse se mushrikeen ko is propegande ka mauqa mil gayaa ke musalmaanon ne Allah ke haraam kiye hue mahine ko halaal kar liyaa. Chunaanche badi chah megoiyaan huein yahaan tak ke Allah Ta'ala ne Wahi ke zariyye is propegande ki qal'ai kholi aur batlaayaa ki mushrikeen jo kuchh kar rahe hain woh musalmaanon ki harkat se ba-darjaha ziyaadah bada jurm hai. Irshaad hua:

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ وَ صَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَ كُفْرٌۢ بِهٖ وَ الْمَسْجِدِ الْحَرَامِ ۗ وَ اِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ وَ الْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ؕ (۲:۲۱۷)

"Log tum se Haraam mahine mein qitaal ke muta'alliq daryaaft karte hain. Keh do is mein jang karna badaa gunaah hai aur Allah ki raah se rokna aur Allah ke saath kufr karna, Masjid-e-Haraam se rokna aur us ke baashindon ko wahaan se nikaalna, yeh sab Allah ke nazdeek aur ziyaadah badaa jurm hai aur fitnah qatl se badh kar hai."

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16. Seerat likhne waalon ka bayaan yehi hai, magar is mein pecheedgi yeh hai ki Khums nikaalne ka hukm Jang-e-Badr ke mauqe par naazil hua tha aur us ke sabab-e-nuzool ki jo tafseelaat Kutub-e-tafaaseer mein bayaan ki gai hain un se ma'loom hota hai ke us se pehle tak musalmaan Khums ke hukm se naa-aashna the.

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Is Wahi ne saraahat kar di ke ladne waale musalmaanon ki seerat ke baare mein mushrikeen ne jo shor barpa kar rakhaa hai us ki koi gunjaaish nahein. Kiyuonki Quraish Islam ke khilaaf ladaai mein aur musalmaanon par zulm-o-sitam raani mein saari hi hurmatein paamaal kar chuke hain. Kiya jab hijrat karne waale musalmaanon ka maal chheena gayaa aur peighambar ko qatl karne ka faisla kiyaa gayaa to yeh waaqia shehar-e-Haraam (Makkah) se baahar kahein aur ka tha? Phir kiya wajah hai ki ab in Hurmaat ka taqaddus achaanak palat aayaa aur in ka chaak karna baais-e-nang-o-aar ho gayaa. Yaqeenan Mushrikeen ne propegande ka jo toofaan barpa kar rakhaa hai woh khuli hui be-hayaai aur sareeh be sharmi par mabni hai.

Us ke ba'd Rasoolullah ﷺ ne donon qaidiyon ko aazaad kar diya aur maqtool ke auliyaa ko us ka khoon bahaa ada kiyaa.[17]

Yeh hain Jang-e-Badr se pehle ke Sariyye aur Ghazwe. In mein se kisi mein bhi loot-maar aur qatl-o-ghaarat giri ki naubat nahein aai jab tak ki Mushrikeen ne Karz bin Jabir Fahri ki qayaadat mein aisaa nahein kiyaa, is liye is ki ibtidaa bhi mushrikeen hi ki jaanib se hui jab ki us se pehle bhi weh tarah-tarah ki sitam raaniyon ka irtikaab kar chuke the.

Idhar Sariyya Abdulla (r.a.) bin Jahash ke waaqi'aat ke ba'd mushrikeen ka khauf haqeeqat ban gayaa aur un ke

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17. In Saraayaa aur Ghazawat ki tafseel in kitaabon se li gai hai: Zaad ul-Ma'aad 2/83-85, Ibn-e-Hisham 1/591-605, Rahmatul-lil-Aalameen 1/115,116 2/215,216,468-470. In ma'aakhaz mein in Saraayaa aur Ghazawat ki tarteeb aur in mein shirkat karne waalon ki tadaad ke baare mein ikhtilaaf hai. Ham ne Allama Ibn-e-Qaiyyim aur Allama Mansoorpuri ki tehqeeq par ea'timaad kiya hai.

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saamne ek waaqai khatra mujassam ho kar aa gayaa. Unhein jis phande mein phansne ka andesha tha us mein ab weh waqai phans chuke the. Unhein ma'loom ho gayaa ke Madine ki qiyaadat intihaai bedaar maghz hai aur un ki ek-ek tijaarati naqal-o-harkat par nazar rakhti hai. Musalman chaahein to 300 meel ka raasta tai kar ke un ke elaaqe ke andar unhein maar-kaat sakte hain, qaid kar sakte hain, maal loot sakte hain aur in sab ke ba'd sahi-saalim waapas bhi jaa sakte hain. Mushrikeen ki samajh mein aa gayaa ki un ki Shaami tijaarat ab mustaqil khatre ki zad mein hai. Lekin in sab ke baa-wajood weh apni himaaqat se baaz aane aur Juhaina aur Banu Zamrah ki tarah sulah-o-safaai ki raah ikhtiyaar karne ke bajaae apne jazbaa-e-ghaiz-o-ghazab aur josh-e-bughz o adaawat mein kuchh aur aage badh gae aur un ke sardaar o akaabir ne apni is dhamki ko amali jaama pehnaane ka faisla kar liya ke Musalmaanon ke gharon mein ghus kar un ka safaayaa kar diyaa jaaega. Chunaache yehi taish (ghussa wa ghazab) tha jo unhein maidaan-e-Badr tak le aayaa.

Baaqi rahe musalman to Allah Ta'ala ne Hazrat Abdullah bin Jahash (r.a.) ke Sariyye ke ba'd Sha'baan 2 hijri mein un par jang farz qaraar de di aur is silsile mein kai waazeh aayaat naazil huein.

Irshaad hua:

وَ قَاتِلُوْا فِیْ سَبِیْلِ اللّٰهِ الَّذِیْنَ یُقَاتِلُوْنَكُمْ وَ لَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا یُحِبُّ الْمُعْتَدِیْنَ ۝
وَ اقْتُلُوْهُمْ حَیْثُ ثَقِفْتُمُوْهُمْ وَ اَخْرِجُوْهُمْ مِّنْ حَیْثُ اَخْرَجُوْكُمْ وَ الْفِتْنَةُ اَشَدُّ مِنَ
الْقَتْلِ ۚ وَ لَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى یُقٰتِلُوْكُمْ فِیْهِ ۚ فَاِنْ قٰتَلُوْكُمْ
فَاقْتُلُوْهُمْ ؕ كَذٰلِكَ جَزَآءُ الْكٰفِرِیْنَ ۝ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ۝ وَ قٰتِلُوْهُمْ
حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ یَكُوْنَ الدِّیْنُ لِلّٰهِ ؕ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِیْنَ.

(۲:۱۹۰-۱۹۳)

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"Allah ki raah mein un se jang karo jo tum se jang karte hain aur had se aage na badho. Yaqeenan Allah had se aage badhne waalon ko pasand nahein karta; aur unhein jahaan paao qatl karo; aur jahaan se unhon ne tumhein nikaalaa hai wahaan se tum bhi unhein nikaal do aur fitna qatl se ziyaadah sakht hai. Aur un se Masjid-e-Haram ke paas qitaal na karo yahaan tak ki weh tum se Masjid-e-Haram mein qitaal karein. Pas agar weh (wahaan) qitaal karein to tum (wahaan bhi) unhein qatl karo. Kaafiron ki jazaa aisi hi hai. Pas agar weh baaz aa jaaein to be-shak Allah Ghafoor Raheem hai. Aur un se ladaai karo yahaan tak ki fitna na rahe aur deen Allah ke liye ho jaae. Pas agar weh baaz aa jaein to koi ta'addi nahein hai magar zaalimon hi par."

Is ke jald hi ba'd doosri qism ki aayaat naazil huein jin mein jang ka tarceqa bataayaa gayaa hai aur is ki targheeb di gai hai aur ba'z ehkaamaat bhi bayaan kiye gae hain. Chunaanchae irshad hai:

فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ط حَتّٰى اِذَآ اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ فَاِمَّا مَنًّا بَعْدُ وَاِمَّا فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ج ذٰلِكَ ط وَلَوْ يَشَآءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ ط وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ٥ سَيَهْدِيْهِمْ وَيُصْلِحُ بَالَهُمْ ٥ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ٥ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ٥ (٤٧:٤-٧)

"Pas jab tum log kufr karne waalon se takraao to gardanein maaro: yahaan tak ki jab unhein achhi tarah kuchal lo to jakad kar bandho. Us ke ba'd yaa to ehsaan karo ya fidya lo: yahaan tak ki ladaai apne hathiyaar rakh de. Yeh hai (tumhaaraa kaam) Aur agar Allah chaahta to khud hi un se intiqaam le letaa, lekin (woh chaahta hai ke) tum mein se ba'z ko ba'z ke zariyye aazmaae aur jo log Allah ki raah mein qatl kiye jaaein Allah un ke

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aamaal ko hargiz raaigaan na karega. Allah un ki rahnumaai karega aur un ka haal durust karega aur un ko Jannat mein daakhil karega jis se un ko waaqif karaa chukaa hai. Ai ahl-e-Iman! agar tum ne Allah ki madad ki to Allah tumhaari madad karega aur tumhaare qadam saabit rakhega."

Us ke ba'd Allah Ta'ala ne un logon ki mazammat farmaai jin ke dil jang ka hukm sun kar kaanpne aur dhadakne lage the. Farmaayaa:

فَإِذَآ أُنزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ وَّ ذُكِرَ فِيْهَا الْقِتَالُ ۙ رَأَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ط (٤٧:٢٠)

"To jab koi muhkam Soorat naazil ki jaati hai aur us mein qitaal ka zikr hotaa hai to tum dekhte ho ke jin logon ke dilon mein beemaari hai weh tumhaari taraf is tarah dekhte hain jaise woh shakhs dekhta hai jis par maut ki ghashi taari ho rahi ho."

Haqeeqat yeh hai ki jang ki farziyyat-o-targheeb aur us ki tayyaari ka hukm haalaat ke taqaaze ke ain mutaabiq tha, hatta ki agar haalaat par gehri nazar rakhne waalaa koi commaander hota to woh bhi apni fauj ko har tarah ke hangaami haalaat ka fauri muqaabla karne ke liye tayyaar rahne ka hukm deta. Lihaazah woh Parwardigaar-e-Bartar kyuon na aisaa hukm detaa jo har khuli aur dhaki baat se waaqif hai. Haqeeqat yeh hai ki haalaat haq-o-baatil ke darmiyaan ek khoonrez aur faislakun ma'rike ka taqaazaa kar rahe the. Khusoosan Sariyya Abdullah bin Jahash (r.a.) ke ba'd jo ke mushrikeen ki ghairat-o-hamiyyat par ek sangeen zarb thi aur jis ne unhein Kabaab-e-Seekh banaa rakhaa thaa.

Ehkaam-e-Jang ki aayaat ke siyaaq-o-sabaaq se andaazah hota tha ki khoonrez ma'rike ka waqt qareeb hi hai aur us mein aakhiri fatah-o-nusrat musalmaanon hi ko naseeb hogi. Aap is baat par nazar daaliye ke Allah Ta'ala ne kis tarah

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musalmaanon ko hukm diyaa hai ki jahaan se mushrikeen ne tumhein nikaalaa hai ab tum bhi wahaan se unhein nikaal do. Phir kis tarah Us ne qaidiyon ke baandhne aur mukhaalifeen ko kuchal kar silsila-e-jang ko khaatme tak pahunchaane ki hidaayat di hai jo ek ghaalib aur faateh fauj se ta'alluq rakhti hai. Yeh ishaarah tha ke aakhiri ghalba musalmaanon hi ko naseeb hoga. Lekin yeh baat pardon aur ishaaron mein bataai gai taaki jo shakhs jihaad fi-Sabeelillah ke liye jitni garamjoshi rakhta hai us ka amali muzaahara bhi kar sake.

Phir unhin dinon--Sh'aban 2 hijri February 624 A.D. mein—Allah Ta'ala ne hukm diyaa ki Qibla Baitul-Muqaddas ke bajaae Khaana-e-K'abah ko banaayaa jaae aur Namaz mein usi taraf rukh phera jaae. Is ka faaida yeh huaa ki kamzor aur munaafiq Yahood jo musalmaanon ki saff mein mahaz iztiraab-o-intishaar phailaane ke liye daakhil ho gae the khul kar saamne aa gae aur musalmaanon se alaahidah ho kar apni asal haalat par waapas chale gae aur is tarah musalmaanon ki safein bahut se ghaddaaron aur khayaanat karne waalon se paak ho gaein.

Tahweel-e-Qibla mein is taraf bhi ek lateef ishaarah tha ki ab ek nayaa daur shuroo ho rahaa hai jo is Qible par musalmaanon ke qabze se pehle khatam na hoga, kiyuonki yeh badi ajeeb baat hogi ki kisi qaum ka Qibla us ke dushmanon ke qabze mein ho aur agar hai to phir zaroori hai ke kisi na kisi din use aazaad karaayaa jaae.

In ehkaam aur ishaaron ke ba'd musalmaanon ko sargarmi mein mazeed izaafah ho gayaa aur un ke Jihad Fi-Sabeelillah ke jazbaat aur dushman se faislakun takkar lene ki aarzoo kuchh aur badh gai.

☆☆☆

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Ghazwah-e-Badr-e-Kubra

Islam ka Pehla Faislakun M'arika

Ghazwe ka Sabab:

Ghazwah-e-Ushairah ke zikr mein hum bataa chuke hain ke Quraish ka ek qaafila Makke se Shaam jaate hue Nabi ﷺ ki giraft se bach nikla tha. Yehi qaafila jab Shaam se palat kar Makkah waapas aane waalaa tha to Nabi ﷺ ne Talhah bin Ubaidullah (r.a.) aur Sa'ieed bin Zaid (r.a.) ko us ke haalaat ka pataa lagaane ke liye shumaal ki jaanib rawaanaa farmaayaa. Yeh donon Sahaabi maqaam-e-Hawra tak tashreef le gae aur wahein thehre rahe. Jab Abu Sufyan qaafila le kar wahaan se guzra to yeh nihaayat tez raftaari se Madinah palte aur Rasoolullah ﷺ ko is ki ittilaa di.

Is qaafile mein ahl-e-Makkah ki badi daulat thi, yaani ek hazaar oont the jin par kam-az-kam 50 hazaar deenar (do sau saadhe baasath (262.5) kilo sone) ki maaliyat ka saaz-o-saamaan baar kiyaa huaa thaa, jabke us ki hifaazat ke liye sirf 40 aadmi the.

Ahl-e-Madinah ke liye yeh badaa behtareen mauqa tha jabki ahl-e-Makkah ke liye is maal-e-faraawaan se mehroomi badi zabardast fauji, siyaasi aur iqtisaadi maar ki haisiyyat rakhti thi. Is liye Rasoolullah ﷺ ne musalmaanon ke andar ea'laan farmaayaa ke yeh Quraish ka qaafila maal-o-daulat liye chalaa aa rahaa hai. Is ke liye nikal pado ho sakta hai Allah Ta'ala use bataur-e-ghaneemat tumhaare hawaale kar de.

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Lekin Aap ﷺ ne kisi par rawaangi zaroori nahein qaraar di balki use mahaz logon ki raghbat par chhod diya. Kiyuonki is ea'laan ke waqt yeh tawaqqu nahein thi ki qaafile ke bajaae lashkar-e-Quraish ke saath maidaan-e-Badr mein ek nihaayat pur-zor takkar ho jaaegi aur yehi wajah hai ki bahut se Sahaaba-e-Kiraam (r.a.) Madine hi mein rah gae. Un ka khayaal tha ki Rasoolullah ﷺ ka ya safar Aap ﷺ ki guzashta aam fauji muhimmat se mukhtalif na hogaa aur isi liye is Ghazwe mein shareek na hone waalon se koi baaz-purs nahein ki gai.

Islami Lashkar ki Tadaad aur Kamaan ki Taqseem:

Rasoolullah ﷺ rawaangi ke liye tayyaar hue to Aap ﷺ ke hamraah kuchh oopar 300 afraad the. (Yaani 313 ya 314 ya 317) jin mein se 82 ya 83 ya 86 muhaajir the aur baqiyya Ansar. Phir Ansar mein se 61 qabila-e-Aws se the aur 170 Qabila-e-Khazraj se. Is lashkar ne Ghazwe ka na koi khaas ehtimaam kiyaa tha na mukammal tayyaari. Chunaanche poore lashkar mein sirf do ghode the (ek Hazrat Zubair bin Awwam r.a. ka aur doosra Hazrat Miqdad bin Aswad Kindi r.a. ka) aur 70 oont, jin mein se har oont par 2 ya 3 aadmi baari-baari sawaar hote the. Ek oont Rasoolullah ﷺ, Hazrat Ali (r.a.) aur Hazrat Marsad (r.a.) bin Abi Marsad Ghanawi ke hisse mein aayaa tha jin par teenon Hazaraat baari-baari sawaar hote the.

Madine ka intizaam aur Namaz ki imaamat pehle-pehal Hazrat Ibn-e-Umm-e-Maktum (r.a.) ko saunpi gai. Lekin jab Nabi ﷺ Maqam-e-Rauha tak pahunche to Aap ﷺ ne Hazrat Abu Lubabah bin Abdul Munzir (r.a.) ko Madine ka muntazim banaa kar waapas bhej diyaa. Lashkar ki tanzeem is tarah ki gai ke ek dasta muhaajireen ka banaayaa gayaa aur ek Ansar

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ka. Muhaajireen ka alam Hazrat Ali (r.a.) bin Abi Talib ko diyaa gayaa aur Ansar ka alam Hazrat Sa'd (r.a.) bin Mu'aaz ko aur General kamaan ka parcham jis ka rang safed tha Hazrat Mus'ab bin Umair Abdari (r.a.) ko diyaa gayaa. Maimana ke afsar Hazrat Zubair bin Awwam (r.a.) muqarrar kiye gae aur Maisarah ke afsar Hazrat Miqdad bin Aswad (r.a.)—aur jaisa ke ham bataa chuke hain, poore lashkar mein sirf yehi donon buzurg shehsawaar the—Saaqa ki kamaan Hazrat Qais (r.a.) bin abi Sa'sa'a ke hawaale ki gai aur Sipehsaalaar-e-aala ki haisiyyat se General-e-Kamaan Rasoolullah ﷺ ne khud sambhaali.

Badar ki Jaanib Islami Lashkar ki Rawaangi:

Rasoolullah ﷺ is na mukammal lashkar ko le kar rawaanaa hue to Madine ke dahaane se nikal kar Makkah jaane waali shaahraah-e-aam par chalte hue Be'r-e-Rauha tak tashreef le gae. Phir wahaan se aage badhe to Makke ka raasta baaein jaanib chhod diya aur daahine jaanib katra kar chalte hue Naziya pahunche (manzil-e-maqsood Badr thi). Phir Naziya ke ek goshe se guzar kar Waadi-e-Rahqan paar ki. Yeh Naziya aur Darra-e-Safra ke darmiyaan ek Waadi hai. Is Waadi ke ba'd Darra-e-Safra se guzre, phir Darra se utar kar Waadi-e-Safra ke qareeb ja pahunche aur wahaan se qabeela-e-Juhainah ke do aadmiyon yaani Basees bin Amr aur Adi bin Abi Zaghba ko qaafile ke haalaat ka pataa lagaane ke liye Badr rawaana farmaayaa.

Makke mein Khatre ka Ea'laan:

Doosri taraf qaafile ki soorat-e-haal yeh thi ke Abu Sufyaan jo us ka nigehbaan tha, had darjah muhtaat tha. Use ma'loom tha ki Makke ka raasta khatron se pur hai, is liye

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woh haalaat ka musalsal pataa lagaataa rahta tha aur jin qaafilon se mulaaqaat hoti thi un se kaifiyyat daryaaft karta rahta tha. Chunaanche use jald hi ma'loom ho gayaa ke Muhammad ﷺ ne Sahaaba-e-Kiraam (r.a.) ko qaafile par hamle ki dawat de di hai. Lihaazah us ne fauran Zamzam bin Amr Ghifaari ko ujrat de kar Makke bhejaa ke wahaan jaa kar qaafile ki hifaazat ke liye Quraish mein nafeer-e-aam ki sadaa lagaae. Zamzam nihaayat tez raftaari se Makkah aayaa aur Arab dastoor ke mutaabiq apne oont ki naak chapdi, kajaawa ulta, kurta phaadaa aur Waadi-e-Makkah mein isi oont par khade ho kar aawaaz lagaai: "Ai Jamaa'at-e-Quraish! Qaafila.....Qaafila.....tumhaaraa maal jo Abu Sufyaan ke hamraah hai us par Muhammad ﷺ aur us ke saathi dhaawaa bolne jaa rahe hain. Mujhe yaqeen nahein ke tum use paa sakoge. Madad.....Madad....."

Jang ke Liye ahl-e-Makka ki Taiyyaari:

Yeh aawaaz sun kar log har taraf se daud pade. Kehne lage Muhammad ﷺ aur us ke saathi samajhte hain ki yeh qaafila bhi Ibn-e-Hazrami ke qaafila jaisa hai? Ji nahein! hargiz nahein. Khuda ki qasam! Unhein pataa chal jaaega ke hamaaraa mu'aamla kuchh aur hai. Chunaanche saare Makke mein do hi tarah ke log the ya to aadmi khud jang ke liye nikal rahaa thaa yaa apni jagah kisi aur ko bhej rahaa tha aur is tarah goyaa sabhi nikal pade. Khusoosan Makkah ke mu'azzaz logo mein se koi bhi peechhe na raha. Sirf Abu Lahab ne apni jagah apni ek qarzdaar ko bheja. Gird-o-pesh ke qabaail-e-Arab ko bhi Quraish ne bharti kiya aur khud Quraishi qabqail mein se siwqa-e-Banu Adi ke koi bhi peechhe na rahaa. Albatta Banu Adi ke kisi bhi aadmi ne is jang mein shirkat na ki.

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Makki Lashkar ki Tadaad:

Ibtida mein Makki lashkar ki tadaad 1300 thi jin ke paas 100 ghode aur 600 zirhein thein. Oont kasrat se the jin ki theek-theek tadaad ma'loom na ho saki. Lashkar ka sipehsaalaar Abu Jahal bin Hisham tha. Quraish ke 9 mu'azzaz aadmi us ki rasad je zimmedaar the. Ek din 9 aur ek din 10 oont zibah kiye jaate the.

Qabaail-e-Banu Bakr ka Mas'ala:

Jab Makki Lashkar rawaangi ke liye tayyaar ho gayaa to Quraish ko yaad aayaa ki qabaail-e-Banu Bakr se un ki dushmani aur jang chal rahi hai. Is liye unhein khatra mehsoos huaa ke kahein yeh qabaail peechhe se hamla na kar dein aur is tarah weh dushmanon ke beech mein na ghir jaaein. Qareeb tha ki yeh khayaal Quraish ko un ke iraada-e-jang se rok de. Lekin ain usi waqt Iblis-e-La'ieen Banu Kinaana ke sardaar Suraaqa bin Malik bin Ju'sham Mudlaji ki shakal mein namoodaar huaa aur bolaa, "Main bhi tumhaaraa rafeeq-e-kaar hoon aur is baat ki zamaanat deta hoon ki Banu Kinaana tumhaare peechhe koi naagawaar kaam na kareinge."

Jaish-e-Makkah ki rawaangi:

Is zamaanat ke ba'd Ahl-e-Makkah apne gharon se nikal pade aur jaisa ki Allah ka Irshad hai: "Itraate hue, logon ko apni shaan dikhaate hue, aur Allah ki raah se rokte hue," Madine ki jaanib rawaanaa hue. Jaisa ke Rasoolullah ﷺ ka irshaad hai, "Apni dhaar aur hathiyaar le kar, Allah se khaar khaate hue aur us ke Rasool ﷺ se khaar khaate hue, losh-e-intiqaam se choor aur jazba-e-hamiyyat wa ghazab se makhmoor, is par kichkichaae hue ki "Rasoolullah ﷺ aur Aap

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ﷺ ke Sahaabah (r.a.) ne ahl-e-Makkah ke qaafilon par aankh uthaane ki jur'at kaise ki?" Bahar haal yeh log nihaayat tez raftaari se shumaal ke rukh par Badr ki jaanib chale jaa rahe the ki waadi-e-Uusfaan aur Qudaid se guzar kar Juhfa pahunche to Abu Sufyan ka ek nayaa peighaam mausool hua jis mein kahaa gayaa tha ki aap log apne qaafile, apne aadmiyon aur apne amwaal ki hifaazat ki gharz se nikle hain aur chuonki Allah ne in sab ko bachaa liyaa hai, lihaazah waapas chale jaaiye.

Qaafila Bach Nikla:

Abu Sufyaan ke bach nikalne ki tafseel yeh hai ki woh Shaam se kaarwaani shaahraah par chalaa to aa rahaa thaa lekin musalsal chaukanna aur bedaar tha. Us ne apni faraahami-e-ittila'aat ki koshishein bhi dochand kar rakhi thein. Jab woh Badr ke qareeb pahuncha to khud qaafile se aage jaa kar Majdi bin Amr se mulaaqaat ki aur us se lashkar-e-Madinah ki baabat daryaaft kiyaa. Majdi ne kaha: "Main ne koi khilaaf-e-ma'mool aadmi to nahein dekha, albatta do sawaar dekhe jinhon ne teele ke paas apne jaanwar bithaae, phir apne mashkeeze mein paani bhar kar chale gae." Abu Sufyan lapak kar wahaan pahuncha aur un ki oont ki megniyaan uthaa kar todein to us mein khajoor ki guthli baraamad hui. Abu Sufyan ne kahaa, "Khuda ki qasam! yeh Yasrib ka chaarah hai." Us ke ba'd woh tezi se qaafile ki taraf palta aur use maghrib ki taraf mod kar us ka rukh saahil ki taraf kar diya aur Badr se guzarne waali kaarwaani shaahraah ko baaein haath chhod diyaa. Is tarah qaafile ko Madani lashkar ke qabze mein jaane se bachaa liya aur fauran hi Makki lashkar ko apne bach nikalne ki ittilaa dete hue use waapas jaane ka peighaam diyaa jo use Juhfah mein mausool hua.

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Makki Lashkar ka Iraadah-e-Waapsi aur Baahami Phoot

Yeh peigham sun kar Makki lashkar ne chaahaa ke waapas chalaa jaae lekin Quraish ka taagoot-e-akbat Abu Jahal khadaa ho gayaa aur nihaayat kibr-o-ghuroor se bola: "Khuda ki qasam! Ham waapas na honge yahaan tak ki Badr ja kar wahaan 3 roz qayaam kareinge aur us dauran oont zibah kareinge. Logon ko khaanaa khilaaeinge aur sharaab pilaaeinge. Laundiyaan hamaare liye gaane gaaeingi aur saaraa Arab hamaaraa aur hamaare safar-o-ijtimaa ka haal sunega aur is tarah hamesha ke liye un par hamaari dhaak beith jaaegi."

Lekin Abu Jahal ke bar khilaaf Akhnas bin Shuraiq ne yehi mashwara diyaa ki waapas chale chalo. Magar logon ne us ki baat na maani. Is liye woh Banu-Zuhrah ke logon ko saath le kar waapas ho gayaa. Kiyuonki woh Banu Zuhrah ka haleef aur us lashkar mein un ka sardaar tha. Banu Zuhrah ki kul tadaad koi 300 thi. Un ka koi bhi aadmi Jang-e-Badr mein haazir na hua. Ba'd mein Banu Zuhrah Akhnas bin Shuraiq ki raai par had darjah khush the aur un ke andar us ki ta'zeem-o-Itaa'at hamesha barqaraar rahi.

Banu Zuhrah ke elaawa Banu Haashim ne bhi chaahaa ke waapas chale jaaein. Lekin Abu Jahal ne badi sakhti ki aur kahaa ki jab tak ham waapas na hon yeh giroh ham se alag na hone paae.

Gharz lashkar ne apna safar jaari rakha. Banu Zuhrah ki waapsi ke ba'd ab us ki tadaad 1000 rah gai thi aur us ka rukh Badr ki jaanib tha. Badr ke qareeb pahunch kar us ne ek teele ke peechhe padaao daalaa. Yeh teela Waadi-e-Badr ke hudood par Junoobi dahaane ke paas waaqe hai.

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Islami Lashkar ke Liye Haalaat ki Nazaakat:

Idhar Madine ke zaraae ittilaa'aat ne Rasoolullah ﷺ ko jabki abhi Aap ﷺ raaste hi mein the aur Waadi-e-Zafraan se guzar rahe the qaafile aur lashkar donon ke muta'alliq ittilaa'aat faraaham kein. Aap ﷺ ne in ittilaa'aat ka gehraai se jaaizah lene ke ba'd yaqeen kar liyaa ke ab ek khoonrez takraao ka waqt aa gayaa hai aur ek aisa iqdaam naaguzeer hai jo shujaa'at-o-basaalat aur jur'at-o-jasaarat par mabni ho. Kiyuonki yeh baat qatai thi ki agar Makki lashkar ko is elaaqe mein yuon hi dandanaata hua phirne diya jaataa to is se Quraish ki fauji saakh ko badi quwwat pahunch jaati aur un ki siyaasi baalaadasti ka daaira door tak phail jaataa. Musalmaanon ki aawaaz dab kar kamzor ho jaati aur us ke ba'd Islami dawat ko ek be-rooh dhaanchaa samajh kar is elaaqe ka har kas wa naakas, jo apne seene mein Islam ke khilaaf keena wa adaawat rakhta tha sharaarat par aamaadah ho jaataa.

Phir in sab baaton ke elaawah aakhir is ki kya zamaanat thi ki Makki lashkar Madine ki jaanib pesh qadmi nahein karega aur is m'arika ko Madina ki chahaar diwaari tak muntaqil karke musalmaanon ko un ke gharon mein ghus kar tabaah karne ki jur'at aur koshish nahein karega? Ji Haan! Agar Madani lashkar ki jaanib se zaraa bhi gurez kiyaa jaataa to yeh sab-kuchh mumkin tha. Aur agar aisaa na bhi hota to musalmaanon ki haibat-o-shohrat par to bahar haal is ka nihaayat bura asar padta.

Majlis-e-Shoora ka Ijtimaa'

Haalaat ki is achaanak aur pur-khatar tabdili ke pesh-e-nazar Rasoolullah ﷺ ne ek aalaa fauji Majlis-e-Shoora mun'aqid ki jis mein darpesh soorat-e-haal ka tazkirah farmaayaa aur

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commanderon aur aam faujiyon se tabaadla-e-khayaalaat kiyaa. Is mauqe par ek giroh khoonrez takraao ka naam sun kar kaanp uthaa aur us ka dil larazne aur dhadakne lagaa. Isi giroh ke muta'alliq Allah Ta'ala ka irshad hai:

كَمَآ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ وَ اِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۙ
يُجَادِلُوْنَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ ۝

(٨:٥-٦)

"Jaisa ke tujhe tere Rab ne tere ghar se Haq ke saath nikaalaa aur momineen ka ek giroh naagawaar samajh rahaa tha. Woh tujh se Haq ke baare mein us ke waazah ho chukne ke ba'd jhagad rahe the goya weh aankhon dekhte maut ki taraf haanke jaa rahe hain."

Lekin jahaan tak qaaideen-e-lashkar ka ta'alluq hai to Hazrat Abu Bakr (r.a.) uthe aur nihaayat achhi baat kahi. Phir Hazrat Umar bin Khattab (r.a.) uthe aur unhon ne bhi nihaayat umda baat kahi. Phir Hazrat Miqdad bin Amr (r.a.) uthe aur bole: "Ai Allah ke Rasool ﷺ! Allah ne Aap ﷺ ko jo raah dikhlaai hai us par rawaan-dawaan rahiye. Ham Aap ﷺ ke saath hain. Khuda ki qasam! Ham Aap ﷺ se woh baat nahein kaheinge jo Banu Israel ne Moosa (a.s.) se kahi thi ki:

فَاذْهَبْ اَنْتَ وَ رَبُّكَ فَقَاتِلَآ اِنَّا هٰهُنَا قٰعِدُوْنَ ۝ (٥:٢٤)..

"Tum aur tumhaaraa Rab jaao aur lado, ham yahein beithe hain."

Balki ham yeh kaheinge ki, "Aap ﷺ aur Aap ﷺ ke parwardigaar chalein aur ladein aur ham bhi Aap ﷺ ke saath saath ladeinge. Us zaat ki qasam! Jis ne Aap ﷺ ko Haq ke saath mab'oos farmaayaa hai, agar Aap ﷺ ham ko Bark-e-Ghimaad tak le chalein to ham raaste waalon se ladte bhidte Aap ﷺ ke saath wahaan bhi chaleinge."

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Rasoolullah ﷺ ne un ke haq mein Kalima-e-khair irshaad farmaayaa aur dua di.

Yeh teenon commander muhaajireen se the jin ki ta'daad lashkar mein kam thi. Rasoolullah ﷺ ki khuwahish thi ke Ansar ki raai ma'loom karein, kiyuonki wahi lashkar mein aksariyyat rakhte the aur m'arike ka asal bojh unhein ke shaanon par padne waalaa tha, jabke Bai'at-e-Aqabah ki roo se un par laazim na tha ke Madine se baahar nikal kar jang karein. Is liye Aap ﷺ ne mazkoorah teenon Hazaraat ki baatein sunne ke ba'd phir farmaayaa, "Logo! mujhe mashwarah do." Maqsood Ansar the aur yeh baat Ansar ke Commander aur alambardaar Hazrat Sa'd (r.a.) bin Mu'aaz ne bhaanp li. Chunaanche unhon ne arz kiyaa ki, "Ba-Khuda! aisaa ma'loom hota hai ke Ai Allah ke Rasool ﷺ! Aap ka roo-e-sukhan hamaari taraf hai." Aap ﷺ ne farmaayaa, "Haan!"

Unhon ne kahaa: "Ham Aap ﷺ par Iman laae hain, Aap ﷺ ki tasdeeq ki hai aur yeh gawaahi di hai ke Aap ﷺ jo kuch le kar aaye hain sab haq hai aur is par ham ne Aap ﷺ ko apni sama'-o-taa'at ka ahad-o-meesaaq diya hai. Lihaaza Ai Allah ke Rasool ﷺ! Aap ﷺ ka jo iraadah hai us ke liye pesh qadmi farmaiye. Us Zaat ki qasam! Jis ne Aap ﷺ ko haq ke saath mab'oos farmaayaa hai, agar Aap ﷺ hamein saath le kar is samandar mein koodna chaahein to ham us mein bhi Aap ﷺ ke saath kood pädeinge. Hamaaraa ek aadmi bhi peechhe na rahega. Hamein qatan koi hichkichaahat nahein ke kal Aap ﷺ hamaare saath dushman se takra jaaein. Ham jang mein paa-mard aur ladne mein jawaan-mard hain aur mumkin hai Allah Aap ﷺ ko hamaaraa woh jauhar dikhlaae jis se Aap ﷺ ki aankhein thandi ho jaaein. Pas Aap ﷺ hamein hamrah le kar chalein. Allah barkat de."

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Ek riwaayat mein yuon hai ki Hazrat Sa'd (r.a.) bin Mu'aaz ne Rasoolullah ﷺ se arz kiya ki, "Ghaaliban Aap ﷺ ko andesha hai ki Ansar apna yeh farz samajhte hain ki weh Aap ﷺ ki madad mahaz apne diyaar mein karein, is liye main Ansar ki taraf se bol rahaa hoon aur un ki taraf se jawaab de rahaa hoon. Arz hai ke Aap ﷺ jahaan chaahein tashreef le chalein; jis se chaahein ta'alluq ustuwaar karein aur jis se chaahein ta'alluq kaat lein. Hamaare maal mein se jo chaahein le lein aur jo chaahein de dein. Aur jo Aap ﷺ le leinge woh hamaare nazdeek us se ziyaadah pasandeedah hogaa jise Aap ﷺ chhod deinge, aur is mu'aamle mein Aap ﷺ ka jo bhi faisla hoga hamaaraa faisla bahar haal us ke taabe hoga. Khuda ki qasam! agar Aap ﷺ pesh qadmi karte hue Bark-e-Ghimaad tak jaaein to ham bhi Aap ﷺ ke saath-saath chaleinge aur agar Aap ﷺ hamein le kar is samandar mein koodna chaahein to ham is mein bhi kood jaaeinge."

Hazrat Sa'd (r.a.) ki ye baat sun kar Rasoolullah ﷺ par khushi ki lehar daud gai. Aap ﷺ par nishaat taari ho gai. Aap ﷺ ne farmaayaa, "Chalo aur khushi-khushi chalo. Allah ne mujh se do girohon mein se ek ka waadah farmaayaa hai. Wallaah is waqt goya mein qaum ki qatl gaahein dekh rahaa hoon."

Islami Lashkar ka Baqiya Safar:

Us ke ba'd Rasoolullah ﷺ Zafraan se aage badhe aur chand pahaadi mod se guzar kar jinhein Asaafir kahaa jaataa hai Deet naami ek aabaadi mein utre aur Hannaan naami pahaad numa tode ko daaein haath chhod diya aur us ke ba'd Badr ke qareeb nuzool farmaayaa.

Jasoosi ka Iqdaam:

Yahaan pahunch kar Rasoolullah ﷺ ne apne rafeeq-e-ghaar

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Hazrat Abu Bakr (r.a.) ko hamraah liyaa aur khud ittilaa'aat ki faraahami ke liye nikal pade. Abhi door hi se Makki lashkar ke camp ka jaaizah le rahe the ki ek boodha Arab mil gayaa. Rasoolullah ﷺ ne us se Quraish aur Muhammad ﷺ wa ashaab-e-Muhammad ﷺ ka haal daryaaft kiya. Donon lashkaron ke muta'alliq poochne ka maqsad yeh tha ki Aap ﷺ ki shakhsiyat par pardah pada rahe. Lekin buddhe ne kahaa, "Jab tak tum log yeh nahein bataaoge ke tumhaaraa ta'alluq kis qaum se hai main bhi kuchh nahein bataaoonga." Rasoolullah ﷺ ne farmaayaa, "Jab tum hamein bataa doge to ham bhi tumhein bataa deinge." Us ne kahaa, "Achha to ye us ke badle hai?" Aap ﷺ ne farmaayaa, "Haan!" Us ne kaha, "Mujhe ma'loom huaa hai ke Muhammad ﷺ aur un ke saathi falaan roz nikle hain. Agar mujhe bataane waale ne sahi bataayaa hai to aaj weh log falaan jagah honge." Aur theek us jagah ki nishaandahi ki jahaan is waqt Madine ka lashkar thaa. "Aur mujhe yeh bhi ma'loom huaa hai ki Quraish falaan din nikle hain. Agar mujhe khabar dene waale ne sahi khabar di hai to weh aaj falaan jagan honge." Aur theek usi jagah ka naam liyaa jahaan us waqt Makke ka lashkar tha.

Jab buddha apni baat keh chuka to bola, "Achha ab yeh bataao ke tum donon kis se ho?" Rasoolullah ﷺ ne farmaayaa, "Hum log paani se hain", aur yeh keh kar waapas chal pade. Buddha bakta rahaa: "Paani se hain, kiya? Kiya Iraq ke paani se hain?"

Lashkar-e-Makkah ke baare mein Aham Ma'loomaat ka Husool

Usi roz Shaam ko Aap ﷺ ne dushman ke haalaat ka pataa lagaane ke liye nae sire se ek jaasoosi dasta rawaanaa farmaayaa. Is karrawaai ke liye Muhajireen ke teen qaaid Ali

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bin Abi Talib (r.a.), Zubair bin Awwam aur Sa'd bin Abi Waqqas (r.a.) Sahaabah-e-Kiram ki ek Jamaa'at ke hamraah rawaana hue. Yeh log seedhe Badr ke chashme par pahunche. Wahaan do ghulaam Makki lashkar ke liye paani bhar rahe the. Unhein giraftar kar liya aur Rasoolullah ﷺ ki khidmat mein haazir kiya. Us waqt Aap ﷺ namaz padh rahe the. Sahaabah ne un donon se haalaat daryaaft kiye. Unhon ne kahaa, "Ham Quraish ke saqqe hain, unhon ne hamein paani bharne ke liye bhejaa hai." Qaum ko yeh jawaab pasand na aayaa. Unhein tawaqqu thi ki yeh donon Abu Sufyaan ke aadmi honge, kiyuonki un ke dilon mein ab bhi bachi-kuchi aarzoo rah gai thi ki qaafile par ghalba haasil ho. Chunaanche Sahaabah (r.a.) ne un donon ki zaraa sakht pitaai kar di. Aur unhon ne majboor ho kar kah diyaa ke, "Haan, ham Abu Sufyan ke Aadmi hain." Us ke ba'd maarne waalon ne haath rok liyaa.

Rasoolullah ﷺ namaaz se faarigh hue to naaraazi se farmaayaa, "Jab in donon ne sahi baat bataai to aap logon ne pitaai kar di aur jab jhoot kahaa to chhod diya. Khuda ki qasam! in donon ne sahi kahaa tha ke yeh Quraish ke aadmi hain."

Us ke ba'd Aap ﷺ ne un donon ghulaamon se farmaayaa, "Achha! ab mujhe Quraish ke muta'alliq bataao." Unhon ne kahaa, "Yeh teela jo waadi ke aakhiri dahaane par dikhaai de rahaa hai Quraish usi ke peechhe hain." Aap ﷺ ne daryaaft farmaayaa, "Log kitne hain?" Unhon ne kaha, "Bahut hain." Aap ﷺ ne poocha, "Tadaad kitni hai?" Unhon ne kahaa, "Hamein ma'loom nahein." Aap ﷺ ne farmaayaa, "Rozaanaa kitne oont zibah karte hain?" Unhon ne kahaa, "Ek din 9 aur ek din 10." Aap ﷺ ne farmaayaa, "Tab to logon ki tadaad 900

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aur 1000 ke darmiyaan hai." Phir Aap ﷺ ne poocha, "Un ke andar Sardaaraan-e-Quraish mein kaun-kaun hain?" Unhon ne kahaa, "Rabi'a ke donon saahabzaade Utbah aur Shaibah aur Abul-Bukhtari bin Hisham, Hakim bin Hazaam, Naufal bin Khuwailid, Haaris bin Amir, Tuaimah bin Adi, Nazar bin Haaris, Zam'a bin Aswad, Abu Jahal bin Hisham, Omaiyah bin Kalf", aur mazeed kuchh logon ke naam ginwaae. Rasoolullah ﷺ ne sahaabah ki taraf mutawajjeh ho kar farmaayaa, "Makkah ne apne jigar ke tukdon ko tumhaare paas laa kar daal diyaa hai."

Baaraan-e-Rahmat ka Nuzool

Allah Azz-o-Jall ne usi raat ek baarish naazil farmaae jo Mushrikeen par moosladhaar barsi aur un ki pesh qadmi mein rukaawat ban gai. Lekin musalmaanon par phuwaar ban kar barsi aur unhein paak kar diya, shaitaan ki gandgi (buzdili) door kar di, aur zameen ko hamwaar kar diya. Is ki wajah se ret mein sakhti aa gai aur qadam tikne ke laaeq ho gae, qayaam khush gawaar ho gayaa aur dil mazboot ho gae.

Aham Fauji Maraakaz ki taraf Islami Lashkar ki Sabqat

Us ke ba'd Rasoolullah ﷺ ne apne lashkar ko harkat di taaki mushrikeen se pahle Badr ke chashme par pahunch jaaein aur us par mushrikeen ko musallat na hone dein. Chunaanche Isha ke waqt Aap ﷺ ne Badr ke qareeb tareen chashme par nuzool farmaayaa. Is mauqe par Hazrat Hubab (r.a.) bin Munzir ne ek maahir fauji ki haisiyyat se daryaaft kiyaa ki, "Ya Rasoolullah ﷺ! kya is maqaam par Aap ﷺ Allah ke hukm se naazil hue hain ke hamaare liye is se aage-peechhe hatne ki gunjaaish nahein ya Aap ﷺ ne ise mahaz ek jangi hikmat-e-amali ke taur par ikhtiyaar farmaayaa hai?" Aap ﷺ

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ne farmaayaa, "Yeh mahaz jangi hikmat-e-amali ke taur par hai." Unhon ne kahaa, "Yeh munaasib jagah nahein hai. Aap ﷺ aage tashreef le chalein aur Quraish ke sab se qareeb jo chashma ho us par padaao daalein. Phir ham baqiya chashme paat deinge aur apne chashme par hauz banaa kar paani bhar leinge. Us ke ba'd ham Quraish se jang kareinge to ham paani peete raheinge aur unhein paani na milega." Rasoolullah ﷺ ne farmaayaa, "Tum ne bahut theek mashwarah diyaa." Us ke ba'd Aap ﷺ lashkar samet uthe aur koi aadhi raat gae dushman ke sab se qareeb tareen chashme par pahunch kar padaao daal diyaa." Phir Sahaaba-e-Kiraam (r.a.) ne hauz banaayaa aur baaqi tamaam chashmon ko band kar diya.

Markaz-e-Qayaadat:

Sahaaba-e-Kiraam (r.a.) chashme par padaao daal chuke to Hazrat Sa'd bin Mu'aaz (r.a.) ne yeh tajweez pesh ki ke, kiyuon na musalman Aap ﷺ ke liye ek Markaz-e-Qayaadat ta'meer kar dein taaki Khuda-na-khaasta fatah ke bajaae shikast se do-chaar hona pad jaae ya kisi aur hangaami haalat se saabiqa pesh aa jae to us ke liye ham pehle hi se tayyaar rahein, chunaanche unhon ne arz kiyaa,

"Ai Allah ke Nabi ﷺ! kiyuon na ham Aap ﷺ ke liye ek chappar ta'meer kar dein jis mein Aap ﷺ tashreef rakheinge aur ham Aap ﷺ ke paas Aap ﷺ ki sawaariyaan bhi muhaiyya rakheinge. Us ke ba'd apne dushman se takkar leinge. Agar Allah ne hamein izzat bakhshi aur dushman par ghalba ataa farmaayaa to yeh woh cheez hogi jo hamein pasand hai! Aur agar doosri soorat pesh aa gai to Aap ﷺ sawaar ho kar hamaari qaum ke un logon ke paas jaa raheinge jo peechhe rah gai hai. Dar haqeeqat Aap ﷺ ke peechhe Ai Allah ke Nabi ﷺ! aise log rah gae hai ke ham Aap ﷺ ki muhabbat

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mein un se badh kar nahein. Agar unhein yeh andaazah hotaa ke Aap ﷺ jang se do-chaar honge to weh hargiz peechhe na rahte. Allah un ke zariye Aap ﷺ ki hifaazat farmaaega. Weh Aap ﷺ ke khair-khuwah honge aur Aap ﷺ ke hamraah Jihaad kareinge."

Is par Rasoolullah ﷺ ne un ki ta'reef farmaai aur un ke liye dua-e-khair ki; aur musalmaanon ne maidan-e-jang ke Shumaal-Mashriq mein ek oonche teele par chappar banaayaa jahaan se poora maidaan-e-jang dikhaai padta tha. Phir Aap ﷺ ke is Markaz-e-Qayaadat ki nigraani ke liye Hazrat Sa'd bin Mu'aaz (r.a.) ki kamaan mein Ansaari naujawaanon ka ek dasta muntakhab kar diyaa gayaa.

Lashkar ki tarteeb aur Shab Guzaari:

Us ke ba'd Rasoolullah ﷺ ne lashkar ki tarteeb farmaai[1] aur maidaan-e-jang mein tashreef le gae. Wahaan Aap ﷺ apne haath se ishaarah farmaate jaa rahe the ki, "Yeh kal falaan ki qatl gaah hai, Insha Allah, aur yeh kal falaan ki qatl gaah hai; Insha Allah."[2] Us ke ba'd Rasoolullah ﷺ ne wahein ek darakht ki jad ke paas raat guzaari aur musalmaanon ne bhi pur sukoon nafs aur taabnaak ufaq ke saath raat guzaari. Un ke dil ea'timaad se pur the aur unhon ne raahat-o-sukoon se apnaa hissa haasil kiya. Unhein yeh tawaqqo thi ke subah apni aankhon se apne rab ki bashaaratein dekheinge.

اِذْ يُغَشِّيْكُمُ النُّعَاسَ اَمَنَةً مِّنْهُ وَ يُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ بِهٖ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ وَ لِيَرْبِطَ عَلٰى قُلُوْبِكُمْ وَيُثَبِّتَ بِهِ الْاَقْدَامَ ۝ (۸:۱۱)

"Jab Allah tum par apni taraf se aman-o-be-khaufi ke taur par neend taari kar rahaa tha aur tum par aasmaan se

1. *Dekhiye Jame Tirmizi, Abwaab-ul-Jihad, 1/201.*
2. *Muslim An Anas, Mishkat 2/543.*

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paani barsa rahaa tha taaki tumhein is ke zariye paak kar de aur tum se Shaitaan ki gandagi door kar de aur tumhaare dil mazboot kar de aur tumhaare qadam jamaa de."

Yeh raat Juma 17 Ramzan 2 hijri ki raat thi aur Aap ﷺ is Mahine ki 8 ya 12 taareekh ko Madinah se rawaanaa hue the.

Maidaan-e-Jang mein Makki Lashkar ki Aamad aur unka Baahami Ikhtilaaf

Doosri taraf Quraish ne waadi ke dahaane ke baahar apne Camp mein raat guzaari aur subah apne tamaam daston samet teele se utar kar Badr ki jaanib rawaanaa hue. Ek giroh Rasoolullah ﷺ ke hauz ki jaanib badha. Aap ﷺ ne farmaayaa, "Unhein chhod do." Magar un mein se jis ne bhi paani piyaa woh is jang mein maaraa gayaa. Sirf Hakeem bin Hizam baaqi bachaa jo ba'd mein musalmaan hua aur bahut achha musalmaan hua. Us ka dastoor tha ki jab bahut pukhta qasam khaani hoti to kehta: لَا وَ الَّذِیْ نَجَّانِیْ مِنْ یَوْمِ بَدْرٍ "Qasam hai us Zaat ki jis ne mujhe Badr ke din se najaat di."

Bahar haal jab Quraish mutmain ho chuke to unhon ne Madani Lashkar ki quwwat ka andaza lagaane ke liye Umair bin Wahab Jumahi ko rawaanaa kiya. Umair ne ghode par sawaar ho kar lashkar ka chakkar lagaayaa. Phir waapas jaa kar bola, "Kuch kam ya kuch ziyaada 300 aadmi hain; lekin zaraa thehro. Main dekh loon un ki koi kameen gaah ya kumak to nahein?" Us ke ba'd woh waadi mein ghoda daudaataa hua door tak nikal gayaa, lekin use kuch dikhaai na padaa. Chunaanche us ne waapas ja kar kahaa, "Main ne kuch paayaa to nahein, lekin ai Quraish ke logo! Main ne balaaein dekhein hain jo maut ko laade hue hain. Yasrib ke oont apne oopar khaalis maut sawaar kiye hue hain. Yeh aise log hain jin ki

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saari hifaazat aur malja-o-ma'wa khud un ki talwaarein hain. Koi aur cheez nahin. Khuda ki qasam! Main samajhta hoon ke un ka koi aadmi tumhaare aadmi ko qatl kiye baghair qatl na hogaa, aur agar tumhaare khaas-khaas afraad ko unhon ne maar liya to us ke ba'd jeene ka maza hi kiya hai! Is liye zaraa achhi tarah soch-samajh lo."

Is mauqe par Abu Jahal ke khilaaf—jo m'arika aaraai par tula hua tha—ek aur jhagda utth kadaa huaa jis mein mutaalaba kiyaa gayaa ke jang ke baghair Makkah waapas jaaein. Chunaanche Hakeem bin Hizam ne logon ke darmiyaan daud dhoop shuroo kar di. Woh Utbah bin Rabi'a ke paas aayaa aur bolaa, "Abul-Waleed! Aap Quraish ke bade aadmi aur waajib-ul-itaa'at sardaar hain. Phir aap kiyuon na ek achha kaam kar jaaein jis ke sabab aap ka zikr humesha bhalaai se hotaa rahe" Utbah ne kaha, "Hakeem woh kaun sa kaam hai?" Us na kaha, "Aap logon ko waapas le jaaein aur apne haleef Amr bin Hazrami ka mu'aamla—jo sariyya-e-nakhla mein maaraa gayaa thaa—apne zimme le lein." Utbah ne kahaa, "Mujhe manzoor hai. Tum meri taraf se is ki zamaanat lo. Woh mera haleef hai, main us ki diyat ka bhi zimmedaar hoon aur us ka jo maal zaa'e huaa us ka bhi."

Us ke ba'd Utbah ne Hakeem bin Hizam se kaha: "Tum Hanzaliya ke pot ke paas jaao kiyuonki logon ke mu'aamlaat ko bigaadne aur bhadkaane ke silsile mein mujhe us ke elaawah kisi aur se koi andesha nahein." Hanzaliya ke pot se muraad Abu Jahal hai. Hazaliya us ki maa thi.

Us ke baad Utbah bin Rabi'a ne khade ho kar taqreer ki aur kahaa, "Quraish ke logo! Tum log Muhammad ﷺ aur un ke saathiyon se lak kar koi kaarnaamaa anjaam na doge. Khuda ki qasam! agar tum ne unhein maar liyaa to sirf aise hi

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chehre dikhaai padeinge jinhein dekhna pasand na hoga, kiyuonki aadmi ne apne chechere bhaai ko ya khaalaa zaad bhaai ko ya apne hi kumbe-qabile ke kisi aadmi ko qatl kiyaa hogaa. Is liye waapas chale chalo aur Muhammad (ﷺ) aur saare Arab se kinaarah kash ho raho. Agar Arab ne unhein maar liyaa to yeh wahi cheez hogi jise tum chaahte ho; aur agar doosri soorat pesh aai to Muhammad (ﷺ) tumhein is haalat mein paaeinge ke tum ne jo sulook un se karna chaahaa thaa use kiyaa na tha."

Idhar Hakeem bin Hizam Abu Jahal ke paas pahuncha to Abu Jahal apni zirah durust kar rahaa tha. Hakeem ne kahaa ke, "Ai Abul-Hakam! Mujhe Utbah ne tumhaare paas yeh aur yeh peigham de kar bhejaa hai." Abu Jahal ne kahaa, "Khuda ki qasam! Muhammad (ﷺ) aur us ke saathiyon ko dekh kar Utbah ka seena soojh aayaa hai. Nahein, hargiz nahein. Ba-Khuda ham waapas na honge yahaan tak ki Allah hamaare aur Muhammad (ﷺ) ke darmiyaan faisla farmaa de. Utbah ne jo kuchh kahaa hai mahaz is liye kahaa hai ke woh Muhammad (ﷺ) aur us ke saathiyon ko oont khoor samajhta hai aur khud Utbah ka beta bhi unhein ke darmiyaan hai, is liye woh tumhein un se daraataa hai." Utbah ke saahab zaade Abu Huzaifah (r.a.) bahut pehle Islam qabool kiye the aur hijrat kar ke Madinah tashreef laa chuke the. Utbah ko jab pataa chalaa ke Abu Jahal kehta hai, "Khuda ki qasam, Utbah ka seena soojh aayaa hai." to bola, "Is sureen par khushbu lagaa kar buzdili ka muzaahara karne waale ko bahut jald ma'loom ho jaaega ke kis ka seena soojh aayaa hai; mera ya uska?" Idhar Abu Jahal ne is khauf se ke kahein yeh mu'aaraza taaqatwar na ho jaae, is guftagoo ke ba'd jhat Amir bin Hazrami ko—jo Sariyya Abdullah bin Jahash ke maqtool Amr bin Hazrami ka bhaai tha—bula bheja aur kaha ki yeh tumhaaraa

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haleef—Utbah—chaahta hai ki logon ko waapas le jaae haalaanki tum apna intiqaam apni aankh se dekh chuke ho. Lihaazah utho! aur apni mazloomiyat aur apne bhaai ke qatl ki duhaai do. Is par Amir utha aur sureen se kapda utha kar cheekha, "Waa Amraah Waa Amraah (Haae Amr, Haae Amr.)" Is par qaum garam ho gai. Un ka mu'aamla sangeen aur un ka iradah-e-jang pukhta ho gayaa aur Utbah ne jis soojh-boojh ki dawat di thi woh raaigaan gai. Is tarah hosh par josh ghaalib aa gayaa aur yeh mu'aaraza bhi be nateeja rahaa.

Donon Lashkar Aamne-Saamne:

Bahar haal jab mushrikeen ka lashkar namoodaar huaa aur donon faujein ek-doosre ko dikhaai dene lagein to Rasoolullah ﷺ ne farmaayaa, "Ai Allah! yeh Quraish hain jo apne poore ghuroor-o-takabbur ke saath teri mukhaalifat karte hue aur tere Rasool ﷺ ko jhutlaate hue aa gae hain. Ai Allah! teri madad....., jis ka tune waadah kiya hai. Ai Allah! aaj unhein eainth kar rakh de."

Neez Rasoolullah ﷺ ne Utbah bin Rabi'a ko us ke surkh oont par dekh kar farmaayaa, "Agar qaum mein se kisi ke paas khair hai to surkh oont waale ke paas hai. Agar logon ne us ki baat maan li to sahi raah paaeinge."

Is mauqa par Rasoolullah ﷺ ne musalmaanon ki safein durust farmaain. Saf ki durustagi ke dauran ek ajeeb waaqia pesh aayaa. Aap ﷺ ke haath mein ek teer tha jis ke zariye Aap ﷺ saf seedhi farmaa rahe the ki Swad bin Ghaziya (r.a.) ke pet par jo saf se kuch aage nikle hue the, teer ka dabaao daalte hue farmaayaa, "Swad! baraabar ho jaao." Swad (r.a.) ne kahaa, "Ai Allah ke Rasool ﷺ! Aap ﷺ ne mujhe takleef pahuncha di, badla deejiye." Aap ﷺ ne apnaa pet khol diyaa

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aur farmaayaa, "Badla le lo." Swad (r.a.) Aap ﷺ se chimat gae aur Aap ﷺ ke pet ka bosa lene lage. Aap ﷺ ne farmaayaa, "Swad is harkat par tumhein kis baat ne aamaadah kiya? Unhon ne kaha, "Ai Allah ke Rasool ﷺ! Jo kuch dar-pesh hai Aap ﷺ dekh hi rahe hain. Main ne chaahaa ke aise mauqe par Aap ﷺ se aakhiri mu'aamla yeh ho ki meri jild Aap ﷺ ki jild se chhu jaae. Is par Rasoolullah ﷺ ne un ke liye duaa-e-khair farmaai.

Phir jab safein durust ki jaa chukein to Aap ﷺ ne lashkar ko hidaayat farmaai ke jab tak use Aap ﷺ ke aakhiri ehkam mausool na ho jaaein jang shuroo na kare. Us ke ba'd tareeqa-e-jang ke baare mein ek khusoosi rahnumaai farmaate hue irshaad farmaayaa ke, "Jab mushrikeen jamghat kar ke tumhaare qareeb aa jaaein to un par teer chalaanaa aur apne teer bachaane ki koshish karna[3] (yaani pehle hi se fuzool teer andaazi kar ke teeron ko zaa'e na karna). Aur jab tak weh tum par chhaa na jaaein talwaar na kheenchna."[4] Us ke ba'd khaas Aap ﷺ aur Abu Bakr (r.a.) chhappar ki taraf waapas gae aur Hazrat Sa'd bin Mu'aaz (r.a.) apnaa nigraan dasta le kar chhappar ke darwaaze par taainaat ho gae.

Doosri taraf mushrikeen ki soorat-e-haal yeh thi ke Abu Jahal ne Allah se faisle ki dua ki. Us ne kahaa, "Ai Allah! ham mein se jo fareeq qaraabat ko ziyaadah kaatne waalaa aur ghalat harkatein ziyaadah karne waalaa hai use tu aaj tod de. Ai Allah! ham mein se jo fareeq tere nazdeek ziyaada mahboob aur ziyaadah pasandeeda hai aaj us ki madad farma." Ba'd mein isi baat ki taraf ishaara karte hue Allah ne yeh Aayat naazil farmaai:

اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَ اِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَ اِنْ تَعُوْدُوْا نَعُدْ ۚ وَ

3. Saheeh Bukhari 2/568. 4. Sunan-e-Abi Daud, 2/13.

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لَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَّ لَوْ كَثُرَتْ ۙ وَ اَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ ۝ (۸:۱۹)

"Agar tum faisla chaahte ho to tumhaare paas faisla aa gayaa; aur agar tum baaz aa jaao to yehi tumhaare liye behtar hai; lekin agar tum (apni us harkar ki taraf) paltoge to ham bhi (tumhaari sazaa ki taraf) palteinge, aur tumhaari jamaa'at agarche woh ziyaadah hi kiyuon na ho tumhaare kuchh kaam na aa sakegi. (Aur yaad rakho ke) Allah Momineen ke saath hai."

Nuqta-e-Safar aur M'arike ka Pehla Eindhan:

Is m'arike ka pehla eindhan Aswad bin Abdul Asad Makhzumi tha. Yeh shakhs bada adiyal aur bad khalq tha. Yeh kehte hue maidaan mein niklaa ke main Allah se ahad karta hoon ke un ke Hauz ka paani pee kar rahoonga, warna use dhaa doonga ya us ke liye jaan de doonga. Jab yeh udhar se nikla to idhar se Hazrat Hamzah (r.a.) bin Abdul Muttalib bar aamad hue. Donon mein hauz se pare hi mudbhed hui. Hazrat Hamzah (r.a.) ne aisi talwaar maari ke us ka paaon nisf pindli se kat kar ud gayaa aur woh peeth ke bal gir padaa. Us ke paaon se khoon ka fauwwaara nikal rahaa tha jis ka rukh us ke saathiyon ki taraf tha, lekin is ke baawajood woh ghutnon ke bal ghisat kar hauz ki taraf badhaa aur us mein daakhil huaa hi chaahta tha taaki apni qasam poori kar le ke itne mein Hazrat Hamzah (r.a.) ne doosri zarb lagaai aur woh Hauz ke andar hi dher ho gayaa.

Mubaarazat:

Yeh is m'arike ka pehla qatl tha aur is se jang ki aag bhadak uthi. Chunaanche us ke ba'd Quraish ke teen behtareen shehsawaar nikle jo sab ke sab ek hi khaandaan ke the. Ek Utbah aur doosra us ka bhaai Shaiba jo donon Rabi'a ke bete

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the aur teesra Waleed jo Utbah ka beta tha. Unhon ne apni saf se alag hote hi daawat-e-mubaarazat di. Muqaable ke liye ansaar ke teen jawaan nikle. Ek Awf (r.a.), doosre Mu'auwiz (r.a.), yeh donon Haaris ke bete the aur un ki maa ka naam Afra'a tha. teesre Abdullah (r.a.) bin Rawaaha. Quraishiyon ne kahaa, "Tum kaun log ho?" Unhon ne kahaa, "Ansar ki ek jamaa'at hain." Quraishiyon ne kahaa, "Aap log sahreef madde muqaabil hain, lekin hamein aap se sarookaar nahein. Ham to apne chachere bhaaiyon ko chaahte hain." Phir un ke munaadi ne aawaaz lagaai, "Muhammad ﷺ .....! Hamaare paas hamaari qaum ke hamsaron ko bhejo." Rasoolullah ﷺ ne farmaayaa, "Ubaidah (r.a.) bin Haris! utho, Hamzah (r.a.)! uthie, Ali (r.a.)! utho." Jab yeh log uthe aur Quraishiyon ke qareeb pahunche to unhon ne poocha, "Aap kaun log hain?" Unhon ne apna ta'aaruf karaayaa. Quraishiyon ne kahaa, "Haan aap log shareef madd-e-muqaabil hain." Us ke ba'd m'arika aaraai hui. Hazrat Ubaidah (r.a.) ne—jo sab se ziyaada umr waale the—Utbah bin Rabi'a se muqaabla kiya. Hazrat Hamzah (r.a.) ne Shaibah se aur Hazrat Ali (r.a.) ne Waleed se.[5] Hazrat Hamzah (r.a.) aur Hazrat Ali (r.a.) ne to apne-apne muqaabil ko jhat maar liyaa, lekin Hazrat Ubaidah (r.a.) aur un ke madd-e-muqaabil ke darmiyaan ek-ek waar ka tabaadla huaa aur donon mein se har ek ne doosre ko gehraa zakham lagaayaa. Itne mein Hazrat Ali (r.a.) aur Hazrat Hamzah (r.a.) apne-apne shikaar se faarigh ho kar aa gae. Aate hi Utbah par toot pade. Us ka kaam tamaam kiyaa aur Hazrat Ubaidah ko uthaa laae. Un ka paaon kat gayaa thaa aur aawaaz band ho gai gai thi jo musalsal band hi rahi yahaan tak ki jang ke chauthe ya paanchwein din jab musalmaan Madina waapas hote hue Waadi-e-Safra se guzar rahe the un ka intiqaal ho gayaa.

5. *Ibn-e-Hisham, Masnad-e-Ahmad aur Abu Daud ki riwaayat is se mukhtalif hai. Mishkat, 2/343.*

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Hazrat Ali (r.a.) Allah ki qasam khaa kar farmaayaa karte the ki yeh aayat hamaare hi baare mein naazil hui.

هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ (۲۲:۱۹)

"Yeh do fareeq hain jinhon ne apne Rabb ke baare mein jhagda kiyaa hai."

Aam Hujoom:

Is mubaarazat ka anjaam mushrikeen ke liye ek bura aaghaaz tha. Weh ek hi jast mein apne teen behtareen shehsawaaron aur commanderon se haath dho beithe the. Is liye unhon ne ghaiz-o-ghazab se be qaaboo ho kar ek aadmi ki tarah yakbaargi hamla kar diyaa.

Doosri taraf musalmaan apne Rabb se nusrat aur madad ki dua karne aur us ke huzoor ikhlaas-o-tazarru'a apnaane ke ba'd apni-apni jagahon par jame aur difaai mauqif ikhtiyaar kiye mushrikeen ke taabad-tod hamlon ko rok rahe the aur unhein khaassa nuqsaan pahuncha rahe the. Zubaan par 'Ahad, Ahad' ka kalma tha.

Rasoolullah ﷺ ki Dua:

Idhar Rasoolullah ﷺ safein durust karke waapas aate hi apne Paak Parwardigaar se nusrat-o-madad ka wa'da poora karne ki dua maangne lage. Aap ﷺ ki dua yeh thi:

اَللّٰهُمَّ اَنْجِزْ لِيْ مَا وَعَدْتَنِيْ. اَللّٰهُمَّ اَنْشُدُكَ عَهْدَكَ وَ وَعْدَكَ.

"Ai Allah! tune mujh se jo wa'da kiya hai use poora farmaa de. Ai Allah! main tujh se tera ahad aur tere wa'de ka sawaal kar rahaa hoon."

Phir jab ghamsaan ki jang shuroo ho gai, nihaayat zor ka ran pada aur ladaai shabaab par aa gai to Aap ﷺ ne yeh dua farmaai:

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اَللّٰهُمَّ اِنْ تَهْلِكْ هٰذِهِ الْعِصَابَةَ الْيَوْمَ لَا تُعْبَدْ، اَللّٰهُمَّ اِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ اَبَدًا.

"Ai Allah! agar aaj yeh giroh halaak ho gayaa to teri ibaadat na ki jaaegi. Ai Allah! agar tu chaahe to aaj ke ba'd teri ibaadat kabhi na ki jaae."

Aap ﷺ ne khoob girgiraa kar dua ki yahaan tak ki donon kandhon se chaadar gir gai. Hazrat Abu Bakr (r.a.) ne chaadar durust ki aur arz kiyaa, "Ai Allah ke Rasool ﷺ! bas farmaaiye! Aap ﷺ ne apne Rab se bade ilhaah ke saath duaa farma li." Udhar Allah ne farishton ko Wahi ki ke:

..اَنِّیْ مَعَكُمْ فَثَبِّتُوا الَّذِيْنَ اٰمَنُوْا ط سَاُلْقِیْ فِیْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ..

(۸:۱۲)

"Main tumhaare saath hoon; tum ahl-e-iman ke qadam jamaao, main kaafiron ke dil mein ru'ab daal doonga."

Aur Rasoolullah ﷺ ke paas Wahi bheji ki:

..اَنِّیْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ ۝ (۸:۹)

"Main ek hazaar farishton se tumhaari madad karoonga jo aage-peechhe aaeinge."

Farishton ka Nuzool:

Us ke ba'd Rasoolullah ﷺ ko ek jhapki aai. Phir Aap ﷺ ne sar uthaayaa aur farmaayaa, "Abu Bakr! khush ho jaao, yeh Jibraiel (a.s.) hain, gard-o-ghubaar mein ate hue." Ibn-e-Ishaq ki riwaayat mein yeh hai ki Aap ﷺ ne farmaayaa: "Abu Bakr khush ho jaao, tumhaare paas Allah ki madad aa gai. Yeh Jibraiel (a.s.) hain apne ghode ki lagaam thaame aur us ke aage-aage chalte hue aa rahe hain aur gard-o-ghubaar mein ate hue hain."

Is ke ba'd Rasoolullah ﷺ chappar ke darwaaze se baahar

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tashreef laaye. Aap ﷺ ne zirah pehan rakhi thi. Aap ﷺ pur josh taur par aage badh rahe the aur farmaate jaa rahe the:

سَيُهْزَمُ الْجَمْعُ وَ يُوَلُّوْنَ الدُّبُرَه (۵۴:۴۵)

"Anqareeb yeh jattha shikast khaa jaaega aur peeth phair kar bhaagega."

Us ke ba'd Aap ﷺ ne ek mutthi kankarili mitti li aur Quraish ki taraf rukh kar ke farmaayaa: شَاهَتِ الْوُجُوْهُ (chehre bigad jaaein.) aur saath hi mitti un ke chehron ki taraf phaink di. Phir mushrikeen mein se koi bhi nahein tha jis ki donon aankhon, nathne aur munh mein is ek mutthi mitti mein se kuch na kuch gayaa na ho. Isi ki baabat Allah Ta'ala ka irshaad hai.

وَ مَا رَمَيْتَ اِذْ رَمَيْتَ وَ لٰكِنَّ اللّٰهَ رَمٰى (۸:۱۷)

"Jab Aap ﷺ ne phainka to dar haqeeqat Aap ﷺ ne nahein phainka balki Allah ne phainka."

Jawaabi Hamlah:

Us ke ba'd Rasoolullah ﷺ ne jawaabi hamle ka hukm aur jang ki targheeb dete hue farmaayaa: "شُدُّوا Chadh daudo, Us Zaat ki qasam! Jis ke haath mein Muhammad ﷺ ki jaan hai un se jo aadmi bhi dat kar, sawaab samajh kar, aage badh kar aur peechhe na hat kar ladega aur maaraa jaaega Allah use zaroor jannat mein daakhil karega."

Aap ﷺ ne qitaal par ubhaarte hue yeh bhi farmaayaa, "Us Jannat ki taraf utho jis ki pehnaaiyaan aasmaanon aur zameen ke baraabar hain." (Aap ﷺ ki yeh baat sun kar) Umair bin Humam ne kaha, "Bahut khoob, bahut khoob". Rasoolullah ﷺ ne farmaayaa, "Tum bahut khoob, bahut khoob kiyuon keh rahe ho?" Unhon ne kahaa, "Nahein, khuda ki qasam! Ai Allah ke Rasool ﷺ! koi baat nahein siwaae is ke ke mujhe

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tawaqqu hai ke main bhi isi Jannat waalon mein se hoonga." Aap ﷺ ne farmaayaa, "Tum bhi isi Jannat waalon mein se ho." Us ke ba'd woh apne toshah daan se kuch khajoorein nikaal kar khaane lage, phir bole, "Agar main itni der tak zindah rahaa ke apni yeh khajoorein khaa loon to yeh to lambi zindagi ho jaaegi." Chunaanche un ke paas jo khajoorein thein unhein phaink diyaa. Phir mushrikeen se ladte-ladte shaheed ho gae.[6]

Isi tarah mashhoor khaatoon Afra ke saahabzaade Awf bin Haaris ne daryaaft kiyaa ke, "Ai Allah ke Rasool ﷺ! Parwardigaar apne bande ki kis baat se (khush ho kar) muskuraataa hai." Aap ﷺ ne farmaayaa, "Is baat se ke banda khaali jism (baghair hifaazati hathiyaar pehne) apna haath dushman ke andar dubo de." Yeh sun kar Awf ne apne badan se zirah uthaar phainki aur talwaar le kar dushman par toot pade aur ladte-ladte shaheed ho gae.

Jis waqt Rasoolullah ﷺ ne jawaabi hamle ka hukm saadir farmaayaa, dushman ke hamlon ki tezi jaa chuki thi aur un ka josh-o-kharosh sard par rahaa tha. Is liye yeh baa-hikmat mansooba musalmaanon ki position mazboot karne mein bahut mu'assir saabit hua. Kiyuonki Sahaaba-e-Kiraam (r.a.) ko jab hamla aawar hone ka hukm mila aur abhi un ka josh-e-jihaad shabaab par tha to unhon ne nihaayat sakht tund aur safaayaakun hamla kiyaa. Weh safon ki safein darham barham karte aur gardanein kaatte aage badhe. Un ke josh-o-kharosh mein yeh dekh kar mazeed tezi aa gai ki Rasoolullah ﷺ ba-nafs-e-nafees zirah pehne tez-tez chalte tashreef laa rahe hain aur poore yaqeen-o-saraahat ke saath farmaa rahe hain ke, "Anqareeb yeh jattha shikast khaa jaaega, aur peeth phair kar bhaagega." Is liye musalmaanon ne

6. *Muslim, 2/139, Mishkat, 2/331*

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nihaayat pur-josh wa pur-kharosh ladaai ladi aur Farishton ne bhi un ki madad farmaai. Chunaanche Ibn-e-Sa'd ki riwaayat mein Hazrat Ikrama (r.a.) se marwi hai ke us din aadmi ka sar kat kar girta aur yeh pataa na chalta ke use kis ne maaraa aur aadmi ka haath kat kar girta aur yeh pataa na chalta ki use kis ne kaataa. Ibn-e-Abbas (r.a.) farmaate hain ki ek musalmaan ek mushrik ka ta'aaqub kar rahaa thaa ke achaanak us mushrik ke oopar kode ki maar padne ki aawaaz aai aur ek shehsawaar ki aawaaz sunaai padi jo keh rahaa thaa ke, "Heejoom! aage badh." Musalman ne mushrik ko apne aage dekhaa ke woh chit giraa. Lapakkar dekhaa to us ki naak par chot ka nishaan tha, chehra phataa huaa thaa jaise kode se maaraa gayaa ho aur yeh sab ka sab haraa pad gayaa tha. Us Ansaari musalmaan ne aa kar Rasoolullah ﷺ se yeh maajira bayaan kiyaa to Aap ﷺ ne farmaayaa, "Tum sach kehte ho, yeh teesre aasman ki madad thi."[7]

Abu Daud Mazni kehte hain ki, "Main ek mushrik ko maarne ke liye daud rahaa thaa ki achaanak us ka sar meri talwaar pahunchne se pehle hi kat kar gir gayaa. Main samajh gayaa ke use mere bajaae kisi aur ne qatl kiyaa hai."

Ek Ansari Hazrat Abbas (r.a.) bin Abdul Muttalib ko qaid kar ke laayaa to Hazrat Abbas (r.a.) kehne lage, "Wallaah! mujhe is ne qaid nahein kiya hai; mujhe to ek be-baal ke sar waale aadmi ne qaid kiyaa hai jo nihaayat khoobroo (haseen) tha aur ek chitkabre ghode par sawaar tha. Ab main use logon mein dekh nahein rahaa hoon." Ansaari ne kaha, "Ai Allah ke Rasool ﷺ! inhein main ne qaid kiyaa hai." Aap ﷺ ne farmaayaa, "Khaamosh raho. Allah ne ek buzurg farishte se tumhaari madad farmaai hai."

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7. *Muslim, 2/93.*

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Maidaan se Iblis ka Faraar

Jaisaa ke ham bataa chuke hain Iblis-e-La'ieen Suraaqah bin Maalik bin Ja'sham Mudlaji ki shakal mein aayaa tha aur mushrikeen se ab tak juda nahein hua tha. Lekin jab us ne mushrikeen ke khilaaf Farishton ki kaarrawaaiyaan dekhein to ulte paaon palat kar bhaagne lagaa. Magar Haaris bin Hisham ne use pakad liya. Woh samajh rahaa tha ki yeh waaqai Suraaqah hi hai. Lekin Iblis ne Haaris ke seene par aisaa ghoonsaa maaraa ke woh gir gayaa aur Iblis nikal bhaagaa. Mushrikeen kehne lage, "Suraqa kahaan jaa rahe ho? Kiya tum ne yeh nahein kahaa tha ki tum hamaare madad gaar ho, ham se juda na hoge?" Us ne kahaa, "Main woh cheez dekh rahaa hoon jise tum nahein dekhte. Mujh Allah se dar lagtaa hai. Aur Allah badi sakht sazaa waalaa hai." Us ke ba'd bhaag kar samundar mein jaa rahaa.

Shikast-e-Faash:

Thodi der ba'd mushrikeen ke lashkar mein naakaami aur iztiraab ke aasaar namoodaar ho gae. Un ki safein musalmaanon ke sakht aur taabad-tod hamlon se darhum-barhum hone lagein aur m'arika apne anjaam ke qareeb jaa pahuncha. Phir mushrikeen ke jatthe be-tarteebi ke saath peechhe hate aur un mein bhagdad mach gai. Musalmaanon ne maarte-kaatte aur pakadte-bandhte un ka peecha kiya, yahaan tak ki un ko bhar-poor shikst ho gai.

Abu Jahal ki Akad:

Lekin taaghoot-e-akbar Abu Jahal ne jab apni safon mein iztiraab ki ibtidaai alaamatein dekhein to chaahaa ke is sailaab ke saamne dat jaae. Chunaanche woh apne lashkar ko lalkaarta hua akad aur takabbur ke saath kehta jaa rahaa thaa

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ke, "Suraqah ki kinaarah kashi se tumhein past himmat nahein honaa chaahiye. Kiyuonki us ne Muhammad (ﷺ) ke saath pehle se saaz-baaz kar rakhi thi. Tum par Utbah, Shaibah aur Waleed ke qatl ka haul bhi sawaar nahein hona chaahiye, kiyuonki in logon ne jaldbaazi se kaam liyaa thaa. Laat-o-Uzza ki qasam! Ham waapas na honge yahaan tak ke unhein rassiyon mein jakad lein. Dekho! tumhaaraa koi aadmi un ke kisi aadmi ko qatl na kare balki unhein pakdo aur giraftaar karo taaki ham un ki buri harkat ka unhein mazaa chakhaaein."

Lekin use is ghuroor ki haqeeqat ka bahut jald pataa lag gayaa. Kiyuonki chand hi lamhe ba'd musalmaanon ke jawaabi hamle ki tezi ke saamne mushrikeen ki safein phatna shuroo ho gaein. Albatta Abu Jahal ab bhi apne gird mushrikeen ka ek jattha liye jam'a hua tha. Is jatthe ne Abu Jahal ke chaaron taraf talwaaron ki baadh aur nezon ka jangal qaayam kar rakha tha. Lekin Islami hujoom ki aandhi ne is baadh ko bhi bikhair diyaa aur us jangal ko bhi ukhaid diya. Us ke ba'd yeh taaghoot-e-Akbar dikhaai padaa. Musalmaanon ne dekhaa ke woh ek ghode par chakkar kaat rahaa hai. Udhar us ki maut do Ansari jawaanon ke haathon us ka khoon choosne ki muntazir thi.

Abu Jahal ka Qatl:

Hazrat Abdur Rahman bin Awf (r.a.) ka bayaan hai ke, "Main jang-e-Badr ke roz saf ke andar tha ki achaanak muda to kiya dekhta hoon ki daaein-baaein do nau umr jawaan hain, goya un ki maujoodgi se main hairaan ho gayaa ke itne mein ek ne apne saathi se chhuppa kar mujh se kaha, 'Chaachaa Jaan! mujhe Abu Jahal ko dikhla deejiye.' Main ne kaha, 'Bhateeje tum use kiya karoge?' Us ne kahaa, 'Mujhe bataayaa gayaa hai ki woh Rasoolullah ﷺ ko gaali deta hai. Us Zaat ki

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qasam! Jis ke Haath mein meri jaan hai! Agar main ne us ko dekh liyaa to mera wajood us ke wajood se alag na hoga yahaan tak ki ham mein jis ki maut pehle likhi hai woh mar jaae." Woh kehte hain ki, "Mujhe us par ta'ajjub hua. Itne mien doosre shahks ne mujhe ishaare se mutawajjah kar ke yehi baat kahi." Un ka bayaan hai ki main ne chand hi lamhon ba'd dekhaa ke Abu Jahal logon ke darmiyaan chakkar kaat rahaa hai. Main ne kahaa, "Are dekhte nahein! yeh rahaa tum donon ka shikaar jis ke baare mein tum pooch rahe the." Un ka bayaan hai ke yeh sunte hi weh donon apni talwaarein liye jhapat pade aur use maar kar qatl kar diyaa. Phir palat kar Rasoolullah ﷺ ke paas aaye. Aap ﷺ ne farmaayaa, "Tum mein se kis ne qatl kiya hai?" Donon ne kaha, "Main ne qatl kiya hai." Aap ﷺ ne farmaayaa, "Apni apni talwaarein ponch chuke ho?" Bole, "Nahein". Aap ﷺ ne donon ki talwaarein dekhein aur farmaayaa, "Tum donon ne qatl kiya hai. Albatta Abu Jahal ka saamaan Mu'aaz bin Amr bin Jamooh ko diyaa. Donon hamla aawaron ka naam Mu'aaz bin Amr bin Jamooh aur Mu'az bin Afra hai.[8]

Ibn-e-Ishaq ka bayaan hai ke Mu'aaz bin Amr bin Jamooh ne batlaayaa ki, "Main ne Mushrikeen ko suna weh Abu Jahal ke baare mein jo ghane darakhton jaisi—nezon aur talwaaron ki—baadh mein tha, kah rahe the, Abul Hakam tak kisi ki rasaai na ho." Mu'aaz (r.a.) bin Amr kehte hain ki, "Jab main ne yeh baat suni to use apne nishaane par le liyaa aur us ki simt jam'a rahaa. Jab gunjaaish mili to main ne hamlah kar

8. Saheeh Bukhaari, 1/444, 2/568, Mishkaat, 2/352. Ba'z doosri riwaayaton mein doosra naam Mu'auwwiz (r.a.) bin Afra bataayaa gayaa hai. (Ibn-e-Hisham 1/635). Neez Abu Jahal ka saamaan sirf ek hi aadmi ko is liye diyaa gayaa ke ba'd mein Hazrat Mu'aaz (Mu'auwwiz) r.a. bin Afra isi jang mein shaheed ho gae the. Albatta Abu Jahal ki talwaar Hazrat Abullah bin Mas'ood (r.a.) ko di gai kiyuonki unhein ne us (Abu Jahal) ka sar tan se juda kiyaa tha. (dekhiye Sunan-e-Abi Daud, 2/373).

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diyaa aur aisi zarb lagaai ke us ka paaon nisf pindli se ud gayaa. Wallaah jis waqt yeh paaon uda hai to main us ki tashbeeh sirf us guthli se de sakta hoon jo moosal ki maar padne par jhatak kar ud jaae. Un ka bayaan hai ki idhar main ne Abu Jahal ko maaraa aur udhar us ke bete Ikrama ne mere kandhe par talwaar chalaai jis se meraa haath kat kar mere baazoo ke chamde se latak gayaa aur ladaai mein rukaawat paida karne lagaa. Main use apne saath ghaseette hue saaraa din ladaa. Lekin jab woh mujhe aziyyat pahunchaane lagaa to main ne us par apna Paaon rakhaa aur use zor se kheench kar alag kar diyaa.[9] Us ke ba'd Abu Jahal ke paas Mu'auwwaz bin Afra pahunche. Woh zakhmi tha. Unhon ne use aisi zarb lagaai ke woh wahein dher ho gayaa, sirf saans aati-jaati rahi. Us ke ba'd Mu'auwwaz (r.a.) bin Afra khud bhi ladte hue shaheed ho gae.

Jab m'arika khatam ho gayaa to Rasoolullah ﷺ ne farmaayaa, "Kaun hai jo dekhe ki Abu Jahal ka anjam kiya huaa?" Is par Sahaabah-e-Karam (r.a.) us ki talaash mein bikhar gae. Hazrat Abdullah bin Mas'ood (r.a.) use is haalat mein paayaa ke abhi saans aa-jaa rahi thi. Unhon ne us ki gardan par paaon rakhaa aur sar kaatne ke liye daadhi pakdi aur farmaayaa, "O Allah ke dushman! Aakhir Allah ne tujhe ruswaa kiyaa naa?" Us ne kahaa, "Mujhe kaahe ko ruswaa kiya? Kiya jis shakhs ko tum logon ne qatl kiya hai us se bhi buland paayaa koi aadmi hai? Ya jis ko tum logon ne qatl kiya us se bhi oopar koi aadmi hai?" Phir bola, "Kaash! mujhe kisaanon ke bajaae kisi aur ne qatl kiya hota." Us ke ba'd kehne lagaa, "Mujhe bataao aaj fatah kis ki hui?" Hazrat Abdullah

9. Hazrat Mu'aaz (r.a.) bin Amr bin Jamooh Hazrat Usman (r.a.) ke daur-e-khilaafat tak zindah rahe.

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bin Mas'ood ne farmaayaa, "Allah aur us ke Rasool ﷺ ki." Us ke ba'd Hazrat Abdullah bin Mas'ood se—jo us ki gardan par paaon rakh chuke the—kehne lagaa, "O bakri ke charwaahe! tu badi oonchi aur mushkil jagah par chadh gayaa"—Waazeh rahe ke Abdullah bin Mas'ood (r.a.) Makke mein bakriyaan charaayaa karte the.

Is guftagoo ke ba'd Hazrat Abdullah bin Mas'ood (r.a.) ne us ka sar kaat liyaa aur Rasoolullah ﷺ ki khidmat mein laa kar haazir karte hue arz kiyaa. "Ya Rasoolullah ﷺ! yeh rahaa Allah ke dushman Abu Jahal ka sar." Aap ﷺ ne teen baar farmaayaa, "Waaqai, Us Khuda ki qasam jis ke siwa koi ma'bood nahein." Us ke ba'd farmaaya,

اَللّٰهُ اَكْبَرُ. اَلْحَمْدُ لِلّٰهِ الَّذِىْ صَدَقَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ.

"Allahu Akbar, tamaam humd Allah ke liye hai jis ne apna wadah sach kar dikhaayaa, apne bande ki madad farmaai, aur tanha saare girohon ko shikast di."

Phir farmaayaa, "Chalo mujhe us ki laash dikhaao." Ham ne Aap ﷺ ko le jaa kar laash dikhaai. Aap ﷺ ne farmaayaa, "Yeh is ummat ka Firaon hai."

Imaan ke taabnaak Nuqoosh:

Hazrat Umair (r.a.) bin Hammam aur Hazrat Awf bin Haris Ibn-e-Afra ke imaan afroz kaarnaamon ka zikr pichhle safhaat mein aa chuka hai. Haqeeqat yeh hai ke is m'arike mein qadam-qadam par aise manaazir pesh aaye jin mein aqeede ki quwwat aur usool ki pukhtagi numaayaan aur jalwaagar thi. Is m'arike mein baap aur bete mein bhaai aur bhaai mein saf aaraai hui. Usoolon ke ikhtilaaf par talwaarein be-niyaam huein aur mazloom-o-maqhoor ne zaalim-o-qaahir se takra kar apne ghusse ki aag bujhaai.

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1. Ibn-e-Ishaq ne Ibn-e-Abbas se riwaayat ki hai ki Nabi ﷺ ne sahaabah-e-Kiraam se farmaayaa: "Mujhe ma'loom hai ki Banu Hashim waghaira ke kuchh log zabardasti maidaan-e-jang mein laai gae hain. Unhein hamaari jang se koi Srukaar nahin hai. Lihaazah Banu Haashim ka koi aadmi kisi ki zad mein aa jaae to woh use qatl na kare, aur Abul Bukhtari bin Hisham kisi ki zad mein aa jaae to woh use qatl na kare, aur Abbas (r.a.) bin Abdul Muttalib kisi ki zad mein aa jaaein to woh bhi unhein qatl na kare, kiyuonki weh zabardasti laae gai hain." Is par Utbah ke Sahabzaade Hazrat Abu Huzaifah (r.a.) ne kaha, "Kiya ham apne baap, beton, bhaiyon aur kumbe-qabeele ke logon ko qatl kareinge aur Abbas (r.a.) ko chhod deinge. Khuda ki qasam! Agar us se meri mud-bhed ho gai to main to use talwaar ki lagaam pehna doonga." Yeh khabar Rasoolullah ﷺ ko pahunchi to Aap ﷺ ne Umar bin Khattab (r.a.) se farmaayaa, "Kiya Rasoolullah ﷺ ke chaachaa ke chehre par talwaar maari jaaegi?" Hazrat Umar (r.a.) ne kaha: "Ya Rasoolullah ﷺ! mujhe chodiye main talwaar se is shakhs ki gardan udaa doon kiyuonki ba-Khuda yeh shakhs munafiq ho gayaa hai."

Ba'd mein Abu Huzaifah (r.a.) kahaa karte the, "Is din main ne jo baat keh di thi us ki wajah se main mutmain nahein hoon. Baraabar khauf lagaa rehta hai. Sirf yehi soorat hai ki meri shahadat is ka kaffaarah ban jaae." Aur bil-aakhir woh Yamaamah ki jang mein shaheed ho hi gae.

2. Abul Bukhtari ko qatl karne se is liye mana kiyaa gayaa thaa ke Makke mein yeh shakhs sab se ziyaadah Rasoolullah ﷺ ki eiza rasaani se apna haath roke hue tha. Aap ﷺ ko kisi qism ki takleef na pahunchaataa tha aur na us ki taraf se koi naagawaar baat sunne mein aati thi, aur yeh un logon mein se tha jinhon ne Bani Haashim aur Bani Muttalib ke boycott ka

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Saheefah chaak kiyaa thaa.

Lekin in sab ke baawajood Abul Bukhtari qatl kar diyaa gayaa. Hua yeh ki Hazrat Mujzir bin Ziyad Balwi se us ki mud-bhed ho gai. Us ke saath us ka ek aur saathi bhi tha. Donon saath-saath lad rahe the. Hazrat Mujzir (r.a.) ne kahaa, "Abu Bukhtari! Rasoolullah ﷺ ne hamein aap ko qatl karne se mana' kiya hai." Us ne kahaa, "Aur mera saathi?" Hazrat Mujzir (r.a.) ne kahaa: "Nahin, ba-Khuda aap ke saathi ko nahein chhod sakte." Us ne kahaa, "Khuda ki qasam! tab main aur woh donon mareinge." Us ke ba'd donon ne ladaai shuroo kar di. Mujzir (r.a.) ne majbooran use bhi qatl kar diya.

3. Makke ke andar jaahiliyyat ke zamaane se Hazrat Abdur Rahman bin Awf (r.a.) aur Omaiyah bin Khalf mein baaham dosti thi. Jang-e-Badr ke roz Omaiyah apne ladke Ali ka haath pakde khada thaa ke itne mein udhar se Hazrat Abdur Rahman (r.a.) bin Awf ka guzar hua. Woh dushman se kuch zirhein chheen kar laade liye jaa rahe the. Omaiyah ne unhein dekh kar kaha, "Kiya tumhein meri zaroorat hai? Main tumhaari in zirhon se behtar hoon. Aaj jaisa manzar to main ne dekha hi nahein. Kiya tumhein doodh ki haajat nahein?"—matlab yeh thaa ke jo mujhe qaid karega main use fidye mein khoob doodhail oontniyaan doonga. Yeh sun kar Abdur Rahman bin Awf (r.a.) ne zirhein phaink di aur donon ko giraftar kar ke aage badhe.

Hazrat Abdur Rahman (r.a.) kehte hain ke, "Main Omaiyah aur us ke bete ke darmiyaan chal rahaa tha ke Omaiyah ne poocha, 'Aap logon mein woh kaunsa aadmi tha jo apne seene par shutar murgh ka par lagaae hue tha?' Main ne kahaa, 'Woh Hazrat Hamzah (r.a.) bin Abdul Muttalib the.' Omaiyah ne kaha, 'Yehi shakhs hai jis ne hamaare andar tabaahi machaa rakhi thi.'"

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Hazrat Abdur Rahman (r.a.) kehte hain ki, "Wallaah main in donon ko liye jaa rahaa thaa ke achaanak Hazrat Bilaal (r.a.) ne Omaiyah ko mere saath dekh liya. (Yaad rahe ke Omaiyah Hazrat Bilaal (r.a.) ko Makke mein sataayaa kartaa thaa). Hazrat Bilaal (r.a.) ne kaha, 'Oho! Kuffaar ka sarghana, Omaiyah bin Khalf! Ab ya to main bachoonga ya yeh bachega.' Main ne kahaa, 'A Bilal (r.a.)! Yeh mera qaidi hai.' Unhon ne kahaa, 'Ab yaa to main rahoonga ya yeh rahega.' Phir nihaayat buland aawaz se pukaaraa, 'Ai Allah ke ansaaro! Yeh rahaa Kuffaar ka sardaar Omaiyah bin Khalaf, ab yaa to main rahoonga ya yeh rahega.'" Hazrat Abdur Rahman (r.a.) kehte hain ke itne mein logon ne hamein kangan ki tarah ghere mein le liya. Main un ka bachaao kar rahaa tha, magar ek aadmi ne talwaar saunt kar us ke bete ke paaon par zarb lagaai aur woh chakra kar gir gayaa. Udhar Omaiyah ne itne zor ki cheekh maari ke main ne waisi cheekh kabhi suni hi na thi. Main ne kahaa nikal bhaago. Magar aaj bhaagne ki gunjaaish nahein, Khuda ki qasam! main tumhaara kuchh kaam nahein aa sakta. Hazrat Abdur Rahman (r.a.) ka bayaan hai ke logon ne apni talwaaron se un donon ko kaat kar un ka kaam tamaam kar diyaa. Is ke ba'd Hazrat Abdur Rahman (r.a.) kahaa karte the, "Allah Bilaal (r.a.) par raham kare, meri zirhein bhi gain aur mere qaidi ke baare mein mujhe tadpa bhi diyaa."

Zaad-ul-Ma'aad mein Allaama Ibn-e-Qaiyyim ne likhaa hai ke Hazrat Abdur Rahman (r.a.) bin Awf ne Omaiyah bin Khalf se kahaa ki ghutnon ke bal beith jaao. Woh beith gayaa aur Hazrat Abdur Rahman (r.a.) ne apne-aap ko us ke oopar daal liyaa. Lekin logon ne neeche se talwaar maar kar Omaiyah ko qatl kar diyaa. Baaz talwaaron se Hazrat Abdur Rahman (r.a.) bin Awf ka paaon bhi zakhmi ho gayaa.[10]

10. Zaad-ul-Ma'aad, 2/89, Saheeh Bukhari, Kitaab-ul-Wakaala, 1/308 mein yeh waaqia ba z mazeed juzwi tafseelaat ke saath marwi hai.

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4. Hazrat Umar bin Khattab (r.a.) ne apne maamu Aas bin Hisham bin Mugheerah ko qatal kiya.

5. Hazrat Abu Bakr Siddiq (r.a.) ne apne bete Abdur Rahman ko—jo us waqt Mushrikeen ke hamraah the—pukaar kar kahaa, O khabees! Mera maal kahaan hai? Abdur Rahman ne kahaa:

لـم يبـق غيـر شكة ويعبوب وصارم يقتل ضلال الشيب

Hathiyaar, Tez ru ghode aur is talwaar ke siwa kuchh baaqi nahein jo budhaape ki gumraahi ka khaatma karti hai.

6. Jis waqt musalmanon ne mushrikeen ki giraftaari shuroo ki Rasoolullah ﷺ chhappar mein tashreef farma the aur Hazrat Sa'd bin Mu'az (r.a.) talwaar hamaail kiye darwaaze par pehrah de rahe the. Rasoolullah ﷺ ne dekha ki Hazrat Sa'd (r.a.) ke chehre par logon ki is harkat ka naa-gawaar asar pad rahaa hai. Aap ﷺ ne farmaayaa, "Ai Sa'd! ba-Khuda, aisaa mehsoos hota hai ki tum ko musalmaanon ka yeh kaam naa-gawaar hai." Unhon ne kahaa, "Ji haan! Khuda ki qasam Ai Allah ke Rasool ﷺ! yeh ahl-e-shirk ke saath pehla m'arika hai jis ka mauqa Allah ne hamein faraaham kiya hai. Is liye ahl-e-shirk ko baaqi chhodne ke bajaae mujhe yeh baat ziyaada pasand hai ki unhein khoob qatl kiyaa jaae aur achhi tarah kuchal diyaa jaae."

7. Is Jang mein Hazrat Ukashah bin Muhsin Asdi (r.a.) ki talwaar toot gai. Woh Rasoolullah ﷺ ki khidmat mein haazir hue. Aap ﷺ ne unhein lakdi ka ek phatta thamaa diyaa aur farmaayaa, "Ukashah (r.a.)! Isi se ladaai karo." Ukashah (r.a.) ne use Rasoolullah ﷺ se le kar hilaayaa to woh ek lambi, mazboot aur cham-cham karti hui safed talwaar mein tabdeel ho gayaa. Phir unhon ne isi se ladaai ki yahaan tak ki Allah ne

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musalmaanon ko fatah naseeb farmaai. Is talwaar ka naam Awn—Yani madad—rakhaa gayaa tha. Yeh talwaar mustaqillan Hazrat Ukashah (r.a.) ke paas rahi aur woh isi ko ladaaiyon mein iste'maal karte rahe yahaan tak ke daur-e-siddiqi mein mutradeen ke khilaaf jang karte hue shaheed ho gae. Us waqt bhi yeh talwaar un ke paas hi thi.

8. Khaatma-e-Jang ke ba'd Hazrat Mus'ab bin Umair Abdari (r.a.) apne bhaai Abu Aziz bin Umair Abdari ke paas se guzre. Abu Aziz ne musalmaanon ke khilaaf jang ladi thi aur us waqt ek Ansari Sahaabi us ka haath baandh rahe the. Hazrat Mus'ab (r.a.) ne us Ansari se kahaa, "Is shakhs ke zariye apne haath mazboot karna, is ki maa badi maaldaar hai. Woh ghaaliban tumhein achha fidyaa degi." Is par Abu Aziz ne apne bhaai Mus'ab (r.a.) se kahaa, "Kiya mere baare mein tumhaari yehi wasiyyat hai?" Hazrat Mus'ab (r.a.) ne farmaayaa, "(Haan!) tumhaare bajaae ye (Ansari) meraa bhaai hai."

9. Jab mushrikeen ki laashoh ko kuein mein daalne ka hukm diyaa gayaa aur Utbah bin Rabi'a ko kuein ki taraf ghaseet kar le jayaa jaane lagaa to Rasoolullah ﷺ ne us ke saahabzaade Hazrat Abu Huzaifah (r.a.) ke chehre par nazar daali; dekhaa to gham zadah the, chehra badla hua tha. Aap ﷺ ne farmaayaa, "Abu Huzaifah! ghaaliban apne waalid ke silsile mein tumhaare dil ke andar kuchh ehsaasaat hain?" Unhon ne kahaa, "Nahein, Wallaah Ya Rasoolullah ﷺ! Mere andar apne baap ke baare mein aur un ke qatl ke baare mein zaraa bhi larzish nahein; albatta main apne baap ke muta'alliq jaanta tha ke un mein soojh-boojh hai. Door andeshi aur fazl-o-kamal hai, is liye main aas lagaae beitha tha ke yeh khubiyaan unhein Islam tak pahuncha deingi; lekin ab un ka anjaam dekh kar aur apni tawaqqu ke khilaaf kufr par un ka khaatma dekh

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kar mujhe afsoos hai." Is par Rasoolullah ﷺ ne Hazrat Abu Huzaifah (r.a.) ke haq mein dua-e-khair farmaai aur un se bhali baat kahi.

Fareeqain ke Maqtooleen

Yeh m'arika mushrikeen ki shikast-e-faash aur musalmaanon ki fatah-e-mubeen par khatam hua aur is mein 14 musalmaan shaheed hue. 6 muhaajireen mein se aur 8 ansar mein se. Lekin mushrikeen ko bhaari nuqsaan uthaana padaa. Un ke 70 aadmi maare gae aur 70 qaid kiye gae jo umooman qaid, sardaar aur bade-bade mu'azzaz Hazaraat the.

Khaatma-e-Jang ke ba'd Rasoolullah ﷺ ne maqtooleen ke paas khade ho kar farmaayaa, "Tum log apne Nabi ke liye kitna bura kunbah aur qabeela the. Tum ne mujhe jhutlaayaa jab ki auron ne meri tasdeeq ki. Tum ne mujhe be-yaar wa madadgaar chhoda jab ki auron ne meri taa'id ki. Tum ne mujhe nikaalaa jab ki auron ne mujhe panaah di." Us ke ba'd Aap ﷺ ne hukm diyaa aur unhein ghaseet kar Badr ke ek kuein mein daal diyaa gayaa.

Hazrat Abu Talha (r.a.) se riwaayat hai ki Nabi ﷺ ke hukm se Badr ke roz Quraish ke 24 bade-bade sardaaron ki laashein Badr ke ek gande khabees kuein mein phaink di gain. Aap ﷺ ka dastoor thaa ke Aap ﷺ jab kisi qaum par fatahyaab hote to teen din maidaan-e-jang mein qayaam farmaate. Chunaanche jab Badr mein teesra din aayaa to Aap ﷺ ke hukm ke mutaabiq Aap ﷺ ki sawaari par kajaawah kasa gayaa. Us ke ba'd Aap ﷺ paidal chale aur peechhe-peechhe sahaaba-e-kiraam (r.a.) bhi chale yahaan tak ki Aap ﷺ kuein ki baar par khade ho gae. Phir unhein un ka aur un ke baap ka naam le-le kar pukaarna shuroo kiya, "Ai falaan bin falaan aur

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ai falaan bin falaan! kiya tumhein yeh baat khush aati hai ke tum ne Allah aur us ke Rasool ﷺ ki itaa'at ki hoti? Kiyuonki ham se hamaare Rabb ne jo wadah kiyaa thaa use ham ne barhaq paayaa to kiya tum se tumhaare Rabb ne jo wadah kiya tha ise tum ne barhaq paayaa?" Hazrat Umar (r.a.) ne Arz ki, "Ya Rasoolullah ﷺ! Aap aise jismon se kiya baatein kar rahe hain jin mein rooh hi nahin?" Nabi ﷺ ne farmaayaa, "Us Zaat ki qasam jis ke haath mein Muhammad ﷺ ki jaan hai, main jo kuchh keh rahaa hoon use tum log un se ziyaadah nahein sun rahe ho." Aur ek riwaayat mein hai ke, "Tum log un se ziyaadah sunne waale nahin, lekin yeh log jawaab nahin de sakte.[11]

Makke Mein Shikast ki Khabar:

Mushrikeen ne maidaan-e-Badr se ghair munazzam shakal mein bhaagte hue tittar-bittar ho kar ghabraahat ke aalam mein Makke ka rukh kiya. Sharm-o-nadamat ke sabab un ki samajh mein nahein aa rahaa tha ke kis tarah Makke mein daakhil hon.

Ibn-e-Ishaq kehte hain ki sab se pehle jo shakhs Quraish ki shikast ki khabar le kar Makke waarid huaa woh Haisaman bin Abdullah Khuzaai tha. Logon ne us se daryaaft kiyaa ke peechhe ki kiya khabar hai? Us ne kahaa, "Utbah bin Rabi'a, Shaibah bin Rabi'a, Abul Hakm bin Hisham, Omaiyah bin Khalf (aur mazeed kuchh sardaaron ka naam lete hue) yeh sab qatl kar diye gae." Jab us ne maqtooleen ki fehrist mein ashraaf-e-Quraish ko ginaanaa shuroo kiyaa to Safwaan bin Omaiyah ne jo Hatim mein beitha tha kaha, "Khuda ki qasam! agar yeh hosh mein hai to is se mere muta'alliq poocho." Logon ne poocha, "Safwaan bin Omaiyah ko kiya hua?" Us ne

11. *Muttafiq Alaih. Mishkat 2/345.*

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kaha, "Woh to woh dekho! Hatim mein beitha huaa hai." Ba-Khuda us ke baap aur us ke bhaai ko qatl hote hue main ne khud dekhaa hai."

Rasoolullah ﷺ ke ghulaam Abu Raafe (r.a.) ka bayaan hai ki, "Main un dinon Hazrat Abbas (r.a.) ka ghulaam tha. Hamaare ghar mein Islam daakhil ho chuka tha. Hazrat Abbas (r.a.) musalmaan ho chuke the, Ummul-Fazl (r.a.) musalmaan ho chuki thein, main bhi musalmaan ho chuka tha; albatta Hazrat Abbas (r.a.) ne apna Islam chhupa rakha tha. Idhar Abu Lahab jang-e-Badr mein haazir na hua thaa. Jab use khabar mili to Allah ne us par zillat wa ruswaai taari kar di aur hamein apne andar quwwat-o-izzat mehsoos hui. Main kamzor aadmi tha, teer banaayaa karta tha aur Zamzam ke hujre mein beitha teer ke daste chhilta rehta tha. Wallaah! us waqt main hujre main beitha apne teer chhil rahaa tha. Mere paas Ummul-Fazl (r.a.) beithi hui thein aur jo khabar aai thi us se ham khus the ke itne mein Abu Lahab apne donon paaon buri tarah ghaseetta huaa aa pahuncha aur hujre ke kinaare par beith gayaa. Us ki peeth meri peeth ki taraf thi. Abhi woh beitha hi hua tha ke achaanak shor huaa, yeh Abu Sufyan bin Haris bin Abdul Muttalib aa gayaa. Abu Lahab ne us se kahaa, mere paas aao, meri umr ki qasam! tumhaare paas khabar hai. Woh Abu Lahab ke paas beith gayaa. Log khade the. Abu Lahab ne kaha, bhateeje bataao logon ka kya haal rahaa? Us ne kahaa, kuch nahin. Bas logon se hamaari mud bhed hui aur ham ne apne kandhe un ke hawaale kar diye. Weh hamein jaise chaahte the qatl karte the aur jaise chaahte the qaid karte the, aur khuda ki qasam main is ke baawajood logon ko malaamat nahein kar sakta. Dar haqeeqat hamaari mud-bhed kuchh aise gore-chitte logon se hui thi jo

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aasmaan-o-zameen ke darmiyaan chitkabre ghodon par sawaar the. Khuda ki qasam! na weh kisi cheez ko chhodte the aur na koi cheez un ke muqaabil tik paati thi."

Abu Raafe' (r.a.) kehte hain ke main ne apne haath se khaime ka kinaarah uthaayaa, phir kahaa, "Wwh Khuda ki qasam! Farishte the?" Yeh sun kar Abu Lahab ne apna haath uthaayaa aur mere chehre par zor daar thappad raseed kiyaa. Main us se lad pada, lekin us ne mujhe uthaa kar zameen par patak diyaa. Phir mere oopar ghutnon ke bal beith kar mujhe maarne lagaa. Main kamzaur jo thehra. Lekin itne mein Ummul-Fazl (r.a.) ne uth kar khaime ka ek khamba liyaa aur use aisi zarb maari ke sar mein chot aa gai aur saath hi bolein, 'Is ka malik nahein hai is liye ise kamzor samajh rakhaa hai?' Abu Lahab ruswa ho kar utthaa aur chalaa gayaa. Us ke ba'd Khuda ki qasam! saat raatein guzri thein ke Allah ne use Adsa (ek qism ke taawun) mein mubtala kar diyaa aur us ka khaatma kar diya. Adsa ki gulti ko Arab bahut manhoos samajhte the; chunaanch (marne ke ba'd) us ke beton ne bhi use yuonhi chhod diyaa aur woh teen roz tak be-gor o kafan padaa rahaa. Koi us ke qareeb na jaataa tha aur na us ki tadfeen ki koshish karta tha. Jab us ke beton ko khatra mehsoos hua ke is tarah chhodne par log unhein malaamat kareinge to ek gadha khod kar usi mein lakdi se us ki laash dhakail di aur door hi se patthar phaink-phaink kar chupaa di."

Gharz is tarah ahl-e-Makkah ko maidaan-e-Badr ki shikast-e-faash ki khabar mili aur un ki tabee'at par is ka nihaayat bura asar pada, hattaa ki unhon ne maqtooleen par nauha karne ki mumaana'at kar di, taaki musalmaanon ko un ke gham par khush hone ka mauqa na mile.

Is silsile ka ek dil chasp waaqia yeh hai ki Jang-e-Badr

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mein Aswad bin Abdul Muttalib ke teen bete maare gae, is liye woh un par rona chaahta tha. Woh andhaa aadmi tha. Ek raat us ne ek nauha karne waali aurat ki aawaaz suni. Jhat apne ghulaam ko bheja aur kahaa, "Zaraa dekho! kiya nauha karne ki ijaazat mil gai hai? Kiya Quraish apne maqtooleen par ro rahe hain, taaki mein bhi apne bete Abu Hakima par roun, kiyuonki meraa seena jal raha hai." Ghulam ne waapas aa kar bataayaa ke yeh aurat to apne ek gum shudah oont par ro rahi hai. Aswad yeh sun kar apne aap par qaaboo na paa sakaa aur be ikhtiyar keh padaa:

اتبكي ان يضل لها بعير	و يمنعها من النوم السهود
فلا تبكي على بكر و لكن	على بدر تقاصرت الجدود
على بدر سراة بني هصيص	ومخزوم و رهط ابي الوليد
وبكي ان بكيت على عقيل	و بكي حارثا اسد الاسود
وبكيهم ولا تسمي جميعا	و ما لابي حكيمة من نديد
الا قد ساد بعدهم رجال	ولولا يوم بدر لم يسودوا

"Kiya woh is baat par roti hai ke us ka oont ghaayab ho gayaa? Aur is par be-khuwabi ne us ki neend haraam kar rakhi hai? Tu oont par na ro balki Badr par ro jahaan qismatein phoot gaein. Haan Haan! Badr par ro Jahaan Bani Husais, Bani Makhzum, aur Abul-Waleed ke qabile ke sarbar aawar dah afraad hain. Agar rona hi hai to Aqeel par ro aur haaris par ro jo sheron ka sher tha. Tu in logon par ro aur sab ka naam na le. Aur Abu Hakeema ka to koi hamsar hi na tha. Dekho! un ke ba'd aise-aise log sardaar ho gae ke agar Badr ka din na hota to weh sardaar na ho sakte the."

Madine mein Fatah ki Khush Khabri:

Udhar musalmaanon ki fatah mukammal ho chuki to

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Rasoolullah ﷺ ne ahl-e-Madinah ko jald-az-jald khush khabri dene ke liye do qaasid rawaana farmae. Ek Hazrat Abdullah bin Rawaahah (r.a.) jinhein Awaali (Baalaai Madinah) ke bashindon ke paas bhejaa gayaa tha aur doosre Hazrat Zaid bin Haarisa (r.a.) jinhein Zairein Madinah ke baashindon ke paas bhejaa gayaa thaa.

Is dauran Yahood aur munaafiqeen ne jhoote propegande kar ke Madine mein hal-chal bapa kar rakhi thi yahaan tak ke yeh khabar bhi udaa rakhi thi ki Nabi ﷺ qatl kar diye gae hain. Chunaanche jab ek munaafiq ne Hazrat Zaid bin Haarisa (r.a.) ko Nabi ﷺ ki oontni Qaswa par sawaar aate dekhaa to bol padaa, "Waaqai Muhammad ﷺ qatl kar diye gae hain. Dekho! yeh to unhein ki oontni hai. Ham ise pehchaante hain, aur yeh Zaid bin Haarisa (r.a.) hai, shikast khaa kar bhaagaa hai aur is qadar mar'oob hai ki us ki samajh mein nahein aataa ke kiya kahe." Bahar haal jab donon qaasid pahunche to musalmaanon ne unhein ghair liyaa aur un se tafseelaat sunne lage hatta ki unhein yaqeen aa gayaa ki musalmaan fatah yaab hue hain. Us ke ba'd har taraf masarrat-o-shaadmaani ki lahar daud gai aur Madine ke dar-o-baam Tahleel-o-Takbeer ke naaron se goonj uthe aur jo sarbar aawar dah musalman Madine mein reh gae the weh Rasoolullah ﷺ ko is Fatah-e-Mubeen ki mubaarak baad dene ke liye Badr ke raaste par nikal pade.

Hazrat Usaamah bin Zaid (r.a.) ka bayaan hai ke hamaare paas us waqt khabar pahunchi jab Rasoolullah ﷺ ki Saahabzaadi Hazrat Ruqaiyyah (r.a.) ko, jo Hazrat Usman (r.a.) ke aqd mein thein, dafan kar ke qabar par mitti baraabar kar chuke the. Un ki teemaar daari ke liye Hazrat Usman (r.a.) ke saath mujhe bhi Rasoolullah ﷺ ne Madine hi mein chhod diyaa thaa.

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Maal-e-Ghaneemat ka Mas'ala:

Rasoolullah ﷺ ne m'arika khatam hone ke ba'd teen din Badr mein qayaam farmaayaa, aur abhi Aap ﷺ ne maidaan-e-jang se koch nahein farmaayaa tha ke maal-e-ghaneemat ke baare mein lashkar ke andar ikhtilaaf pad gayaa aur jab ye ikhtilaaf shiddat ikhtiyaar kar gayaa to Rasoolullah ﷺ ne hukm diyaa ke jis ke paas jo kuch hai woh Aap ﷺ ke hawaale kar de. Sahaabah-e-Kiraam (r.a.) ne is hukm ki ta'meel ki aur is ke ba'd Allah ne Wahi ke zariye is mas'ale ka hal naazil farmaayaa.

Hazrat Ubaadah bin Saamit (r.a.) ka bayaan hai ke ham log Nabi ﷺ ke saath Madine se nikle aur Badr mein pahunche. Logon se jang hui aur Allah ne dushman ko shikast di. Phir ek giroh un ke ta'aaqub mein lag gayaa aur unhein khadedne aur qatl karne lagaa aur ek giroh maal-e-ghaneemat par toot padaa aur use bataurne aur sametne lagaa aur ek giroh ne Rasoolullah ﷺ ke gird gheraao daale rakhaa ke mabaadah dushman dhoke se Aap ﷺ ko koi aziyyat pahuncha de. Jab raat aai aur log palat-palat kar ek-doosre ke paas pahuche to maal-e-ghaneemat jam'a karne waalon ne kahaa ke ham ne ise jam'a kiyaa hai, lihaazah is mein kisi aur ka koi hissa nahein. Dushman ka ta'aaqub karne waalon ne kahaa, "Tum log ham se badh kar is ke haq daar nahein kiyuonki is maal se dushman ko bhagaane aur door rakhne ka kaam ham ne kiyaa tha". Aur jo log Rasoolullah ﷺ ki hifaazat farmaa rahe the unhon ne kahaa, "Hamein yeh khatra tha ke dushman Aap ﷺ ko ghaflat mein paa kar koi aziyyat na pahuncha de, is liye ham Aap ﷺ ki hifaazat mein mashghool rahe." Is par Allah ne yeh aayat naazil farmaai:

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يَسْئَلُوْنَكَ عَنِ الْاَنْفَالِ ؕ قُلِ الْاَنْفَالُ لِلّٰهِ وَ الرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَ اَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۪ وَ اَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗۤ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ (۸:۱)

"Log Aap ﷺ se maal-e-ghaneemat ke muta'alliq poochte hain. Keh do ghaneemat Allah aur Rasool ﷺ ke liye hai. Pas Allah se daro, aur apne baahami ta'alluqaat ke islaah kar lo aur Allah aur Us ke Rasool ﷺ ki itaa'at karo agar waaqai tum log momin ho."

Us ke ba'd Rasoolullah ﷺ ne is maal-e-ghaneemat ko musalmaanon ke darmiyaan taqseem farmaa diyaa.[12]

Islaami Lashkar Madine ki Raah Mein:

Rasoolullah ﷺ teen roz Badr mein qayaam farma kar Madine ke liye chal pade. Aap ﷺ ke hamraah mushrik qaidi bhi the aur mushrikeen se haasil kiyaa huaa maal-e-ghaneemat bhi. Aap ﷺ ne Hazrat Abdullah bin Ka'b (r.a.) ko is ki nigraani saunpi thi. Jab Aap ﷺ waadi-e-Safra ke darre se baahar nikle to darre aur Naziya ke darmiyaan ek teele par padaao daalaa aur wahein Khums (paanchwaan hissa) alaahadah kar ke baaqi maal-e-ghaneemat musalmaanon par baraabar-baraabar taqseem kar diyaa.

Aur Waadi-e-Safra hi mein Aap ﷺ ne hukm saadir farmaayaa ke Nazr bin Haaris ko qatl kar diyaa jaae. Is shakhs ne Jang-e-Badr mein mushrikeen ka parcham utha rakhaa thaa aur yeh Quraish ke akaabir-e-mujrimeen mein se tha. Islam dushmani aur Rasoolullah ﷺ ki eiza rasaani mein had darja badha hua tha. Aap ﷺ ke hukm par Hazrat Ali (r.a.) ne us ki gardan maar di.

Us ke ba'd jab Aap ﷺ 'Erq-uz-Zabiya pahunche to Uqbah bin abi Mu'ait ke qatl ka hukm saadir farmaayaa. Yeh shakhs

12. Musnad-e-Ahmad. 5/323.324. Haakim 2/326

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jis tarah Rasoolullah ﷺ ko eiza pahunchaayaa karta tha us ka kuchh zikr peechhe guzar chuka hai. Yehi shakhs hai jis ne Rasoolullah ﷺ ki peeth par namaz ki haalat mein oont ki ojh daali thi aur isi shakhs ne Aap ﷺ ki gardan par chaadar lapet kar Aap ﷺ ko qatl karna chaahaa thaa, aur agar Abu Bakr (r.a.) bar-Waqt na gae hote to us ne (apni daanist mein to) Aap ﷺ ka galaa ghont kar maar hi daalaa tha. Jab Nabi ﷺ ne is ke qatl ka hukm saadar farmaayaa to kehne lagaa, "Ai Muhammad ﷺ! bachchon ke liye kaun hai?" Aap ﷺ ne farmaayaa, "Aag".[13] Us ke ba'd Hazrat Asim bin Saabit Ansaari (r.a.) ne—aur kahaa jaataa hai ki Hazrat Ali (r.a.) ne—us ki gardan maar di.

Jangi nuqta-e-nazar se in donon taaghooton ka qatal kiyaa jaanaa zaroori tha kiyuonki yeh sirf jangi qaidi na the, balki jadeed istilaah ki roo se jangi mujrim bhi the.

Mubaarakbaad dene waale Wafood:

Us ke ba'd jab Aap ﷺ maqaam-e-Rawha pahunche to un musalmaan sarbaraahon se mulaaqaat hui jo donon qaasidon se fatah ki bashaarat sun kar Aap ﷺ ka istaqbaal karne aur Aap ﷺ ko fatah ki mubaarak baad pesh karne ke liye Madine se nikal pade the. Jab unhon ne mubaarak baad pesh ki to Hazrat Salmah bin Salaama (r.a.) ne kahaa, "Aap log hamein kaahe ki mubaarak baad de rahe hain, hamaara takraao to Khuda ki qasam, ganje sar ke boodhon se huaa tha jo oont jaise the." Is par Rasoolullah ﷺ ne muskuraa kar farmaayaa, "Bhateeje! yehi log qaum ke sardaar the."

Us ke ba'd Hazrar Usaid bin Huzair (r.a.) bole: "Ya Rasoolullah ﷺ! Allah ki hamd hai ki us ne Aap ﷺ ko kaamiyaabi se

13. *Yeh Hadees Kutub-e-Sihaah mein marwi hai, maslan deekhiye Sunan Abi Daud aur sharah Auwn-ul-Ma'bood, 3/12.*

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hamkinaar kiyaa aur Aap ﷺ ki aankhon ko thandak bakhshi. Ba-Khuda! main yeh samajhte hue Badr se peechhe na rahaa thaa ke Aap ﷺ ka takraao dushman se hoga: Main to samajh rahaa tha ki bas qaafile ka mu'aamla hai, aur agar main yeh samajhta ki dushman se saabiqa padega to main peechhe na rehta." Rasoolullah ﷺ ne farmaayaa, "Sach kehte ho."

Us ke ba'd Aap ﷺ Madina Munawwarah mein is tarah faateh fauj ki shakal mein daakhil hue ki shehar aur gird-o-pesh ke saare dushmanon par Aap ﷺ ki dhaak beith chuki thi. Is fatah ki asar se Madine ke bahut se log halqah bagosh-e-Islam hue aur isi mauqe par Abdullah bin Ubai aur us ke saathiyon ne bhi dikhaawe ke liye Islam qabool kiyaa.

Aap ﷺ ki Madinah tashreef aawari ke ek din ba'd qaidiyon ki aamad-aamad hui. Aap ﷺ ne unhein Sahaabah Kiraam (r.a.) par taqseem farmaa diyaa aur un ke saath husn-e-sulook ki wasiyyat farmaai. Is wasiyyat ka nateejah yeh tha ki Sahaabah-e-Kiraam (r.a.) khud khajoor khaate the lekin qaidiyon ko roti pesh karte the. (Waazeh rahe ke Madine mein khajoor be-haisiyyat cheez thi aur roti khaassi giraan qeemat).

Qaidiyon ka Qaziyya

Jab Rasoolullah ﷺ Madinah pahunch gae to Aap ﷺ ne Sahaabah-e-Kiraam (r.a.) se qaidiyon ke baare mein mashwarah kiya. Hazrat Abu Bakr (r.a.) ne kaha, "Ya Rasoolullah ﷺ! Yeh log chachere bhai aur kumbe-qabeele ke log hain. Meri rai hai ki Aap ﷺ in se fidyaa le lein. Is tarah jo kuch ham leinge woh kuffaar ke khilaaf hamaari quwwat ka zariyya hoga. Aur yeh bhi tawaqqu hai ki Allah unhein hidaayat de de aur weh hamaare baazoo ban jaaein."

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Rasoolullah ﷺ ne farmaayaa, "Ibn-e-Khattab tumhaari kiya raai hai?" Unhon ne kahaa, "Wallaah meri woh raai nahin hai jo Abu Bakr (r.a.) ki hai. Meri raai yeh hai ke Aap ﷺ falaan ko (jo Hazrat Umar ka qareebi tha) mere hawaale karein aur main us ki gardan maar doon. Aqil bin Abi Talib ko Ali (r.a.) ke hawaale karein aur woh us ki gardan maarein aur falaan ko jo Hamzah (r.a.) ka bhaai hai hamzah (r.a.) ke hawaale karein aur woh us ki gardan maar dein, yahaan tak ki Allah ko ma'loom ho jaae ke hamaare dilon mein mushrikeen ke liye naram goshah nahin hai, aur yeh Hazraat Mushrikeen ke sardaa aur qaaideen hain."

Hazrat Umar (r.a.) ka bayaan hain ke Rasoolullah ﷺ ne Abu Bakr (r.a.) ki baat pasand farmaai aur meri baat pasand nahein farmaai. Chunaache qaidiyon se fidyaa lenaa tai kar liyaa. Us ke ba'd jab agla din aayaa to main subah hi subah Rasoolullah ﷺ aur Abu Bakr (r.a.) ki khidmat mein haazir huaa. Weh donon ro rahe the. Main ne kahaa, "Ai Allah ke Rasool ﷺ! mujhe bataaein Aap ﷺ aur Aap ﷺ ke saathi kyuon ro rahe hain? Agar mujhe bhi rone ki wajah mili to roounga aur agar na mil saki to Aap Hazaraat ke rone ki wajah se roounga." Rasoolullah ﷺ ne farmaya: "Fidya qabool karne ki wajah se tumhaare ashaab par jo cheez pesh ki gai hai us ki wajah se ro rahaa hoon." Aur Aap ﷺ ne ek qareebi darakht ki taraf ishaarah karte hue farmaayaa, "Mujh par in ka Azab is darakht se bhi ziyaadah qareeb pesh kiyaa gayaa[14] aur Allah ne yeh aayat naazil farmaai:

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ ۭ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۡ وَ اللّٰهُ يُرِيْدُ الْاٰخِرَةَ ۭ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝ لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ۝ (٨:٦٧-٦٨)

14. Tareekh Umar bin Khattab, Ibn-e-Jauzi. Safha, 36.

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"Kisi Nabi ke liye durust nahein ke us ke paas qaidi hon yahaan tak ki woh zameen mein achhi tarah khoon rezi kar le. Tum log duniya ka saamaan chaahte ho aur Allah Aakhirat chaahta hai; aur Allah ghaalib aur hikmat waalaa hai. Agar Allah ki taraf se Navishta sabqat na kar chuka hota to tum logon ne jo kuch liyaa hai us par tum ko sakht azaab pakad letaa."

Aur Allah ki taraf jo Navishta sabqat kar chuka thaa woh yeh tha. فَإِمَّا مَنًّا بَعْدُ وَ إِمَّا فِدَآءً (۴۷:۴) Yaani "Musrikeen ko jang mein qaid karne ke ba'd ya to ehsan karo ya fidyaa le lo."

Chuonki is Navishte mein qaidiyon se fidya lene ki ijaazat de di gai hai is liye Sahaabah-e-Kiraam (r.a.) ko qabool-e-fidya par sazaa nahein di gai balki sirf sarzanish ki gai aur yeh bhi is liye ke unhon ne kuffaar ko achhi tarah kuchalne se pehle qaidi banaa liyaa thaa; aur is liye bhi ke unhon ne aise-aise mujrimeen-e-jang se fidya lena qabool kar liya tha jo sirf jangi qaidi na the balki jang ke aise akaabir-e-mujrimeen the jinhein jadeed qaanoon bhi muqdama chalaae baghair nahein chodta, aur jin ke muta'alliq muqdame ka faisla umoonan sazaa-e-maut ya umr qaid ki soorat mein namoodaar hotaa hai.

Bahar haal chuonki Hazrat Abu Bakr (r.a.) ki raai ke mutaabiq mu'aamla tai ho chuka tha is liye mushrikeen se fidya liyaa gayaa. Fidye ki miqdaar 4000 aur 3000 dirham se le kar 1000 dirham tak thi. Ahl-e-Makkah likhna-padhna bhi jaante the. Jab ke ahl-e-Madinah likhne-padhne se waaqif na the, is liye yeh bhi tai kiyaa gayaa ke jis ke paas fidya na ho woh Madine ke 10-10 bachcho ko likhna-padhna sikhaa de. Jab yeh bachhe achhi tarah seekh jaaein to yehi us ka fidyaa hogaa.

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Rasoolullah ﷺ ne kai qaidiyon par ehsan bhi farmaayaa aur unhein fidya liye baghair rihaa kar diyaa. Is fehrist mein Muttlib bin Hantab. Saifi bin abi Rifaa'a aur Abu Uzza Jumhi ke naam aate hain. Aakhir waale shakhs ko aaindah Jang-e-Uhud mein qaid aur qatl kiya gayaa. (Tafseel aage aa rahi hai).

Aap ﷺ ne apne daamaad Abul Aas ko bhi is shart par bilaa fidya Chhod diyaa ke woh Hazrat Zainab (r.a.) ki raah na rokeinge. Is ki wajah yeh hui ke Hazrat Zainab (r.a.) ne Abul Aas ke fidye mein kuch maal bhejaa tha jis mein ek haar bhi tha. Ye haar dar haqeeqat Hazrat Khadijah (r.a.) ka tha aur jab unhon ne Hazrat Zainab (r.a.) ko Abul Aas ke paas rukhsat kiyaa thaa to yeh haar unhein de diyaa thaa. Rasoolullah ﷺ ne use dekha to Aap ﷺ par badi riqqat taari ho gai aur Aap ﷺ ne Sahaabah-e-Kiraam (r.a.) se ijaazat chaahi ke Abul Aas ko chhod dein. Sahaabah (r.a.) ne ise ba-khushi qabool kar liyaa aur Rasoolullah ﷺ ne Abul Aas ko is shart par chhod diyaa ki woh Hazrat Zainab (r.a.) ki raah chhod deinge. Chunaanche Hazrat Abul Aas ne un ka raasta chhod diyaa aur Hazrat Zainab (r.a.) ne hijrat farmaai. Rasoolullah ﷺ ne Hazrat Zaid (r.a.) bin Haarisa aur ek Ansaari Sahaabi ko bhej diyaa ki tum donon Batan Yaajaj mein rehna. Jab Zainab (r.a.) tumhaare paas se guzrein to saath ho lena. Yeh donon hazaraat tashreef le gae aur Hazrat Zainab (r.a.) ko saath le kar Madinah waapas aaye. Hazrat Zainab (r.a.) ki hijrat ka waaqia badaa taweel aur alamnaak hai.

Qaidiyon mein Suhail bin Amr bhi tha jo badaa zubaan aawar khateeb tha. Hazrat Umar (r.a.) ne kaha. "Ai Allah ke Rasool ﷺ! Suhail bin Amr ke agle do daant tudwaa deejiye. is ki zubaan lipat jaayaa karegi aur woh kisi jagah khateeb ban kar Aap ﷺ ke khilaaf kabhi khadaa na ho sakega." Lekin

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Rasoolullah ﷺ ne un ki yeh guzaarish mustard kar di, kiyuonki yeh musle ke zimn mein aataa hai jis par Qiyaamat ke roz Allah ki taraf se pakad ka khatrah tha.

Hazrat Sa'd bin Numan (r.a.) umrah karne ke liye nikle to unhein Abu Sufyan ne qaid kar liyaa. Abu Sufyan ka beta Amr bhi Jang-e-Badr ke qaidiyon mein tha. Chunaanche Amr ko Abu Sufyan ke hawaale kar diyaa gayaa aur us ne Hazrat Sa'd (r.a.) ko chhod diyaa.

Qur'an ka Tabsirah:

Isi ghazwe ke ta'alluq se Surah Anfal naazil hui jo dar haqeeqat is ghazwe par ek Khudaai tabsirah hai—agar yeh ta'beer sahi ho - aur yeh tabsirah badshaahon aur Commanderon waghairah ke Faatihaana tabsiron se bilkul hi judaa gaanaa hai. Is tabsireh ki chand baatein mukhtasaran yeh hain:

Allah Ta'ala ne sab se pehle musalmaanon ki nazar un kotaahiyon aur akhlaaqi kamzoriyon ki taraf mabzool karaai jo un mein fil-jumlah baaqi reh gai thein aur jin mein se ba'z ba'z kaa izhaar is mauqe par ho gayaa tha. Is tawajjuh dihaani ka maqsood yeh thaa ke musalmaan apne-aap ko in kamzoriyon se paak-saaf kar ke kaamil tareen ban jaaein.

Is ke ba'd is fatah mein Allah Ta'ala ki jo taaid aur ghaibi madad shaamil thi, us ka zikr farmaayaa. Is ka maqsood yeh tha ke musalmaan apni shujaa'at-o-basaalat ke fareb mein na aa jaaein. Jis ke nateeje mein mizaaj-o-tabee'at par ghuroor-o-takabbur ka tasallut ho jaataa hai. Balki weh Allah Ta'ala par tawakkul karein aur Us ki aur Peighambar ﷺ ki itaa'at karte rahein.

Phir un buland aghraaz-o-maqaasid ka tazkirah kiyaa gayaa hai jin ke liye Rasoolullah ﷺ ne is khaufnaak aur

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khoonrez m'arike mein qadam rakhaa tha aur isi zimn mein un akhlaaq-o-ausaaf ki nishaandahi ki gai hai jo m'arikon mein fatah ka sabab bante hain.

Phir mushrikeen-o-munaafiqeen ko aur Yahood aur jangi qaidiyon ko mukhaatab kar ke faseeh-o-baleegh naseehat farmaai gai hai taaki woh haq ke saamne jhuk jaaein aur us ke paaband ban jaaein.

Us ke ba'd musalmaanon ko maal-e-ghaneemat ke mu'aamle mein mukhaatab karte hue unhein is mas'ale ke tamaam buniyaadi qawaaid-o-usool samjhaae aur bataae gae hain.

Phir is marhale par Islami dawat ko jang-o-suleh ke jin qawaaneen ki zaroorat thi un ki tauzeeh aur mashroo'iyat hai taaki musalmaanon ki jang aur ahl-e-jaahiliyyat ki jang mein imtiyaaz qaayam ho jaae. aur akhlaaq-o-kirdaar ke maidaan mein musalmaanon ko bartari haasil rahe. aur duniya achhi tarah jaan le ki Islam mahaz ek nazariya nahein hai balki woh jin usoolon aur zaabiton ka dai hai un ke mutabiq apne maanne waalon ki amali tarbiyat bhi karta hai.

Phir Islami hukoomat ke qawaaneen ki kai daf'aat bayaan ki gai hain jin se waazeh hota hai ke Islami hukoomat ke daaire mein basne waale musalmaanon aur is daaire se baahar rehne waale musalmaanon mein kiya farq hai.

Mutafarriq Waaqi'at:

2 hijri mein Ramzan ka rozah aur sadqah-e-fitr farz kiya gayaa aur Zakat ke mukhtalif nisaabon ki tafseeli taur par ta'iyyun ki gai. Sadqah-e-fitr ki farziyyat aur Zakat ke nisab ki

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ta'iyyun se us bojh aur mashaqqat mein badi kami aa gai jis se fuqara-e-muhajireen ki ek badi ta'dad do-chaar thi, kiyuonki weh talab-e-rizq ke liye zameen mein daud-dhoop ke imkaanaat se mehroom the.

Phir nihaayat nafees mauqa aur khushgawaar ittifaq yeh tha ke musalmaanon ne apni zindagi mein pehli eid jo manaai woh Shawwal 2 hijri ki Eid thi jo Jang-e-Badr ki fatah-e-mubeen ke ba'd pesh aai. Kitni khush gawaar thi yeh Eid jis ki sa'aadat Allah Ta'ala ne musalmaanon ke sar par fatah-o-izzat ka taaj rakhne ke ba'd ataa farmaai aur kitnaa imaan afroz tha us namaz-e-Eid ka manzar jise musalmaanon ne apne gharon se nikal kar Takbeer-o-Tauheed aur Tahmeed-o-Tasbih ki aawazein buland karte hue maidaan mein jaa kar adaa kiyaa tha. Us waqt haalat yeh thi ke musalmaanon ke dil Allah ki di hui ne'maton aur Us ki ki hui taaid ke sabab Us ki rahmat-o-rizwaan ke shauq se labrez aur Us ki taraf raghbat ke jazbaat se ma'moor the aur un ki peshaaniyan Us ke shukr-o-sipaas ki adaaigi ke liye huki hui thein. Allah Ta'ala ne is ne'mat ka zikr is aayat mein farmaayaa hai:

وَ اذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِي الْاَرْضِ تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ فَاٰوٰىكُمْ وَ اَيَّدَكُمْ بِنَصْرِهٖ وَ رَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ۝ (۲۶:۸)

"Aur yaad karo jab tum thode the, zameen mein kamzor banaa kar rakhe gae the, darte the ki log tumhein uchak le jaaeinge pas Us ne tumhein thikaanaa marhamat farmaayaa aur apni madad ke zariye tumhaari taaid ki aur tumhein paakeezah cheezon se rozi di taaki tum log Us ka shukr adaa karo."

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Badr ke Ba'd ki Jangi Sargarmiyaan

Badr ka m'arika musalmaanon aur mushrikeen ka sab se pehla musallah takraao aur faislakun m'arika tha jis mein musalmaanon ko fatah-e-mubeen haasil hui aur saare Arab ne is ka mushaahadah kiya. Is m'arike ke nataaij se sab se ziyaadah wahi log ghamgeen the jinhe baraah-e-raast yeh nuqsaan-e-azeem bardaasht karnaa pada tha. yaani mushikeen: ya weh log jo musalmaanon ke ghalba-o-sarbulandi ko apne mazhabi aur iqtisaadi wujood ke liye khatrah mehsoos karte the. yaani Yahood. Chunaanche jab se musalmaanon ne Badr ka m'arika sar kiyaa tha yeh donon giroh musalmaanon ke khilaaf gham-o-ghussa aur ranj-o-alam se jal-bhun rahe the. jaisaa ke irshaad hai:

لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ اٰمَنُوا الْيَهُوْدَ وَ الَّذِيْنَ اَشْرَكُوْا ۚ (۵:۸۲)

"Tum ahl-e-Iman ka sab se zabardast dushman Yahood ko paaoge aur mushrikeen ko."

Madine mein kuchh log in donon girohon ke hamraaz-o-damsaaz the. Unhon ne jab dekhaa ki apna waqaar barqaraar rakhne ki ab koi sabeel baaqi nahein rah gai hai to ba-zaahir Islam mein daakhil ho gae. Yeh Abdullah bin Ubai aur us ke rufaqa ka giroh tha. Yeh bhi musalmaanon ke khilaaf Yahood aur Mushrikeen se kam gham-o-ghussa na rakhtaa tha.

Un ke elaawah ek chautha giroh bhi tha. yaani woh Baddu jo Madine ke gird-o-pesh bood-o-baash rakhte the. Unhein kufr-o-Islam se koi dilchaspi na thi: lekin yeh lutere aur rahzan the. Is liye Badr ki kaamyaabi se unhein bhi

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qalaq-o-iztiraab tha. Unhein khatrah tha ki Madine mein ek taaqatwar hukoomat qaayam ho gai to un ki loot-khasoot ka raasta band ho jaaega, is liye un ke dilon mein bhi musalmaanon ke khilaaf keena jaag utha aur yeh bhi Muslim dushman ho gae.

Is tarah Musalmaan chaaron taraf se khatre mein ghir gae, lekin Musalmaanon ke silsile mein har fareeq ka tarz-e-amal doosre se mukhtalif tha. Har fareeq ne apne hasb-e-haal aisaa tareeqa apnaaya tha jo us ke khayaal mein us ki gharz-o-ghaayat ki takmeel ka kafeel tha. Chunaanche ahl-e-Madinah ne Islam ka izhaar kar ke dar pardah saazishon, daseesa kaariyon aur baaham ladaane-bhidaane ki raah apnaai. Yahood ke ek giroh ne khullam-khulla ranj-o-adaawat aur ghaiz-o-ghazab ka muzaaharah kiyaa. Ahl-e-Makkah ne kamar tod zarb ki dhamkiyaan deni shuroo kein aur badla aur intiqaam lene ka khulaa ea'laan kiyaa. Un ki jangi tayyaariyaan bhi khule aam ho rahi thein: goya weh zubaan-e-haal se Musalmaanon ko yeh peighaam de rahe the:

ولا بد من يوم اغرّ محجل　　يطول استماعي بعده للنوادب

Ek aisa raushan aur taabnaak din zaroori hai jis ke ba'd arsaa-e-daraaz tak nauha karne waaliyon ke nauhe sunta rahoon.

Aur saal bhar ke ba'd woh amalan ek aisi m'arika aaraai ke liye Madine ki chahaar deewaari tak chadh aaye jo taareekh mein Ghazwah-e-Uhud ke naam se m'aroof hai aur jis ka Musalmaanon ki shohrat aur saakh par bura asar pada tha.

In khatraat se nimatne ke liye Musalmanon ne bade aham iqdimaat kiye jin se Nabi ﷺ ki qaaidaanaa abqariyyat ka pataa chalta hai aur yeh waazeh hota hai ki Madine ki qiyaadat gird-o-pesh ke in khataraar ke silsile mein kis qadar bedaar thi

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aur un se nimatne ke liye kitne jaame mansoobe rakhti thi. Agli satoor mein isi ka ek mukhtasar saa khaakaa pesh kiyaa jaa rahaa hai.

1. Ghazwah Bani Sulaim ba-Maqaam Kudr:

Ghazwah-e-Badr ke ba'd sab se pehli khabar jo Madine ke shu'ba-e-ittilaa'aat ne faraaham ki woh yeh thi ke qabila-e-Ghatfaan ki shaakh Banu Sulaim ke log Madine par chadhaai ke liye fauj jama' kar rahe hain. Is ke jawaab mein Nabi ﷺ ne 200 sawaaron ke saath un par khud un ke apne elaaqe mein achaanak dhaawaa bol diya aur maqaam-e-Kudr[1] mein un ki manaazil tak jaa pahunche. Banu Sulaim mein is achaanak hamle se bhaag-dad mach gai aur weh afraa-tafri ke aalam mein waadi ke andar 500 oont chhod kar bhaag gae jis par Lashkar-e-Madinah ne qabzah kar liya aur Rasoolullah ﷺ ne is ka Khams nikaal kar baqiyya maal-e-ghaneemat Mujahideen mein taqseem kar diya. Har shakhs ke hisse mein 2-2 oont aaye. Is Ghazwe mein Yasaar naami ek ghulaam haath aayaa jise Aap ﷺ ne aazaad kar diya—us ke ba'd Aap ﷺ diyaar-e-Bani Sulaim mein teen roz qayaam farmaa kar Madinah palat aaye.

Yeh ghazwah Shawwal 2 hijri mein Badr se waapsi ke sirf 7 din ba'd pesh aayaa. Is ghazwe ke dauraan Sabaa'a (r.a.) bin Arfatah ko aur kahaa jaataa hai ke Ibn-e-Umme Maktum (r.a.) ko Madine ka intizaam saunpaa gaayaa tha.[2]

2. Nabi ﷺ ke Qatl ki Saazish

Jang-e-Badr mein shikast khaa kar Mushrikeen ghusse se

1. Yeh daraasal matiyaale rang ki ek chidiya hoti hai. Lekin yahaan Banu Sulaim ka ek chashma muraad hai jo Najd mein Makke se (ba-raasta Najd) Shaam jaane waali Kaarwaani Shaahraah par waaqe hai.

2. Zaad-ul-Ma'aad 2/90, Ibn-e-Hisham 2/43,44, Mukhtasar-ul-Seerat Sheikh Abdullah Safha 236.

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be-qaabu the aur poora Makkah Nabi ﷺ ke khilaaf haandi ki tarah khaul rahaa thaa. Bil-aakhir Makke ke do bahaadur jawaanon ne tai kiyaa ki weh (apni daanist mein) is ikhtilaaf-o-shiqaaq ki buniyaad aur is zillat-o-ruswaai ki jad (نعوذ بالله) yaani Nabi ﷺ ka khaatma kar deinge.

Chunaanche jang-e-Badr ke kuchh hi dinon ke ba'd ka waaqia hai ke Umair bin Wahab Jumahi—jo Quraish ke shaitaanon mein se tha aur Makke mein Nabi ﷺ aur Sahaabah (r.a.) ko aziyyatein pahunchaayaa karta tha. us ka betaa Wahab bin Umair Jang-e-Badr mein giraftaar ho kar musalmaanon ki qaid mein thaa. Is Umair ne ek din safwaan bin Omaiyah ke saath Hateem mein beith kar guftagoo karte hue Badr ke kuein mein phainke jaane waale maqtoolon ka zikr kiya. Is par safwan ne kahaa, "Khuda ki qasam! un ke ba'd jeene mein koi lutf nahein." Jawaab mein Umair ne kahaa, "Khuda ki qasam! tum sach kehte ho. Dekho! Khuda ki qasam, agar mere oopar qarz na hota, jis ki adaaigi ke liye mere paas kuchh nahein, aur ahl-o-ayaal na hote, jin ke baare mein andeshah hai ke mere ba'd zaa'e ho jaeinge, to main sawaar ho kar Muhammad (ﷺ) ke paas jaataa aur use qatl kar daalta; kiyuonki mere liye wahaan jaane ki ek wajah maujood hai. Mera betaa un ke yahaan qaid hai."

Safwaan ne is soorat-e-haal ko ghaneemat samajhte hue kaha, "Achha chalo! tumhaaraa qarz mere zimme hai, main ise tumhaari jaanib se adaa kar doonga; aur tumhaare ahl-o-ayaal mere ahl-o-ayaal hain. Jab tak weh maujood raheinge main un ki dekh-bhaal kartaa rahoonga. Aisa nahein ho sakta ki mere paas koi cheez maujood ho aur un ko na mile."

Umair ne kaha, "Achha to ab mere aur apne is mu'aamle ko seegha-e-raaz mein rakhna." Safwan ne kaha, "Theek hai,

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main aisaa hi karoonga."

Is ke Baad Umair ne apni talwaar par saan rakhaai aur zehar alood karaai, phir rawaanaa hua aur Madina pahuncha. Lekin abhi woh Masjid ke darwaaze par apni oontni bithaa hi rahaa thaa ke Hazrat Umar bin Khattab (r.a.) ki nigaah us par pad gai. Woh musalmaanon ki ek Jamaa'at ke darmiyaan Jang-e-Badr mein Allah ke ataa kardah ea'zaaz-o-ikraam ke muta'alliq baatein kar rahe the. Unhon ne dekhte hi kahaa: "Yeh kutta, Allah ka dushman Umair, kisi bure hi iraade se aayaa hai." Phir unhon ne Nabi ﷺ ki khidmat mein haazir ho kar arz kiya, "Ai Allah ke Nabi ﷺ! yeh Allah ka dushman apni talwaar hamaail kiye aayaa hai." Aap ﷺ ne farmaayaa, "Use mere paas le aao." Umair aayaa to Hazrat Umar (r.a.) ne us ki talwar ke partale ko us ke gale ke paas se pakad liyaa aur Ansar ke chand afraad se kahaa ke tum log Rasoolullah ﷺ ke paas jaao aur wahein beith jaao aur Aap ﷺ ke khilaaf is khabees ke khatre se chaukanna raho. Kiyuonki yeh qaabil-e-itmeenaan nahein hai. Us ke ba'd woh Umair ko andar le gae. Rasoolullah ﷺ ne jab yeh kaifiyyat dekhi ke Hazrat Umar (r.a.) us ki gardan mein us ki talwar ka partala lapet ka pakde hue hain to farmaayaa: "Umar! ise chhod do. aur Umair! tum qareeb aa jaao." Us ne qareeb aa kar kahaa, "Aap logon ki subah ba-khair ho!" Nabi ﷺ ne farmaayaa! "Allah Ta'ala ne hamein ek aise salaam se musharraf kiyaa hai jo tumhaare is salaam se behtar hai, jo ahl-e-Jannat ka salaam hai.

Us ke ba'd Aap ﷺ ne farmaayaa, "Ai Umair! tum kyuon aaye ho?" Us ne kahaa, "Yeh qaidi jo aap logon ke qabze mein hai usi ke liye aayaa hoon. Aap log us ke baare mein ehsaan farmaa deejiye."

Aap ﷺ ne farmaayaa. "Phir yeh tumhaari gardan mein

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talwaar kyuon hai?" Us ne kahaa, "Allah in talwaaron ka bura kare ki yeh hamaare kuchh kaam na aa sakein!"

Aap ﷺ ne farmaayaa, "Sach Sach bataao kyuon aaye ho?" Us ne kahaa, "Bas sirf isi qaidi ke liye aayaa hoon."

Aap ﷺ ne farmaayaa, "Nahein, balki tum aur Safwan bin Omaiyah Hateem mein beithe aur Quraish ke jo maqtooleen kuein mein phainke gae hain un ka tazkirah kiyaa. Phir tum ne kahaa, agar mujh par qarz na hotaa aur mere ahl-o-ayaal na hote to main yahaan se jaataa aur Muhammad (ﷺ) ko qatl kar detaa. Is par Safwan ne tumhaare qarz aur ahl-o-ayaal ki zimmedaari li ba-sharte ki tum mujhe qatl kar do. Lekin yaad rakho ki Allah mere aur tumhaare darmiyaan haail hai."

Umair ne kahaa, "Main gawaahi detaa hoon ki Aap ﷺ Allah ke Rasool hain. Ai Allah ke Rasool ﷺ! Aap ﷺ hamaare paas aasman ki jo khabrein laate the, aur Aap ﷺ par jo Wahi naazil hoti thi, use ham jhutla diyaa karte the, lekin yeh to aisaa mu'aamla hai jis mein mere aur Safwan ke siwaa koi maujood hi na tha. Is liye Wallaah, mujhe yaqeen hai ke yeh baat Allah ke siwaa aur kisi ne Aap ﷺ tak nahein pahunchaai. Pas Allah ki Hamd hai jis ne mujhe Islam ki hidaayat di aur is maqaam tak haank kar pahunchaayaa." Phir Umair ne Kalima-e-Haq ki shahaadat di aur Rasoolullah ﷺ ne Sahaabah-e-Kiraam (r.a.) ko mukhaatab kar ke farmaayaa, "Apne bhaai ko deen sikhaao. Qur'an padhaao aur is ke qaidi ko aazaad kar do."

Udhar Safwan logon se kehta phir rahaa tha ki yeh kush khabri sun lo ki chand hi dinon mein ek aisa waaqi'a pesh aayega jo Badr ki museebatein bhulwa dega. Saath hi woh aane-jaane waalon se Umair (r.a.) ki baabat poochta bhi rehta tha. Bil-aakhir use ek sawaar ne bataayaa ki Umair musalmaan ho chuka hai. Yeh sun kar Safwan ne qasam khaai ke us se

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kabhi baat na karega aur na kabhi use naf'a pahunchaaega. Idhar Umair (r.a.) ne Islam seekh kar Makke ki raah li aur wahein muqeem reh kar Islam ki dawat deni shuroo ki. Un ke haath par bahut se log Musalmaan hue.[3]

3. Ghazwah-e-Bani Qainuqah:

Rasoolullah ﷺ ne Madinah tashreef laane ke ba'd Yahood ke saath jo Mu'aahada farmaayaa tha us ki daf'aat pichhle safhaat mein zikr ki jaa chuki hain. Rasoolullah ﷺ ki poori koshish aur Khaahish thi ke is Mu'aahade mein jo kuchh tai paa gayaa hai woh naafiz rahe. Chunaanche Musalmaanon ki taraf se koi aisaa qadam nahein uthaayaa gayaa jo is Mu'aahade ki ibaarat ke kisi ek hurf ke bhi khilaaf ho Lekin Yahood jin ki tareekh ghadar-o-khayaanat aur ahad shikni se pur hai weh bahut jald apne qadeem mizaaj ki taraf palat gae aur musalmaanon ki safon ke andar daseesah kaari, saazish, ladaane-bhadaane aur hangaame aur iztiraab bapaa karne ki koshishein shuroo kar din. Lage haathon ek misaal bhi sunte chaliye.

Yahood ki Aiyaari ka Ek Namoona

Ibn-e-Ishaq ka bayaan hai ki ek boodha Yahoodi Shash bin Qais—jo qabar mein paaon latkaae hue tha, bada zabardast kaafir tha, aur musalmaanon se sakht adaawat-o-hasad rakhta tha—ek baar Sahaba-e-Kiraam (r.a.) ki ek majlis ke paas se guzraa, jis mein Aws-o-Khazraj donon hi ke qabeele ke log beithe baaham guftagoo kar rahe the. Use yeh dekh kar ke ab un ke andar jaahiliyyat ki baahami adaawat ki jagah Islam ki ulfat-o-ijtimaaiyat ne le li hai, aur un ki puraani ranjisho ka khaatma ho gayaa hai, sakht ranj hua. Kehne lagaa, "Oh, is diyaar mein Banu Qailah ke ashraaf muttehid ho gae hain. Ba-Khuda in ashraaf ke ittihad ke ba'd to hamaaraa yahaan

3. Ibn-e-Hisham, 1/661,662,663.

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guzar nahin." Chunaanche us ne ek nau-jawaan Yahoodi ko jo us ke saath tha hukm diyaa ke un ki majaalis mein jaae aur un ke saath beith kar phir Jang-e-Bu'aas aur is ke pehle ke haalaat ka zikr kare aur is silsile mein donon jaanib se jo ash'aar kahe gae hain kuchh un mein se sunaae. Us Yahoodi ne aisaa hi kiyaa. Is ke nateeje mein Aws-o-Khazraj mein tu tu, main main shuroo ho gai. Log jhagadne lage aur ek-doosre par fakhar jataane lage hatta ki donon qabeelon ke ek-ek aadmi ne ghutnon ke bal beith kar radd-o-qadah shuroo kar di. Phir ek ne apne maad-e-muqaabil se kahaa, agar chaaho to ham us jang ko phir jawaan kar ke paltaa dein—maqsad yeh tha ki ham us baahami jang ke liye phir taiyyaar hain jo is se pehle ladi jaa chuki hai. Is par donon fareeqon ko taaw aa gayaa aur bole, "Chalo ham taiyyar hain. Harrah mein muqaabala hoga—Hathiyaar.....Hathiyaar.....!"

Aur log hathiyaar le kar Harra ki taraf nikal pade. Qareeb tha ke khoonrez jang ho jaati, lekin Rasoolullah ﷺ ko is ki khabar ho gai. Aap ﷺ apne muhajireen Sahaabah (r.a.) ko hamraah le kar jhat un ke paas pahunche aur farmaayaa, "Ai Musalmaanon ki Jamaa'at! Allah, Allah—kiya mere rehte hue Jaahiliyyat ki pukaar! Aur woh bhi us ke ba'd ki Allah tumhein Islam ki hidaayat se sarfaraaz farmaa chukaa hai aur us ke zariyye tum se jaahiliyyat ka mu'aamla kaat kar aur tumhein kufr se najaat de kar tumhaare dilon ko aapas mein jod chuka hai?" Aap ﷺ ki naseehat sun kar Sahaabah ko ehsaas huaa ke un ki harkat shaitaan ka ek jhatka aur dushman ki ek chaal thi. Chunaanche weh rone lage aur Aws-o-Khazraj ke log ek-doosre se gale mile. Phir Rasoolullah ﷺ ke saath itaa'at shu'aar wa farmaan bardaar ban kar is haalat mein waapas aaye ki Allah ne un ke dushman Shaash bin Qais ki aiyyaari ki aag bujhaa di thi.[4]

4. Ibn-e-Hisham, 1/555, 556.

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Yeh hai ek namoona in hangaamon aur iztiraab ka jinhein Yahood musalmaanon ki safon mein bapaa karne ki koshish karte rahte the aur yeh hai ek misaal us rode ki jise yeh Yahood Islami dawat ki raah mein atkaate rehte the. Is kaam ke liye unhon ne mukhtalif mansoobe banaa rakhe the. Weh jhoote propegande karte the. Subah Musalmaan ho kar shaam ko phir kaafir ho jaate the taaki kamzor aur Saadah lauh qism ke logon ke dilon mein shak-o-shubah ke beej bo sakein. Kisi ke saath maali ta'alluq hota aur woh musalmaan ho jaataa to us par ma'ieeshat ki rahaein tang kar dete. Chunaanche agar us ke zimme kuchh baqaayaa hota to subah-o-shaam taqaaze karte. Aur agar khud us Musalmaan ka kuchh baqaayaa un par hotaa to use adaa na karte balki baatil tareeqe par khaa jaate aur kehte ke tumhaaraa qarz to hamaare oopar us waqt thaa jab tum apne aabaai deen par the, lekin ab jab ke tum ne apna deen badal diyaa hai to ab hamaaraa aur tumhaaraa koi len den nahein.[5]

Waazeh rahe ki Yahood ne yeh saari harkatein Badr se pehle hi shuroo kar di thein. aur us mu'aahade ke barkhilaaf shuroo kar di thein jo unhon ne Rasoolullah ﷺ se kar rakhaa tha. Udhar Rasoolullah ﷺ aur Sahaaba-e-Kiraam (r.a.) ka yeh haal tha ki weh in Yahood ki hidaayat yaabi ki ummeed mein in saari baaton par sabar karte jaa rahe the. Is ke elaawah yeh bhi matloob thaa ke is elaaqe mein amn-o-salaamati ka maahaul barqaraar rahe.

Banu Qainuqaa ki Ahad Shikni:

Jab Yahood ne dekhaa ke Allah Ta'ala ne Maidaan-e-Badr mein musalmaanon ki zabardast madad farmaakar unhein

5 *Mufassireen ne Surah Aal-e-Imran waghairah ki tafseer mein un ki is qism ki harkaat ke namoone zikr kiye hain.*

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izzat-o-shaukat se sarfaraaz farmaayaa hai aur un ka rob-o-dabdabaa door-o-nazdeek har jagah rehne waalon ke dilon par beith gayaa hai to un ki adaawat-o-hasad ki haandi phat padi. Unhon ne khullam-khulla sharr-o-adaawat ka muzaaharah kiya aur alal-ea'laan baghaawat-o-eizaa rasaani par utar aaye.

Un mein sab se ziyaada keena parwar aur sab se badh kar shareer Ka'b bin Ashraf tha jis ka zikr aage aa rahaa hai. Is taral. teenon Yahoodi qabaail mein sab se ziyadah badmaash Bana Qainuqa ka qabeela tha. Yeh log Madine hi ke andar rehte the aur un ka muhallah unhi ke naam se mausoom tha. Yeh log peshe ke lihaaz se sunaar, lohaar aur bartan saaz the. In peshon ke sabab un ke har nadim ke paas waafir miqdaar mein saamaan-e-jang maujood tha. Un ke mardaan-e-jagli ki tadaad 700 thi aur weh Madine ke sab se bahaadur Yahoodi the. Unhon ne sab se pehle ahad shikni ki. Tafseel yeh hai.

Jab Allah Ta'ala ne maidaan-e-Badr mein musalmaanon ko fatah se hamkinaar kiyaa to un ki sarkashi mein shiddat aa gai. Unhon ne apni sharaaraton, khabaashaton aur ladaane bhadaane ki harkaton mein wus'at ikhtiyaar kar li aur khalaf haar paidaa karna shuroo kar diyaa. Chunaanche jo musalmaan un ke baazaar mein jaataa us se weh mazaaq-o-istehza karte aur use aziyyat pahunchaate hatta ki musalmaan auraton se bhi chhed-chhaad shuroo kar di.

Is tarah jab soorat-e-haal ziyaadah sangeen ho gai aur in ki sarkashi khaassi badh gai to Rasoolullah ﷺ ne unhein jama' farmaa kar waa'z-o-naseehat ki aur rushd-o-hidaayat ki dawat dete hue zulm-o-baghaawat ke anjaam se daraayaa. Lekin us se in ki badmaashi aur ghuroor mein kuchh aur hi izaafah ho gayaa.

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Chunaanche Imam Abu Daud waghairah ne Hazrat Ibn-e-Abbas (r.a.) se riwaayat ki hai ke jab Rasoolullah ﷺ ne Quraish ko Badr ke din shikast de di aur Aap ﷺ Madinah tashreef laae to Banu Qainuqa ke baazaar mein Yahood ko jama' kiyaa aur farmaayaa, "Ai jamaa'at-e-Yahood! is se pehle Islam qabool kar lo ke tum par bhi waisi hi maar pade jaisi Quraish par pad chuki hai." Unhon ne kahaa, "Ai Muhammad (ﷺ)! tumhein is bina par khud farebi mein mubtala nahein hona chaahiye ke tumhaari mud-bhed Quraish ke anaadi aur jang se na-aashna logon se hui aur tum ne unhein maar liyaa. Agar tumhaari ladaai ham se ho gai to pataa chal jaaega ke ham mard hain aur hamaare jaise logon se tumhein paalaa na padaa tha." Is ke jawaab mein Allah Ta'ala ne yeh ayat naazil farmaai:[6]

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَ تُحْشَرُوْنَ اِلٰى جَهَنَّمَ ؕ وَ بِئْسَ الْمِهَادُ ؕ قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ؕ فِئَةٌ تُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ وَ اُخْرٰى كَافِرَةٌ يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْىَ الْعَيْنِ ؕ وَ اللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَآءُ ؕ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ (٣:١٢-١٣)

"Un kaafiron se keh do ki anqareeb maghloob kiye jaaoge aur jahannam ki taraf haanke jaaoge, aur woh bura thikaana hai. Jin do girohon mein takkar hui un mein tumhaare liye nishaani hai. Ek giroh Allah ki raah mein lad rahaa tha aur doosra kaafir tha. Yeh un ko aankhon dekhne mein apne se doguna dekh rahe the; aur Allah apni madad ke zariye jis ki taa'id chaahta hai karta hai. Is ke andar yaqeenan nazar waalon ke liye ibrat hai."

Bahar haal Banu Qainuqa ne jo jawaab diyaa tha us ka matlab saaf-saaf ea'laan-e-jang thaa. Lekin Nabi ﷺ ne apna ghussaa pee liyaa aur sabar kiya. Musalmaanon ne bhi sabar

[6] Sunan-e-Abi Daud aur Auwn-ul-M'abood. 3/115. Ibn-e-Hisham 1/552.

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kiya aur aane waale haalaat ka intizaar karne lage.

Idhar is naseehat ke ba'd Yahood Banu Qainuqa ki jur'at aur badh gai. Chunaanche thode hi din guzre the ki unhon ne Madine mein balwah aur hanggaamaa bapaa kar diyaa jis ke nateeje mein unhon ne apne hi haathon apni qabr khaud li aur apne oopar zindagi ki raah band kar li.

Ibn-e-Hisham ne Abu Awn se riwaayat ke hai ki ek Arab aurat Banu Qainuqa ke baazaar mein kuch saamaan le kar aai aur beech kar (kisi zaroorat ke liye) ek sunaar ke paas. jo Yahoodi tha. beith gai. Yahoodiyon ne us ka chehra khulwaanaa chaahaa. Magar us ne inkaar kar diya. Us par us sunaar ne chupke se us ke kapde ka nichla kinaaraa pichhli taraf baandh diyaa aur use kuchh khabar na hui. Jab woh uthi to us se be-parda ho gai to Yahoodiyon ne qehqaha lagaayaa. Is par us aurat ne cheekh-pukaar machaai jise sun kar ek musalmaan ne us sunaar par hamla kiya aur use maar daalaa. Jawaaban Yahoodiyon ne us Musalmaan par hamla karke use maar daalaa. Us ke ba'd maqtool musalmaan ke ghar waalon ne shor machaayaa aur yahood ke khilaaf Musalmaanon se fariyaad ki. Nateejah yeh huaa ki Musalman aur Bani Qainuqa ke Yahoodiyon mein balwah ho gayaa.[7]

Muhaasirah, Supurdagi aur Jila Watni:

Is waaqie ke ba'd Rasoolullah ﷺ ke sabar ka paimaanaa labrez ho gayaa. Aap ﷺ ne Madine ka intizaam Abu Lubaba (r.a.) bin Abdul Munzir ko saupa aur khud Hazrat Hamzah (r.a.) bin Abdul Muttalib ke haath mein Musalmaanon ka parcham de kar Allah ke lashkar ke hamraah Banu Qainuqa ka rukh kiyaa. Unhon ne Aap ﷺ ko dekhaa to gadhiyon mein qila band ho gae. Aap ﷺ ne un ka sakhti se muhaasara kar

7. Ibn-e-Hisham, 2/47,48

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liyaa. Yeh Jume ka din tha aur Shawwal 2 hijri ki 15 taareekh. 15 roz tak—yaani zi-qadah ke hilaal namoodaar hone tak—muhaasara jaari rahaa. Phir Allah Ta'ala ne un ke dilon mein rob daal diyaa Jis ki sunnat hi yeh hai ki jab woh kisi qaum ko shikast-o-hazeemat se do-chaar karna chaahta hai to un ke dilon mein rob daal detaa hai. Chunaanche Banu Qainuqa ne is shart par hathiyaar daal diye ki Rasoolullah ﷺ un ki jaan-o-maal, aal-o-aulad aur auraton ke baare mein jo faisla kareinge unhein manzoor hogaa. Us ke ba'd Aap ﷺ ke hukm se un sab ko baandh liyaa gayaa.

Lekin yehi mauqa tha jab Abdullah bin Ubai ne apnaa munaafiqaanaa kirdaar adaa kiyaa. Us ne Rasoolullah ﷺ se sakht israr-o-ilhaah kiyaa ki Aap ﷺ un ke baare mein maafi ka hukm saadir farmaaein. Us ne kahaa, "Ai Muhammad ﷺ! mere mu'aahideen ke baare mein ehsaan keejiye". Waazeh rahe ke Banu Qainuqa khazraj ke haleef the. Lekin RasooluAllah ﷺ ne taakheer ki. Is par us ne apni baat phir dohraai. Magar ab ki baar Aap ﷺ ne us se apna rukh pher liyaa. Lekin us shakhs ne Aap ﷺ ke girebaan mein apnaa haath daal diyaa. Aap ﷺ ne farmaayaa, "Mujhe chhod do!" aur aise ghazabnaak hue ke logon ne ghusse ki parchhaaiyaan Aap ﷺ ke chehre par dekhein. Phir Aap ﷺ ne farmaayaa, "Tujh par afsoos, mujhe chhod." Lekin yeh munaafiq apne israar par qaayam rahaa aur bola, "Nahein, ba-Khuda main Aap ko nahein chhodoonga yahaan tak ki Aap ﷺ mere mu'aahideen ke baare mein ehsaan farmaa dein. 400 khule jism ke jawaan aur 300 zirah posh jinhon ne mujhe surkh-o-siyaah se bachaayaa tha Aap ﷺ unhein ek hi subah mein kaat kar rakh deinge? Wallaah! Mein zamaane ki gardishon ka khatrah mehsoos kar rahaa hoon."

Bil-aakhir Rasoolullah ﷺ ne is munaafiq ke saath (jis ke izhaar-e-Islam par abhi koi ek hi maheena guzra tha) ri'aayat

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ka mu'aamla kiya aur us ki khaatir un sab ki jaan bakhshi kar di. Albatta unhein hukm diyaa ke weh Madine se nikal jaaein aur Aap ﷺ ke padaus mein na rahein. Chunaanche yeh sab Azar'aat Shaam ki taraf chale gae aur thode hi dinon ba'd wahaan aksar ki maut waaqe ho gai.

Rasoolullah ﷺ ne un ke amwaal zabt kar liye. jin mein se 3 kamaanein, 2 zirhein, 3 talwaarein aur 3 nezein apne liye muntakhab farmaae aur maal-e-ghaneemat mein se Khums bhi Nikaalaa. Maal-e-ghaneemat jama' karne ka kaam Muhammad (r.a.) bin Muslima ne anjaam diyaa.[8]

4. Ghazwah-e-Saweeq:

Ek taraf Safwaan bin Umaiyah, Yahood aur Munaafiqeen apni-apni saazishon mein masroof the to doosri taraf Abu Sufiyan bhi koi aisi karrawaai anjam dene ki soch-wichaar mein tha jis mein baar kam-se-kam pade, lekin asar numaayaan ho. Woh aisi karrawaai jald-az-jald anjaam de kar apni qaum ki abroo ki hifaazat aur un ki quwwat ka izhaar karna chaahta tha. Us ne nazar maan rakhi thi ke janaabat ke sabab us ka ghusl ko paani na chhu sakega yahaan tak ke Muhammad ﷺ se ladaai kar le. Chunaanche woh apni qasam poori karne ke liye 200 sawaaron ko le kar rawaanaa hua. Aur waadi-e-Qanaat ke sire par waaqe Neeb naami ek pahaadi ke daaman mein khaimah zan hua. Madine se us faaslah koi 12 meel hai. Lekin chunoki Abu Sufyan ko Madine par khullam-khulla hamle ki himmat na hui is liye us ne ek aisi karrawaai anjaam di jise daakaa zani se milti-julti karrawaai kahaa jaa saktaa hai. Is ki tafseel yeh hai ki woh raat ki taareeki mein atraaf-e-Madinah ke andar daakhil huaa aur Huyayi bin Akhtab ke paas jaa kar us ka darwaazah khulwaayaa. Huyayi ne

8. Zaad-ul-Ma'aad. 2/71,91. Ibn-e-Hisham, 2/47,48,49.

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anjaam ke Khauf se inkar kar diyaa. Abu Sufyan palat kar Banu Nazeer ke ek doosre sardar salaam bin Mushkam ke paas pahuncha jo Banu Nazeer ka Khazaanchi bhi tha. Abu Sufyan ne andar aane ki ijaazat chaahi. Us ne ijaazat bhi di aur mehmaan nawaazi bhi ki. Khuraak ke elaawah sharaab bhi pilaai aur logon ke pas-e-pardah haalaat se aagaah bhi kyaa. Raat ke pichhle pahar Abu Sufyan wahaan se nikal kar apne saathiyon mein pahuncha aur un ka ek dasta bhej kar Madine ke atraaf mein Areez naami ek maqaam par hamlah karaa diyaa. Is daste ne wahaan khajoor ke kuchh darakht kaate aur Jalaae aur ek Ansaari aur us ke haleef ko un ke khet mein paa kar qatl kar diyaa aur tezi se Makkah waapas bhaag niklaa.

Rasoolullah ﷺ ne waardaat ki khabar milte hi tez raftaari se Abu Sufyan aur us ke saathiyon ka ta'aaqub kiya. Lekin weh us se bhi ziyaadah tez raftaari se bhaage! Chunaanche weh log to dastiyaab na hue lekin unhon ne bojh halka karne ke liye sattu, toshe aur bahut saa saaz-o-saamaan phaink diyaa tha jo Musalmaanon ke haath lagaa. Rasoolullah ﷺ ne Karrtul-Kadr tak ta'aaqub kar ke waapsi ki raah li. Musalmaan sattu waghairah laad-phand kar waapas hue aur is muhim ka naam Ghazwah-e-Saweeq rakh diyaa. (Saweeq Arabi zubaan mein sattu ko kehte hain). Yeh ghazwah, Jang-e-Badr ke sirf do maah ba'd Zil-Hijja 2 hijri mein pesh aayaa. Is ghazwe ke dauraan Madine ka intizaam Abu Lubaba bin Abdul Munzir (r.a.) ko saunpa gayaa thaa.[9]

5. Ghazwah-e-Zi-Amr:

M'arika-e-Badr wa Uhud ke darmiyaani arse mein Rasoolullah ﷺ ke Zair-e-Qayaadat yeh sab se badi fauji muhim thi jo Muharram 3 hijri mein pesh aai.

9. *Zaad-ul-Ma'aad, 2/90,91, Ibn-e-Hisham 2/44,45.*

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Is ka sabab yeh tha ki Madine ke zaraae ittilaa'aat ne Rasoolullah ﷺ ko yeh ittilaa faraaham ki ke Banu Sa'laba aur Mahaarib ki bahut badi jam'iyyat Madine par chhaapaa maarne ke liye ikatthi ho rahi hai. Yeh ittila milte hi Rasoolullah ﷺ ne Musalmaanon ko taiyyaari ka hukm diya aur sawaar-o-piyaadeh par mushtamil 450 ki nafri le kar rawaanaa hue aur Hazrat Usman bin Affaan (r.a.) ko Madine mein apna jaanasheen muqarrar farmaayaa.

Raaste mein Sahaabah (r.a.) ne Banu Sa'laba ke Jabbar naami ek shakhs ko giraftaar karke Rasoolullah ﷺ ki khidmat mein haazir kiyaa. Aap ﷺ ne use Islam ki dawat di. Us ne Islam qabool kar liyaa. Us ke ba'd Aap ﷺ ne use Hazrat Bilal (r.a.) ki rifaaqat mein de diyaa aur us ne raah shanaas ki haisiyyat se musalmaanon ko dushman ki sarzameen tak raasta bataayaa.

Udhar dushman ko Jaish-e-Madinah ki aamad ki khabar hui to weh gird-o-pesh ki pahaadiyon mein bikher gae. Lekin Nabi ﷺ ne pesh qadmi jaari rakhi aur lashkar ke hamraah us maqaam tak tashreef le gae jise dushman ne apni jam'iyyat ki faraahami ke liye muntakhab kiyaa thaa. Yeh dar haqeeqat ek chashma tha jo "Zi-Amr" ke naam se ma'roof tha. Aap ﷺ ne wahaan badduon par rob-e-dabdabaa qaayam karne aur unhein musalmaanon ki taaqat ka ehsaas dilaane ke liye Safar (3 hijri) ka poora ya taqreeban poora maheena guzaar diyaa aur us ke ba'd Madinah tashreef laae.[10]

6. Ka'b Bin Ashraf ka Qatl

Yahoodiyon mein yeh woh shakhs thaa jise Islam aur ahl-e-Islam

10. *Ibn-e-Hisham 2/46, Zaad-ul-Mi'aad 2/91, kahaa jaataa hai ki Dasoor ya Ghaurus Muharabi ne isi Ghazwe mein Nabi ﷺ ko qatal karne ki koshish ki thi lekin sahi yeh hai ke yeh waaqi'a ek doosre Ghazwe mein pesh aayaa. Dekhiye Saheeh Bukhari, 2/593.*

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se nihaayat sakht adaawat aur jalan thi. Yeh nabi ﷺ ko aziyyatein pahunchaayaa kartaa tha aur Aap ﷺ ke khilaaf jang ki khullam-khulla daawat deta phirta tha.

Us ka ta'alluq qabeela-e-Tai ki shaakh Banu Nibhan se tha aur us ki maa qabeela Banu Nazeer se thi. Yeh badaa maaldaar aur sarmaayaa daar tha. Arab mein us ke husn-o-jamal ka shuhra tha. Aur yeh ek ma'roof shaa'ir bhi tha. Us ka qila Madine ke Junub mein Banu Nazeer ki aabaadi ke peechhe waaqe tha.

Use Jang-e-Badr mein musalmaanon ki fatah aur sardaaraan-e-Quraish ke qatl ki pehli khabar mili to be-saakhta bol utha, "Kiya waaqiatan aisaa huaa hai? Yeh Arab ke ashraaf aur logon ke baadshaah the. Agar Muhammad ﷺ ne un ko maar liya hai to roo-e-zameen ka shakam (pet) us ki pusht se behtar hai."

Aur jab use yaqeeni taur par is khabar ka ilm ho gayaa to Allah kaa yeh dushman Rasoolullah ﷺ aur Musalmaanon ki buraai karne aur dushmanaan-e-Islam ki ta'reef karne par utar aayaa aur unhein musalmaanon ke khilaaf bhadkaane lagaa. Is se bhi us ke jazbaat aasoodah na hue to sawaar ho kar Quraish ke paas pahuncha aur Muttlib bin Abi Wadaa'a Sahmi ka mehmaan huaa. Phir mushrikeen ki ghairat bhadkaane, un ki aatish-e-intiqaam tez karne aur unhein Nabi ﷺ ke khilaaf aamaadah-e-jang karne ke liye ash'aar keh-keh kar un sardaaraan-e-Quraish ka nauha-o-maatam shuroo kar diyaa jinhein Maidaan-e-Badr mein qatl kiye jaane ke ba'd kuein mein phaink diyaa gayaa thaa. Makke mein us ki maujoodgi ke dauran Abu Sufyan aur mushrikeen ne us se daryaaft kiyaa ke, "Hamaara deen tumhaare nazdeek ziyaadah pasandeedah hai ya Muhammad ﷺ aur us ke saathiyon ka? Aur donon mein se kaun-sa fareeq ziyaadah hidaayat yaafta hai?" Ka'b bin

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Ashraf ne kahaa, "Tum log un se ziyaadah hidaayat yafta aur afzal ho." Isi silsile mein Allah Ta'ala ne yeh aayat naazil farmaai:

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَ يَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰٓؤُلَآءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا (۴:۵۱)

"Tum ne unhein nahein dekha jinhein kitab ka ek hissa diyaa gayaa hai ke woh jibt aur taaghoot par Iman rakhte hain aur kaafiron ke muta'alliq kehte hain ki yeh log Mominon se badh kar hidaayat yafta hain."

Ka'b bin Ashraf ye sab kuchh kar ke Madina waapas aayaa to yahaan aa kar sahaabah-e-Kiraam (r.a.) ki auraton ke baare mein waahiyaat ash'aar kehne shuroo kiye aur apni zubaan daraazi wa badgoi ke zariye sakht aziyyat pahunchaai.

Yehi haalaat the jin se tang aa kar Rasoolullah ﷺ ne farmaayaa, "Kaun hai jo Ka'b bin Ashraf se nimte? Kiyunki is ne Allah aur U's ke Rasool ko aziyyat di hai."

Is ke jawaab mein Muhammad (r.a.) bin Maslamah, Ubaad (r.a.) bin Bishr, Abu Naailah (r.a.) (jin ke naam Salkan bin Salamah tha jo Ka'b ke razaai bhaai the), Haris (r.a.) bin Aws aur Abu Abs (r.a.) bin Jabr ne apni khidmaat pesh kein. Is mukhtasar si company ke commander Muhammad bin Maslamah the.

Ka'b bin Ashraf ke qatl ke baare mein riwaayat ka haasil yeh hai ki jab Rasoolullah ﷺ ne yeh farmaayaa ke Ka'b bin Ashraf se kaun nimtega? Kiyunki is ne Allah aur U's ke Rasool ko aziyyat di hai, to Muhammad (r.a.) bin Maslamah ne utth kar arz kiyaa, "Ya Rasoolullah ﷺ! main haazir hoon, kiya Aap ﷺ chaahte hain ke main use qatl kar doon?" Aap ﷺ ne farmaayaa, "Haan!" Unhon ne arz kya, "To Aap ﷺ mujhe

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kuchh kehne ki ijaazat ataa farmaaein." Aap ﷺ ne farmaayaa, "Keh sakte ho."

Us ke ba'd Muhammad (r.a.) bin Maslamah Ka'b bin Ashraf ke paas tashreef le gae aur bole: "Is shakhs ne (ishaarah Nabi ﷺ ki taraf tha) ham se sadqah talab kiyaa hai aur haqeeqat yeh hai ke us ne hamein mashaqqat mein daal rakhaa hai."

Ka'b ne kahaa, "Wallaah abhi tum log aur bhi ukta jaaoge."

Muhammad (r.a.) bin Maslamah ne kahaa, "Ab jab ki ham us ke pairokaar ban hi chuke hain to munaasib nahein ma'loom hota ke us ka saath chhod dein jab tak yeh na dekh lein ke us ka anjaam kiya hota hain! Achha ham chaahte hain ki aap hamein ek wasq ya do wasq ghallah de dein."

Ka'b ne kaha, "Mere paas kuchh rehan rakho."

Muhammad (r.a.) bin Maslamah ne kahaa, "Aap kaun si cheez pasand kareinge?"

Ka'b ne kaha, "Apni auraton ko mere paas rehan rakh do."

Muhammad bin Maslamah ne kahaa, "Bhalaa ham aapni auratein aap ke paas kaise rehan rakh dein jab ki aap Arab ke sab se khoob soorat insan hain."

Us ne kahaa, "To phir apne beton hi ko rehan rakh do."

Muhammad (r.a.) bin Maslamah ne kaha, "Ham apne beton ko kaise rehan rakh dein? Agar aisaa ho gayaa to unhein gaali di jaaegi ke yeh ek wasq ya do wasq ke badle rehan rakhaa gayaa thaa. Yeh hamaare liye aar ki baat hai. Albatta ham aap ke paas hathiyaar rehan rakh sakte hain."

Us ke ba'd donon mein tai ho gayaa ki Muhammad (r.a.) bin Maslamah (hathiyaar le kar) us ke paas aayeinge.

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Udhar Abu Naailah (r.a.) ne bhi isi tarah ke iqdaam kyaa, yaani Ka'b bin Ashraf ke paas aaye. Kuchh der idhar-udhar ke ash'aar sunte-sunaate rahe phir bole, "Bhaa'i Ibn-e-Ashraf! main ek zaroorat se aayaa hoon, use zikr karna chaahta hoon! Lekin use aap zara seegha-e-raaz hi mein rakheinge."

Ka'b ne kahaa, "Theek hai main aisa hi karoonga."

Abu Naailah (r.a.) ne kahaa, "Bhaai is shakhs (ishaarah Nabi ﷺ ki taraf tha) ki aamad to hamaare liye aazmaaish ban gai hai. Saaraa Arab hamaaraa dushman ho gayaa hai. Sab ne hamaare khilaaf ittihaad kar liyaa hai, hamaari raahein band ho gai hain. Ahl-o-ayaal barbaad ho rahe hain, jaanon par ban aai hai. Ham aur Hamaare baal-bachche mashaqqaton se choor-choor hain." Us ke ba'd unhon ne bhi kuchh isi dhang ki guftagoo ki jaisi Muhammad (r.a.) bin Maslamah ne ki thi. Dauran-e-guftagoo Abu Naailah (r.a.) ne yeh bhi kahaa ke mere kuchh rufaqa hain jin ke khayaalaat bhi bilkul mere hi jaise hain. Main unhein bhi aap ke paas laanaa chaahta hoon. Aap un ke haath bhi kuchh bechein aur un par ehsaan karein.

Muhammad (r.a.) bin Maslamah aur Abu Naailah (r.a.) apni-apni guftagoo ke zariyye apne maqsad mein kaamyaab rahe, kiyuonki is guftagoo ke ba'd hathiyaar aur rufaqa samet in donon ki aamad par Ka'b bin Ashraf chaunk nahein sakta tha. Is ibtidaai marhale ko Mukammal kar lene ke ba'd 14 Rabi-ul-Awwal 3 hijri ki chaandni raat ko yeh mukhtasar sa dasta Rasoolullah ﷺ ke paas jama' hua. Aap ﷺ ne Baqee' Gharqad tak un ke saath chale, phir farmaayaa, Allah ka naam le kar jaao. Allah tumhaari madad farmaae. Phir Aap ﷺ apne ghar palat aaye aur namaz-o-munaajaat mein mashghool ho gae.

Udhar yeh dasta Ka'b bin Ashraf ke qile ke daaman mein

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pahunchaa to use Abu Naailah (r.a.) ne qadr-e-zor se aawaaz di. Aawaaz sun kar woh un ke paas aane ke liye utha to us ki beewi ne (jo abhi nai-naweli dulhan thi) kahaa, "Is waqt kahaa jaa rahe hain? Main aisi aawaaz sun rahi hoon jis se goyaa khoon tapak raha hai."

Ka'b ne kaha, "Yeh to mera bhai Muhammad (r.a.) bin Maslamah aur mera doodh ka saathi Abu Naaila (r.a.) hai. Kareem aadmi ko agar neze ki maar ki taraf bulaayaa jaae to us pukaar par bhi woh jaataa hai." Us ke ba'd woh baahar aa gayaa. Khushboo mein basaa huaa thaa aur sar se khushboo ki leharein phoot rahi thein.

Abu Naailah (r.a.) ne apne saathiyon se keh rakhaa thaa ki jab woh aa jaaega to main us ke baal pakad kar soonghoonga. Jab tum dekhnaa ke main ne us ka sar pakad kar use qaabu mein kar liyaa hai to us par pil padna— aur use maar daalna. Chunaanche jab Ka'b aayaa to kuchh der baatein hoti rahein. Phir Abu Naailah (r.a.) ne kaha, "Ibn-e-Ashraf! kyuon na Sha'b-e-Ajooz tak chalein. Zara aaj raat baatein ki jaaein." Us ne kahaa, "Agar tum chaahte ho to chalte hain?" Is par sab log chal pade. Raaste mein Abu Naailah (r.a.) ne kahaa, "Aaj jaisi umdah khushboo to main ne kabhi dekhi hi nahein." Yeh sun kar Ka'b ka seena fakhar se tan gayaa. Kehne lagaa, "Mere paas Arab ki sab se ziyaadah khushboo waali aurat hai." Abu Naailah (r.a.) ne kahaa, "Ijaazat ho to zaraa aap ka sar soongh loon?" Woh bola, "Haan Haan." Abu Naailah (r.a.) ne us ke sar mein apna haath daalaa. Phir khud bhi soongha aur saathiyon ko bhi sunghaayaa.

Kuchh aur chale to Abu Naailah (r.a.) ne kaha, "Bhaai ek baar aur." Ka'b ne kahaa, "Haan Haan." Abu Naailah ne phir wohi harkat ki yahaan tak ki woh mutmain ho gayaa.

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Us ke ba'd kuchh aur chale to Abu Naailah ne phir kahaa ki, "Bhaai ek baar aur." Us ne kahaa, "Theek hai." Ab ki baar Abu Naailah (r.a.) ne us ke sar mein haath daal kar zara achhi tarah pakad liya to bole, "Lelo Allah ke is dushman ko." Itne mein us par kai talwaarein padein, lekin kuchh kaam na de sakein. Yeh dekh kar Muhammad (r.a.) bin Maslamah ne jhat apni kudaal li aur us ke pedoo par lagaa kar chadh beithe. Kudaal aar-paar ho gai aur Allah ka yeh dushman wahein dher ho gayaa. Hamle ke dauraan us ne itni zabardast cheekh lagaai thi ki gird-o-pesh mein hal-chal mach gai thi aur koi aisaa Qila baaqi na bachaa tha jis par aag raushan na ki gai ho (lekin hua kuchh bhi nahein).

Kaarrawaai ke dauraan Hazrat Haris (r.a.) bin Aws ko ba'z saathiyon ki talwaar ki nok lag gai thi jis se woh zakhmi ho gae the aur un ke jism se khoon beh raha tha. Chunaanche waapsi mein jab yeh dasta Harrah-e-Arcez pahuncha to dekha ke Haris (r.a.) saath nahin hain. Is liye sab log wahein ruk gae. Thodi der ba'd Haris (r.a.) bhi un ke nishaanaat-e-qadam dekhte hue aan pahunche. Wahaan se logon ne unhein utha liyaa. Aur Baqee' Gharqad pahunch kar is zor ka naarah lagaayaa ke Rasoolullah ﷺ ko bhi sunaai padaa. Aap ﷺ samajh gae ke in logon ne use maar liyaa hai. Chunaanche Aap ﷺ ne bhi Allahu Akbar kahaa. Phir jab yeh log Aap ﷺ ki khidmat mein pahunche to Aap ﷺ ne farmaayaa, افلحت الوجوه yeh chehre kaamyaab rahein. Un logon ne kahaa, و وجهک یا رسولَ اللّٰه Aap ﷺ ka chehra bhi Ai Allah ke Rasool ﷺ! aur is ke saath hi is taaghoot ka sar Aap ﷺ ke saamne rakh diyaa. Aap ﷺ ne us ke qatl par Allah ki hamd-o-sanaa ki aur Haris (r.a.) ke zakham par lu'aab-e-dahan lagaa diyaa jis se woh shifaa yaab ho gae aur aaindah kabhi takleef na hui.[11]

11. Is waaqie ki tafseel Ibn-e-Hishaam 2/51-57, Saheeh Bukhari 1/341-425, 2/577, Sunan-e-Abi Daud, 2/42, 43 aur zaad-ul-Ma'aad 2/91 se ma'akhuz hai.

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Udhar Yahood ko jab apne taaghoot Ka'b bin Ashraf ke qatl ka ilm huaa to un ke hat dharm aur ziddi dilon mein rob ki lehar daud gai. Un ki samajh mein aa gayaa ki Rasoolullah ﷺ jab yeh mehsoos kar leinge ke aman-o-amaan ke saath khelne waalon, hangaame aur iztiraabaat bapaa karne waalon aur ahad-o-paiman ka ehatiraam na karne waalon par naseehat kaargar nahein ho rahi hai to Aap ﷺ taaqat ke iste'maal se bhi guraiz na kareinge. Is liye unhon ne apne is taaghoot ke qatl par choon na kiyaa balki ek dam, dam saadhe pade rahe. Eifaa-e-ahad ka muzaaharah kiyaa aur mimmat haar beithe, yaani saanp tezi ke saath apni bilon mein jaa ghuse.

Is tarah ek muddat ke liye Rasoolullah ﷺ beiroon-e-Madinah se pesh aane waale mutawaqqa khatraat ka saamna karne ke liye faarigh ho gae aur Musalmaan un bahut si andarooni mushkilaat ke baar-e-giraan se sibakdosh ho gae jin ka andesha unhein mehsoos ho rahaa tha aur jin ki boo waqtan fa-waqtan weh soonghte rehte the.

7. Ghazwah-e-Bahraan

Yeh ek badi fauji muhim thi jis ki tadaad 300 thi. Is fauj ko le kar Rasoolullah ﷺ maah Rabi-ul-Aakhir 3 hijri mein Bahran naami ek Qile ki taraf tashreef le gae the—yeh Hijaaz ke andar far'a ke atraaf mein ek ma'daniyaati maqaam hai—or Rabi-ul-Aakhir aur Jumaada-ul-Oola ke 2 maheene wahein qayaam farmaa rahe. Us ke ba'd Madina waapas tashreef laae. Kisi qism ki ladaai se saabiqa pesh na aayaa.[12]

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12. Ibn-e-Hisham 2/50,51, Zaad-ul-Ma'aad 2/91. Is Ghazwe ke asbaab ki ta'yeen mein ma'aakhaz mukhtalif hain. Kaha jaataa hai ke Madinah mein yeh Khabar pahunchi ki Banu Sulaim Madinah aur atraaf-e-Madina par hamlah karne ke liye bahut bade paimaane par jangi taiyaariyaan kar rahe hain aur kahaa jaataa hai ke Aap ﷺ Quraish ke kisi qaafile ki tasaalsh mein nikle the. (Baaqi agle safha par...)

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8. Sariyya Zaid bin Haris:

Jang-e-Uhud se pehle Musalmanon ki yeh aakhiri aur kaamyaab tareen muhim thi jo Jumaada-ul-Aakhir 3 hijri mein pesh aai.

Waaqie ki tafseel yeh hai ki Quraish Jang-e-Badr ke ba'd se qalaq-o-iztiraab mein mubtala to the hi, magar jab garmi ka mausam aa gayaa aur mulk-e-Shaam ke tijaarati safar ka waqt aan pahuncha to unhein ek aur fikr daaman geer hui. Is ki wazaahat is se hoti hai ki Safwaan bin Omaiyah ne—jise Quraish ki taraf se us saal mulk-e-Sham jaane waale tijaarati qaafile ka meer kaarwaan muntakhab kiyaa gayaa tha—Quraish se kahaa, "Muhammad ﷺ aur us ke saathiyon ne hamaari tijaarati shaahraah hamaare liye mushkil bana di hai. Samajh mein nahein aataa ki ham us ke saathiyon se kaise nimte. Woh saahil chhod kar hatte hi nahein aur baashindegaan-e-saahil ne un se musaalahat kar li hai. Aam log bhi unhein ke saath ho gae hain. Ab samajh mein nahein aataa ki ham kaun sa raasta ikhtiyaar karein? Agar ham gharon hi mein beithe rahein to apna asal maal bhi khaa jaaeinge aur kuchh baaqi na bachega; kiyuonki Makke mein hamaari zindagi kaa daar-o-madaar is par hai ki garmi mein Shaam aur jaade mein Habshah se tijaarat karein."

Safwaab ke is sawaal ke ba'd mauzoo par ghaur-o-khauz shuroo ho gayaa. Aakhir Aswad bin Abdul Muttalib ne Safwan se kahaa, "Tum saahil ka raasta chhod kar Iraq ke raaste par safar karo." Waazeh rahe ke yeh raasta bahut lamba hai. Najd se ho kar Sham jaataa hai aur Madine ke mashriq

(baqiya note..) Ibn-e-Hisham ne yehi sabab zikr kiyaa hai aur Ibn-e-Qaiyum ne bhi isi ko ikhtiyaar kiya hai. Chunaanche pehla sabab sire se zikr nahein kiya hai. Yehi baat durusth bhi ma'loom hoti hai. Kiyuonki Banu Sulaim Far'a ke atraaf mein aabaad nahein the, balki Najd mein aabaad the jo Far'a se bahut ziyaadah door hai.

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mein khaasse faasle se guzarta hai. Quraish is raaste se bilkul naa-waaqif the. Is liye Aswad bin Abdul Muttalib ne Safwan ko mashwarah diyaa ke woh Furat bin Haiyan ko—jo qabeela Bakr bin Waail se ta'alluq rakhta tha—raasta bataane ke liye rehnuma rakh le. Woh is safar mein us ki rahnumaai kar dega.

Is intizaam ke ba'd Quraish ka kaarwaan Safwaan bin Omaiyah ki qiyaadat mein nai raaste se rawaanaa huaa. Magar is kaarwaan aur is ke safar ke poore mansoobe ki khabar Madina pahunch gai. Hua yeh ki Sulait bin Numan (r.a.) jo musalmaan ho chuke the Na'ieem bin Mas'ood ke saath jo abhi musalmaan nahein hue the, sharaab peene-pilaaane ki ek Majlis mein jama' hue—yeh sharaab ki hurmat se pehle ka waaqia hai—Jab Na'ieem par nashe ka ghalba huaa to unhon ne qaafile aur us ke safar ke poore mansoobe ki tafseel bayaan kar daali. Sulait (r.a.) poori barq raftaari ke saath khidmat-e-Nabawi ﷺ mein haazir hue aur saari tafseel keh sunaai.

Rasoolullah ﷺ ne fauran humle ki taiyyaari ki aur 100 sawaaron ka ek risaalah Hazrat Zaid bin Haarisa Kalbi (r.a.) ki kamaan mein dekar rawaanaa kar diyaa. Hazrat Zaid (r.a.) ne nihaayat tezi se raasta tai kiyaa aur abhi Quraish ka qaafila bilkul be-khabri ke aalam mein Qarwah naami ek chashme par padaao daalne ke liye utar rahaa thaa ki use jaa liyaa aur achaanak yalghaar kar ke poore qaafile par qabzah kar liyaa. Safwan bin Omaiyah aur deegar Muhaafizeen-e-Kaarwaan ko bhaagne ke siwaa koi chaarah-e-kaar nazar na aayaa.

Musalmaanon ne qaafile ke rehnuma Furat bin Haiyan ko aur kahaa jaataa hai ki mazeed do aadmiyon ko giraftaar kar liyaa. Bartan aur chaandi ki bahut badi miqdaar, jo qaafile ke paas thi, aur jis ka andaazah ek laakh dirham tha, bataur ghaneemat haath aai. Rasoolullah ﷺ ne Khums nikaal kar

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maal-e-ghaneemat risaale ke afraad par taqseem kar diyaa aur Furat bin Haiyan ne Nabi ﷺ ke dast-e-mubaarak par Islam qabool kar liyaa.[13]

Badr ke ba'd Quraish ke liye yeh sab se alam angez waaqia tha jis se un ke qalaq-o-iztiraab aur gham-o-alam mein mazeed izaafah ho gayaa. Ab un ke saamne do hi raaste the yaa to apna kibr-o-ghuroor chhod kar musalmaanon se sulah kar lein yaa bhar-poor jang kar ke apni izzat-e-raftah aur majd-e-guzashta ko waapas laaein aur musalmaanon ki quwwat ko is tarah tod dein ki weh dobaarah sar na uthaa sakein. Quraish-e-Makkah ne isi doosre raaste ka intikhaab kiyaa. Chunaanche is waaqie ke ba'd Quraish ka josh-e-intiqaam kuchh aur badh gayaa aur us ne musalmaanon se takkar lene aur un ke diyaar mein ghus kar un par hamlah karne ke liye bhar-poor taiyyaari shuroo kar di. Is tarah pichhle waaqi'aat ke elaawah yeh waaqia bhi M'arika-e-Uhud ki khaas wajah hai.

☆☆☆

13. Ibn-e-Hisham 2/50,51, Rahmatul-lil-Aalameen. 2/219.

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Ghazwah-e-Uhud

Intiqaami Jang ke Liye Quraish ki Tayyaariyaan

Ehl-e-Makkah ko M'arika-e-Badr mein shikast-o-hazeemat ki jo zak aur apne ashraaf aur sardaaron ke qatl ka jo sadma bardaasht karnaa padaa tha us ke sabab weh musalmaanon ke khilaaf ghaiz-o-ghazab se khaul rahe the, hatta ki unhon ne apne maqtooleen par aah-o-fughaan karne se bhi rok diyaa thaa aur qaidiyon ke fidye ki adaaigi mein bhi jaldbaazi ka muzaaharah karne se mana' kar diyaa thaa taaki musalmaan un ke ranj-o-gham ki shiddat ka andaazah na kar sakein. Phir unhon ne Jang-e-Badr ke ba'd yeh muttafaqah faislah kiya ki musalmaanon se ek bhar-poor jang lad kar apna kaleja thanda karein aur apne jazba-e-ghaiz wa ghazab ko taskeen dein. Aur is ke saath hi is tarah ki m'arika aaraai ki taiyyaari bhi shuroo kar di. Is mu'aamle mein Sardaaraan-e-Quraish mein se Ikramah bin Abi Jahal, Safwan bin Omaiyah, Abu Sufyan bin Harb, aur Abdullah bin Rabi'a ziyaadah pur-josh aur sab se pesh pesh the.

In logon ne is silsile mein pehla kaam yeh kiya ke Abu Sufyan ka woh qaafilah jo Jang-e-Badr ka baa'is banaa tha aur jise Abu Sufyaan bachaa kar nikaal le jaane mein kaamyaab ho gayaa tha, is ka saaraa maal jangi akhraajaat ke liye rok liyaa aur jin logon ka maal tha un se kahaa ke, Ai Quraish ke logo! tumhein Muhammad ﷺ ne sakht dhachka lagaayaa hai aur tumhaare muntakhab sardaaron ko qatl kar daalaa hai. Lihaazah un se jang karne ke liye is maal ke zariye madad karo; mumkin hai ki ham badla chuka lein. Quraish ke logon

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ne ise manzoor kar liyaa. Chunaanche yeh sara maal jis ki miqdaar 1000 oont aur 50,000 deenaar thi, jang ki tayyaari ke liye bech daalaa gayaa. Isi baare mein Allah Ta'ala ne yeh aayat naazil farmaai hai:

إِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ اَمْوَالَهُمْ لِيَصُدُّوْا عَنْ سَبِيْلِ اللّٰهِ ط فَسَيُنْفِقُوْنَهَا ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُوْنَ ط (٨:٣٦)

"Jin logon ne kufr kiya weh apne amwaal Allah ki raah se rokne ke liye kharch kareinge. To yeh kharch to kareinge lekin phir yeh un ke liye baa'is-e-hasrat hogaa. Phir maghloob kiye jaaeinge."

Phir unhon ne rizaakaaraana jangi khidmat ka darwaazah khol diyaa ki jo Aahaabish, Kinaana aur Ehl-e-Tihaamah musalmaanon ke khilaaf jang mein shareek hona chaahein weh Quraish ke jhande tale jama' ho jaaein. Unhon ne is maqsad ke liye targheeb-o-tahrees ki mukhtalif sooratein bhi ikhtiyaar kein, yahaan tak ke Abu Uzza shaa'ir jo jang-e-Badr mein qaaid huaa tha aur jis ko Rasoolullah ﷺ ne yeh ahad le kar ki ab woh Aap ﷺ ke khilaaf kabhi na uthega azraah-e-ehsaan bila-fidyaa chood diyaa tha, use Abu Safwan bin Omaiyah ne ubhaaraa ke woh qabaail ko musalmaanon ke khilaaf bhadkaane ka kaam kare aur us se yeh ahad kiyaa ke agar woh ladaai se bach kar zindah-o-salaamat waapas aa gayaa to use maalaa-maal kar dega; warna us ki ladkiyon ki kifaalat karega. Chunaanche Abu Uzza ne Rasoolullah ﷺ se kiye hue ahad-o-paimaan ko pas-e-pusht daal kar jazbaat-e-ghairat wa hamiyyat ko shola zan karne waale ash'aar ke zariye qabaail ko bhadkaanaa shuroo kar diyaa. Is tarah Quraish ne ek aur shaa'ir Musaaf'a bin Abd Manaaf Jumahi ko is muhim ke liye taiyyaar kiyaa.

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Udhar Abu Sufyaan ne Ghazwah-e-Saweeq se naakaam wa naamuraad balki saamaan-e-rasad ki ek bahut badi miqdaar se haath dho kar waapas aane ke ba'd musalmaanon ke khilaaf logon ko ubhaarne aur bhadkaane mein kuchh ziyaadah hi sargarmi dikhaai.

Phir aakhir mein Sariyya Zaid (r.a.) bin Haarisa ke waaqie se Quraish ko jis sangeen aur iqtisaadi taur par kamar tod khasaarah se do-chaar hona padaa aur unhein jis qadar be andaaza ranj-o-alam pahuncha is ne aag par tel ka kaam kiya aur us ke ba'd musalmaanon se ek faislakun jang ladne ke liye Quraish ki taiyyaari ki raftaar mein badi tezi aa gai.

Quraish ka Lashkar, Saamaan-e-Jang aur Kamaan

Chunaanche saal poora hote-hote Quraish ki taiyyaari mukammal ho gai. Un ke apne afraad ke elaawah un ke haleefon aur Ahaabish ko mila kar majmui taur par kul 3000 fauj taiyyaar hui. Qaaideen-e-Quraish ki raai hui ke apne saath auratein bhi le chalein taaki hurmat wa naamoos ki hifaazat ka ehsaas kuchh ziyaadah hi jazbaa-e-jaan sipaari ke saath ladne ka sabab bane. Lihaazah is lashkar mein un ki auratein bhi shaamil huein jin ki tadaad 15 thi. Sawaari-o-baarbardaari ke liye 3000 oont the aur risaale ke liye 200 ghode.[1] In ghodon ko taazah dam rakhne ke liye unhein poore raaste baazoo mein le jaayaa gayaa yaani un par sawaari nahein ki gai. Hifaazati hathiyaaron mein 700 zirhein thein.

Abu Sufyan ko poore lashkar ka sipehsaalaar muqarrar kiyaa gayaa. Risale ki kamaan khaalid bin waleed ko di gai aur Ikramah bin Abi Jahal ko un ka mua'awin banaayaa gayaa. Parcham muqarrarah dastoor ke mutaabiq Qabeela-e-Bani

1. Zaad-ul-Ma'aad, 2/92, yehi mashhoor hai. Lekin Fath-ul-Baari, 7/346 mein ghodon ki tadaad 100 bataai gai hai.

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Abd-ud-Dar ke haath mein diyaa gayaa.

Makki Lashkar ki Rawaangi:

Is bhar-poor taiyyaari ke ba'd Makki lashkar ne is haalat mein Madine ka rukh kiyaa ke musalmaanon ke khilaaf gham-o-ghussa aur intiqaam ka jazba un ke dilon mein shola ban kar bhadak rahaa tha aur yeh jo anqareeb pesh aane waali jang ki khoonrezi aur shiddat ka pataa de rahaa thaa.

Madine mein Ittilaa

Hazrat Abbas (r.a.) Quraish ki is saari naqal-o-harkat aur jangi taiyyaariyon ka badi chaabukdasti aur gehraai se mutaala'aa kar rahe the. Chunaanche joonhi yeh lashkar harkat mein aayaa, Hazrat Abbas (r.a.) ne is ki saari tafseelaat par mushtamil ek khat fauran Nabi ﷺ ki khidmat mein rawaanaa farmaa diyaa.

Hazrat Abbas (r.a.) ka qaasid peighaam rasaani mein nihaayat phurteela saabit huaa. Us ne Makke se Madine tak koi 500 kilometer ki masaafat sirf 3 din mein tai kar ke un ka khat Nabi ﷺ ke hawaale kiyaa. Is waqt Aap ﷺ Masjid-e-Quba mein tashreef farmaa the.

Yeh khat Hazrat Ubai bin Ka'b (r.a.) ne Nabi ﷺ ko padh kar sunaayaa. Aap ﷺ ne unhein raazdaari baratne ki taakeed ki aur jhat Madinah tashreef la kar Ansar-o-Muhaajireen ke qaa'ideen se Salaah-o-Mashwarah kiyaa.

Hangaami Soorat-e-Haal ke Muqaable ki Taiyyaari:

Us ke ba'd Madine mein Aam laambandi ki kaifiyyat paidaa ho gai. Log kisi bhi achaanak soorat-e-haal se nimatne ke liye hama waqt hathiyaar band rehne lage, hatta ke namaaz mein bhi hathiyaar juda nahein kiyaa jaataa thaa.

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Ansar ka ek mukhtasar sa dasta, jis mein Sa'd bin Mu'aaz, Usaid bin Huzair aur Sa'd bin Ubadah (r.a.) the, Rasoolullah ﷺ ki nigraani par tainaat ho gayaa. Yeh log hathiyaar pehan kar saari-saari raat Rasoolullah ﷺ ke darwaaze par guzar dete the.

Kuchh aur daste is khatre ke pesh-e-nazar ki ghaflat ki haalat mein achaanak koi hamlaah na ho jaae, Madine mein daakhile ke mukhtalif raaston par tainaat ho gae.

Chand deegar daston ne dushman ki naqal-o-harkat ka pataa lagaane ke liye jaasoosi kaa kaam shuroo kar di. Yeh daste un raaston par gasht karte rehte the jin se guzar kar Madine par Chhaapaa maaraa jaa sakta tha.

Makki Lashkar, Madine ke Daaman Mein

Udhar Makki lashkar ma'roof karawaani shaahraah par chalta rahaa. Jab Abwa pahuncha to Abu Sufyan ki beewi Hind Bint-e-Utbah ne yeh tajweez pesh ki ke Rasoolullah ﷺ ki waalidah ki qabar ukhed di jaae.

Lekin is darwaaze ko kholne ke jo sangeen nataaij nikal sakte the us ke khauf se qaa'ideen-e-Lashkar ne yeh tajweez manzoor na ki.

Us ke ba'd lashkar ne apna safar ba-dastoor jaari rakhaa yahaan tak ke Madine ke qareeb pahunch kar pehle Waadi-e-Aqeeq se guzraa phir kisi qadar daahine jaanib katra kar Koh-e-Uhud ke qareeb ainain naami ek maqaam par jo Madinah ke shumaal mein Waadi-e-Qanaat ke kinaare ek banjar zameen hai padaao daal diyaa. Yeh Juma 6 shawwal 3 hijri ka waaqia hai.

Madine ki Difaai Hikmat-e-Amali ke Liye Majlis-e-Shoora ka ijlaas

Madine ke zaraae ittilaa'aat Makki lashkar ki ek-ek khabar Madinah pahuncha rahe the, hatta ke us ke padaao ki baabat

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aakhiri khabar bhi pahuncha di. Us waqt Rasoolullah ﷺ ne fauji High Comaan ki Majlis-e-Shoora muna'qid farmaai jis mein munaasib hikmat-e-amali ikhtiyaar karne ke liye salaah-mashwaraah karnaa tha. Aap ﷺ ne unhein apnaa dekhaa huaa ek khuwaab batlaayaa. Aap ﷺ ne batlaayaa ki Wallaah main ne ek bhali cheez dekhi. Main ne dekhaa ki kuchh gaaein zabah ki jaa rahi hain aur main ne dekhaa ke meri talwaar ke sire par kuchh shikastagi hai aur yeh bhi dekhaa ke main ne apna haath ek mahfooz zirah mein daakhil kiyaa hai. Phir Aap ﷺ ne gaae ki yeh ta'beer batlaai ke kuchh Sahaabah (r.a.) qatl kiye jaaeinge. Talwaar mein shikastagi ki yeh ta'beer batlaai ke Aap ﷺ ke ghar kaa koi aadmi shaheed hoga aur mahfooz zirah ki yeh ta'beer batlaai ke is se muraad shehar Madina hai.

Phir Aap ﷺ ne Sahaaba-e-Kiraam (r.a.) ke saamne difaai hikmat-e-amali ke muta'alliq apni raai pesh ki ke Madine se baahar na niklein balki shehar ke andar hi qila band ho jaaein. Ab agar mushrikeen apne camp mein muqeem rehte hain to be-maqsad aur bura qayaam hoga aur agar Madine mein daakhil hote hain to Musalmaan gali-kooche ke naakon par un se jang kareinge aur auratein chhaton ke oopar se un par khasht baari kareingi. Yehi sahi raai thi aur isi raai se Abdullah bin Ubai raas-ul-munaafiqeen ne bhi ittifaaq kiyaa jo is Majlis mein Khazraj ke ek sarkardah numaainda ki haisiyyat se shareek tha. Lekin us ke ittifaaq ki buniyaad yeh na thi ki jangi nuqta-e-nazar se yehi sahi mauqaf tha balki us ka maqsad yeh tha ke woh jang se door bhi rahe aur kisi ko is ka ehsaas bhi na ho. Lekin Allah ko kuchh aur hi manzoor tha. Us ne chaahaa ki yeh shakhs apne rufaqah samet pehli baar sar-e-aam ruswaa ho jaae aur unke kufr-o-nifaaq par jo pardah padaa huaa hai woh hat jaae aur musalmaanon ko apne mushkil

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tareen waqt mein ma'loom ho jaae ke un ki aasteen mein kitne saanp reing rahe hain.

Chunaanche Sahaabah (r.a.) ki ek jamaa'at ne jo Badr mein shirkat se reh gai thi, badh kar Nabi ﷺ ko mashwarah diyaa ke maidaan mein tashreef le chalein aur unhon ne apni is raai par sakht israar kiyaa, hatta ki ba'z Sahaabah (r.a.) ne kahaa, "Ai Allah ke Rasool ﷺ! ham to is din ki tamanna kiyaa karte the aur Allah se is ki duaein maanga karte the. Ab Allah ne yeh mauqa faraaham kar diyaa hai aur maidaan mein nikalne ka waqt aa gayaa hai to phir Aap ﷺ dushman ke madd-e-muqaabil hi tashreef le chalein. Weh yeh na samjhein ki ham dar gae hain."

In garam josh Hazaraat mein kudh Rasoolullah ﷺ ke chaachaa Hazrat Hamza bin Abdul Muttalib (r.a.) sar-e-fehrist the jo m'arika-e-Badr mein apni talwaar ka jauhar dikhlaa chuke the. Unhon ne Nabi ﷺ se arz ki ke, "Us Zaat ki qasam! Jis ne Aap ﷺ par Kitaab naazil ki, main koi ghizaa na chakhoonga yahaan tak ke Madine se baahar apni talwar ke zariye un se do-do haath kar loon."[2]

Rasoolullah ﷺ ne aksariyyat ke israar ke saamne apni raai tark kar di aur aakhiri Faislah yehi hua ki Madine se baahar nikal kar khule maidaan mein m'arika aarai ki jaae.

Islami Lashkar ki Tarteeb aur Maidaan-e-Jang ke liye Rawaangi

Us ke ba'd Nabi ﷺ ne Jume ki namaz padhaai to wa'z-o-naseehat ki, jidd-o-juhad ki targheeb di aur batlaayaa ke sabar aur saabit qadmi hi se ghalba haasil ho sakta hai. Saath hi hukm diyaa ke dushman se muqaable ke liye taiyyaar ho jaaein. Yeh

2. Seerat-e-Halbia, 2/14.

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sun kar logon mein khushi ki lehar daud gai.

Us ke ba'd jab Aap ﷺ ne Asar ki namaz padhi to us waqt tak log jama' ho chuke the. Awaali ke baashinde bhi aa chuke the. Namaz ke ba'd Aap ﷺ andar tashreef le gae. Saath mein Abu Bakr aur Umar (r.a.) bhi the. Unhon ne Aap ﷺ ke sar par amaamaa baandha aur libaas pehnaayaa. Aap ﷺ ne neeche oopar do zirhein pehnein, talwaar hamaail ki aur hathiyaar se aaraasta ho kar logon ke saamne tashreef laae.

Log Aap ﷺ ki aamad ke muntazir to the hi. Lekin is dauran Hazrat Sa'd bin Mu'aaz aur Usaid bin Huzair (r.a.) ne logon se kahaa ke aap logon ne Rasoolullah ﷺ ko maidaan mein nikalne par zabardasti aamaadah kiyaa hai, lihaazah mu'aamlah Aap ﷺ hi ke hawaale kar deejiye. Yeh sun kar sab logon ne nadaamat mehsoos ki aur jab Aap ﷺ baahar tashreef laae to Aap ﷺ se arz kiyaa ke, "Yaa Rasoolullah ﷺ! hamein Aap ﷺ ki mukhaalifat nahin karni chaahiye thi. Aap ﷺ ko jo pasand ho wahi keejiye. Agar Aap ﷺ ko yeh pasand hai ke Madine mein rahein to Aap ﷺ aisaa hi keejiye." Rasoolullah ﷺ ne farmaayaa, "Koi Nabi jab apna hathiyaar pehan le to munaasib nahein ki use utaare yahaan tak ki Allah us ke darmiyaan aur us ke dushman ke darmiyaan faisla farmaa de."[3]

Us ke ba'd Nabi ﷺ ne lashkar ko teen hisson mein taqseem farmaayaa:

1. Muhaajireen ka Dasta: Is ka parcham Hazrat Mus'ab bin Umair Abdari (r.a.) ko ataa kiyaa.
2. Qabila-e-Aws (Ansar) ka Dasta: Is ka alam Hazrat Usaid bin Huzair (r.a.) ko ataa farmaayaa.
3. Qabila-e-Khazraj (Ansar) ka Dasta: Is ka alam Hubaab bin Munzir (r.a.) ko ataa farmaayaa.

3. *Masnad-e-Ahmad, Nasaai, Haakim, Ibn-e-Ishaq.*

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Poora lashkar 1000 mardaan-e-jangi par mushtamil tha jin mein 100 zirah posh aur 50 shehsawaar the.[4] aur yeh bhi kahaa jaataa hai ki shehsawaar koi bhi na tha.

Hazrat Ibn-e-Umm-e-Maktum (r.a.) ko is kaam par muqarrar farmaayaa ke woh Madine ke andar reh jaane waale logon ko namaz padhaaeinge. Us ke ba'd kooch ka ea'laan farmaa diyaa aur lashkar ne shumaal ka rukh kiya. Hazrat Sa'd bin Mu'aaz aur Sa'd bin Ubaadah (r.a.) zirah pahne Nabi ﷺ ke aage-aage chal rahe the.

Saniyyatal-Wadaa' se aage badhe to ek dasta nazar aayaa jo nihaayat umdah hathiyaar pahne hue tha aur poore lashkar se alag-thalag tha. Aap ﷺ ne daryaaft kiyaa to batlaayaa gayaa ke Khazraj ke haleef Yahood hain[5] jo mushrikeen ke khilaaf shareek-e-jang honaa chaahte hain. Aap ﷺ ne daryaaft farmaayaa, "Kya yeh musalmaan ho chuke hain?" Logon ne kahaa, "Nahin." Is par Aap ﷺ ne ehl-e-shirk ke khilaaf ahl-e-kufr ki madad lene se inkaar kar diyaa.

Lashkar ka Mua'aaina:

Phir Aap ﷺ ne "Shekhaan" naami ek maqaam tak pahunch kar lashkar ka mua'aaina farmaayaa. Jo log chhote ya naaqaabil-e-jang nazar aaye unhein waapas kar diyaa. Un ke naam yeh hain: Hazrat Abdullah bin Umar, Usama bin Zaid, Usaid bin Zuhair, Zaid bin Sabit, Zaid bin Arqam, Uraba bin

4. Yeh baat Ibn-e-Qaiyum ne Zaad-ul-Ma'aad, 2/92, mein bayaan ki hai. Hafiz Ibn-e-Hajr kehte hain ke yeh faash ghalati hai. Moosa bin Uqbah ne jazm ke saath kahaa hai ke musalmaanon ke saath Jang-e-Uhud mein sire se koi ghoda tha hi nahein. Waaqidi ka bayaan hai ke sirf do ghode the, ek Rasoolullah ﷺ ke paas, aur ek Abu Burdah (r.a.) ke paas (Fath-e-Baari, 7/350)

5. Yeh Waaqi'aa Ibn-e-Sa'd ne riwaayat kiyaa hai. Is mein yeh bhi bataayaa gayaa hai ke yeh Qainuqa ke Yahood the. (2/34) Lekin yeh Sahi nahein hai. Kiyuonki Banu Qainuqa ko Jang-e-Badr ke kuchh hi dinon ba'd jila-watan kar diyaa gayaa thaa.

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Aws, Amr bin Hazm, Abu Sa'eed Khudri, Zaid bin Haarisa Ansari aur Sa'd bin Hubbaa (r.a.). Isi fehrist mein Hazrat Baraa bin Azib (r.a.) ka naam bhi zikr kiyaa jaataa hai, lekin sahih Bukhari mein un ki jo riwaayat mazkoor hai us se waazeh hota hai ke woh Uhud ke mauqe par ladaai mein shareek the.

Albatta kam umr hone ke baa-wajood Hazrar Raafe' bin Khadeej aur Samura bin Jundub (r.a.) ko jang mein shirkat ki ijaazat mil gai. Is ki wajah yeh hui ki Hazrat Raafe' bin Khadeej (r.a.) bade maahir teer andaaz the, is liye unhein ijaazat mil gai. Jab unhein ijaazat mil gai to Hazrat Samura bin Jundub (r.a.) ne kaha ke main to Raafe' se ziyaadah taaqatwar hoon. Main use pachhaad sakta hoon. Chunaanche Rasoolullah ﷺ ko is ki ittilaa' di gai to Aap ﷺ ne apne saamne donon se kushti ladwaai aur waaqi'atan Samura (r.a.) ne Raafe' (r.a.) ko pachhaad diyaa. Lihaazah unhein bhi ijaazat mil gai.

Uhud aur Madine ke Darmiyaan Shab Guzaari:

Yahin shaam ho chuki thi. Lihaazah Aap ﷺ ne yahein maghrib aur phir Isha ki namaz padhi aur yahein raat bhi guzaar ne ka faislah kiyaa. Pehre ke liye 50 Sahaabah (r.a.) muntakhab famaae jo camp ke gird-o-pesh gasht lagaate rehte the. Un ke qaaid Muhammad bin Maslama Ansari (r.a.) the. Yeh wahi buzurg hain jinon ne Ka'b bin Ashraf ko thikaane lagaane wali jamaa'at ki qiyaadat farmaai thi. Zakwaan bin Abdullah bin Qais khaas Nabi ﷺ ke paas pehra de rahe the.

Abdullah Bin Ubai aur us Ke saathiyon ki Sarkashi

Tuloo-e-Fajar se kuchh pehle Aap ﷺ phir chal pade aur maqam "Shawt" pahunch kar Fajar ki namaz padhi. Ab Aap

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ﷺ dushman ke bilkul qareeb the aur donon ek-doosre ko dekh rahe the. Yahein pahunch kar Abdullah bin Ubai munaafiq ne baghaawat kar di aur koi ek tihaai lashkar yaani 300 afraad ko le kar yeh kahta hua waapas chalaa gayaa ke ham nahein samajhte ki kyuon khuwaah ma-khuwaah apni jaan dein. Us ne is baat par bhi ehtijaaj ka muzaaharah kiyaa ke Rasoolullah ﷺ ne us ki baat nahein maani aur doosron ki baat maani.

Yaqeenan is alaahidgi ka sabab woh nahein tha jo is munaafiq ne zaahir kiyaa tha ki Rasoolullah ﷺ ne us ki baat nahein maani, kiyuonki us soorat mein Jaish-e-Nabawi ﷺ ke saath yahaan tak us ke aane ka sawaal hi paida nahin hota tha. Use lashkar ki rawaangi ke pahle hi qadam par alag ho jaanaa chaahiye tha. Is liye haqeeqat woh nahein jo us ne zaahir ki thi balki haqeeqat yeh thi ki woh is naazuk mod par alag ho kar Islami lashkar mein aise waqt iztiraab aur khalbali machaanaa chaahta tha jab dushman us ki ek-ek naqal-o-harkat dekh rahaa ho; taaki ek taraf to aam fauji Nabi ﷺ ka saath chod dein aur jo baaqi rah jaaein un ka hausle toot jaaein aur doosri taraf is manzar ko dekh kar dushman ki himmat bandhe aur us ke hausle buland hon. Lihaazaa yeh kaarrawaai Nabi ﷺ aur un ke mukhlis saathiyon ke khaatme ki ek muassir tadbeer thi jis ke ba'd is munaafiq ko tawaqqu thi ke us ki aur us ke rufaqa ki sardaari wa sarbaraahi ke liye maidaan saaf ho jaaega.

Qareeb tha ki yeh munaafiq apne ba'z maqaasid ki bar aari mein kaamyaab ho jaataa, kiyuonki mazeed do jamaa'aton yaani Qabila-e-Aws mein se Banu Haris aur Qabila-e-Khazraj mein se Banu Salma ke qadam bhi ukhad chuke the aur weh waapsi ki soch rahe the. Lekin Allah Ta'ala ne un ki dastgiri ki aur yeh donon jamaa'atein iztiraab aur iraadah-e-waapsi ke

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ba'd jam gaein. Unhin ke muta'alliq Allah Ta'ala ka irshad hai:

اِذْ هَمَّتْ طَّآئِفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَاللّٰهُ وَلِيُّهُمَا ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝ (۳:۱۲۲)

"Jab tum mein se do jamaa'aton ne qasad kiyaa ke buzdili ikhtiyaar karein, aur Allah un ka Wali hai, aur mominon ko Allah hi par bharosa karna chaahiye."

Bahar haal munaafiqeen ne waapsi ka faislaa kiyaa to is naazuk tareen mauqe par Hazrat Jaabir (r.a.) ke waalid Hazrat Abdullah bin Haraam (r.a.) ne unhein un ka farz yaad dilaanaa chaahaa. Chunaanche mausoof unhein dantte hue waapsi ki targheeb dete hue aur yeh kahte hue un ke peechhe-peechhe chale ke aao Allah ki raah mein lado ya difaa karo. Magar unhon ne jawaab mein kahaa, agar ham jaante ki aap log ladaai kareinge to ham waapas na hote. Yeh jawaab sun kar Hazrat Abdullah bin Haraam (r.a.) yeh kahte hue waapas hue ki, O Allah ki dushmano! tum par Allah ki maar. Yaad rakho! Allah apne Nabi ﷺ ko tum se mustaghna kar dega.

وَ لِيَعْلَمَ الَّذِيْنَ نَافَقُوْا ۚۖ وَ قِيْلَ لَهُمْ تَعَالَوْا قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَوِ ادْفَعُوْا ؕ قَالُوْا لَوْ نَعْلَمُ قِتَالًا لَّا اتَّبَعْنٰكُمْ ؕ هُمْ لِلْكُفْرِ يَوْمَئِذٍ اَقْرَبُ مِنْهُمْ لِلْاِيْمَانِ ۚ يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ؕ وَاللّٰهُ اَعْلَمُ بِمَا يَكْتُمُوْنَ ۝ (۳:۱۶۷)

"Aur taaki Allah unhein bhi jaan le jinhon ne munaafiqat ki, aur un se kahaa gayaa ke aao Allah ki raah mein ladaai karo ya difa karo to unhon ne kahaa ki agar ham ladaai jaante to yaqeenan tumhaari pairawi karte. Yeh log aaj iman ki banisbat kufr ke ziyaadah qareeb hain. Munh se aisi baat kahte hain jo dil mein nahin hai aur yeh jo kuchh chhupaate hain Allah use jaanta hai."

Baqiyya Islaami Lashkar Daaman-e-Uhud Mein:

Is baghaawat aur waapsi ke ba'd Rasoolullah ﷺ ne

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baaqeemaanda lashkar ko le kar, jis ki tadaad 700 thi, dushman ki taraf qadam badhaayaa. Dushman ka padaao Aap ﷺ ke darmiyaan aur Uhud ke darmiyaan kai simt se haa'il tha. Is liye Aap ﷺ ne daryaaft kiyaa ke koi aadmi hai jo hamein dushman ke paas se guzre baghair kisi qareebi raaste se le chale.

Is ke jawaab mein Abu Khaisama (r.a.) ne arz kiyaa, "Ya Rasoolullah ﷺ main is khidmat ke liye haazir hoon." Phir unhon ne ek mukhtasar raasta ikhtiyaar kiyaa jo mushrikeen ke lashkar ko Maghrib ki simt chhodta huaa Bani Haarisa ke baagon aur kheton se guzarta tha.

Is raaste se jaate hue lashkar ka guzar Murabba bin Qaizi ke baagh se huaa. Yeh shakhs munaafiq bhi tha aur naabeena bhi. Us ne lashkar ki aamad mahsoos ki to musalmaanon ke chehron par dhool phainkne lagaa aur kehne lagaa ki agar Aap ﷺ Allah ke Rasool hain to yaad rakein ki Aap ﷺ ko mere baagh mein aane ki ijaazat nahein. Log use qatl karne ko lapke, lekin Aap ﷺ ne farmaayaa, ise qatl na karo. yeh dil aur aankh donon ka andha hai."

Phir Rasoolullah ﷺ ne aage badh kar waadi ke akhiri sire par waaqe Uhud pahaad ki ghaati mein nuzool farmaayaa aur wahein apne lashkar ka camp lagwaayaa. Saamne Madinah tha aur peechhe Uhud ka buland-o-baalaa pahaad. Is tarah dushman ka lashkar musalmaanon aur Madine ke darmiyaan hadd-e-Faasil ban gayaa.

Difaai Mansooba:

Yahaan pahunch kar Rasoolullah ﷺ ne lashkar ki tarteeb-o-tanzeem qaayam ki aur jangi nuqtaa-e-nazar se use kai safon mein taqseem farmaayaa. Maahir teer andaazon ka

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ek dasta bhi muntakhab kiyaa jo 50 mardaan-e-jangi par mushtamil tha. Un ki kamaan Hazrat Abdullah bin Jubair bin Ne'maan Ansari dawsi Badri (r.a.) ko supurd ki aur unhein Waadi-e-Qanaat ke junoobi kinaare par waaqe ek chhoti si pahaadi par jo Islami lashkar ke camp se koi 150 metre Junoob mein waaqia hai aur ab Jabal-e-Rumaat ke naam se mashhoor hai, taainaat farmaayaa. Is ka maqsad un kalimaat se waazeh hai jo Aap ﷺ ne in teer andaazon ko hidaayat dete hue irshaad farmaae. Aap ﷺ ne un ke Commander ko mukhaatab karte hue farmaayaa, "Shehsawaaron ko teer maar kar ham se door rakho. Weh peechhe se ham par chadh na aaein. Ham jeetein ya haarein, tum apni jagah rahna. Tumhaari taraf se ham par hamlah na hone paae."[6] Phir Aap ﷺ ne teer andaazon ko mukhaatab kar ke farmaayaa, "Hamaari pusht ki hifaazat karna. Agar dekho ki ham maare jaa rahe hain to hamaari madad ko na aanaa aur agar dekho ke ham maal-e-ghaneemat samet rahe hain to hamaare saath shareek na hona."[7] Aur Saheeh Bukhari ke alfaaz ke mutaabiq Aap ﷺ ne yuon farmaayaa, "Agar tum log dekho ke hamein pareende uchak rahe hain to bhi apni jagah na chhodna yahaan tak ki main bulaa bhejoon: aur agar tum log dekho ke ham ne qaum ko shikast de di hai aur unhein kuchal diyaa hai, to bhi apni jagah na chodna yahaan tak ki main bula bhejoon."[8]

In sakht tareen fauji ehkaamaat-o-hidaayaat ke saath is daste ko is pahaadi par muta'ayyan farmaa kar Rasoolullah ﷺ ne weh waahid shigaaf band farmaa diyaa jis se nufooz kar ke mushrikeen ka risaalah musalmaanon ki safon ke peechhe pahunch sakta tha aur un ko muhaasire aur narghe mein le sakta tha.

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6 Ibn-e-Hisham, 2/65,66

7 Ahmad, Tabraani, Hakim, Fath-ul-Baari, 7/350

8 Saheeh Bukhari, Kitab-ul-Jihad, 1/426

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Baaqi lashkar ki tarteeb yeh thi ke maimana par Hazrat Munzir (r.a.) bin Amr muqarrar hue aur maisarah par Hazrat Zubair (r.a.) bin Awwam—aur un ka mu'aawin Hazrat Miqdad (r.a.) bin Aswad ko banaayaa gayaa—Hazrat Zubair (r.a.) ko yeh muhim bhi saunpi gai thi ke woh Khaalid bin Waleed ki shehsawaaron ki raah roke rakhein. Is tarteeb ke elaawah saf ke alag hisse mein aise mumtaaz aur muntakhab bahaadur Musalman rakhe gae jin ki jaanbaazi-o-dileri ka shohrat tha aur jinhein hazaaron ke baraabar maanaa jaataa thaa.

Yeh mansoobaa badi baareeki aur hikmat par mabni tha jis se Nabi ﷺ ki fauji qiyaadat ki abqariyat ka pataa chaltaa hai aur saabit hotaa hai ke koi Commaander khuwaah kaisa hi baa-liyaaqat kyuon na ho Aap ﷺ se ziyaada baareek aur baa-hikmat mansooba taiyyaar nahein kar sakta. Kiyuonki Aap ﷺ baa-wajood yeh ki dushman ke ba'd yahaan tashreef laae the, lekin Aap ﷺ ne apne lashkar ke liye woh maqaam muntakhab farmaayaa jo jangi nuqta-e-nazar se maidaan-e-jang ka sab se behtareen maqaam tha, yaani Aap ﷺ ne pahaad ki bulandiyon ki aot le kar apni pusht aur daayaan baazoo mahfooz kar liyaa aur baaein baazoo par dauraan-e-jang jis waahid shigaaf se hamlah kar ke pusht tak pahuncha jaa saktaa tha use teer andaazon ke zariye band kar diyaa. Aur padaao ke liye ek oonchi jagah muntakhab farmaai ki agar Khuda na khuwasta shikast se do-chaar hona pade to bhaagne aur ta'aaqub karne waalon ki qaid mein jaane ke bajaae camp mein panaah li jaa sake aur agar dushman camp par qabze ke liye pesh qadmi kare to use nihaayat sangeen nuqsaan se do-chaar hona pade. Is ke bar-khilaaf Aap ﷺ ne dushman ko apne camp ke liye ek aisaa nasheebi maqaam qabool karne par majboor kar diyaa ke agar weh ghaalib aa jaaein to fatah ka koi khaas faaidah na utha sake aur agar Musalmaan ghaalib aa

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jaaein to ta'aaqub karne waalon ki giraft se bach na sake. Isi tarah Aap ﷺ ne mumtaaz bahaaduron ki ek jamaa'at muntakhab kar ke fauji tadaad ki kami poori kar di. Yeh thi Nabi ﷺ ke lashkar ki tarteeb-o-tanzeem jo 7 Shawwal 3 hijri yaum-e-saneechar ki subah amal mein aai.

Rasoolullah ﷺ Lashkar mein Shujaa'at ki Rooh Phoonkte Hain

Us ke ba'd Rasoolullah ﷺ ne ea'laan farmaayaa ke jab tak Aap ﷺ hukm na dein jang shuroo na ki jaae. Aap ﷺ ne neeche-oopar do zirhein pahan rakhi thein. Ab Aap ﷺ ne Sahaaba-e-Kiraam (r.a.) ko jang ki targheeb dete hue taakeed farmaai ke jab dushman se takraao ho to paa-mardi aur saabit qadmi se kaam lein. Aap ﷺ ne un mein dileri aur bahaaduri ki rooh phoonkte hue ek nihaayat tez talwaar be-niyaam ki aur farmaayaa, "Kaun hai jo is talwaar ko le kar is ka haq adaa kare?" Is par kai Sahaabah talwaar lene ke liye lapak pade jin mein Ali (r.a.) bin Abi Talib, Zubair (r.a.) bin Awwam aur Umar (r.a.) bin Khattab bhi the. Lekin Abu Dujana Simak bin Kharsha (r.a.) ne aage badh kar arz ki ke, "Yaa Rasoolullah ﷺ! is ka haq kiya hai? Aap ﷺ ne farmaayaa, "Is se dushman ke chehre ko maaro yahaan tak ki yeh tedhi ho jaae." Unhon ne kahaa, "Ya Rasoolullah ﷺ! main is talwaar ko le kar is ka haq adaa kanraa chaahta hoon." Aap ﷺ ne talwaar unhein de di.

Abu Dujana (r.a.) bade jaanbaaz the. Ladaai ke waqt akad kar chalte the. Un ke paas ek surkh patti thi. Jab use baandh lete to log samajh jaate ki woh ab maut tak ladte raheinge. Chunaanche jab unhon ne talwaar li to sar par patti bhi baandh li aur fariqain ki safon ke darmiyaan akad kar chalne lage. Yehi mauqa tha jab Rasoolullah ﷺ ne irshaad farmaayaa ke yeh chaal Allah Ta'ala ko naa-pasand hai, lekin is jaise mauqe par nahein.

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Makki Lashkar ki Tanzeem

Mushrikeen ne bhi saf bandi hi ke usool par apne lashkar ko murattab aur munazzam kiya tha. Un ka sipehsaalaar Abu Sufyiaan tha jis ne qalb-e-lashkar mein apnaa markaz banaayaa thaa. Maimana par Khalid bin Waleed the jo abhi tak mushrik the. Maisarah par Ikrama bin Abi Jahal tha. Paidal fauj ki kamaan Safwan bin Omaiyah ke paas thi aur teer andaazon par Abdullah bin Rabi'a muqarrar hue.

Jhanda Banu Abd-ud-Dar ki ek chhoti si jamaa'at ke haath mein thaa. Yeh mansab unhein usi waqt se haasil tha jab Banu Abd Manaf ne Qusai se wiraasat mein paae hue manaasib ko baaham taqseem kiyaa thaa. Jis ki tafseel ibtidaai kitab mein guzar chuki hai. Phir baap-daadaa se jo dastoor chalaa aa rahaa thaa us ke pesh-e-nazar koi shakhs is mansab ke baare mein un se jhagra bhi nahein kar saktaa thaa. Lekin sipehsaalaar Abu Sufyan ne unhein yaad dilaayaa ke Jang-e-Badr mein un ka parcham bardaar Nazr bin Haris giraftaar huaa to Quraish ko kin haalaat se do-chaar hona padaa tha. Aur is baat ko yaad dilaane ke saath hi un ka ghussa bhadkaane ke liye kahaa, "Ai Bani Abd-ud-Dar! Badr ke roz aap logon ne humaaraa jhanda le rakhaa tha to hamein jin haalaat se do-chaar hona padaa woh aap ne dekh hi liyaa hai. Dar-haqeeqat fauj par jhande hi ki jaanib se zad padti hai. Jab jhanda gir padta hai to fauj ke qadam ukhad jaate hain. Pas ab ki baar aap log yaa to hamaara jhanda theek taur se sambhalein ya hamaare aur jhande ke darmiyaan se hat jaaein. Hum is ka intizaam khud kar leinge." Is guftagoo se jo Abu Sufyan ka maqsad tha us mein woh kaamyaab rahaa. Kiyuonki us ki baat sun kar Bani Abd Ad-Dar ko sakht taau aayaa. Unhon ne dhamkiyaan dein. Ma'loom hotaa thaa ke us par pil padeinge. Kahne lage, "Ham apna jhanda tumhein

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deinge? Kal jab takkar hogi to dekh lenaa ham kiya karte hain." Aur waaqai jab jang shuroo hui to weh nihaayat paa-mardi ke saath jame rahe yahaan tak ke un ka ek-ek aadmi luqma-e-ajal ban gayaa.

Quraish ki Siyaasi Chaal-Baazi:

Aaghaaz-e-jang se kuchh pahle Quraish ne musalmaanon ki saf mein phoot daalne aur nizaa' paida karne ki koshish ki. Is maqsad ke liye Abu Sufyan ne Ansar ke paas yeh peighaam bhejaa ke, "Aap log hamaare aur hamaare chechere bhaai (Muhammad ﷺ) ke beech se hat jaein to hamaaraa rukh bhi aap ki taraf na hoga. kiyuonki hamein aap logon se ladne ki koi zaroorat nahein." Lekin jis insaan ke aage pahaad bhi nahein thehar sakte us ke aage yeh chaal kiyuonkar kaamiyaab ho sakti thi. Chunaanche Ansar ne use nihaayat sakht jawaab diyaa aur kadwi-kasaili sunaai.

Phir waqt-e-sifar qareeb aa gayaa aur donon faujein ek-doosre ke qareeb aa gain to Quraish ne is maqsad ke liye ek aur koshish ki. yaani un ka ek khayaanat kosh aalaa-e-kaar Abu Amir Fasiq musalmaanon ke saamne numoodaar hua. Is shakhs ka naam Abd Amr bin Saifi tha aur ise raahib kahaa jaataa tha. Lekin Rasoolullah ﷺ ne us ka naam faasiq rakh diyaa. Yeh jaahiliyyat mein Qabila-e-Aws ka sardaar tha, lekin jab Islam ki aamad-aamad hui to Islam us ke gale ki phaans ban gayaa aur woh Rasoolullah ﷺ ke khilaaf khul kar adaawat par utar aayaa. Chunaanche woh Madine se nikal kar Quraish ke paas pahuncha. Aur unhein Aap ﷺ ke khilaaf bhadka-bhadka kar aamaada-e-jang kiyaa aur yaqeen dilaayaa ke meri qaum ke log mujhe dekheinge to meri baat maan kar mere saath ho jaaeinge. Chunaanche yeh pahla sahkhs tha jo maidaan-e-Uhud mein Ahaabish aur Ehl-e-Makkah ke

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ghulaamon ke hamraah Musalmaanon ke saamne aayaa aur apni qaum ko pukaar kar apna ta'aaruf karaate hue kahaa, "Qabeela-e-Aws ke logon! main Abu Amir hoon." Un logon ne kaha, "O Faasiq! Allah teri aankh ko khusi naseeb na kare." Us ne yeh jawaab sunaa to kahaa, "Oho! Meri qaum mere ba'd shar (buraai) se do-chaar ho gai hai." (Phir jab ladaai shuroo hui to is shakhs ne badi pur-zor jang ki aur Musalmaanon par jam kar patthar barsaae.)

Is tarah Quraish ki jaanib se ehl-e-imaan ki safon mein tafriqah daalne ki doosri koshish bhi naakaam rahi. Is se andazah kiyaa jaa sakta hai ke tadaad ki kasrat aur saaz-o-saamaan ki faraawaani ke baawajood Mushrikeen ke dilon par musalmaanon ka kis qadar khauf aur un ki kaisi haibat taari thi.

Josh-o-Himmat Dilaane ke Liye Quraishi Auraton ki Tag-o-Taaz

Udhar Quraishi auratein bhi jang mein apna hissa adaa karne uthein. Un ki qayaadat Abu Sufyaan ki beewi Hind bint Utbah kar rahi thi. In auraton ne safon mein ghum-ghum kar aur dif peet-peet kar logon ko josh dilaayaa. Ladaai ke liye bhadkaayaa, jaanbaazon ko ghairat dilaai aur neza baazi wa shamsheer zani, maar-dhaad aur teer ufgani ke liye jazbaat ko barangekhta kiyaa. Kabhi weh alambardaaron ko mukhaatab kar ke yuon kahtein:

ويها بنى عبد الدار ويها حُماة الادبار ضربا بكل بتار

Khoob karo shamsheer kaa waar Dekho, pusht ke paasdaar Dekho bani Abd Dar!

Aur kabhi apni qaum ko ladaai ka josh dilaate hue yuon kehtein:

اِنْ تُقْبِلُوْا نُعَانِقْ وَنَفْرِشِ النَّمَارِقْ اَوْ تُدْبِرُوْا نُفَارِقْ فِرَاقَ غَيْرِ وَامِقْ

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Agar pesh qadmi karoge to ham gale lagaaengi aur qaalinein bichhaaengi. Aur agar peechhe hatoge to ruth jaaeingi aur alag ho jaaeingi.

Jang ka Pehla Eindhan

Us ke ba'd donon fareeq bilkul aamne-saamne aur qareeb aa gae aur ladaai ka marhala shuroo ho gayaa. Jang ka pehla eindhan mushrikeen ka alambardaar Talha bin Abi Talha Abdari banaa. Yeh shakhs Quraish ka nihaayat bahaadur shehsawaar tha. Use musalmaan 'Kabsh-ul-Kateebah' (Lashkar kar Mendha) kehte the. Yeh oont par sawaar ho kar niklaa aur mubarazat ki dawat di. Us ki had se badhi hui Shujaa'at ke sabab aam Sahaabah (r.a.) muqaable se katraa gae. Lekin Hazrat Zubair (r.a.) aage badhe aur ek lamha ki muhlat diye baghair sher ki tarah jast lagaa kar oont par jaa beithe. Phir use apni giraft mein le kar zameen par kood gae aur talwaar se zibah kar diyaa.

Nabi ﷺ ne yeh walwala angez manzar dekha to fart-e-masarrat se na'ra-e-Takbeer buland kiyaa. Musalmaanon ne bhi na'ra-e-Takbeer lagaayaa. Phir Aap ﷺ ne Hazrat Zubair (r.a.) ki ta'reef ki aur farmaayaa, "Har Nabi ka ek hawaari hota hai aur mere hawaari Zaid (r.a.) hain.[9]

M'arika ka Markaz-e-Siql aur Alambardaaron ka Safaayaa

Us ke ba'd har taraf jang ke shole bhadak uthe aur poore maidaan mein pur-zor maar-dhaad shuroo ho gai. Mushrikeen ka parcham m'arike ka markaz-e-siql tha. Banu Abd-ud-Dar ne apne commaander Talha bin abi Talha ke qatl ke ba'd yake ba'd deegre parcham sambhaalaa, lekin sab ke sab maare gae. Sab se pehle Talha ke bhaai Usman bin Abi Talha ne parcham

9. Is ka zikr Saahib-e-Seerat-e-Hablia ne kiyaa hai. Wama ahaadees mein yeh jumla doosre mauqe par mazkoor hai.

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uthaayaa aur yeh kehte hue aage badhaa:

ان تخضب الصعدة أو تندقا انُ عَلى اهل اللوآء حقا

"Pareham waalon ka farz hai ke neza (khoon se) rangeen ho jaae ya toot jaae."

Is shakhs par Hazrat Hamza bin Abdul Muttalib (r.a.) ne hamla kiyaa aur us ke kaandhe par aisi talwaar maari ki woh haath samet khandhe ko kaatti aur jism ko cheerti hui naaf tak jaa pahunchi yahaan tak ki phephda dikhaai dene lagaa.

Us ke ba'd Abu Sa'd bin Abi Talha ne jhanda uthaayaa. Us par Hazrat Sa'd bin Abi Waqqas (r.a.) ne teer chalaayaa aur woh theek us ke gale par lagaa jis se us ki zubaan baahar nikal aai aur woh usi waqt mar gayaa-- lekin ba'z seerat nigaaron ka kehnaa hai ke Abu Sa'd ne baahar nikal kar dawat-e-mubaarazat di aur Hazrat Ali (r.a.) ne aage badh kar muqaabala kiyaa. Donon ne ek-doosre par talwaar ka ek waar kiyaa. Lekin Hazrat Ali (r.a.) ne Abu Sa'd ko maar liyaa.

Us ke ba'd Musaafe' bin Talha bin Abi Talha ne jhanda uthaayaa, lekin use Asim bin Saabit bin Abi Aflah (r.a.) ne teer maar kar qatl kar diyaa. Us ke ba'd us ke bhaai Kilab bin Talha bin Abi Talha ne jhanda uthaayaa, magar us par Hazrat Zubair bin Awwam (r.a.) toot pade aur lad-bhid kar us ka kaam tamaam kar diyaa. Phir un donon ke bhaai Jalas bin Talha bin Abi Talha ne jhanda uthaayaa, magar use Talha bin Ubaidullah (r.a.) ne neza maar kar khatam kar diyaa; aur kahaa jaataa hai Asim bin Saabit bin Abi Aflah (r.a.) ne teer maar kar khatam kar diyaa.

Yeh ek hi ghar ke 6 afraad the. Yaani sab ke sab Abu Talha Abdullah bin Usman bin Abd Ad-Dar ke bete yaa pote the jo mushrikeen ke jhande ki hifaazat karte hue maare gae.

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U's ke baad qabeela Bani Abd Ad-Dar ke ek aur shakhs Artat bin Shurahabeel ne parcham sambhaalaa. lekin use Hazrat Ali bin Abi Talib (r.a.) ne aur kahaa jaataa hai ki Hazrat Hamzah bin Abdul Muttalib (r.a.) ne qatl kar diyaa. U's ke ba'd Shuraih bin Qariz ne jhanda uthaayaa magar use Quzmaan ne qatl kar diyaa--Quzmaan munaafiq tha aur Islam ke bajaae Qabaaili hamiyyat ke josh mein Musalmanon ke hamrah ladne aayaa tha--Shuraih ke ba'd Abu Zaid Amr bin Abd Munaf Abdari ne jhanda sambhaalaa. magar use bhi Quzmaan ne thikaane lagaa diyaa. Phir Shurhabeel bin Hisham Abdari ke ek ladke ne jhanda uthaayaa magar woh bhi Quzman ke haathon maaraa gayaa.

Yeh Banu Abd Ad-Dar ke 10 afraad hue jinhon ne mushrikeen ka jhanda uthaayaa aur sab ke sab maare gae. U's ke ba'd is qabeele ka koi aadmi baaqi na bachaa jo jhanda uthaataa. Lekin is mauqe par un ke ek habshi ghulam ne--jis kaa naam sawaab tha--lapak kar jhaanda uthaayaa aur aisi bahaaduri aur paa-mardi se ladaa ki apne se pahle jhanda uthaane waale apne aaqaaon se bhi baazi le gayaa yaani yeh shakhs musalsal ladta raha yahaan tak ke us ke donon haath yake ba'd deegre kaat diye gae. Lekin is ke ba'd bhi us ne jhanda girne na diyaa balki ghutne ke bal beith kar seene aur gardan ki madad se khadaa kiye rakhaa yahaan tak ke jaan se maar daalaa gayaa aur is waqt bhi yeh keh rahaa tha ke Ya Allah! Ab to main ne koi kasar baaqi na chhodi?

Is ghulaam (Sawaab) ke qatl ke ba'd jhanda zameen par gir gayaa aur use koi uthaane waalaa baaqi na bachaa. is liye woh giraa hi rahaa.

Baqiya Hisson Mein Jang ki Kaifiyat

Ek taraf mushrikeen ka jhanda m'arike ka markaz-e-siql

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tha to doosri taraf maidaan ke baqiyya hisson mein bhi shadeed jang jaari thi. Musalmanon ki safon par imaan ki rooh chaai hui thi. Is liye weh shirk-o-kufr ke lashkar par us sailaab ki tarah toote pad rahe the jis ke saamne koi band thehar nahein paataa. Musalman is mauqe par 'Amit-Amit' keh rahe the; aur is jang mein yehi un ka shi'aar tha.

Udhar Abu Dujana (r.a.) ne apni surkh patti baandhe Rasoolullah ﷺ ki talwaar thaame aur us ke haq ki adaaigi ka azm-e-musammam kiye pesh qadmi ki aur ladte hue door tak jaa ghuse. Woh jis kisi mushrik se takraate us ka safaayaa kar dete. Unhon ne mushrikeen ki safon ki safein ulat dein.

Hazrat Zubair Bin Awwam (r a.) ka bayaan hai ke jab main ne Rasoolullah ﷺ se talwaar maangi aur Aap ﷺ ne mujhe na di to mere dil par is ka asar huaa aur main ne apne jee mein sochaa ke main Aap ﷺ ki phoophi Hazrat Safiya (r.a.) ka beta hoon, Quarishi hoon aur main ne Aap ﷺ ke paas jaa kar Abu Dujana (r.a.) se pahle talwaar maangi, lekin Aap ﷺ ne mujhe na di, aur unhein de di. Is liye wallaah! main dekhoonga ki woh is se kiya kaam lete hain? Chunaanche main un ke peechhe lag gayaa. Unhon ne yeh kya ke pahle apni surkh patti nikaali aur sar par baandhi. Is par Ansar ne kahaa ke Abu Dujana ne maut ki patti nikaali hai. Phir woh yeh kahte hue maidaan ki taraf badhe:

انا الّذى عاهدنى خليلى ونحن بالسفح لذى النخيل
ان لا اقوم الدهر فى الكيول اضرب بِسَيْفِ اللّٰه والرّسول

"Main ne is nakhlistaan ke daaman mein apne khalil ﷺ se ahad kiyaa hai ke kabhi safon ke peechhe na rahoonga (balki aage badh kar) Allah aur us ke Rasool ﷺ ki talwaar chalaaoonga.

Us ke ba'd inhein jo bhi mil jaataa use qatl kar dete. Udhar

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mushrikeen mein ek shakhs tha jo hamaare kisi bhi zakhmi ko paa jaataa to us ka khaatma kar detaa tha. Yeh donon rafta rafta qareeb ho rahe the. Main ne Allah se dua ki ke donon mein takkar ho jaae aur waaqiatan takkar ho gai. Donon ne ek doosre par ek-ek waar kiyaa. Pahle mushrik ne Abu Dujana (r.a.) par talwaar chalaai, lekin Abu Dujana (r.a.) ne yeh hamla dhaal par rok liya aur mushrik ki talwaar dhaal mein phans kar rai gai. Us ke ba'd Abu Dujana (r.a.) ne talwaar chalaai aur mushrik ko wahin dher kar diyaa.[10]

Us ke ba'd Abu Dujana (r.a.) safon par safein darham barham karte hue aage badhe yahaan tak ke Quraishi auraton ki commander tak jaa pahunche. Unhein ma'loom na tha ke yeh aurat hai. Chunaanche un ka bayaan hai ke main ne ek insaan ko dekha woh logon ko bade zor-o-shor se josh-o-walwala dilaa rahaa hai. Is liye main ne us ko nishaane par le liyaa. Lekin jab talwaar se hamla karna chaahaa to us ne haai-pukaar machaai aur pataa chalaa ki aurat hai. Main ne Rasoolullah ﷺ ki talwaar ko batta na lagne diyaa ke is se kisi aurat ko maaroon.

Yeh aurat Hind bint Utbah thi. Chunaanche Hazrat Zubair bin Awwam (r.a.) ka bayaan hai ki main ne Abu Dujana ko dekhaa unhon ne Hind bint Utbah ke sar ke beechon-beech talwaar buland ki aur phir hata li. Main ne sochaa Allah aur us ke Rasool ﷺ behtar jaante hain.[11]

Udhar Hazrat Hamzah (r.a.) bhi biphre hue sher ki tarah jang lad rahe the aur be-nazeer maar-dhaar ke saath qalb lashkar ki taraf badhe aur chadhe jaa rahe the. Un ke saamne se bade-bade bahaadur is tarah bikhar jaate the jaise tez aandhi mein patte ud rahe hon. Unhon ne mushrikeen ke alambardaaron

10. Ibn-e-Hisham, 2/68,69. 11. Ibn-e-Hisham, 2/69.

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ki tabaahi mein numaayaan rol adaa karne ke elaawah un ke bade-bade jaanbaazon aur bahaaduron ka bhi haal kharaab kar rakhaa thaa. Lekin afsoos ke usi haalat mein un ki shahaadat waaqe ho gai. Magar unhein bahaaduron ki tarah roo-ba-roo lad kar shaheed nahein kiyaa gayaa balki buzdilon ki tarah chhup-chhupaa kar be-khabri ke aalam mein maaraa gayaa.

Sher-e-Khuda Hazrat Hamzah (r.a.) ki Shahaadat:

Hazrat Hamzah (r.a.) ke qaatil ka naam Wahshi bin Harb tha. Ham un ki shahaadat ka waaqia isi ki zubaani naqal karte hain. Us ka bayaan hai ke main Jubair bin Mut'im ka ghulaam tha aur un ka chaachaa Tu'aimah bin Adi Jang-e-Badr mein maaraa gayaa tha. Jab Quraish Jang-e-Uhud par rawaanaa hone lage to Jubair bin Mut'im ne mujh se kahaa, "Agar tum Muhammad ﷺ ke chaachaa Hamzah (r.a.) ko mere chaachaa ke badle qatl kar do to tum aazaad ho." Wahshi ka bayaan hai ki (is pesh-kash ke nateeje mein) main bhi logon ke saath rawaanaa huaa. Main habshi aadmi tha aur habshiyon ki tarah neza phainkne mein maahir tha. Nishaanaa kam hi chookta tha. Jab logon mein jang chhid gai to main nikal kar Hamzah (r.a.) ko dekhne lagaa. Meri nigaahein un ki talaash mein thein. Bil-aakhir main ne unhein logon ki hujoom mein dekh liyaa. Woh khakstari oont ki tarah ma'loom ho rahe the. Logon ko darham-barham karte jaa rahe the. Un ke saamne koi cheez tik nahein paati thi.

Wallaah! Main bhi un ke qatl ke iraade se taiyyar hi ho rahaa tha aur ek darakht yaa patthar ki aot mein chhup kar unhein qareeb aane ka mauqa denaa chaahta tha ke itne mein Sabaa' bin Abdul Uzza mujh se aage badh kar un ke paas jaa pahuncha. Hamzah (r.a.) ne use lalkaarte hue kahaa, "O sharam gaah ki chamdi kaatne waali ke bete! Yeh le." aur

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saath hi is zor ki talwaar maari ke goyaa us ka sar tha hi nahein.

Wahshi ka bayaan hai ke us ke saath hi main ne apna neza tola aur jab meri marzi ke mutaabiq ho gayaa to un ki taraf uchhaal diyaa. Neza naaf ke neeche lagaa aur donon paaon ke beech se paar ho gayaa. Unhon ne meri taraf uthna chaahaa lekin maghloob ho gae. Main ne un ko usi haal mein chhod diyaa, yahaan tak ki woh faut ho gae. Us ke ba'd main ne un ke paas jaa kar apna neza nikaal liyaa aur lashkar mein waapas jaa kar beith gayaa. (Mera kaam khatam ho chuka tha) Mujhe un ke siwaa kisi aur se sarukaar na tha. Main ne unhein mahaz is liye qatl kiyaa thaa ke aazaad ho jaaoon. Chunaanche jab Makkah aayaa to mujhe aazaadi mil gai.[12]

Musalmaanon ki Baalaa Dasti

Sher-e-Khuda aur Sher-e-Rasool ﷺ Hazrat Hamzah (r.a.) ki shahadat ke nateeje mein musalmaanon ko jo sangeen khasarah aur naaqaabil-e-talaafi nuqsaan pahunchaa us ke baa-wajood jang mein musalmaanon hi ka palla bhaari rahaa. Hazrat Abu Bakr, Umar, Ali, Zubair, Mus'ab bin Umair, Talha bin Ubaidullah, Abdullah bin Jahash, Sa'd bin Mu'aaz, Sa'd bin Ubaadah, Sa'd bin Rabi'a aur Nazr bin Anas waghairah ne aisi paa-mardi wa jaanbaazi se ladaai ladi ke mushrikeen ke chhakke chhoot gae, hausle toot gae, aur un ki quwwat-e-baazoo jawaab de gai.

Aurat ke Aaghosh se Talwaar ki Dhaar Par:

Aur aaiye! zara idhar dekhein. Inhein jaan farosh shehbaazon

12. *Ibn-e-Hisham, 2/69-72. Saheeh Bukhari 2/583. Wahshi ne Jang-e-Taaif ke ba'd Islam qabool kiyaa. Aur apne isi neze se daur-e-siddiqi mein Jang-e-Yamaama ke andar Musailma Kazzaab ko qatal kiya. Roomiyon ke khilaaf jang-e-yarmook mein bhi shirkat ki*

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mein ek aur buzurg Hazrat Hanzala Al-ghaseel (r.a.) nazar aa rahe hain. Jo aaj ek niraali shaan se maidaan-e-jang mein tashreef laae hain—aap usi Abu Amir Raahib ke bete hain jise ba'd mein faasiq ke naam se shohrat mili aur jis ka zikr ham pichle safhaat mein kar chuke hain. Hazrat Hanzala (r.a.) ne abhi nai-nai shaadi ki thi. Jang ki munaadi hui to woh beewi se ham aaghosh the. Aawaaz sunte hi aaghosh se nikal kar jihad ke liye rawaan-dawaan ho gae aur jab mushrikeen ke saath maidaan-e-kaarzaar garam huaa to un ki safein cheerte-phaadte un ke sipehsaalaar Abu Sufyaan tak ja pahunche aur qareeb tha ke us ka kaam tamaam kar dete. Magar Allah ne khud un ke liye shahaadat muqarrar kar rakhi thi. Chunaanche unhon ne jonhi Abu Sufyan ko nishaane par le kar talwaar buland ki Shaddad bin Aws ne dekh liyaa aur jhat hamla kar diya jis se khud Hazrat Hanzala (r.a.) shaheed ho gae.

Teer Andaazon kaa Kaarnaama

Jabal-e-Rumat par jin teer andaazon ko Rasoolullah ﷺ ne mut'aiyyan farmaayaa tha unhon ne bhi jang ki raftaar musalmaanon ke muwaafiq chalaane mein badaa aham rol adaa kiya. Makki shehsawaaron ne Khalid bin Waleed ki qiyaadat mein aur Abu Amir Faasiq ki madad se Islaami fauj ka baayaan baazoo tod kar musalmaanon ki pusht tak pahunche aur un ki safon mein khalbali machaa kar bhar-poor shikast se do-chaar karne ke liye teen baar pur-zor hamle kiye lekin musalmaan teer andaazon ne unhein is tarah teeron se chhalni kiyaa ke un ke teenon hamle naakaam ho gae.[13]

Mushrikeen ki Shikast:

Kuchh der tak isi tarah shadeed jang hoti rahi aur chhota sa Islami lashkar, raftaar-e-jang par poori tarah musallat rahaa.

13. *Dekhiye Fath-ul-Baari, 7/346.*

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Bil-aakhir mushrikeen ke hausle toot gae, un ki safein daain baain, aage-peechhe se bikharne lagein. Goyaa 3000 mushrikeen ko 700 nahein balki 30,000 musalmaanon ka saamna hai. Idhar musalmaan the ke imaan-o-yaqeen aur jaanbaazi-o-shujaa'at ki nihaayat buland paaya tasweer bane shamsheer-o-Sinaan ke jauhar dikhlaa rahe the.

Jab Quraish ne musalmaanon ke taabad-tod hamle rokne ke liye apni intihaai taaqat sarf karne ke baawajood majboori-o-be-basi mehsoos ki, aur in ke hausle is had tak toot gae ki Sawaab ke qatl ke ba'd kisi ko jur'at na hui ke silsilaa-e-jang jaari rakhne ke liye apne gire hue jhande ke qareeb jaa kar use buland kare to unhon ne paspaa honaa shuroo kar diyaa aur Faraar ki raah ikhtiyaar ki aur badla-o-intiqaam, Izzat-o-Waqaar ki bahaali aur Majd-o-Sharaf ki waapsi ki jo baatein unhon ne soch rakhi thein unhein yaksar bhool gae.

Ibn-e-Ishaq kehte hain ki Allah ne Musalmaanon par apni madad naazil ki aur un se apna waada poora kiya. Chunaanche musalmaanon ne talwaaron se mushrikeen ki aisi kataai ki ke weh camp se bhi pare bhaag gae aur bilaa shubha un ko shikast-e-faash hui. Hazrat Abdullah bin Zubair (r.a.) ka bayaan hai ke un ke waalid ne farmaayaa, "Wallaah mein ne dekha ke Hind bint Utbah aur us ki saathi auraton ki pindliyaan nazar aa rahi hain. Weh kapde uthaae bhaagi jaa rahi hain. Un ki giraftaari mein koi cheez bhi haail nahein thi."[14]

Saheeh Bukhari mein Hazrat Baraa bin Aazib (r.a.) ki riwaayat hai ke jab mushrikeen se hamaari takkar hui to mushrikeen mein bhag-dad mach gai yahaan tak ki main ne auraton ko dekhaa ke pindliyon se kapde uthaae pahaad mein tezi se bhaag rahi thein. Un ki paazebein dikhaai pad rahi thein.[15] Aur is bhag-dad ke aalam mein musalmaan mushrikeen

14. Ibn-e-Hisham 2/77. 15. Saheeh Bukhari, 2/579.

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par talwaar chalaate aur maal samette hue un kaa ta'aaqub kar rahe the.

Teer Andaazon ki Khaufnaak Ghalati

Lekin ain us waqt jab ke yeh mukhtasar sa Islami lashkar ehl-e-Makkah ke khilaaf tareekh ke auraaq par ek aur shaandaar fatah sabat kar rahaa thaa jo apni taabnaaki mein Jang-e-Badr ki fatah se kisi tarah kam na thi, teer andaazon ki aksariyyat ne ek khaufnaak ghalati ka irtikaab kiyaa jis ki wajah se jang ka paansa palat gayaa. Musalmanon ko shadeed nuqsaanaat ka saamna karna padaa. Aur khud Nabi-e-Kareem ﷺ shahaadat se baal-baal bache: aur is ki wajah se musalmaanon ki woh saakh aur woh haibat jaati rahi jo Jang-e-Badr ke nateeje mein unhein haasil hui thi.

Pichhle safhaat mein guzar chuka hai ki Rasoolullah ﷺ ne teer andaazon ko fatah-o-shikast har haal mein apne pahaadi morche par date rehne ki kitni sakht taakeed farmaai thi. Lekin in saare taakeedi ehkaamaat ke baa-wajood jab unhon ne dekhaa ke musalmaan dushman ka maal-e-ghaneemat loot rahe hain to un par hubb-e-duniyaa ka kuchh asar ghaalib aa gayaa. Chunaanche ba'z ne ba'z se kahaa ghaneemat—! ghaneemat—! Tumhaare saathi jeet gae—! Ab kaahe ka intizaar hai?

Is aawaaz ke uthte hi un ke commander Hazrat Abdullah (r.a.) bin Jubair ne unhein Rasoolullah ﷺ ke ehkaam yaad dilaae aur farmaayaa, "Kya tum log bhool gae ki Rasoolullah ﷺ ne tumhein kiya hukm diyaa tha?" Lekin un ki ghaalib aksariyyat ne is yaadihaani par kaan na dharaa aur kehne lage, "Khuda ki qasam! ham bhi logon ke paas zaroor jaaeinge aur kuch maal-e-ghaneemat zaroor haasil kareinge."[16] Us ke ba'd

16. *Yeh baat Saheeh Bhukhari mein Hazrat Baraa bin Aazib (r a) se marwi hai. Dekhiye 1/426.*

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40 teer andaazon ne apne morche chhod diye aur maal-e-ghaneemat sametne ke liye aam lashkar mein jaa shaamil hue. Is tarah musalmaanon ki pusht khaali ho gai aur wahaan sirf Abdullah (r.a.) bin Jubair aur un ke 9 saathi baaqi rah gae jo is azm ke saath apne morchon mein date rahe ki yaa to unhein ijaazat di jaaegi yaa woh apni jaan de deinge.

Islami Lashkar Mushrikeen ke Narghe Mein:

Hazrat Khalid bin Waleed, jo is se pehle teen baar is morche ko sar karne ki koshish kar chuke the, is sunhare mauqe se faaidah uthaate hue nihaayat tezi se chakkar kaat kar Islami lashkar ki pusht par jaa pahunche aur chand lamhon mein Abdullah (r.a.) bin Jubair aur un ke saathiyon ka safaayaa kar ke musalmaanon par peechhe se toot pade. Un ke shehsawaaron ne ek naara buland kiya jis se shikast khurdah mushrikeen ko is nai tabdili ka ilm ho gayaa aur weh bhi musalmaanon par toot pade. Udhar Qabila Banu Haris ki ek aurat Umra bint Alqama ne lapak kar zameen par padaa hua mushrikeen ka jhanda uthaa liyaa. Phir kiya tha, bikhre hue mushrikeen us ke gird simatne lage aur ek ne doosre ko aawaaz di, jis ke nateeje mein weh musalmaanon ke khilaaf ikatthe ho gae aur jam kar ladaai shuroo kar di. Ab musalmaan aage aur peechhe donon taraf se ghere mein aa chuke the. Goyaa chakki ke do paaton ke beech mein pad gae the.

Rasoolullah ﷺ ka Pur-khatar Faisla aur Dileraanaa Iqdaam

Us waqt Rasoolullah ﷺ sirf 9 Sahaabah (r.a.)[17] ki nafri ke hamraah peechhe[18] tashreef farmaa the aur musalmaanon

17. *Saheeh Muslim (2/107) mein riwaayat hai ke Aap ﷺ Uhud ke roz sirf 7 Ansar aur 2 Quraishi Sahaabah (r.a.) ke darmiyaan rah gae the.*

18. *Is ki daleel Allah ka yeh irshaad hai. والرسول يدعوكم في أخراكم yaani Rasool tumhaare peechhe se tumhein bulaa rahe the.*

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ki maar-dhaad aur mushrikeen ke khadede jaane ka manzar dekh rahe the ki Aap ﷺ ko ek dam achaanak Khalid bin Waleed ke shehsawaar dikaai pade. Us ke ba'd Aap ﷺ ke saamne do hi raaste the, yaa to Aap ﷺ apne nau rufaqa samet tezi se bhaag kar kisi mehfooz jagah chale jaate aur apne lashkar ko jo ab narghe mein aayaa hi chaahta tha us ki qismat par chhod dete yaa apni jaan khatre mein daal kar apne sahaabah (r.a.) ko bulaate aur un ki ek badi tadaad apne paas jama' kar ke ek mazboot mahaaz tashkeel dete aur us ke zariye mushrikeen ka ghera tod kar apne lashkar ke liye Uhud ki bulandi ki taraf jaane ka raasta bataate.

Aazmaaish ke is naazuk tareen mauqe par Rasoolullah ﷺ ki abqariyyat aur be-nazeer shujaa'at numaayaan hui kiyuonki Aap ﷺ ne jaan bachaa kar bhaagne ke bajaae apni jaan khatre mein daal kar Sahaaba-e-Kiram (r.a.) ki jaan bachaane ka faisla kiya.

Chunaanche Aap ﷺ ne Khalid bin Waleed ke shehsawaaron ko dekhte hi nihaayat buland aawaaz se sahaaba-e-kiraam (r.a.) ko pukaaraa. Allah ke bando.....! Idhar.....! Halaanki Aap ﷺ jaante the ke yeh aawaaz musalmaanon se pehle mushrikeen tak pahunch jaaegi aur yehi hua bhi. Chunaanche yeh aawaaz sun kar mushrikeen ko ma'loom ho gayaa ke Aap ﷺ yahin maujood hain. Lihaazah un ka dasta musalmaanon se pehle Aap ﷺ ke paas pahunch gayaa aur baaqi shehsawaaron ne tezi ke saath musalmaanon ko gherna shuroo kar diyaa.

Ab ham donon mahaazon ki tafseelaat alag-alag zikr kar rahe hain.

Musalmaanon Mein Intishaar

Jab Musalmaan narghe mein aa gae to ek giroh to hosh

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kho beitha. Use sirf apni jaan ki padi thi. Chunaanche us ne maidaan-e-jang chhod kar faraar ki raah ikhtiyaar ki. Use kuchh khabar na thi ke peechhe kiya ho rahaa hai? Un mein se kuch to bhaag kar Madine mein jaa ghuse aur kuch pahaad ke oopar chadh gae. Ek aur giroh peechhe ki taraf palta to mushrikeen ke saath makhloot ho gayaa. Donon lashkar gad-mad ho gae aur ek ko doosre ka pataa na chal sakaa. Is ke nateeje mein khud musalmaanon ke haathon ba'z musalmaan maar daale gae. Chunaanche Saheeh Bukhari mein Hazrat Aishah (r.a.) se marwi hai ke Uhud ke roz (pehle) mushrikeen ko shikast-e-faash hui. Us ke ba'd iblis ne aawaaz lagaai ke, Allah ke bando! peechhe is par agli saf palti aur pichhli saf se guth gai. Huzaifah (r.a.) ne dekhaa ke un ke waalid Yaman (r.a.) par hamla ho rahaa hai. Woh bole, "Allah ke bando! mere waalid hain." Lekin khuda ki qasam! logon ne un se haath na roka yahaan tak ki unhein maar hi daalaa. Huzaifah (r.a.) ne kahaa, "Allah aap logon ki maghfirat farmaae." Hazrat Urwaa kaa bayaan hai ke, "Ba-Khuda Hazrat Huzaifah (r.a.) mein hamesha khair ka baqia rahaa yahaan tak ke woh Allah se jaa mile."[19]

Gharz is giroh ki safon mein sakht intishaar aur bad nazmi paidaa ho gai thi. Bahut se log hairaan-o-sargardaan the. Un ki samajh mein nahin aa raha tha ki kidhar jaaein. Isi dauraan ek pukaarne waale ki pukaar sunaai padi ke Muhammad ﷺ qatl kar diye gae hain. Is se rahaa-sahaa hosh bhi jaataa rahaa. Aksar logon ke hausle toot gae. Ba'z ne ladaai se haath rok liyaa aur darmandah ho kar hathiyaar pheink diye. Kuch

19. *Saheeh Bukhari. 1/539 2/581, Fath-ul-Baan. 7/351.362.363. Bukhari ke elaawa ba'z riwaayaat mein mazkoor hai ke Rasoolullah ﷺ ne un ki diyat deni chaahi. Lekin Hazrat Huzaifah (r.a.) ne kahaa, Main ne un ki diyat musalmaanon par Sadqah kar di. Is ki wajah se Nabi ﷺ ke nazdeek Hazrat Huzaifah (r.a) ke khair mein mazeed izaafah ho gayaa. Dekhiye Mukhtasar Seerat Shekh Abdullah Al-Najdi. Safha 246.*

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aur logon ne socha ki munaafiqeen ke sadaar Abdullah bin Ubai se mil kar kahaa jaae ke woh Abu Sufyan se un ke liye amaan talab kar de.

Chand lamhe ba'd in logon ke paas se Hazrat Anas bin Nazr (r.a.) ka guzar hua. Dekha ki haath par haath dhare pade hain. Poocha kahe ka intizaar hai? Jawaab diyaa ke Rasoolullah ﷺ qatl kar diye gae. Hazrat Anas (r.a.) bin Nazr ne kaha, "To ab Aap ﷺ ke ba'd tum log zindah rah kar kiya karoge? Utho! aur jis cheez par Rasoolullah ﷺ ne jaan di usi par tum bhi jaan de do." Us ke ba'd kaha, "Ai Allah! in logon ne—yaani musalmaanon ne—jo kuch kiya hai us par main tere huzoor m'azirat karta hoon; aur un logon ne—yaani mushrikeen ne—jo kuch kiyaa hai us se baraa'at ikhtiyaar karta hoon;" aur yeh keh kar aage badh gae. Aage Hazrat Sa'd bin Mu'aaz (r.a.) se mulaaqat hui. Unhon ne daryaaft kiya, "Abu Umar (r.a.)! kahaan jaa rahe ho?" Hazrat Anas (r.a.) ne jawaab diyaa. "Aa ha! Jannat ki khushboo ka kiya kehna. Ai Sa'd! main use Uhud ke pare mehsoos kar rahaa hoon." Us ke ba'd aur aage badhe aur mushrikeen se ladte hue shaheed ho gae. Khaatma-e-jang ke ba'd unhein pehchaanaa na jaa sakaa, hatta ki un ki behan ne unhein mahaz ungliyon ke por se pehchaanaa. Un ko neze, talwaar aur teer ke 80 se ziyaadah zakham aaye the.[20]

Isi tarah Saabit Bin Dahdah (r.a.) ne apni qaum ko pukaar kar kahaa, "Agar Muhammad ﷺ qatl kar diye gae hain to Allah to zindah hai. Woh to nahein mar saktaa. Tum apne deen ke liye lado. Allah tumhein fatah-o-madad dega." Is par Ansar ki ek jamaa'at uth padi aur Hazrat Sabit (r.a.) ne un ki madad se Khalid ke risaale par hamla kar diyaa aur ladte-ladte Hazrat Khalid ke haathon neze se shaheed ho gae. Unhin ki

20. Zaad-ul-Ma'aad 2/93,96. Saheeh Bukhari 2/579.

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tarah un ke rufaqa ne bhi ladte-ladte jaam-e-shahaadat nosh kiyaa.[21]

Ek muhaajir sahaabi ek Ansari sahaabi ke paas se guzre jo khoon mein lat-pat the. Muhaajir ne kaha, "Bhai falaan! Aap ko ma'loom ho chuka hai ki Muhammad ﷺ qatl kar diye gae.?" Ansari ne kaha. "Agar Muhammad ﷺ qatl kar diye gae to woh Allah ka deen pahuncha chuke hain. Ab tumhaaraa kaam hai ki is deen ki hifaazat ke liye lado."[22]

Is tarah ke hausla afza aur walwala angez baaton se Islami fauj ke hausle bahaal ho gae. Aur un ke hosh-o-hawaas apni jagah aa gae. Chunaanche ab unhon ne hathiyaar daalne ya Ibn-e-Ubai se mil kar talab-e-amaan ki baat sochne ke bajaae hathiyaar uthaa liye aur mushrikeen ke tund sailaab se takra kar un ka ghera tod ne aur markaz-e-qayaadat tak raasta banaane ki koshish mein masroof ho gae. Isi dauran yeh bhi ma'loom ho gayaa ke Rasoolullah ﷺ ke qatl ki khabar mahaz jhoot aur ghadant hai. Is se un ki quwwat aur badh gai aur un ke hausle aur walwalon mein taazgi aa gai. Chunaanche woh ek sakht aur khoon rez jang ke ba'd ghera tod kar narge se nikalne aur mazboot markaz ke gird jama' hone mein kaamyaab ho gae.

Islami lashkar ka ek teesra giroh woh tha jise sirf Rasoolullah ﷺ ki fikr thi. Yeh giroh gheraao ki karrawaai ka ilm hote hi Rasoolullah ﷺ ki taraf palta. Un mein sar-e-fehrist Abu Bakr Siddiq, Umar bin Khattab aur Ali bin Abi Talib waghairah (r.a.) the. Yeh log muqaatileen ki saf-e-awwal mein bhi sab se aage the. Lekin jab Nabi ﷺ ki zaat-e-giraami ke liye khatrah paida hua to Aap ﷺ ki hifaazat aur difaa' karne waalon mein bhi sab se aag-aage aa gae.

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21. Seerat-e-Halbiya, 2/22. 22. Zaad-ul-Ma'aad, 2/96.

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Rasoolullah ﷺ ke Gird Khoon Rez M'arika:

Ain us waqt jabki Islami lashkar narghe mein aa kar mushrikeen ki chakki ke do paaton ke darmiyaan pis rahaa thaa Rasoolullah ﷺ ke girda-gird bhi khoon-rez m'arika aaraai jaari thi. Ham bataa chuke hain ke mushrikeen ne gherao ki karrawaai shuroo ki to Rasoolullah ﷺ ke hamraah mahaz 9 aadmi the aur jab Aap ﷺ ne musalmaanon ko yeh keh kar pukaaraa ke meri taraf aao! Main Allah ka Rasool ﷺ hoon, to Aap ﷺ ki aawaaz mushrikeen ne sun li aur Aap ﷺ ko pehchaan liyaa. (Kiyuonki us waqt weh musalmaanon se bhi ziyaadah Aap ﷺ ke qareeb the) Chunaanche unhon ne jhapat kar Aap ﷺ par hamlah kar diya aur kisi musalmaan ki aamad se pehle-pehle apnaa poora bojh daal diyaa. Is fauri hamle ke nateeje mein un mushrikeen aur wahaan par maujood 9 Sahaabah (r.a.) ke darmiyaan nihaayat sakht m'arika aaraai shuroo ho gai jis mein muhabbat-o-jaan sipaari aur shujaa'at-o-jaanbaazi ke bade-bade naadir waaqi'aat pesh aaye.

Saheeh Muslim mein Hazrat Anas (r.a.) se riwaayat hai ki Uhud ke roz Rasoolullah ﷺ saat Ansar aur do Quraishi Sahaaba (r.a.) ke hamrah alag-thalag rah gae the. Jab hamla aawar Aap ﷺ ke bilkul qareeb pahuneh gae to Aap ﷺ ne farmaayaa, "Kaun hai jo unhein ham se dafa' kare aur us ke liye Jannat hai? Yaa (yeh farmaayaa ke) woh Jannat mein mera rafeeq hoga?" Us ke ba'd ek Ansari sahaabi aage badhe aur ladte ladte shaheed ho gae. Us ke ba'd phir mushrikeen Aap ﷺ ke bilkul qareeb aa gae aur phir yehi huaa. Is tarah baari-baari saaton Ansari sahaabi (r.a.) shaheed ho gae. Is par Rasoolullah ﷺ ne apne do baaqimaanda saathiyon—yaani Quraishiyon—se farmaayaa, "Ham ne apne saathiyon se insaaf nahein kiyaa."[23]

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23. Saheeh Muslim, Baab Ghazwa-e-Uhud, 2/107.

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In saaton mein se akhiri Sahaabi Hazrat Ammaara (r.a.) bin Yazeed bin Sakan the. Woh ladte rahe ladte rahe yahaan tak ke zakhmon se choor ho kar gir pade.[24]

Ibn-e-Sakan (r.a.) ke girne ke ba'd Rasoolullah ﷺ ke hamraah sirf donon Quraishi Sahaabi rah gae the. Chunaanche Saheehain mein Abu U'sman (r.a.) ka bayaan marwi hai ke jin dinon mein Aap ﷺ ne m'arika aaraaiyaan kein un mein se ek ladaai mein Aap ke saath Talha (r.a.) bin Ubaidullah aur Sa'd (r.a.) (bin Abi Waqqas) ke siwaa koi na rah gayaa tha[25] aur yeh lamha Rasoolullah ﷺ ki zindagi ke liye nihaayat hi naazuk tareen lamha tha jab ke mushrikeen ke liye intihaai sunhari mauqa tha. Aur haqeeqat yeh hai ki mushrikeen ne is mauqe se faaidah uthaane mein koi kotaahi nahein ki. U'nhon ne apna taabad-tod hamla Nabi ﷺ par markooz rakha aur chaahaa ke Aap ﷺ ka kaam tamaam kar dein. Isi hamle mein Utbah bin Abi Waqqas ne Aap ﷺ ko patthar maaraa jis se Aap ﷺ pehlu ke bal gir gae. Aap ﷺ ka daahina nichla rubaai[26] daant toot gayaa. Aur Aap ﷺ ka hont zakhmi ho gay a. Abdullah bin Shihaab Zuhri ne aage badh kar Aap ﷺ ki peshaani zakhmi kar di. Ek aur adiyal Sawar Abdullah bin Qumma ne lapak kar Aap ﷺ ke kandhe par aisi sakht talwaar maari ki Aap ﷺ ek Mahine se ziyaadah arse tak us ki takleef mehsoos karte rahe. Albatta Aap ﷺ ki doosri zirah na kat saki. Us ke ba'd us ne

24. *Ek lahza ba'd Rasoolullah ﷺ ke paas Sahaaba-e-Kiraam (r.a.) ki ek jamaa'at aa gai. Unhon ne kuffaar ko Hazrat Ammara (r.a.) se pichhe dhakelaa aur unhein Rasoolullah ﷺ ke qareeb le aaye. Aap ﷺ ne unhein apne paaon par tek liyaa aur unhon ne is haalat mein dam tod diyaa ke un ka rukhsar Rasoolullah ﷺ ke paaon par tha (Ibn-e-Hisham 2/81), goyaa yeh aarzoo haqeeqat ban gai ke,*

Nikal jaae dam tere qadmon ke oopar — Yahi dil ki hasrat yehi aarzoo hai

25. *Saheeh Bukhari 1/527, 2/581.*

26. *Munh ke Bilkul beechon-beech neeche-oopar ke do-do daant sanaayaa kehlaate hain aur un ke daaein-baaein, neeche-oopar ke ek-ek daant rubaai kehlaate hain jo kichli ke nukeele daant se pehle hote hain.*

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pehle hi ki tarah phir ek zoordar talwaar maari jo aankh se neeche ki ubhri hui haddi par lagi aur us ki wajah se khod[27] ki do kadiyaan chehre ke andar dhans gain saath hi us ne kahaa, "Ise le! Main Qumma (todne waale) ka beta hoon." Rasoolullah ﷺ ne chehre se khoon poonchte hue farmaayaa, "Allah tujhe tod daale."[28]

Saheeh Bukhari mein marwi hai ke Aap ﷺ ka rubaai daant tod diyaa gayaa aur sar zakhmi kar diyaa gayaa. Us waqt Aap ﷺ apne chehre se khoon poonchte jaa rahe the aur kehte jaa rahe the. "Woh qaum kaise kaamiyaab ho sakti hai jis ne apne Nabi ﷺ ke chehre ko zakhmi kar diyaa aur us ka daant tod diyaa, haalaanki woh unhein Allah ki taraf dawat de rahaa thaa." Is par Allah Azza-o-Jalla ne yeh aayat naazil farmaai:

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ ۝

(۱۲۸:۳)

"Aap ko koi ikhtiyaar nahin Allah chaahe to unhein tauba ki taufeeq de aur chaahe to azaab de ke weh zaalim hain."[29]

Tabraani ki riwaayat hai ki Aap ﷺ ne us roz farmaayaa, "Is qaum par Allah ka sakht azaab ho jis ne peighambar ka chehra khoon aalood kar diyaa." Phir thodi der ruk kar farmaayaa,

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27. *Lohe ya patthar ki topi jise jang mein sar aur chehre ki hifaazat ke liye audhaa jaataa hai.*

28. *Allah ne Aap ﷺ ki yeh dua sun li. Chunaanche ibn-e-aaiz se riwaayat hai ke Ibn-e-Qumma jang se ghar waapas jaane ke ba'd apni bakriyaan dekhne ke liye nikla to yeh bakriyaan pahaad ki choti par milein. Yeh shakhs wahaan pahuncha to ek pahaadi bakre ne hamla kar diya aur seeng maar-maar kar pahaad ki bulandi se neeche ludhkaa diyaa. (Fath-ul-Baari 7/373) aur Tabraani ki riwaayat hai ke Allah ne us par ek pahaadi bakra musallat kar diyaa jis ne seeng maar-maar kar use tukde-tukde kar diyaa (Fath-ul-Baari, 7/366).*

29. *Saheeh Bukhar, 2/582, Saheeh Muslim, 2/8.*

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اَللّٰهُمَّ اغْفِرْ لِقَوْمِیْ فَاِنَّهُمْ لَا یَعْلَمُوْنَ.[30]

"Ai Allah! Meri qaum ko bakhsh de. Weh nahein jaanti.

Saheeh Muslim ki riwaayat mein bhi yehi hai ke Aap ﷺ baar-baar keh rahe the:

رَبِّ اغْفِرْ لِقَوْمِیْ فَاِنَّهُمْ لَایَعْلَمُوْنَ.[31]

"Ai parwardigaar! Meri qaum ko bakhsh de. Weh nahin jaanti."

Qaazi Ayaaz ki Shifa mein yeh Alfaz hain.

اَللّٰهُمَّ اهْدِ قَوْمِیْ فَاِنَّهُمْ لَا یَعْلَمُوْنَ.[32]

"Ai Allah! Meri qaum ko hidaayat de. Weh nahin jaanti."

Is mein Shubah nahin ke mushrikeen Aap ﷺ ka kaam tamaam kar denaa chaahte the, magar donon Quraishi Sahaabah yaani Sa'd bin Abi Waqqas (r.a.) aur Talha bin Ubaidullah (r.a.) be-misaal jaanbaazi aur bahaaduri se kaam le kar sirf do hote hue mushrikeen ki kaamyaabi naa-mumkin banaa di. Yeh donon Arab ke maahir tareen teer andaaz the. Unhon ne teer maar-maar kar mushrikeen hamla aawaron ko Rasoolullah ﷺ se door rakhaa.

Jahaan tak Sa'd bin Abi Waqqas (r.a.) ka ta'alluq hai to Rasoolullah ﷺ ne apne tirkash ke saare teer un ke liye bikhair diye aur farmaayaa. "Chalaao, Tum par mere maa-baap fida hon."[33] Un ki salaahiyat ka andaazah is se lagaayaa jaa sakta hai ke Rasoolullah ﷺ ne un ke siwa kisi aur ke liye maa-baap ke fida hone ki baat nahein kahi.[34]

Aur jahaan tak Hazrat Talha (r.a.) ka ta'alluq hai to un ke kaarnaame ka andaaza Nasaai ki ek riwaayat se lagaayaa jaa saktaa hai jis mein Hazrat Jabir (r.a.) ne Rasoolullah ﷺ par

30. Fath-ul-Baari, 7/373.
31. Saheeh Muslim, Baab Ghazwah-e-Uhud 2/108.
32. Kitaab-ul-Shifa, 1/81. 33. Saheeh Bukhaari, 1/407, 2/580,581.
34. Saheeh Bukhari 1/407, 2/580, 581.

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mushrikeen ke us waqt ke hamle ka zikr kiya hai jab aap Ansar ki ek nafri ke hamraah tashreef farma the. Hazrat Jaabir (r.a.) ka bayaan hai ke mushrikeen ne Rasoolullah ﷺ ko jaa liyaa to Aap ﷺ ne farmaayaa. "Kaun hai jo in se nimte?" Hazrat Talha (r.a.) ne kahaa. "Main." Us ke ba'd Hazrat Jabir (r.a.) ne Ansar ke aage badhne aur ek-ek kar ke shaheed hone ki woh tafseel zikr ki hai jise ham Saheeh Muslim ke hawaale se bayaan kar chuke hain. Hazrat Jabir (r.a.) farmaate hain ke jab yeh sab shaheed ho gae to Hazrat Talha (r.a.) aage badhe aur 11 aadmiyon ke baraabar tanha ladaai ki yahaan tak ke un ke haath par talwaar ki ek aisi zarab lagi jis se un ki ungliyaan kat gain. Is par un ke munh se aawaaz nikli His (See). Rasoolullah ﷺ ne farmaayaa! Agar tum Bismillah kehte to tumhein Farishte uthaa lete aur log dekhte. Hazrat Jabir (r.a.) ka bayaan hai ke phir Allah ne mushrikeen ko palat diyaa.[35]

Akleel mein Hakim ki riwaayat hai ke unhein Uhud ke roz 39 ya 35 zakham aaye aur un ki bichli aur shahaadat ki ungliyaan shal ho gaein.[36]

Imam Bukhari ne Qais bin Abi Hazim se riwaayat ki hai ki unhon ne kahaa. "Main ne Hazrat Talha (r.a.) ka haath dekha ki woh shal tha. Isse Uhud ke din unhon ne Nabi ﷺ ko bachaayaa tha.[37]

Tirmizi ki riwaayat hai ke Rasoolullah ﷺ ne un ke baare mein us roz farmaayaa jo shakhs kisi shaheed ko roo-e-zameen par chalta huaa dekhna chaahe woh Talha (r.a.) bin Ubaidullah ko dekh le.[38]

Aur Abu Daud Tayaalisi ne Hazrat Aishah (r.a.) se riwaayat ki hai ki Abu Bakr (r.a.) jab Jang-e-Uhud ka tazkirah farmaate

35. Fath-ul-Baari. 7/361. Sunan-e-Nasaai, 2/52,53.
36. Fath-ul-Baari, 7/361. 37. Saheeh Bukhari, 1/527,581.
38. Mishkat. 2/566. Ibn-e-Hisham 2/86.

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to kehte ke yeh Jang kul ki kul Talha (r.a.) ke liye thei.[39] (Yaani is mein Nabi ﷺ ke tahaffuz ka asal kaarnaama unhein ne anjaam diyaa tha.) Hazrat Abu Bakr (r.a) ne un ke baare mein yeh bhi kahaa:

يا طلحة بن عبيد الله قد وجبت لک الجنان و بوأت المها العينا[40]

Ai Talha bin Ubaidullah tumhaare liye Jannatein waajib ho gain. Aur tum ne apne yahaan hoor-e-ain ka thikaana banaa liyaa.

Isi naazuk tareen lamhe aur mushkil tareen waqt mein Allah ne ghaib se apni madad naazil farmaai. Chunaanche Sahihain mein Hazrat Sa'd (r.a.) ka bayaan hai ke main ne Rasoolullah ﷺ ko Uhud ke roz dekha Aap ﷺ ke sath do aadmi the, safed kapde pehne hue. Yeh donon Aap ﷺ ki taraf se intihaai zor daar ladaai lad rahe the. Main ne us se pehle aur us ke ba'd un donon ko kabhi nahein dekhaa. Ek aur riwaayat mein hai ki yeh donon Hazrat Jibraiel (a.s.) aur Hazrat Meekaail (a.s.) the.[41]

Rasoolullah ﷺ ke Paas Sahaabah ke Ikattha Hone ki Ibtida

Yeh saaraa haadsa chand lamhaat ke andar-andar bilkul achaanak aur nihaayat tez raftaari se pesh aa gayaa. Warna Nabi ﷺ ke muntakhab sahaaba-e-kiraam (r.a.) jo ladaai ke dauran saf-e-awwal mein the, jang ki soorat-e-haal badalte hi yaa Nabi ﷺ ki aawaaz sunte hi Aap ﷺ ki taraf be-tahaasha daud kar aaye ke kahein Aap ﷺ ko koi naagawaar haadsa pesh na aa jaae. Magar yeh log pahunche to Rasoolullah ﷺ zakhmi ho chuke the, 6 Ansari shaheed ho chuke the, 7 wein

39. Fath-ul-Baari, 7/361.
40. Mukhtasar Taareekh Dimashq 7/82 Ba-hawaala haashiya Sarh Shuzoor-az-Zahab, Safha 114)
41. Saheeh Bukhari, 2/580.

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zakhmi ho kar gir chuke the aur Hazrat Sa'd (r.a.) aur Hazrat Talha (r.a.) jaan tod kar mudaafiat kar rahe the. Un logon ne pahunchte hi apne jismon aur hathiyaaron se Nabi ﷺ ke gird ek baadh tayyaar kar di aur dushman ke taabad-tod hamle rokne mein intihaai bahaaduri se kaam liyaa. Ladai ki saf se Aap ﷺ ke paas palat kar aane waale sab se pehle sahaabi Aap ﷺ ke yaar-e-ghaar Hazrat Abu Bakr Siddiq (r.a.) the.

Ibn-e-Hibbaan ne apni Saheeh mein Hazrat Aishah (r.a.) se riwaayat ki hai ke Abu Bakr (r.a.) ne farmaayaa, "Uhud ke din saare log Nabi ﷺ se palat gae the (yaani muhaafizeen ke siwaa tamaam sahaabah Aap ﷺ ko Aap ﷺ ki qayaam gaah mein chhod kar ladaai ke liye agli safon mein chale gae the. Phir gheraao ke haadse ke ba'd) Main pehla sahkhs tha jo Nabi ﷺ ke paas palat kar aaya. Dekha to Aap ﷺ ke saamne ek aadmi tha jo Aap ﷺ ki taraf se lad rahaa tha aur Aap ﷺ ko bachaa rahaa tha. Main ne (jee hi jee mein) kahaa, tum Talha (r.a.) ho. Tum par mere maa-baap fida hon. Tum Talha ho. Tum pa mere maa-baap fida hon. Itne mein Abu Ubaidah bin Jarrah mere paas aa gae. Woh is tarah daud rahe the goyaa chidiya (ud rahi) hai yahaan tak ke mujh se aa mile. Ab ham donon Nabi ﷺ ki taraf daude. Dekha to Aap ﷺ ke aage Talha biche pade hain. Aap ﷺ ne farmaayaa, "Apne bhaai ko sambhaal lo, is ne (Jannat) waajib kar li." Hazrat Abu Bakr (r.a.) ka bayaan hai ki (ham pahunche to) Nabi ﷺ ka chehra-e-mubaarak zakhmi ho chuka tha aur khod ki do kadiyaan aankh ke neeche rukhsaar mein dhans chuki thein. Main ne unhein nikaalna chaahaa to Abu Ubaidah (r.a.) ne kahaa, "Khuda ka waasta detaa hoon, mujhe nikaalne deejiye." Us ke ba'd unhon ne munh se ek kadi pakdi aur aahista-aahista nikaalni shuroo ki taaki Rasoolullah ﷺ ko aziyyat na pahunche, aur bil-aakhir ek kadi apne munh se

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kheench kar nikaal di. Lekin (is koshish mein) un ka ek nichlaa daant gir gayaa. Ab doosri mein ne kheenchni chaahi to Abu Ubaidah (r.a.) ne phir kahaa, "Abu Bakr! Khuda ka waasta deta hoon, mujhe kheenchne deejiye!" Us ke ba'd doosri bhi aahista-aahista kheechi. Lekin un ka doosra nichla daant bhi gir gayaa. Phir Rasoolullah ﷺ ne farmaayaa, "Apne bhaai Talha (r.a.) ko sambhaal lo. (Is ne Jannat) waajib kar li." Hazrat Abu Bakr Siddiq (r.a.) kehte hain ki ab ham Talha (r.a.) ki taraf mutawajjeh hue aur unhein sambhaalaa. Un ko 10 se ziyaadah zakham aa chuke the.[42] (Is se bhi andaazah hota hai ki Hazrat Talha (r.a.) ne us din difaa'-o-qitaal mein kaisi jaanbaazi aur be-jigri se kaam liyaa tha.)

Phir unhi naazuk tareen lamhaat ke dauran Rasoolullah ﷺ ke gird jaanbaaz sahaabah (r.a.) ki ek jamaa'at bhi aan pahunchi jin ke naam yeh hain. (1). Abu Dujana, (2). Mus'ab bin Umair, (3). Ali bin Abi Talib, (4). Sahl bin Hunaif, (5). Malik bin Sinan (Abu Sa'id Khudri ke waalid) (6). Umme Amaara Nusaiba bint Ka'b Maziniya. (7). Qatada bin Numan, (8). Umar bin Khattab. (9) Hatib bin Abi Balta'a aur (10). Abu Talha (r.a.).

Mushrikeen ke Dabaao Mein Izaafah:

Udhar Mushrikeen ki tadaad bhi lamha-ba-lamha badhti jaa rahi thi jis ke nateeje mein un ke hamle sakht hote jaa rahe the aur un ka dabaao badhta jaa rahaa thaa yahaan tak ki Rasoolullah ﷺ un chand gadhon mein se ek gadhe mein jaa gire jinhe Abu Amir Fasiq ne isi qism ki sharaarat ke liye khod rakhaa tha aur is ke nateeje mein Aap ﷺ ka ghutna moch kha gayaa. Chunaanche Hazrat Ali (r.a.) ne Aap ﷺ ka haath thaamaa aur Talha (r.a.) bin Ubaidullah ne (jo khud bhi

42. Zaad-ul-Ma'aad, 2/95.

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zakhmon se choor the) Aap ﷺ ko aaghosh mein liyaa. Tab Aap ﷺ baraabar khade ho sake.

Naafe' (r.a.) bin Jubair kehte hain, "Main ne ek muhaajir Sahaabi ko sunaa farmaa rahe the. Main Jang-e-Uhud mein haazir tha. Main ne dekhaa ke har jaanib se Rasoolullah ﷺ par teer baras rahe hain aur Aap ﷺ teeron ke beech mein hain lekin saare teer Aap ﷺ se phair diye jaate hain (yaani aage ghaira daale hue Sahaabah unhein rok lete the.) Aur main ne dekha ke Abdullah bin Shihab Zuhri keh rahaa tha, mujhe bataao Muhammad (ﷺ) kahaan hai? Ab yaa to main rahoonga yaa woh rahega. Halaanki Rasoolullah ﷺ us ke qareeb the. Aap ﷺ ke saath koi bhi na tha. Phir woh Aap ﷺ se aage nikal gayaa. Is par Safwan ne ise malaamat ki. Jawab mein us ne kahaa, "Wallaah main ne use dekha hi nahein. Khuda ki qasam! Woh ham se mahfooz kar diyaa gayaa hai. Us ke ba'd ham chaar aadmi yeh ahad-o-paimaan kar ke nikle ke unhein qatl kar deinge lekin un tak pahunch na sake."[43]

Naadirah-e-Roz gaar Jaanbaazi:

Bahar haal is mauqe par musalmaanon ne aisi be-misaal jaanbaazi aur taabnaak qurbaaniyon ka muzaahiraah kiyaa jis ki nazeer taareekh mein nahin milti. Chunaanche Abu Talha (r.a.) ne apne aap ko Rasoolullah ﷺ ke aage sipar banaa liyaa. Woh apna seena saamne kar diyaa karte the taaki Aap ﷺ ko dushman ke teeron se mehfooz rakh sakein. Hazrat Anas (r.a.) ka bayaan hai ki Uhud ke roz log (yaani aam musalmaan) shikast khaa kar Rasoolullah ﷺ ke paas (aane ke bajaae idhar-udhar) bhaag gae aur Abu Talha (r.a.) Aap ﷺ ke aage apni ek dhaal le kar sipar ban gae. Woh maahir teer andaaz the. Bahut kheench kar teer chalaate the. Chunaanche us din

43. Zaad-ul-Ma'aad, 2/97.

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do yaa teen kamaanein tod daalin. Nabi ﷺ ke paas se koi aadmi teeron ka tirkash liye guzarta to Aap ﷺ farmaate ke unhein Abu Talha ke liye bikher do aur Nabi ﷺ qaum ki taraf sar uthaa kar dekhte to Abu Talha kehte, "Mere maa-baap Aap par qurban. Aap ﷺ sar utha kar na jhaankein. Aap ﷺ ko qaum ka koi teer na lag jaae. Mera seena Aap ﷺ ke seene ke aage hai."[44]

Hazrat Anas (r.a.) se yeh bhi marwi hai ke Hazrat Abu Talha (r.a.) apna aur Nabi ﷺ ka ek hi dhaal se bachaao kar rahe the aur Abu Talha (r.a.) bahut achhe teer andaaz the. Jab woh teer chalaate to Nabi ﷺ gardan uthaa kar dekhte ke un ka teer kahaan giraa.[45]

Hazrat Abu Dujana (r.a.) Nabi ﷺ ke aage khade ho gae aur apni peeth ko Aap ﷺ ke liye dhaal banaa diyaa. Un par teer pad rahe the, lekin woh hilte na the.

Hazrat Hatib (r.a.) bin abi Balta'a ne Utbain bin Abi Waqqas ka peecha kiya jis ne Nabi ﷺ ka dandaan-e-mubaarak shaheed kiya tha aur use is zor ki talwaar maari ke us ka sar chatak gayaa. Phir us ke ghode aur talwaar par qabza kar liyaa. Hazrat Sa'd (r.a.) bin Abi Waqqas ki bahut ziyadah khuwahish thi ke apne is bhaai Utbah- ko qatl karein, magar woh kaamiyaab na ho sake. Balki yeh sa'aadat Hazrat Hatib (r.a.) ki qismat mein thi.

Hazrat Sahl bin Hunaif (r.a.) bhi bade jaanbaaz teer andaaz the. Unhon ne Rasoolullah ﷺ se maut par bai'at ki aur us ke ba'd mushrikeen ko nihaayat zor-shor se difaa kiyaa.

Rasoolullah ﷺ khud bhi teer chalaa rahe the. Chunaanche Hazrat Qataadah bin Numan (r.a.) ki riwaayat hai ke Rasoolullah

44. Saheeh Bukhari, 2/581. 45. Saheeh Bukhari, 1/406.

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ﷺ ne apni kamaan se itne teer chalaae ke us ka kinaarah toot gayaa. Phir is kamaan ko Hazrat Qatadah (r.a.) bin Numan ne le liyaa aur woh unhein ke paas rahi. Us roz yeh waaqia bhi hua ke Hazrat Qatadah (r.a.) ki aankh chot khaa kar chehre par dhalak aai. Nabi ﷺ ne use apne haath se papute ke andar daakhil kar diyaa. Us ke ba'd un ki donon aankhon mein yehi ziyaadah khubsoorat lagti thi aur usi ki binaai ziyaadah tez thi.

Hazrat Abdur Rahman bin Awf (r.a.) ne ladte-ladte munh par chot khaai jis se un ka saamne ka daant toot gayaa aur unhein 20 ya 22 se ziyaadah zakham aai jin mein se ba'z zakham paaon mein lage aur woh langde ho gae.

Abu Saeed Khudri (r.a.) ke waalid Malik Bin Sinan (r.a.) ne Rasoolullah ﷺ ke chehre se khoon choos kar saaf kiyaa. Aap ﷺ ne farmaayaa, "Ise thook do." Unhon ne kahaa, "Wallah ise to mein hargiz na thookoonga." Us ke ba'd palat kar ladne lage. Rasoolullah ﷺ ne farmaayaa, "Jo shakhs kisi Jannati ko dekhna chaahtaa ho woh inhein dekhe." Us ke ba'd woh ladte-ladte shaheed ho gae.

Ek naadir kaarnaama khaatoon Sahaabiya Hazrat Umme Ammarah Nasiba bint Ka'b (r.a.) ne anjam diyaa. Woh chand musalmaanon ke darmiyaan ladti hui Ibn-e-Qumma ke saamne aa gaein. Ibn-e-Qumma ne un ke kandhe par aisi talwaar maari ke gehraa zakham ho gayaa. Unhon ne bhi Ibn-e-Qumma ko apni talwaar ki kai zarbein lagaain. Lekin kambakht do zirhein pahne hue thaa. Is liye bach gayaa. Hazrat Umme Ammarah (r.a.) ne ladte-bhidte baarah zakham khaae.

Hazrat Mus'ab bin Umair (r.a.) ne bhi intihaai paa-mardi wa jaanbaazi se jang ki. Woh Rasoolullah ﷺ se Ibn-e-Qumma aur us ke saathiyon ke pai-dar-pai hamlon ka difaa' kar rahe

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the. Unhein ke haath mein Islami lashkar ka parcham thaa. Zaalimon ne un ke daahine haath par is zor ki talwaar maari ke haath kat gayaa. Us ke ba'd unhon ne baain haath mein jhanda pakad liya aur kuffaar ke muqaable mein date rahe. Bil-aakhir un ka baayaan haath bhi kaat diyaa gayaa. Us ke ba'd unhon ne jhande par ghutne tek kar use seene aur gardan ke sahaare lehraae rakhaa. Aur isi haalat mein jaam-e-shahaadat nosh farmaayaa. Un ka qaatil Ibn-e-Qumma tha. Woh samajh rahaa thaa ke yeh Muhammad ﷺ hain kiyuonki Hazrat Mus'ab (r.a.) bin Umair Aap ﷺ ke ham-shakal the. Chunaanche woh Hazrat Musab (r.a.) ko shaheed kar ke mushrikeen ki taraf waapas chalaa gayaa aur chilla-chilla kar ea'laan kiyaa ke Muhammad (ﷺ) qatl kar diye gae.[46]

Nabi ﷺ ki Shahaadat ki Khabar aur M'arika Par Is ka Asar

Us ke is ea'laan se Nabi ﷺ ki shahaadat ki khabar musalmaanon aur mushrikeen donon mein phail gai aur yehi woh naazuk tareen lamha tha jis mein Rasoolullah ﷺ se alag thalag narghe ke andar aaye hue bahut se sahaaba-e-kiram (r.a.) ke hausle toot gae, un ke azaaim sard pad gae aur un ki safein uthal-puthal aur bad-nazmi wa intishaar ka shikaar ho gaein. Magar Aap ﷺ ki shahaadat ki yehi khabar is haisiyyat se mufeed saabit hui ke us ke ba'd mushrikeen ke pur-josh hamlon mein kisi qadar kami aa gai. Kiyuonki weh mehsoos kar rahe the ke un ka aakhiri maqsad poora ho chuka hai. Chunaanche ab bahut se mushrikeen ne hamla band kar ke musalmaan shuhada ki laashon ka musla karna shuroo kar diyaa.

Rasoolullah ﷺ ki Paiham M'arika aaraai aur Haalaat par Qaaboo

Hazrat Mus'ab bin Umair (r.a.) ki shahaadat ke ba'd Rasoolullah

46. Dekhiye Ibn-e-Hisham 2/73,80-83 Zaad-ul-Ma'aad. 2/97.

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ﷺ ne jhanda Hazrat Ali bin Abi Talib (r.a.) ko diyaa. Unhon ne jam kar ladaai ki. Wahaan par maujood baaqi sahaaba-e-kiraam (r.a.) ne bhi be-misaal jaanbaazi wa sar faroshi ke saath difaa' aur hamla kiyaa jis se bil-aakhir is baat ka imkaan paidaa ho gayaa ki Rasoolullah ﷺ mushrikeen ki safein cheer kar narghe mein aaye hue sahaaba-e-kiraam (r.a.) ki jaanib raasta banaaein. Chunaanche Aap ﷺ ne qadam aage badhaayaa aur Sahaba-e-Kiraam ki jaanib tashreef laae. Sab se pehle Hazrat Ka'b (r.a.) bin Malik ne Aap ﷺ ko pehchaanaa. Khushi se cheekh pade. Musalmaano! khush ho jaao. Yeh hain Rasoolullah ﷺ! Aap ﷺ ne ishaarah farmaayaa ke khaamosh raho—taaki mushrikeen Aap ﷺ ki maujoodgi aur maqaam-e-maujoodgi ka pataa na lagaa sake—magar un ki aawaaz musalmaanon ke kaan tak pahunch chuki thi. Chunaanche musalmaan Aap ﷺ ki panaah mein aanaa shuroo ho gae aur rafta-rafta taqreeban 30 Sahabah jama' ho gae.

Jab Itni tadaad jama' ho gai to Rasoolullah ﷺ ne pahaad ki ghaati yaani camp ki taraf hatna shuroo kiya. Magar chuonki is waapsi ke maana yeh the ke mushrikeen ne musalmaanon ko narghe mein lene ki jo karrawaai ki thi woh be-nateeja rah jaae is liye mushrikeen ne is waapsi ko naakaam banaane ke liye apne taabad-tod hamle jaari rakhe. Magar Aap ﷺ ne in hamla aawaron ka hujoom cheer kar raasta banaa hi liyaa aur bahaadur musalmaanon ke saamne un ki ek na chali. Usi dauraan mein mushrikeen ka ek adiyal shehsawaar Usman bin Abdullah bin Mugheerah yeh kehte hue Rasoolullah ﷺ ki jaanib badha ke yaa to main rahoonga yaa woh rahega. Idhar Rasoolullah ﷺ bhi do-do haath karne ke liye thehar gae. magar muqaable ki naubat na aai; kiyuonki us ka ghoda ek gadhe mein gir gayaa aur itne mein Haaris (r.a.) bin Summa ne us ke paas pahunch kar use lalkaaraa aur us ke paaon par is

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zor ki talwaar maari ke wahi bitha diyaa. Phir us ka kaam tamaam kar ke us ka hathiyaar le liyaa aur Rasoolullah ﷺ ki khidmat mein aa gae. Magar itne mein Makki fauj ke ek doosre sawaar Abdullah bin Jaabir ne palat kar Haris (r.a.) bin Summa par hamla kar diyaa aur un ke kandhe par talwaar maar kar zakhmi kar diyaa. Magar musalmaanon ne kapak kar unhein uthaa liyaa. Udhar khatraat se khelne waale mard-e-mujaahid Hazrat Abu Dujaana (r.a.), jinhon ne aaj surkh patti baandh rakhi thi, Abdullah bin Jaabir par toot pade aur use aisi talwaar maari ke us ka sar ud gayaa.

Karishmaa-e-Qudrat dekhiye ke isi khoon-rez maar-dhaad ke dauraan musalmaanon ko neend ki jhapkiyaan bhi aa rahi thein aur jaisaa ke Quran ne batlaayaa hai, yeh Allah ki taraf se Aman-o-Tamaniyat thi. Abu Talha (r.a.) ka bayaan hai ke main bhi un logon mein tha jin par Uhud ke roz neend chhaa rahi thi. Yahaan tak ke mere haath se kai baar talwaar gir gai. Haalat yeh thi ki woh girti thi aur main pakadta thaa phir girti thi aur phir pakadta thaa.[47]

Khulaasa yeh ke is tarah ki jaanbaazi wa jaan sipaari ke saath yeh dastaa munazzam taur se peechhe hattaa hua pahaad ki ghaati mein waaqe camp tak jaa pahuncha aur baqiyya lashkar ke liye bhi is mehfooz maqaam tak pahunchne ka raasta banaa diyaa. Chunaanche baaqeemaanda lashkar bhi ab Aap ﷺ ke paas aa gayaa aur Hazrat Khalid ki fauji abqariyyat Rasoolullah ﷺ ki fauji abqariyyat ke saamne naakaam ho gai.

Ubai bin Khalf ka Qatl:

Ibn-e-Ishaq ka bayaan hai ke jab Rasoolullah ﷺ ghaati mein tashreef laa chuke to Ubai bin Khalf yeh kehtaa hua aayaa ke, "Muhammad (ﷺ) kahaan hai? Yaa to main rahoonga ya woh rahega." Sahabah (r.a.) ne kahaa, "Ya Rasoolullah ﷺ!

47. Saheeh Bukhari, 2/582

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ham mein se koi is par hamla kare?" Rasoolullah ﷺ ne farmaayaa, "Use aane do." Jab qareeb aayaa to Rasoolullah ﷺ ne Haaris bin Summa (r.a.) se ek chhota se neza liyaa aur lene ke ba'd jhatka diyaa to is tarah log idhar-udhar ud gae jaise oont apne badan ko jhatka detaa hai to makkhiyaan ud jaati hain. Us ke ba'd Aap ﷺ us ke saamne aa pahunche. Us ki khod aur zirah ke darmiyaan halaq ke paas thodi si jagah khuli dikhaai padi. Aap ﷺ ne usi par tika kar aisaa neza maaraa ke woh ghode se kai baar ludhak-ludhak gayaa. Jab Quraish ke paas gayaa- is haal mein ke gardan mein koi badi kharaash na thi. Albatta khoon band tha aur behta na tha to kehne laga, "Mujhe Wallaah Muhammad (ﷺ) ne qatal kar diyaa." Logon ne kahaa, "Khuda ki qasam! Tum ne dil chhod diyaa hai, warna tumhein Wallaah koi khaas chot nahin hai." Is ne kahaa, "Woh Makke mein mujh se keh chuka tha ki main tumhein qatal karoonga.[48] Is liye Khuda ki qasam! Agar woh mujh par thook detaa to bhi meri jaan chali jaati." Bil-Aakhir Allah kaa yeh dushman Makkah waapas hote hue Maqaam-e-Sarf Pahunch kar mar gayaa.[49] Abul Aswad ne Hazrat Urwa (r.a.) se riwaayat ki hai ke yeh Bail ki tarah aawaaz nikaalta tha aur kehtaa tha, Us Zaat ki qasam! Jis ke haath mein meri jaan hai jo takleef mujhe hai agar woh Zil-Majaaz ke saare baashindon ko hoti to weh sab ke sab mar jaate.[50]

Hazrat Talha (r.a.) Nabi ﷺ ko Uthaate Hain:

Pahaad ki taraf Nabi ﷺ ki waapsi ke dauraan ek chattaan

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48 *Is ka waaqia yeh hai ke jab Makke mein Ubai ki mulaaqaat Rasoolullah ﷺ se hoti to woh Aap ﷺ se kehta, Ai Muhammad ﷺ! mere paas Awd naami ek ghoda hai. Main use rozaanaa teen Saa' (saadhe saat kilo) daana khilaataa hoon. Usi par beith kar tumhein qatal karoonga Jawaab mein Rasoolullah ﷺ farmaate, Balki Insha Allah main tumhein qatl karoonga.*

49 *Ibn-e-Hisham, 2/84. Zaad-ul-Ma'aad 2/97*

50 *Mukhtasar Seerat-ur-Rasool. Sheikh Abdullah. Safha. 250.*

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aa gai. Aap ﷺ ne us par chadhne ki koshish ki, magar chadh na sake, kiyuonki ek to Aap ﷺ ka badan bhaari ho chuka tha doosre Aap ﷺ ne dohri zirah pahan rakhi thi aur phir Aap ﷺ ko sakht chotein bhi aai thein. Lihaza Hazrat Talha (r.a.) bin Ubaidullah neeche beith gae aur Aap ﷺ ko kandhon par uthaa kar khade ho gae. Is tarah Aap ﷺ chattaan par pahunch gae. Aap ﷺ ne farmaayaa, Talha (r.a.) ne (Jannat) waajib kar li.[51]

Mushrikeen ka Aakhiri Hamla

Jab Rasoolullah ﷺ ghaati ka andar apni qayaadat gaah mein pahunch gae to mushrikeen ne musalmaanon ko zak pahunchaane ki aakhiri koshish ki. Ibn-e-Ishaq ka bayaan hai ki is dauraan ke Rasoolullah ﷺ ghaati ke andar tashreef farmaa the Abu Sufyan aur Khalid bin Waleed ki qiyaadat mein mushrikeen ka ek dasta chadh aayaa. Rasoolullah ﷺ ne dua farmaai ke, "Ai Allah! yeh ham se oopar na jaane paaein." Phir Hazrat Umar (r.a.) bin Khattab aur muhaajireen ki ek jamaa'at ne lad kar unhein pahaad se neeche utarne par majboor kar diyaa.[52]

Maghaazi Umawai ka bayaan hai ke mushrikeen pahaad chadh aaye to Rasoolullah ﷺ ne Hazrat Sa'd (r.a.) se farmaayaa, "Un ke hausle past karo, yaani unhein peeche dhakel do." Unhon ne kahaa, "Main tanha un ke hausle kaise past karoon?" Is par Aap ﷺ ne teen baar yehi baat dohraai. Bil-aakhir Hazrat Sa'd (r.a.) ne apne tirkash se ek teer nikaalaa aur ek shakhs ko maaraa to woh wahin dher ho gayaa. Hazrat Sa'd (r.a.) kehte hain ki main ne phir wahi teer liyaa. Use pehchaantaa tha aur us se ek teesre ko maaraa to us ki bhi jaan jaati rahi. Us ke ba'd mushrikeen neeche utar gae. Main ne kahaa, "Yeh mubaarak teer hai. Phir main ne use apne tirkash mein rakh liyaa." Yeh

51. Ibn-e-Hishaam. 2/86 52. Ibn-e-Hisham, 2/86.

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teer zindagi bhar Hazrat Sa'd (r.a.) ke paas rahaa. un ke ba'd un ki aulaad ke paas rahaa.[53]

Shuhada ka Musla:

Yeh aakhiri hamla tha jo mushrikeen ne Nabi ﷺ ke khilaaf kiya thaa. Chuonki unhein Aap ﷺ ke anjaam ka Sahi ilm na tha, balki Aap ﷺ ki shahaadat ka taqreeban yaqeen tha, is liye unhon ne apne camp ki taraf palat kar Makkah waapsi ki taiyaari shuroo kar di. Kuchh mushrik mard aur auratein musalmaan shuhada ke musla mein mashghool ho gain; yaani shaheedon ki sharamgaahein aur kaan, naak waghairah kaat liye. Pet cheer diye. Hind bint Utbah ne Hazrat Hamzah (r.a.) ka kaleja chaak kar diyaa aur munh mein daal kar chabaayaa aur nigalnaa chaahaa. Lekin nigal na saki to thook diyaa. Aur kate hue kaanon aur naakon ka paazeb aur haar banaayaa.[54]

Aakhir Tak Jang Ladne ke Liye Musalmaanon ki Mustaiddi

Phir is aakhiri waqt mein do aise waaqiaat pesh aaye jin se yeh andaaza lagaanaa mushkil nahein ke jaanbaaz wa sar farosh musalmaan aakhir tak jang ladne ke liye kis qadar mustaid the. Aur Allah ki raah mein jaan dene kaa kaisa walwala khez jazba rakhte the.

1. Hazrat Ka'b (r.a.) bin Malik ka bayaan hai ke main un musalmaanon mein tha jo ghaati se baahar aaye the. Main ne dekha ke mushrikeen ke haathon musalmaan shuhada ka musla kiyaa jaa rahaa hai to ruk gayaa. Phir aage badhaa. Kiya dekhta hoon ke ek mushrik jo bhaari-bharkam zirah mein malboos tha shaheedon ke darmiyaan se guzar rahaa hai. Aur

53. Zaad-ul-Ma'aad, 2/95. 54. Ibn-e-Hisham 2/90.

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kehta jaa rahaa hai ki kati hui bakriyon ki tarah dher ho gae. Aur ek musalman us ki raah tak rahaa hai. Woh bhi zirah pehne hue hai. Main chand qadam aur badh kar us ke peeche ho liyaa. Phir khade ho kar aankhon hi aankhon mein muslim aur kaafir ko taulne lagaa. Mehsoos huaa ke kaafir apne deel dol aur saaz-o-saamaan donon lihaaz se behtar hai. Ab main donon ka intizar karne lagaa. Bil-aakhir donon mein takkar ho gai aur musalmaan ne kaafir ko aisi talwaar maari ke woh paaon tak kaatti chali gai. Mushrik do tukde ho kar giraa. Phir musalmaan ne apnaa chehraa khola aur kahaa, "O Ka'b! Kaisi rahi? Main Abu Dujaana hoon."[55]

2. Khaatma-e-Jang par kuch momin auratein maidaan-e-jihaad mein pahunchein. Chunaanche Hazrat Anas (r.a.) ka bayaan hai ki, "Main ne Hazrat Aishah bin Abu Bakr (r.a.) aur Umme Sulaim ko dekhaa ke pindli ki paazeb tak kapde chadhaae peeth par paani ke mashkeeze laa rahi thein aur zakhmiyon ke munh mein undel rahi thein."[56] Hazrat Umar (r.a.) ka bayaan hai ki Uhud ke roz Hazrat Umm-e-Saleet (r.a.) hamaare liye mashkeeze bhar-bhar kar laa rahi thin.[57]

In hi auraton mein Hazrat Umm-e-Aiman (r.a.) bhi thein. Unhon ne jab shikast khoordah musalmaanon ko dekhaa ke Madine mein ghusna chaahte hain to un ke chehron par mitti phainkne lagein aur kehne lagein, "Yeh soot kaatne ka takla lo aur hamein talwaar do."[58] Us ke ba'd tezi se maidaan-e-jang pahunchein aur zakhmiyon ko paani pilaane lagein. Un par Hibban bin Arqa ne teer chalaayaa. Woh gir padein aur pardah

55. Al-Bidayata Wan-Nihaaya, 4/17. 56. Saheeh Bukhari, 1/403, 2/581
57. Saheeh Bukhari, 1/403.
58. Soot Kaatna Arab auraton ka Khaas Kaam tha. Is liye soot kaatne ka takla yaani phirki auraton ka waisa hi makhsoos saamaan tha jaise hamaare mulk mein choodi. Is mauqe par mazkoora muhaaware ka theek wahi matlab hai jo hamaari zubaan ke is muhaaware ka hai ki "Choodi lo aur talwaar do."

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khul gayaa. Is par Allah ke is dushman ne bhar-poor qahqaha lagaayaa. Rasoolullah ﷺ par yeh baat giraan guzri aur Aap ﷺ ne Hazrat Sa'd (r.a.) bin Abi Waqqas (r.a.) ko ek baghair ani ke teer de kar farmaayaa, "Ise chalaao". Hazrat Sa'd (r.a.) ne chalaayaa to woh teer Hibban ke Halaq par lagaa aur woh chit gira aur us ka pardah khul gayaa. Is par Rasoolullah ﷺ is tarah hanse ki jabde ke daant dikhaai dene lage, farmaayaa, "Sa'd (r.a.) Umm-e-Aiman (r.a.) ka badla chuka liya. Allah un ki dua qabool kare."[59]

Ghaati Mein Qaraar Yaabi ke Ba'd:

Jab Rasoolullah ﷺ ne ghaati ke andar apni qayaam gaah mein zara qaraar paa liyaa to Hazrat Ali bin Abi Talib (r.a.) Mahraas se apni dhaal mein paani bhar laae- -kahaa jaataa hai Mahraas patthar mein banaa huaa woh gadha hotaa hai jis mein ziyaadah sa paani aa saktaa ho; aur kahaa jaataa hai ke yeh Uhud mein ek chashme ka naam tha. Bahar haal Hazrat Ali (r.a.) ne woh paani Nabi ﷺ ki khidmat mein peene ke liye pesh kiyaa. Aap ﷺ ne qadre naagawaar boo mehsoos ki, is liye use piyaa to nahein, albatta us se chehre ka khoon dho liyaa aur sar par bhi daal liyaa. Is haalat mein Aap ﷺ farmaa rahe the, "Us shakhs par Allah ka sakht ghazab ho jis ne Us ke Nabi ﷺ ke chehre ko khoon aalood kiyaa."[60]

Hazrat Sahl (r.a.) farmaate hain mujhe ma'loom hai ke Rasoolullah ﷺ ka zakhm kisne dhoyaa? Paani kis ne bahaayaa? aur ilaaj kis cheez se kiya gaya? Aap ﷺ ki lakht-e-jigar Hazrat Fatimah (r.a.) Aap ﷺ ka zakham dho rahi thein aur Hazrat Ali (r.a.) dhaal se paani bahaa rahe the. Jab Hazrat Fatimah (r.a.) ne dekhaa ke paani ke sabab khoon badhta hi jaa rahaa hai to chataai ka ek tukda liyaa aur use jalaa kar chipka diyaa jis se

59. Seerat-e-Halbiya, 2/22. 60. Ibn-e-Hisham, 2/85.

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khoon ruk gayaa.[61]

Idhar Hazrat Muhammad bin Maslamah (r.a.) meetha aur khush zaaiqah paani laae. Nabi ﷺ ne nosh farmaayaa aur dua-e-khair di.[62] Zakham ke asar se Nabi ﷺ ne Zohar ki namaz beithe-beithe padhi. Aur Sahaaba-e-Kiraam (r.a.) ne bhi Aap ﷺ ke peechhe beith hi kar namaaz adaa ki.[63]

Abu Sufyan ki Shamaatat aur Hazrat Umar (r.a.) se do-do baatein:

Mushrikeen ne waapsi ki taiyyaari mukammal kar li to Abu Sufyan Jabal-e-Uhud par numoodaar huaa aur buland aawaaz se bola. "Kiya tum mein Muhammad ﷺ hain?" Logon ne jawaab na diya. Us ne phir kahaa. "Kya tum mein Abu Qahaafah ke bete (Abu Bakr) hain?" Logon ne koi jawaab na diyaa. Us ne phir sawaal kiya. "Kiya tum mein Umar (r.a.) bin Khattab hain?" Logon ne ab ki martaba bhi jawaab na diyaa— kiyuonki Nabi ﷺ ne Sahabah-e-Kiraam (r.a.) ko us ka jawaab dene se mana' farmaa diyaa thaa—Abu Sufyan ne in teen ke siwaa kisi aur ke baare mein na poocha kiyuonki use aur us ki qaum ko ma'loom tha ke Islam ka qayaam in hi teenon ke zariye hai. Bahar haal jab koi jawaab na mila to us ne kahaa. "Chalo in teenon se fursat hui." Yeh sun kar Hazrat Umar (r.a.) be-qaaboo ho gae aur bole. "O Allah ke dushman! jin ka tu ne naam liyaa hai weh sab zindah hain aur abhi Allah ne teri ruswaai ka saamaan baaqi rakhaa hai. Us ke ba'd Abu Sufyan ne kahaa. "Tumhaare maqtooleen ka musla huaa hai. Lekin main ne na is ka hukm diyaa tha aur na is ka bura hi manaayaa hai." Phir nara lagaayaa. "Hubl buland ho."

Nabi ﷺ be farmaayaa. "Tum log jawaab kiyuon nahin

61. Saheeh Bukhari, 2/584.
62. Seerat-e-Halbiya, 2/30.
63. Ibn-e-Hisham, 2/87.

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dete?" Sahabah ne arz kiya, "Kya jawaab dein?" Aap ﷺ ne farmaya: "Kaho, اَللّٰهُ اَعْلٰى وَ اَجَلّ Allah Aala aur Bartar hai."

Phir Abu Sufyan ne narah lagaayaa, "لَنَا عُزّٰى وَلَا عُزّٰى لَكُمْ" "Humaare liye Uzza hai. Aur tumhaare liye Uzza nahin."

Nabi ﷺ ne farmaayaa, "Jawaab kiyuon nahin dete." Sahaabah (r.a.) ne daryaaft kiya, "Kya jawaab dein?" Aap ﷺ ne farmaayaa, "Kaho, اَللّٰهُ مَوْلَانَا وَلَا مَوْلٰى لَكُمْ Allah hamaaraa maula hai aur tumhaaraa koi Maula nahein."

Us ke ba'd Abu Sufyan ne kahaa, "Kitna achha kaarnaama rahaa. Aaj ka din Jang-e-Badr ke din ka badla hai aur ladaai dol hai."[64]

Hazrat Umar (r.a.) ne jawaab mein kahaa, "Baraabar nahein. Hamaare maqtooleen Jannat mein hain aur tumhaare maqtooleen Jahannam mein."

Us ke ba'd Abu Sufyan ne kahaa, "Umar! mere qareeb aao." Rasoolullah ﷺ ne farmaayaa, "Jao, dekho kiya kehta hai?" Woh qareeb aae to Abu Saufyan ne kaha, "Umar! main Khuda ka waasta de kar poochta hoon, kiya ham ne Muhammad ﷺ ko qatal kar diya hai?" Hazrat Umar (r.a.) ne kahaa, "Wallaah! nahin. Balki is waqt woh tumhaari baatein sun rahe hain." Abu Sufyaan ne kahaa, "Tum mere nazdeek Ibn-e-Qumma se ziyaadah sacheche aur raastbaaz ho."[65]

Badr Mein ek aur Jang Ladne ka Ahad-o-Paimaan

Ibn-e-Ishaq ka bayaan hai ke Abu Sufyaan aur us ke rufaqa waapas hone lage to Abu Sufyan ne kaha, "Aaindah saal Badr mein phir ladne ka wadah hai." Rasoolullah ﷺ ne ek Sahaabi

64. Yaani kabhi ek fareeq ghaalib aataa hai aur kabhi doosra, jaise dol kabhi koi kheenchta hai kabhi koi.

65. Ibn-e-Hisham, 2/93, 94. Zaad-ul-Ma'aad, 2/94. Saheeh Bukhari, 2/579.

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se farmaayaa. "Keh do theek hai. Ab yeh baat hamaare aur tumhaare darmiyaan tai rahi."[66]

Mushrikeen ke Mauqaf ki Tehqeeq

Us ke ba'd Rasoolullah ﷺ ne Hazrat Ali bin Abi Talib (r.a.) ko rawaanaa kiyaa aur farmaayaa, "Qaum (mushrikeen) ke peeche-peeche jaao aur dekho weh kya kar rahe hain aur un ka iraadah kiya hai? Agar unhon ne ghode pehlu mein rakhe hon aur oont par sawaar hon to un ka iraadah Makke ka hai aur agar ghode par sawaar hon aur oont haank kar le jaaein to Madine ka iraadah hai." Phir farmaayaa, "Us Zaat ki qasam Jis ke Haath mein meri jaan hai, agar unhon ne Madine ka iraadah kiya to main Madine jaa kar un se do-do haath karoonga." Hazrat Ali (r.a.) ka bayaan hai ke us ke ba'd main un ke peeche niklaa to dekha ke unhon ne ghode pehlu mein kar rakhe hain, oonton par sawaar hain aur Makke ka rukh hai.[67]

Shaheedon aur Zakhmiyon ki Khabar Giri

Quraish ki waapsi ke ba'd musalmaan apne shaheedon aur zakhmiyon ki khoj-khabar lene ke liye faarigh ho gae. Hazrat Zaid bin Saabit (r.a.) ka bayaan hai ke Uhud ke roz Rasoolullah ﷺ ne mujhe bhejaa ke main Sa'd (r.a.) bin Rabi'a ko talaash karoon aur farmaayaa ke agar woh dikhaai pad jaaein to unhein mera salaam kehna aur yeh kehna ke Rasoolullah ﷺ daryaaft kar rahe hain ke tum apne aap ko kaisa paa rahe ho? Hazrat Zaid (r.a.) kaihte hain ke main maqtooleen ke darmiyaan chakkar lagaate hue un ke paas pahuncha to woh aakhiri saans le rahe the. Unhein neze, talwaar aur teer ke 70 se ziyaadah zakham aaye the. Main ne kahaa, "Ai Sa'd! Allah ke Rasool

66. Ibn-e-Hisham, 2/94.

67. Ibn-e-Hisham, 2/94. Haafiz Ibn-e-Hajar ne Fath-ul-Baari (7/347) mein likhaa hai ke mushrikeen ke nazaim ka pataa lagaane ke liye Hazrat Sa'd Bin Abi Waqqas (r.a.) tashreef le gae the.

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ﷺ aap ko salaam kehte hain aur daryaaft farmaa rahe hain ke mujhe bataao apne aap ko kaisa paa rahe ho." Unhon ne kahaa, "Rasoolullah ﷺ ko salaam. Aap ﷺ se arz karo ke ya Rasoolullah ﷺ! Jannat ki khushboo paa rahaa hoon aur meri qaum Ansar se kaho ki agar tum mein se ek aankh bhi hilti rahi aur dushman Rasoolullah ﷺ tak pahunch gayaa to tumhaare liye Allah ke nazdeek koi uzar na hoga"—aur usi waqt un ki rooh parwaaz kar gai.[68]

Logon ne zakhmiyon mein Usairim ko bhi paayaa jin ka naam Amr bin Saabit tha. Un mein thodi si ramaq baaqi thi. Is se pehle unhein Islam ki dawat di jaati thi magar woh qabool nahein karte the. Is liye logon ne (hairat se) kahaa ke yeh Usairim kaise aayaa hai? Use to ham ne is haalat mein choda tha ke woh is deen ka inkaari tha. Chunaanche un se poochha gayaa ke, "Tumhein yahaan kya cheez le aai? Qaum ki himaayat ka josh ya Islam ki raghbat?" Unhon ne kaha, "Islam ki raghbat. Dar haqeeqat main Allah aur us ke Rasool ﷺ par imaan le aayaa aur us ke ba'd Rasoolullah ﷺ ki himaayat mein shareek-e-jang huaa yahaan tak ke ab is haalat se do-chaar hoon jo aap logon ki aankhon ke saamne hai" Aur usi waqt un ka intiqaal ho gayaa. Logon ne Rasoolullah ﷺ se us ka zikr kiyaa to Aap ﷺ ne farmaayaa, "Woh Jannatiyon mein se hai." Abu Hurairah (r.a.) kehte hain ki, "Haalaanki us ne Allah ke liye ek waqt ki bhi namaz nahein padhi thi."[69] (Kiyuonki Islam laane ke ba'd abhi kisi namaz ka waqt aayaa hi na tha ke shaheed ho gae.)

Unhi zakhmiyon mein Quzman bhi mila. Us ne is jang mein khoob-khoob daad-e-shujaa'at di thi aur tanha saat ya aath mushrikeen ko qatal kiya tha. Woh jab mila to zakhmon

68. *Zaad-ul-Ma'aad, 2/96.*
69. *Zaad-ul-Ma'aad, 2/94, Ibn-e-Hisham, 2/90.*

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se choor tha. Log use uthaa kar Banu Zafar ke muhalle mein le gae aur musalmaanon ne use khuskhabri sunaai. Kehne lagaa, "Wallaah meri jang to mehaz apni qaum ke naamoos ke liye thi aur agar yeh baat na hoti to main ladaai hi na kartaa." Us ke ba'd jab us ke zakhmon ne shiddat ikhtiyaar ki to us ne apne aap ko zibah kar ke khudkushi kar li." Udhar Rasoolullah ﷺ se is ka jab bhi zikr kiyaa jaataa tha to farmaate the ke woh Jahannami hai.[70] (Aur is waaqie ne Aap ﷺ ki pesheengoi par mahar-e-tasdeeq sabat kar di.) Haqeeqat yeh hai ki إعلاء كلمة الله ke bajaae wataniyyat ya kisi bhi doosri raah mein ladne waalon ka anjaam yehi hai. Chaahe woh Islam ke jhande tale balki Rasoolullah ﷺ aur Sahaabah (r.a.) ke lashkar hi mein shareek ho kar kyuon na lad rahe hon.

Is ke bilkul bar-aks maqtooleen mein Banu Sa'labah ka ek Yahoodi tha. Us ne us waqt jab ki jang ke baadal mandalaa rahe the, apni qaum se kahaa, "Ai jamaa'at-e-Yahood! Khuda ki qasam, tum jaante ho ke Muhammad ﷺ ki madad tum par farz hai." Yahood ne kahaa, "Magar aaj Sabt (Saneechar) ka din hai." Us ne kahaa, "Tumhaare liye koi Sabt nahin." Phir us ne apni talwaar li, saaz-o-saamaan uthaayaa aur bola, "Agar main maaraa jaaoon to mera maal Muhammad ﷺ ke liye hai, woh is mein jo chaaheinge kareinge." Us ke ba'd maidaan-e-jang mein gayaa aur ladte-bhidte maaraa gayaa. Rasoolullah ﷺ ne farmaayaa, "Mukhaireeq betareen Yahoodi tha."[71]

Is mauqe par Rasoolullah ﷺ ne khud bhi shuhadaa ka mu'aainah farmaayaa aur farmaayaa ke, "Main in logon ke haq mein gawaah rahoonga. Haqeeqat yeh hai ke jo shakhs Allah ki raah mein zakhmi kiya jaataa hai use Allah Qiyaamat ke roz is haalat mein uthaaega ke us ke zakham se khoon beh

70. Zaad-ul-Ma'aad, 2/97,98 Ibn-e-Hisham, 2/88.
71. Ibn-e-Hisham 2/88, 89

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rahaa hoga. Rang to khoon ka hoga, lekin khushboo mushk ki hogi."[72]

Kuchh Sahaabah (r.a.) ne apne shuhada ko Madine muntaqil kar liya tha. Aap ﷺ ne unhein hukm diyaa ke apne shaheedon ko waapas la kar un ki shahaadat gaahon mein dafn karein, neez shuhada ke hathiyaar aur posteen ke libaas utaar liye jaaein phir unhein ghusal diye baghair jis haalat mein hon usi haalat mein dafn kar diyaa jaae. Aap ﷺ do-do, teen-teen shaheedon ko ek hi qabr mein dafn farmaa rahe the aur do-do aadmiyon ko ek hi kapde mein ikattha lapet dete the aur daryaaft farmaate the ke un mein se kis ko Quran ziyaadah yaad hai. Log jis ki taraf ishaarah karte use lahad mein aage karte aur farmaate ki main Qiyaamat ke roz in logon ke baare mein gawaahi doonga. Abdullah (r.a.) bin Amr bin Haram aur Amr (r.a.) bin Jamuh ek hi qabar mein dafn kiye gae kiyuonki un donon mein dosti thi.[73]

Hazrat Hanzalah (r.a.) ki laash ghaayab thi. Talaash ke ba'd ek jagah is haalat mein mili ki zameen par padi thi aur us se paani tapak rahaa thaa. Rasoolullah ﷺ ne Sahaaba-e-Kiraam (r.a.) ko batlaayaa ki Farishte unhein ghusal de rahe hain. Phir farmaayaa in ki beewi se poocho kya mu'aamla hai? Un ki beewi se daryaaft kiyaa gayaa to unhon ne waaqia batlaayaa. Yahin se Hazrat Hanzalah (r.a.) ka naam "Ghaseel-ul-Malaaika" (Farishton ke ghusal diye hue) pad gayaa.[74]

Rasoolullah ﷺ ne apne chaachaa Hazrat Hamzah (r.a.) ka haal dekha to sakht ghamgeen hue. Aap ﷺ ki phoophi Hazrat Safiyaah (r.a.) tashreef laain, woh bhi apne bhaai Hazrat Hamzah (r.a.) ko dekhnaa chaahti thein. Lekin Rasoolullah ﷺ

72. Ibn-e-Hisham 2/98.
73. Zaad-ul-Ma'aad, 2/98. Saheeh Bukhari. 2/584.
74. Zaad-ul-Ma'aad. 2/94

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ne un ke saahabzaade Hazrat Zubair (r.a.) se kahaa ke unhein waapas le jaaein. Woh apne bhaai ka haal dekh na lein. Magar Hazrat Safiyah (r.a.) ne kahaa. "Aakhir aisa kyuon? Mujhe ma'loom ho chuka hai ke mere bhaai ka musla kiyaa gayaa hai. Lekin yeh Allah ki raah mein hai is liye jo kuchh hua ham us par poori tarah raazi hai. Main sawaab samajhte hue *In Shaa Allah* sabar zaroor karuongi. Us ke ba'd woh Hazrat Hamzah ke paas aain unhein dekhaa, un ke liye dua ki, اِنَّا لِلّٰہ padhi aur Allah se maghfirat maangi. Phir Rasoolullah ﷺ ne hukm diyaa ke unhein Hazrat Abdullah (r.a.) bin Jahash ke saath dafn kar diyaa jaae. Woh Hazrat Hamzah (r.a.) ke bhaanje bhi the aur razaai bhaai bhi.

Hazrat Ibn-e-Mas'ood (r.a.) ka bayaan hai ke Rasoolullah ﷺ Hazrat Hamzah (r.a.) bin Abdul Muttalib par jis tarah roe us se badh kar rote hue ham ne Aap ﷺ ko kabhi nahein dekhaa. Aap ﷺ ne unhein Qible ki taraf rakhaa phir un ke janaaze par khade hue aur is tarah roe ki aawaaz buland ho gai.[75]

Dar haqeeqat shuhada ka manzar tha hi bada dil doz wa Zehrah gudaaz, chunaanche Hazrat Khabbaab (r.a.) bin Art ka bayaan hai ki Hazrat Hamzah (r.a.) ke liye ek siyaah dhaariyon waali chaadar ke siwaa koi kafan na mil sakaa. Yeh chaadar sar par daali jaati to paaon khul jaate aur paaon par daali jaati to sar khul jaataa. Bil-aakhir chaadar se sar dhaak diyaa gayaa aur paaon par Izkhar[76] ghaas daal di gai.[77]

Hazrat Abdur Rahman bin Awf ka bayaan hai ki Mus'ab

75. Yeh Ibn-e-Shaazaan ki riwaayat hai. Dekhiye Mukhtasar Seerat, Sheikh Abdullah, Safha, 255.

76. Yeh bilkul Mauj ke ham shakl ek Khushboo daar ghaas hoti hai, bahut se maqaamaat par chaae mein daal kar pakaai bhi jaati hai. Arab mein is ka pauda haath derh haath se lamba nahein hota jabki Hindustan mein ek metar se bhi lamba hota hai.

77. Masnad-e-Ahmad, Mishkat, 1/140

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(r.a.) bin Umair ki shahaadat waaqe hui—aur woh mujh se behtar the—to unhein ek chaadar ke andar kafnaayaa gayaa. Haalat yeh thi ke agar un ka sar dhaankaa jaataa to paaon khul jaate aur paaon dhaanke jaate to sar khul jaataa thaa. Un ki yehi kaifiyyat Hazrat Khabbaab (r.a.) ne bhi bayaan ki hai aur itna mazeed izaafah farmaayaa hai ki—(is kaifiyyat ko dekh kar) Nabi ﷺ ne ham se farmaayaa ke chaadar se in ka sar dhaank do aur paaon par Izkhar daal do.[78]

Rasoolullah ﷺ Allah Azza-o-Jalla ki Hamd-o-Sanaa Karte aur Us se Duaa Farmaate Hain

Imam Ahmad ki riwaayat hai ki Uhud ke roz Jab mushrikeen waapas chale gae to Rasoolullah ﷺ ne Sahaabah Kiraam (r.a.) se farmaayaa. "Baraabar ho jaao. zara main apne Rab Azza-o-Jalla ki Sana karoon." Is hukm par Sahaabah Kiraam (r.a.) ne Aap ﷺ ke peechhe safein baandh lein aur Aap ﷺ ne yuon farmaayaa.

"Ai Allah! tere hi liye saari Hamd hai. Ai Allah! jis cheez ko tu kushaadah kar de use koi tang nahein kar saktaa aur jis cheez ko tu tang kar de use koi kushaadah nahein kar saktaa. Jis shakhs ko tu gumraah kar de use koi hidaayat nahein de saktaa aur jis shakhs ko tu hidaayat de de use koi gumraah nahein kar saktaa. Jis cheez ko tu rok de use koi de nahein saktaa aur jis cheez ko tu de de use koi rok nahein saktaa. Jis cheez ko tu door kar de use koi qareeb nahin kar sakta aur jis cheez ko tu qareeb kar de use koi door nahein kar saktaa. Ai Allah! Hamaare oopar apni barkatein, rahmatein aur fazl-o-rizq phailaa de.

Ai Allah! main tujh se barqaraar rehne waali ne'mat ka sawaal kartaa hoon jo na tale aur na khatam ho. Ai Allah! main tujh se faqr ke din madad ka aur khauf ke din aman ka

78. Saheeh Bukhari. 2/579, 584.

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sawaal karta hoon. Ai Allah! jo kuch tune hamein diyaa hai us ke shar (buraai) se aur jo kuch nahein diyaa hai us ke bhi shar se teri panaah chaahta hoon. Ai Allah hamaare nazdeek Iman ko mahboob kar de aur use hamaare dilon mein khushnuma banaa de aur kufr, fisq aur naa farmaani ko naagawaar banaa de aur hamein hidaayat yaafta logon mein kar de. Ai Allah! hamein musalmaan rakhte hue wafaat de aur musalmaan hi rakhte hue zindah rakh aur ruswaai aur fitne se do-chaar kiye baghair saaliheen mein shaamil farmaa. Ai Allah! Tu un kaafiron ko maar aur un par sakhti aur azaab kar jo Tere Peighambaron ko jhutlaate aur Teri raah se rokte hain. Ai Allah! un kaafiron ko bhi maar jinhein kitaab di gai.[79]

Madine ko Waapsi aur Muhabbat-o-Jaan Sipaari ke Naadir Waaqi'aat

Shuhada ki tadfeen aur Allah azza-o-Jalla ki Sana-o-Dua se faarigh ho kar Rasoolullah ﷺ ne Madine ka rukh farmaayaa. Jis tarah dauraan-e-kaarzaar ehl-e-Iman Sahaabah se muhabbat-o-jaan sipaari ke naadir waaqiaat ka zuhoor hua tha isi tarah raaste mein ehl-e-Iman Sahaabiyaat se sidq-o-jaan sipaari ke ajeeb-ajeeb waaqiaat zuhoor mein aaye.

Chunaanche raaste mein Huzoor ﷺ ki mulaaqaat Hazrat Hamnah (r.a.) bint Jahsh se hui. Unhein un ke bhaai Abdullah (r.a.) bin Jahsh ki shahaadat ki khabar di gai. Unhon ne اِنَّا لِلّٰہِ padhi aur dua-e-maghfirat ki. Phir un ke maamu Hazrat Hamzah (r.a.) bin Abdul Muttalib ki shahaadat ki khabar di gai. Unhon ne phir اِنَّا لِلّٰہِ padhi aur dua-e-maghfirat ki. Us ke ba'd un ke shauhar Hazrat Mus'ab (r.a.) bin Umair ki shahaadat ki khabar di gai to tadap kar cheekh uthein aur dhaad maar kar rone lagein. Rasoolullah ﷺ ne farmaayaa, "Aurat ka shauhar us ke yahaan ek khusoosi darja rakhtaa hai."[80]

79. Bukhari, Al-Adab-ul-Mufrad. Musnad Ahmad. 3/324.
80. Ibn-e-Hisham, 2/98.

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Isi tarah Aap ﷺ ka guzar Banu Dinar ki ek khaatoon ke paas se hua jis ke shauhar, bhaai aur waalid teenon shaheed ho chuke the. Jab unhein un logon ki shahaadat ki khabar di gai to kehne lagein ke Rasoolullah ﷺ ka kyaa hua? Logon ne kaha: Umm-e-Falaan! Huzoor ﷺ ba-khair hain. Aur Alhamdulillah jaisa tum chaahti ho waise hi hain. Khaatoon ne kaha, zara mujhe dikhlaa do. Main bhi Aap ﷺ ka wujood-e-mubaarak dekh loon. Logon ne unhein ishaare se batlaayaa. Jab un ki nazar Aap ﷺ par padi to be-saakhta pukaar uthein. "كُلُّ مُصِيْبَةٍ بَعْدَكَ جَلَلٌ" Aap ﷺ ke ba'd har museebat heech hai.[81]

Raaste hi mein Hazrat Sa'd bin Mu'aaz (r.a.) ki waalidah Aap ﷺ ke paas daudti hui aaein. Us waqt Hazrat Sa'd (r.a.) bin Mu'aaz Rasoolullah ﷺ ke ghode ki lagaam thaame hue the. Kehne lage. "Ya Rasoolullah ﷺ! meri waalida hain." Aap ﷺ ne farmaayaa, "Unhein marhaba ho." Us ke ba'd un ke istaqbaal ke liye ruk gae. Jab woh qareeb aa gaein to Aap ﷺ ne un ke saahabzaade Amr (r.a.) bin Mu'aaz ki shahaadat par kalimaat-e-ta'ziat kehte hue unhein tasalli di aur sabr ki talqeen farmaai. Kehne lagein, jab main ne Aap ﷺ ko ba-salaamat dekh liyaa to mere liye har museebat heech hai. Phir Rasoolullah ﷺ ne shuhada-e-Uhud ke liye duaa farmaai aur farmaayaa. "Ai Umm-e-Sa'd (r.a.) tum khush ho jaao, aur shuhada ke ghar waalon ko khush khabri sunaa do ke un ke shuhada sab ke sab ek saath Jannat mein hain aur apne ghar waalon ke baare mein un sab ki shifaa'at qabool kar li gai hai."

Kehne lagein. "Ai Allah ke Rasool ﷺ! un ke pasmaandagaan ke liye bhi duaa farmaa deejiye." Aap ﷺ ne farmaayaa, "Ai Allah! un ke dilon ka gham door kar, un ki museebat ka badal ataa farmaa aur baaqi maandagaan ki behatareen dekh-bhaal farmaa.[82]

81. Ibn-e-Hisham, 2/99. 82. Seetar-ul-Halbiya, 2/47.

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Rasoolullah ﷺ Madine Mein

Usi roz—shumba 7 shawwal 2 hijri ko Sar-e-Shaam Rasoolullah ﷺ Madinah pahunche. Ghar pahunch kar apni talwaar Hazrat Fatimah (r.a.) ko di aur farmaayaa, "Beti is ka khoon dho do. Khuda ki qasam! yeh aaj mere liye bahut sahi saabit hui." Phir Hazrat Ali (r.a.) ne bhi talwaar latkaai aur farmaayaa, "Is ka bhi khoon dho do. Wallaah yeh bhi aaj bahut sahi saabit hui." Is par Rasoolullah ﷺ ne farmaayaa, "Agar tum ne be-laag jang ki hai to tumhaare saath Sahl (r.a.) bin Hunaif aur Abu Dujana (r.a.) ne bhi be-laag jang ki hai."[83]

Beshtar riwaayatein muttafiq hain ke musalmaan shuhada ki tadaad 70 thi jin mein bhaari aksariyyat Ansar ki thi: yaani un ke 65 aadmi shaheed hue the. 41 Khazraj ke aur 24 Aws se, ek aadmi Yahood se qatal hua tha aur muhaajireen-e-shuhada ke tadaad sirf 4 thi.

Baaqi rahe Quraish ke maqtooleen to Ibn-e-Ishaq ke bayaan ke mutaabiq un ki tadaad 22 thi, lekin ashaab-e-maghaazi aur ehl-e-Siar ne is ma'rike ki jo tafseelaat zikr ki hain aur jin mein zimni taur par jang ke mukhtalif marhalon mein qatal hone waale mushrikeen ka tazkirah aayaa hai un par gehri nazar rakhte hue diqqat pasandi ke saath hisaab lagaayaa jaae to yeh tadaad 22 nahein balki 37 hoti hai. واللہ علم.[84]

Madine Mein Hangaami Haalat:

Musalmanon ne M'arika-e-Uhud se waapas aa kar (8 shawwaal 3 hijri Shunba wa Yak Shunba ki darmiyaani) raat hangaami haalat mein guzaari. Jang ne unhein choor-choor kar rakha tha. Is ke baa-wajood weh raat-bhar Madine ke

83. Ibn-e-Hisham, 2/100.

84. Dekhiye Ibn-e-Hisham 2/122 ta 129, Fath-ul-Baari, 7/351, aur Ghazwah-e-Uhud, Muhammad Ahmad Bashmeel. Safha. 278, 279, 280.

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raaston aur guzar gaahon par pehrah dete rahe aur apne sipehsaalaar-e-aazam Rasoolullah ﷺ ki khusoosi hifaazat par taainaat rahe kiyuonki unhein har taraf se khadshaat laahaq the.

Ghazwa Hamra-ul-Asad

Idhar Rasoolullah ﷺ ne poori raat jang se paidah shuda soorat-e-haal par ghaur karte hue guzaari. Aap ﷺ ko Andeshah tha ki agar Mushrikeen ne socha ki Maidan-e-Jang mein apna Palla bhari raihte hue bhi Hum ne koi faidah nahin uthaya to unhein yaqinan Nidamat hogi aur woh Raste se palat kar Madine par dobarah Humla karein ge is liye Aap ﷺ ne faislah kiya ki bahar Haal Makki Lashkar ka Ta'aqub kiya jaanaa chaahiye.

Chunaanche ehl-e-Siyar ka bayaan hai ke Rasoolullah ﷺ ne M'arika-e-Uhud ke doosre din yaani yak-shunba 8 shawwal 3 hijri ko subah savere ea'laan farmaayaa ki dushman ke muqaable ke liye chalna hai aur saath hi yeh bhi ea'laan farmaayaa ke hamaare saath sirf wahi aadmi chal sakta hai jo M'arika-e-Uhud mein maujood tha. Taaham Abdullah bin Ubai ne ijaazat chaahi ke Aap ﷺ ka hamrikaab ho, magar Aap ﷺ ne ijaazat na di. Udhar jitne musalmaan the agarche zakhmon se choor, gham se nidhaal aur andeshaa-o-khauf se do-chaar the, lekin sab ne bilaa-taraddud sar-e-itaa'at kham kar diyaa. Hazrat Jaabir (r.a.) bin Abdullah ne bhi ijaazat chaahi jo Jang-e-Uhud mein shareek na the. Haazir-e-khidmat ho kar arz kiye, "Ya Rasoolullah ﷺ! main chaahta hoon ke Aap ﷺ jis kisi jang mein tashreef le jaaein main bhi haazir-e-khidmat rahoon aur chuonki (is jang mein) mere waalid ne mujhe apni bachchiyon ki dekh-bhaal ke liye ghar par rok diyaa tha. Lihaazah Aap ﷺ mujhe ijaazat de dein ke main bhi Aap ﷺ ke saath chaloon." Is par Aap ﷺ ne unhein ijaazat de di.

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Program ke mutaabiq Rasoolullah ﷺ musalmaanon ko hamraah le kar rawaanaa hue aur Madine se 8 meel door Hamra-ul-Asad pahunch kar khaimaa zan hue.

Qayaam ke dauraan mein M'abad bin Abi M'abad Khuzaai Rasoolullah ﷺ ki khidmat mein haazir ho kar halqa-e-bagosh Islam hua---aur kahaa jaataa hai ke woh apne shirk hi par qaayam tha, lekin Rasoolullah ﷺ ka khair khuwah tha---kiyuonki Khuzaa'a aur Banu Haashim ke darmiyaan halaf (yaani dosti-o-ta'aawun ka ittihaad) tha. Bahar kaif us ne kaha, "Ai Muhammad ﷺ! Aap ﷺ ko aur Aap ﷺ ke rufaqa ko jo zak pahunchi hai woh Wallaah ham par sakht giraan guzri hai. Hamaari aarzoo thi ki Allah Aap ﷺ ko ba-aafiyyat rakhta" -is izhaar-e-hamdardi par Rasoolullah ﷺ ne us se farmaayaa ke Abu Sufyaan ke paas jaae aur us ki hausla shikni kare.

Udhar Rasoolullah ﷺ ne jo andesha mehsoos kiyaa thaa ke mushrikeen Madine ki taraf paltne ki baat socheinge woh bilkul barhaq tha. Chunaanche mushrikeen ne Madine se 36 meel door Maqaam-e-Rauha par pahunch kar jab padaao daalaa to aapas mein ek-doosre ko malaamat ki. Kehne lage, "Tum logon ne kuchh nahein kiya. Un ke shaukat-o-quwwat tod kar unhein yuonhi chhod diyaa, haalaanki abhi un ke itne sar baaqi hain ke weh tumhaare liye phir dard-e-sar ban sakte hain, lihaazah waapas chalo aur unhein jad se saaf kar do."

Lekin aisaa mehsoos hota hai ke yeh sathi raai thi jo un logon ki taraf se pesh ki gai thi jinhein fareeqain ki quwwat aur un ke hauslon ka sahi andaazah na tha. Isi liye ek zimmedaar afsar Abu Safwan bin Omaiyah ne is raai ki mukhaalafat ki aur kahaa, "Logo! aisa na karo. Mujhe khatra hai ki jo (musalmaan Ghazwa-e-Uhud mein) nahein aaye the weh bhi ab tumhaare khilaaf jama' ho jaaeinge. Lihaazah is

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haalat mein waapas chale chalo ki fatah tumhaari hai. warna mujhe khatra hai ki Madine par phir chadhaai karoge to gardish mein pad jaaoge." Lekin bhaari aksariyyat ne yeh raai qabool na ki aur faisla kiyaa ke Madina waapas chaleinge. Lekin abhi padaao chhod kar Abu Sufyaan aur us ke fauji hile bhi na the ki M'abad bin Abi M'abad Khuzaai pahunch gayaa. Abu Sufyaan ko ma'loom na tha ki yeh musalmaan ho gayaa hai. Us ne poocha. "M'abad! peechhe ki kya khabar hai?" M'abad ne—propagande ka sakht aa'saabi hamla karte hue—kahaa, "Muhammad ﷺ apne saathiyon ko le kar tumhaare ta'aaqub mein nikal chuke hain. Un ki Jamiat itni badi hai ke main ne waisi jamiat kabhi dekhi hi nahein. Saare log tumhaare khilaaf ghusse se kabaab hue jaa rahe hain. Uhud mein peechhe rah jaane waale bhi aa gae hain. Weh jo kuchh zaaya kar chuke us par sakht naadim hain aur tumhaare khilaaf is qadar bhadke hue hain ke main ne us ki misaal dekhi hi nahein."

Abu Sufyan ne kaha. "Are bhaai yeh kiya keh rahe ho?"

M'abad ne kaha. "Wallaah meraa khayaal hai ki tum koch karne se pehle-pehle ghodon ki peshaaniyaan dekh loge yaa lashkar ka haraawal dasta us teele ke peechhe numoodaar ho jaaega."

Abu Sufyaan ne kaha, "Wallaah ham ne faisla kiya hai ke un par palat kar phir hamla karein aur un ki jad kaat kar rakh dein."

M'abad ne kahaa, "Aisa na karna. Main tumhaari khair khuwahi ki baat kar rahaa hoon."

Yeh baatein sun kar Makki lashkar ke hausle toot gae. Un par ghabraahat aur rob taari ho gayaa aur unhein isi mein

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aafiyyat nazar aai ke Makke ki jaanib apni waapsi jaari rakhein. Albatta Abu Sufyaan ne Islami lashkar ko ta'aaqub se baaz rakhne aur is tarah dobaarah musallah takraao se bachne ke liye propegande ka ek jawaabi a'asaabi hamla kiya jis ki soorat yeh hui ki Abu Sufyaan ke paas se Qabeela-e-Abd Qais ka ek qafila guzra. Abu Sufyan ne kaha, "Kiya aap log mera ek peighaam Muhammad ﷺ ko pahuncha deinge? Mera wada hai ki is ke badle jab aap log Makkah aaeinge to Ukaaz ke baazaar mein aap logon ko itni kishmish doonga jitni aap ki yeh oontni uthaa sakegi."

Un logon ne kahaa, "Ji haan."

Abu Sufyan ne kaha, "Muhammad ﷺ ko yeh khabar pahunchaa dein ke ham ne un ki aur un ke rufaqa ki jad kaat dene ke liye dobaarah palat kar hamla karne ka faisla kiya hai."

Us ke ba'd jab yeh qaafila Hamra-ul-Asad mein Rasoolullah ﷺ aur Sahaabah-e-Kiraam (r.a.) ke paas se guzra to un se Abu Sufyan ka peighaam keh sunaayaa aur kaha ke log tumhaare khilaaf jama' hain, un se daro. Magar un ki baatein sun kar musalmaanon ke Iman mein aur izaafah ho gayaa aur unhon ne kahaa حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ Allah hamaare liye kaafi hai aur woh behtareen kaarsaaz hai. (Is Imaani quwwat ki ba-daulat) weh log Allah ki ne'mat aur fazal ke saath palte. Unhein kisi buraai ne na chhuaa aur unhon ne Allah ki rizaa mandi ki pairawi ki aur Allah bade fazal waalaa hai.

Rasoolullah ﷺ itwaar ke din Hamra-ul-Asad tashreef le ge the. Do shunba, mangal, aur budh yaani 9-10-11 Shawwaal 3 hijri tak wahin muqeem rahe. Us ke ba'd Madinah waapas aaye. Madina waapsi se pehle Abu Azza Jumahi Aap ﷺ ki

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giraft mein aa gayaa. Yeh wahi shakhs hai jise Badr mein giraftaar kiye jaane ke ba'd us ke faqr aur ladkiyon ki kasrat ke sabab is shart par bila-ewaz chhod diyaa gayaa tha ke woh Rasoolullah ﷺ ke khilaaf kisi se ta'aawun nahein karega, lekin is shakhs ne wadah khilaafi aur ahad shikni ki aur apne ash'aar ke zariye Nabi ﷺ aur Sahaaba-e-Kiraam (r.a.) ke khilaaf logon ke jazbaat ko barangekhta kiya—jis ka zikr pichhle safhaat mein aa chuka hai—phir musalmaanon se ladne ke liye khud bhi Jang-e-Uhud mein aayaa. Jab yeh giraftaar kar ke Rasoolullah ﷺ ki khidmat mein laayaa gayaa to kehne lagaa, "Muhammad ﷺ meri laghzish se dar-guzar karo. Mujh par ehsaan kar do aur meri bachchiyon ki khaatir mujhe chhod do. Main ahad karta hoon ki ab dobaara aisi harkat nahin karoonga." Nabi ﷺ ne farmaya, "Ab yeh nahein ho saktaa ki tum Makke jaa kar apne rukhsaar par haath phairo aur kaho ke main ne Muhammad ﷺ ko do martaba dhoka diya. Momin ek suraakh se do martaba nahein dasaa jaa saktaa." Us ke ba'd Hazrat Zubair (r.a.) ya Hazrat Asim (r.a.) bin Saabit ko hukm diyaa gayaa aur unhon ne us ki gardan maar di.

Isi tarah Makke ka ek jaasoos bhi maaraa gayaa, us ka naam Mu'aawiya bin Mugheerah bin Abil Aas tha aur yeh Abdul Malik bin Marwan ka naanaa tha. Yeh shakhs is tarah zid mein aayaa ke jab Uhud ke roz mushrikeen waapas chale gae to yeh apne chachere bhaai Hazrat Usmaan bin Affaan (r.a.) se milne aayaa. Hazrat Usman ne us ke liye Rasoolullah ﷺ se amaan talab ki. Aap ﷺ ne is shart par amaan de di ke agar woh teen roz ke ba'd paayaa gayaa to qatal kar diyaa jaaega. Lekin jab Madinah Islami lashkar se khaali ho gayaa to yeh shakhs Quraish ki jaasoosi ke liye teen din se ziyaadah thehar gayaa aur jab lashkar waapas aayaa to bhaagne ki koshish ki. Rasoolullah ﷺ ne Hazrat Zaid (r.a.) bin Haris aur

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Hazrat Ammar bin Yasir (r.a.) ko hukm diyaa aur unhon ne us shakhs ka ta'aaqub kar ke use qatal kar diya.[85]

Ghazwah Hamra-ul-Asad ka zikr agarche ek mustaqil naam se kiya jaataa hai magar yeh dar-haqeeqat koi mustaqil Ghazwah na tha, balki Ghazwah-e-Uhud hi ka juz wa tatimma aur usi ke safhaat mein se ek safha tha.

Jang-e-Uhud Mein Fatah-o-Shikast ka ek Tajziyya

Yeh hai Ghazwah-e-Uhud apne tamaam maraahil aur jumla tafseelaat samet. Is Ghazwe ke anjaam ke baare mein badi tool-taweel behasein ki gai hain ke aayaa ise musalmaanon ki shikast se ta'beer kiyaa jaae yaa nahein? Jahaan tak haqaaiq ka ta'alluq hai to is mein shubah nahein ke jang ke doosre round mein mushrikeen ko bartari haasil thi aur Maidan un hi ke haath tha. Jaani nuqsaan bhi musalmaanon hi ka ziyaadah hua aur ziyaadah khauf-naak shakal mein huaa aur musalmaanon ka kam-az-kam ek giroh yaqeenan shikast kha kar bhaagaa aur jang ki raftaar Makki lashkar ke haq mein rahi, lekin in sab ke baawajood ba'z umoor aise hain jin ki binaa par ham ise mushrikeen ki fatah se ta'beer nahein kar sakte.

Ek to yehi baat qata'i taur par ma'loom hai ke Makki lashkar musalmaanon ke camp par qaabiz nahin ho sakaa tha aur Madani lashkar ke bade hisse ne sakht uthal-puthal aur bad nazmi ke baawajood faraar nahein ikhtiyaar kiyaa tha. Balki tanhaai dileri se ladte hue apne sipehsaalaar ke paas jama' ho gayaa thaa. Neez musalmaanon ka pallaa is had tak halka nahein huaa tha ke Makki lashkar un ka ta'aaqub karta.

85. Ghazwah-e-Uhud aur Ghazwah-e-Hamra-ul-Asad ki tafseelaat Ibn-e-Hisham 2/60 ta 129, Zaad-ul-Ma'aad 2/91 ta 108, Fath-ul-Baari aur Saheeh Bukhari 7/345 ta 377, Mukhtasar Seerat, Shekh Abdullah, Safh 242 ta 257 se jama' ki gai hain aur doosre masaadir ke hawaale muta'alliqa maqaamaat hi par de diye gae hain.

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Iske elaawah koi ek bhi Musalmaan kaafiron ki qaid mein nahein gayaa na kuffaar ne koi maal-e-ghaneemat haasil kiyaa. Phir kuffaar jang ke teesre round ke liye taiyyaar nahein hue haalaanki Islami lashkar abhi apne camp hi mein tha. Iske elaawa kuffaar ne maidaan-e-jang mein ek ya do din qayaam nahein kiyaa haalaanki us zamaane mein faatiheen ka yehi dastoor tha aur fatah ki yeh ek nihaayat zaroori alaamat thi, magar kuffaar ne fauran waapsi ki raah ikhtiyaar ki aur musalmaanon se pehle hi maidan-e-jang khaali kar diyaa. Neez unhein bachche qaid karne aur maal lootne ke liye Madine mein daakhil hone ki jur'at na hui. Haalaanki yeh shehar chand hi qadam ke faasle par tha aur fauj se mukammal taur par khaali aur ek dam khula padaa thaa aur raaste mein koi rukaawat na thi.

In saari baaton ka maa-hasal yeh hai ke Quraish ko ziyaadah se ziyaadah sirf yeh haasil huaa ke unhon ne ek waqti mauqa se faaidah uthaa kar musalmaanon ko zaraa sakht qism ki zak pahunchaa di warna Islami lashkar ko narghe mein lene ke ba'd use kulli taur par qatal ya qaid kar lene kaa jo faaidah unhein jangi nuqta-e-nazar se laaziman haasil hona chaahiye tha us mein weh naakaam rahe aur Islami lashkar qadre bade khasaare ke baawajood narghe tod kar nikal gayaa: aur is tarah ka khasaarah to bahut si dafa khud faatiheen ko bardaasht karna padaa hai isliye is mu'aamle ko mushrikeen ki fatah se ta'beer nahein kiyaa jaa saktaa.

Balki waapsi ke liye Abu Sufyan ki ujlat is baat ki ghammaaz hai ke use khatra tha ke agar jang ka teesra dor shuroo ho gayaa to us ka lashkar sakht tabaahi aur shikast se do-chaar ho jaaega. Is baat ki mazeed taaid Abu Sufyan ke is mauqaf se hoti hai jo us ne Ghazwah Hamra-ul-Asad ke taein ikhtiyaar

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kiyaa tha.

Aisi soorat mein ham is Ghazwe ko kisi ek fareeq ki fatah aur doosre ki shikast se ta'beer karne ke bajaae ghair faisla kun jang keh sakte hain jis mein har fareeq ne kamyaabi aur khasaare se apnaa-apnaa hissa haasil kyaa. Phir maidaan-e-jang se bhaage baghair aur apne camp ko dushman ke qabze ke liye chode baghair ladaai se daaman kashi ikhtiyaar kar li aur ghair faisla kun jang kehte hi isi ko hain. Isi jaanib Allah Ta'ala ke is irshaad se bhi ishaarah nikaltaa hai.

وَ لَا تَهِنُوْا فِی ابْتِغَآءِ الْقَوْمِ ؕ اِنْ تَكُوْنُوْا تَاْلَمُوْنَ فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا تَاْلَمُوْنَ ۚ وَ تَرْجُوْنَ مِنَ اللّٰهِ مَا لَا يَرْجُوْنَ ؕ (۴:۱۰۴)

"Qaum (mushrikeen) ke ta'aaqub mein dhile na pado. Agar tum alam mehsoos kar rahe ho to tumhaari hi tarah weh bhi alam mehsoos kar rahe hain aur tum log Allah se us cheez ki ummeed rakhte ho jis ki weh ummeed nahein rakhte."

Is aayat mein Allah Ta'ala ne zarar pahunchaane aur zarar mehsoos karne mein ek lashkar ko doosre lashkar se tashbeeh di hai jis ka mafaad yeh hai ke donon fareeq ke mauqaf mutamaasil the aur donon fareeq is haalat mein waapas hue the ke koi bhi ghaalib na tha.

Is Ghazwe par Qur'an ka Tabsirah

Ba'd mein Qura'an Majeed naazil huaa to is mein is m'arika ke ek-ek marhale par raushni daali gai aur tabsirah karte hue un asbaab ki nishaandahi ki gai jin ke nateeje mein musalmaanon ko is azeem khasaare se do-chaar honaa padaa tha aur batlaayaa gayaa ke is tarah ke faislakun mawaaqe par ehl-e-imaan aur yeh ummat (jise doosron ke muqaabil khair-e-umaat hone ka imtiyaaz haasil hai) jin oonche aur

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aham maqaasid ke husool ke liye wujood mein laai gai hai un ke lihaaz se abhi ehl-e-imaan ke mukhtalif girohon mein kya kya kamzoriyaan rah gai hain.

Isi tarah Quran Majeed ne munaafiqeen ke mauqaf ka zikr karte hue un ki haqeeqat be-naqaab ki. Un ke seenon mein khuda aur rasool ﷺ ke khilaaf chhupi hui adaawat ka pardaah faash kiyaa aur bhole-bhaale musalmaanon mein in munaafiqeen aur un ke bhaai Yahood ne jo wasase phaila rakhe the un ka izaalaa farmaayaa aur un qaabil-e-sataaish hukoomaton aur maqaasid ki taraf ishaarah farmaayaa jo is m'arike ka haasil thein.

Is m'arike ke muta'alliq Surah Aal-e-Imran ki 60 aayatein naazil huein. Sab se pehle m'arike ke ibtidaai marhale ka zikr kiyaa gayaa. Irshaad hua:

وَ اِذْ غَدَوْتَ مِنْ اَهْلِكَ تُبَوِّئُ الْمُؤْمِنِيْنَ مَقَاعِدَ لِلْقِتَالِ ط (۳:۱۲۱)

"Yaad karo jab tum apne ghar se nikal kar Maidaan-e-Uhud mein gae aur wahaan, momineen ko qitaal ke liye jaa-ba-jaa muqarrar kar rahe the."

Phir aakhir mein is m'arike ke nateeje aur hikmat par ek jame raushni daali gai. Irshaad hua.

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ اَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ط
وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِيْ مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ ص
فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ج وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ اَجْرٌ عَظِيْمٌ ۝ (۳:۱۷۹)

"Aisa nahin ho sakta ke Allah momineen ko isi haalat par chhod de jis par tum log ho, yahaan tak ke khabees ko paakeeza se alag kar de aur aisa nahin ho sakta ke Allah tumhein ghaib par muttalaa' kare, lekin woh apne peighambaron mein se jise chaahta hai muntakhab kar leta

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hai. Pas Allah aur us ke Rasoolon par imaan laao aur agar tum imaan laae aur taqwa ikhtiyaar kiyaa to tumhaare liye bada ajar hai."

Ghazwe mein Kaar Farma Khudaai Maqaasid aur Hikmatein

Allaama Ibn-e-Qaiyyim ne is unwaan par bahut tafseel se likhaa hai.[86] Haafiz Ibn-e-Hajar (r.a.) farmaate hain, Ulamaa ne kahaa hai ke Ghazwah-e-Uhud aur us ke andar musalmaanon ko pesh aane waali zak mein badi azeem rabbaani hikmatein aur fawaaid the. Misaal ke taur par musalmaanon ko ma'siyyat ke bure anjaam aur irtikaab-e-nahi ki nahoosat se aagaah karna. Kiyuonki teer andaazon ko apne markaz par date rahne ka jo hukm Rasoolullah ﷺ ne diyaa thaa unhon ne us ki khilaaf warzi karte hue markaz chhod diyaa thaa (aur isi wajah se zak uthaani padi thi). Ek hikmat peighambaron ki is sunnat ka izhaar tha ke pehle weh ibtila mein daale jaate hain phir anjaam kaar unhein ko kaamyaabi milti hai: aur is mein yeh hikmat posheeda hai ke agar unhein hamesha kaamiyaabi hi kaamiyaabi haasil ho to ehl-e-iman ki safon mein weh log bhi ghus aayeinge jo saahib-e-imaan nahein hain. Phir saadiq-o-kaazib mein tameez na ho sakegi. Aur agar hamesha shikast hi shikast se do-chaar ho to un ki be'sat ka maqsad hi poora na ho sakega. Is liye hikmat ka taqaazah yehi hai ki donon sooratein pesh aaein taaki saadiq-o-kaazib mein tameez ho jaae. Kiyuonki munaafiqeen ka nifaaq musalmaanon se posheedah tha. Jab yeh waaqi'a pesh aayaa aur ehl-e-nifaaq ne apne qaul-o-fe'l ka izhaar kiyaa to ishaarah saraahat mein badal gayaa aur musalmaanon ko ma'loom ho gayaa ke khud un ke apne gharon ke andar bhi un ke dushman maujood hain. Is liye musalmaan un se nimatne ke liye musta'id aur un ki taraf se muhtaat ho gae.

86. Dekhiye Zaad-ul-Ma'aad, 2/99 taa 108

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Ek hikmat yeh bhi thi ke ba'z maqaamaat par madad ki aamad mein takheer se khaaksaari paidaa hoti hai aur nafs ka ghuroor tootta hai. Chunaanche jab ehl-e-imaan ibtila se do-chaar hue to unho ne sabar se kaam liyaa. Albatta munaafiqeen mein aah wa zaari mach gai.

Ek hikmat yeh bhi thi ki Allah ne ehl-e-imaan ke liye apne ea'zaaz ke ghar (yaani jannat) mein kuchh aise darjaat taiyyaar kar rakhe hain jahaan tak un ke aamaal ki rasaai nahin hoti. Lihaaza ibtila wa aajmmaish ke bhi kuchh asbaab muqarrar farmaa rakhe hain taaki un ki wajah se un darjaat tak ehl-e-imaan ki rasaai ho jaae.

Aur ek hikmat yeh bhi thi ki shahaadat auliyaa-e-kiraam ka aala tareen martaba hai. Lihaazah yeh martaba un ke liye muhaiya farma diyaa gayaa.

Aur ek hikmat yeh bhi thi ki Allah apne dushmanon ko halaak karnaa chaahta tha. Lihaazah un ke liye is ke asbaab bhi faraaham kar diye. Yaani kufr-o-zulm aur auliya Allah ki ei'za rasaani mein had se badhi hui sarkashi. (Phir un ke isi amal ke nateeje mein) Ehl-e-imaan ko gunaahon se paak-o-saaf kar diyaa aur kaafireen ko halaak-o-barbaad.[87]

☆☆☆

87. Fath-ul-Baari 7/347.

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Uhud Ke Ba'd ki Fauji Muhimmaat

Musalmaanon ki shohrat aur saakh par Uhud ki naakaami ka bahut bura asar padaa. Un ki hawaa ukhad gai aur mukhaalifeen ke dilon se un ki haibat jaati rahi. Is ke nateeje mein ehl-e-imaan ki daakhili aur khaariji mushkilaat mein izaafah ho gayaa. Madine par har jaanib se khatraat mandlaane lage. Yahood, Munaafiqeen aur Badduon ne khul kar adaawat ka muzaahara kiya aur har giroh ne musalmaanon ko zak pahunchaane ki koshish ki. Balki yeh tawaqqu baandh li ke weh musalmaanon ka kaam tamaam kar sakta hai aur unhein beekh-o-bun se ukhaad sakta hai. Chunaanche is Ghazwe ko abhi do Mahine bhi nahein guzre the ki Banu Asad ne Madine par chhaapaa maarne ki taiyyaari ki, phir Safar 4 hijri mein Azl aur Qaarah ke qabaail ne ek aisi makkaraanaa chaal chali ke 10 Sahaab-e-Kiraam (r.a.) ko Jaam-e-Shahaadat nosh karna padaa; aur theek usi maheene mein Raiees Banu Amir ne isi tarah ki ek daghaa baazi ke zariye 70 Sahaaba (r.a.) ko shahaadat se hamkinaar karaayaa. Yeh haadsah Bir-e-Ma'oona ke naam se ma'roof hai. Is dauraan Banu Nazeer bhi khuli adaawat ka muzaahara shuroo kar chuke the yahaan tak ke unhon ne Rabi-ul-Awwal 4 hijri mein khud Nabi Karim ﷺ ko shaheed karne ki koshish ki. Udhar Banu Ghatfan ki jur'at is qadar badh gai thi ke unhon ne Jumada-ul-Oolaa 4 hijri mein Madine par hamle ka program banaayaa.

Gharz musalmaanon ki jo saakh Ghazwah-e-Uhud mein ukhad gai thi us ke nateeje mein musalmaan ek muddat tak

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paiham khatraat se do-chaar rahe. Lekin woh to Nabi ﷺ ki hikmat-e-baaligha thi jis ne saare khatraat ka rukh phair kar musalmaanon ki haibat-e-rafta waapas dila di aur unhein dobaarah mujd-e-izzat ke maqaam-e-buland tak pahuncha diyaa. Is silsile mein Aap ﷺ ka sab se pehla qadam Hamra-ul-Asad tak mushrikeen ke ta'aaqub ka tha. Is karrawaai se Aap ﷺ ke lashkar ki aabroo badi had tak barqaraar rah gai, kiyuonki yeh aisa pur-waqaar aur shujaa'at par mabni jangi iqdaam tha ke mukhaalifeen khusoosan Munaafiqeen aur Yahood ka munh hairat se khule ka khula rah gayaa. Phir Aap ﷺ ne musalsal aisi jangi karrawaaiyaan kein ke un se Musalmaanon ki sirf saabiqa haibat hi bahaal nahein hui balki us mein mazeed izaafah bhi ho gayaa. Agle safhaat mein unhein ka kuchh tazkirah kiya jaa rahaa hai.

1. Sariya Abu Salmah (r.a.):

Jang-e-Uhud ke ba'd Musalmaanon ke khilaaf sab se pehle Banu Asad bin Khuzaima ka qabeela uthaa. Is ke muta'alliq Madine mein yeh ittila pahunchi ke Khuwailid ke do bete Talha aur Salmah apni qaum aur apne itaa'at shu'aaron ko le kar Banu Asad ko Rasoolullah ﷺ par hamle ki dawat dete phir rahe hain. Rasoolullah ﷺ ne jhat 150 Ansar wa Muhaajireen ka ek dasta taiyyaar farmaayaa aur Hazrat Abu Salmah (r.a.) ko us ka alam de kar sipehsaalaar banaa kar rawaanaa farmaa diyaa. Hazrat Abu Salmah (r.a.) ne Banu Asad ke harkat mein aane se pehle hi un par is qadar achaanak hamla kiya ke weh bhaag kar idhar-udhar bikhar gae. Musalmaanon ne un ke oont aur bakriyon par qabza kar liyaa aur saalim wa ghaanim Madina waapas aa gae. Unhein do-ba-do jang bhi nahein ladni padi.

Yeh sariya muharram 4 hijri ka chaand numoodaar hone

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par rawaanaa kiyaa gayaa thaa. Waapsi ke ba'd Hazrat Abu Salmah (r.a.) ka ek zakham – jo unhien Uhud mein lagaa thaa. phoot pada aur us ki wajah se woh jald hi wafaat paa gae.[1]

2. Abdullah bin Unais (r.a.) ki Muhim

Usi maah Muharram 4 hijri ki 5 taareekh ko yeh khabar mili ke Khalid bin Sufiyaan Huzali Musalmaanon par hamla karne ke liye fauj jama' kar rahaa hai. Rasoolullah ﷺ ne us ke khilaaf karrawaai ke liye Abdullah bin Unais (r.a.) ko rawaana farmaayaa.

Abdullah bin Unais (r.a.) ne Madine se 18 roz baahar rah kar 23 Muharram ko waapas tashreef laae. Woh Khalid ko qatal kar ke us ka sar bhi hamraah laae the. Jab Khidmat-e-Nabawi ﷺ mein haazir ho kar unhon ne yeh sar Aap ﷺ ke saamne pesh kiyaa to Aap ﷺ ne unhein ek Asaa (laathi) marhamat farmaayaa aur farmaayaa ke yeh mere aur tumhaare darmiyaan Qiyaamat ke roz nishaani rahega. Chunaanche jab un ki wafaat ka waqt aayaa to unhon ne wasiyyat ki ke yeh Asaa bhi un ke saath un ke kafan mein lapet diyaa jaae.[2]

3. Rajee' ka Haadsa:

Usi saal 4 hijri ke maah-e-Safar mein Rasoolullah ﷺ ke paas Azl aur Qaarah ke kuchh log haazir hue aur zikr kiyaa ke un ke andar Islam ka kuchh charcha hai. Lihaaza Aap ﷺ un ke hamrah kuchh logon ko deen sikhaane aur Quran padhaane ke liye rawaana farmaa dein. Aap ﷺ ne Ibn-e-Ishaaq ke baqaul 6 afraad ko aur Saheeh Bukhari ki riwaayat ke mutaabiq 10 afraad ko rawaana farmaayaa; aur Ibn-e-Ishaq ke baqaul Mursid bin Abi Mursid Ghanawi ko aur Saheeh Bukhari ki riwaayat ke mutaabiq Asim (r.a.) bin Umar bin Khattab ke

1. Zaad-ul-Ma'aad. 2/108.
2. Zaad-ul-Ma'aad. 2/109. Ibn-e Hisham 2/619 620

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naanaa Hazrat Asim (r.a.) bin Saabit ko un ka ameer muqarrar farmaayaa. Jab yeh log Raabigh aur Jaddah ke darmiyaan Qabeela-e-Huzail ke Rajee' naami ek chashme par pahunche to un par Azl aur Qaarah ke mazkoora afraad ne qabeela-e-Huzail ki ek shaakh Banu Lihyaan ko chadhaa diyaa aur Banu Lihyaan ke koi 100 teer andaaz un ke peechhe lag gae aur nishaanaat-e-qadam dekh-dekh kar unhein jaa liyaa. Yeh Sahaabah-e-Kiraam (r.a.) ek teele par panaah geer ho gae. Banu Lihaan ne unhein ghair liyaa aur kahaa, "Tumhaare liye ahad-o-paimaan hai ke agar hamaare paas utar aao to ham tumhaare kisi aadmi ko qatal nahein kareinge." Hazrar Asim (r.a.) ne utarne se inkaar kar diyaa aur apne rufaqa samet un se jang shuroo kar di. Bil-aakhir teeron ki bochaad se saat afraad shaheed ho gae aur sirf teen aadmi Hazrat Khubaib (r.a.), Zaid (r.a.) bin Dasna aur ek aur Sahaabi baaqi bache. Ab phir Banu Lihyaan ne apne ahad-o-paimaan dohraayaa aur is par teenon sahaabi un ke paas utar aaye. Lekin unhon ne qaaboo paate hi bad ahdi ki aur unhein apni kamaanon ki taant se baandh liyaa. Is par teesre sahaabi ne yeh kehte hue ke yeh pehli bad ahdi hai un ke saath jaane se inkaar kar diyaa. Unhon ne kheench-ghaseet kar saath le jaane ki koshish ki lekin kaamyaab na hue to unhein qatal kar diyaa aur Hazrat Khubaib aur Zaid (r.a.) ko Makkah le jaa kar bech diyaa. In donon sahaaba ne Badr ke roz ehl-e-Makkah ke sardaaron ko qatal kiyaa tha.

Hazrat Khubaib (r.a.) kuch arsa Ehl-e-Makkah ki qaid mein rahe, phir Makke waalon ne un ke qatal ka iraadah kiyaa aur unhein Haram se baahar Tan'ieem le gae. Jab sooli par chadhaanaa chaahaa to unhon ne farmaayaa. "Mujhe chhod do zara do rak'at namaz padh loon." Mushrikeen ne chhod diyaa aur aap ne do rak'at namaz padhi. Jab salaam phair chuke to farmaayaa, "Ba-Khuda agar tum log ye na kehte ki main jo kuchh kar rahaa hoon ghabraahat ki wajah se kar rahaa hoon

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to main kuchh aur tool deta." Us ke ba'd farmaaya. "Ai Allah! inhein ek-ek kar ke gin le phir inhein bikhair kar maarna aur in mein se kisi ek ko baaqi na chhodna." Phir yeh ash'aar kahe:

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"Log mere gird giroh dar giroh jama' ho gae hain, apne qabaail ko chadha laae hain aur saaraa majma jama' kar liyaa hai apne beton aur auraton ko bhi qareeb le aae hain aur mujhe ek lambe mazboot tane ke qareeb kar diyaa gayaa hai main apni be-watni wa be-kasi ka shikwah aur apni qatal gaah ke paas girohon ki jama' kardah aafaat ki fariyaad Allah hi se kar rahaa hoon. Ai Arsh waale! mere khilaaf dushmanon ke jo iraadah hain us par mujhe sabar de. Unhon ne mujhe boti-boti kar diyaa hai aur meri khurak buri ho gai hai. Unhon ne mujhe kufr ka ikhtiyaar diyaa hai haalaanki maut us se kamtar aur aasaan hain. Meri aankhein aansun ke baghair umand aaein. Mein Musalman maaraa jaaon to mujhe parwah nahin ke Allah ki raah mein kis pehlu par qatal hoonga. Yeh to Allah ki Zaat ke liye hai aur woh chaahe to boti-boti kiye hue aaza ke jod-jod mein barkat de."

Us ke ba'd Abu Sufyan ne Hazrat Khubaib (r.a.) se kahaa.

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"Kiya tumhein yeh baat pasand aaegi ke (tumhaare badle) Muhammad ﷺ hamaare paas hote, ham un ki gardan maarte aur tum apne ehl-o-ayaal mein rehte?" Unhon ne kaha, "Nahin, Wallaah mujhe to yeh bhi gawaaraa nahin ki main apne ehl-o-ayaal mein rahoon (or is ke badle) Muhammad ﷺ ko jahaan aap hain wahin rehte hue, kaanta chubh jaae, aur woh Aap ﷺ ko takleef de."

Us ke ba'd Mushrikeen ne unhein sooli par latkaa diyaa aur un ke laash ke nigraani ke liye aadmi muqarrar kar diye. Lekin Hazrat Amr bin Omaiyah Zamri (r.a.) tashreef laae aur raat mein jhaansa de kar laash uthaa le gae aur use dafan kar diyaa. Hazrat Khubaib (r.a.) kaa qaatil Utbah bin Hairs tha. Hazrat Khubaib (r.a.) ne us ke baap Haris ko Jang-e-Badr mein qatal kiyaa thaa.

Saheeh Bukhari mein marwi hai ke Hazrat Khubaib (r.a.) pehle buzurg hain jinhon ne qatal ke mauqe par do rak'at namaz padhne ka tareeqah shuroo kiyaa. Unhein qaid mein dekha gayaa ke woh angoor ke guchhe khaa rahe the, haalaanki un dinon Makke mein khajoor bhi nahein milti thi.

Doosre Sahaabi jo is waaqie mein giraftaar hue the, yaani Hazrat Zaid (r.a.) bin Dasna, unhein Safwan bin Omaiyah ne khareed kar apne baap ke badle qatal kar diyaa.

Quraish ne is maqsad ke liye bhi aadmi bhejaa ke Hazrat Asim (r.a.) ke jism ka koi tukda laaein jis se unhein pehchaanaa jaa sake kiyuonki unhon ne Jang-e-Badr mein Quraish ke kisi azeem aadmi ko qatal kiyaa tha, lekin Allah ne in par bhidon ka jhund bhej diyaa jis ne Quraish ke aadmiyon se un ki laash ki hifaazat ki aur yeh log un ka koi hissa haasil karne par qudrat na paa sake. Dar haqeeqat Asim (r.a.) ne Allah se yeh

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ahad-o-paimaan kar rakhaa thaa ke na unhein koi mushrik chhuega na woh kisi mushrik ko chueinge. Ba'd mein jab Hazrat Umar (r.a.) ko is waaqie ki khabar hui to farmaayaa karte the ke Allah momin bande ki hifaazat us ki wafaat ke ba'd bhi karta hai jaise us ki zindagi mein karta hai.[3]

4. Bir-e-Ma'oona ka Alamiya:

Jis mahine Rajee' ka haadsha pesh aayaa theek usi maheene Bir-e-Ma'oona ka alamiya bhi pesh aayaa, jo Rajee' ke haadse se kahein ziyaadah sangeen tha.

Is waaqie ka khulaasa yeh hai ke Abu Baraa Amir bin Malik, jo 'Mulaaib-ul-Asinna' (nezon se khelne waalaa) ke laqab se mashhoor tha, Madine mein Khidmat-e-Nabawi ﷺ mein haazir hua. Aap ﷺ ne us Islam ki dawat di. Us ne Islam to qabool nahein kiya, lekin doori bhi ikhtiyaar nahein ki. Us ne kaha, "Ai Allah ke Rasool ﷺ! agar Aap ﷺ apne ashaab ko dawat-e-deen ke liye ehl-e-Najd ke paas bhejein to mujhe ummeed hai ke weh log Aap ﷺ ki dawat qabool kar leinge." Aap ﷺ ne farmaayaa, "Mujhe apne sahaabah ke muta'alliq ehl-e-Najd se khatra hai." Abu Baraa ne kahaa, "Weh meri panaah mein honge." Is par Nabi ﷺ ne Ibn-e-Ishaq ke baqaul 40 aur Saheeh Bukhari ki riwaayat ke mutaabiq 70 aadmiyon ko us ke hamraah bhej diya --70 hi ki riwaayat durust hai, aur Munzir bin Amr ko jo Banu Saa'ida se ta'alluq rakhte the aur "Mumtaqun-lil-Maut" (maut ke liye aazaad karda) ke laqab se mashhoor the, un ka ameer banaa diyaa. Yeh log sahaaba ke fuzala, qurra aur saadaat wa akhyaar the. Din mein lakdiyaan kaat kar us ke ewas ehl-e-suffa ke liye ghallaa khareedte aur Quran padhte-Padhaate the aur raat mein Khuda ke huzoor munaajaat wa Namaz ke liye khade ho jaate the. Is tarah

3. Ibn-e-Hisham, 2/169 taa 179, Zaad-ul-Ma'aad, 2/109, Saheeh Bukhari, 2/568, 569, 585.

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chalte-chalaate Ma'oona ke kuein par jaa pahunche. Yeh kuan Banu Amir aur Hurrah Bani Sulaim ke darmiyaan ek zameen mein waaqe hai. Wahaan padaao daalne ke ba'd un Sahaaba-e-Kiraam (r.a.) ne Umm-e-Sulaim ke bhaai Haram (r.a.) Bin Milhan ko Rasoolullah ﷺ ka khat de kar dushman-e-Khuda Amir bin Tufail ke paas rawaanaa kiyaa; Lekin us ne khat dekhaa tak nahin aur ek aadmi ko ishaarah kar diya jis ne Hazrat Haraam (r.a.) ko peechhe se is zor ka neza maaraa ke woh neza aar-paar ho gayaa. Khoon dekh kar Hazrat Haram (r.a.) ne farmaayaa, "Allahu Akbar! Rabb-e-Ka'bah ki qasam! main kaamiyaab ho gayaa."

Us ke ba'd fauran hi is dushman-e-Khuda Amir ne baaqi Sahabah (r.a.) par hamla karne ke liye apne qabila Bani Amir ko aawaaz di, magar unhon ne Abu Baraa ki panaah ke pesh-e-nazar us ki aawaaz par kaan na dhare. Idhar se maayoos ho kar is shakhs ne Banu Sulaim ko aawaaz di. Banu Salaim ke teen qabeelon Usaiyah, R'al aur Zakwan ne us par labbaik kahaa aur jhat aa kar un Sahaaba-e-Kiraam (r.a.) ka muhaasira kar liya. Jawaaban Sahaaba-e-Kiraam (r.a.) ne bhi Ladaai ki magar sab ke sab shaheed ho gae. Sirf Hazrat Ka'b bin Zaid bin Najjar (r.a.) zinda bache. Unhein shuhada ke darmiyaan se zakhmi haalat mein uthaa laayaa gayaa aur woh Jang-e-Khandaq tak hayaat rahe. Un ke elaawah mazeed do Sahaabah Hazrat Amr (r.a.) bin Omaiyah Zamri aur Hazrat Munzir bin Uqbah bin Amir (r.a.) oont charaa rahe the. Unhon ne jaae waaridaat par chidiyon ko mandalaate dekhaa to seedhe jaae waaridaat par pahunche. Phir Hazrat Munzir (r.a.) to apne rufaqa ke saath mil kar mushrikeen se ladte hue shaheed ho gae aur Hazrat Amr (r.a.) bin Omaiyah Zamri ko qaid kar liyaa gayaa. Lekin jab batlaayaa gayaa ke un ka ta'alluq qabeela-e-Muzar se hai to Amir ne un ki peshaani ke baal katwaa kar apni maa ki taraf se—jis par ek gardan aazaad

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karne ki nazar thi-- aazaad kar diyaa.

Hazrat Amr bin Omaiyah Zamri (r.a.) is dardanaak alamiye ki khabar le kar Madina pahunche. In 70 afaazil-e-Muslimeen ki shahaadat ke alamiyye ne Jang-e-Uhud ka charka taazah kar diyaa. Aur yeh is lihaaz se ziyaadah alamnaak thaa ke Shuhada-e-Uhud to ek khuli hui aur do-ba-do jang mein maare gae the, magar yeh bechaare ek sharamnaak ghaddaari ki nazar ho gae.

Hazrat Amr (r.a.) bin Omaiyah Zamri waapsi mein Waadi-e-Qanaat ke sire par waaqe maqaam-e-Qarqara pahunche to ek darakht ke saai mein utar pade. Wahein Banu Kilab ke do aadmi bhi aa kar utar rahe. Jab woh donon be-khabar so gae to Hazrat Amr (r.a.) bin Omaiyah ne un donon ka safaayaa kar diyaa. Un ka khayaal tha ke apne saathiyon ka badla le rahe hain, haalaanki un donon ke paas Rasoolullah ﷺ ki taraf se ahad tha. Magar Hazrat Amr (r.a.) jaante na the. Chunaanche jab Madina aa kar unhon ne Rasoolullah ﷺ ko apni is karrawaai ki khabar di to Aap ﷺ ne farmaayaa ke tum ne aise do aadmiyon ko qatal kiyaa hai jin ki diyat mujhe laaziman adaa karni hai. Is ke ba'd Aap ﷺ musalmaan aur un ke haleef Yahood se diyat jama' karne mein mashgool ho gae[4] aur yehi waaqi'a Ghazwah Bani Nazeer ka sabab banaa. Jaisa ke aage aa rahaa hai.

Rasoolullah ﷺ ko Ma'oona aur Rajee' ke in alamnaak waaqi'at se jo chand hi din aage-peeche pesh aaye the[5] is qadar ranj pahuncha aur Aap ﷺ is qadar ghamgeen hue[6] ke

4. *Dekhiye Ibn-e-Hisham 2/183 ta 188, Zaad-ul-Ma'aad 2/109,110, Saheeh Bukhari, 2/584,586.*

5. *Waaqidi ne likha hai ke Rajee' aur Ma'oona donon haadson ki khabar Rasoolullah ﷺ ko ek hi raat mein mili thi*

6. *Ibn-e-Sa'd ne Hazrat Anas (r.a.) se riwaayat ki hai ke Rasoolullah ﷺ jis qadar ehl-e-Bir-e-Maoona par ghamgeen hue main ne kisi aur par Aap ﷺ ko itna Ghmgeen hote hue nahein dekha. Mukhtasar Seerat, Sheikh Abdullah, Safha, 260.*

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jin qaumon aur qabeelon ne un Sahaaba-e-Kiraam (r.a.) ke saath ghadar wa qatal ka yeh sulook kiyaa tha Aap ﷺ ne un par ek maheene tak bad-dua farmaai. Chunaanche Saheeh Bukhari mein Hazrat Anas (r.a.) se marwi hai ke jin logon ne Aap ﷺ ke sahaabah ko Bir-e-Ma'oona par shaheed kiyaa thaa Aap ﷺ ne un par 30 roz tak bad-dua ki. Aap ﷺ Namaz-e-Fajr mein R'al, Zakwan, Lihyan, aur Usaiyah par bad-dua karte the aur farmaate the ke Usaiyah ne Allah aur us ke Rasool ki m'asiyat ki. Allah Ta'ala ne is baare mein apne Nabi par Wahi naazil ki, jo ba'd mein mansookh ho gai. Woh Wahi yeh thi: "Hamaari qaum ko yeh batla do ke ham apne Rab se mile to Woh ham se raazi hai aur ham Us se raazi hain" Us ke ba'd Rasoolullah ﷺ ne apna yeh Qunoot tark farmaa diyaa.[7]

5. Ghazwah-e-Bani Nazeer:

Ham bataa chuke hain ke Yahood Islam aur Musalmanon se jalte-bhunte the, magar chuonki weh mard-e-maidaan na the, saazishi aur daseesa kaar the, is liye jang ke bajaae keene aur adaawat ka muzaahara karte the aur musalmaanon ko ahad-o-paimaan ke baa-wajood aziyyat dene ke liye tarah-tarah ke heele aur tadbeerein karte the. Albatta Banu Qainuqa ki jila-watni aur Ka'b bin Ashraf ke qatal ka waaqia pesh aayaa to un ke hausle toot gae aur unhon ne khauf zadaah ho kar khaamooshi aur sukoon ikhtiyaar kar liya. Lekin Ghazwah-e-Uhud ke ba'd un ki jur'at phir palat aai. Unhon ne khullam-khulla adaawat wa bad-ahdi ki. Madinah ke Munaafiqeen aur Makke ke Mushrikeen se pas-e-pardah saaz-baaz ki aur Musalmanon ke khilaaf Mushrikkeen ki himaayat mein kaam kiyaa.[8]

Nabi ﷺ ne sab kuch jaante hue sabar se kaam liyaa, lekin

7. *Saheeh Bukhari, 2/586, 587, 588.*

8. *Sunan-e-Abi Daud, Baab Khabar-un-Nazeer ki riwaayat se yeh baat mustafaad hai, dekhiye Sunan-e-Abi Daud Sharh Awun-ul-M'abood ke saath, 3/116,117.*

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Rajee' aur Ma'oona ke haadsaat ke ba'd Yahood ki jur'at wa jasaarat had se badh gai aur unhon ne Nabi ﷺ hi ke khaatme ka program banaa liyaa.

Is ki tafseel yeh hai ke Nabi ﷺ apne chand Sahaabah (r.a.) ke hamraah Yahood ke paas tashreef le gae aur un se Banu Kilab ke in donon maqtooleen ki diyat mein ea'aanat ke liye baat-cheet ki -(jinhein Hazrat Amr bin Omaiyah ne ghalati se qatal kar diyaa thaa) -un par mu'aahada ki roo se yeh ea'aanat waajib thi. Unhon ne kahaa, "Abul Qasim! Ham aisaa hi kareinge. Aap yahaan tashreef rakhiye. Ham Aap ki zaroorat poori kiye dete hain." Aap ﷺ un ke ek ghar ki deewaar se tek lagaa kar beith gae aur un ke waade ki takmeel ka intizaar karne lage. Aap ﷺ ke saath Hazrat Abu Bakr (r.a.), Hazrat Umar (r.a.), Hazrat Ali (r.a.) aur Sahaaba-e-Kiram (r.a.) ki ek jamaa'at bhi tashreef farmaa thi.

Udhar Yahood tanhaai mein jama' hue to un par Shaitaan sawaar ho gayaa aur jo bad-bakhti un ka nawishta-e-taqdeer ban chuki thi use Shaitaan ne khush numaa banaa kar pesh kiyaa. Yaani in Yahood ne baaham mashwarah kiyaa ke kiyuon na Nabi ﷺ hi ko qatal kar diyaa jaae. Chunaanche unhon ne kahaa, "Kaun hai jo is chakki ko le kar oopar jaae aur Aap (ﷺ) ke sar par giraa kar Aap (ﷺ) ko kuchal de." Is par ek bad-bakht Yahoodi Amr bin Jahsh ne kaha, "Main." Un logon se Salaam bin Mashkam ne kahaa bhi ke aisaa na karo, kiyuonki Khuda ki qasam, unhein tumhaare iraadon ki khabar de di jaaegi aur phir hamaare aur un ke darmiyaan jo ahad-o-paimaan hai yeh us ki khilaaf warzi bhi hai. Lekin unhon ne ek na suni aur apne mansoobe ko rooba-e-amal laane ke azam par barqaraar rahe.

Udhar Rabb-ul-Aalameen ki taraf se Rasoolullah ﷺ ke

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paas Hazrat Jibraiel (a.s.) tashreef laae aur Aap ﷺ ko Yahood ke iraade se baa-khabar kiyaa. Aap ﷺ tezi se uthe aur Madine ke liye chal pade. Ba'd mein Sahaaba-e-Kiraam (r.a.) bhi Aap ﷺ se aan mile aur kehne lage. Aap ﷺ uth aaye aur ham samajh na sake. Aap ﷺ ne batlaayaa ke Yahood ka kiya iraadah thaa.

Madinah waapas aa kar Aap ﷺ ne fauran hi Muhammad (r.a.) bin Maslamah ko Banu Nazeer ke paas rawaanaa farmaayaa aur unhein yeh notice diyaa ki tum log Madine se nikal jaao. Ab yahaan mere saath nahein reh sakte. Tumhein 10 din ki muhlat di jaati hai. Us ke ba'd jo shakhs paayaa jaaega us ki gardan maar di jaaegi. Is notice ke ba'd Yahood ko jila-watni ke siwa koi chaarah-kaar samajh mein nahein aayaa. Chunaanche weh chand din tak safar ki taiyyariyaan karte rahe. Lekin isi dauran Abdullah bin Ubai Raiees-ul-Munafiqeen ne kehla bhejaa ke apni jagah barqaraar raho, dat jaao, aur ghar-baar na chodo. Mere paas 2000 mardaan-e-jangi hain jo tumhaare saath tumhaare qile mein daakhil ho kar tumhaari hifaazat mein jaan de deinge aur agar tumhein nikaalaa hi gayaa to ham bhi tumhaare saath nikal jaaeinge aur tumhaare baare mein kisi se hargiz nahin dabeinge: aur agar tum se jang ki gai to ham tumhaari madad kareinge aur Banu Quraizah aur Banu Ghatfan jo tumhaare haleef hain weh bhi tumhaari madad kareinge.

Yeh peighaam sun kar Yahood ki khud ea'timaadi palat aai aur unhon ne tai kar liyaa ke jila-watan hone ke bajaae takkar li jaaegi. Un ke sardaar Huyai bin Akhtab ko tawaqqu thi ke Raiees-ul-Munaafiqeen ne jo kuch kahaa hai woh poora karega, is liye us ne Rasoolullah ﷺ ke paas jawaabi peighaam bhej diyaa ke ham apne diyaar se nahein nikalte, Aap ﷺ ko jo karna ho kar lein.

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Is mein shubah nahein ke Musalmaanon ke lihaaz se yeh soorat-e-haal naazuk thi, kiyuonki un ke liye apni taareekh ke is naazuk aur pecheedah mod par dushmanon se takraao kuch ziyaadah mufeed wa munaasib na tha. Anjaam khatarnaak ho saktaa tha. Aap ﷺ dekh hi rahe hain ki saaraa Arab Musalmaanon ke khilaaf tha aur Musalmaanon ke do tableeghi wafood nihaayat be-dardi se qatal kiye jaa chuke the. Phir Banu Nazeer ke Yahood itne taaqatwar the ke un ka hathiyaar daalna aasaan na tha aur un se jang mol lene mein tarah-tarah ke khadshaat the. Magar Bir-e-Ma'oona ke alamiye se pehle aur us ke ba'd ke haalaat ne jo nai karwat li thi us ki wajah se Musalmaan qatal aur bad ahdi jaise jaraaim ke silsile mein ziyaada hassaas ho gae the aur in jaraaim ka irtikab karne waalon ke khilaaf Musalmaanon ka jazba-e-intiqaam bahut ziyaadah barh gayaa thaa. Lihaaza unhon ne tai kar liyaa ke chuonki Banu Nazeer ne Rasoolullah ﷺ ke qatal ka program banaa liyaa thaa is liye un se bahar haal ladna hai, khuwaah is ke nataaij jo bhi hon. Chunaanche jab Rasoolullah ﷺ ko Huyayi bin Akhtab ka jawaabi peighaam milaa to Aap ﷺ ne aur Sahaabah (r.a.) ne kahaa, Allahu Akbar; aur phir ladaai ke liye uth khade hue aur Hazrat Ibn-e-Umm-e-Maktum (r.a.) ko Madine ka intizaam saunp kar Banu Nazeer ke elaaqe ki taraf rawaanaa ho gae. Hazrat Ali bin Abi Talib (r.a.) ke haath mein alam tha. Banu Nazeer ke elaaqe mein pahunch kar un ka muhaasirah kar liyaa gayaa.

Udhar Banu Nazeer ne apne qilon aur gadhiyon mein panaah li aur qilaband rah kar faseel se teer aur patthar barsaate rahe. Chuonki khajoor ke baaghaat un ke liye sipar ka kaam de rahe the is liye Aap ﷺ ne hukm diyaa ke un darakhton ko kaat kar jalaa diyaa jaae. Ba'd mein isi ki taraf ishaarah kar ke Hazrat Hassaan (r.a.) ne farmaayaa thaa.

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وَهَانَ عَلٰى سَرَاةِ بَنِى لُؤَى حَرِيْقٌ بِالْبُوَيْرَةِ مُسْتَطِيْرُ

Bani Luwi ke sardaaron ke liye yeh ma'mooli baat thi ke Buwairah mein aag ke shole buland hon (Buwairah Banu Nazeer ke nakhlistaan ka naam thaa).

Aur isi ke baare mein Allah Ta'ala ka yeh irshaad bhi naazil hua:

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِىَ الْفٰسِقِيْنَ ۝ (۵۹:۵)

"Tum ne khajoor ke jo darakht kaate ya jinhein apne tanon par khadaa rahne diyaa woh sab Allah hi ke izn se thaa aur aisa is liye kiyaa gayaa taaki Allah in faasiqon ko ruswa kare."

Bahar haal jab un ka muhaasira kar liyaa gayaa to Banu Quraizah un se alag-thalag rahe. Abdullah bin Ubai ne bhi khayaanat ki aur un ek haleef ghatfaan bhi madad ko na aaye. Gharz koi bhi unhein madad dene yaa un ki museebat taalne par aamaadah na huaa. Isi liye Allah Ta'ala ne in waaqie ki misaal yuon bayaan farmaai.

كَمَثَلِ الشَّيْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ فَلَمَّا كَفَرَ قَالَ اِنِّىْ بَرِىْٓءٌ مِّنْكَ..

(۵۹:۱۶)

"Jaise Shaitaan insaan se kehta hai kufr karo aur jab woh kufr kar beithta hai to Shaitaan kehta hai main tum se bari hoon."

Muhaasire ne kuch ziyaadah tool nahein pakda balki sirf 6 raat—yaa baqaul ba'z 15 raat—jaari rahaa ke is dauraan Allah ne un ke dilon mein rob daal diyaa. Un ke hausle toot gae, weh haathiyaar daalne par aamaadah ho gae aur Rasoolullah ﷺ ko kehlawa bheja ke ham Madine se nikalne ko taiyyaar

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hain. Aap ﷺ ne un ki jila-watni ki pesh-kash manzoor farmaa li aur yeh bhi manzoor farmaa liyaa ke weh aslaha ke siwaa baaqi jitnaa saaz-o-saamaan oonton par laad sakte hon sab le kar baal-bachchon samet chale jaaein.

Banu Nazeer ne is manzoori ke ba'd hathiyaar daal diye aur apne haathon apne makaanaat ujaad daale taaki darwaaze aur khidkiyaan bhi laad le jaaein. Balki ba'z-ba'z ne to chhat ki kadiyaan aur deewaaron ki khoontiyaan bhi laad lein. Phir auraton aur bachchon ko sawaar kiya aur 600 oont par lad lada kar rawaana ho gae. Beshtar Yahood aur un ke akaabir maslan Huyayi bin Akhtab aur Salaam bin Abi Huqaiq ne Kheibar ka rukh kiya. Ek jamaa'at mulk-e-Sham rawaanaa hui. Sirf do aadmiyon yaani Yameen (r.a.) bin Amr aur Abu Sa'd (r.a.) bin Wahab ne Islam qabool kiyaa. Lihaazah un ke maal ko haath nahein lagaayaa gayaa.

Rasoolullah ﷺ ne shart ke mutaabiq Banu Nazeer ke hathiyar, zameen, ghar aur baaghaat apne qabze mein le liye. Hathiyar mein 50 zirhein, 50 khod aur 340 talwaarein thein.

Banu Nazeer ke yeh baaghaat, zameen aur makaanaat khaalis Rasoolullah ﷺ ka haq tha. Aap ﷺ ko ikhtiyaar tha ke Aap ﷺ use apne liye mahfooz rakhein yaa jise chaahein dein. Chunaanche Aap ﷺ ne (maal-e-ghaneemat ki tarah) in amwaal ka Khums (paanchwaan hissa) nahein nikaalaa kiyuonki ise Allah ne Aap ﷺ ko bataur-e-Fai diyaa tha. Musalmaanon ne is par ghode aur oont dauda kar ise (ba-zor shamsheer) fatah nahin kiyaa tha. Lihaazah Aap ﷺ ne apne is ikhtiyaar-e-khusoosi ke tehat is poore maal ko sirf muhaajireen-e-awwaleen par taqseem farmaayaa. Albatta do Ansari Sahaabi yaani Abu Dujaana (r.a.) aur Suhail bin Haneef (r.a.) ko in ke faqr ke sabab is mein se kuch ataa

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farmaayaa. Is ke elaawah Aap ﷺ ne (ek chhota sa tukda apne liye mahfooz rakhaa jis mein se Aap ﷺ) apni azwaaje mutahharaat ka saal bhar ka kharch nikaalte the aur is ke ba'd jo kuch bachta tha use jihad ki taiyyaari ke liye hathiyaar aur ghodon ki faraahami mein sarf farmaa dete the.

Ghazwah-e-Bani Nazeer Rabi-ul-Awwal 4 hijri August 625 A.D. mein pesh aayaa aur Allah Ta'ala ne is ta'alluq se poori Surah Hashr naazil farmaai jis mein Yahood ki jila watni ka naqshah kheenchte hue munaafiqeen ke tarz-e-amal ka pardah faash kiyaa gayaa hai aur maal-e-fai ke ehkaam bayaan farmaate hue muhaajireen-o-ansaar ki madah-o-sataaish ki gai hai aur yeh bhi bataayaa gayaa hai ke jangi masaaleh ke pesh nazar dushman ke darakht kaate jaa sakte hain aur un mein aag lagaai jaa sakti hai. Aisa karna 'Fasaad Fil-Arz' nahein hai. Phir ehl-e-imaan ko taqwah ke iltizaam aur aakhirat ki taiyyaari ki taakeed ki gai hai. In sab ke ba'd Allah Ta'ala ne apni humd-o-sana farmaate hue aur apne asmaa-o-sifaat ko bayaan karte hue Surah khatam farma di hai.

Ibn-e-Abbas (r.a.) is Surah (Hashr) ke baare mein farmaayaa karte the ki ise Surah Bani Nazeer kaho.[9]

6. Ghazwah-e-Najd

Ghazwah-e-Bani Nazeer mein kisi qurbaani ke baghair musalmaanon ko shaandaar kaamyaabi haasil hui. Is se Madine mein qaayam musalmaanon ka iqtidaar mazboot ho gayaa aur munaafiqeen par bad-dili chhaa gai. Ab unhein khul kar kuch karne ki jur'at nahein ho rahi thi. Is tarah Rasoolullah ﷺ un badduon ki khabar lene ke liye yaksoo ho gae jinhon ne Uhud ke ba'd hi se musalmaanon ko sakht mushkilaat mein

9. Ibn-e-Hisham, 2/190, 191, 192. Zaad-ul-Ma'aad, 2/71,110. Saheeh Bukhari, 2/574,575.

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uljhaa rakhaa tha aur nihaayat zaalimaanaa tareeqe se daaiyaan-e-Islam par hamle kar-kar ke unhein maut ke ghaat utaar chuke the aur ab un ki jur'at is had tak badh chuki thi ke weh Madine par chadhaai ki soch rahe the.

Chunaanche Ghazwah-e-Banu Nazeer se faarigh ho kar Rasoolullah ﷺ abhi in bad-ahdon ki taadeeb ke liye uthe bhi na the ke Aap ﷺ ko ittilaa mili ke Bani Ghatfan ke do qabeele Banu Muharib aur Banu Sa'labah ladaai ke liye Badduon aur Ea'raabiyon ki nafri faraaham kar rahe hain. Is khabar ke milte hi Nabi ﷺ ne Najd par yaalghar ka faisla kiya aur Sehraa-e-Najd mein door tak ghuste chale gae. Jis ka maqsad yeh tha ke in sang dil Badduon par khauf taari ho jaae aur woh dobaarah Musalmaanon ke khilaaf pahle jaisi sangeen karrawaaiyon ke ea'aade ki jur'at na karein.

Idhar sarkash Baddu, jo loot-maar ki taiyyaariyaan kar rahe the Musalmanon ki is achaanak yalghaar ki khabar sunte hi khauf zadah ho kar bhaag khade hue aur pahaadon ki chotiyon mein jaa dubke. Musalmaanon ne lutere qabaail par apnaa rob-o-dabdaba qaayam karne ke ba'd aman-o-amaan ke saath waapas Madine ki raah li.

Ehl-e-Siar ne is Silsile mein ek mu'aiyyan ghazwe ka naam liyaa hai jo Rabi-ul-Aakhir ya Jumaada-ul-Oola 4 hijri mein sarzameen-e-Najd ki andar pesh aayaa tha aur weh isi Ghazwah ko Ghazwah-e-Zaat-ur-Riqaa qarqar dete hain. Jahaan tak haqaaiq aur suboot ka ta'alluq hai to is mein shubah nahein ke in dinon mein Najd ke andar ek Ghazwah pesh aayaa tha kiyuonki Madine ke haalaat hi kuch aise the. Abu Sufyan ne Ghazwah-e-Uhud se waapsi ke waqt aainda saal Maidaan-e-Badr mein jis Ghazwe ki liye lalkaaraa tha aur

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jise musalmaanon ne manzoor kar liyaa tha ab us ka waqt qareeb aa rahaa thaa. Aur jangi nuqta-e-nazar se yeh baat kisi tarah munaasib na thi ki Badduon aur Ea'raab ko un ki sarkashi aur baghaawat par qaayam chhod kar Badr jaisi zor daar jang mein jaane ke liye Madinah khaali kar diyaa jaae; balki zaroori tha ke Maidaan-e-Badr mein jis haulnaak jang ki tawaqqu thi us ke liye nikalne se pehle un Badduon ki shaukat par aisi zarb lagaai jaae ke unhein Madine ka rukh karne ki jur'at na ho.

Baaqi rahi yeh baat ke yehi Ghazwah jo Rabi-ul-Aakhir ya Jumaada-ul-Oola 4 hijri mein pesh aayaa tha Ghazwah Zaat-ur-Riqaa tha. hamaari tehqeeq ke mutaabiq sahi nahin. Kiyuonki Ghazwah Zaat-ur-Riqaa mein Hazrat Abu Hurairah aur Hazrat Abu Moosa Ash'ari (r.a.) maujood the aur Abu Hurairah (r.a.) jang-e-Khaibar se sirf chand din pehle Islam laae the. Isi tarah Hazrat Abu Moosa Ash'ari (r.a.) (Musalman ho kar Yemen se rawaanaa hue to un ki kashti Saahil-e-Habshah se jaa lagi thi; aur woh Habshah se us waqt waapas aaye the Jab Nabi ﷺ Khaibar mein tashreef farmaa the. Is tarah woh pehli baar) Khaibar hi ke andar khidmat-e-Nabawi ﷺ mein haazir ho sake the. Pas zaroori hai ke Ghazwah Zaat-ur-Riqaa Ghazwah-e-Khaibar ke ba'd pesh aayaa ho.

4 hijri ke ek arse ba'd Ghazwah Zaat-ur-Riqaa ke pesh aane ki ek alaamat yeh bhi hai ke Nabi ﷺ ne Ghazwah Zaat-ur-Riqaa mein Salaat-e-Khauf[10] padhi thi aur Salaat-e-Khauf pehle-pehal

10. Haalat-e-Jang ki namaaz ko Salaat-e-Khauf kehte hain jis ka ek tareeqa yeh hai ke aadhi fauj hathiyar band ho kar Imam ke peechhe Namaz padhe, baaqi aadhi fauj hathiyaar bandhe dushman par nazar rakhe. Ek rak'at ke ba'd yeh fauj Imam ke peechhe aa jaae aur pehli fauj dushman par nazar rakhne chali jaae. Imam doosri rak'at poori kar le to baari-baari fauj ke donon hisse apni-apni namaz poori karein. Is Namaz ke is milte-julte aur bhi mut'addid tareeqe hain jo mauqa-e-jang ki munaasibat se ikhtiyaar kiye jaate hain. Tafseelaat Kutub-e-Ahaadees mein Maujood hain.

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Ghazwah-e-Asfaan mein padhi gai aur is mein koi ikhtilaaf nahin ke Ghazwah-e-Asfaan ka zamaanaa Ghazwah-e-Khandaq ke bhi ba'd ka hai jab ke Ghazwah-e-Khandaq ka zamaanaa 5 hijri ke aakhir ka hai. Dar-haqeeqat Ghazwah-e-Asfaan safar-e-Hudaibiya ka ek zimni waaqia tha aur safar-e-Hudaibiya 6 hijri ke aakhir mein pesh aayaa tha jis se waapas aa kar Rasoolullah ﷺ ne Khaibar ki raah li thi. Is liye is ea'tibaar se bhi Ghazwah Zaat-ur-Riqaa ka zamaanaa Khaibar ke ba'd hi saabit hota hai.

7. Ghazwah-e-Badr Dom (Doosra):

Ea'raab ki shaukat tod dene aur Badduon ke shar se mutmain ho jaane ke ba'd Musalmaanon ne apne bade dushman (Quraish) se jang ki taiyyaari shuroo kar di. Kiyuonki saal tezi se khatam ho rahaa thaa aur Uhud ke mauqe par tai kiyaa huaa waqt qareeb aataa jaa rahaa tha aur Muhammad ﷺ aur Sahaaba-e-Kiraam (r.a.) ka farz tha ki maidaan-e-kaarzaar mein Abu Sufyan aur us ki qaum se do-do haath karne ke liye niklein aur jang ki chakki is hikmat ke saath chalaaein ke jo fareeq ziyaada hidaayat yaaftah aur paaidaar-e-baqaa ka mustahiq ho haalaat ka rukh poori tarah us ke haq mein ho jaae.

Chunaanche Shabaan 4 hijri January 626 A.D. mein Rasoolullah ﷺ ne Madine ka intizam Hazrat Abdullah bin Rawaaha (r.a.) ko saunp kar is tai shuda jang ke liye Badr ka rukh farmaayaa. Aap ﷺ ke hamraah 1500 ki jami'at aur 10 ghode the. Aap ﷺ ne fauj ka alam Hazrat Ali (r.a.) ko diyaa aur Badr pahunch kar Mushrikeen ke intizaar mein khaimaa zan ho gae.

Doosri taraf Abu Sufyan bhi 50 sawaaron samet 2000 Mushrikeen ki jami'at le kar rawaanaa hua aur Makke se ek marhala door Waadi Marr-az-Zahran pahunch kar Majannah

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naam ke mashhoor chashme par khaima zan huaa. Lekin woh Makkah hi se bojhal aur bad-dil tha. Baar-baar Musalmaanon ke saath hone waali jang ka anjaam sochta tha aur rob-o-haibat se laraz uthta thaa. Marr-az-Zahran pahunch kar us ki himmat jawaab de gai aur woh waapsi ke bahaane sochne lagaa. Bil-aakhir apne saathiyon se kahaa, "Quraish ke logo! Jang us waqt mauzoon hoti hai jab shaadaabi aur hariyaali ho ke jaanwar bhi char sakein aur tum bhi doodh pee sako. Is waqt khushk saali hai, lihaazah main waapas jaa rahaa hoon, tum bhi waapas chale chalo."

Aisa ma'loom hota hai ke saare hi lashkar ke a'asaab par khauf-o-haibat sawaar thi, kiyuonki Abu Sufyaan ke is mashware par kisi qism ki mukhaalifat ke baghair sab ne waapsi ki raah li aur kisi ne bhi safar jaari rakhne aur Musalmaanon se jang ladne ki raai na di.

Idhar Musalmaanon ne Badr mein 8 roz tak thehar kar dushman ka intizaar kiya aur is dauraan apna saamaan-e-tijaarat bech kar ek dirham ke do dirham banaate rahe. Us ke ba'd is shaan se Madinah waapas aaye ke jang mein pesh qadmi un ke haath aa chuki thi, dilon par un ki dhaak beith chuki thi aur maahaul par un ki giraft mazboot ho chuki thi. Yeh Ghazwah Badr-e-Mau'id, Badr-e-Saaniya, Badr-e-Ukhra aur Badr-e-Sughra ke naamon se ma'roof hai.[1]

Ghazwah Doomut-ul-Jandal:

Rasoolullah ﷺ Badr se waapas hue to har taraf aman-o-amaan qaayam ho chuka tha aur poori Islami Saltanat mein itmeenaan ki baad-e-bahaari chal rahi thi. Ab Aap ﷺ Arab ki aakhiri hudood tak tawajjuh farmaane ke liye faarigh ho chuke the aur is ki zaroorat bhi thi taaki haalaat par Musalmaanon ka

1. Is Ghazwe ki tafseel ke liye mulaahazah ho Ibn-e-Hisham, 2/209, 210, Zaad-ul-Ma'aad, 2/112.

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ghalba aur Control rahe aur dost-o-dushman sabhi is ko mehsoos aur tasleem karein.

Chunaanche Badr-e-Sughra ke ba'd 6 maah tak Aap ﷺ ne itmeenaan se Madine mein qayaam farmaayaa. Us ke ba'd Aap ﷺ ko ittilaa'aat milein ki Sham ke qareeb Doomat-ul-Jandal ke gird aabaad qabaail aane-jaane waale qaafilon par daake daal rahe hain aur wahaan se guzarne waale saamaan loot lete hain. Yeh bhi ma'loom hua ke unhon ne Madine par hamlah karne ke liye ek badi jami'at faraaham kar li hai. In ittilaa'aat ke pesh-e-nazar Rasoolullah ﷺ ne Sabaa' bin Arfata Ghifari (r.a.) ko Madine mein apna jaanasheen muqarrar farmaa kar 1000 Musalmaanon ki nafri ke saath kooch farmaayaa. Yeh 25 Rabi-ul-Awwal 5 hijri ka waaqia hai. Raasta bataane ke liye Banu Azrah ka ek aadmi rakh liyaa gayaa thaa jis ka naam Mazkoor tha.

Is Ghazwe mein Aap ﷺ ka ma'mool thaa ke Aap ﷺ raat mein safar farmaate aur din mein chhupe rehte the taaki dushman par bilkul achaanak aur be-khabri mein toot padein. Qareeb pahunche to ma'loom huaa ke weh log baahar nikal gae hain. Lihaazah un ke maweshiyon aur charwaahon par halla bol diyaa, kuch haath aaye kuch nikal bhaage.

Jahaan tak Doomat-ul-Jandal ke bashindon ka ta'alluq hai to jis ka jidhar seeng samaayaa bhaag nikla. Jab Musalmaan Doomat ke maidaan mein utre to koi na milaa. Aap ﷺ ne chand din qayaam farma kar idhar-udhar muta'addid daste rawaanaa kiye, lekin koi bhi haath na aayaa. Bil-aakhir Aap ﷺ Madina palat aaye. Is Ghazwe mein Uyainah bin Hisn[12] se musaalahat bhi hui.

Dooma sarhad-e-Sham mein ek shehar hai. Yahaan se

12. Qabeela-e-Fazaarah ke Sardaar.

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Dimashq ka faaslah 5 raat aur Madine ka 15 raat hai.

In achaanak aur faislakun iqdaamaat aur hakeemaanaa hazm-o-tadabbur par mabni mansoobon ke zariye Nabi ﷺ ne Islami Saltanat mein aman-o-amaan bahaal karne aur soorat-e-haal par qaaboo paane mein kaamyaabi haasil ki aur waqt ki raftaar ka rukh Musalmaanon ke haq mein mod liyaa aur un andarooni aur beirooni mushkilaat-e-paiham ki shiddat kam ki jo har jaanib se unhein ghaire hue thein. Chunaanche Munafiqeen khaamoosh aur maayoos ho kar beith gae. Yahood ka ek qabeela jila-watan kar diyaa gayaa. Doosre qabaail ne haqq-e-hamsaaegi aur ahad-o-paimaan ke cifa ka muzaahara kiyaa. Baddu aur Ea'raab dheele pad gae aur Quraish ne Musalmaanon ke saath takraane se guraiz kiyaa aur Musalmanon ko Islam Phailaane aur Rabbul-Aalameen ke peighaam ki tabligh karne ke mawaaqe muyassar aaye.

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Ghazwah-e-Ahzab

(Jang-e-Khandaq)

Ek saal se ziyaada arse ki paiham fauji muhimmat aur karrawaaiyon ke ba'd Jazeeratul-Arab par sukoon chhaa gayaa thaa aur har taraf aman-o-amaan aur aashti-o-salaamati ka daur-daura ho gayaa tha. Magar Yahood ko jo apni khabaasaton, saazishon aur daseesa kaariyon ke nateeje mein tarah-tarah ki zillat-o-ruswaai ka maza chakh chuke the, ab bhi hosh nahin aayaa thaa. Unhon ne ghadar-o-khayaanat aur makr-o-saazish ke makrooh nataaij se koi sabaq nahein seekha tha. Chunaanche Khaibar muntaqil hone ke ba'd pehle to unhon ne yeh intizaar kiya ke dekhein Musalmanon aur butparaston ke darmiyaan jo fauji kashaakash chal rahi hai us ka nateejah kiya hota hai. Lekin jab dekhaa ke haalaat Musalmanon ke liye saazgaar ho gae hain, gardish-e-leil-o-nahaar ne un ke asar wa nufooz ko mazeed wus'at de di hai, aur door door tak un ki hukumraani ka sikka beith gayaa hai to unhein sakht jalan hui. Unhon ne nai sire se saazish shuroo ki aur Musalmanon par ek aisi aakhiri kaari zarb lagaane ki taiyyaari mein masroof ho gae jis ke nateeje mein un ka chiraagh-e-hayaat hi gul ho jaae. Lekin chuonki unhein baraah-e-raast Musalmanon se takraane ki jur'at na thi is liye is maqsad ki khaatir ek nihaayat khaufnaak plaan taiyyaar kiyaa.

Is ki tafseel yeh hai ke Banu Nazeer ke 20 sardaar aur rahnuma Makke mein Quraish ke paas haazir hue aur unhein Rasoolullah ﷺ ke khilaaf aamaadah-e-jang karte hue apni madad ka yaqeen dilaayaa. Quraish ne un ki baat maan li.

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Chuonki weh Uhud ke roz maidaan-e-Badr mein Musalmanon se saf aaraai ka ahad-e-paimaan kar ke us ki khilaaf warzi kar chuke the, is liye un ka khayaal tha ke ab is mujauwaza-e-jangi iqdaam ke zariye weh apni shohrat bhi bahaal kar leinge aur apni kahi hui baat bhi poori kar deinge.

Us ke ba'd Yahood ka yeh wafd Banu Ghatfaan ke paas gayaa aur Quraish hi ki tarah unhein bhi aamaadah-e-jang kiya. Weh bhi taiyyaar ho gae. Phir is wafd ne baqiyya qabaail-e-Arab mein ghoom-ghoom kar logon ko jang ki targheeb di aur un qabaail ke bhi bahut se afraad taiyyaar ho gae. Gharz is tarah Yahoodi siyaasat kaaron ne poori kaamyaabi ke saath kufr ke tamaam bade-bade girohon aur jatthon ko Nabi ﷺ aur Aap ﷺ ki dawat aur Musalmanon ke khilaaf bhadka kar jang ke liye taiyyaar kar liyaa.

Us ke ba'd tai shuda prograam ke mutaabiq junoob se Quraish, Kinana aur Tihaama mein aabaad doosre haleef qabaail ne Madine ki jaanib kooch kiya. Un sab ka sipehsaalaar-e-a'ala Abu Sufyaan tha aur un ki tadaad 4000 thi. Yeh lashkar Murr-az-Zahraan pahuncha to Banu Sulaim bhi is mein aa shaamil hue. Udhar usi waqt mashriq ki taraf se Ghatfaani qabaail Fazaarah, Murrah aur Ashja' ne kooch kiyaa. Fazaarah ka sipehsaalaar Uyainah bin Hisn tha, Banu Murrah ka Haris bin Awf aur Banu Ashja ka Mas'ar bin Rakhilah. Inhein ke ziman mein Banu Asad aur deegar qabaail ke bahut se afraad bhi aaye the.

In sare qabaail ne ek muqarrarah waqt aur muqarrarah program ke mutaabiq Madine ka rukh kiyaa thaa. Is liye chand din ke andar-andar Madine ke paas 10,000 sipaah ka ek zabardast lashkar jama' ho gayaa. Yeh itna bada lashkar thaa ke ghaaliban Madine ki poori aabaadi (auraton, bachchon,

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boodhon aur jawaanon ko mila kar bhi) is ke baraabar na thi. Agar hamla aawaron ka yeh thaathein maarta hua samandar Madine ki chahaar deewaari tak achaanak pahunch jaataa to Musalmanon ke liye sakht khatarnaak saabit hota. Kuch ajab nahein ke un ki jad kat jaati aur un ka mukammal safaayaa ho jaataa. Lekin Madine ki qayaadat nihaayat bedaar maghz aur chaukas qayaadat thi. Us ki ungliyaan hamesha haalaat ki nabz par rahti thein aur weh haalaat ka tajziya kar ke aane waale waaqiaat ka theek-theek andaazah bhi lagaati thi aur un se nimatne ke liye munaasib tareen qadam bhi uthaati thi. Chunaanche kuffaar ka lashkar-e-azeem jonhi apni jagah se harkat mein aayaa Madine ke mukhbireen ne apni qayaadat ko is ki ittilaa' faraaham kar di.

Ittilaa' paate hi Rasoolullah ﷺ ne high kamaan ki Majlis-e-Shoora munaqid ki aur difaai mansoobe par salaah mashwara kiya. Ehl-e-Shoora ne ghaur-o-khauz ke ba'd Hazrat Salmaan Faarsi (r.a.) ki ek tajweez muttafaqa taur par manzoor ki. Yeh tajweez Hazrat Salmaan Faarsi (r.a.) ne in lafzon mein pesh ki thi ke, "Ai Allah ke Rasool ﷺ! Faaras mein jab hamaaraa muhaasirah kiyaa jaataa tha to ham apne gird khandaq khod lete the."

Yeh badi baa-hikmat difaai tajweez thi. Ehl-e-Arab is se waaqif na the. Rasoolullah ﷺ ne is tajweez par fauran amal dar-aamad shuroo farmaate hue har 10 aadmiyon ko 40 haath khandaq khodne ka kaam saunp diyaa aur Musalmanon ne poori mehnat aur dil jami se khandaq khodni shuroo kar di. Rasoolullah ﷺ is kaam ki targheeb bhi dete the aur amalan is mein poori tarah shareek bhi rahte the. Chunaanche Sahi Bukhari mein Hazrat Sahl bin Sa'd (r.a.) se marwi hai ke ham log Rasoolullah ﷺ ke saath khandaq mein the. Log khudaai

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kar rahe the aur ham kandhon par mitti dho rahe the ke (isi asnaa mein) Rasoolullah ﷺ ne farmaayaa:

اللّٰهم لا عيش الّا عيش الأخرة فاغفر للمهاجرين و الا نصار [1]

"Ai Allah! Zindagi to bas Aakhirat ki zindagi hai. Pas Muhaajireen aur Ansar ko bakhsh de."

Ek doosri riwaayat mein Hazrat Anas (r.a.) se marwi hai ki Rasoolullah ﷺ khandaq ki taraf tashreef laae to dekhaa ke Muhaajireen-o-Ansaar ek thandi subah mein khodne ka kaam kar rahe hain. Un ke paas ghulaam na the ke un ke bajaae ghulaam yeh kaam kar dete. Aap ﷺ ne un ki mashaqqat aur bhook dekh kar farmaayaa.

اللّٰهم ان العيش عيش الأخرة فاغفر للانصار والمهاجرة

"Ai Allah! Yaqeenan zindagi to Aakhirat ki zindagi hai, pas Ansar-o-Muhajireen ko bakhsh de."

Ansaar-o-Muhaajireen ne is ke jawaab mein kahaa,

نحن الذين بايعوا محمدا على الجهاد ما يَقِيْنَا اَبَدًا [2]

"Ham weh hain ke ham ne hamesha ke liye jab tak ke baaqi rahein Muhammad ﷺ se Jihad par bai'at ki hai."

Saheeh Bukhari hi mein ek riwaayat Hazrat Baraa bin Aazib (r.a.) se marwi hai ke main ne Rasoolullah ﷺ ko dekha ke Aap ﷺ khandaq se mitti dho rahe the yahaan tak ke ghubaar ne Aap ﷺ ke shikam ki jild dhaank di thi. Aap ﷺ ke baal bahut ziyaadah the. Main ne (isi haalat mein) Aap ﷺ ko Abdullah bin Rawaahah (r.a.) ke rajziya kalimaat kehte hue sunaa. Aap ﷺ mitti dhote jaate the aur yeh kehte jaate the.

اَللّٰهُمَّ لولا انتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

1. *Saheeh Bukhari, Baab Ghazwah-e-Khandaq, 2/588.*
2. *Saheeh Bukhari. 1/397. 2/588*

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فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا

إِنَّ الْأُولَى رَغَبُوا عَلَيْنَا وَإِنْ أَرَادُوا فِتْنَةً أَبَيْنَا

"Ai Allah! agar Tu na hota to ham hidaayat na paate. Na sadqah dete na Namaz padhte. Pas ham par sakheenat naazil farma aur agar takraao ho jaae to hamaare qadam saabit rakh. Unhon ne hamaare khilaaf logon ko bhadkaaya hai. Agar unhon ne koi fitna chaha to ham hargiz sar nahein jhukaaeinge."

Hazrat Baraa (r.a.) farmaate hein ke Aap ﷺ aakhiri alfaaz kheench kar kethe the. Ek riwaayat mein aakhiri sher is tarah hai:

إِنَّ الْأُولَى قَدْ بَغَوْا عَلَيْنَا وَإِنْ أَرَادُوا فِتْنَةً أَبَيْنَا

"Yaani unhon ne ham par zulm kiya hai aur agar weh hamein fitne mein daalna chaaheinge to ham hargiz sar nigo na honge."

Musalmaan ek taraf is garam joshi ke saath kaam kar rahe the to doosri taraf itni shiddat ki bhook bardaasht kar rahe the ke is ke tasawwur se kaleja shaq hota hai. Chunaanche Hazrat Anas (r.a.) ka bayaan hai ki (ehl-e-khandaq) ke paas do mutthi jau laayaa jaataa thaa aur bu deti hui chiknaai ke saath banaa kar logon ke saamne rakh diyaa jaataa thaa. Log bhuke hote the aur us ka zaaiqa halaq ke liye naa-khushgawaar hota thaa. Is se badbu uth rahi hoti thi.[4]

Abu Talha (r.a.) kehte hain ke. "Ham ne Rasoolullah ﷺ se bhook ka shikwah kiyaa aur apne shikam khol kar ek-ek patthar dikhlaayaa to Rasoolullah ﷺ ne apna shikam khol kar do patthar dikhlaae."[5]

3. Saheeh Bukhari, 2/589. 4. Saheeh Bukhari 2/588.
5. Jaame Tirmizi, Mishkaat-ul-Masaabih, 2/448.

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Khandaq ki khudaai ke dauraan Nubuwwat ki kai nishaaniyaan bhi jalwaah fagan huein. Saheeh Bukhari ki riwaayat hai ke Hazrat Jaabir bin Abdullah (r.a.) ne Nabi ﷺ ke andar sakht bhook ke aasaar dekhe to bakri ka ek bachcha zibah kiyaa aur un ki beewi ne ek saa' (taqreeban dhaai kilo) jau peesa, phir Rasoolullah ﷺ se raaz daari ke saath guzaarish ki ke apne chand rufaqa ke hamraah tashreef laaein. Lekin Nabi ﷺ tamaam ehl-e-khandaq ko jin ki tadaad ek hajaar thi, hamraah le kar chal pade aur sab logon ne isi zara jitne khane se shikam sair ho kar khaayaa. Phir bhi gosht ki haandi apni haalat par barqaraar rahi aur bhari ki bhari josh maarti rahi aur goondha huaa aataa apni haalat par barqaraar rahaa. Us se roti pakaai jaati rahi.[6]

Hazrat Numan (r.a.) bin Bashir ki behan khandaq ke paas do mutthi khajoor le kar aaein ke un ke bhaai aur maamu khaa leinge, lekin Rasoolullah ﷺ ke paas se guzrein to Aap ﷺ ne un se weh khajoorein le lein aur ek kapde ke oopar bikhair dein. Phir ehl-e-khandaq ko dawat di. Ehl-e-khandaq unhein khaate gae aur weh badhti gaein. Yahaan tak ke saare ehl-e-khandaq kha-kha kar chale gae aur khajoorein thein ke kapde ke kinaaron se baahar gir rahi thein.[7]

Inhein dinon mein in donon waaqi'aat se kahein badh kar ek aur waaqi'aa pesh aayaa jise Imam Bukhari ne Hazrat Jaabir (r.a.) se riwaayat kiyaa hai. Hazrat Jaabir (r.a.) ka bayaan hai ke ham log khandaq khod rahe the ke ek chattan numa tukda aade aa gayaa. Log Nabi ﷺ ki khidmat mein haazir hue aur arz ki ke yeh chattan numa tukda khandaq mein haail ho gayaa hai. Aap ﷺ ne farmaya, "Main utar raha hoon." Us ke ba'd Aap ﷺ uthe. Aap ﷺ ke shikam par patthar bandha huaa

6. *Yeh waaqia Saheeh Bukhari mein marwi hai dekhiye, 2/588, 589.*
7. *Ibn-e-Hisham, 2/218.*

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tha—ham ne teen roz se kuchh chakhaa na tha—phir Nabi ﷺ ne kudal le kar maaraa to woh chattan numa tukda bhur-bhure tode mein tabdeel ho gayaa.[8]

Hazrat Baraa (r.a.) ka bayaan hai ke jang-e-khandaq ke mauqe par khudaai ke dauraan ek sakht chattaan aa padi jis se kudaal uchat jaati thi, kuchh tootta hi na thaa. Ham ne Rasoolullah ﷺ se is ka shikwah kiya. Aap ﷺ tashreef laae, kudaal li aur Bismillah keh kar ek zarb lagaai (to ek tukda toot gayaa) aur farmaayaa, "Allahu Akbar! mujhe Mulk-e-Sham ki kunjiyaan di gai hain. Wallaah! Main is waqt wahaan ke surkh mahlon ko dekh rahaa hoon." Phir doosri zarb lagaai to ek doosra tukda kat gayaa aur farmaayaa, "Allahu Akbar! mujhe Faaras diyaa gayaa hai. Wallah! main is waqt Madaain ka safed mahal dekh rahaa hoon." Phir teesri zarb lagaai aur farmaayaa, "Bismillah." To baaqi maanda chattaan bhi toot gai. Phir farmaayaa, "Allahu Akbar! mujhe Yemen ki kunjiyaan di gai hain. Wallaah! main is waqt apni is jagah se San'a ke phaatak dekh rahaa hoon."[9]

Ibn-e-Ishaaq ne aisi hi riwaayat Hazrat Salman Farsi (r.a.) se zikr ki hai.[10]

Chuonki Madina Shumal ke elawah baaqi atraaf se harre (laawe ki chattanon) pahaadon aur khajoor ke baaghaat se ghiraa huaa hai aur Nabi ﷺ ek maahir aur tajurbe kaar fauji ki haisiyyat se yeh jaante the ke Madine par itne bade lashkar ka hamla sirf shumaal hi ki jaanib se ho sakti hai, isliye Aap ﷺ ne sirf usi jaanib khandaq khudwaai.

Musalmaanon ne khandaq khodne ka kaam musalsal jaari rakhaa. Din bhar khudaai karte aur shaam ko ghar palat aate

8. *Saheeh Bukhari, 2/588.*
9. *Sunan-e-Nasaai, 2/56, Musnad-e-Ahmad, Yeh alfaz Nasaai ke hain aur Nisai main* عن رجل من الصحابہ *hai.*
10. *Ibn-e-Hisham, 2/219.*

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yahaan tak ke Madine ki deewaaron tak kuffaar ke lashkar-e-jarraar ke pahunchne se pehle muqarrarah program ke mutaabiq khandaq taiyyaar ho gai.[11]

Udhar Quraish apna 4000 ka lashkar le kar Madine pahunche to Rauma, Jarf aur Zaghabah ke darmiyaan Mujma-ul-Asyaal mein khaima zan hue: aur doosri taraf se Ghatfan aur un ke Najdi hamsafar 6000 ki nafri le kar aaye to Uhud ke mashriqi kinaare Zanb Naqmi mein khaima zan hue. Jaisa ke Qur'an Majeed mein mazkoor hai,

وَ لَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَ رَسُوْلُهٗ وَ صَدَقَ اللّٰهُ وَ رَسُوْلُهٗ ۫ وَ مَا زَادَهُمْ اِلَّاۤ اِيْمَانًا وَّ تَسْلِيْمًا ۝ (۳۳:۲۲)

"Aur jab ehl-e-imaan ne in jatthon ko dekha to kahaa yeh to wahi cheez hai jis ka Allah aur Us ke Rasool ﷺ ne ham se wadah kiyaa tha aur Allah aur Us ke Rasool ﷺ ne sach hi farmaayaa tha. Aur is (haalat) ne un ke imaan aur jazba-e-itaa'at ko aur badha diyaa."

Lekin Munafiqeen aur kamzor nafs logon ki nazar is lashkar par padi to un ke dil dehal gae.

وَاِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَ رَسُوْلُهٗۤ اِلَّا غُرُوْرًا ۝ (۳۳:۱۲)

"Aur jab Munaafiqeen aur weh log jin ke dilon mein beemaari hai keh rahe the ke Allah aur Us ke Rasool ﷺ ne ham se jo wadah kiyaa tha woh mahaz fareb tha."

Bahar haal is lashkar se muqaable ke liye Rasoolullah ﷺ bhi 3000 Musalmanon ki nafri le kar tashreef laae aur Koh-e-Sala' ki taraf pusht kar ke Qila bandi ki shakal ikhtiyaar kar li. Saamne khandaq thi jo Musalmanon aur Kuffaar ke darmiyaan haail thi. Musalmanon ka Shi'aar (code lfz) tha حٰمٓ لَا يُنْصَرُوْنَ (Haa

11. Ibn-e-Hisham, 3/220,221.

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Meem, unki madad na ki jaae.) Madine ka intizam Hazrat Ibn-e-Umm-e-Maktoom (r.a.) ke hawaale kiyaa gayaa thaa aur auraton aur bachchon ko Madine ke qilon aur gadhiyon mein mahfooz kar diyaa gayaa thaa.

Jab Mushrikeen hamle ki niyat se Madine ki taraf badhe to kiya dekhte hain ki ek chaudi si khandaq un ke aur Madine ke darmiyaan haail hai. Majbooran unhein muhaasira karna padaa. Haalaanki weh gharon se chalte waqt is ke liye taiyyaar ho kar nahein aaye the. Kiyuonki difaa' ka yeh mansooba —khud un ke ba-qaul—ek aisi chaal thi jis se Arab waaqif hi na the. Lihaazah unhon ne is mu'aamle ko sire se apne hisaab mein daakhil nahein kiyaa tha.

Mushrikeen khandaq ke paas pahunch kar ghaiz-o-ghazab se chakkar kaatne lage. Unhein aise kamzor nuqte ki talaash thi jahaan se weh utar sakein. Idhar Musalman un ki gardish par poori-poori nazar rakhe hue the aur un par teer barsaate rehte the, taaki unhein khandaq ke qareeb aane ki jur'at na ho. Weh us mein na kood sakein aur na mitti daal kar uboor karne ke liye raasta banaa sakein.

Udhar Quraish ke shehsawaaron ko gawaaraa na tha ke khandaq ke paas muhaasire ke nataaij ke intizaar mein be-faaidah pade rahein. Yeh un ki aadat aur shaan ke khilaaf baat thi. Chunaanche un ki ek jamaa'at ne jin mein Amr bin Abd-e-Wudd, Ikramah bin Abi Jahal aur Zurar bin Khattab waghairah the ek tang maqaam se khandaq paar kar li aur un ke ghode khandaq aur Sala' ke darmiyaan chakkar kaatne lage. Idhar se Hazrat Ali (r.a.) chand musalmaanon ke hamraah nikle aur jis maqam se unhon ne ghode kudaae the use qabze mein le kar un ki waapsi ka raasta band kar diyaa. Is par Amr bin Abd-e-Wudd ne mubaarazat ke liye lalkaaraa. Hazrat Ali

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(r.a.) do-do haath karne ke liye muqaable mein aa gae aur ek aisa fiqrah chust kiyaa ke woh taish mein aa kar ghode se kood padaa. Us ki koochein kaatein, us ke chehre ko maaraa aur Hazrat Ali (r.a.) ke do-ba-do aa gayaa. Bada bahaadur aur sheh zor tha. Donon mein pur-zor takkar hui. Har ek ne doosre par badh-chadh kar waar kiye. Bil-aakhir Hazrat Ali (r.a.) ne us ka kaam tamaam kar diyaa. Baaqi mushrikeen bhaag kar khandaq paar chale gae. Weh is qadar mar'oob the ke Ikrima ne bhaagte hue apna neza bhi chhod diyaa.

Mushrikeen ne kisi-kisi din khandaq paar karne ya use paat kar raasta banaane ki badi zabardast koshish ki. Lekin Musalmanon ne badi umdagi se unhein door rakhaa aur unhein is tarah teeron se chhalni kiyaa aur aisi paa-mardi se un ki teer andaazi ka muqaabla kiyaa ke un ki har koshish naakaam ho gai.

Isi tarah ke pur-zor muqaabalon ke dauraan Rasoolullah ﷺ aur Sahaaba-e-Kiraam (r.a.) ki ba'z namaazein bhi faut ho gain thein. Chunaanche Sahihain mein Hazrat Jaabir (r.a.) se marwi hai ke Hazrat Umar bin Khattab (r.a.) khandaq ke roz aaye aur kuffaar ko sakht sust kehte hue kehne lage ke, "Ya Rasoolullah ﷺ! Aaj main ba-mushkil sooraj doobte-doobte Namaz padh sakaa." Rasoolullah ﷺ ne farmaayaa, "Aur main ne to wallaah abhi Namaz padhi hi nahein hai." Us ke ba'd ham log Nabi ﷺ ke saath Buthaan mein utre. Aap ﷺ ne Namaz ke liye wuzu farmaayaa aur ham ne bhi wuzu kiyaa. Phir Aap ﷺ ne Asr ki namaz padhi. Yeh Sooraj doob chukne ke ba'd ki baat hai. Us ke ba'd maghrib ki namaz padhi.[12]

Nabi ﷺ ko is namaz ke faut hone ka is qadar malaal tha ke Aap ﷺ ne mushrikeen par bad-dua di. Chunaanche Saheeh

12. *Saheeh Bukhari, 2/590.*

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Bukhari mein Hazrat Ali (r.a.) se marwi hai ke Nabi ﷺ ne khandaq ke roz farmaayaa. "Allah in mushrikeen ke liye un ke gharon aur qabron ko aag se bhar de jis tarah unhon ne ham ko namaz-o-Wusta (ki adaaigi) se mashgool rakhaa yahaan tak ke Sooraj doob gayaa."[13]

Musnad-e-Ahmad aur Musnad-e-Shaafai' mein marwi hai ki Mushrikeen ne Aap ﷺ ko Zohar, Asr, Maghrib aur Isha ki namaazon ki adaaigi se masroof rakhaa. Chunaanche Aap ﷺ ne yeh saari namaazein yakja padhein. Imam Nawawi farmaate hain ke in riwaayaton ke darmiyaan tatbeeq ki soorat yeh hai ke jang-e-Khandaq ka silsila kai roz tak jaari rahaa. Pas kisi din ek soorat pesh aai aur kisi din doosri.[14]

Yahein se yeh baat bhi akhaz hoti hai ke Mushrikeen ki taraf se Khandaq uboor karne ki koshish aur Musalmanon ki taraf paiham difaa' kai roz tak jaari rahaa. Magar chuonki donon faujon ke darmiyaan khandaq haail thi is liye dast-ba-dast aur khoon rez jang ki naubat na aa saki. Balki sirf teer andaazi hoti rahi.

Isi teer andaazi mein fariqain ke chand afraad maare bhi gae, lekin unhein ungliyon par ginaa jaa sakta hai yaani 6 Musalman aur 10 Mushrikeen jin mein se 1 ya 2 aadmi talwaar se qatal kiye gae the.

Isi teer andaazi ke dauraan Hazrat Sa'd bin Mu'aaz (r.a.) ko bhi ek teer lagaa jis se un ke baazoo ki badi rag kat gai. Unhein Haban bin Arqa naami ek Quraishi Mushrik ka teer lagaa tha. Hazrat Sa'd ne (zakhmi hone ke ba'd) dua ki ke, "Ai Allah! Tu janta hai ke jis qaum ne tere Rasool ﷺ ki takzeeb

13. *Saheeh Bukhari 2/590.*
14. *Mukhtasar Seerat Sheikh Abdullah safha 287 Sharh-e-Muslim Nawavi 1/227.*

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ki aur unhein nikaal baahar kiyaa un se teri raah mein Jihad karna mujhe jis qadar mahboob hai utna kisi aur qaum se nahein hai. Ai Allah! main samajhta hoon ki ab tune hamaari aur un ki jang ko aakhiri marhale tak pahuncha diya hai. Bas agar Quraish ki jang kuchh baaqi rah gai ho to mujhe un ke liye baaqi rakh ke main un se teri raah mein jihad karoon aur agar tune ladaai khatam kar di hai to isi zakham ko jaari kar ke ise meri maut ka sabab bana de."[15] Un ki is dua ka aakhiri tukda yeh tha ki, "(Lekin) Mujhe maut na de yahaan tak ke Banu Quraizah ke mu'aamle mein meri aankhon ko thandak haasil ho jaae."[16] Behar kaif ek taraf Musalman mahaaz-e-jang par in mushkilaat se do-chaar the to doosri taraf saazish aur daseesah kaari ke saanp apne bilon mein harkat kar rahe the aur is koshish mein the ke Musalmanon ke jism mein apna zehar utaar dein. Chunaanche Banu Nazeer ka mujrim-e-akbar Huyayi bin Akhtab Banu Quraizah ke diyaar mein aayaa aur un ke sardar Ka'b bin Asad Qurazi ke paas haazir hua. Yeh Ka'b bin Asad wahi shakhs hai jo Banu Quraizah ki taraf se ahad-o-paimaan karne ka majaaz-o-mukhtaar tha. Aur jis ne Rasoolullah ﷺ se yeh ahad kiya tha ke jang ke mawaaqe par Aap ﷺ ki madad karega. (Jaisa ke pichhle safhaat mein guzar chuka hai) Huyayi ne aa kar us ke darwaaze par dastak di to us ne darwaaza andar se band kar liyaa. Magar Huyayi us se aisi-aisi baatein karta raha ke aakhir kaar us ne darwaazah khol hi diyaa. Huyayi ne kahaa, "Ai Ka'b! main tumhaare paas hamesha ki izzat aur (faujon ka) behar-e-be-karaan le kar aayaa hoon. Main ne Quraish ko us ke sardaaron aur qaaideen samet laa kar Rauma ke Majma-ul-Asyaal mein utaar diyaa hai aur Banu Ghatfaan ko un ke qaaideen aur sardaaron samet Uhud ke paas Zanb Naqmi mein khaima zan kar diyaa hai. In

15. Saheeh Bukhari. 2/591. 16. Ibn-e-Hisham. 2/227

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logon ne mujh se ahad-o-paimaan kiyaa hai ke weh Muhammad ﷺ aur us ke saathiyon ka mukammal safaayaa kiye baghair yahaan se na taleinge."

Ka'b ne kaha, "Khuda ki qasam! tum mere paas hamesha ki zillat aur (faujon ka) barsa hua baadal le kar aaye ho jo sirf garaj-chamak raha hai, magar us mein kuchh rah nahein gayaa hai. Huyayi! tujh par afsos! Mujhe mere haal par chhod de. Main ne Muhammad ﷺ mein sidq-o-wafa ke siwa kuchh nahein dekha hai."

Magar Huyayi apne fareb dahi se apni baat manwaane ki koshish karta rahaa. Yahaan tak ke use raam kar hi liyaa. Albatta use is maqsad ke liye yeh ahad-o-paiman karna padaa ki agar Quraish ne Muhammad ﷺ ko khatam kiye baghair waapsi ki raah li to main bhi tumhaare saath tumhaare qile mein daakhil ho jaaoonga. Phir jo anjaam tumhaaraa hoga wahi mera bhi hoga. Huyayi ke is paimaan-e-wafa ke ba'd Ka'b bin Asad ne Rasoolullah ﷺ se kiyaa huaa ahad tod diyaa aur Musalmanon ke saath tai ki hui zimmedaariyon se bari ho kar un ke khilaaf mushrikeen ki jaanib se jang mein shareek ho gayaa.[17]

Is ke ba'd Quraizah ke Yahood amali taur par jangi karrawaaiyon mein masroof ho gae. Ibn-e-Ishaq ka bayaan hai ki Hazrat Safiyah bint Abdul Muttalib (r.a.) Hazrat Hassaan bin Saabit (r.a.) ke Faari'a naami qile ke andar thein. Hazrat Hassaan (r.a.) auraton aur bachchon ke saath wahein the. Hazrat Safiyah (r.a.) kehti hain ke hamaare paas se ek Yahoodi guzra aur Qile ka chakkar kaatne lagaa. Yeh us waqt ki baat hai jab Banu Quraizah Rasoolullah ﷺ se kiyaa huaa ahad-o-paimaan tod kar Aap ﷺ se barsar-e-paikaar ho chuke the aur hamaare

17. *Ibn-e-Hisham, 2/220,221.*

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aur un ke darmiyaan koi na tha jo hamaaraa difaa' karta. Rasoolullah ﷺ Musalmanon samet dushman ke baa-muqaabil phanse hue the. Agar ham par koi hamla aawar ho jaataa to Aap ﷺ unhein chhod kar aa nahein sakte the. Is liye main ne kahaa, "Ai Hassaan! yeh Yahoodi—jaisa ke Aap dekh rahe hain, Qile ka chakkar lagaa rahaa hai aur mujhe Khuda ki qasam! andesha hai ke yeh baaqi Yahood ko bhi hamaari kamzori se aagaah kar dega. Udhar Rasoolullah ﷺ aur Sahaba-e-Kiram (r.a.) is tarah phanse hue hain ke hamaari madad ko nahein aa sakte. Lihaazah Aap jaaiye aur use qatal kar deejiye." Hazrat Hassan (r.a.) ne kahaa, "Wallaah aap jaanti hain ke main is kaam ka aadmi nahein." Hazrat Safiyah (r.a.) kehti hain ab main ne khud apni kamar baandhi. Phir sutoon ki ek lakdi li aur us ke ba'd qile se utar kar us Yahoodi ke paas pahunchi aur lakdi se maar-maar kar us ka khaatma kar diyaa. Us ke ba'd qile mein waapas aai aur Hassaan (r.a.) se kahaa, "Jaaiye us ke hathiyaar aur asbaab utaar leejiye. Chuonki woh mard hai is liye main ne us ke hathiyaar nahin utaare." Hassaan (r.a.) ne kaha, "Mujhe us ke hathiyaar aur saamaan ki koi zaroorat nahein."[18]

Haqeeqat yeh hai ki Musalmaan bachchon aur auraton ki hifaazat par Rasoolullah ﷺ ki Phuphi ke is jaanbaazaanaa kaarnaame ka bada gehraa aur achcha asar pada. Is karrawaai se ghaaliban Yahood ne samjha ke in qilon aur gadhiyon mein bhi Musalmanon ka hifaazati lashkar maujood hai—haalanki wahaan koi lashkar na tha—Isi liye Yahood ko dobaarah is qism ki jur'at na hui. Albatta weh butparast hamla aawaron ke saath apne ittehaad aur inzimaam ka amali suboot pesh karne ke liye unhein musalsal rasad pahunchaate rahe, hatta ke Musalmanon ne un ki rasad ke 20 oonton par qabzah bhi kar liyaa.

18 Ibn-e-Hisham, 2/228

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Bahar haal Yahood ki ahad shikni ki khabar Rasoolullah ﷺ ko ma'loom hui to Aap ﷺ ne fauran is ki tehqeeq ki taraf tawajjuh farmaai taaki Bani Quraizah ka mauqaf waazeh ho jaae aur us ki raushni mein fauji nuqta-e-nazar se jo iqdaam munaasib ho ikhtiyaar kiya jaae. Chunaanche Aap ﷺ ne is khabar ki tehqeeq ke liye Hazrat Sa'd bin Mu'aaz, Sa'd bin Ubaadah, Abdullah bin Rawaaha aur Khawat bin Jubair (r.a.) ko rawaanaa farmaayaa aur hidaayat ki ke, "Jaao! dekho! Bani Quraizah ke baare mein jo kuch ma'loom huaa hai woh waaqai sahi hai yaa nahein? Agar sahi hai to waapas aa kar sirf mujhe bataa denaa aur woh bhi ishaaron-ishaaron mein, taaki logon ke hausle past na hon. Aur agar weh ahad-o-paimaan par qaayam hain to phir logon ke darmiyaan ea'laaniya is ka zikr kar denaa." Jab yeh log Banu Quraizah ke qareeb pahunche to unhein intihaai khabaasat par aamaada paayaa. Unhon ne ea'laaniyaa gaaliyaan bakein, dushmani ki baatein kein, aur Rasoolullah ﷺ ki ihaanat ki. Kehne lage, "Allah ka Rasool kaun.....? Hamaare aur Muhammad ke darmiyaan koi ahad hai na paimaan." Yeh sun kar weh log waapas aa gae aur Rasoolullah ﷺ ki khidmat mein pahunch kar soorat-e-haal ki taraf ishaarah karte hue sirf itnaa kahaa, "Azl aur Qaarah." Maqsood yeh tha ke jis tarah Azl aur Qaarah ne ashaab-e-Rajee' ke saath bad-ahdi ki thi isi tarah Yahood bhi isi tarah bad-ahdi par tule hue hain.

Baawajood yeh ke in Sahaaba-e-Kiraam (r.a.) ne ikhfaa-e-haqeeqat ki koshish ki lekin aam logon ko soorat-e-haal ka ilm ho gayaa aur is tarah ek khaufnaak khatrah un ke saamne mujassam ho gayaa.

Dar-haqeeqat us waqt musalman nihaayat naazuk soorat-e-haal se do-char the. Peechhe Banu Quraizah the jin ka hamla rokne

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ke liye un ke aur Musalmanon ke darmiyaan koi na tha: aage Mushrikeen ka lashkar-e-jarraar tha jinhein chhod kar hatna mumkin na tha. Phir musalmaan auratein aur bachche the jo kisi hifaazati intizaam ke baghair bad-ahad Yahoodiyon ke qareeb hi the, is liye logon mein sakht iztiraab barpaa huaa jis ki kaifiyyat is aayat mein bayaan ki gai hai,

وَ اِذْ زَاغَتِ الْاَبْصَارُ وَ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَتَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ۝ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُوْنَ وَ زُلْزِلُوْا زِلْزَالًا شَدِيْدًا ۝ (۳۳:۱۰/۱۱)

"Aur jab nigaahein kaj ho gain, dil halaq mein aa gae, aur tum log Allah ke saath tarah-tarah ke gumaan karne lage. Us waqt mominon ki aazmaaish ki gai aur unhein shiddat se jhinjod diyaa gayaa."

Phir isi mauqe par ba'z munaafiqeen ke nifaaq ne bhi sar nikaalaa. Chunaanche weh kehne lage ke, "Muhammad ﷺ to ham se waade karte the ke ham Qaisar-o-Kisra ke khazaane paaeinge aur yahaan yeh haalat hai ki peshaab-paakhaane ke liye nikalne mein bhi jaan ki khair nahein." Ba'z aur Munafiqeen ne apni qaum ke ashraaf ke saamne yahaan tak kahaa ke hamaare ghar dushman ke saamne khule pade hain. Hamein ijaazat deejiye ke ham apne gharon ko waapas chale jaaein kiyuonki hamaare ghar shehar se baahar hain. Naubat yahaan tak pahunch chuki thi ke Banu Salmah ke qadam ukhad rahe the aur weh paspaai ki soch rahe the. Unhi logon ke baare mein Allah Ta'ala ne yeh irshaad farmaayaa hai,

وَ اِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَ رَسُوْلُهٗۤ اِلَّا غُرُوْرًا ۝
وَ اِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰۤاَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوْا ۚ وَ يَسْتَاْذِنُ فَرِيْقٌ مِّنْهُمُ
النَّبِيَّ يَقُوْلُوْنَ اِنَّ بُيُوْتَنَا عَوْرَةٌ ۛ وَ مَا هِيَ بِعَوْرَةٍ ۚ اِنْ يُّرِيْدُوْنَ اِلَّا فِرَارًا ۝
(۳۳:۱۲/۱۳)

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"Aur jab Munafiqeen aur weh log jin ke dilon mein beemaari hai kah rahe the ke ham se Allah aur U's ke Rasool ne jo wadah kiyaa hai woh fareb ke siwaa kuchh nahein. Aur jab un ki ek jamaa'at ne kahaa ke Ai ehl-e-Yasrib! tumhaare liye theharne ki gunjaaish nahein, lihaazah waapas chalo. Aur un ka ek fareeq Nabi ﷺ se ijaazat maang rahaa tha. Kehta tha, hamaare ghar khaali pade hain, haalaanki weh khaali nahein pade the. Yeh log mahaz faraar chaahte the.

Ek taraf lashkar ka yeh haal tha. Doosri taraf Rasoolullah ﷺ ki yeh kaifiyyat thi ke Aap ﷺ ne Banu Quraizah ki bad-ahdi ki khabar sun kar apnaa sar aur chehra kapde se dhaak liyaa aur der tak chit laite rahe. Is kaifiyyat ko dekh kar logon ka iztiraab aur ziyaadah badh gayaa. Lekin us ke ba'd Aap ﷺ par ummeed ki rooh ghaalib aa gai aur Aap ﷺ Allaahu Akbar kehte hue khade hue aur farmaayaa, "Musalmaano! Allah ki madad aur fatah ki khush khabri sun lo!" Us ke ba'd Aap ﷺ ne pesh aamadah haalaat se nimatne ka program banaayaa aur isi program ke ek juz ke taur par Madine ki nigraani ke liye fauj mein se kuch muhaafiz bhejte rahe taaki Musalmanon ko ghaafil dekh kar Yahood ki taraf se auraton aur bachchon par achaanak koi hamla na ho jaae. Lekin is mauqe par ek faisla kun iqdaam ki zaroorat thi jis ke zariye dushman ke mukhtalif girohon ko ek-doosre se be-ta'alluq kar diyaa jaae. Is maqsad ke liye Aap ﷺ ne sochaa ke Banu Ghatfan ke donon sardaaron Uyainah bin Hisn aur Haris bin Awf se Madine ki ek-tihaai paidaawaar par musaalahat kar lein taaki yeh donon sardaar apne-apne qabeele le kar waapas chalein jaaein aur Musalman tanha Quraish par jinki taaqat ka baar-baar andaazah lagaayaa jaa chuka tha, zarb-e-kaari lagaane ke liye faarigh ho jaaein. Is tajweez par kuch guft-o-shuneed bhi hui magar jab Aap ﷺ ne Hazrat Sa'd bin Mu'aaz aur Hazrat Sa'd bin Ubaadah (r.a.) se

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is tajweez ke baare mein mashwarah kiyaa to un donon ne ek zubaan ho kar arz kiyaa ke, "Ya Rasoolullah ﷺ! Agar Allah ne Aap ﷺ ko is ka hukm diyaa hai tab to bila choon-o-chara tasleem hai aur agar mahaz Aap ﷺ hamaari khaatir aisa karna chaahte hain to hamein is ki zaroorat nahein. Jab ham log aur yeh log donon shirk-o-butparasti par the tab to yeh log mezbaani yaa kharced-o-farokht ke siwaa kisi aur soorat se ek daane ki bhi tama' nahin kar sakte the to bhalaa ab jab ki Allah ne hamein hidaayat-e-Islam se sarfaraaz farmaayaa hai aur Aap ﷺ ke zariye izzat bakhshi hai, ham unhein apne maal deinge? Wallaah ham to unhein sirf apni talwaar deinge." Aap ﷺ ne un donon ki raai ko durust qaraar diyaa aur farmaayaa ke, "Jab main ne dekhaa ke saaraa Arab ek kamaan kheench kar tum par pil pada hai to mahaz tumhaari khaatir main ne yeh kaam karna chaahaa tha."

Phri—Alhamdulillah—Allah ka karna aisaa huaa ke dushman zaleel ho gae. Un ki Jami'at shikast khaa gai aur un ki quwwat toot gai. Huaa yeh ke Banu Ghatfan ke ek Saahib jin ka naam Nuaim bin Mas'ood bin Amir Ashjai tha Rasoolullah ﷺ ki khidmat mein haazir hue aur Arz ki ke, "Ai Allah ke Rasool ﷺ! main musalmaan ho gayaa hoon, lekin meri qaum ko mere Islam laane ka ilm nahin, lihaazah Aap ﷺ mujhe koi hukm farmaaiye." Rasoolullah ﷺ ne farmaayaa, "Tum faqat ek aadmi ho (lihaazah koi fauji iqdaam to nahin kar sakte). Albatta jis qadar mumkin ho un ki hausla shikni karo, kiyuonki jang to hikmat-e-amali ka naam hai." Is par Hazrat Nuaim fauran hi Banu Quraizah ke haan pahunche. Jaahiliyyat mein un se un ka bada mel-jol tha. Wahaan pahunch kar unhon ne kahaa, "Aap log jaante hain ke mujhe aap logon se muhabbat aur khusoosi ta'alluq hai." Unhon ne kahaa, "Jee haan." Nuaim ne kaha, "Achcha to suniye ki Quraish ka mu'aamla aap logon

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se mukhtalif hai. Yeh elaaqah aap ka apna elaaqa hai. Yahaan aap ka ghar-baar hai, maal-o-daulat hai, baal-bachche hain. Aap ise chhod kar kahein aur nahein jaa sakte. Magar jab Quraish aur Ghatfan Muhammad ﷺ se jang karne aaye to aap ne Muhammad ﷺ ke khilaaf un ka saath diyaa. Zaahir hai un ka yahaan na ghar-baar hai na maal-o-daulat hai, na baal-bachche hain, isliye unhein mauqa mila to koi qadam uthaaeinge, warna boriyaa-bistar baandh kar rukhsat ho jaaeinge. Phir aap log honge aur Muhammad ﷺ honge. Lihaazah weh jaise chaaheinge aap se intiqaam leinge." Is par Banu Quraizah chaunke aur bole, "Nuaim! bataiye ab kya kiya jaa sakta hai?" Unhon ne kahaa, "Dekhiye! Quraish jab tak aap logon ko apne kuch aadmi yarghamaal ke taur par na dein, aap un ke saath jang mein shareek na hon." Quraizah ne kaha, "Aap ne bahut munaasib raai di hai."

Us ke ba'd Hazarat Nuaim (r.a.) seedhe Quraish ke paas pahunche aur bole, "Aap logon se mujhe jo muhabbat aur jazba-e-khair khuwahi hai use to aap jaante hi hain?" Unhon ne kaha: "Jee Han!" Hazrat Naim (r.a.) ne kaha: "Achha to suniye ke Yahood ne Muhammad aur un ke rufaqa se jo ahad shikni ki thi us par weh naadim hain, aur ab un mein yeh muraasalat hui hai ke weh (Yahood) aap logon se kuch yarghamaal haasil kar ke un (Muhammad ﷺ) ke hawaale kar deinge aur phir aap logon ke khilaaf Muhammad ﷺ se apnaa mu'aamla ustuwar kar leinge. Lihaazah agar weh yarghamaal talab karein to aap hargiz na dein." Us ke ba'd Ghatfaan ke paas bhi jaa kar yehi baat dohraai. (aur un ke bhi kaan khade ho gae.)

Us ke ba'd Juma aur Sanichar ki darmiyaani raat ko Quraish ne Yahood ke paas yeh peighaam bhejaa ke hamaaraa qayaam kisi saazgaar aur mauzoo jagah par nahein hai. Ghode

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aur oont mar rahe hain, lihaazah udhar se aap log aur idhar se ham log uthein aur Muhammad ﷺ par hamla kar dein. Lekin Yahood ne jawaab mein kehlaayaa ki aaj Sanichar ka din hai aur aap jaante hain ke ham se pehle jin logon ne is din ke baare mein hukm-e-sharee'at ki khilaaf warzi ki thi unhein kaise aazaab se do-chaar hona padaa tha. Iske elaawah aap log jab tak apne kuch aadmi hamein ba-taur yarghamal na de dein ham ladaai mein shareek na honge. Qaasid jab yeh jawaab le kar waapas aaye to Quraish aur Ghatfaan ne kaha, "Wallaah, Nuaim (r.a.) ne sach hi kahaa tha." Chunaanche unhon ne Yahood ko kehla bhejaa ki Khuda ki qasam! ham aap ko koi aadmi na deinge. Bas aap log hamaare saath hi nikal padein aur (donon taraf se) Muhammad ﷺ par hallaa bol diyaa jaae. Yeh sun kar Quraizah ne baaham kahaa, "Wallaah Nuaim (r.a.) ne ham se sach hi kahaa tha, is tarah donon fareeq ka ea'timaad ek-doosre se utth gayaa. Un ki safon mein phoot pad gai aur un ke husle toot gae.

Is dauran musalmaan Allah Ta'ala se yeh dua kar rahe the:

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَ اٰمِنْ رَوْعَاتِنَا

"Ai Allah! hamaari parda poshi farma aur hamein khatraat se maamoon kar de."

Aur Rasoolullah ﷺ ye dua farmaa rahe the,

اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ سَرِيْعَ الْحِسَابِ اهْزِمِ الْاَحْزَابَ اَللّٰهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.[19]

"Ai Allah! Kitab utaarne waale aur jald hisaab lene waale; in lashkaron ko shikast de. Ai Allah! unhein shikast de aur jhinjod kar rakh de."

Bil-aakhir Allah ne apne Rasool ﷺ aur Musalmanon ki

19. *Saheeh Bukhari Kitabul-Jihad, 1/411, Kitabul-Maghaazi, 2/590.*

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duaaein sun lin. Chunaanche Mushrikeen ki safon mein phoot pad jaane aur bad-dili wa past himmati saraayat kar jaane ke ba'd Allah Ta'ala ne un par tund hawaaon ka toofaan bhej diyaa jis ne un ke khaime ukheid diye, handiyaan ulat dein. Tanaabon ki khoontiyaan ukheid dein. Kisi cheez ko qaraar na rahaa aur us ke saath hi Farishton ka lashkar bhej diyaa jis ne unhein hilaa daalaa aur un ke dilon mein rob aur khauf daal diyaa.

Isi sard aur kadkadaati hui raat mein Rasoolullah ﷺ ne Hazrat Huzaifah bin Yamaan (r.a.) ko kuffaar ki khabar laane ke liye bhejaa. Mausoof un ke mahaaz mein pahunche to wahaan theek yehi haalat bapaa thi aur mushrikeen waapsi ke liye taiyyaar ho chuke the. Hazrat Huzaifah (r.a.) ne khidmat-e-Nabawi ﷺ mein waapas aa kar un ki rawaangi ki ittila di. Chunaanche Rasoolullah ﷺ ne subah ki to (dekha ke Maidaan saaf hai). Allah ne dushman ko kisi khair ke husool kaa mauqa diye baghair us ke ghaiz-o-ghazab samet waapas kar diyaa hai aur un se jang ke liye Rasoolullah ﷺ ko kaafi ho gayaa hai. Al-gharz is tarah Allah ne apna wadah poora kiyaa, apne lashkar ko izzat bakhshi, apne bande ki madad ki, aur akele hi saare lakhkaron ko shikasht di. Chunaanche us ke ba'd Aap ﷺ Madine waapas aa gae.

Ghazwah-e-Khandaq Sahi tareen qaul ke mutaabiq shawwal 5 hijri mein pesh aayaa tha aur Mushrikeen ne ek maah ya taqreeban ek maah tak Rasoolullah ﷺ aur Musalmanon ka muhaasirah jaari rakhaa thaa. Tamaam ma'aakhaz par majmui nazar daalne se ma'loom hota hai ke muhaasire ka aaghaaz shawwal mein huaa tha aur khaatma Zi-Qadah mein. Ibn-e-Sa'd ka bayaan hai ke Rasoolullah ﷺ jis roz khandaq se waapas hue Budh ka din tha aur Zi-Qadah ke khatam hone mein sirf 7 din baaqi the.

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Jang-e-Ahzab dar-haqeeqat jaan-o-maal ke nuqsaan ki jang na thi, balki a'asaab ki jang thi. Is mein koi khoon rez m'arika pesh nahin aayaa, lekin phir bhi ye Islami taareekh ki ek faislakun jang thi. Chunaanche is ke nateeje mein Mushrikeen ke hausle toot gae aur yeh waazeh ho gayaa ke Arab ki koi bhi quwwat Musalmanon ki is chhoti si taaqat ko jo Madine mein nashu-numa paa rahi hai khatam nahein kar sakti. Kiyuonki jang-e-ahzaab mein jitni badi taaqat faraaham ho gai thi us se badi taaqat faraaham karna Arabon ke bas ki baat na thi, isliye Rasoolullah ﷺ ne ahzaab ki waapsi ke ba'd farmaayaa,

اَلْآنَ نَغْزُوْهُمْ وَلَا يَغْزُوْنَا، نَحْنُ نَسِيْرُ اِلَيْهِمْ (صحیح بخاری ۵۹۰/۲)

"Ab ham un par chadhaai kareinge weh ham par chadhaai na kareinge ab hamaaraa lashkar un ki taraf jaaega."

☆☆☆

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Ghazwah-e-Banu Quraizah

Jis roz Rasoolullah ﷺ khandaq se waapas tashreef laae isi roz zohar ke waqt jab ki Aap ﷺ Hazrat Umm-e-Salma ke makaan mein ghusal farmaa rahe the Hazrat Gabriel (a.s.) tashreef laae aur farmaayaa, "Kiya Aap ﷺ ne hathiyaar rakh diye haalaanki abhi Farishton ne hathiyaar nahin rakhe aur main bhi Quraish ka ta'aaqub kar ke bas waapas chalaa aa rahaa hoon. Uthiye! aur apne rufaqa ko le kar Banu Quraizah ka rukh keejiye. Main aage-aage jaa rahaa hoon. Un ke qilon mein zalzala barpa karoonga aur un ke dilon mein rob-o-dahshat daaloonga." Yeh keh kar Hazrat Jibraiel (a.s.) Farishton ko saath le kar rawaanaa ho gae.

Idhar Rasoolullah ﷺ ne ek Sahaabi se munaadi karwaai ke jo shakhs sama'-o-taa'at par qaayam hein woh Asr ki namaaz Banu Quraizah hi mein padhe. Us ke ba'd Madine ka intizaam Hazrat Ibn-e-Umm-e-Maktum (r.a.) ko saunpaa aur Hazrat Ali (r.a.) ko jang ka pharera de kar aage rawaanaa farmaa diyaa. Woh Banu Quraizah ke qilon ke qareeb pahunche to Banu Quraizah ne Rasoolullah ﷺ par gaaliyon ki bauchhaad kar di.

Itne mein Rasoolullah ﷺ bhi Muhajireen-o-Ansar ko saath le kar rawaanaa ho chuke the. Aap ﷺ ne Banu Quraizah ke diyaar mein pahunch kar "Ana" naami ek kuein par nuzool farmaayaa. Aam Musalmanon ne bhi ladaai ka ea'laan sun kar fauran diyaar-e-Banu Qurizah ka rukh kiyaa. Raaste mein Asr ki namaaz ka waqt aa gayaa to ba'z ne kahaa ham—jaisa ke hamein hukm diyaa gayaa hai—Banu Quraizah pahunch kar hi

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Asr ki namaz padheinge. Hatta ke ba'z ne Asr ki Namaz ishaa ke ba'd padhi. Lekin kuchh doosre sahaabah (r.a.) ne kahaa. "Aap ﷺ ka maqsood yeh nahein tha. balki yeh tha ke ham jald-az-jald rawaanaa ho jaaein." Is liye unhon ne raaste hi mein namaz padh li. Albatta (jab Rasoolullah ﷺ ke saamne yeh qaziyya pesh huaa to) Aap ﷺ ne kisi bhi fareeq ko sakht sust nahein kaha.

Bahar kaif mukhtalif tukdiyon mein bat kar Islami lashkar diyaar-e-Banu Quraizah mein pahuncha aur Nabi ﷺ ke saath jaa shaamil hua. Phir Banu Quraizah ke qilon ka muhaasira kar liya. Is lashkar ki kul tadaad 3000 thi aur us mein 30 ghode the.

Jab muhaasira sakht ho gayaa to Yahood ke sardar Ka'b bin Asad ne Yahood ke saamne teen mutaabadil tajweezein pesh kein:

1. Yaa to Islam qabool kar lein aur Muhammad ﷺ ke deen mein daakhil ho kar apni jaan. maal aur baal-bachchon ko mahfooz kar lein. Ka'b bin Asad ne is tajweez ko pesh karte hue yeh bhi kahaa ke Wallaah tum logon par yeh baat waazeh ho chuki hai ke woh waaqai Nabi aur Rasool ﷺ hain aur woh wahi hain jinhein tum apni kitab mein paate ho.

2. Yaa apne beewi-bachchon ko khud apne haathon qatal kar dein. Phir talwaar soont kar Nabi ﷺ ki taraf nikal padein. aur poori quwwat se takraa jaaein. Us ek ba'd yaa to fatah paaein yaa sab ke sab maare jaaein.

3. Yaa phir Rasoolullah ﷺ aur Sahaaba-e-Kiram (r.a.) par dhoke se Saneechar ke din pil padein. kiyuonki unhein itmeenan hoga ki aaj ladaai nahin hogi.

Lekin Yahood ne in teenon mein se koi bhi tajweez

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manzoor na ki jis par un ke sardar Ka'b bin Asad ne (jhilla kar) kahaa, "Tum mein se kisi ne maa ki kokh se janam lene ke ba'd ek raat bhi hosh mandi ke saath nahein guzaari."

In teenon tajaaweez ko radd kar dene ke ba'd Banu Quraizah ke saamne sirf ek hi raasta rah jaataa tha ke Rasoolullah ﷺ ke saamne hathiyaar daal dein, aur apni qismat ka faisla Aap ﷺ par chhod dein. Lekin unhon ne chaahaa ke hathiyaar daalne se pehle apne baaz Musalman haleefon se raabta qaayam kar lein. Mumkin hai pataa lag jaae ke hathiyaar daalne ka nateejah kiya hoga. Chunaanche unhon ne Rasoolullah ﷺ ke paas peighaam bhejaa ke Aap ﷺ Abu Lubaba (r.a.) ko hamaare paas bhej dein. Ham un se mashwara karna chaahte hain. Abu Lubaba (r.a.) un ke haleef the aur un ke baaghaat aur aal-aulaad bhi us elaaqe mein the. Jab Abu Lubaba (r.a.) wahaan pahunche to mard hazaraat unhein dekh kar un ki taraf daud pade aur auratein aur bachche un ke saamne dhaadein maar-maar kar rone lage. Is kaifiyyat ko dekh kar Hazrat Abu Lubaaba (r.a.) par riqqat taari ho gai. Yahood ne kaha, "Abu Lubaba (r.a.)! kiya aap munaasib samajhte hain ke ham Muhammad ﷺ ke faisle par hathiyaar daal dein?" Unhon ne farmaayaa, "Haan!" Lekin saath hi haath se halaq ki taraf ishaarah bhi kar diyaa jis ka matlab yeh tha ke zibah kar diye jaaoge. Lekin unhein fauran ehsaas huaa ke yeh Allah aur us ke Rasool ﷺ ke saath khayaanat hai. Chunaanche woh Rasoolullah ﷺ ke paas waapas aane ke bajaae seedhe Masjid-e-Nabawi pahunche aur apne-aap ko Masjid ke ek khambe se baandh liyaa aur qasam khaai ki ab unhein Rasoolullah ﷺ hi apne dast-e-mubaarak se kholeinge aur woh aaindah Banu Quraizah ki sarzameen mein kabhi daakhil na honge. Idhar Rasoolullah ﷺ mehsoos kar rahe the ke un ki waapsi mein der ho rahi hai. Phir jab tafseelaat ka ilm

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huaa to farmaayaa, "Agar woh mere paas aa gae hote to main un ke liye bakhshish ki dua kar detaa. Lekin jab woh wohi kaam kar beithe hain to ab main bhi unhein un ki jagah se khol nahin sakta yahaan tak ke Allah Ta'ala un ki tauba qabool farmaa le."

Idhar Abu Lubaba (r.a.) ke ishaare ke baa-wajood Banu Quraizah ne yehi tai kiyaa ki Rasoolullah ﷺ ke saamne hathiyaar daal dein aur woh jo faisla munaasib samjhein karein. Haalaanki Banu Quraizah ek taweel arse tak muhaasirah bardaasht kar sakte the kiyuonki ek taraf un ke paas waafir miqdaar mein saamaan-e-khurd-o-nosh tha, paani ke chashme aur kuein the. Mazboot aur mehfooz qile the aur doosri taraf Musalman khule maidaan mein khoon munjamid kar dene waale jaade aur bhook ki sakhtiyaan seh rahe the aur jang-e-Khandaq ke aaghaaz se bhi pehle se musalsal jangi masroofiyat ke sabab takaan se choor-choor the. Lekin jang Bani Quraizah dar-haqeeqat ek a'asaabi jang thi. Allah ne un ke dilon mein rob daal diyaa tha aur un ke hausle toote jaa rahe the. Phir hauslon ki yeh shikastagi us waqt intiha ko pahunch gai jab Hazrat Ali bin Abi Talib (r.a.) aur Hazrat Zubair bin Awwam (r.a.) ne pesh qadmi farmaai aur Hazrat Ali (r.a.) ne garaj kar yeh ea'laan kiya ke, "Imaan ke faujiyo! Khuda ki qasam! ab main bhi ya to wohi chakhoonga jo Hamzah (r.a.) ne chakha ya un ka qila fatah kar ke rahoonga."

Chunaanche Hazrat Ali ka yeh azm sun kar Banu Quraizah ne jaldi se apne-aap ko Rasoolullah ﷺ ke hawaale kar diyaa ke Aap ﷺ jo faisla munaasib samjhein karein. Rasoolullah ﷺ ne hukm diyaa ke mardon ko baandh diyaa jaae. Chunaanche Muhammad bin Maslamah Ansari (r.a.) ke zair-e-nigraani un sab ke haath baandh diye gae aur auraton aur bachchon ko

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mardon se alag kar diyaa gayaa. Qabeela Aws ke log Rasoolullah ﷺ se bole ki Aap ﷺ ne Banu Qainuqa ke saath jo sulook farmaayaa tha woh Aap ﷺ ko yaad hi hai. Banu Qainuqa hamaare bhaai Khazraj ke haleef the aur yeh log hamaare haleef hain. Lihaazaa in par ehsaan farmaaein. Aap ﷺ ne farmaayaa, "Kiya aap log is par raazi nahein ke un ke muta'alliq aap hi ka ek-ek aadmi faisla kare?" Unhon ne kahaa, "Kiyon nahin!" Aap ﷺ ne Farmaya, "To yeh Mu'aamlah Sa'd bin Mu'aaz (r.a.) ke hawaale hai." Aws ke logon ne kahaa, "Ham is par raazi hain."

Us ke ba'd Aap ﷺ ne Hazrat Sa'd bin Mu'aaz (r.a.) ko bula bheja. Woh Madine mein the. Lashkar ke hamraah tashreef nahein laae the, kiyuonki Jang-e-Khandaq ke dauraan baazu ki rag katne ke sabab zakhmi the. Unhein ek gadhe par sawaar kar ke Rasoolullah ﷺ ki khidmat mein laayaa gayaa. Jab qareeb pahunche to un ke qabeele ke logon ne unhein donon jaanib se ghair liyaa aur kehne lage, "Sad (r.a.)! apne haleefon ke baare mein achhaai aur ehsaan se kaam leejiyega. Rasoolullah ﷺ ne Aap ko isi liye haakim banaayaa hai ke Aap un se husn-e-sulook karein." Magar woh chup-chaap the, koi jawaab na de rahe the. Jab logon ne guzaarish ki bhar maar kar di to bole, "Ab waqt aa gayaa hai ke Sa'd ko Allah ke baare mein kisi malaamat gar ki parwah na ho." Yeh sun kar ba'z log usi waqt Madine aa gae aur qaidiyon ki maut ki khabar phaila di.

Us ke ba'd jab Hazrat Sa'd (r.a.) Nabi ﷺ ke paas pahunche to Aap ﷺ ne farmaayaa, "Apne sardar ke isteqbaal ke liye uth kar jaao!" Logon ne jab unhein sawaari se utaar liyaa to Aap ﷺ ne farmaayaa, "Ai Sa'd! yeh log tumhaare faisle par utre hain." Hazrat Sa'd ne kahaa, "Kiya mera faisla in par naafiz

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hoga?" Logon ne kahaa, "Jee haan." Unhon ne kahaa, "Musalmanon par bhi?" Logon ne kahaa, "Jee haan!" Unhon ne phir kahaa, "Aur jo yahaan hain un par bhi?" Un ka ishaarah Rasoolullah ﷺ ki qayaamgaah ki taraf tha. Magar ijlaal-o-ta'zeem ke sabab chehra doosi taraf kar rakhaa thaa. Aap ﷺ ne farmaayaa, "Jee haan, mujh par bhi." Hazrat Sa'd ne kaha, "To un ke muta'alliq mera faislah yeh hai ke mardon ko qatal kar diyaa jaae, auraton aur bachchon ko qaidi banaa liyaa jaae aur amwaal taqseem kar diye jaaein." Rasoolullah ﷺ ne farmaayaa, "Tum ne un ke baare mein wahi faisla kiya hai jo saat aasmaanon ke oopar se Allah Ta'ala ka faisla hai."

Hazrat Sa'd (r.a.) ka yeh faisla intihaai adal-e-insaaf par mabni tha kiyuonki Banu Quraizah ne Musalmanon ki maut-o-hayaat ke naazuk tareen lamhaat mein jo khatarnaak bad-ahdi ki thi woh to thi hi, us ke elaawah unhon ne Musalmanon ke khaatme ke liye 1500 talwaarein, 2000 neze, 300 zirhein aur 500 dhaalein muhaiyya kar rakhi thein. Jin par fatah ke ba'd Musalmanon ne qabza kiyaa.

Is faisle ke ba'd Rasoolullah ﷺ ke hukm par Banu Quraizah ko Madine la kar Banu Najjaar ki ek aurat—jo Haris (r.a.) ki Saahab zaadi thein—ke ghar mein qaid kar diyaa gayaa aur Madine ke baazaar mein khandaqein khodi gaein. Phir unhein ek-ek jamaa'at kar ke le jaayaa gayaa aur un khandaqon mein un ki gardanein maar di gaein. Kaarrawaai shuroo hone ke thodi der ba'd baaqi maanda qaidiyon ne apne sardar Ka'b bin Asad se daryaaft kiyaa ke, "Aap ka kiya andaazah hai? Hamaare saath kiya ho rahaa hai?" Us ne kahaa, "Kiya tum log kisi bhi jagah samajh-boojh nahein rakhte? Dekhte nahein ke pukaarne waalaa ruk nahein rahaa hai aur jaane waalaa palat nahein rahaa hai. Yeh Khuda ki qasam qatal hai." Behar kaif un sab

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ki (jin ki tadaad 600 aur 700 ke darmiyaan thi) gardanein maar di gain.

Is kaarrawaai ke zariye ghadar-o-khayaanat ke in saanpon ka mukammal taur par khaatma ho gayaa jinhon ne pukhta ahad-o-paimaan toda thaa. Musalmanon ke khatme ke liye in ki zindagi ke nihaayat sangeen aur naazuk tareen lamhaat mein dushman ko madad de kar jang ke akaabir-e-mujrimeen ka kirdaar adaa kiyaa thaa aur ab weh waaqi'atan muqdame aur phaansi ke mustahiq ho chuke the.

Banu Quraizah ki is tabaahi ke saath hi Banu Nazeer ka shaitan aur Jang-e-Ahzab ka ek bada mujrim Huyayi bin Akhtab bhi apne kaifar-e-kirdaar ko pahunch gayaa. Yeh shakhs Ummul-Momineen Hazrat Safiyah (r.a.) ka baap tha. Quraish wa Ghatfaan ki waapsi ke ba'd jab Banu Quraizah ka muhaasirah kiya gayaa aur unhon ne qila bandi ikhtiyaar ki to yeh bhi un ke hamraah qila band ho gayaa tha kiyuonki Ghazwah-e-Ahzab ke ayyaam mein yeh shakhs jab Ka'b bin Asad ko ghadar-o-khayanat par aamaadah karne ke liye aayaa tha to is ka wadah kar rakha tha aur ab usi waade ko nibaah rahaa thaa. Use jis waqt Khidmat-e-Nabawi ﷺ mein laayaa gayaa to ek joda zebtan kiye hue tha jise khud hi har jaanib se ek-ek ungal phaad rakhaa tha taaki use maal-e-ghaneemat mein na rakhwaa liyaa jaae. Us ke donon haath gardan ke peechhe rassi se yakja bandhe hue the. Us ne Rasoolullah ﷺ ko mukhaatab kar ke kahaa. "Suniye! main ne Aap ﷺ ki adaawat par apne-aap ko malaamat nahein ki. Lekin jo Allah se ladta hai maghloob ho jaataa hai." Phir logon ko mukhqaatab kar ke kahaa, "Logo! Allah ke faisle mein koi harj nahein. Yeh to nawishta-e-taqdeer hai aur ek bada qatal hai jo Allah ne Bani Israeil par likh diyaa tha." Us ke ba'd woh beitha aur us ki gardan maar di gai.

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Is waaqie mein Banu Quraizah ki ek aurat bhi qatal ki gai. Us ne Hazrat Khallaad bin Suwaid (r.a.) par chakki ka paat phaink kar unhein qatal kar diyaa tha. Usi ke badle ise qatal kiyaa gayaa.

Rasoolullah ﷺ ka hukm thaa ke jis ke zair-e-naaf baal aa chuke hon use qatal kar diyaa jaae. Chuonki Hazrat Atiya Qurazai (r.a.) ko abhi baal nahin aaye the, lihaazah unhein zindah chod diyaa gayaa. Chunaanche woh musalman ho kar sharaf-e-Sahaabiyyat se musharraf hue.

Hazrat Saabit (r.a.) bin Qais ne guzaarish ki ke Zubair bin Baataa aur us ke ehl-e-ayaal ko un ke liye hiba kar diyaa jaae. Is ki wajah yeh thi ke Zubair (r.a.) ne Saabit par kuch ehsaanaat kiye the. Un ki guzaarish manzoor kar li gai. Us ke ba'd Saabit (r.a.) bin Qais ne Zubair se kaha ki, "Rasoolullah ﷺ ne tum ko aur tumhaare ehl-o-ayaal ko mere liye hiba kar diyaa hai aur main in sab ko tumhaare hawaale karta hoon. (Yaani tum baal-bachchon samet azaad ho)." Lekin jab Zubair bin Baataa ko ma'loom huaa ke us ki qaum qatal kar di gai hai to us ne kahaa, "Saabit! tum par main ne jo ehsaan kiyaa tha us ka waasta de kar kehta hoon ke mujhe bhi doston tak pahuncha do." Chunaanche us ki bhi gardan maar kar use us ke Yahoodi doston tak pahunchaa diyaa gayaa. Albatta Hazrat Saabit (r.a.) ne Zubair bin Baataa ke ladke Abdur Rahman (r.a.) ko zindah rakha, chunaanche woh Islam laa kar sharaf-e-Sahaabiyyat se musharraf hue. Isi tarah Banu Najjaar ki ek khaatoon Hazrat Ummul Munzir (r.a.) Salma bint Qais ne guzaarish ki ke Samwail Qurazai ke ladke Rifaa'a ko un ke liye hiba kar diyaa jaae. Un ki bhi guzaarish manzoor hui aur Rifaa'a ko un ke hawaale kar diyaa gayaa. Unhon ne Rifaa'a ko zindah rakhaa aur woh bhi Islam laa kar sharf-e-Sohbat se musharraf hue.

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Chand aur afraad ne bhi usi raat hathiyaar daalne ki kaarrawaai se pehle Islam qabool kar liyaa thaa. Lihaazah un ki bhi jaan-o-maal aur zurriyat mehfooz rahi. Usi raat Amr naami ek aur shakhs—jis ne Banu Quraizah ki bad ahdi mein shirkat na ki thi—baahar nikla. Use pehre daaron ke Commander Muhammad bin Maslama (r.a.) ne dekhaa lekin pehchaan kar chhod diyaa. Phir ma'loom nahi woh kahaan gayaa.

Banu Quraizah ke amwaal ko Rasoolullah ﷺ ne Khums nikaal kar taqseem farma diyaa. Shehsawaar ko 3 hisse diye ek hissa us ka apna aur 2 hisse ghode ke aur paidal ko ek hissaa diyaa. Qaidiyon aur bachchon ko Hazrat Sa'd bin Zaid Ansaari (r.a.) ki nigraani mein Najd bhej kar un ke ewaz ghode aur hathiyaar khareed liye.

Rasoolullah ﷺ ne apne liye Banu Quraizah ki auraton mein se Hazrat Raihaanaa (r.a.) bint Amr bin Khunaafah ko muntakhab kiyaa. Yeh Ibn-e-Ishaq ke baqaul Aap ﷺ ki wafaat tak Aap ﷺ ki milkiyat mein rahein.[1] Lekin Kalbi ka bayaan hai ki Nabi ﷺ ne unhein 6 hijri mein aazaad kar ke shaadi kar li thi. Phir jab Aap ﷺ Hajja-tul-Wada se waapas tashreef laae to un ka intiqaal ho gayaa aur Aap ﷺ ne unhein Baqee' mein dafan farmaa diya.[2]

Jab Banu Quraizah ka kaam tamaam ho chuka to banda-e-saaleh Hazrat Sa'd bin Mu'aaz (r.a.) ki us dua ki qubooliyat ke zuhoor ka waqt aa gayaa jis ka zikr Ghazwah-e-Ahzaab ke dauran aa chukaa hai. Chunaanche un ka zakham phoot gayaa. Us waqt woh Masjid-e-Nabawi mein the. Nabi ﷺ ne un ke liye wahein Khaimah lagwaa diyaa thaa taaki qareeb hi se un ki ayaadat kar liyaa karein. Hazrat Aisha (r.a.) ka bayaan hai ke un ke seene ka zakham phoot kar bahaa. Masjid mein Banu Ghaffar

1. Ibn-e-Hisham, 2/245 2. Talqeehul-Fahoom, Safha 12.

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ke bhi chand khaime the. Weh yeh dekh kar chaunke ke un ki jaanib khoon beh kar aa rahaa hai. Unhon ne kahaa, "Khaime waalon! yeh kiya hai jo tumhaari taraf se hamaari taraf aa rahaa hai?" Dekha to Hazrat Sa'd (r.a.) ke zakham se khoon ki dhaar rawaan thi. Phir usi se un ki maut waaqe ho gai.[3]

Saheehain mein Hazrat Jaabir (r.a.) se marwi hai ke Rasoolullah ﷺ ne farmaayaa ke Sa'd bin Mu'aaz (r.a.) ki maut se Rahman ka Arsh hil gayaa.[4] Imam Tirmizi ne Hazrat Anas se ek hadees riwaayat ki hai aur use saheeh bhi qaraar diyaa hai ke jab Hazrat Sa'd bin Mu'aaz (r.a.) ka janaazah uthaayaa gayaa to munaafiqeen ne kahaa, "In ka janaazah kis qadar halka hai?" Rasoolullah ﷺ ne farmaayaa, "Use Farishte uthaae hue the."[5]

Banu Quraizah ke muhaasire ke dauraan sirf ek hi Musalman shaheed hue jin ka naam Khallad (r.a.) bin Suwaid hai. Yeh wahi sahaabi hain jin par Banu Quraizah ki ek aurat ne chakki ka paat phaink kar maaraa tha. Un ke elaawah Hazrat Ukaasha ke bhaai Abu Sinan (r.a.) bin Mihsan ne muhaasire ke dauraan wafaat paai.

Jahaan tak Hazrat Abu Lubaaba (r.a.) ka mu'aamla hai to woh 6 raat musalsal sutoon se bandhe rahe. Un ki beewi har namaz ke waqt aa kar khol deti thein aur woh namaz se faarigh ho kar phir usi sutoon mein bandh jaate the. Us ke ba'd Rasoolullah ﷺ par subah dam un ki tauba naazil hui. Us waqt Aap ﷺ Hazrat Umm-e-Salma (r.a.) ke makaan mein tashreef farmaa the. Hazrat Abu Lubaba (r.a.) ka bayaan hai ke Hazrat Umm-e-Salma (r.a.) ne apne hujre ke darwaaze par khade ho kar mujh se kahaa, "Ai Abu Lubaba (r.a.)! khush ho

3. *Saheeh Bukhari, 2/591.*
4. *Saheeh Bukhari, 1/536, Saheeh Muslim, 2/294, Jaame Tirmizi, 2/225*
5. *Jaame Tirmizi, 2/225.*

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jaao! Allah ne tumhaari tauba qubool kar li". Yeh sun kar Sahaaba unhein kholne ke liye uchhal pade, lekin unhon ne inkaar kar diyaa ke unhein Rasoolullah ﷺ ke bajaae koi aur na kholega. Chunaanche jab Nabi ﷺ Namaz-e-Fajr ke liye nikle aur wahaan se guzre to unhein khol diya.

Yeh Ghazwah Zhul-Qadah mein pesh aaya, 25 roz tak muhaasirah qayaam rahaa.[6] Allah ne is Ghazwah aur Ghazwah-e-Khandaq ke muta'alliq Surah-e-Ahzaab mein bahut si aayaat naazil farmaaein aur donon Ghazwon ki aham juziyyaat par tabsiraah farmaayaa. Momineen-o-Munafiqeen ke halaat bayaan farmaae, dushman ke mukhtalif girohon mein phoot aur past himmati ka zikr farmaayaa aur ehl-e-Kitaab ki bad-ahdi ke nataaij par raushni daali.

☆☆☆

6. Ibn-e-Hisham, 2/237,238, Ghazwe ki tafseelaat ke liye mulaahaza ho Ibn-e-Hisham, 2/233, taa 273 Saheeh Bukhari, 2/590,591 Zaadul-Ma'aad 2/72, 73, 74, Mukhtasar Seerat, Shekh Abdullah, Safha 287, 288, 289, 290.

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Gazwah-e-Ahzab wa Quraizah ke Ba'd ki Jangi Muhimmaat

1. Salam bin Abi Al-Huqaiq Ka Qatal

Salam bin Abi Al-Huqaiq—jis ki kuniyat Abu Raafe thi—Yahood ke un akaabir-e-mujrimeen mein tha, jinhon ne Musalmanon ke khilaaf Mushrikeen ko warghalaane mein badh-chadh kar hissa liyaa tha aur maal aur rasad se un ki imdaad ki thi.[1] Is ke elaawah woh Rasoolullah ﷺ ko eiza bhi pahunchaata tha. Is liye Jab Musalman Banu Quraizah se faarigh ho chuke to qabeela-e-Khazraj ke logon ne Rasoolullah ﷺ se us ke qatal ki ijaazat chaahi, chuonki is se pehle Ka'b bin Ashraf ka qatal qabeela-e-Aws ke chand Sahaabah ke haathon ho chuka tha. Is liye qabeela-e-Khazraj ki khuwahish thi ke aisa hi koi kaarnaama ham bhi anjaam dein. Is liye unhon ne ijaazat maangne mein jaldi ki.

Rasoolullah ﷺ ne unhein ijaazat to de di lekin taakeed farmaa di ke auraton aur bachchon ko qatal na kiyaa jaae. Us ke ba'd ek mukhtasar sa dasta jo 5 aadmiyon par mushtamil tha is muhim par rawaanaa hua. Yeh sab ke sab qabeela-e-Khazraj ki shaakh Banu Salma se ta'alluq rakhte the aur un ke Commander Hazrat Abdullah (r.a.) bin Ateek the.

Is jamaa'at ne seedhe khaibar ka rukh kiya kiyuonki Abu Raafe ka qila wahein tha. Jab qareeb pahunche to sooraj ghuroob ho chuka tha aur log apne dhor-dangar le kar waapas ho chuke the. Abdullah (r.a.) bin Ateek ne kahaa, "Tum log

1. *Dekhiye Fathul-Baari, 7/343.*

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yahein thehro, main jaataa hoon aur darwaaze ke pehredaar ke saath koi lateef heela ikhtiyaar karta hoon; mumkin hai andar daakhil ho jaaoon." Us ke ba'd woh tashreef le gae aur darwaaze ke qareeb jaa kar sar par kapda daal kar yuon beith gae goyaa qazaa-e-haajat kar rahe hain. Pehre daar ne zor se pukaar kar kahaa, "O Allah ke bande! agar andar aanaa hai to aa jaao warna main darwaazah band kar ke jaa rahaa hoon."

Abdullah (r.a.) bin Ateek kehte hain ki main andar ghus gayaa aur chhup gayaa. Jab sab log andar aa gae to pehre daar ne darwaazah band kar ke ek khoonti par chaabiyaan latkaa dein. (Der ba'd jab har taraf sukoon ho gayaa to) Main ne utth kar chaabiyaan lein aur darwaazah khol diyaa. Abu Raafe baalaa khaane mein rehtaa tha aur wahaan majlis hua karti thi. Jab ehl-e-majlis chale gae to main us ke baalaa khaane ki taraf chadha. Main jo koi darwazah bhi kholta tha use andar ki jaanib se band kar letaa thaa. Main ne sochaa ke agar logon ko mera pataa lag bhi gayaa to apne paas un ke pahunchne se pehle-pehle Abu Raafe ko qatal kar loonga. Is tarah main us ke paas pahunch to gayaa (lekin) woh apne baal-bachchon ke darmiyaan ek taareek kamre mein tha aur mujhe ma'loom na tha ke woh us kamre mein kis jagah hai. Is liye main ne kahaa, "Abu Raafe." Us ne kahaa, "Yeh kaun hai?" Main ne jhat aawaaz ki taraf lapak kar us par talwaar ki ek zarb lagaai. Lekin main us waqt hadbadaayaa hua tha, is liye kuch na kar sakaa. Idhar us ne zor ki cheekh maari. Lihaazah main jhat kamre se baahar nikal gayaa aur zaraa door thehar kar phir aa gayaa aur (aawaaz badal kar) Bola, "Abu Raafe! yeh kaisi aawaaz thi?" Us ne kahaa, "Teri maa barbaad ho, ek aadmi ne abhi mujhe is kamre mein talwaar maari hai." Abdullah bin Ateek kehte hain ke ab main ne ek zor daaar zarb lagaai jis se woh khoon mein lat-pat ho gayaa. Lekin ab bhi main use qatal

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na kar sakaa tha. Is liye main ne talwaar ki nok us ke pet par rakh kar dabaa di aur woh us ki peetth tak jaa rahi. Main samajh gayaa ki main ne use qatal kar liyaa hai. Is liye ab main ek-ek darwaazah kholta huaa waapas hua aur ek seedhhi ke paas pahunch kar yeh samajhte hue ki zameen tak pahunch chuka hoon paaun rakhaa to neeche gir padaa. Chaandni raat thi. pindli sarak gai. Main ne pagdi se use kas kar baandha aur darwaaze par aa kar beith gayaa aur jee hi jee mein kahaa ke aaj jab tak yeh ma'loom na ho jaae ke main ne use qatal kar liyaa hai yahaan se nahein nikloonga. Chunaanche jab murgh ne baang di to maut ki khabar dene waalaa qile ki faseel par chadhaa aur buland aawaaz se pukaaraa ke main Ehl-e-Hijaaz ke taajir Abu Raafe ki maut ki ittilaa de rahaa hoon. Ab main apne saathiyon ke paas pahuncha aur kahaa, "Bhaag chalo. Allah ne Abu Raafi ko kaifar-e-kirdaar tak pahuncha diya." Chunaanche main Nabi ﷺ ki khidmat mein haazir huaa aur Aap ﷺ se waaqi'a bayaan kiyaa to Aap ﷺ ne farmaayaa, "Apna paaun phailaao." Main ne apna paaun phailaayaa. Aap ﷺ ne us par apna dast-e-mubaarak phairaa aur aisaa lagaa goyaa koi takleef thi hi nahein.[2]

Yeh Sahi Bukhari ki riwaayat hai. Ibn-e-Ishaaq ki riwaayat yeh hai ki Abu Raafe ke ghar mein paanchon Sahabah-e-kiraam ghuse the aur sab ne us ke qatal mein shirkat ki thi aur jis sahaabi ne us ke oopar talwaar ka bojh daal kar qatal kiyaa thaa woh Hazrat Abdullah (r.a.) bin Unais the. Is riwaayat mein yeh bhi bataayaa gayaa hai ki un logon ne jab raat mein Abu Raafe ko qatal kar liyaa aur Abdullah (r.a.) bin Ateek ki pindli toot gai to unhein uthaa laae aur qile ki deewaar ke aar-paar ek jagah chashme ki nehar gai hui thi. Usi mein ghus gae. Udhar Yahood ne aag jalaai aur har taraf daud-daud kar

2. *Saheeh Bukhaari, 2/577.*

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dekhaa. Jab maayoos ho gae to maqtool ke paas waapas aa gae. Sahaaba-e-Kiraam (r.a.) waapas hue to Hazrat Abudllah (r.a.) bin Ateek ko laad kar Rasoolullah ﷺ ki khidmat mein le aaye.[3]

Is sariye ki rawaangi Zil-Qadah ya Zil-Hijja 5 hijri mein zair-e-amal aai thi.[4]

Jab Rasoolullah ﷺ Ahzaab aur Quraizah ki jangon se faarigh ho gae aur jangi mujrimeen se nimat chuke to un qabaail aur Ea'raab ke khilaaf taadeebi hamle shuroo kiye jo aman-o-salaamati ki raah mein sang-e-giraan bane hue the aur quwwat-e-qaahirah ke baghair pur-sukoon nahein rah sakte the. Zail mein is silsile ke saraayaa aur ghazwaat ka ijmaali zikr kiyaa jaa rahaa hai.

2. Sariya-e-Muhammad bin Maslamah (r.a.)

Ahzaab wa Quraizah ki jangon se faraaghat ke ba'd yeh pehla sariya hai jis ki rawaangi amal mein aai. Yeh 30 aadmiyon ki mukhtasar si nafri par mushtamil tha.

Is Sariye ko Najd ke andar Bakraat ke elaaqe mein Zariya ke aas-paas Qarta naami maqaam par bheja gayaa thaa. Zariya aur Madinah ke darmiyaan 7 raat ka faaslah hai. Rawaangi 10 Muharram 6 hijri ko amal mein aai thi aur nishaana Banu Bakr bin Kilaab ki ek shaakh thi. Musalmaanon ne chhaapaa maaraa to dushman ke saare afraad bhaag nikle. Musalmaanon ne chaupaae aur bakriyaan haank lein aur Muharram mein ek

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3. Ibn-e-Hisham, 2/ 274, 275.

4. Rahmatul-lil-Aalameen, 2/223 aur Ghazwah-e-Ahzab mein mazkoor doosre maakhaz.

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din baaqi tha ke Madina aa gae. Yeh log Banu Hanifa ke sardar Samaamah bin Asaal Hanafi ko bhi giraftaar kar laae the. Woh Musailama Kazzaab ke hukm se bhais badal kar Nabi ﷺ ko qatal karne nikle the.[5] Lekin Musalmaanon ne unhein giraftaar kar liyaa aur Madina laa kar Masjid-e-Nabawi ke ek khambe se baandh diyaa. Nabi ﷺ tashreef laae to daryaaft farmaayaa, "Samaamah, tumhaare nazdeek kiya hai?" Unhon ne kahaa, "Ai Muhammad ﷺ! Mere nazdeek khair hai. Agar tum qatal karo to ek khoon waale ko qatal karoge aur agar ehsaan karo to ek qadar daan par ehsaan karoge aur agar maal chaahte ho to jo chaaho maang lo." Us ke ba'd Aap ﷺ ne unhein usi haal mein chhod diya. Phir Aap ﷺ dobaarah guzre to phir wahi sawaal kiya aur Samaamah ne phir wahi jawaab diyaa. Us ke ba'd Aap ﷺ teesri baar guzre to phir wahi sawaal-o-jawaab hua. Us ke ba'd Aap ﷺ ne Sahaabah se farmaayaa ke Samaamah ko aazaad kar do. Unhon ne aazaad kar diyaa. Samaamah Masjid-e-Nabawi ke qareeb khajoor ke ek baagh mein gae. Ghusal kiyaa aur Aap ﷺ ke paas waapas aa kar musharraf ba-Islam ho gae. Phir kahaa, "Khuda ki qasam! roo-e-zameen par koi chehra mere nazdeek Aap ﷺ ke chehre se ziyaadah mabghooz na thaa, lekin ab Aap ﷺ ka chehra doosre tamaam chehron se ziyaadah mehboob ho gayaa hai. Aur Khuda ki qasam! roo-e-zameen par koi deen mere nazdeek Aap ﷺ ke deen se ziyaadah mabghooz na thaa, magar ab Aap ﷺ ka deen doosre tamaam adyaan se ziyaadah mehboob ho gayaa hai. Aap ﷺ ke sawaaron ne mujhe is haalat mein giraftaar kiyaa tha ke main umrah ka iraadah kar rahaa tha." Rasoolullah ﷺ ne farmaya, "Khush Raho!" Aur hukm diyaa ke umrah kar lein. Jab woh diyaar-e-Quraish mein pahunche to unhon ne kahaa ke, "Samaamah! tum bad-deen ho

5. *Seerat-e-Halbiya, 2/297.*

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gae ho?" Samaamah ne kahaa, "Nahein! balki main Muhammad ﷺ ke haath par musalmaan ho gayaa hoon. Aur Suno! Khuda ki qasam! tumhaare paas Yamaama se gehoon ka ek daanaa nahein aa sakta jab tak ke Rasoolullah ﷺ is ki ijaazat na de dein." Yamaama ehl-e-Makkah ke liye khet ki haisiyyat rakhta tha. Hazrat Samaamah (r.a.) ne watan waapas jaa kar Makkah ke liye ghalle ki rawaangi band kar di jis se Quraish sakht mushkilaat mein pad gae aur Rasoolullah ﷺ ko qaraabat ka waasta dete hue likha ke Samaamah (r.a.) ko likh dein ke woh ghalle ki rawaangi band na karein. Rasoolullah ﷺ ne aisaa hi kiyaa.[6]

3. Ghazwah-e-Banu Lihyaan

Banu Lihyaan wahi hain jinhon ne maqaam-e-Rajee' mein 10 Sahaaba-e-Kiraam (r.a.) ko dhoke se ghair kar 8 ko qatal kar diyaa tha aur 2 ko ehl-e-Makkah ke haathon farokht kar diyaa thaa jahaan weh be-dardi se qatal kar diye gae the. Lekin chuonki un ka elaaqa Hijaaz ke andar bahut door hudood-e-Makkah se qareeb waaqe tha, aur us waqt Musalmanon aur Quraish wa Aa'raab ke darmiyaan sakht kashaakash barpa thi is liye Rasoolullah ﷺ us elaaqe mein bahut andar tak ghus kar "bade dushman" ke qareeb chale jaanaa munaasib nahein samajhte the. Lekin jab kuffaar ke mukhtalif girohon ke darmiyaan phoot pad gai, un ke azaaim kamzor pad gae aur unhon ne haalaat ke saamne badi had tak ghutne tek diye to Aap ﷺ ne mehsoos kiyaa ke ab Banu Lihyaan se Rajee' ke maqtooleen ka badla lene ka waqt aa gayaa hai. Chunaanche Aap ﷺ ne Rabi-ul-Awwal ya Jumada Al-Oola 6 hijri mein 200 sahaaba-e-kiraam (r.a.) ke saath un ka rukh kiya. Madine mein Hazrat Ibn-e-Umm-e-Maktoom (r.a.) ko apna jaanesheen

6. *Zaadul-Ma'aad, 2/119, Mukhtasar Seerat, Sheikh Abdullah, Safha 292, 293*

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banaayaa aur zaahir kiyaa ke Aap ﷺ Mulk-e-Shaam ka iraadah rakhte hain. Us ke ba'd Aap ﷺ yalghaar karte hue Amaj aur Asfaan ke darmiyaan Batn-e-Ghàraan naami ek waadi mein—jahaan Aap ﷺ ke sahaaba-e-kiraam (r.a.) ko shaheed kiyaa gayaa thaa—pahunche aur un ke liye rahmat ki duaaein kein. Udhar Banu Lihyaan ko Aap ﷺ ki aamad ki khabar ho gai thi, is liye weh pahaad ki chotiyon par nikal bhaage aur un ka koi bhi aadmi giraft mein na aa sakaa. Aap ﷺ ne un ki sar-zameen mein 2 roz qayaam farmaayaa. Is dauraan Sariye bhi bheje, lekin Banu Lihyaan na mil sake. Us ke ba'd Aap ﷺ ne Asfaan ka qasad kiyaa aur wahaan se 10 shehsawaar Karaaghul-Ghaheem bheje taaki Quraish ko bhi Aap ﷺ ki aamad ki khabar ho jaae. Us ke ba'd Aap ﷺ kul 14 din Madine se baahar guzaar kar Madina waapas aa gae.

Is muhim se faarigh ho kar Rasoolullah ﷺ ne pai-dar-pai fauji muhimmaat aur sariyye rawaanaa farmaae. Zail mein un ka mukhtasaran zikr kiyaa jaa rahaa hai.

4. Sariya-e-Ghamr:

Rabi-ul-Awwal ya Rabi-ul-Aakhir 6 hijri mein Hazrat Ukasha bin Mihsan (r.a.) ko 40 afraad ki kamaan de kar Maqaam-e-Ghamr ki jaanib rawaanaa kiyaa gayaa. Yeh Banu Asad ke ek chashme ka naam hai. Musalmanon ki aamad sun kar dushman bhaag gayaa aur musalmaan un ke 200 oont Madinah haank laae.

5. Sariya-e-Zhul-Qissa (1)

Isi Rabi-ul-Awwal ya Rabi-ul-Aakhir 6 hijri mein Hazrat Muhammad bin Maslamah (r.a.) ki Sarbaraahi mein 10 afraad

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ka ek dasta Zhil-Qissa ki jaanib rawaanaa kiyaa gayaa. Yeh maqaam Banu Sa'laba ke diyaar mein waaqe tha. Dushman jis ki tadaad 100 thi kameen gaah mein chhup gayaa aur jab Sahaba-e-Kiraam (r.a.) so gae to achaanak hamlah kar ke unhein qatal kar diyaa gayaa. Sirf Muhammad bin Maslamah (r.a.) bach nikalne mein kaamyaab ho sake aur woh bhi zakhmi ho kar.

6. Sariya-e-Zhul-Qissa (2)

Muhammad bin Maslamah (r.a.) ke rufaqa ki shahaadat ke ba'd Rabi-ul-Aakhir 6 hijri hi mein Nabi ﷺ ne Hazrat Abu Ubaidah (r.a.) ko Zhul-Qissa ki jaanib rawaanaa farmaayaa. Unhon ne 40 afraad ki nafri le kar mazkoorah Sahaaba Kiraam (r.a.) ki Shahaadat gaah ka rukh kiyaa aur raat bhar paidal safar kar ke Subah-sawere Banu Sa'laba ke diyaar mein pahunchte hi chhaapaa maar diyaa. Lekin Banu Sa'labah is tezi se pahaadon mein bhaage ke Musalmaanon ki giraft mein na aa sake. Sirf ek aadmi pakda gayaa aur woh Musalmaan ho gayaa. Albatta maweshi aur bakriyaan haath aaein.

7. Sariya-e-Jamoom

Yeh Sariya Zaid bin Haris (r.a.) ke zair-e-qayaadat Rabi ul Aakhir 6 hijri mein Jumoom ki jaanib rawaanaa kiyaa gayaa. Jumoom, Marr-az-Zahran (maujooda Waadi-e-Faatimah) mein Banu Sulaim ke ek chashme ka naam hai. Hazrat Zaid (r.a.) wahaan pahunche to qabeela-e-Muzaina ki ek aurat jis ka naam Haleema tha giraft mein aa gai. Us ne Banu Sulaim ke ek maqaam ka pataa bataayaa jahaan se bahut se maweshi, bakriyaan aur qaidi haath aaye. Hazrat Zaid (r.a.) yeh sab le kar Madinah waapas aaye. Rasoolullah ﷺ ne is Muzni aurat ko aazaad kar ke us ki shaadi kar di.

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8. Sariya-e-Eis:

Yeh Sariya 170 sawaaron par mushtamil tha aur ise bhi Hazrat Zaid bin Haris (r.a.) ke zair-e-qayaadat Jumaada Al Oola 6 hijri mein Eis ki jaanib rawaanaa kiyaa gayaa tha. Is muhim mein Quraish ke ek qaafile ka maal haath aayaa jo Rasoolullah ﷺ ke daamaad Hazrat Abul-Aas ki qayaadat mein safar kar rahaa thaa. Abul-Aas us waqt tak Musalman na hue the. Woh giraftaar to na ho sake, lekin bhaag kar seedhe Madine pahunche aur Hazrat Zainab (r.a.) ki panaah le kar un se kahaa ki woh Rasoolullah ﷺ se kah kar qaafile ka maal waapas dilaa dein. Hazrat Zainab (r.a.) ne Rasoolullah ﷺ ke saamne yeh baat pesh ki to Aap ﷺ ne kisi tarah ka dabaao daale baghair Sahaaba-e-Kiraam (r.a.) se ishaarah kiyaa ke maal waapas kar dein. Sahaaba-e-Kiraam (r.a.) ne thoda ziyaadah aur chhota-badaa jo kuch tha sab waapas kar diyaa. Abul-Aas saaraa maal le kar Makkah pahunche amaanatein un ke maalikon ke hawaale kein, phir Musalman ho kar Madinah tashreef laae. Rasoolullah ﷺ ne pehle hi nikaah ki buniyaad par Hazrat Zainab (r.a.) ko un ke hawaale kar diyaa, jaisa ke Sahi Hadees se saabit hai.[7]

Aap ﷺ ne pehle hi nikaah ki buniyaad par is liye hawaala kar diyaa thaa ke us waqt tak kuffaar par Musalman auraton ke haraam kiye jaane ka hukm naazil nahein huaa tha. Aur ek hadees mein yeh jo aayaa hai ke Aap ﷺ ne nikaah-e-jadeed ke saath rukhsat kiyaa tha yaa yeh ke 6 baras ke ba'd rukhsat kiyaa tha to yeh na mana ke lihaaz se sahi hai na sanad ke lihaaz se.[8] Balki donon lihaaz se za'eef hai. Aur jo log isi

7. Dekhiye Sunan-e-Abi Daud aur Sharh Awnul-Ma'bood, Baab Ila mataa turaddu alaihi Imra'atun iza aslama ba'dha.

8. Donon hadeeson par kalaam ke liye mulaahaza ho 'Tohfatol-Ahwaz 2/195, 196

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za'eef hadees ke qaayal hain weh ek ajeeb mutazaad baat kehte hain. Weh kehte hain ke Abul-Aas 8 hijri ke awaakhir mein fatah-e-Makkah se kuch pehle Musalman hue the. Phir yeh bhi kehte hain ke 8 hijri ke awaail mein Hazarat Zainab (r.a.) ka intiqaal ho gayaa thaa. Haalaanki agar yeh donon baatein Sahi maan li jaaein to tazaad bilkul waazeh hai. Sawaal yeh hai ke aisi soorat mein Abul-Aas ke Islam laane aur Hijrat kar ke Madinah pahunchne ke waqt Hazrat Zainab (r.a.) zindah hi kahaan thein ke unhein un ke paas nikah-e-jadeed ya nikaah-e-qadeem ki buniyaad par Abul-Aas (r.a.) ke hawaale kiyaa jaataa. Ham ne is mauzoo par 'Buloogh-ul-Maram' ki ta'leeq (note) mein tafseel se guftagoo ki hai.

Mashhoor Saahib-e-Maghaazi Moosa bin Uqbah ka rujhaan is taraf hai ke yeh waaqi'a 7 hijri mein Abul-Baseer aur un ke rufaqa ke haathon pesh aayaa tha. Lekin yeh na Sahi Hadees ke muwaafiq hai na za'eef Hadees ke.

9. Sariya-e-Turaf ya Turaq:

Yeh Sariya bhi Hazrat Zaid bin Haris (r.a.) ki qayaadat mein Jumaada Al-Aakhira mein Turaf ya Turaq naami maqaam ki taraf rawaanaa kiyaa gayaa. Yeh maqaam Banu Sa'labah ke elaaqe mein tha. Hazrat Zaid (r.a.) ke sath sirf 15 aadmi the. Lekin Badduon ne khabar paate hi raah-e-faraar ikhtiyaar ki. Unhein khatra thaa ke Rasoolullah ﷺ tashreef laa rahe hain. Hazrat Zaid ko 4 oont haath lege aur woh 4 roz ba'd waapas aaye.

10. Sariya-e-Waadi-ul-Qura:

Yeh Sariya 12 aadmiyon par mushtamil thaa aur us ke Commander bhi Hazrat Zaid (r.a.) hi the. Woh Rajab 6 hijri mein Waadi-ul-Qura ki jaanib rawaanaa hue. Maqsad

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dushman ki naqal-o-harkat ka pataa lagaanaa tha. Magar Waadi-ul-Qura ke baashindon ne un par hamla kar ke 9 Sahaabah (r.a.) ko shaheed kar diya aur sirf 3 bach sake jin mein ek khud Hazrat Zaid (r.a.) the.[9]

11. Sariya-e-Khabt

Is Sariya ka zamaanaa Rajab 8 hijri bataayaa jaataa hai magar siyaaq bataataa hai ke yeh Hudaibiya se pehle ka waaiqa hai. Hazrat Jaabir (r.a.) ka bayaan hai ke Nabi ﷺ ne hamaare 300 sawaaron ki jamiat rawaanaa farmaai. Hamaare ameer Abu Ubaidah bin Jarraah (r.a.) the. Quraish ke ek qaafile ka pataa lagaanaa tha. Ham is muhim ke dauraan sakht bhook se do-chaar hue yahaan tak ke patte jhaad-jhaad kar khaanaa pade. Isi liye is ka naam Jaish-e-Khabt pad gayaa. (Khabt jhade jaane waale pattoñ ko kehte hain). Aakhir ek aadmi ne 3 oont zibah kiye, phir 3 oont zibah kiye, phir 3 oont zibah kiye. Lekin us ke ba'd Abu Ubaidah (r.a.) ne use mana kar diyaa. Phir us ke ba'd hi samundar ne Ambar naami ke machhli phaink di jis se ham aadhe maheene tak khaate rahe aur us ka tel bhi lagaat rahe, yahaan tak ke hamaare jism pehli haalat par palat aaye aur tandurust ho gae. Abu Ubaidah (r.a.) ne us ki pasli ka ek kaanta liyaa aur lashkar ke andar sab se lamba aadmi aur sab se lambe oont ko dekh kar aadmi ko us par sawaar kiya aur woh (sawaar ho kar) kaante ke neeche se guzar gayaa. Ham ne us ke gosht ke kuchh tukde tosha ke taur par rakh liye aur jab Madina pahunche to Rasoolullah ﷺ ki khidmat mein haazir ho kar is ka tazkirah kiyaa. Aap ﷺ ne farmaayaa. "Yeh ek rizq hai, jo Allah ne tumhaare liye bar aamad kiya tha. Us ka gosht tumhaare paas ho to hamein bhi khilaao."

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9. Rahmatul-lil-Aalameen, 2/226, in Saraayaa ki tafseelaat Rahmatul lil-Aalameen, Zaad-ul-Ma'aad 2/120, 121, 122 aur Talqeehul-Fahoom Ehl-e-Asar ke hawaashi Safha 28,29 mein mulaahazah ki jaa sakti hai.

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Ham ne Rasoolullah ﷺ ki khidmat mein kuch gosht bhej diyaa.[10] Waaqia'a ki tafseel khatam hui.

Oopar jo yeh kahaa gayaa hai ke is waaqie ka siyaaq bataataa hai ke yeh Hudaibiya se pehle ka hai, is ki wajah yeh hai ki Suleh-e-Hudaibiya ke ba'd Musalman Quraish ke kisi qaafile se ta'arruz nahin karte the.

☆☆☆

10. Saheeh Bukhari 2/625,626 Saheeh Muslim 2/145,146

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Ghazwah-e-Bani Mustaliq ya Ghazwah-e-Mureesee' (5 ya 6 Hijri)

Yeh Ghazwah jangi nuqta-e-nazar se koi bhaari-bharkam Ghazwah nahin hai, magar is haisiyat se is ki badi ehmiyat hai ke is mein chand waaqi'aat aise roonuma hue jin ki wajah se Islami mu'aashare mein iztiraab aur halchal mach gai aur jis ke nateeje mein ke taraf Munafiqeen ka pardah faash hua to doosri taraf aise ta'zeeri qawaaneen naazil hue jin se Islami mu'aashire ko sharaf-o-azmat aur paakizgi-e-nafs ki ek khaas shakal ata hui. Ham pehle Ghazwe ka zikr kareinge, us ke ba'd in waaqi'aat ki tafseel pesh kareinge.

Yeh Ghazwah—ehl-e-siar ke baqaul Shaban 5 hijri ya 6 Hijri[1] mein pesh aayaa. Is ki wajah yeh hui ke Nabi ﷺ ko yeh ittila mili ke Banu Mustaliq ka sardar Haris bin abi Zarar Aap ﷺ se jang ke liye apne qabeele aur kuch doosre Arabon ko saath le kar aa rahaa hai. Aap ﷺ ne Buraidah bin Husaib

1. is ki daleel yeh di jaati hai ke isi Ghazwe se waapsi mein Ifk (Hazrat Aishah (r.a.) par jhooti tohmat lagaae jaane) ka waaqia pesh aayaa. Aur ma'loom hai ke yeh waaqi'a Hazrat Zainab (r.a.) se Nabi ﷺ ki shaadi aur Musalman auraton ke liye parde ka hukm naazil ho chukne ke ba'd pesh aayaa tha. Chuonki Hazrat Zainab (r.a.) ki shaadi 5 hijri ke bilkul akhir mein yaani Zhil-Qadah yaa Zhil-Hijja 5 hijri mein hui thi aur is baat par sab ka ittifaq hai ke yeh Ghazwah ka zamaana Shaban hi ke Mahine mein pesh aayaa tha. Is liye yeh 5 hijri ka Shaban nahin balki 6 hijri hi ka Shaban ho sakta hai. Doosri taraf jo log is Ghazwah ka zamaana Shaban 5 hijri bataate hain un ki daleel yeh hai ki Hadees-e-Ifk ke andar ashab-e-ifk ke silsile mein Hazrat Sa'd bin Muaz aur Sa'd bin Ubaadah (r.a.) ke darmiyan sakht kalaami ka zikr maujood hai. Aur ma'loom hai ke Sa'd bin Mu'aaz (r.a.) 5 hijri ke akhir mein Ghazsah-e-Banu Quraizah ke ba'd intiqaal kar gae the. Is liye waaqia-e-Ifk ke waqt un ki maujoodgi is baat ki daleel hai ke yeh waaqia—or yeh Ghazwah—6 hijri mein nahin balki 5 hijri mein pesh aayaa. *(baaqi agle safhe par).*

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Aslami (r.a.) ko tehqeeq-e-haal ke liye rawaanaa farmaayaa. Unhon ne us qabeele mein jaa kar Haris bin abi Zarar se mulaaqaat aur baat-cheet ki aur waapas aa kar Rasoolullah ﷺ ko haalaat se baa-khabar kiya.

Jab Aap ﷺ ko khabar ki sehat ka achhi tarah yaqeen aa gayaa to Aap ﷺ ne Sahaaba-e-Kiraam (r.a.) ko taiyyaari ka hukm diyaa aur bahut jald rawaanaa ho gae. Rawaangi 2 Shaban ko hui. Is Ghazwe mein Aap ﷺ ke hamraah Munafiqeen ki bhi ek jamaa'at thi jo is se pehle kisi Ghazwe mein nahin gai thi. Aap ﷺ ne Madine ka intizaam Hazrat Zaid (r.a.) bin Haris ko (aur kahaa jaataa hai ke Hazrat Abu Zar (r.a.) ko, aur kahaa jaataa hai ki Numaila (r.a.) bin Abdullah Laisi ko) saunpa tha. Haris bin Abi Zarar ne Islami lashkar ki khabar laane ke liye ek jaasoos bheja tha lekin Musalmanon ne use giraftaar kar ke qatal kar diyaa.

Jab Haris bin Abi Zarar aur us ke rufaqa ko Rasoolullah ﷺ ki rawaangi aur apne jaasoos ke qatal kiye jaane ka ilm hua to woh sakht khauf zadah hue aur jo Arab un ke saath the

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Is ka jawaab fareeq-e-awwal ne yeh diyaa hai ke Hadees-e-Ifk mein Hazrat Sa'd bin Mu'aaz (r.a.) ka zikr raawi ka waham hai. Kiyuonki yehi Hadees Hazrat Aishah (r.a.) se Ibn-e-Ishaq ne ba-sanad Zohri an Abdullah bin Utbah an Aishah (r.a.) riwaayat ki hai to us mein Sa'd (r.a.) bin Mu'aaz ke bajaae Usaid bin Huzair (r.a.) ka zikr hai. Chunaanche Imaam Abu Mohd bin Hazm farmaate hain ke bila shubah yehi Saheeh hai aur Sa'd (r.a.) bin Mu'aaz ka zikr waham hai. (Dekhiye Zaad-ul-Ma'aad. 2/115)

Raaqim arz parwaaz hai ke go fareeq-e-awwal ka istidlaal khassaa wazan rakhta hai (aur isi liye ibtida mein hamein bhi isi se ittifaaq thaa.)

Lekin ghaur keejiye to ma'loom hoga ke is istidlaal ka markazi nuqtah yeh hai ke Nabi ﷺ se Hazrat Zainab ki shaadi 5 hijri ke akhir mein hui thi haalaanki is par ba'z Qaraain ke siwaa koi thos shahaadat maujood nahin hai. Jab ke waaqi'a-e-Ifk mein aur us ke ba'd Hazrat Sa'd (r.a.) bin Mu'aaz (mutawaffi 5 hijri) ki maujoodgi muta'addid saheeh nwaayat se saabit hai jinhein waham qaraar dena mushkil hai. Is liye aisa kiyoun nahin ho sakta ke Hazrat Zainab (r.a.) ki shaadi 5 hijri ke awaa:l mein hui ho aur waaqi'a-e-Ifk—aur Ghazwah-e-Banu Mustaliq—Sha'baan 5 hijri mein pesh aaya ho.

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weh sab bikhar gae. Rasoolullah ﷺ chashmat-e-Mureeseei[2] tak pahunche to Banu Mustaliq aamaadah-e-jang ho gae. Rasoolullah ﷺ aur Sahabah-e-Kiraam (r.a.) ne bhi safbandi kar li. Poore Islami lashkar ke alambardaar Hazrat Abu Bakr (r.a.) the aur khaas Ansaar ka pharera Hazrat Sa'd bin Ubaadah (r.a.) ke haath mein tha. Kuch der fareeqain mein teeron ka tabaadla hua, us ke ba'd Rasoolullah ﷺ ke hukm se Sahaabah-e-Kiraam (r.a.) ne yakbaargi hamlah kiyaa, aur fatahyaab ho gaye. Mushrikeen ne shikast khaai, kuch maare gae, auraton aur bachchon ko qaid kar liyaa gayaa, maweshi aur bakriyaan bhi haath aaein. Musalmaanon ka sirf ek aadmi maaraa gayaa jise ek Ansaari ne dushman ka aadmi samajh kar maar diyaa tha.

Is Ghazwe ke muta'alliq ehl-e-Siar ka bayaan yehi hai. Lekin Allaama Ibn-e-Qaiyyim ne likha hai ke yeh waham hai, kiyuonki is Ghazwe mein ladaai nahein hui thi, balki Aap ﷺ ne chashme ke paas un par chhaapaa maar kar auraton, bachchon aur maal-maweshi par qabzah kar liyaa tha jaisa ke Saheeh Bukhari mein hai ke Rasoolullah ﷺ ne Banu Mustaliq par chhaapaa maaraa aur weh ghaafil the.[3]

Qaidiyon mein Hazrat Juwairiyah (r.a.) bhi thein jo Banu Mustaliq ke sardar Haris bin Abi Zarar ki beti thin. Woh Saabit bin Qais ke hisse mein aaein. Saabit ne unhein makaatib[4] banaa liya. Phir Rasoolullah ﷺ ne un ki jaanib se muqarrarah raqam adaa kar ke un se shaadi kar li. Is shaadi ki wajah se Musalmanon ne Banu Mustaliq ke 100 gharaanon ko jo Musalmaan ho chuke the aazaad kar diyaa. Kehne lage ki yeh log Rasoolullah ﷺ ke

2. Qadeed ke atraaf mein saahil-e-samundar ke qareeb Banu Mustaliq ke ek chashme ka naam tha.

3. Dekhiye Saheeh Bukhari Kitab-ul-Itq, 1/345, Fath-ul-Baari, 7/431.

4. Makaatib us ghulam ya laundi ko kehte hain jo apne maalik se yeh tai kar le ke woh ek muqarrara raqam maalik ko adaa kar ke aazaad ho jaaega.

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susraal ke log hain.[5]

Yeh hai is Ghazwe ki roodaad. Baaqi rahe weh waaqi'aat jo is Ghazwe mein pesh aaye, to chuonki un ki buniyaad Abdullah bin Ubai Raieesul-Munafiqeen aur us ke rufaqa the is liye bejaa na hoga ke pehle Islami mu'aashare ke andar un ke kirdaar aur rawaiyye ki ek jhalak pesh kar di jaae aur ba'd mein waaqi'aat ki tafseel di jaae.

Ghazwah-e-Banu Musataliq se Pehle Munaafiqeen ka Rawaiyya

Ham kai baar zikr kar chuke hain ke Abdullah bin Ubai ko Islam aur Musalmanon se umooman aur Rasoolullah ﷺ se khusoosan badi kad (chid) thi, chuonki Aws wa Khazraj us ki qayaadat par muttafiq ho chuke the aur us ki taajposhi ke liye moongon kaa Taaj banaayaa jaa rahaa thaa ke itne mein Madine ke andar Islam ki shu'aaein pahunch gain aur logon ki tawajjuh Ibn-e-Ubai se hat gai. Is liye use ehsaas tha ke Rasoolullah ﷺ ne us ki baadshaahat chheen li hai.

Us ki yeh kad aur jalan ibtidaa-e-Hijrat hi se waazeh thi jab ki abhi us ne Islam ka izhaar bhi nahein kiyaa tha. Phir Islam ka izhaar karne ke ba'd bhi us ki yehi rawish rahi. Chunaanche us ke izhaar-e-Islam se pehle ek baar Rasoolullah ﷺ gadhe par sawaar Hazrat Sa'd (r.a.) bin Ubaadah (r.a.) ki iyaadat ke liye tashreef le jaa rahe the ke raaste mein ek majlis se guzar huaa jis mein Abdullah bin Ubai bhi tha. Us ne apni naak dhaak li aur bola, "Ham par ghubaar na udaao." Phir jab Rasoolullah ﷺ ne ehl-e-majlis par Qur'an ki tilaawat farmaai to kehne lagaa, "Aap ﷺ apne ghar mein beithiye, hamaari majlis mein Qur'an sunaa-sunaa kar hamein tang na keejiye."[6]

5. Zaad-ul-Ma'aad, 2/112,113, Ibn-e-Hisham, 2/289, 290, 294, 295.
6. Zaadul-Ma'aad, 2/119, Mukhtasar Seerat, Sheikh Abdullah, Safha 292, 293

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Yeh izhaar-e-Islam se pehle ki baat hai. Lekin jang-e-Badr ke ba'd jab us ne hawaa ka rukh dekh kar Islam ka izhaar kiyaa tab bhi woh Allah, Us ke Rasool ﷺ aur ehl-e-imaan ka dushman hi rahaa aur Islaami mu'aashire mein intishaar barpaa karne aur Islam ki aawaaz kamzor karne ki musalsal tadbeerein sochta rahaa. Woh Islam ke dushmanon se badaa mukhlisaanaa rabt rakhtaa tha. Chunaanche Banu-Qainuqa ke mu'aamle mein nihaayat naa-ma'qool tareeqe se dakhal-e-andaaz hua thaa. (Jis ka zikr peechhle safhaat mein aa chuka hai) Isi tarah us ne Ghazwah-e-Uhud mein bhi shar, bad-ahdi Musalmanon mein tafreeq aur un ki safon mein be-chaini wa intishaar aur khalbali paida karne ki koshishein ki thein. (Is ka bhi zikr guzar chukaa hai).

Is Munaafiq ke makr-o-fareb ka yeh aalam tha ke yeh apne izhaar-e-Islam ke ba'd har Jume ko jab Rasoolullah ﷺ khutbah dene ke liye tashreef laate to pehle khud khadaa ho jaataa aur kehta: "Logo! Yeh tumhaare darmiyaan Allah ke Rasool ﷺ hai. Allah ne in ke zariye tumhein izzat-o-ehtiraam bakhsha hai, lihaazah in ki madad karo, inhein quwwat pahunchaao aur in ki baat suno aur maano." Us ke ba'd beith jaataa aur Rasoolullah ﷺ utth kar khutbah dete. Phir us ki dhitaai aur be-hayaai us waqt intihaa ko pahunch gai jab Jang-e-Uhud ke ba'd pehla juma aayaa, kiyuonki—yeh shakhs is jang mein apni badtareen daghaa baazi ke baa-wajood khutbe se pehle—phir khadaa ho gayaa aur wahi baatein dohraani shuroo kein jo us se pehle kahaa karta tha. Lekin ab ki baar Musalmanon ne mukhtalif atraaf se us ke kapdon ko pakad kar kahaa, "O Allah ke dushman! beith jaa. Tune jo-jo harkatein ki hain us ke ba'd tu is laaeq nahein rah gayaa hai." Is par woh logon ki gardanein phalaangtaa hua aur yeh bad badaataa huaa baahar nikal gayaa ke main in Saahab ki taaid

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ke liye uthaa to ma'loom hota hai ke main ne koi mujrimaanaa baat keh di. Ittifaaq se darwaaze par ek Ansaari se mulaaqaat ho gai. Unhon ne kahaa, "Teri barbaadi ho, waapas chal! Rasoolullah ﷺ tere liye dua-e-maghfirat kar deinge." Us ne kahaa, "Khuda ki qasam! main nahein chaahta ke woh mere liye dua-e-maghfirat karein."[7]

Is ke elaawah Ibn-e-Ubai ne Banu Nazeer se bhi raabta qaayam kar rakhaa tha aur un se mil kar Musalmaanon ke khilaaf dar-pardah saazishein kiyaa kartaa thaa.

Isi tarah Ibn-e-Ubai aur us ke rufaqa ne Jang-e-Khandaq mein Musalmanon ke andar iztiraab aur khalbali machaane aur unhein mar'oob-o-dehshat zadah karne ke liye tarah-tarah ke jatan kiye the jis ka zikr Allah Ta'ala ne Surah Ahzaab ki hasb-e-zail aayaat mein kiyaa hai:

وَاِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗٓ اِلَّا
غُرُوْرًا ۝ وَاِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰٓاَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوْا ۚ وَيَسْتَاْذِنُ
فَرِيْقٌ مِّنْهُمُ النَّبِيَّ يَقُوْلُوْنَ اِنَّ بُيُوْتَنَا عَوْرَةٌ ۛ وَمَا هِيَ بِعَوْرَةٍ ۚ اِنْ يُّرِيْدُوْنَ اِلَّا فِرَارًا ۝
وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ اَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَاٰتَوْهَا وَمَا تَلَبَّثُوْا بِهَآ اِلَّا يَسِيْرًا ۝
وَلَقَدْ كَانُوْا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا يُوَلُّوْنَ الْاَدْبَارَ ۭ وَكَانَ عَهْدُ اللّٰهِ مَسْئُوْلًا ۝ قُلْ
لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ اَوِ الْقَتْلِ وَاِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِيْلًا ۝ قُلْ
مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْۗءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ۭ وَلَا
يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ۝ قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ
وَالْقَاۗىِٕلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ وَلَا يَاْتُوْنَ الْبَاْسَ اِلَّا قَلِيْلًا ۝ اَشِحَّةً عَلَيْكُمْ ۚ
فَاِذَا جَاۗءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِيْ يُغْشٰى عَلَيْهِ مِنَ
الْمَوْتِ ۚ فَاِذَا ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِاَلْسِنَةٍ حِدَادٍ اَشِحَّةً عَلَى الْخَيْرِ ۭ

7. Ibn--Hisham, 2/105.

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اُولٰٓئِکَ لَمْ یُؤْمِنُوْا فَاَحْبَطَ اللّٰهُ اَعْمَالَهُمْ ؕ وَکَانَ ذٰلِکَ عَلَی اللّٰهِ یَسِیْرًا ۝ یَحْسَبُوْنَ
الْاَحْزَابَ لَمْ یَذْهَبُوْا ۚ وَاِنْ یَّاْتِ الْاَحْزَابُ یَوَدُّوْا لَوْ اَنَّهُمْ بَادُوْنَ فِی الْاَعْرَابِ یَسْاَلُوْنَ
عَنْ اَنْۢبَآئِکُمْ ؕ وَلَوْ کَانُوْا فِیْکُمْ مَّا قٰتَلُوْۤا اِلَّا قَلِیْلًا ۝ (۳۳:۱۲-۲۰)

"Aur jab Munafiqeen aur weh log jin ke dilon mein beemaari hai kah rahe the ke ham se Allaah aur us ke Rasool ﷺ ne jo wadah kiyaa tha woh mahaz fareb tha, aur jab un mein se ek giroh kah rahaa thaa ke, Ai Yasrib waalo! ab tumhaare liye theharne ki gunjaaish nahein, lihaazah palat chalo. Aur un ka ek fareeq yeh kah kar Nabi ﷺ se ijaazat talab kar rahaa thaa ke hamaare ghar khule pade hain (yaani un ki hifaazat ka intizaam nahin). Haalaanki weh khule pade na the, yeh log mahaz bhaagna chaahte the. Aur agar shehar ke atraaf se un par dhaawaa bol diyaa gayaa hotaa aur un se fitne (mein shirkat) ka sawaal kiyaa gayaa hotaa to yeh us mein jaa padte aur ba-mushkil hi kuch rukte. Unhon ne is se pehle Allah se ahad kiyaa thaa ke peeth na phereinge aur Allah se kiye hue ahad ki baaz purs ho kar rehni hai. Aap keh deejiye ke tum maut ya qatal se bhaagoge to yeh bhagdad tumhein nafa na degi, aur aisi soorat mein tamattu ka thoda hi mauqa diyaa jaaega. Aap ﷺ keh dein ki kaun hai jo tumhein Allah se bachaa sakta hai agar woh tumhaare liye bura iraadah kare ya tum par meharbaani karnaa chaahe aur yeh log Allah ke siwaa kisi aur ko Haami-o-Madad gaar nahein paaeinge. Allah tum mein se un logon ko achhi tarah jaanta hai jo rode atkaate hain aur apne bhaaiyon se kehte hain ke hamaari taraf aao, aur jo ladaai mein mahaz thoda sa hissa lete hain, jo tumhaare saath dene mein intihaai bakheel hain. Jab khatrah aa pade to Aap ﷺ dekheinge ke Aap ﷺ ki taraf is tarah deede phira phira-phira kar dekhte hain jaise marne waale par maut taari ho rahi hai. Aur jab khatrah tal jaae to maal-o-daulat ki hirs mein tumhaaraa istiqbaal tezi

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ke saath chalti hui zabaanon se karte hain. Yeh log dar-haqeeqat Iman hi nahein laae hain, is liye Allah ne un ke aamaal akaarat kar diye aur Allah par yeh baat aasaan hai. Yeh samajhte haein ke hamlah aawar giroh abhi gae nahein hain; aur agar weh (phir palat kar) aa jaaein to yeh chaaheinge ke Badduon ke darmiyaan bethein tumhaari khabar poochte rahein. Aur agar yeh tumhaare darmiyaan rahein bhi to kam hi ladaai mein hissa leinge."

In aayaat mein mauqa ki munaasibat se Munafiqeen ke andaaz-e-fikr, tarz-e-amal, nafsiyaat aur khud gharzi wa mauqa parasti ka ek jaame' naqshah kheench diyaa gayaa.

In sab ke baa-wajood Yahood wa Munaafiqeen aur Mushrikeen gharz saare hi Islam ke dushmanon ko yeh baat achhi tarah ma'loom thi ke Islam ke ghalba ka sabab maaddi tafawwuq yaani aslaha, lashkar aur tadaad ki kasrat nahein hai balki is ka sabab woh Khuda parasti aur akhlaaqi qadrein hain jin se poora Islami mu'aashira aur deen-e-Islam se ta'alluq rakhne waalaa har fard sar-faraaz wa behraamand hai. In Islam ke dushmanon ko yeh bhi ma'loom tha ke is faiz ka sar chashma Rasoolullah ﷺ ki zaat-e-giraami hai jo in akhlaaqi qadron ka mu'jize ki had tak sab se buland namoona hai.

Isi tarah yeh Islam ke dushman chaar-paanch saal tak barsar-e-peikaar rah kar yeh bhi samajh chuke the ke is deen aur is ke haamileen ko hathiyaaron ke bal par neest-o-naabood karna mumkin nahein, is liye unhon ne ghaaliban yeh tai kiyaa ke aklaaqi pehlu ko buniyaad bana kar is deen ke khilaaf wasee' paimaane par propegande ki jang ched di jaae aur is ka pehla nishaanaa khaas Rasoolullah ﷺ ki shakhsiyyat ko banaayaa jaae. Chuonki Munafiqeen Musalmanon ki saf mein paanchwaan kaalam the aur Madinah hi ke andar rehte the

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Musalmanon se bila-taraddud mil-jul sakte the aur un ke ehsaanaat ko kisi bhi "munaasib" mauqe par ba-aasaani bhadka sakte the. Is liye is propegande ki zimmedaari in Munafiqeen ne apne sar li, ya un ke sar daali gai aur Abdullah bin Ubai Raees-ul-Munafiqeen ne is ki qayaadat ka beda uthaayaa.

Un kaa yeh prograam us waqt zaraa ziyaadah khul kar saamne aayaa jab Hazrat Zaid bin Haris (r.a.) ne Hazrat Zainab (r.a.) ko talaaq di aur Nabi ﷺ ne un se shaadi ki. Chuonki Arab ka dastoor yeh chalaa aa rahaa thaa ke woh mutabanna (munh bole bete) ko apne haqeeqi ladke ka darja dete the aur us ki beewi ko haqeeqi bete ki beewi ki tarah haraam samajhte the is liye jab Nabi ﷺ ne Hazrat Zainab (r.a.) se shaadi ki to Munafiqeen ko Nabi ﷺ ke khilaaf shor-o-shaghab barpa karne ke liye apni daanist mein do kamzor pehlu haath aaye!

Ek yeh ke Hazrat Zainab (r.a.) Aap ki paanchwein beewi thein jab ke Qur'an ne chaar se ziyaadah beewiyaan rakhne ki ijaazat nahein di hai, is liye yeh shaadi keise durust ho sakti hai?

Doosre yeh ke Zainab (r.a.) Aap ﷺ ke bete—yaani munh bole bete—ki beewi thein. Is liye Arab dastoor ke mutaabiq un se shaadi karna nihaayat sangeen jurm aur zabardast gunaah thaa. Chunaanche is silsile mein khoob propeganda kiyaa gayaa aur tarah-tarah ki afsaane ghade gae. Kehne waalon ne yahaan tak kahaa ke Muhammad ﷺ ne Zainab (r.a.) ko achaanak dekhaa aur un ke husn se is qadar mutassir hue ke naqd-e-dil de beithe, aur jab un ke saahabzaade Zaid (r.a.) ko is ka ilm hua to unhon ne Zainab (r.a.) ka raasta Muhammad ﷺ ke liye khaali kar diyaa.

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Munafiqeen ne is afsaane ka itni quwwat se propaganda kiyaa ke is ke asaraat kutub-e-ahadees wa tafseer mein ab tak chale aa rahe hain. Us waqt yeh saaraa propeganda kamzor aur saadah lauh Musalmaanon ke andar itna muassir saabit hua ke bil-aakhir Qur'an Majeed mein is ki baabat waazeh aayaat naazil huein jin ke andar shakook-e-pinhaan ki beemaari ka poora-poora ilaaj tha. Is propaganda ki wus'at ka andaazah is se kiyaa jaa sakta hai ke Surah Ahzaab ka aaghaaz hi is Aayat-e-Karima se hau:

يٰٓاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَ لَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ط اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ه (۱:۳۳)

"Ai Nabi ﷺ, Allah se daro aur kaafireen-o-munaafiqeen se na dabo, be shak Allah jaanne waalaa hikmat waalaa hai."

Yeh Munafiqeen ki harkaton aur karrawaaiyon ki taraf ek taairaanaa ishaarah aur un ka ek mukhtasar sa khaakaa hai. Nabi ﷺ yeh saari harkatein sabar, narmi aur talattuf ke saath bardaasht kar rahe the aur aam musalmaan bhi un ke shar se daaman bachaa kar sabar-o-bardaasht ke saath rah rahe the, kiyuonki unhein tajurba tha ki Munafiqeen Qudrat ki taraf se rah-rah kar ruswa kiye jaate raheinge. Chunaanche irshaad hai:

اَوَ لَا يَرَوْنَ اَنَّهُمْ يُفْتَنُوْنَ فِيْ كُلِّ عَامٍ مَّرَّةً اَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوْبُوْنَ وَلَا هُمْ يَذَّكَّرُوْنَ ه (۹:۱۲۶)

"Weh dekhte nahein ke unhein har saal ek baar ya do baar fitne mein daalaa jaataa hai phir woh na to tauba karte hain aur na naseehat pakadte hain."

Ghazwah-e-Banu Mustaliq mein Munafiqeen ka Kirdar

Jab Ghazwah-e-Bani Mustaliq pesh aayaa aur Munafiqeen

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bhi us mein shareek hue to unhon ne theek wahi kiya jo Allah Ta'ala ne is aayat mein farmaayaa hai:

لَوْ خَرَجُوْا فِيْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّ لَاَاَوْضَعُوْا خِلٰلَكُمْ يَبْغُوْنَكُمُ الْفِتْنَةَ (۹:۴۷)

"Agar weh tumhaare andar nikalte to tumhein mazeed fasaad hi se do-chaar karte aur fitne ki talaash mein tumhaare andar tag-o-dau karte."

Chunaanche is Ghazwe mein unhein bhadaas nikaalne ke do mawaaqe haath aaye jis se faaidah uthaa kar unhon ne Musalmanon ki safon mein khassa iztiraab-o-intishaar machaayaa aur Nabi ﷺ ke khilaaf badtareen propegandah kiyaa. In donon waaqie ki kisi qadar tafseelaat yeh hain.

1. Madine se Zaleel Tareen Aadmi ko Nikaalne ki Baat

Rasoolullah ﷺ Ghazwah-e-Banu Mustaliq se faarigh ho kar abhi chashma-e-Muraisee' par qayaam farmaa hi the ke kuch log paani lene gae. Un hi mein Hazrat Umar bin Khattab (r.a.) ka ek mazdoor bhi tha jis ka naam Jahjaah Ghifaari tha. Paani par ek aur shakhs Sanaan bin Wabr Juhni se us ki dhakkam-dhakkaa ho gai aur donon lad pade. Phir Juhni ne pukaaraa, "Yaa Ma'sharal-Ansaar (Ansar ke logo! Madad ko pahuncho)" aur Jahjaah ne aawaaz di, "Yaa Ma'sharal Muhaajireen (Muhaajireen! madad ko aao!)" Rasoolullah ﷺ (khabar paate hi wahaan tashreef le gae aur) farmaayaa, "Main tumhaare andar maujood hoon aur jaahiliyyat ki pukaar pukaari jaa rahi hai? Ise chhod do, yeh bad-bu daar hai."

Is waaqie ki khabar Abdullah bin Ubai bin Sulool ko hui to ghusse se bhadak uthaa aur bolaa, "Kiya in logon ne aisi harkat ki hai? Yeh hamaare elaaqe mein aa kar ab hamaare hi hareef aur madd-e-muqaabil ho gae hain! Khuda ki qasam!

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hamaari aur un ki haalat par to woh misaal saadiq aati hai jo pelhe ke logon ne kahi hai ki apne kutte ko paal-pos kar mota taazah karo taaki woh tumhein ko phaad khaae. Suno! Khuda ki qasam! agar ham Madinah waapas hue to ham mein ka mu'azzaz tareen aadmi zaleel tareen aadmi ko nikaal baahar karega." Phir haazireen ki taraf mutawajjeh ho kar bola, "Yeh museebat tum ne khud maul li hai. Tum ne unhein apne shehar mein utaaraa aur apne amwaal baant kar diye. Dekho! tumhaare haathon mein jo kuch hai agar use dena band kar do to yeh tumhaaraa shehar chhod kar kahein aur chalte baneinge."

Us waqt majlis mein ek nau-jawaan Sahaabi Hazrat Zaid (r.a.) bin Arqam maujood the. Unhon ne aa kar apne chaachaa ko poori baat kah sunaai. Un ke chaachaa ne Rasoolullah ﷺ ko ittilaa di. Is waqt Hazrat Umar (r.a.) bhi maujood the. Bole. "Huzoor ﷺ! Abbaad bin Bishr (r.a.) se kahiye ke use qatal kar dein." Aap ﷺ ne farmaya, "Umar (r.a.)! Yeh kaise munaasib rahega, log kaheinge ke Muhammad ﷺ apne saathiyon ko qatal kar raha hai. Nahein, balke tum kooch ka ea'laan kar do." Yeh aisaa waqt tha jis mein Aap ﷺ kooch nahein farmaayaa karte the. Log chal pade to Hazrat Usaid bin Huzair (r.a.) haazir-e-khidmat hue aur salaam kar ke arz kiyaa ke, "Aaj Aap ﷺ ne be-waqt kooch farmaayaa hai?" Aap ﷺ ne farmaayaa, "Kiya tumhaare saahab (yaani Ibn-e-Ubai) ne jo kuch kahaa hai tumhein us ki khabar nahein hui?" Unhon ne daryaaft kiyaa ke, "Us ne kiya kahaa hai?" Aap ﷺ ne farmaayaa, "Us ka khayaal hai ke agar woh Madinah waapas huaa to mu'azzaz tareen aadmi zaleel tareen aadmi ko Madinah se nikal baahar karega." Unhon ne kahaa, "Yaa Rasoolullah ﷺ! Aap ﷺ agar chaahein to use Madine se nikaal baahar karein. Khuda ki qasaam! woh zaleel hai aur Aap ﷺ baa-izzat hain." Us ke ba'd unhon ne kahaa, "Ai Allah ke Rasool ﷺ! Us ke saath narmi

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barative kiyuonki ba-Khuda Allah Ta'ala Aap ﷺ ko hamaare paas us waqt le aayaa jab us ki qaum us ki taajposhi ke liye moongon kaa taaj taiyyaar kar rahi thi. Is liye ab woh samajhta hai ke Aap ﷺ ne us se us ki baadshaahat chheen li hai."

Phir Aap ﷺ shaam tak poora din aur subah tak poori raat chalte rahe, balki agle din ke ibtidaai auqaat mein itni der tak safar jaari rakha ke dhoop se takleef hone lagi. Us ke ba'd utar kar padaao daalaa gayaa to log zameen par jism rakhte hi be-khabar ho gae. Aap ﷺ ka maqsad bhi yehi tha ke logon ko sukoon se beith kar gap ladaane ka mauqa na mile.

Idhar Abdullah bin Ubai ko jab pataa chalaa ke Zaid (r.a.) bin Arqam ne bhaanda phod diyaa hai to woh Rasoolullah ﷺ ki khidmat mein haazir hua aur Allah ki qasam khaa kar kehne lagaa ke us ne jo baat Aap ﷺ ko bataai hai woh baat main ne nahein kahi hai aur na use zabaan par laayaa hoon. Us waqt wahaan Ansar ke jo log maujood the unhon ne bhi kahaa, "Yaa Rasoolullah ﷺ! abhi woh ladka hai. Mumkin hai use waham ho gayaa ho aur is shakhs ne jo kuch kahaa thaa use theek-theek yaad na rakh sakaa ho." Is liye Aap ﷺ ne Ibn-e-Ubai ki baat sach maan li. Hazrat Zaid (r.a.) ka bayaan hai ke is par mujhe aisa gham laahaq huaa ke waise gham se main kabhi do-chaar nahein huaa thaa. Main sadme se apne ghar mein beith rahaa yahaan tak ke Allah Ta'ala ne Surah Munafiqeen naazil farmaai jis mein donon baatein mazkoor hain.

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ط (٦٣:٧)

"Yeh Munaafiqeen wahi hain jo kehte hain ke jo log Rasoolullah ﷺ ke paas hain un par kharch na karo yahaan tak ke woh chalte banein."

يَقُوْلُوْنَ لَئِنْ رَّجَعْنَآ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ط (٦٣:٨)

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"Yeh Munafiqeen kehte hain ki agar ham Madinah waapas hue to us se izzat waalaa zillat waale ko nikaal baahar karega."

Hazrat Zaid (r.a.) kehte hain ki, "(Us ke ba'd) Rasoolullah ﷺ ne mujhe bulwaayaa aur yeh aayatein padh kar sunaaein, phir farmaayaa, Allah ne tumhaari tasdeeq kar di."[8]

Is munafiq ke saahabzaade jin ka naam Abdullah (r.a.) hi tha, us ke bilkul bar-aks nihaayat nek teenat insaan aur khiyaar-e-Sahaabah (r.a.) mein se the. Unhon ne apne baap se baraa'at ikhtiyaar kar li aur Madine ke darwaaze par talwaar soont kar khade ho gae. Jab un ka baap Abdullah bin Ubai wahaan pahuncha to us se bole, "Khuda ki qasam! Aap yahaan se aage nahin badh sakte yahaan tak ke Rasoolullah ﷺ ijaazat de dein, kiyounki Huzoor ﷺ azeez hain aur Aap zaleel hain." Us ke ba'd jab Nabi ﷺ wahaan tashreef laae to Aap ﷺ ne us ko Madine mein daakhil hone ki ijaazat de di aur tab saahabzaade ne baap ka raasta chhoda. Abdullah bin Ubai ke in hi saahabzaade Hazrat Abdullah (r.a.) ne Aap ﷺ se yeh bhi arz ki thi ke, "Ai Allah ke Rasool ﷺ! Aap ﷺ use qatal karne ka iraadah rakhte hon to mujhe farmaaiye. Khuda ki qasam! Main us ka sar Aap ﷺ ki khidmat mein haazir kar doonga."[9]

2. Waaqia-e-Ifk:

Is Ghazwe ka doosra aham waaqia ifk ka waaqia hai. Is waaqie ka ma-hasal yah hai ke Rasoolullah ﷺ ka dastoor tha ke safar mein jaate hue azwaaj-e-mutahharaat ke darmiyaan qur'a andaazi farmaate. Jis ka qur'a nikal aataa use hamraah le jaate. Is Ghazweh mein qur'a Hazrat Aishah (r.a.) ke naam nikla aur Aap ﷺ unhein saath le gae. Ghazwe se waapsi mein

8. Dekhiye Saheeh Bukhaan, 1/499, 2/227, 228, 229, Ibn-e-Hisham 2/290, 291, 292.

9. Ibn-e-Hisham, Mukhtasar Seerat, Shaikh Abdullah, safha 277.

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ek jagah padaao daalaa gayaa. Hazrat Aishah (r.a.) apni haajat ke liye gain aur apni behan ka haar jise aariyatan le gain thein kho beithein. Ehsaas hote hi fauran us jagah waapas gaein jahaan haar ghaayab huaa thaa. Isi dauran weh log aaye jo aap (r.a.) ka haudaj oont par laadaa karte the. Unhon ne samjhaa aap (r.a.) haudaj ke andar tashreef farmaa hain. Is liye use oont par laad diyaa aur haudaj ke halke pan par na chaunke. Kiyuonki Hazrat Aishah (r.a.) abhi nau-umr thein. Badan mota aur bojhal na thaa. Neez chuonki kai aadmiyon ne mil kar haudaj uthaayaa tha, is liye bhi halke pan par ta'ajjub na huaa. Agar sirf ek ya do aadmi uthaate to unhein zaroor mehsoos ho jaataa.

Bahar haal Hazrat Aishah (r.a.) haar dhoondh kar qayaam gaah pahunchein to poora lashkar jaa chuka tha aur maidaan bilkul khaali padaa tha, na koi pukaarne waalaa tha na jawaab dene waalaa. Woh is khayaal se wahein beith gain ko log unhein na paaeinge to palat kar wahein talaash karne aaeinge. Lekin Allah apne mu'aamle par ghaalib hai, woh Baalaa-e-Arsh se jo tadbeer chaahta hai karta hai. Chunaanche Hazrat Aishah (r.a.) ki aankh lag gai aur woh so gaein. Phir Safwaan bin Mu'attal (r.a.) ki aawaaz sun kar bedaar huein ki اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رٰجِعُوْن Rasoolullah ﷺ ki beewi.....? Woh pichhli raat ko chalaa aa rahaa thaa. Subah ko us jagah pahunchaa jahaan Aap (r.a.) maujood thein. Unhon ne jab Hazrat Aishah (r.a.) ko dekha to pehchaan liyaa, kiyuonki woh parde ka hukm naazil hone se pehle bhi unhein dekh chuke the. Unhon ne اِنَّا لِلّٰهِ padhi aur apni sawaari bitha kar Hazrat Aishah (r.a.) ke qareeb kar di. Hazrat Aishah (r.a.) us par sawaar ho gaein. Hazrat Safwan (r.a.) ne اِنَّا لِلّٰهِ ke siwaa zabaan se ek lafz na nikaalaa. chup-chaap sawaari ki nakel thaami aur peidal chalte hue lashkar mein aa gae. Yeh theek dopahar ka waqt tha aur

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lashkar padaao daal chuka thaa. Unhein is kaifiyyat ke saath aataa dekh kar mukhtalif logon ne apne-apne andaaz par tabsiraah kiya aur Allah ke dushman khabees Abdullah bin Ubai ko bhadaas nikaalne ka ek aur mauqa mil gayaa. Chunaanche us ke pehlu mein nifaaq aur hasad ki jo chingaari sulag rahi thi is ne us ke karb-e-pinhaan ko ayaan aur numaayaan kiya, yaani badkaari ki tohmat taraash kar waaqi'aat ke taane-baane bunna, tohmat ke khake mein rang bharna, aur use phailaanaa-badhaanaa aur udhedna aur bunna shuroo kiya. Us ke saathi bhi isi baat ko buniyaad banaa kar us ka taqarrub haasil karne lage aur jab Madinah aaye to in tohmat taraashon ne khoob jam kar propeganda kiya. Idhar Rasoolullah ﷺ khaamosh the, kuch bol nahin rahe the: lekin jab lambe arse tak Wahi na aai to Aap ﷺ ne Hazrat Aishah (r.a.) se alaahidgi ke muta'alliq apne khaas sahaabah (r.a.) se mashwarah kiyaa. Hazrat Ali (r.a.) ne saraahat kiye baghair ishaaron-ishaaron mein mashwarah diya ke Aap ﷺ un se alaahidgi ikhtiyaar kar ke kisi aur se shaadi kar lein. Lekin Hazrat Usamah (r.a.) waghairah ne mashwara diyaa ke Aap ﷺ unhein apni zaujiyyat mein barqaaraar rakhein, aur dushmanon ki baat par kaan na dharein. Us ke ba'd Aap ﷺ ne mimbar par khade ho kar Abdullah bin Ubai ki eiza rasaaniyon se najaat dilaane ki taraf tawajjuh dilaai. Is par Hazrat Sa'd bin Mu'aaz (r.a.) aur Usaid bin Huzair (r.a.) ne us ke qatal ki ijaazat chaahi. Lekin Hazrat Sa'd (r.a.) bin Ubaadah par jo Abdullah bin Ubai ke qabeela Khazraj ke sardaar the, qabaaili hami'at ghaalib aa gai aur donon hazaraat mein tursh kalaami ho gai, jis ke nateeje mein donon qabeele bhadak uthe. Rasoolullah ﷺ ne khaaasi mushkil se unhein khaamosh kiyaa, phir khud bhi khaamosh ho gae.

Udhar Hazrat Aishah (r.a.) ka haal yeh tha ke woh Ghazwe se waapas aate hi beemaar ho gain aur ek mahine tak

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musalsal beemaar rahin. Unhein is tohmat ke baare mein kuch bhi ma'loom na tha. Albatta unhein yeh baat khatakti rehti thi ki beemaari ki haalat mein Rasoolullah ﷺ ki taraf se jo lutf-o-inaayat hua karti thi ab woh nazar nahin aa rahi. Beemaari khatam hui to woh ek raat Umm-e-Mistah (r.a.) ke hamraah qazaa-e-haajat ke liye maidaan mein gain. Ittifaaq se Umm-e-Mistah (r.a.) apni chaadar mein phans kar phisal gain aur is par unhon ne apne bete ko bad-dua di. Hazrat Aishah (r.a.) ne is harkat par unhein tokaa to unhon ne Hazrat Aishah (r.a.) ko yeh batlaane ke liye ke mera beta bhi propegande ke jurm mein shareek hai. Tohmat ka waaqi'a keh sunaayaa. Hazrat Aishah (r.a.) ne waapas aa kar is khabar ka theek-theek pataa lagaane ki gharz se Rasoolullah ﷺ se waalidain ke paas jaane ki ijaazat chaahi; phir ijaazat paa kar waalidain ke paas tashreef le gain aur soorat-e-haal ka yaqeeni taur par ilm ho gayaa to be-ikhtiyaar rone lagein aur phir do raatein aur ek din rote-rote guzar gayaa. Is dauraan na neend ka surma lagaayaa na aansoo ki jhadi ruki. Woh mehsoos karti thein ke rote-rote kaleja shaq ho jaaega. Isi haalat mein Rasoolullah ﷺ tashreef laai. Kalima-e-shahadat par mushtamil khutba padhaa aur us ke ba'd farmaayaa, "Ai Aishah (r.a.)! mujhe tumhaare muta'alliq aisi aur aisi baat ka pataa laga hai. Agar tum is se bari ho to Allah Ta'ala anqareeb tumhaari baraa'at zaahir farma dega aur agar Khuda-na-khuwasta tum se koi gunaah sarzad ho gayaa hai to tum Allah se maghfirat maango aur tauba karo, kiyuonki bandah jab apne gunaah ka iqraar kar ke Allah ke huzoor tauba karta hai to Allah Ta'ala us ki tauba qabool kar letaa hai."

Us waqt Hazrat Aishah (r.a.) ke aansoo ek dam tham gae aur ab unhein aansoo ka ek qatra bhi mehsoos na ho rahaa thaa. Unhon ne apne waalidain se kahaa ke weh Aap ﷺ ko jawaab dein. Lekin un ki samajh mein na aayaa ke kiya

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jawaab dein. Us ke ba'd Hazrat Aishah (r.a.) ne khud hi kahaa. "Wallaah main jaanti hoon ke yeh baat sunte-sunte aap logon ke dilon mein achhi tarah beith gai hai aur aap logon ne ise bilkul sach samajh liyaa hai. Is liye ab agar main yeh kahoon ke main bari hoon—aur Allah khoob jaanta hai ke main bari hoon—to aap log meri baat sach na samjheinge aur agar main kisi baat ka ea'tiraaf kar loon—haalaanki Allah khoob jaanta hai ke main us se bari hoon to aap log sahi maan leinge. Aisi soorat mein Wallaah mere liye aur aap logon ke liye wahi misl hai jise Hazrat Yusuf (a.s.) ke waalid ne kahaa tha ki.

"فَصَبْرٌ جَمِيْلٌ ط وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ہ" (۱۲:۱۸)

"Sabar hi behtar hai. Aur tum log jo kuch kehte ho us par Allah ki madad matloob hai."

Us ke ba'd Hazrat Aishah (r.a.) doosri taraf jaa kar let gaein aur usi waqt Rasoolullah ﷺ par Wahi ka nuzool shuroo ho gayaa. Phir jab Aap ﷺ se nuzool-e-Wahi ki shiddat wa kaifiyyat khatam hui to Aap ﷺ muskura rahe the aur Aap ﷺ ne pehli baat jo farmaai woh yeh thi ke. "Ai Aishah! Allah ne tumhein bari kar diyaa. Is par (khushi se) un ki maa bolein, "(Aishah!) Huzoor ﷺ ki jaanib utho (shukriya adaa karo)." Unhon ne apne daaman ki baraa'at aur Rasoolullah ﷺ ki mohabbat par ea'timaad wa wasooq ke sabab qadr-e-naaz ke andaaz mein kahaa. "Wallaah main to un ki taraf na uthoongi aur sirf Allah ki hamd karoongi."

Is mauqe par waaqia-e-ifk se muta'alliq jo aayaat Allah ne naazil farmaaein woh Surah Noor ki 10 aayaat hain jo ان الذين جآء و ا بالافک عصبة منکم se shuroo hoti hain.

Us ke ba'd tohmat taraashi ke jurm mein Mistah bin Asasah, Hassan bin Saabit aur Hamnah bint Jahsh (r.a.) ko

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80-80 kode maare gae.[10] Albatta khabees Abdullah bin Ubai ki peeth is sazaa se bach gai, haalaanki tohmat taraashon mein wahi sar-e-fehrist tha aur usi ne is mu'aamle mein sab se aham rol adaa kiyaa thaa. Use sazaa na dene ki wajah yaa to yeh thi ke jin logon par hudood qayaam kar di jaati hain weh un ke liye Ukhrawi azaab ki takhfeef aur gunaahon ka kaffarah ban jaati hain. Aur Abdullah bin Ubai ko Allah Ta'ala ne Aakhirat mein azaab-e-azeem dene ka ea'laan farmaa diyaa thaa. Yaa phir wahi maslahat kaar farma thi jis ki wajah se us ki Islam dushmani ke baa-wajood use qatal nahin kiya gayaa.[11] Hafiz Ibn-e-Hajr ne Imaam Haakim ki ek riwaayat naqal ki hai ke Abdullah bin Ubai ko bhi had lagaai gai thi.

Is tarah ek maheene ke ba'd Madine ki fazaa shak wa shubhe aur qalaq-o-iztiraab ke baadalon se saaf ho gai aur Abdullah bin Ubai is tarah ruswa hua ke dobaarah sar na uttha sakaa. Ibn-e-Ishaq kehte hain ke us ke ba'd jab woh koi gad-bad karta to khud us ki qaum ke log use itaab karte, us ki giraft karte aur use sakht sust kehte. Is kaifiyyat ko dekh kar Rasoolullah ﷺ ne Hazrat Umar (r.a.) se kahaa, "Ai Umar! kiya khayaal hai? Dekho! Wallaah agar tum ne is shakhs ko us din qatal kar diya hotaa jis din tum ne mujh se use qatal karne ki baat kahi thi to us ke bahut se hamdard utth kade hote. lekin agar aaj inhin hamdardon ko us ke qatal ka hukm diyaa jaae to woh use qatal kar deinge." Hazrat Umar (r.a.) ne kahaa, "Wallaah meri samajh mein khoob aa gayaa hein ke Rasoolullah ﷺ ka mu'aamla mere mu'aamle se ziyaadah baa-barkat hai."[12]

☆☆☆

10. Islami qaanoon yehi hai ki jo shakhs kisi par zina ki tohmat lagaae aur saboot na pesh kare use (yaani us tohmat lagaane waale ko) 80 kode maare jaaein.

11. Saheeh Bukhari, 1/364, 2/696, 697, 698. Zaad-ul-Ma'aad, 2/113, 114, 115. Ibn-e-Hisham, 2/297 taa 307.

12. Ibn-e-Hisham, 2/293

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Ghazwah-e-Muraisee' ke Ba'd ki Fauji Muhimmaat

1. Sariya Deeyaar-e-Bani Kalb: Elaaqa Doomatul-Jandal

Yeh Sariya Hazrat Abdur Rahman bin Awf (r.a.) ki qayaadat mein Shaban 6 Hijri mein bheja gayaa. Rasoolullah ﷺ ne unhein apne saamne bitha kar khud apne dast-e-mubaarak se pagdi baandhi aur ladaai mein sab se achhi soorat ikhtiyaar karne ki wasiyyat farmaai aur farmaayaa ke, "Agar weh log tumhaari itaa'at kar lein to tum un ke baadshaah ki ladki se shaadi kar lena." Hazrat Abdur Rahman bin Awf (r.a.) ne wahaan pahunch kar teen roz paiham Islam ki dawat di. Bil-aakhir qaum ne Islam qabool kar liyaa. Phir Hazarat Abdur Rahman (r.a.) ne Tamaazar bint Asbagh se shaadi ki. Yehi Hazrat Abdur Rahman (r.a.) ke saahabzaade Abu Salmah ki maa hain. Is khatoon ke waalid apni qaum ke sardaar aur baadshaah the.

2. Sariya Deeyaar-e-Bani Sa'd: Elaaqa-e-Fadak

Yeh sariya Shaban 6 hijri mein Hazrat Ali (r.a.) ki sarkardagi mein rawaanaa kiyaa gayaa. Is ki wajah yeh hui ki Rasoolullah ﷺ ko ma'loom hua ki Banu Sa'd ki ek jami'at Yahood ko kumak pahunchaanaa chaahti hai. Lihaazah Aap ﷺ ne Hazrat Ali (r.a.) ko 200 aadmi de kar rawaanaa farmaayaa. Yeh log raat mein safar karte aur din mein chupe rehte the. Aakhir ek jaasoos giraft mein aayaa aur us ne iqraar kiyaa ke un logon ne Khaibar ki khajooron ke ewaz imdaad faraaham karne ki peshkash ki hai. Jaasoos ne yeh bhi batlaayaa ke Banu Sa'd ne kis jagah jath-bandi ki hai. Chunaanche

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Hazrat Ali (r.a.) ne un par shabkhoon maar kar 500 oont aur 2000 bakriyon par qabzah kar liyaa. Albatta Banu Sa'd apni auraton, bachhon samet bhaag nikle. Un ka sardar Wabr bin Aleem tha.

3. Sariya Waadi-ul-Qura

Yeh sariya Hazrat Abu Bakr Siddiq (r.a.) yaa Hazrat Zaid bin Haris (r.a.) ki Zair-e-qiyaadat ramzaan 6 hijri mein rawaanaa kiyaa gayaa. Is ka sabab yeh thaa ke Banu Fazaara ki ek shakh ne dhoke se Rasoolullah ﷺ ko qatal karne ka program banaayaa tha. Lihaazah Aap ﷺ ne Abu Bakr Siddiq (r.a.) ko rawaanaa farmaayaa. Hazrat Salmah bin Akwaa' (r.a.) ka bayaan hai ke is sariyye mein main bhi Aap (r.a.) ke saath tha. Jab subah ki namaaz padh chuke to Aap (r.a.) ke hukm se ham logon ne chhaapaa maaraa aur chashme par dhaawaa bol diya. Abu Bakr Siddiq (r.a.) ne kuch logon ko qatal kiyaa. Main ne ek giroh ko dekha jis mein auratein aur bachche bhi the. Mujhe andesha hua ke kahein yeh log mujh se pehle pahaad par na pahunch jaaein. Mein ne un ko pakadne ki koshish ki aur un ke aur pahaad ke darmiyaan ek teer phainka. Teer dekh kar yeh log thehar gae. Un mein Umm-e-Qarfa naami ek aurat thi jo ek puraani postein audhe hue thi. Us ke saath us ki beti bhi thi jo Arab ki khoobsoorat tareen auraton mein se thi. Main un sab ko kheenchta hua Abu Bakr Siddiq (r.a.) ke paas le aayaa. Unhon ne woh ladki mujhe ataa ki. Main ne us ka kapda tak na khola tha ke ba'd mein Rasoolullah ﷺ ne yeh ladki mujh (Salmah bin Akwaa') se le kar Makkah bhej di aur us ke ewaz wahaan ke muta'addid musalman qaidion ko rihaa karaa liyaa.[1]

Umm-e-Qarfa ek shaitan sifat aurat thi. Nabi ﷺ ke qatal

1. Dekhiye Saheeh Muslim, 2/89. Kahaa jaataa hai ke yeh Sariya 7 hijri mein pesh aayaa.

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ki tadbeerein kiyaa karti thi aur is maqsad ke liye us ne apne khaandaan ke 30 shehsawaar bhi taiyyaar kiye the. Lihaazah use theek badla mil gayaa aur us ke teeson (30) sawaar maare gae.

4. Sariya-e-Urniyyeen:

Yeh sariya Shawwal 6 hijri mein Hazrat Karz bin Jabir Fahri (r.a.)[2] ki qayaadat mein rawaanaa kiyaa gayaa. Us ka sabab yeh hua ke Akal aur Uraina ke chand afraad ne Madine aa kar Islam ka izhaar kiya aur Madine hi mein qayaam kiyaa. Lekin un ke liye Madine ki aab-o-hawaa raas na aai aur Nabi ﷺ ne unhein chand oonton ke saath charaagaah bhej diyaa aur hukm diyaa ki oont ka doodh aur peshaab peeein. Jab ye log tandurust ho gae to Rasoolullah ﷺ ke charwaahe ko qatal kar diyaa, oonton ko haank le gae aur izhaar-e-Islam ke ba'd ab phir kufr ikhtiyaar kiyaa. Lihazah Rasoolullah ﷺ ne un ki talaash ke liye Karz (r.a.) bin Jabir Fahri ko 20 Sahaabah (r.a.) ke saath rawaanaa farmaayaa aur yeh dua farmaai ki, "Ai Allah! Urniyyon par raasta andha kar de aur kangan se bhi ziyaadah tang bana de." Allah ne yeh dua qabool farmaai. Un par raasta andha kar diyaa. Chunaanche weh pakad liye gae aur unhon ne Musalman charwaahon ke saath jo kuch kiyaa tha us ke qisaas aur badle ke taur par un ke haath kaat diye gae. Aankhon mein garam salaaiyaan gheri gain aur unhein Harrah ke ek goshe mein chhod diyaa gayaa jahaan weh zameen par tadapte-tadapte apne kaifar-e-kirdaar ko pahunch gae.[3] Un ka waaqi'a Saheeh Bukhari waghairah mein Hazrat Anas (r.a.) se marwi hai.[4]

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2. Yeh wahi Hazrat Karz bin Jabir Fahri (r.a.) hain jinhon ne Ghazwah-e-Badr se pehle Ghazwah-e-Safwan mein Madine ke chaupaaiyon par chhaapaa maaraa tha. Ba'd mein unhon ne Islam qabool kiya aur Fath-e-Makkah ke mauqe par Khal'at-e-shahaadat se sarfaraaz hue.

3. Zaad-ul-Ma'aad, 2/122. *4. Saheeh Bukhari, 2/602*

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Ehl-e-Siar is ke ba'd ek aur sariye ka zikr karte hain jise Hazrat Amr bin Omaiya Zamri (r.a.) ne Hazrat Salmah (r.a.) bin Abi Salmah ki rifaaqat mein Shawwal 6 hijri mein sar kiya tha. Is ki tafseel yeh bataai gai hai ke Hazrat Amr (r.a.) bin Omaiya Zamri Abu Sufyan ko qatal karne ke liye Makkah tashreef le gae the kiyuonki Abu Sufiyan ne Nabi ﷺ ko qatal karne ke liye ek a'araabi ko Madina bheja tha. Albatta fareeqain mein se koi bhi apni muhim mein kaamyaab na ho sakaa. Ehl-e-Siar yeh bhi kehte hain ke isi safar mein Hazrat Amr (r.a.) bin Omaiya Zamri ne 3 kaafiron ko qatal kiya tha aur Hazrat Khubaib (r.a.) ki laash uthaai thein, haalaanki Hazrat Khubaib ki shahaadat ka waaqia Rajee' ke chand din yaa maheene ba'd ka hai aur Rajee' ka waaqia safar 4 hijri ka hai. Is liye main yeh samajhne se qaasir hoon ke aayaa yeh donon do alag-alag safar ke waaqiaat the jo Ehl-e-Siar par mukhtalat aur gad-mad ho gae aur unhon ne donon ko ek hi safar mein zikr kar diyaa yaa yeh ke waaqi'atan donon waaqie ek hi safar mein pesh aaye lekin Ehl-e-Siar se san ki taiyyun mein ghalti ho gai aur unhon ne ise 4 hijri ke bajaae 6 hijri mein zikr kar diyaa. Hazrat Allama Mansoor Puri (rh.) ne bhi is waaqie ko jangi muhim ya Sariya tasleem karne se inkaar kiya hai. Wallaahu Aalam.

Yeh hain weh Saraayaa aur Ghazwaat jo Jang-e-Ahzab aur Bani Quraizah ke ba'd pesh aaye. In mein se kisi bhi Sariye ya Ghazwe mein koi sakht jang nahein hui. Sirf baaz baaz mein ma'mooli qism ki jhadpein huein. Lihaaza in muhimmon ko jang ke bajaae Talaayaa gardi, Fauji gasht aur Ta'deebi naql-o-harkat kahaa jaa saktaa hai jis ka maqsad dheet Badduon aur akde hue dushmanon ko khauf zadah karna tha. Haalaat par ghaur karne se waazeh hota hai ke

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Ghazwah-e-Ahzab ke ba'd soorat-e-haal mein tabdeeli shuroo ho gai thi aur Islam ke dushmanon ke hausle tootte jaa rahe the. Ab unhein yeh ummeed baaqi nahein rah gai thi ke dawat-e-Islam ko toda aur is ki shaukat ko paamaal kiya jaa sakta hai. Magar yeh tabdeeli zaraa achhi tarah khul kar us waqt roonuma hui jab Musalman Sulah-e-Hudaibiya se faarigh ho chuke the. Yeh sulah daraasal Islami quwwat ka ea'tiraaf aur is baat par mahar-e-tasdeeq thi ke ab is quwwat ko Jazeerah numaa-e-Arab mein baaqi aur barqaraar rehne se koi taaqat rok nahein sakti.



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Sulah-e-Hudaibia (Zhi-Qada 6 hijri)

Umra-e-Hudaibia ka Sabab:

Jab Jazeeray-e-Numa Arab men haalaat bari had tak Musalmano ke muwaafiq ho gaye to Islaami dawat ki kaamiyaabi aur Fath-e-Aazeem ke asar rafta-rafta numaayaa hona shuroo huye aur Masjid-e-Haraam mein, jis ka darwaaza Mushrikeen ne Musalmano per chheh (6) baras se band kar rakkhaa thaa. Musalmaano ke liye ibaadat ka haq tasleem kiye jaane ki tamheedaat shuroo ho gaein.

Rasoolullah ﷺ ko Madina ke ander yeh khuwab dikhlaayaa gayaa ke Aap ﷺ aur Aap ﷺ ke Sahaba-e-Kiram Masjid-e-Haraam men daakhil huye. Aap ﷺ ne Khaana-e-Ka'ba ki kunji li aur Sahaaba samet Baitullah ka tawaaf aur Umra kia. Phir kuchh logon ne sar ke baal mundaae au kuchh ne katwaane per iktifaa ki. Aap ﷺ ne Sahaaba-e-Kiraam ko is khuwab ki ittilaa' di to unhen bari musarrat hui. Aur unhon ne yeh samjhaa ke is saal Makka men daakhila naseeb hoga. Aap ﷺ ne Sahaaba-e-kiraam ko yeh bhi batlaayaa ke Aap Umra adaa farmaayenge. Lihaaza Sahaaba-e-Kiraam (r.a.) bhi safar ke liye tayyaar ho gaye.

Musalmaano men Rawaangee ka Ea'laan:

Aap ﷺ ne Madina aur gird-o-pesh ki aabaadiyon men ea'laan farmaa diaa ke log Aap ﷺ ke hamraah rawaanaa hon. Lekin beshtar A'araab ne taakhir ki. Idhar Aap ﷺ ne dhule kapre pehne. Madina per Ibn-e-Umm-e-Maktoom ya Numaila Laisi (r.a.) ko apna jaansheen muqarrar farmaayaa aur apni

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Qaswa naami oontni per sawaar ho kar 1 Zhi-Qada 6 hijri roz do shumba ko rawaana ho gaye. Aap ke hamrah Umm-ul-Momineen Hazrat Umm-e-Salma (r.a.) bhi thein. 1400 (aur kahaa jaataa hai ke 1500) Sahaaba-e-kiraam hamrikaab the. Aap ﷺ ne musafiraana hathiyaar yaani miyaan ke andar band talwaaron ke siwaa aur kisi qism ka hathiyaar nahin liya tha.

Makke ki jaanib Musalmaano ki Harkat

Aap ﷺ ka rukh Makke ki jaanib tha. Zhul-Hulaifa pahunch kar Aap ﷺ ne Hadi[1] ko qalaade pahnaaye. Kohaan cheer kar nishaan banaayaa aur Umre ka ehraam baandha taake logon ko itmeenaan rahe ke Aap ﷺ jang nahein karenge. Aage-aage qabeela-e-Khuzaa'a ka ek jasoos bhej diya taaki woh Quresh ke azaaim ki khabar laaye. Asfaan ke qareem pahunche to us jaasoos ne aakar ittilaa di ke main K'ab bin Lui (Qabeela) ko is haalat men chhor kar aa rahaa hoon ke unhone Aap ﷺ se muqaabla karne ke liye Ahaabees (haleef qabaail) ko jama' kar rakhaa hain: aur bhi jameeatein faraaham ki hain aur weh Aap ﷺ se ladne aur Aap ﷺ ko Baitullah se rokne ka tahiyya kiye hoye hain. Is ittilaa ke ba'd Nabi ﷺ ne Sahaaba-e-Kiram se mashwara kia aur farmaayaa. "Kiya aap logon ki yeh raai hai ke yeh log jo Quresh ki i'aanat per kamar basta hain ham un ke ahl-o-ayaal par toot parein aur qabza kar lein? Us ke ba'd agar weh khaamosh beithte hain to is haalat men khamoosh beithte hain ki jang ki maar aur gham wo alam se do-chaar ho chuke hain aur aate hain to woh bhi is haalat mein ki Allah un ki gardan tod chuka hoga: yaa aap

1. Hadi woh jaanwar jise Hajj wo Umra karne waale Makka ya Mina mein zibah karte hai. Daur-e-Jaahiliyyat mein Arab men dastoor tha ke Hadi ka jaanwar agar Bhed-Bakri hai to alaamat ke taur per gale mein Qalaada daal diyaa jaataa tha aur agar oont hai to kohaan cheer kar khoon pot diya jaataa tha. Aise jaanwar se koi shakhs ta'arruz na karta tha. Shareeat ne is dastoor ko barqaraar rakkhaa

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logon ki yeh raai hai ke ham Khaana-e-K'aba ka rukh karein aur jo raah mein haail ho us se ladaai karein?" Is par Hazrat Abu Bakr Siddq (r.a.) ne arz kiya ke, "Allah aur Us ke Rasool behtar jaante hain. Magar ham umra adaa karne aaye hain, kisi se ladne nahein aaye hain. Albatta jo hamaare aur Baitullah ke darmiyaan haail hoga us se ladaai kareinge." Nabi ﷺ ne farmaayaa, "Achhaa tab chalo." Chunaanche logon ne safar jaari rakkha.

Baitullah se Musalmano ko rokne ki koshish

Udhar Quresh ko Rasoolullah ﷺ ki rawaangi ka ilm hua to unhon ne ek Majlis-e-Shoora muna'qid ki aur tai kiya ke jaise bhi mumkin ho Musalmano ko Baitullah se door rakhaa jaaye. Chunaanche Rasoolullah ﷺ ne jab Ahaabeesh se katra kar apna safar jaari rakha to Bani K'ab ke ek aadmi ne aakar Aap ﷺ ko ittilaa' di ke Quresh ne Maqaam-e-Zee-Tuva mein padaao daal rakha hai aur Khaalid bin Walid 200 sawaaron ka dasta lekar Kuraa-ul-Ghameem mein tayyaar khade hain. (Kuraa-ul-Ghameem Makka jaane waali markazi aur kaarwaani shaahraah per waaqe hai.) Khaalid ne Musalmano ko rokne ki bhi koshish ki. Chanaanche unhon ne apne sawaaron ko aisi jagah muqarrar kiya jahaan se donon fareeq ek-doosre ko dekh rahe the. Khalid ne Zuhar ki namaz men jab yeh dekhaa ke Musalman rukoo' aur sajde kar rahe hain to kehne lage ke, "Yeh log ghaafil the, ham ne hamla kar diya hota to unhein maar liyaa hotaa." Us ke ba'd tai kiaa ke Asr ki namaz mein Musalmaano par achaanak toot pareinge. Lekin Allah ne usi dauraan Salaat-ul-Khauf (haalat-e-jang ki makhsoos namaaz) ka hukm naazil kar diaa aur Khalid ke haath se mauqa jaataa raahaa.

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Khoonrez Takraao se bachne ki koshish aur raaste ki Tabdeeli

Idhar Rasoolullah ﷺ ne Kuraa'-ul-Ghameem ka markazi raastaa chhor kar ek doosre pecheeda raasta ikhtiyaar kiya jo pahaari ghaatiyon ke darmiyaan se ho kar guzarta tha. Yaani Aap ﷺ daahine jaanib katra kar Hamsh ke darmiyaan se guzarte huye ek aise raaste per chale jo Saniyyatul-Maraar per nikalta tha. Saniyyatul-Maraar se Hudaibia mein utarte hain aur Hudaibia Makka ke zerein elaaqon mein waaqe hai. Is raaste ko ikhtiyaar karne ka faaida yeh huaa ki Kuraa'-ul-Ghameem ka woh markazi raasta jo tan'eem se guzar kar haram tak jaataa tha. aur jis par Khalid bin Walid ka risaala ta'eenaat tha woh baaein jaanib chhoot gayaa. Khalid ne Musalmano ke gard-o-ghobaar ko dekh kar jab yeh mehsoos kiya ke unhon ne raasta tabdeel kar diya hai to ghore ko airh lagaai aur Quresh ko is nai soorat-e-haal ke khatre se aagaah karne ke liye bhaagam-bhaag Makka pahunche.

Idhar Rasoolullah ﷺ ne apna safar ba-dastoor jaari rakha. Jab Saniyyatul-Maraar pahunche to oontni beith gai. Logon ne kahaa. "Hal Hal." Lekin woh beithi hi rahi. Logon ne kaha. "Qaswa ad gai hai". Aap ﷺ ne farmaayaa. "Qaswa adi nahein hai aur na is ki yeh aadat hai. balki ise Us Hasti ne rok rakkha hai jis ne Haathi ko rok diaa tha." Phir Aap ﷺ ne farmaayaa. "Us Zaat ki qasam! Jis ke haath mein meri jaan hai, yeh log kisi bhi aise muaamle ka mutaalaba nahein kareinge jis mein Allah ki hurmaton ki taa'zeem kar rahe hon. lekin main ise zaroor tasleem kar loonga." Us ke ba'd Aap ﷺ ne oontni ko daanta to woh uchhal kar khari ho gai. Phir Aap ﷺ ne raasta men thori si tabdeele ki aur aqsaa-e-Hudaibia men ek chashme par nuzool farmaayaa jis mein thora saa paani tha aur use log

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zara-zara sa le rahe the. Chunaanche chand hi lamhon mein saaraa paani khatam ho gayaa. Ab logon ne Rasoolullah ﷺ se piyaas ki shikaayat ki. Aap ﷺ ne tirkhash se ek teer nikaalaa aur hukm dia ke chashme mein daal dein. Logon ne aisa hi kiya. Us ke ba'd Wallaah us chashme se musalsal paani ubalta rahaa yahaan tak ki tamaam log aasoodah ho kar waapas ho gaye.

Budail bin Warqa ka Tawassut

Rasoolullah ﷺ mutmain ho chuke to Budail bin Warqa Khuzaa'i apne qabeele Khuzaa'a ke chand afraad ke saath haazir huaa. Tihaama ke baashindao mein yahi qabeela (Khuzaa'a) Rasoolullah ﷺ ka khair-khuwah tha. Budail ne kahaa, "Main Ka'ab bin Luwi ko dekh kar aa rahaa hoon ke woh Hudaibia ke raraawaan paani ke paas padaao daale hue hain. Un ke hamraah auratain aur bachche bhi hain. Weh Aap ﷺ se ladne aur Aap ﷺ ko Baitullaah se rokne ka tahiyya kiye huye hain." Rasoolullah ﷺ ne farmaayaa, "Ham kisi se ladne nahein aaye hain. Quresh ko ladaaion ne thakaa diaa hai aur sakht zarar pahunchaayaa hai. Is liye agar weh chaahein to un se ek muddat tai kar loon aur weh mere aur logon ke darmiyaan se hat jaaein, phir mere gaibe ki soorat mein jis cheez (meri itaa'at) men log daakhil honge us mein weh bhi daakhil ho sakte hain. Warna muddat ke ikhtitaam tak weh taazah dam to ho hi chuke honge.

Aur agar unhein ladaai ke siwaa kuch manzoor nahein to Us Zaat ki qasm jis ke haath mein meri jaan hai main apne deen ke mu'aamle mein un se us waqt tak ladta rahoongaa jab tak ke meri gardan juda na ho jaaye yaa jab tak Allah amr naafiz na kar de."

Budail ne kahaa, "Aap jo kuch keh rahe hain main use

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Quresh tak pahuncha doonga." Us ke ba'd woh Quresh ke paas pahuncha aur bolaa, "Main un Saahab ke paas se aa rahaa hoon. Main ne un se ek baat suni hai, agar chaaho to pesh kar doon." Is per bewaqoofon ne kaha, "Hamein koi zaroorat nahein ke tum ham se un ki koi baat bayaan karo." Lekin jo log soojh-boojh rakhte the unhon ne kahaa, "Laao sunaao tum ne kiya suna hai?" Budail ne kaha, "Main ne unhein yeh aur yeh baat kehte suna hai." Is per Quresh ne Mikraz bin Hafz ko bheja. Use dekh kar Rasoolullah ne farmaya, "Yeh bad-ahad aadmi hai." Chunaancheh jab us ne Aap ﷺ ke paas aakar guftago ki to Aap ﷺ ne us se wahi baat kahi jo Budail aur us ke rufaqa se kahi thi. Us ne waapas jaakar Quresh ko poori baat se baa-khabar kiya.

Quresh ke Aelchi

Us ke ba'd Hulais bin Alqama naami banu kinaanaa ke ek aadmi ne kahaa, "Mujhe un ke paas jaane do." Logon ne kahaa, "Jaao." Jab woh numoodaar hua to Nabi ﷺ ne Sahaaba Kiraam se farmaayaa, "Yeh falaan shakhs hai. Yeh usi qaum se ta'alluq rakhta hai jo Hadi ke jaanwaron ka bahut ehtiraam karti hai. Lihaaza jaanwaron ko kharaa kar do." Sahaaba ne jaanwaron ko kharaa kar diaa aur khud bhi labbaik pukaarte huye us ka isteqbaal kia. Us shakhs ne yeh kaifiyyat dekhi to kahaa, "Subhanallah, in logon ko Baitaullah se rokna hargiz munaasib nahin." Aur wahein se apne saathiyon ke paas waapas chalaa gayaa aur bola, "Main ne Hadi ke jaanwar dekhe hain, jin ke galon men qalaade hain aur jin ke kohaan cheere hue hain. Is liye main munaasib nahein samajhta ke unhen Baitullah se rokaa jaaye." Is par Quresh aur us shakhs mein kuch aisi baatein huyein ke woh taao men aa gayaa.

Is mauqa per Urwa bin Mas'ood Saqafi ne mudaakhalat ki

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aur bola, "Is shakhs (Muhammad ﷺ) ne tumhaare saamne ek achhi tajweez pesh ki hai. Lihaaza ise qabool kar lo. Aur mujhe un ke paas jaane do." Logon ne kahaa, "Jaao." Chunaanche woh Aap ﷺ ke paas haazir hua aur guftago shuroo ki. Nabi ﷺ ne us se bhi wahi baat kahi jo Budail se kahi thi. Is per Urwa ne kahaa, "Ai Muhammad ﷺ! Yeh bataaiye ke agar Aap ﷺ ne apni qaum ka safaayaa bhi kar diya ho to kiya apne-aap se pehle kisi arab ke mutaalliq sunaa hai ke us ne apni qaum kaa safaayaa kar diya ho: aur agar doosri soorat-e-haal pesh aai to Khuda ki qasm! main aise chehre aur aubaash logon ko dekh rahaa hoon jo isi laaiq hain ke Aap ﷺ ko chhor kar bhaag jaayein." Is per Hazrat Abu Bakr ne ghusse mein aa kar kahaa, "Jaa Laat ki sharamgaah ko choos! Ham huzoor ko chhor kar bhaageinge!" Urwa ne kahaa, "Yeh kaun hai?" Logon ne kahaa, "Abu Bakr (r.a.) hain." Us ne Hazrat Abu Bakr ko mukhaatab kar ke kahaa, "Dekho Us Zaat ki qasam! Jis ke haathon mein meri jaan hai aur agar aisi baat na hoti ke tum ne mujh par ek ehsaan kiya tha aur main ne us ka badla nahein diya hai to main yaqeenan tumhaari is baat ka jawaab deta."

Us ke ba'd Urwa phir Nabi ﷺ se guftago karne laga. Woh jab guftago karta to Aap ﷺ ki daarhi pakar letaa. Mugeera bin Shuba (r.a.) Nabi ﷺ ke sar ke paas hi khare the. Haath mein talwaar thi aur sar par khod. Urwa jab Nabi ﷺ ki daarhi par haath badhaate to woh talwaar ka dasta us ke haath par maarte aur kehte ke apna haath Nabi ﷺ ki daarhi se pare rakh. Aakhir Urwa ne apna sar uthaayaa aur bola, "Yeh kaun hai?" Logon ne kahaa, "Mugeera bin Shu'ba hain." Is per us ne kaha, "……Ao……bad-ahad……! Kiya main teri bad-ahdi ke silsile mein daur-dhoop nahein kar rahaa hoon?" Waaqia yeh pesh aayaa tha ke jaahiliyyat men Hazrat Mugeerah kuchh

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logon ke saath the. phir unhein qatal kar ke un ka maal le bhaage the. Aru aakar musalmaan ho gaye the. Is par Nabi ﷺ ne farmaayaa tha ke, "Main Islam to qabool kar leta hoon lekin maal se mera koi waasta nahein." (Is mu'aamle mein Urwa ke daur-dhoop ki wajeh yeh thi ke Hazrat Mugeerah us ke bhateeje the.)

Us ke ba'd Urwa Nabi ﷺ ke saath Sahaaba-e-Kiraam (r.a.) ke ta'alluq-e-khaatir ka manzar dekhne lage. Phir apne rufaqa ke paas waapas aayaa aur bola, "Ai Qaum! Ba-Khuda main Qaisar-o-Kisra aur Najaashi jaise baadshaahon ke paas jaa chuka hoon. Ba-Khuda main ne kisi baadshaah ko nahein dekha ke us ke saathi us ki itna t'azeem karte hon jitni Muhammed ﷺ ke saathi Muhammad ﷺ ki t'azeem karte hain. Khuda ki qasam! woh khankhar bhi thookte the to kisi na kisi aadmi ke haath par padta tha aur woh shakhs use apne chehre aur jism par mal letaa tha. Aur jab woh koi hukm dete the to us ki bajaa aawari ke liye sab daud padte the: aur jab wuzo karte the to ma'loom hota tha ke us ke wuzo ke paani ke liye lad padeinge; aur jab koi baat bolte the to sab apni aawaazein past kar lete the aur fart-e-ta'zeem ke sabab unhein bhar-pur nazar se na dekhte the; aur unhon ne tum per ek achhi tajweez pesh ki hai, lihaaza use qabool kar lo."

Wahi hai Jis ne un ke Haath Tum se Roke

Jab Quresh ke pur-josh aur jangbaaz nao-jawaano ne dekhaa ke un ke bade log sulah karna chaahte hain to unhon ne sulah mein ek rukhna adaazi ka program banaayaa aur yeh tai kiyaa ke raat ko yahaan se nikal kar chupke se Mulsamano ke camp mein ghus jaaein aur aisaa hangaamaa barpa kar dein ke jang ki aag bhadak uthe. Phir unhon ne is mansoobe per

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amal ke liye koshish bhi ki. Chanaanche raat ki taareeki mein 70 yaa 80 nau-jawaano ne Jabal-e-Tan'eem se utar kar Musalmaano ke camp mein chupke se ghusne ki koshish ki, lekin Islami pehre daaro ke Commander Muhammad bin Maslama (r.a.) ne un sab ko giraftaar kar liaa, phir Nabi ﷺ ne Sulah ki khaatir un sab ko maaf karte huye aazaad kar diaa. Isi ke baare men Allah ka ye irshaad naazil hua,

وَهُوَ الَّذِىْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَاَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ؕ (24:48)

"Wahi hai jis ne bain-e-Makka mein un ke haath tum se roke aur tumhaare haath un se roke is ke ba'd ke tum ko un per qaaboo de chuka tha".

Hazrat Usman ki Sifaarat

Ab Rasoolullah ﷺ ne sochaa ke ek safeer rawaanaa farmaayein jo Quresh ke saamne muakkad tareeqe par Aap ﷺ ke maujooda safar ke maqsad wa mauqaf ki wazaahat kar de. Is kaam ke liye Aap ﷺ ne Hazrat Umar bin Khattab (r.a.) ko bulaayaa. Lekin unhon ne yeh kehte hue m'azirat ki, "Ai Allah ke Rasool ﷺ! agar mujhe aziyyat di gai to Makka mein bani K'ab ka ek fard bhi aisa nahein jo meri himaayat mein bigad sakta hon. Aap ﷺ Hazrat Usman bin Affan ko bhej dein. Un ka kumba-qabeela Makka hi mein hai. Woh Aap ﷺ ka peighaam achhi tarah pahuncha deinge." Aap ﷺ ne Hazrat Usman ko bulaayaa aur Quresh ke paas rawaangi ka hukm dete hue farmaayaa, "Unhen batla do ki ham ladne nahein aaye hai, Umra kar ne aaye hain. Unhin Islam ki dawat bhi do." Aap ﷺ ne Hazrat Usman ko yeh hukm bhi diya ke woh Makka men ahl-e-Imaan mard aur aurton ke paas jaakar unhein fatah ki bashaarat suna dein aur aur yeh batlaa dein ke Allah Azz-o-Jall ab apne deen ko Makka men zaahir wa

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ghaalib karne waalaa hai yahaan tak ke Imaan ki wajah se kisi ko yahaan chhupne ki zaroorat na hogi.

Hazrat Usman (r.a.) Aap ﷺ ka paighaam lekar rawaanaa huye. Maqaam-e-Baldah mein Quresh ke paas se guzre to unhon ne poochha, "Kahaan ka iraada hai?" Farmaayaa, "Mujhe Rasoolullah ﷺ ne yeh aur yeh paighaam de ker bheja hai." Quresh ne kaha, "Ham ne aap ki baat sun li. Aap apne kaam par jaaiye." Idhar Sa'eed bin Aaas ne utha kar Hazrat Usman ko marhaba kahaa aur apne ghore per zeen kas kar Aap (r.a.) ko sawaar kiya aur saath bitha kar apni panaah mein Makke le gayaa. Wahaan jaa kar Hazrat Usman (r.a.) ne sarbaraahaan-e-Quresh ko Rasoolullah ka paighaam sunaayaa. Us se faarig ho chuke to Quresh ne pesh-kash ki ke Aap (r.a.) Bai'tullah ka tawaaf kar lein. Magar Aap (r.a.) yeh pesh-kash mustarad kar di aur yeh gawaaraa na kiya ki Rasoolullah ﷺ ke tawaaf karne se pehle tawaaf kar lein.

Hazrat Usman ki Shahaadat ki Afwaah aur Bai'ate Rizwaan

Hazrat Usmaan apni sifaarat ki muhim poori kar chuke the, lekin Quresh ne unhein apne paas rok liya thaa. Ghaaliban weh chaahte the ki pesh aamada soorat-e-haal par baaham mashwaaraa kar ke koi qata'i faisla kar lein aur Hazrat Usman (r.a.) ko un ke laaye huye paighaam ka jawaab de kar waapas karien. Magar Hazrat Usman (r.a.) ke der tak ruke rahne ki wajeh se Musalmaano mein yeh afwaah phail gai ke unhein qatal kar diya gayaa hai. Jab Rasoolullah ﷺ ko is ki ittilaa' hui to Aap ﷺ ne farmaayaa, "Ham is jagah se tal nahein sakte yehaan tak ke logon se m'arika-aaraai kar lein." Phir Aap ﷺ ne Sahaaba-e-Kiraam (r.a.) ko bai'at ki dawat di. Sahaaba Kiram (r.a.) toot pare aur is baat par bai'at ki ke maidan-e-jang chhood kar bhaag nahein sakte. Ek jamaa'at ne maut per bai'at

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ki, yaani mar jaayeinge magar maidaan-e-jang na chhodeinge. Sab se pehle Abu Sinan (r.a.) Asadi ne bai'at ki. Hazrat Salma (r.a.) bin Akwa' ne teen baar bai'at ki. Shuroo mein, darmiyaan mein aur aakhir mein. Rasoolullah ﷺ ne khud apna haath pakar kar farmaayaa, "Yeh Usmaan (r.a.) ka haath hai." Phir jab bai'at mukammal ho chuki to Hazrat Usman (r.a.) bhi aa gaye aur unhon ne bai'at ki. Is bai'at mein sirf ek aadmi ne jo munaafiq tha shirkat nahein ki, us ka naam Jud bin Qais tha.

Rasoolullah ﷺ ne yeh bai'at ek darakht ke neeche li. Hazrat Umar (r.a.) dast-e-mubark thaame hue the aur Hazrat Ma'qal bin Yasaar (r.a.) ne darakht ki b'az teniyaan pakad kar Rasoolullah ke ooper se hataa rakhi thein. Isi bai'at ka naam Bai'at-e-Rizwaan hai aur isi ke baare mein Allah ne yeh aayat naazil farmaai hai,

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ (18:48)

"Allah momineen se raazi hua jab ke weh Aap se darakht ke neeche bai'at kar rahe the."

Sulah aur Daf'aat-e-Sulah

Bahal haal Quresh ne soorat-e-haal ki nazaakat mehsoos kar li, lihaaza jhat Suhail bin Amr ko mu'aamilaat-e-Sulah tai karne ke liye rawaanaa kiya aur yeh taakeed kar di ke Sulah mein laaziman yeh baat tai ki jaae ke Aap ﷺ is saal waapas chale jaaein. Aisa na ho ke Arab yeh kahein ke Aap ﷺ hamaare shehar mein jabran daakhil ho gaye. In hidaayat ko lekar Suhail bin Amr Aap ke paas haazir huaa. Nabi ﷺ ne use aataa dekh kar Sahaaba Kiraam se farmaayaa, "Tumhaaraa kaam tumhaare liye sahl (aasaan) kar die gaye. Is shakhs ko bhejne ka matlab hi yahi hai ke Quresh sulah chaahte hain." Suaih ne Aap ﷺ ke paas pahunch kar der tak guftago ki aur bil-aakhir

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donon fareeqon mein sulah ki daf'aat tai ho gaein jo yeh thein:

1. Rasoolullah ﷺ is saal Makka mein daakhil hue bagair waapas jaaeinge. Agle saal musalmaan Makka aaeinge aur teen roz qayaam kareinge. Un ke saath sawaar ka hathiyaar hoga. Miyaano mein talwaarein hongi aur un se kisi qism ka ta'arruz nahien kiyaa jaaega.

2. Das saal tak fareeqain jang band rakkheinge. Is arse mein log maamoon raheinge, koi kisi par haath nahein uthaaegaa.

3. Jo Muhammad ﷺ ke ahd-o-paimaan mein daakhil hona chaahe daakhil ho sakega aur jo Quresh ke ahd-o-paimaan men daakhil hona chaahe daakhil ho sakega. Jo qabeela jis fareeq mein shaamil hoga us fareeq ka ek hissa samjhaa jaaega. Lihaaza use kisi qabeele par ziyaadti hui to khud us fareeq par ziyaadti samjhi jaaegi.

4. Qureish ka jo aadmi apne sarparast ki ijaazat ke baghair—yaani bhaag kar Muhammad ﷺ ke paas jaaega Muhammad ﷺ use waapas kar deinge. Lekin Muhammad ﷺ ke saathiyon mein se jo shakhs—panaah ki garz se bhaag kar—Qureish ke paas aayega Quresh use waapas na kareinge.

Us ke ba'd Aap ﷺ ne Hazrat Ali ko bulaayaa ke tahreer likh dein aur yeh imla karaayaa. بسم اللہ الرحمن الرحیم Is par Suhail ne kahaa, "Ham nahein jaante Rahman kiya hai? Aap youn likhiye بِاسْمِكَ اللّٰهُمَّ (Ai Allah tere Naam se). Nabi ﷺ ne Hazrat Ali (r.a.) ko hukm diya ke, "Yahi likho". Us ke ba'd Aap ﷺ ne yeh imlaa karaayaa, "Yeh woh baat hai jis par Muhammad Rasoolullah ne musaalahat ki. Is par Suhail ne kahaa, "Agar ham jaante ke Aap Allah ke Rasool hain to phir ham na to Aap ko Baitullah se rokte aur na jang karte. Lihaaza

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Aap Muhammad bin Adbullah likhwaaiye." Aap ﷺ ne farmaayaa, "Main Allah ka Rasool hoon, agarche tum log jhutlaao." Phir Hazrat Ali (r.a.) ko hukm diya ke Muhammad bin Abdullah likhein aur lafz "Rasoolullah" mita dein. Lekin Hazrat Ali (r.a.) ne gawaaraa na kiya ke is lafz ko mitaaein. Lihaaza Nabi ﷺ ne khud apne haath se mitaa diya. Us ke ba'd poori dastaawez likhi gai.

Phir jab sulah mukammal ho chuki to banu Khuzaa'a Rasoolullah ﷺ ke ahd-o-paimaan mein daakhil ho gaye. Yeh log dar haqeeqat Abdul Muttalib ke zamaane hi se Banu Hashim ke haleef the jaisa ke aagaaz-e-kitab mein guzar chuka hai, is liye is ahd-o-peimaan mein daakhila dar haqeeqat usi qadeem half ki taakeed aur pukhtagi thi. Doosri taraf Banu Bakr Quresh ke ahd-o-paimaan mein daakhil ho gaye.

Abu Jandal (r.a.) ki waapsi

Nawishta-e-Suleh abhi likha hi jaa raha thaa ke Suhail ke bete Abu Jandal apni bediyaan ghaseette aa pahunche. Woh zerein Makka se nikal kar aaye the. Unhon ne yahaan pahunch kar apne aap ko Musalmaano ke darmiyaan daal diya. Suhail ne kahaa, "Yeh pehla sakhs hai jis ke mutaalliq main Aap se mu'aamla karta hoon ke aap ise waapas kar dein." Nabi ﷺ ne farmaayaa, "Abhi to ham ne nawishta mukammal nahein kiya hai." Us ne kahaa, "Tab main Aap se kisi baat par sulah ka koi mu'aamla hi na karoonga." Nabi ﷺ ne farmaayaa, "Achha to tum is ko meri khaatir chhod do." Us ne kahaa, "Main Aap ﷺ ki khaatir bhi nahein chhor sakta." Aap ﷺ ne farmaayaa, "Nahein nahein itna to kar hi do." Us ne kahaa, "Nahein main nahein kar sakta." Phir Suhail ne Abu Jandal ke chehre per chaanta raseed kiya aur mushrikeen ki taraf waapas kar ne ke liye un ke kurte ka gala pakad kar ghaseeta. Abu Jandal (r.a.)

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zor-zor se cheekh kar kehne lage, "Musalmano! kiya main Mushrikeen ki taraf waapas kiya jaawoonga ke weh mujhe mere deen ke mutaalliq fitne mein daalein?" Rasoolullah ﷺ ne farmaayaa, "Abu Jandal (r.a.)! Sabr karo aur ise baais sawaab samjho. Allah tumhaare liye aur tumhaare saath jo doosre musalmaan hain un sab ke liye kushaadgi aur panaah ki jagah banaayega. Ham ne Quresh se sulah kar li hai aur ham ne un ko aur unhon ne ham ko is par Allah ka ahad de rakkha hai. Is liye ham bad-ahdi nahein kar sakte."

Us ke ba'd Hazrat Umar (r.a.) uchhal kar Abu Jandal ke paas pahunche. Woh un ke pehlo mein chalte jaa raha tha aur kehte jaa rahe the, "Abu Jandal! Sabr karo. Yeh log mushrik hain. In ka khoon to kutte ka khoon hai", aur saath hi saath apni talwaar ka dasta bhi un ke qareeb karte jaa rahe the. Hazrat Umar (r.a.) ka bayaan hai ke mujhe ummeed thi ke woh talwaar lekar apne baap (Suhail) ko ura deinge, lekin unhon ne apne baap ke baare mein bukhl se kaam liya aur mu'aahada-e-Sulah naafiz ho gayaa.

Umra se Halaal hone ke liye Qurbani aur Baalon ki Kataai

Rasoolullah ﷺ ne mu'aahada-e-Sulah likhwa kar faarig ho chuke to farmaayaa, "Utho! aur apne-apne jaanwar qurban kar do." Lekin Wallaah koi bhi na uthaa, hatta ki Aap ﷺ ne yeh baat teen baar duhraai, magar phir bhi koi na uthaa to Aap ﷺ ne Umm-e-Salma (r.a.) ke paas gaye aur logon ke is pesh aamada tarz-e-amal ka zikr kia. Ummul-Momineen ne kahaa, "Yaa Rasoolullah ﷺ! agar aap aisa chaahte hain to phir Aap ﷺ tashreef le jaaiye aur kisi se kuchh kahe begair chup-chaap apna jaanwar zibah kar deejiye aur apne hajjaam ko bulaa kar sar munda leejiye." Us ke ba'd Rasoolullah ﷺ baahar tashreef

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laae aur kisi se kuchh kahe bagair yahin kiya. Yaani apna Hadi ka jaanwar zibah kar diya aur hajjaam ko bula kar sar mundaa liya. Jab logon ne dekha to khud bhi utth kar apne apne jaanwar zibah kar diya aur us ke ba'd baaham ek-doosre ka sar moondne lage. Kaifiyyat yeh thi ke ma'loom hota tha ke fart-e-gham ke sabab ek-doosre ko qatal kar deinge. Is mauqa per gaaye aur oont saat-saat aadmiyon ki taraf se zibah kiye gaye. Aap ﷺ ne woh oont zibah kiya jo kisi zamaane mein Abu Jahal ke paas tha. Us ki naak mein chaandi ka ek halqa tha. Is ka maqsad yeh tha ke Mushrikeen jal-bhun kar rah jaaein. Phir Rasoolullah ﷺ ne sar mundaane waalon ke liye teen baar maghfirat ki du'a ki aur kainchi se kaatne waalon ke liye ek baar. Isi safar mein Allah Ta'ala ne Hazrat K'ab bin Ujra ke silsile mein yeh hukm bhi naazil farmaayaa ke, "Jo shakhs aziyyat ke sabab apna sar (haalat-e-Ehraam mein) munda le woh roze ya sadqe ya zabeehe ki shakl mein fidiya de."

Muhaajira auraton ki Waapsi se Inkaar

Us ke ba'd kuchh momina auratein aa gaein. Un ke auliaa ne mutaalaba kiya ke Hudaibiya mein jo sulah mukammal ho chuki hai us ki roo se unhen waapas kiyaa jaae, lekin Rasoolullah ﷺ ne yeh mutaalaba is daleel ki bina par mustarad kar diya ke is dafa ke mutaalliq mu'aahade mein jo lafz likha gayaa tha woh yeh tha:

وعلى ان لا ياتيک منا رجل وان كان على دينک الا رددته علينا[2]

"Aur (yeh mu'aahada is shart par kiya jaa raha hai ke) hamaaraa jo aadmi aap ke paas jaayega aap use laaziman waapas kar deinge khuwaah woh aap hi ke deen par kiyon na ho."

2. Saheeh Bukhaari, 1/380

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Lihaaza auratein is mu'aahade mein sare se daakhil hi na thein. Phir Allah Ta'ala ne isi silsile mein yeh aayat bhi naazil farmaai:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآئَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ۭ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ۭ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ۭ وَاٰتُوْهُمْ مَّآ اَنْفَقُوْا ۭ وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ۭ وَلَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ (10:60)

"Ae Ahl-e-Iman! jab tumhaare paas momin auratein hijrat kar ke aayein to un ka imtihaan lo. Allah un ke imaan ko behtar jaanta hai. Pas agar unhein momina jaano to kuffaar ki taraf na paltaao. Na weh kuffar ke liye halaal hain aur na kuffaar un ke liye halaal hain. Albatta un ke kaafir shauharon ne jo mahar un ko diye the use waapas de do aur (phir) tum par koi harj nahein ke un se nikaah kar lo jab ke unhein un ke mahar adaa karo. Aur kaafirah aurton ko apne nikaah mein na rakkho."

Is aayet ke naazil hone ke ba'd jab koi momina aurat hijrat kar ke aati to Rasoolullah ﷺ Allah Ta'ala ke is irshaad ki raushni mein us ka imtihaan lete ke:

اِذَا جَآئَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰٓى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْـًٔا وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ وَلَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللّٰهَ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ (12:6)

"(Ae Nabi ﷺ !) Jab tumhaare paas momin aurtein aayein aur is baat par bai'at karein ki weh Allah ke saath kisi cheez ko shareek na kareingi, chori na kareingi, zina na kareingi, apni aulaad ko qatl na kareingi, apne haath paaon ke darmiyaan se koi buhtan ghad kar na laaeingi aur kisi

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ma'roof baat mein tumhaari naafarmaani na kareingi to un se bai'at le lo aur un ke liye Allah se du'ae maghfirat karo, yeqeenan Allah Ghafoor Raheem hai."

Chunaanche jo aurtein is aayet mein zikr ki hui sharaait ki paabandi ka ahad kartein Aap ﷺ un se farmaate ke main ne tum se bai'at le li. Phir unhein waapas na karte.

Is hukm ke mutaabiq Musalmano ne apni kaafirah beewion ko talaaq de di. Us waqt Hazrat Umar (r.a.) ki zaujiyyat men do aurtein thein jo shirk par qaayam thein. Aap (r.a.) ne un donon ko talaaq de di. Phir ek se Mu'aavia ne shaadi kar li aur doosre se Safwaan bin Ummaya ne.

Is Mu'aahide ki Daf'aat ka Haasil

Yeh hai Sulah-e-Hudiabia. Jo shakhs is ki daf'aat ka un ke pase-manzar samet jaaiza legaa use koi shubah na rahega ke yeh Musalmaano ki Fath-e-Azeem thi, kiyonki Quresh ne ab tak Musalmano ka wajood tasleem nahein kiya tha aur unhein neest-o-naabood kar ne ka tahayya kiye baithe the. Unhein intezaar tha ke ek na ek din ye quwwat dam tod degi. Is ke elaawah Quresh Jazeeratul-Arab ke dini peshwa aur dunyaawi sadar nashin hone ki haisiyyet se Islami dawat aur aam logon ke darmiyaan poori quwwat ke saath haail rahne ke liye koshaan rahte the. Is pase-manzar mein dekhiye to sulah ki jaanib mahaz jhuk jaanaa hi Musalmaano ki quwwut ka etiraaf aur is baat ka ea'laan tha ke ab Quresh is quwwat ko kuchalne ki taaqat nahein rakhte. Phir teesri dafa ke peechhe saaf taur par yeh nafsiyaati kaifiyyat kaar farma nazar aati hai ke Quresh ko duniyaavi sadar nasheeni aur deeni peshwaai ka jo mansab haasil tha use unhon ne bilkul bhula dia tha aur ab unhein sirf apni padi thi. Un ko is se koi sarookaar nahein tha

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ke baqiya logon ka kiya banta hai. Yaani agar saare ka saaraa Jazeerat-ul-Arab halqa bagosh Islam ho jaae to Quresh ko is ki koi parwa nahein aur weh is men kisi tarah ki mudaakhalat na kareinge. Kiya Quresh ke azaaim aur maqaasid ke lihaaz se yeh un ki shikast-e-faash nahein hai? Aur musalmaano ke maqaasid ke lihaz se yeh Fath-e-Mubeen nahein hai? Aakhir Ahl-e-Islam aur Dushmanaan-e-Islam ke darmiyaan jo khoon rez jangein pesh aai thein un ka mansha aur maqsad is ke siwa kiya tha ke aqeede aur deen ke baare mein logon ko mukammal aazaadi aur khud mukhtaari haasil ho jaae. Yaani apni aazaad marzi se jo shakhs chaahe musalman ho aur jo chaahe kaafir rahe, koi taaqat un ki marzi aur iraade ke saamne rodaa ban kar khadi na ho. Musalmaano ka yeh maqsad to hargiz na tha ke dushman ke maal zabt kiye jaayein, unhein maut ke ghaat utaaraa jaae, aur unhein zabardasti musalmaan banaayaa jaae. Yaani Musalmaano ka maqsood sirf wahi tha jise Allama Iqbal ne youn bayaan kiya hai:

Shahaadat hai matloob wa maqsood-e-momin
na maal-e-ghaneemat na kishvar kashaai

Aap dekh sakte hain ke is sulah ke zariye musalmaano ka maqsad apne tamaam ajzaa aur lawaazim samet haasil ho gayaa aur is tarah haasil ho gayaa ke basaa auqaat jang mein fatah-e-Mubeen se hamkinaar hone ke baa-wajood haasil nahein ho paataa. Phir is aazaadi ki wajah se Musalmaano ne dawat wo tableeg ke maidaan mein nihaayat zabadast kaamiyaabi haasil ki. Chunaanche musalmaan afwaaj ki t'adaad jo is sulah se pehle teen hazaar se zaaid kabhi na ho saki thi woh mahaz do saal ke andar Fatah-e-Makka ke mauqa par das hazaar ho gai.

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Dafa do bhi dar-haqeeqat is Fatah-e-Mubeen ka ek juz hai kiyounki jang ki ibtidaa Musalmaano ne nahein balki Mushrikeen ne ki thi. Allah ka irshaad hai:

"وَهُمْ بَدَئُوكُمْ اَوَّلَ مَرَّةٍ"

"Yaani pehli baar unhi logon ne tum logon se ibtidaa ki."

Jahaan tak Musalmaano ki talaaya gardiyon aur fauji gashtion ka ta'alluq hai, to musalmaanon ka maqsood un se sirf yeh tha ke Quresh apne ahmaqaanaa ghuroor aur Allah ki raah rokne se baaz aa jaaein aur musaaviyaanaa buniyaad par mu'aamla kar lein; yaani har fareeq apni-apni dagar par gaamazan rahne ke liye aazaad hai. Ab ghaur keejie ke das saalaa jang band rakhne ka mu'aahada aakhir is ghuroor aur Allah ki raah men rukaawat se baaz aane hi kaa to ahad hai, jo is baat ki daleel hai ke jang kaa aagaaz karne waalaa kamzor aur be-dast-o-paa ho kar apne maqsad mein naakaam ho gayaa.

Jahaan tak pehli dafa ka ta'alluq hai to yeh bhi dar haqeeqat musalmaano ki naakaami ke bajaaye kaamiyaabi ki alaamat hai, kiyounke yeh dafa dar-haqeeqat is paabandi ke khaatme ka ea'laan hai jise Quresh ne Musalmaano par Masjid-e-Haraam mein daakhile se muta'alliq aaid kar rakhi thi. Albatta is dafa mein Qureish ke liye bhi tashaffi ki itni si baat thi ke weh us ek saal musalmaano ko rokne mein kaamiyaab rahe, magar zaahir hai ke yeh waqti aur be haisiyyat faaida tha.

Us ke ba'd is sulah ke silsile mein yeh pehlo bhi qaabile ghaur hai ke Quresh ne Musalmaano ko yeh teen ri'aayatein de kar sirf ek ri'aayat haasil ki jo dafa chaar (4) mein mazkoor hain, lekin yeh ri'aayat had darja ma'mooli aur be-waq'at thi aur is mein Musalmaano ka koi nuqsaan na thaa. Kiyonki yeh ma'loom tha ke jab tak Musalman Musalman rahegaa Allah,

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Rasool aur Madinatul-Islam se bhaag nahein saktaa. Us ke bhaagne ki sirf ek hi soorat ho sakti hai ke woh murtad ho jaae, khuwah zaahiri taur par khuwah dar-pardah, aur zaahir hai ke jab murtad ho jaaye to Musalmaano ko us ki zaroorat nahein, balki Islami mu'aashare mein us ki maujoodgi se kahein behtar hai ke woh alag ho jaae aur yahi woh nukta hai jis ki taraf Rasoolullah ﷺ ne apne is irshaad mein farmaayaa tha.

إِنَّهُ مَنْ ذهب مِنَّا الَيْهِمْ فَأَبْعَدَهُ اللّٰهُ [3]

"Jo hamein chod kar un Mushrikeen ki taraf bhaaga use Allah ne door (yaa barbaad) kar diya".

Baaqi rahe Makke ke weh baashinde jo Musalmaan ho chuke the ya musalmaan hone waale the to un ke liye agarche us mu'ahide ki roo se Madina mein panaah guzein hone ki gunzaaish na thi, lekin Allah ki zameen to bahar haal kushaada thi. Kiya Habsha ki zameen ne aise naazuk waqt mein Musalmano ke liye apni aagosh waa nahein kar di, jab Madina ke baashinde Islam ka naam bhi na jaante the? Isi tarah aaj bhi zameen ka koi tukda Musalmaano ke liye apni aagosh khol sakta tha aur yahi baat thi jis ki taraf Rasoolullah ﷺ ne apne is irshaad mein irshaad farmaayaa tha:

وَمَنْ جَاءَ نَا مِنْهُمْ سَيَجْعَلُ اللّٰهُ لَهُ فَرَجًا وَّمَخْرَجًا

(Saheeh Muslim, 2/105)

"Un ka jo aadmi hamaare paas aayega, Allah us ke liye kushaadgi aur nikalne ki jagah banaa dega".

Phir is qism ke tahaffuzaat se agarche zaahir mein Quresh ne izzat wa waqaar haasil kiya tha, magar yeh dar-haqeeqat Quresh ki sakht nafsiyaati ghabraahat, pareshaani, a'asaabi dabaao aur shikastagi ki alaamat hai. Is se pataa chaltaa hai ke unhein apne butparast samaaj ke baare mein sakht khauf

3. *Saheeh Muslim, Baab Sulah-e-Hudaibiya, 2/105.*

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laahaq tha aur weh mehsoos kar rahe the ke un ka yeh samaaji gharaunda ek khaai ke aise khokhle aur ander se kate hue kinaare per kharaa hai jo kisi bhi dam toot girne waalaa hai. lihaazaa us ki hifaazat ke liye is tarah ke tahaffuzaat haasil kar lena zaroori hain. Doosri taraf Rasoolullah ﷺ ne jis faraakh dili ke saath yeh shart manzoor ki ke Quresh ke yahaan panaah lene waale kisi Musalmaan ko waapas na talab kareinge woh is baat ki daleel hai ke Aap ﷺ ko apne samaaj ki saabit qadmi aur pukhtagi par poora-poora ea'timaad tha aur is qisam ki shart Aap ﷺ ke liye qat'an kisi andeshe ka sabab na thi.

Musalmano ka Gham aur Hazrat Umar (r.a.) ka Munaaqasha

Yeh hai mu'ahada-e-Sulah ki daf'aat ki haqeeqat. Lekin in daf'aat mein do baatein ba-zaahir is qism ki thein ke un ki wajah se Musalmaano ko sakht gham-o-alam laahaq hua. Ek yeh ke Aap ﷺ ne bataayaa tha ke Aap ﷺ Baitullah tashreef le jaeinge aur us ka tawaaf kareinge. Lekin Aap ﷺ tawaaf kiye bagair waapas ho rahe the. Doosre yeh ke Aap ﷺ Allah ke Rasool hain aur haq par hain aur Allah ne apne deen ko ghaalib karne ka wada kia hai, phir kiya wajah hai ke Aap ﷺ ne Quresh ka dabaao qabool kiya aur dab kar Sulah ki? Yeh donon baatein tarah-tarah ke shukook wa Shubhaat aur gumaan wa waswase paida kar rahi thein. Idhar Musalmanon ke ehsaasaat is qadr majrooh the ke sulah ki daf'aat ki gehraaion aur anjaam par ghaur karne ke bajaae huzn wa gham se nidhaal the aur ghaaliban sab se ziyaadah gham Hazrat Umar bin Khattab (r.a.) ko tha. Chunaanche unhon ne khidmat-e-Nabavi mein haazir ho kar arz kiya ke, "Ae Allah ke Rasool ﷺ! kiya ham log haq par aur weh log baatil par nahein hain?" Aap ﷺ ne farmaayaa, "Kiyon nahin". Unhon

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ne kahaa, "To phir kiyon ham apne deen ke baare mein dabaao qabool karein aur aisi haalat mein paltein ke abhi Allah ne hamaare aur un ke darmiyaan faisla nahein kiya hai?" Aap ﷺ ne farmaayaa, "Khattab ke saahabzaade! main Allah ka Rasool hoon aur Us ki naafarmaani nahein kar saktaa. Woh meri madad karegaa aur mujhe hargiz zaaye nahein karega". Unhon ne kaha, "Kiya Aap ﷺ ne ham se yeh bayaan nahein kiya tha ke ham Baitullah ki ziyaarat kareinge aur us ka tawaaf kareinge?" Aap ﷺ ne farmaayaa, "Kiyon nahein? Lekin main ne yeh bhi kahaa thaa ke ham isi saal kareinge?" Unhon ne kaha, "Nahein Aap ﷺ ne farmaayaa to bahar haal tum Baitullah tak pahunchoge aur us ka tawaaf karoge."

Us ke ba'd Hazrat Umar (r.a.) ghusse se biphre hue Hazrat Abu Bakr Siddiq (r.a.) ke paas pahunche aur un se wahi baat kahein jo Rasoolullah ﷺ se kahi thein aur unhon ne bhi theek wahi jawaab diya jo Rasoolullah ﷺ ne diya tha aur akhir mein itna aur izaafa kia ke, "Aap ﷺ ki rikaab thaame raho yahaan tak ke maut aa jaae, kiyounki Khuda ki qasam! Aap ﷺ haq par hain."

Us ke ba'd اِنَّا فَتَحْنَا لَکَ فَتْحًا مُّبِیْنًا ki aayat naazil huein jis mein is Sulah ko Fath-e-Mubeen qaraar diya gayaa hai. Is ka nuzool hua to Rasoolullah ﷺ ne Hazrat Umar bin Khattab (r.a.) ko bulaayaa aur padh kar sunaayaa. Woh kahne lage, "Ya Rasoolullah ﷺ! Yeh Fatah hai?" Farmaayaa, "Haan." Is se un ka dil ko sukoon ho gayaa aur waapas chale gaye.

Ba'd mein Hazrat Umar (r.a.) ko apni taqseer ka ehsaas hua to sakht naadim hue. Khud un ka bayaan hai ke, "Main ne us roz jo ghalti ki thi aur jo baat keh di thi us se dar kar main ne bahut se aamaal kiye. Baraabar sadqa wa khairaat karta rahaa. Roze rakhta rahaa aur namaaz padhta rahaa aur ghulaam aazaad karta rahaa yahaan tak ke ab mujhe khair ki

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ummeed hai."[4]

Kamzor Musalmaano ka Masla hal ho gayaa

Rasoolullah ﷺ ne Madina waapas tashreef laakar mut'main ho chuke to ek musalmaan jise Makka mein aziyyatein di jaa rahi thein chhoot kar bhaag aayaa. Un ka naam Abul Basir (r.a.) tha. Woh qabeela-e-Saqeef se ta'alluq rakhte the aur Quresh ke haleef the. Quresh ne un ki waapsi ke liye do aadmi bheje aur yeh kehlwaayaa ke hamaare aur Aap ﷺ ke darmiyaan jo ahad wo paimaan hai us ki ta'meel keejiye. Nabi ﷺ ne Abul Basir ko un ke hawaale kar diya. Yeh donon unhein hamraah lekar rawaanaa huye aur Zhul-Hulaifa pahunch kar utare aur khujoor khaane lage. Abul Basir ne ek shakhs se kahaa, "Ae fulaan! Khuda ki qasm, main dekhta hoon tumhaari yeh talwaar badi umda hai." Us shakhs ne use niyaam se nikaal kar kahaa, "Haan, Haan! Wallaah yeh bahut umda hai. Main ne is ka baar ha tajurba kiya hai." Abul Basir ne kahaa, "Zara mujhe dikhaao, main bhi dekhon". Us shakhs ne Abul Basir ko talwaar de di aur Abul Basir (r.a.) ne talwaar lete hi use maar kar dher kar diya.

Doosra shakhs bhaag kar Madina aayaa aur daudta huaa Masjid-e-Nabavi mein ghus gayaa. Rasoolullah ﷺ ne use dekh kar farmaayaa, "Yeh khaufzada nazar aataa hai." Woh shakhs Nabi ﷺ ke paas pahunch kar bola, "Mera saathi Khuda ki qasam! qatal kar diya gayaa. Aur main bhi qatal hi kiya jaane waalaa hoon." Itne me Abul Basir (r.a.) aa gaye aur bole, "Ya Rasoolullah ﷺ! Allah ne Aap ﷺ ka ahad poora kar diya. Aap ﷺ ne mujhe un ki taraf palta dia, phir Allah ne

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4. Suhl-e-Hudiabia ki tafseelaat ke ma'aakhaz yeh hain. Fath-ul-Baari 2/439 taa 458, Saheeh Bukhari 1/378 taa 381,2/595,600,717. Saheeh Muslim 2/104, 105,106. Ibn-e-Hisham, 2/308 taa 322, Zaad-ul-Ma'aad, 2/122 taa 127, Mukhtasar-ul-Saerah, Sheikh Abdullah safha 207 ta 305, Taareekh Umar bin Khattab, Ibn-ul-Jauzi. safha, 39,40.

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mujhe un se najaat de di." Rasoolullah ﷺ ne farmaayaa, "Is ki maa ki barbaadi ho, ise koi saathi mil jaae to yeh jang ki aag bhadka dega". Yeh baat sun kar Abul Basir (r.a.) samajh gaye ke ab unhein phir kafiron ke hawaale kiya jaayega. Is liye woh Madina se nikal kar saahil-e-samundar par aa gaye. Idhar Abu Jandal bin Suhail (r.a.) bhi chhoot bhaage aur Abul Basir se aa mile. Ab Quresh ka jo aadmi bhi Islam laa kar bhaagta wo Abul Basir (r.a.) se aa milta yahaan tak ke un ki ek jamaa'at ikatthi ho gai. Us ke ba'd in logon ne Mulk-e-shaam aane jaane waale kisi bhi Qureshi qaafile ka pataa chalta to weh us se zaroor chhed-chhaad karte aur qaafile waalon ko maar kar un ka maal loot lete. Quresh ne tang aakar Nabi ﷺ ko Allah aur qaraabat ka waasta dete hue yeh paighaam diya ke Aap ﷺ unhein apne paas bula lein aur ab jo bhi Aap ﷺ ke paas jaaega maamoon rahega. Us ke ba'd Nabi ﷺ ne unhein bulwaa liya aur weh Madina aa gaye.[5]

Biraadaraan-e-Quresh ka Qabool-e-Islam:

Is mu'aahade ke ba'd 7 hijri ke awaail mein Hazrat Amr bin Aas, Khalid bin Walid aur Usman bin Talha raziallahu anhum Musalman ho gaye. Jab yeh log Khidmat-e-Nabavi mein haazir hue to Aap ﷺ ne farmaayaa, "Makka ne apne jigar goshon ko hamaare hawaale kar diya".[6]

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5. Saabiqa Ma'aakhaz.

6. Is baare mein sakht ikhtilaaf hai ke yeh Sahaaba-e-kiraam kis san mein Islam laae. Asmaa-ur-Rijaal ki aam kitaabon mein ise 8 hirij ka waaqia bataayaa gayaa hai, lekin Najaashi ke paas Hazrat Amr bin Aas (r.a.) ke Islam laane ka waaqia ma'roof hai 8 hijri ka hai. Aur yeh bhi ma'loom hai ke Hazrat Khalid bin Walid aur Usman bin Talha us waqt Musalman hue the jab Hazrat Amr bin Aas Habsha se waapas aaye the kiyounke unhon ne Habsha waapas aakar Madina ka qasad kia to raaste mein un donon se mulaaqaat hui. Aur teeno Hazraat ne ek saath Khidmat-e-Nabavi mein haazir ho kar Islaam qabool kiya. Is ka matlab yeh hai ke yeh sabhi Hazraat 7 hijri ke awaail mein Musalman hue, Wallaahu a'alam.

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Doosra Marhala

Nai Tabdeeli

Sulah-e-Hudiabia dar-haqeeqat Islam aur Musalman ki zindagi mein ek nai tabdeeli ka aagaaz thaa. Choounki Islam ki adaawat wa dushmani mein Quresh sab se ziyaada mazboot, hat-dharm aur ladaakaa qaum ki haisiyyat rakhte the. Is liye jab woh jang ke maidaan mein paspa ho kar aman wa salaamati ki taraf aa gaye to Ahzaab ke teen baazuon, Quresh, Ghatfaan aur Yahood mein se sab se mazboot baazoo toot gayaa. Aur choonki Quresh hi poore Jazeeratul-Arab mein butparasti ke numaainde aur sarbaraah the is liye maidaan-e-jang se un ke hatte hi butparaston ke jazbaat sard pad gaye aur un ki dushmanaana rawish mein badi had tak tabdeeli aa gai. Chunaanche ham dekhte hain ke is Sulah ke ba'd Ghatfaan ki taraf se bhi kisi badi tag-o-dau aur shor-o-shar ka muzaahara nahein huaa, balki unhon ne kuch kiya bhi to yahood ke bhadkaane par.

Jahaan tak yahood ka ta'alluq hai to weh yeshrib se jila watni ke ba'd Kheibar ko apni daseesa kaarion aur saazishon ka adda banaa chuke the. Wahaan un ke shaitaan ande bachche de rahe the aur fitne ki aag bhadkaane mein masroof the. Weh Madina ke gird-o-pesh aabaad Badduon ka bhadkaate rahte the aur Nabi ﷺ aur Musalmano ke khaatme yaa kam-az-kam unhein bade paimaane par zak pahunchaane ki tadbeerein sochte rehte the. Is liye Sulah-e-Hudaibia ke ba'd Nabi ﷺ ne sab se pehla aur failakun raast iqdaam isi markaz-e-shar wa fasaad ke khilaaf kiya.

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Bahar-haal aman ke is marhale par jo Suhl-e-Hudaibia ke ba'd shuroo hua tha Musalmano ko Islami dawat phailaane aur tableegh karne ka aham mauqa haath aa gayaa tha. Is liye is maindaan mein un ki sargarmiyaan teztar ho gaein jo jangi sargarmion par ghaalib rahein. Lihaaza munaasib hoga ke is daud ki do qismein kar di jaaein.

1. Tableeghi sargarmiyaan aur baadshaahon aur sarbaraahon ke naam khutoot.

2. Jangi sargarmiyaan.

Phir be-jaa na hoga ke is marhale ki jangi sargarmiyaan pesh karne se pehle baadshaahon aur sarbaraahon ke naam khutoot ki tafseelaat pesh kar di jaaein, kiyonki taba'i taur par Islami dawat muqaddam hai, balki yahi woh asal maqsad hai jis ke liye Musalmaano ne tarah-tarah ki mushkilaat wa masaayib, jang aur fitne, hangaame aur iztiraabaat bardaasht kiye the.

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Baadshaahon aur Umaraa ke Naam Khutoot

6 hijri ke aakhir mein jab Rasoolullah ﷺ Hudaibai se waapas tashreef laaye to Aap ﷺ ne mukhtalif baadshaahon ke naam khutoot likh kar unhein Islam ki Dawat di.

Aap ﷺ ne un khutoot ke likhne ka iraada farmaayaa to Aap ﷺ se kahaa gayaa ke baadshaah usi soorat mein khutoot qabool kareinge jab un par mohar lagi ho. Is liye Nabi ﷺ ne chaandi ki angoothi banwaai jis par 'محمد رسول الله' naqsh tha. Yeh naqsh teen satron mein tha. محمد ek satar mein, رسول ek satar mein, aur الله ek satar mein.

Phir Aap ﷺ ne ma'loomaat rakhne waale tajurba kaar Sahaaba-e-kiraam ko bataur-e-qaasid muntakhab farmaayaa aur unhein baadshaahon ke paas khutoot de kar rawaana farmaayaa. Allama Mansoorpuri ne wusooq ke saath bayaan kiya hai ke Aap ﷺ ne yeh qaasid apni kheibar rawaangi se chand din pehle 1 Muharram 7 hijri ko rawaanaa farmaae the.[1] Agli sutoor mein weh khutoot aur un par murattab hone waale kuch asraat pesh kiye jaa rahe hain:

1. Najaashi Shaah-e-Habsha ke naam Khutoot:

Is Najaashi ka naam Asahma bin Abjar tha. Nabi ﷺ ne us ke naam jo khutoot likha use Amr bin Umaiyya Zamri ke ba-dast 6 hijri ke aakhir ya 7 hijri ke shuroo mein rawaanaa farmaayaa. Tabri ne is khat ki ibaarat zikr ki hai, lekin use ba-nazr-e-gaair dekhne se andaaza hota hai ke yeh woh khat

1. *Rahmatul-lil-Aalameen, 1/171.*

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nahein hain jise Rasoolullah ﷺ ne Sulh-e-Hudiabia ke ba'd likhaa thaa, balki ye ghaaliban us khat ki ibaarat hai jise Aap ﷺ ne Makki daur mein Hazrat Ja'far (r.a.) ko un ki hijrat-e-Habsha ke waqt diya tha. Kiyonke khat ke aakhir mein un muhaajireen ka tazkira in alfaaz mein kiya gayaa hai:

وقد بعثت اليكم ابن عمى جعفرا ومعه نفر من المسلمين، فاذا جائک فاقرهم و د ع التجبر.

"Main ne tumhaare paas apne chachere bhaai Ja'far ko Musmaanon ki ek jamaa'at ke saath rawaana kiya hai, jab woh tumhaare paas pahunche to unhein apne paas thehraanaa aur jabar ikhtiyaar na karna".

Baihaqi ne Ibn-e-Abbaas (r.a.) se ek aur khat ki ibaarat riwaayat ki hai jise Nabi ﷺ ne Najaashi ke paas rawaanaa kiya tha. Is ka tarjuma yeh hai:

"Yeh khat hai Muhammad Nabi ki taraf Najaashi Asham shaah-e-Habsha ke naam.

Us par salaam jo hidaayat ki pairavi kare, aur Allah aur us ke Rasool par imaan laae. Main shahaadat deta hoon ke Allah wahdahu laa shareek lu ke siwaa koi laaiq-e-ibaadat nahein. Us ne no koi beewi ikhtiyaar ki na ladka; aur (main is ki bhi shahaadat detaa hoon ke) Muhammad ﷺ Us ke bande aur Rasool hai, aur main tumhein Islam ki dawat deta hoon kiyonki main Us ka Rasool hoon. Lihaaza Islam laao salaamat rahoge. 'Ae ahl-e-kitaab! ek aisi baat ki taraf aao jo hamaare aur tumhaare darmiyaan baraabar hain ke ham Allah ke siwaa kisi aur ki ibaadat na karein, Us ke saath kisi ko shareek na thehraae aur ham main se ba'z ba'z ko Allah ke bajaae Rabb na banaae. Pas agar weh munh modein to keh do ke gawaah raho ham musalmaan hai.

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Agar tum ne (yeh dawat) qabool na ki to tum par apni qaum ke Nasaaraa ka gunaah hain. "

Doctor Hamidullah saahab (Paris) ne ek aur khat ki ibaarat darj farmaai hai jo maazi-e-qareeb mein dastiyaab hua hai aur sirf ek lafz ke ikhtilaaf ke saath yahi khat Allama Ibne Qayyim ki kitaab 'Zaad-ul-Ma'aad' mein bhi maujood hai. Doctor Saahab mausoof ne is khat ki ibaarat ki tehqeeq mein badi arq rezi se kaam liya hai. Daur-e-jadeed ke ektishaafaat se bahut kuch istifaada kiya hain aur is khat ka photo kitaab ke andar sabat farmaayaa hein.

Is khat ka tarjuma yeh hai:

"Bismillahirrahmaanirraheem

Muhammad Rasoolullah ki jaanib se Najaashi Azeem-e-Habsha ke naam.

Us shakhs par salaam jo hidaayat ki pairavi kare. Amma ba'd. Main tumhaari taraf Allah ki hamd karta hoon jis ke siwaa koi ma'bood nahein, jo Quddoos aur Salaam hai. Aman dene waalaa muhaafiz wa Nigraan hai aur main shahaadat detaa hoon ke Eisa ibn-e-Maryam Allaah ki Rooh aur Us ka Kalima hain. Allah ne unhein paakeeza aur paakdaaman Maryam Batool ki taraf daal diyaa. Aur Us ki Rooh aur Phoonk se Maryam Isa (a.s) ke liye haamila huein. Jaise Allah ne Aadam (A.s) ko apne haath se paida kiya. Main Allah Wahdahu la shareeka lahu ki jaanib aur us ki itaa'at par ek-doosre ki madad ki jaanib dawat deta hoon aur is baat ki taraf (bulaataa hoon) ke tum meri pairavi karo aur jo kuch mere paas aayaa hai us par imaan laao, kiyonki main Allah ka Rasool (ﷺ) hoon aur main tumhein aur tumhaare lashkar ko Allah Azza-Jalla ki

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taraf bulaataa hoon, aur main ne tableegh wo naseehat kar di, lihaaza meri naseehat qabool karo, aur us shakhs par salaam jo hidaayat ki pairavi kare."[2]

Doctor Hamidullah Saahab ne bade yaqeeni andaaz mein kahaa hai ke yahi woh khat hai jise Rasoolullah ﷺ ne Hudaibia ke baad Najjshi ke paas rawaanaa farmaayaa tha. Jahaan tak is khat ki istinaadi haisiyyat ka ta'alluq hai to dalaail par nazar daalne ke ba'd is ki sehat mein koi shubah nahein rahta. Lekin is baat ki koi daleel nahein ke Nabi ﷺ ne Hudiabia ke ba'd yahi khat rawaanaa farmaayaa thaa, balki Beihaqi ne jo khat Ibn-e-Abbaas (r.a.) ki riwaayat se naqal kiya hai us ka andaaz un khutoot se ziyaadah milta-julta hai jinhein Nabi ﷺ ne Hudiabia ke ba'd Eisaai baadshaahon aur Umara ke paas rawaanaa farmaayaa tha, kiyonki jis tarah Aap ﷺ ne un khutoot mein aayat-e-kareema: يـا اهـل الـكـتـاب تـعـالوا الى كلمة سواء (الآية) darj farmaai thi, usi tarah Beihaqi ke riwaayat karda khat mein bhi yeh aayat darj hai. Is ke elaawah is khat mein saraahat ke taur par Ashama ka naam bhi maujood hai jabki Doctor Hamidullah Saahab ke naqal karda khat mein kisi ka naam nahein hai. Is liye mera gumaan-e-ghaalib yeh hai ke Doctor Saahab ka naqal karda khat dar-haqeeqat woh khat hai jise Rasoolullah ﷺ ne Ashama ki wafaat ke ba'd us ke Jaanasheen ke naam likha tha aur ghaaliban yahin sabab hai ki is mein koi naam darj nahein.

Is tarteeb ki mere paas koi daleel nahein hai balki is ki buniyaad sirf woh andarooni shahaadstein hain jo in khutoot ki ibaaraton se haasil hoti hain. Albatta Doctor Hamidullah Saahab par ta'ajjub hai ke mausoof ne Ibn-e-Abbas (r.a.) ki

2. *Dekhiye Rasool-e-Akram ﷺ ki siyaasi zindagi, Mu'allif, Doctor Hamidullah Sahab, safha 108,109,122,123,124,125, Zaad-ul-Ma'ad mein aakhri fiqra* والسلام على من اتبع الهدى *ke bajaaye* أسلم أنت *hai. Dekhiye Zaad-ul-Ma'aad, 3/60.*

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riwaayat se Beihaqi ke naqal karda khat ko poore yaqeen ke saath nabi ﷺ ka woh khat qaraar diya hai jo Aap ﷺ ne Ashama ki wafaat ke ba'd us ke jaanasheen ke naam likhaa tha, haalaanki is khat mein saraahat ke saath Ashama ka naam maujood hai. (Allah behtar jaanta hain).[3]

Bahar haal jab Amr bin Umayya Zamri (r.a.) ne Nabi ﷺ ka khat Najaashi ke hawaale kiya to Najaashi ne use lekar aankh per rakkha aur takht se zameen par utar aayaa aur Hazrat Ja'far bin Abi Talib (r.a.) ke haath par Islam qabool kiya aur Nabi ﷺ ki taraf is baare mein khat likha jo yeh hai:

"Bismillahirrahmaanirraheem

Muhammad Rasoolullah ﷺ ki khidmat mein Najaashi Ashama ki taraf se.

Ae Allah ke Nabi ﷺ! Aap ﷺ par Allah ki taraf se Salaam aur Us ki rahmat aur barkat ho. Woh Allah jis ke siwaa koi laaiq-e-ibaadat nahein. Amma ba'd:

Ae Allah ke Rasool ﷺ! mujhe Aap ka giraami naamaa milaa jis mein Aap ﷺ ne Isa (a.s.) ka mu'aamla zikr kiya hai. Aasmaan-o-Zamen ke Khuda ki qasam! Aap ﷺ ne jo kuch zikr farmaayaa hai Hazrat Isa (a.s) is se ek tinka badh kar na the. Woh waise hi hain jaise Aap ﷺ ne zikr farmaayaa hai.[4] Phir Aap ﷺ ne jo kuch hamaare paas bhejaa hai ham ne use jaanaa aur Aap ﷺ ke chachere bhaai aur Aap ﷺ ke Sahaaba ki mehmaan nawaazi ki, aur main shahaadat detaa hoon ke Aap ﷺ Allah ke sachche aur pakke Rasool hai. Aur main ne Aap ﷺ se bai'at ki aur

3. Dekhiye Doctor Hamidullah Saahab ki Kitaab, "Huzoor-e-Akram ﷺ ki siyaasi zindgi, safha 108 ta 114 wa safha 121 ta 131.

4. Hazrat Isa (a.s.) ke muta'alliq yeh fiqra Doctor Hamidullah Sahab ki us raae ki taayeed karte hain ke un ka zikr kardah khat Ashama ke naam tha. Wallaahu Aa'lam.

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Aap ﷺ ke chachere bhaai se bai'at ki. aur un ke haath par Allah Rabbul-Aalameen ke liye Islam qabool kiya."[5]

Nabi ﷺ ne Najaashi se yeh bhi talab kiya tha ke wo. Hazrat Ja'far (r.a.) aur doosre Muhajireen-e-Habsha ko rawaanaa kar de. Chunaanche us ne Hazrat Amr bin Umayya Zamri (r.a.) ke saath kashtiyon mein un ki rawaangi ka intizaam kar diya. Ek kashti ke sawaar jis mein Hazrat Ja'far aur Hazrat Abu Musa Ash'ari aur kuch doosre Sahaaba the. baraah-e-raast Kheibar pahuch kar Khidmat-e-Nabavi mein haazir hue aur doosri kashti ke sawaar jin mein ziyaada tar baal-bachche the seedhe Madina pahunche.[6]

Mazkoora Najaashi ne Ghazwa-e-Tabook ke ba'd Rajab 9 hijri mein wafaat paai. Nabi ﷺ ne un ki wafaat hi ke din Sahaaba-e-kiraam ko un ki maut ki ittila di aur un par ghaaibaana Namaz padhi. Un ki wafaat ke ba'd doosra baadshaah us ka jaanasheen hua to Nabi ﷺ ne us ke paas bhi ek khat rawaanaa farmaayaa. lekin yeh na ma'loom ho sakaa ki us ne Islam qabool kiya ya nahein.[7]

2. Muqauqis Shaah-e-Misr ke naam Khat:

Nabi ﷺ ne ek giraami naamaa Juraij bin Matta[8] ke naam rawaanaa farmaayaa jis ka laqab Muqauqis tha aur jo Misr wa Iskadaria ka baadshaah tha. Naama-e-giraami yeh hai:

"Bismillahirrahmaanirraheem

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5. *Zaad-ul-Ma'aad, 3/61* 6. *Ibn-e-Hisham, 2/359, wagheirah*

7. *Yeh baat kisi qadar Saheeh Muslim ki riwaayat se akhaz ki jaa sakti hai jo Hazrat Anas se marvi hai. 2/99.*

8. *Yeh naam Allama Mansoorpuri ne Ramatul-lil-Aalameen safha 178 mein zikr farmaayaa hai. Doctor Hamidullah Sahab ne us ka naam Binyaamin batlaayaa hai. Dekhiye Rasool-e-Akram ki Siyaasi Zindagi, safha 41.*

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Allah ke bande aur Us ke Rasool Muhammad ki taraf se Muqauqis Azeem-e-Qibt ki jaanib:

Us par Salaam jo hidaayat ki pairavi kare. Amma ba'd:

Main tumhein Islam ki Dawat deta hoon. Islam laao salaamat rahoge aur Islam laao Allah tumhein dohra ajr dega. Lekin agar tum ne munh mod liya to tum par Ahl-e-Qibt ka bhi gunaah hoga. Ae Ahl-e-Qibt! ek aisi baat ki taraf aao jo hamaare aur tumhaare darmiyaan baraabar ho ke ham Allah ke siwaa kisi ki ibaadat na karein aur Us ke saath kisi cheez ko shareek na thehraaein, aur ham mein se ba'z, ba'z ko Allah ke bajaaye Rab na banaaein. Pas agar weh munh modein to keh do ke gawaah raho ham Musalmaan hain."[9]

Is khat ko pahuchaane ke liye Hazrat Hatib bin Abi Balta'a (r.a.) ko intikhab farmaayaa gayaa. Woh Muqauqis ke darbaar mein pahunche to farmaayaa, "(Is zameen par) tum se pehle ek shakhs guzra hai jo apne aap ko Rabb-e-Aala samajhta tha. Allah ne use aakhir wa awwal ke liye ibrat banaa diya. Pehle to us ke zariya logon se intiqaam liyaa phir khud us ko inteqaam ka nishaanaa banaayaa. Lihaaza doosre se ibrat pakdo, aisa na ho ke doosre tum se ibraat pakde."

Muqauqis ne kahaa, "Hamaaraa ek deen hai jise ham chhod nahein sakte jab tak ke us se behtar deen na mil jaae."

Hazrat Hatib (r.a.) ne farmaayaa, "Ham tumhein Islam ki dawat dete hain jise Allah ta'ala ne tamaam maa-siwa (adyaan)

9. *Zaad-ul-Ma'aad, Ibn-e-Qayyim, 3/61 Maazi Qareeb mein yeh khat dastiyaab hua hai. Doctor Hamidullah Sahab ne is ka jo photo shaaye kiya hai us mein aur Zaad-ul-Ma'aad ki ibaarat mein sirf do harf ka farq hai. Zaad-ul-Ma'aad mein hai ---- اسلم تسلم یؤتک اللہ aur khat mein hai ---- فاسلم تسلم یؤتک اللہ isi tarah Zaad-ul-Ma'aad mein hai اثم الاقبط aur khat mein hai اثم القبط. Dekhiye Rasool-e-Akram ﷺ ki siyaasi Zindagi, safha 136/137.*

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ke badle kaafi banaa diya hai. Dekho! is Nabi ne logon ko (Islam) ki dawat di to us ke khilaaf Quresh sab se ziyaada sakht saabit hue. Yahood ne sab se badh kar dushmani ki aur Nasaaraa sab se ziyaada qareeb rahe. Meri umr ki qasam! jis tarah Hazrat Musa (a.s.) ne Hazrat Isa (a.s.) ke liye bashaarat di thi, usi tarah Hazrat Isa (a.s.) ne Muhammad ﷺ ke liye bashaarat di hai, aur ham tumhein Quran Majeed ki dawat usi tarah dete hain jaise tum Ahl-e-Taorat ko Injeel ki dawat dete ho. Jo Nabi jis qaum ko paa jaataa hai woh qaum uski ummat ho jaati hai, aur us par laazim ho jaataa hai ke woh us nabi ki itaa'at kare. Aur tum ne is nabi ka ahad paa liya hai, aur phir ham tumhein deen-e-Maseeh se rokte nahein balki ham to usika hukm dete hain."

Muqauqis ne kaha, "Main ne is Nabi ke mu'aamle par ghaur kiya to main ne paayaa ke woh kisi naa-pasandeeda baat ka hukm nahein dete, aur kisi pasandeeda baat se mana nahein karte. Woh na gumraah jaadoogar hain na jhoote kaahin, balki dekhta hoon ke un ke saath Nubuwwat ki yeh nishaani hai ke woh posheeda ko nikaalte aur sargoshi ki khabar dete hain. Main mazeed ghaur karoonga."

Muqauqis ne Nabi ﷺ ka khat lekar (ehtiraam ke saath) haathi ki ek dibiya mein rakh diya aur mohar lagaa kar apni ek loudi ke hawaale kar diya. Phir Arabi likhne waale ek kaatib ko bula kar Rasoolullah ﷺ ki khidmat mein hasb-e-zail khat likhwaayaa.

"Bismillahirrahmanirraheem

Muhammad bin Abdullah ke liye Muqaoqis Azim Qibat ki taraf se.

Aap ﷺ par Salaam! Amma ba'd, main ne Aap ka khat

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padha aur us mein Aap ﷺ ki zikr ki hui baat aur dawat ko samjhaa. Mujhe ma'loom hain ke abhi ek Nabi ki aamad baaqi hai. Main samajhta tha ke woh Shaam se numoodaar hogaa. Main ne Aap ﷺ ke qaasid ka ea'zaaz wa ikraam kiya. Aap ﷺ ki khidmat mein do laundiyaan bhej rahaa hoon jinhein qibtiyon mein bada martaba haasil hai aur kapre bhej rahaa hoon aur Aap ﷺ ki sawaari ke liye ek khachchar bhi hadiya kar rahaa hon; aur Aap ﷺ par Salaam."

Muqauqis ne is par koi izaafa nahein kiya. Aur Islam nahein laayaa. Donon laundiyaan Maria aur Seereen thein. Khachchar ka naam Duldul tha jo Hazrat Mu'aawia ke zamaane tak baaqi rahaa.[10] Nabi ﷺ ne Maria (r.a.) ko apne paas rakhaa, aur unhein ke batan se Nabi ﷺ ke Saahab zaade Ibraheem paida hue aur Seereen (r.a.) ko Hazrat Hassan bin Saabit (r.a.) Ansaari ke hawaale kar diya.

3. Shaah-e-Faras Khusroo Parvez ke naam Khat

Nabi ﷺ ne ek khat baadshaah-e-Faaras Kisra (Khusroo) ke paas rawaanaa kiya jo yeh tha:

"Bismillahirrahmaanirraheem

Muhammad Rasoolullah ki taraf se Kisra Azeem-e-Faras ki jaanib:

Us Shakhs par salaam jo hidaayat ki pairavi kare aur Allah aur us ke Rasool par imaan laaye aur gawaahi de ke Allah ke siwaa koi laaiqe ibaadat nahein. Woh tanha hai us ka koi shareek nahein aur Muhammad ﷺ us ke bande aur Rasool hain. Main tumhein Allah ki taraf bulaataa hoon, kiyounki main tamaam insaano ki jaanib Allah ka

10. Zaad-ul-Ma'aad, 3/61

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firastaadaa hoon, taaki jo shakhs zinda hai use anjaam-e-bad se daraayaa jaaye aur kaafireen par haq baat saabit ho jaaye (yaani hujjat tamaam ho jaaye). Pas tum Islam laao saalim rahoge aur agar is se inkaar kiya to tum par Majoos ka bhi baar-e-gunaah hoga."

Is khat ko le jaane ke liye Aap ﷺ ne Hazrat Abudullah bin Huzaifa sahmi (r.a.) ko muntakhab farmaayaa. Unhon ne yeh khat sarbaraah-e-Behrain ke hawaale kiya. Ab yeh ma'loom nahein ke sarbaraah-e-Behrain ne yeh khat apne kisi aadmi ke zariye kisra ke paas bheja ya khud Hazrat Abdullah bin Huzaifa (r.a.) sahmi ko rawaanaa kiya. Bahar haal jab yeh khat Kisra ko padh kar sunaayaa gayaa to us ne chaak kar diya aur nihaayat mutakabbiraanaa andaaz mein bola, "Meri ri'aayaa mein se ek haqeer ghulaam apna naam mujh se pehle likhta hai." Rasoolullah ﷺ ko is waaqie ki jab khabar hui to Aap ﷺ ne farmaayaa, "Allah us ki baadshaahat ko paara-paara kare", aur phir wahi huaa jo Aap ﷺ ne farmaayaa thaa. Chunaanche us ke ba'd Kisra ne apne Yeman ke Governor Baazaan ko likha ke, "Yeh shakhs jo hijaaz mein hai us ke yahaan apne do tawaanaa aur mazboot aadmi bhej do ke weh use mere paas haazir karein." Baazaan ne is ki t'ameel karte huye do aadmi muntakhab kiye aur unhein ek khat de kar Rasoolullah ﷺ ke paas rawaanaa kiya jis mein Aap ﷺ ko yeh hukm diya gayaa tha ke un ke saath Kisra ke paas haazir ho jaayein. Jab weh Madina pahunche aur Nabi ﷺ ke roo-ba-roo haazir hue to ek ne kahaa, "Shahanshaah Kisra ne shaah-e-Baazaan ko ek maktoob ke zariye hukm diya hai ki woh Aap ﷺ ke paas ek aadmi bhej kar Aap ﷺ ko Kisra ke roo-ba-roo haazir kare aur Baazaan ne is kaam ke liye mujhe Aap ﷺ ke paas bhejaa hai ke Aap ﷺ mere saath chalein". Saath hi donon ne dhamki aamez baatein kahein. Aap ﷺ ne unhein hukm diya ke kal mulaaqaat karein."

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Udhar ain usi waqt jab ke Madina yeh dilchasp "Muhim" darpesh thi khud Khusroo Parvez ke gharaane ke andar us ke khilaaf ek zabardast bagaawat ka shola bhadak rahaa tha jis ke nateeje mein Qaisar ki fauj ke haathon Faarsi faujon ki pai-dar-pai shikast ke ba'd ab Khusroo ka betaa Sherveh apne baap ko qatl karke khud baadshaad ban beitha tha. Yeh Mangal ki raat 1 Jumaada-ul-Oola 7 hijri ka waaqia hai.[11] Rasoolullah ﷺ ko is waaqie ka ilm Wahi ke zariye hua. Chunaanche jab subah hui aur donon Faarsi numaainde haazir hue to Aap ﷺ ne unhein is waaqie ki khabar di. Un donon ne kahaa, "Kuch hosh hai Aap ﷺ kiya keh rahe hain? Ham ne Aap ﷺ ki is se bahut mamooli baat bhi qaabil-e-ea'tiraaz shumaar ki hai. To kiya Aap ﷺ ki yeh baat ham baadshaah ko likh bhejein?" Aap ﷺ ne farmaayaa, "Haan. Use meri is baat ki khabar kar do, aur us se yeh bhi keh do ki mera deen aur meri hukoomat wahaan tak pahunch kar rahegi jahaan tak Kisra pahunch chuka hai, balki us se bhi aage badhte hue us jagah jaa kar rukegi jis se aage oont aur ghore ke qadam jaa hi nahin sakte. Tum donon us se ye bhi keh dena ke agar tum Musalman ho jaao to jo kuch tumhaare zeir-e-iqtidaar hai woh sab main tumhein de doonga, aur tumhein tumhaari qaum ka baadshaah banaa doonga." Us ke ba'd donon Madina se rawaanaa hokar Baazaan ke paas pahunche aur use saari tafseelaat se aagaah kiya. Thode arse mein ek khat aayaa ki Sherveh ne apne baap ko qatl kar diya. Sherveh ne apne is khat mein yeh bhi hidaayat ki thi ke jis Shakhs ke baare mein mein mere waalid ne tumhein likha tha use taa hukm-e-saani baraangekhta naa karnein.

Is waaqia ki wajah se Baazaan aur us ke Faarsi rufaqa (jo Yeman mein maujood the) Musalmaan ho gaye.[12]

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11. Fath-ul-Baan, 8/127.

12. Muhaaziraat-e-Khazri, 1/147, Fath-ul-Baari 8/127,128 neez dekhiye Ramatul-lil-Aalameen.

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4. Qeisar Shaah-e-Room ke naam Khat:

Saheeh Bukhari mein ek taweel hadeeth ke zimn mein is giraami naama ki nas marvi hai, jise Rasoolullaah ﷺ Hiraql Shaah-e-Room ke paas rawaanaa farmaayaa tha. Woh maktoob yeh hai.

"Bismillahirrahmaanirraheem

Allah ke bande aur us ke Rasool Muhammad ﷺ ki jaanib se Hiraql Azeem-e-Room ki taraf:

Us shakhs par salaam jo hidaayat ki pairvi kare. Tum Islam laao saalim rahoge. Islam laao Allah tumhein tumhaare ajr dobaar dega. Aur agar tum ne roogardaani ki to tum par Areesion (ri'aayaa) ka (bhi) gunaah hoga. Ae Ahl-e-Kitaab ek aisi baat ki taraf aao jo hamaare aur tumhaare darmiyaan baraabar hai ke ham Allah ke siwa kisi aur ko na pujein, Us ke saath kisi cheez ko shareek na karein aur Allah ke bajaaye hamaaraa ba'z ba'z Rabb na banaaye. Pas agar log rukh pherein to keh do ke tum log gawaah raho ke ham Musalman hai."[13]

Is giraami naama ko pahuchaane ke liye Dihya bin Khaleefa Kalbi (r.a.) ka intikhaab hua. Aap ﷺ ne unhein hukm diya ke woh yeh khat sarbaraah-e-Busra ke hawaale kar dein aur woh use Qeisar ke paas pahuncha degaa. Us ke ba'd jo kuch pesh aayaa us ki tafseel Saheeh Bukhari mein Ibn Abbas (r.a.) se marvi hai. Un ka irshaad hai ke Abu Sufiyan bin Harb ne un se bayaan kiya hai ke Hiraql ne us ko Quresh ki ek jamaa'at samet bulwaayaa. Yeh jamaa'at Sulh-e-Hudaibiya ke tahat Rasoolullah ﷺ aur Kuffaar-e-Quresh ke darmiayaan tai shuda arsa-e-aman mein Mulk-e-Shaam tijaarat ke liye gai

13. Saheeh Bukhari, 1/4,5.

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hui thi. Yeh log Eliya (Baitul-Muqaddas) mein us ke paas haazir huye.[14] Hiraql ne unhein apne darbaar mein bulaayaa. Us waqt us ke girda-gird Room ke bade-bade log the. Phir us ne un ko aur apne tarjumaan ko bulaa kar kaha ki, "Yeh shakhs jo apne-aap ko Nabi samjhta hai us se tumhaaraa kaun sa aadmi sab se ziyaada qareebi nasabi ta'alluq rakhta hai?" Abu Sufiyan ka bayaan hai ke, "Main ne kahaa, main us ka sab se ziyaada qareeb-un-Nasab hoon." Hiraql ne kaha, "Ise mere qareeb kar do aur is ke saathiyon ko bhi qareeb kar ke is ki pusht ke paas bitha do." Us ke ba'd Hiraql ne apne tarjumaan se kahaa ke, "Main is shakhs se us aadmi (Nabi ﷺ) ke muta'alliq sawaalaat karoonga. Agar yeh jhoot bole to tum ise jhutla dena." Abu Sufiyan kehte hain ke, "Khuda ki qasm! agar jhoot bolne ki badnaami ka khauf na hota to main Aap ﷺ ke muta'alliq yaqeenan jhoot bolta."

Abu Sufiyaan kehte hain us ke ba'd pehla sawaal jo Hiraql ne mujh se Aap ﷺ ke baare mein kiya woh yeh tha ke, "Tum logon mein us ka nasab kaisa hai?"

Main ne kaha: Woh oonche nasab waalaa hai.

Hiraql ne kaha: To kiya yeh baat is se pehle bhi tum mein se kisi ne kahi thi?

Main ne kaha: Nahein.

Hiraql ne kaha: Kiya us ke baap-daadaa mein se koi

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14. Us waqt Qeisar is baat par Allah ka shukr bajaa laane ke liye Hims se Eliya (Baitul-Muqaddas) gayaa hua tha ke Allah ne us ke haathon Ahl-e-Faaras ko shikast-e-Faash di (Dekhiye Saheeh Muslim 2/99). Is ki tafseel yeh hai ke Faarsiyon ne Khusro Parvez ko qatal karne ke ba'd Roomiyon se unke maqbooza elaaqon ki waapsi ki shart par suleh kar li aur woh Saleeb bhi waapas kar di jis ke Muta'alliq Nasaara ka aqeeda hai ke usi par Hazrat Isa (a.s.) ko phaansi di gai thi. Qeisar is sulah ke ba'd Saleeb ko asl jageh nasab kame aur fath-e-mobeen par Allah ka shukr bajaa laane ke liye 629 A.D. yaani 7 hijri mein Eliya (Baitul-Muqaddas) gayaa thaa.

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baadshaah guzra hai?

Main ne kahaa: Nahein.

Hiraql ne kaha: Achcha to bade logon ne us ki pairavi ki hai ya kamzoron ne?

Main ne kahaa: Balke kamzoron ne.

Hiraql ne kaha: Yeh log badh rahe hain yaa ghat rahe hain?

Main ne kaha: Balke badh rahe hain?

Hiraql ne kaha: Kiya is deen mein daakhil hone ke ba'd koi shakhs is deen se barguzishta ho kar murtad bhi hota hai?

Main ne kahaa: Nahein.

Hiraql ne kahaa: Us ne jo baat kahi hai kiya use kehne se pehle tum log us ko jhoot se muttaham karte the?

Main ne kaha: Nahein.

Hiraql ne kaha: Kiya woh bad-ahdi bhi karta hai?

Main ne kaha: Nahein. Albatta ham log is waqt us ke saath sulah ki ek muddat guzaar rahe hain. ma'loom nahein is mein woh kiyaa karega. Abu Sufiyan kahte hain ki is fiqre ke siwa mujhe aur kahein kuch ghuseid ne ka mauqa na mila.

Hiraql ne kaha: Kiya tum logon ne us se jang ki hai?

Main ne kaha: Jee haan.

Hiraql ne kaha: To tumhaari aur us ki jang kaisi rahi?

Main ne kaha: Jang ham donon ke darmiyaan baraabar ki chot

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hai. Woh hamein zak pahuchaa letaa hai aur ham use zak pahunchaa lete hain.

Hiraql ne kaha: Woh tumhein kin baaton ka hukm deta hai?

Main ne kaha: Woh kahta hai sirf Allah ki ibaadat karo. Us ke saath kisi cheez ko shareek na karo. Tumhaare baap-daadaa jo kuch kehte the use chood do. Aur woh hamein namaaz, sachchaai, parhez, paakdaamani aur qaraabat daaron ke saath husn-e-sulook ka hukm deta hai.

Us ke ba'd Hiraql ne apne tarjumaan se kahaa: "Tum is shakhs (Abu Sufiyaan) se kaho ke main ne tum se is shaskh (Nabi ﷺ) ka nasab poochaa to tum ne bataayaa ke woh oonche nasab ka hai, aur dastoor yahi hai ke paighambar apni qaum ke ooche nasab mein bheje jaate hain.

Aur main ne daryaaft kiya ke kiya yeh baat us se pehle bhi tum me se kisi ne kahi thi? Tum ne batlaayaa ke nahein. Main kehta hoon ke agar yeh baat us se pehle kisi aur ne kahi hoti to main yeh kehta ke yeh shakhs ek aisi baat ki naqqaali kar raha hai jo us se pehle kahi jaa chuki hai.

Aur main ne daryaaft kiya ke kiya us ke baap-daadaaon mein koi baadshaah guzra hai? Tum ne batlaayaa ke nahein. Main kehta hoon ke agar us ke baap-daadaaon mein koi baadshaah guzraa hota to main kehta ke yeh shakhs apne baap ki baadshaahat ka taalib hai.

Aur main ne yeh daryaaft kiya ke kiya jo baat us ne kahi hai use kehne se pehle tum log use jhoot se muttaham karte the? To tum ne bataayaa ke nahein, aur main achchi tarah jaantaa hoon ke aisa nahein ho sakta ke woh logon par to jhoot na

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bole aur Allah par jhoot bole.

Main ne yeh bhi daryaaft kiya ke bade log us ki pairavi kar rahe hain yaa kamzor? To tum ne bataayaa ki kamzoron ne us ki pairavi ki hai? Aur haqeeqat yeh hai ki yahi log paighambaron ki pairaukaar (peiravi karne waale) hote hain.

Main ne poochha ke kiya is deen mein daakhil hone ke ba'd koi shakhs bargashta ho kar murtad bhi hota hai? To tum ne batlaayaa ke nahein, aur haqeeqat yeh hai ke imaan ki bashaashat jab dilon mein ghus jaati hai to aisa hi hota hai.

Aur main ne daryaaft kiya ke kiya woh bad-ahdi bhi karta hai? To tum ne batlaayaa ke nahein aur paighambar aise hi hote hain. Woh bad-ahdi nahein karte.

Main ne yeh bhi poochha ke woh kin baaton ka hukm deta hai? To tum ne bataayaa ke woh tumhein Allah ki ibaadat karne aur Us ke saath kisi cheez ko shareek na thehraane ka hukm detaa hai, butparasti se mana karta hai, aur namaz, sachchaai aur parhezgaari wa paakdaamani ka hukm deta hai.

To jo kuchh tum ne bataayaa hai agar woh saheeh hai to yeh shakhs bahut jald mere in donon qadmon ki jagah ka maalik ho jaayega. Main jaantaa thaa ke yeh Nabi aane waalaa hai lekin mera yeh gumaan na tha ke woh tum mein se hoga. Agar mujhe yaqeen hota ke main us ke paas pahuch sakoonga to us se mulaaqaat ki zehmat uthaataa; aur agar us ke paas hota to us ke donon paaon dhota."

Ue ke ba'd Hiraql ne Rasoolullah ﷺ ka khat manga kar padha. Jab khat padh kar faarig hua to wahaan aawaazein buland huein aur bada shor machaa. Hiraql ne hamaare baare mein hukm diya aur ham baahar kar diye gaye. Jab ham log

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baahar laae gaye to main ne apne saathion se kahaa. "Abu Kabshaa[15] ke bete ka mu'aamla bada zor pakad gayaa. Us se to banu Asfar (Roomiyon[16]) ka baadshaah darta hai. Us ke ba'd mujhe baraabar yaqeen rahaa ke Rasoolullah ﷺ ka deen ghaalib aakar rahegaa yahaan tak ke Allah ne mere andar Islam ko jaaguzein kar diya.

Ye Qeisar par Nabi ﷺ ke naama-e-mubaarak ka woh asar tha jis ka mushaahada Abu Sufiyaan ne kiya. Is naama-e-mubaarak ka ek asar yeh bhi hua ke Qeisar ne Rasoolullah ﷺ ke is naama-e-mubaarak ko pahuchaane waale yaani Dihya Kalbi (r.a.) ko maal aur kapdon se nawaazaa. Lekin Hazrat Dihya (r.a.) yeh tohfe lekar waapas hue to Husma mein qabeela Juzaam ke kuch logon ne un par daakaa daal kar sab kuch loot liya. Hazrat Dihya (r.a.) Madina pahuche to apne ghar ke bajaae seedhe khimat-e-Nabavi mein haazir hue aur saaraa maajira keh sunaayaa. Tafseel sunkar Rasoolullah ﷺ ne Hazrat Zaid bin Harisa (r.a.) ki sarkardagi mein 500 Sahaaba kiraam ki ek jamaa'at Husma rawaanaa farmaai. Hazrat Zaid (r.a.) ne qabeela Juzaam par shab-khoon maar kar un ki khaassi tadaad ko qatl kar diya aur un ke chaupaaiyon aur auraton ko haank laae. Chaupaaiyon mein 1000 oont aur 5000 bakriyaan thein aur qaidiyon mein 100 auratein aur bachche the.

Choonki Nabi ﷺ ne aur qabeela-e-Juzaam mein pehle se

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15. Abu Qabsha ke bete se muraad Nabi ﷺ ki zaat-e-giraami hai. Abu Qabsha Aap ﷺ ke daadaa ya naanaa mein se kisi ki kunniyat thi, aur kahaa jaataa hai ke yeh Aap ﷺ ke razaai baap (Haleema Sa'dia r.a. ke shauhar) ki kunniyat thi. Baharhaal Abu Qabsha ghair ma'roof shaks hai. Aur Arab ka dastoor tha ke jab kisi ki tanqees karni hoti to use us ke Abba-o-Ajdaad mein se kisi ki taraf mansoob kar dete.

16. Banu Asfar (asfar ki aulaad, aur asfar ke ma'na zard, yaani peela). Roomiyon ko Banu Asfar kahaa jaataa hai, kiyounke Room ke jis bete se Roomiyon ki nasal thi wa kisi wajah se Asfar (peele) ke laqab se mashhoor ho gayaa thaa.

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musaalahat ka ahad chalaa aa ra tha is liye us qabeele ke ek sardaar Zaid in Rifaa'a (r.a.) Juzaami ne jhat Nabi ﷺ ki khidmat mein ehtijaaj wa fariyaad ki. Zaid bin Rafaa'a (r.a.) us qabeele ke kuch mazeed afraad samet pehle hi musalmaan ho chuke the aur jab Hazrat Dihya (r.a.) par daaka pada tha to un ki madad bhi ki thi, is liye Nabi ﷺ ne un ka ehtijaaj qabool karte hue maal-e-ghaneemat aur qaidi waapas kar diye.

Aam ahl-e-magaazi ne is waaqia ko Sulh-e-Hudiabiya se pehle batlaayaa hai. Magar yeh faash ghalti hai kiyonki Qeisar ke paas naama-e-mubaarak ki rawaangi Sulh-e-Hudaibiya ke ba'd amal me aai thi. Isi liye Allama Inb-e-Qayyim ne likha hai ke yeh waaqia bilaa-shubha Hudaibiya ke ba'd ka hai.[17]

5. Munzir bin Saawa ke naam Khat:

Nabi ﷺ ne ek khat Muzir bin Saawa haakim-e-Behrain ke paas likh kar use bhi Islam ki dawat di aur is khat ko Hazrat Alaa bin Hazrami (r.a.) ke haathon rawaanaa farmaayaa. Jawaab mein munzir ne Rasoolullah ﷺ ko likhaa: "Amma ba'd, Ae Allah ke Rasool! main ne Aap ﷺ ka khat ahl-e-Behrain ko padh kar sunaa diya. Ba'z logon ne Islam ko muhabbat aur paakeezgi ki nazar se dekha aur us ke halqa bagosh ho gaye aur ba'z ne pasand nahein kiya. Aur meri zameen mein Yahood aur Majoos bhi hain. Lihaaza Aap ﷺ is baare mein apna hukm saadir farmaaiye." Is ke jawaab mein Rasoolullah ﷺ ne yeh khat likha:

"Bismillahirrahmaanirraheem

Muhammad Rasoolullah ki jaanib se Munzir bin Saawa ki taraf.

Tum par salaam ho. Main tumhare saath Allah ki hamd karta

17. Dekhiye Zaad-ul-Ma'aad, 2/122, Hashiya Talqeeh-ul-Fahoom, safha 29

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hoon jis ke siwaa koi laaiq-e-ibaadat nahein aur main shahaadat detaa hoon ke Muhammad us ke bande aur Rasool hai.

"Amma ba'd! main tumhein Allah Azz-o-Jall ki yaad dilaataa hoon. Yaad rahe ke jo shakhs bhalaai aur khair-khuwaahi karega woh apne hi liye bhalaai karega aur jo shakhs mere qaasidon ki itaa'at aur un ke hukm ki pairavi kare us ne meri itaa'at ki aur jo un ke saath khair-khuwaahi kare us ne mere saath khair-khuwaahi ki aur mere qaasidon ne tumhaari achhi ta'reef ki hai aur main ne tumhaari qaum ke baare mein tumhaari sifaarish qabool kar li hein, lihaaza Musalman jis haal par imaan laaye hain unhein us per chod do. Aur main ne khataa kaaron ko m'aaf kar diya hein. Lihaaza un se qabool kar lo aur jab tak tum islaah ki raah ikhtiyaar kiye rahoge ham tumhein tumhaare amal se ma'zool na kareinge aur jo Yahodiyat yaa Majoosiyat par qaayam rahe us par jizya hai.[18]

6. Hauza bin Ali Saahib-e-Yamaama ke naam Khat:

Nabi ﷺ ne Hauza bin Ali haakim-e-Yemaama ke naam hasb-e-zeil khat likha:

"Bismillahirrahmaanirraheem

Muhammad Rasoolullah ki taraf se Hauza bin Ali ki jaanib.

Us shakhs par salaam jo hidaayat ki pairavi kare. Tumhein ma'loom hona chaahiye ke mera deen oonton aur ghodon ki rasaai ki aakhri had tak ghaalib aa kar rahega. Lihaaza Islam laao saalim rahoge aur tumhaare maa-tahat jo kuch

18. *Zaad-ul-Ma'aad 3, 61, 62, yeh khat maazi qareeb mein dastiyaab hua hai aur Doctor Hamidullah Sahab ne is ka photo shaaye kiya hai. Zaad-ul-Ma'aad ki ibaarat aur is photo waali ibaarat mein sirf ek lafz ka farq (yaani photo mein) hai* الا الله وحده *ke bajaae* الا الله غيره *hai.*

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hai use tumhaare liye barqaraar rakhoonga."

Is khat ko pahuchaane ke liye ba-haisiyat-e-qaasid Sulait bin Amr (r.a.) Aamri kaa intikhaab farmaayaa gayaa. Hazrat Sulait (r.a.) is mohar lage hue khat ko lekar Hauza ke paas tashreef le gae to us ne aap (r.a.) ko mehmaan banaayaa aur mubaarak baad di. Hazrat Sulait (r.a.) ne use khat padh kar sunaayaa to us ne darmiyaani qisam ka jawaab diya aur Nabi ﷺ ki khidmat mein yeh likhaa. "Aap ﷺ jis cheez ki dawat dete hain us ki behtari aur umdagi ka kiya puchhna. Aur Arab par meri heibat beithi hui hai. Is liye kuchh kaarpardaazi mere zimma kar dein. Main Aap ﷺ ki pairavi karoonga." Us ne Hazrat Sulait (r.a.) ko tohfe bhi diye aur hijr ka banaa hua kapda bhi diya. Hazrat Sulait (r.a.) ne ye tohfe lekar khidmate Nabavi mein waapas aaye aur saari tafseelat gosh-e-guzaar kein. Nabi ﷺ ne us ka khat padh kar farmaayaa, "Agar woh zameen ka ek tukda bhi mujh se talab karega to main use na doonga. Woh khud bhi tabaah hoga, aur jo kuch us ke haath mein hai woh bhi tabaah hoga." Phir jab Rasoolullah ﷺ Fath-e-Makka se waapas tashreef laae Hazrat Jibrail (a.s.) ne khabar di ke Hauza ka intiqaal ho chuka hai. Nabi ﷺ ne farmaayaa, "Suno. Yemaama mein ek kazzaab numoodaar hone waalaa hai jo mere ba'd qatl kiya jaaega. Ek kehne waale ne kahaa, "Ya Rasoolullah ﷺ! use kaun qatl karega?" Aap ﷺ ne farmaayaa, "Tum aur tumhaare saathi", aur waaqiatan aisa hi hua.[19]

7. Haris bin abi Shimr Ghassaani Hakim-e-Dimashq ke naam Khat:

Nabi ﷺ ne us ke naam hasb-e-zeil khat likhaa:

"Bismillahirrahmaanirraheem

19. *Zaad-ul-Ma'aad, 3/63*

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Muhammad Rasoolullah ﷺ ki taraf se Haris bin abi Shimr ki taraf.

Us shakhs par salaam ho jo hidaayat ki pairavi kare, aur imaan laae aur tasdeeq kare. Aur main tumhein dawat detaa hoon ki Allah par imaan laao jo tanha hai, aur jis ka koi shareek nahein. Aur tumhaare liye tumhaari baadshaahat baaqi rahegi."

Yeh khat Asad bin Khuzaima se ta'alluq rakhne waale ek Sahaabi Hazrat Shujaa'a (r.a.) bin wahab ke ba-dast rawaana kiya gayaa. Jab unhon ne yeh khat Haris ke hawaale kiya to us ne kahaa, "Mujh se meri baadshaahat kaun chheen sakta hai? Main us par yelghaar karne hhi waalaa hoon." Aur Islam na laayaa.

8. Shaah-e-Oman ke naam Khat:

Nabi ﷺ ne ek khat shaah-e-Oman Jaifar aur us ke bhaai Abd ke naam likhaa. Un donon ke waalid ka naam Jalandi tha. Khat ka mazmoon yeh tha:

"Bismillahirrahmaanirraheem

Muhammad bin Abdullah ki jaanib Jalandi ke donon Saahabzaadon Jaifar aur Abd ke naam.

Us shakh par salaam ho jo hidaayat ki pairavi kare. Amma ba'd, Main tum donon ko Islam ki dawat detaa hoon, Islam laao, salaamat rahoge. Kiyonki main tamaam insaano ki jaanib Allah ka Rasool hoon, taaki jo zinda hai use anjaam ke khatre se aagaah kar doon aur kaafireen par qaul bar-haq ho jaae. Agar tum donon Islam ka iqraar kar loge to tum hi donon ko waali aur haakim banaaoonga. Aur agar tum donon ne Islam ka iqraar karne se guraiz

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kiya to tumhaari baadshaahat khatam ho jaaegi. Tumhaari zameen par ghoron ki yalghaar hogi aur tumhaari baadshaahat par meri Nubuwwat ghaalib aa jaayegi."

Is khat ko le jaane ke liye aelchi ki haisiyyat se Hazrat Amr bin Aas (r.a.) ka intikhaab amal mein aayaa. Un kaa bayaan hai ke main rawaanaa ho kar Oman pahuncha aur Abd se mulaaqaat ki. Donon bhaaiyon mein yeh ziyaada door andesh aur narm khon thaa. Main ne kahaa. "Main tumhaare paas aur tumhaare bhaai ke paas Rasoolullah ﷺ ka aelchi ban kar aayaa hoon." Us ne kahaa, "Mera bhaai umr auar baadshaahat donon mein mujh se bada aur mujh par muqaddam hai. Is liye mein tum ko us ke paas pahuncha detaa hoon ke woh tumhaara khat padh le." Us ke ba'd us ne kahaa. "Achcha tum dawat kis baat ki dete ho?"

Main na kahaa. "Ham ek Allah ki taraf bulaate hain. jo tanha hai. jis ka koi shareek nahein. aur ham kehte hain ke Us ke elaawa jis ki puja ki jaati hai use chhod do aur yeh gawaahi do ke Muhammad ﷺ Allah ke bande aur Rasool hain"

Abd ne kaha. "Ae Amr! tum apni qaum ke sardaar ke saahabzaade ho. Bataao tumhaare waalid ne kiya kiya? Kiyonki hamaare liye us ka tarz-e-amal laaiq-e-ittibaa hoga."

Main ne kaha, "Woh to Muhammad ﷺ par imaan laae baghair wafaat paa gae. Lekin mujhe hasrat hai ke kaash unhon ne Islam qabool kiya hota aur Aap ﷺ ki tasdeeq ki hoti. Main khud bhi unhein ki raae par tha. Lekin Allah ne mujhe Islam ki hidaayat de di."

Abd ne kaha, "Tum ne kab un ki pairavi ki?"

Main ne kaha, "Abhi jald hi."

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Us ne daryaaft kiya, "Tum kis jageh Islam laae?"

Main ne kahaa, "Najaashi ke paas", aur batlaayaa ke Najaashi bhi Musalmaan ho chukha hai.

Abd ne kaha, "Us ki qaum ne us ki baadshaahat ka kiya kiya?"

Main ne kaha, "Use barqaraar rakkha aur us ki pairavi ki."

Us ne kaha, "Asqafon aur Raahibon ne bhi us ki pairavi ki?"

Main ne kaha, "Haan!"

Abd ne kaha, "Ae Amr (r.a.)! dekho kiya keh rahe ho? Kiyonki aadmi ki koi bhi khaslat jhoot se ziyaadah ruswakun nahein."

Main ne kaha, "Main jhoot nahein keh rahaa hoon aur na ham use halaal samajhte hai."

Abd ne kaha, "Main samajhta hoon Hiraql ko Najaashi ke Islam laane ka ilm nahein."

Main ne kaha, "Kiyon nahin."

Abd ne kaha, "Tumhein yeh baat kaise ma'loom?

Main ne kaha, "Najaashi Hiraql ko khiraaj adaa kiya karta thaa. lekin jab us ne Islam qabool kiya, aur Muhammad ﷺ ki tasdeeq ki to bola, Khuda ki qasam! ab agar woh mujh se ek dirham bhi maangega to main na doonga. Aur jab is ki ittilaa' Hiraql ko hui to us ke bhaai Yanaaq ne kaha, kiya tum apne ghulaam ko chhod doge ke woh tumhein khiraaj na de aur tumhaare bajaaye ek doosre shakhs ka nayaa deen ikhtiyaar kar le? Hiraql ne kahaa, yeh ek aadmi hai jis ne ek deen ko pasand kiya aur use apne liye ikhtiyaar kar liya. Ab main us ka

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kiya kar sakta hoon? Khuda ki qasam! agar mujhe apni baadshaahat ki hirs (laalas) na hoti to main bhi wahi karta jo us ne kiya hia."

Abd ne kaha, "Amr! dekho kiya keh rahe ho?"

Main ne kaha, "Wallaah mein tum se sach keh rahaa hoon."

Abd ne kaha, "Achha mujhe bataao woh kis baat ka hukm deta hain aur kis cheez se mana' karte hain?"

Main ne kaha, "Allah Azz-o-Jall ki itaa'at ka hukm dete hain aur Us ki naafarmaani se mana' karte hain. Neki wa Sila Rahmi ka hukm dete hain aur zulm-o-ziyaadti, zinaakaari, sharaab noshi aur pathar, but aur saleeb ki ibaadat se mana' karte hain."

Abd ne kaha, "Yeh kitni achhi baat hai jis ki taraf bulaate hain. Agar mera bhaai bhi is baat par meri mutaba'at karta to ham log sawaar ho kar (chal padte) yahaan tak ki Muhammad ﷺ par iman laate aur un ki tasdeeq karte! Lekin mera bhaai apni baadshaahat ka us se kahein ziyaada harees hai ke use chhod kar kisi ka taabe' farmaan ban jaae."

Main ne kaha, "Agar woh Islam qabool kar le to Rasoolullah ﷺ us ki qaum par uski baadshaahat barqaraar rakheinge. Albatta un ke maaldaaron se sadqa le kar faqeeron par taqseem kar deinge."

Abd ne kaha, "Yeh to badi achhi baat hai. Achha bataao sadqa kiya hai?"

Jawaab mein main ne mukhtalif amwaal ke andar Rasoolullah ﷺ ke muqarrar kiye hue sadqaat ki tafseel bataai. Jab oont ki baari aai to woh bola, "Ae Amr (r.a.)! Hamaare in

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maweshiyon mein se bhi sadqa liya jaaega jo khud hi darakht char lete hain."

Main ne kaha, "Haan."

Abd ne kaha, "Wallaah main nahein samajhta ke meri qaum apne mulk ki wus'at aur ta'dad ki kasrat ke baa-wajood is ko maan legi."

Hazrat Amr bin Aas (r.a.) ka bayaan hai ki main us ki diyodhi mein chand din thehra rahaa. Woh apne bhaai ke paas jaakar meri saari baatein bataataa rahta tha. Phir ek din us ne mujhe bulaayaa aur main andar daakhil huaa. Chobdaaron ne mere baazoo pakad liye. Us ne kahaa, chhod do, aur mujhe chhod diya gayaa. Main ne beithna chaahaa to chobdaaron ne mujhe beithne na diya. Main ne baadshaah ki taraf dekha to us ne kaha, apni baat kaho. Main ne moharband khat us ke hawaale kar diya. Us ne mohar tod kar khat padha, jab poora khat padh chuka to apne bhaai ke hawaale kar diya. Bhai ne bhi usi tarah padha. Magar main ne dekha ke us ka bhaai us se ziyaada naram dil hai.

Baadshaah ne poocha, "Mujhe bataao Quresh ne kiya rawish ikhtiyaar ki hai?"

Main ne kaha, "Sab un ke itaa'at guzaar ho gaye hai. Koi deen se raghbat ki bina par aur koi talwaar se khauf zadah ho kar."

Baadshaah ne pucha, "Un ke saath kaun log hain".

Main ne kaha, "Saare log hain. Unhon ne Islam ko ba-riza wo raghbat qabool kar liya hai aur use tamaam doosri cheezon per tarjeeh di hai. Unhein Allah ki hidaayat aur apni aqal ki rehnumaai se yeh baat ma'loom ho gai hai ke weh gumraah

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the. Ab is elaaqe mein main nahein jaanta ke tumhaare siwa koi aur baaqi reh gayaa hai. Aur agar tum ne Islam qabool na kiya aur Muhammad ﷺ ki pairavi na ki to tumhein sawaar round daaleinge aur tumhaari hariyaali ka safaayaa kar deinge. Is liye Islaam qabool kar lo, salaamat rahoge aur Rasoolullah ﷺ tum ko tumhaari qaum ka hukumraan banaa deinge. Tum par na sawaar daakhil honge na piyaade."

Baadshaah ne kahaa, "Mujhe aaj chhod do aur kal phir aao."

Us ke ba'd main us ke bhaai ke paas waapas aa gayaa.

Us ne kahaa, "Amr! mujhe ummeed hai ke agar baadshaahat ki hirs ghaalib na aai to woh Islam qabool kar lega." Doosre din phir baadshaah ke paas gae, lekin us ne ijaazat dene se inkaar kar diya. Is liye main us ke bhaai ke paas waapas aa gayaa aur batlaayaa ke baadshaah tak meri rasaai na ho saki. Bhai ne mujhe us ke yahaan pahuncha diya. Us kahaa, "Main ne tumhaari dawat par ghaur kiya. Agar main baadshaahat ek aise aadmi ke hawaale kar doon jis ke shehsawaar yahaan pahunche bhi nahein to main Arab mein sab se kamzor samjha jaaoonga aur agar us ke shehsawaar yahaan pahuch aae to aisa ran padega ke unhein kabhi us se saabiqa na pada hoga."

Main ne kahaa, "Achha to main kal waapas jaa rahaa hoon."

Jab use meri waapsi ka yaqeen ho gayaa to us ne bhaai se tanhaai mein baat ki aur bola, "Yeh paighambar jin par ghalib aa chuka hai un ke muqaabil hamaari koi haisiyyat nahein aur us ne jis kisi ke paas bhi paighaam bhejaa hai us ne dawat qabool kar li hai. Lihaaza doosre din subah hi mujhe bulwaayaa gayaa aur baadshaah aur us ke bhaai donon ne Islam qabool kar liya aur Nabi ﷺ ki tasdeeq ki aur sadqa wusool karne aur

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logon ke darmiyaan faisle karne ke liye mujhe aazaad chhod diya aur jis kisi ne meri mukhalafat ki us ke khilaaf mere madad gaar saabit hoe.[20]

Is waaqie ke siyaaq se ma'loom hota hai ke baqia baadshaahon ki ba-nisbat in donon ke paas khat ki rawaangi khaassi taakeer se amal mein aai thi. Ghaaliban yeh Fath-e-Makka ke ba'd ka waaqia hai.

In khutoot ke zariye Nabi ﷺ ne apni dawat roo-e-zameen ke beshtar baadshaahon tak pahucha di. Us ke jawaab mein koi imaan laayaa to kisi ne kufr kiya. Lekin itna zaroor hua ke kufr karne waalon ki tawajjuh bhi is jaanib mabzool ho gai aur un ke nazdeek Aap ﷺ ka deen aur Aap ﷺ ka naam ek jaani-pehchaani cheez ban gayaa.



20. *Zaad-ul-Ma'aad, 3/62, 63.*

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Suleh-e-Hudaibiya ke ba'd ki Fauji Sargarmiyaan

Ghazwa-e-Ghaaba ya Ghawa-e-Zi-Qarad:

Yeh Ghazwa dar-haqeeqat Banu Fazaara ki ek tukdi ke khiraalf jis ne Rasooullah ﷺ ke maweshiyon par daakaa daalaa tha, ta'aaqub se ibaarat hai.

Hudaibiya ke ba'd aur Kheibar se pehle yeh pehla aur waahid Ghazwa hai jo Rasoolullah ﷺ ko pesh aayaa. Imam Bukhari ne is ka baab munaaqid karte hue bataayaa hai ke yeh Kheibar se sirf teen roz pehle pesh aayaa tha aur yahi baat is Ghazwe ke khusoosi kaarpardaaz Hazrat Salma bin Akwa (r.a.) se bhi marvi hai. Un ki riwaayat Saheeh muslim mein dekhi jaa sakti hai. Jamhoor Ahl-e-Maghaazi kehte hain ke yeh waaqia Sulh-e-Hudiabiya se pehle ka hai. Lekin jo baat Saheeh mein bayaan ki gai hai Ahl-e-Maghaazi ke bayaan ke muqaabil wahi ziyaada Saheeh hai.[1]

Is Ghazwe ke hiro Hazrat Salma bin Akwa (r.a.) se jo riwaayat marvi hain un ka khulaasa yeh hai ke Nabi ﷺ ne apni dudhail oontniyaan apne ghulaam Ribaah (r.a.) aur ek charwaahe ke hamraah charaane ke liye bheji thein aur main bhi Abu Talha (r.a.) ka ghora liye un ke saath tha ke achaanak subah dam Abdur Rahman Fazaari ne oontniyon par chhaapa maaraa aur un sab ko haank le gayaa aur charwaahe ko qatal kar diya. Main ne kahaa, "Ribaah (r.a.)! yeh ghoda lo. Ise Abu

1. Dekhiye Saheeh Bukhaari Baab Ghazwah Zaat-e-Qarad, 2/603, Saheeh Muslim baab Ghazwa Zi-Qarad wageirah, 2/113,114, 115, Fath-ul-Baari, 7/460. 461,462, Zaad-ul-Ma'aad, 2/120.

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Talha (r.a.) tak pahuncha do aur Rasoolullah ﷺ ko khabar kar do" aur khud main ne ek teele par khade ho kar Madina ki taraf rukh kiya aur teen bar pukaar lagaai: Ya Sabaahaa! haae subah ka hamla." Phir main hamla aawaron ke peechhe chal nikla. Un pea teer barsaataa jaataa tha aur yeh rajz padhta jaataa tha:

اَنَـــا ابْـــنُ الْاَكْـــوَعِ وَالْيَـــوْمُ يَـــوْمُ الـــرُّضَّـــعِ

"Main Akwa ka betaa hoon aur aaj ka din doodh peene waale ka din hai. (Yaani aaj pataa lag jaaega ke kis ne apni maa ka doodh piya hai."

Salma bin Akwa (r.a.) kehte hain ki ba-Khuda main unhein musalsal teeron se chalni karta rahaa. Jab koi sawaar meri taraf palat kar aataa to main kisi darakht ki aot mein beith jaataa. Phir use teer maar kar zakhmi kar deta. Yahaan tak ke jab yeh log pahaad ke tang raaste mein daakhil hue to main pahaad par chadh gayaa aur pattharon se un ki khabar lene laga. Is tarah main ne musalsal un ka peechha kiye rakkha. yahaan tak ki Rasoolullah ﷺ ki jitni bhi ootniyaan thein main un sab ko apne peechhe chhod gayaa aur un logon ne mere liye un sab ko aazaad chhod diya. Lekin main ne phir bhi un ka peechha jaari rakhaa aur un par teer barsaataa rahaa yahaan tak ke bojh kam karne ke liye unhon ne tees se ziyaada chaadarein aur tees se ziyaada neze pheink diye. Weh log jo kuchh bhi pheinkte the main us per (batour-e-nishaan) thode se patthar daal detaa thaa taake Rasoolullah ﷺ aur un ke rufaqa pehchaan lein (ke yeh dushman se chheenaa hua maal hai.) Us ke ba'd weh log ek ghaati ke tang mod par beith kar dopahar ka khaanaa khaane lage. Main bhi ek choti par jaa beitha. Yeh dekh kar un ke chaar aadmi pahaad par chadh kar meri taraf aaye (jab inte qareeb aa gaye ke baat sun sakein to)

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main ne kahaa, "Tum log mujhe pehchaante ho? Main salma bin Akwa hoon. Tum main se jis kisi ke peechhe daudoonga be-dhadak paa loonga aur jo koi mere peechhe daudega hargiz na paa sakega." Meri yeh baat sun kar chaaron waapas chale gaye aur main apni jageh jama rahaa yahaan tak ki main ne Rasooullah ﷺ ke sawaaron ko dekha ke darakhton ke darmiyaan se chale aa rahe hain. Sab se aage Akhram (r.a.) the, un ke peechhe Abu Qataada (r.a.) aur un ke peechhe Miqdaad bin Aswad (r.a.). (Mahaaz par pahuch kar) Abdur Rahman aur Hazrat Akhram mein takkar hui. Hazrat Akhram (r.a.) ne Abdur Rahman ke ghode ko zakhmi kar diya, lekin Abdur Rahman ne neza maar kar Hazrat Akhram (r.a.) ko qatal kar diya aur un ke ghode par jaa beitha magar inte ne main Hazrat Abu Qataada (r.a.) Abdur Rahman ke sar par jaa pahunche aur use neza maar kar qatal kar diya. Baqia hamla aawar peeth pheir kar bhaag gaye aur ham ne unhein khadedna shuroo kiya. Main un ke peechhe paidal daud rahaa tha. Suraj doobne se kuch pehle hi un logon ne apna rukh ek ghaati ki taraf moda jis mein Zi-Qarad naam ka ek chashma tha. Yeh log piyaase the aur wahaan paani peena chahte the lekin main ne unhein chashme se pade hi rakkha aur weh ek qatra bhi na chakh sake. Rasoolullah ﷺ aur shehsawaar sahaaba din doobne ke ba'd mere paas pahuche. Main ne arz kiya, "Ya Rasoolullah ﷺ! yeh sab piyaase the. Agar Aap ﷺ mujhe 100 aadmi de dein to main zeen samet un ke tamaam ghode chheen loon aur un ki gardanein pakad kar haazir-e-khidmat kar doon." Aap ﷺ ne farmaayaa, "Akwa ke bete tum qaabo paa gaye ho to ab zara narmi barto." Phir Aap ﷺ ne farmaayaa ki, "Is waqt Banu Ghatfaan mein un ki mehmaan nawaazi ki jaa rahi hai."

(Is Ghazwe par) Rasoolullah ﷺ ne tabsira karte hue

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farmaayaa, "Aaj hamaare sab se behtar shehsawaar Abu Qataada (r.a.) aur sab se behtar piyaadah Salma (r.a.) hain." Aur Aap ﷺ ne mujhe do hisse diye, ek piyaada ka hissa aur ek shehsawaar ka hissaa aur Madina waapas hote hue mujhe (yeh sharaf bakhsha ke) apni Azba naami oontni par apne peechhe sawaar farma liya.

Is Ghazwe ke dauraan Rasoolullah ﷺ ne Madina ka intizaam Hazrat Ibn-e-Umm-e-Makhtoom (r.a.) ko saunpa tha aur is Ghazwe ka parcham Hazrat Miqdad bin Amr (r.a.) ko ataa farmaayaa thaa.[2]

☆☆☆

2. *Saabiqa maakhaz*

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Ghazwa-e-Kheibar aur Ghazwa-e-Waadi-ul-Qura

(Muharram 7 hijri)

Kheibar Madina ke shumaal mein taqreeban 100 meel ke faasle par ek bada shahar tha. Yahaan Qile bhi the aur khetiyaan bhi. Ab yeh ek basti reh gai hai. Is ki Aab-o-Hawaa qadre gair sehatmand hai.

Jab Rasoolullah ﷺ Sulh-e-Hudaibiya ke nateeja mein Jang-e-Ahzaab ke teen baazuon mein se sab se mazboot baazoo (Quresh) ki taraf se poori tarah mutmain aur maamoon ho gaye to Aap ﷺ ne chaahaa ke baqiya do baazuon Yahood aur Qabaael-e-Najd se bhi hisaab-kitaab chuka lein taake har jaanib se Mukammal amn wo salaamati haasil ho jaaye aur poore elaaqe mein sukoon ka daud-dauda ho aur Musalmaan ek peiham khoonrez kashmakash se najaat paakar Allah ki peighaam rasaani aur us ki dawat ke liye faarig ho jaaein.

Choonki Khaibar saazishon aur daseesa kaariyon ka gadh, fauji angekht ka markaz aur ladaane-bhadaane aur jang ki aag bhadkaane ki kaan tha, is liye sab se pehle yahi maqaam Musalmano ki tawajjuh ka Mustahaq tha.

Rahaa yeh sawaal ke Kheibar waaqiatan aisa tha yaa nahein to is silsile mein hamein yeh nahein bhoolnaa chaahiye ke weh ahl-e-Kheibar hi the jo Jang-e-Khandaq mein mushrikeen ke tamaam girohon ko musalmaano per chadha laaye the. Phir yahi the jinhon ne Banu Qureiza ko ghadar wa khayaanat par aamaada kiya tha. Neez yahi the jihon ne Islami ma'aashire ke paanchvein kaalam. munaafiqeen se aur Jang-e-Ahzaab ke

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teesre baazoo—Banu Ghatfaan aur Badduon—se raabta-e-peiham qaayam kar rakha tha aur khud bhi jang ki tayyaariyaan kar rahe the aur apni un karrawaaiyon ke zariye Musalmaano ko aazmaaishon mein daal rakhaa thaa, yahaan tak ke Nabi ﷺ ko bhi Shaheed karne ka program banaa liyaa thaa. In haalaat se majboor ho kar Musalmano ko baar-baar fauji muhim bhejni padi thein aur in daseesa kaaron aur saazishiyon ke sarbaraahon maslan Salaam bin abi Huqaiq aur Asir bin Zaarim ka safaayaa karna padaa tha. Lekin in Yahood ke muta'alliq Musalmano ka farz dar-haqeeqat is se bhi kahein badaa thaa. Albatta Musalmaano ne is farz ki adaaegi mein qadre taakheer se is liye kaam kiya tha ke abhi ek quwwat—yaani Quresh—jo in Yahood se ziyaadah badi taaqatwar jangjoo aur sarkash thi Musalmaano ke madd-e-muqaabil thi, is liye Musalman use nazar andaaz kar ke Yahood ka rukh nahein kar sakte the. Lekin joonhi Quresh ke saath is mahaaz aaraai ka khaatma huaa in mujrim Yahoodiyon ke mohaasabe ke liye fazaa saaf ho gai aur un ka yaum-ul-hisaab qareeb aa gayaa.

Kheibar ko Rawaangi:

Ibn-e-Ishaq ka bayaan hai ke Rasoolullah ﷺ ne Hudaibiya se waapas aakar Zil-Hijja ka poora maheena aur Muharram ke chand din Madine mein qayaam farmaayaa. Phir Muharram ke baaqi maanda dinon mein Kheibar ke liye rawaanaa ho gaye.

Mufassireen ka bayaan hai ke Kheibar Allah Taala ka waada tha jo Us ne apne irshaad ke zariya farmaayaa tha:

وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ (۴۸:۲۰)

"Allah ne tum se bahut se amwaal-e-ghaneemat ka waada kiya hai jise tum haasil karoge to us ko tumhaare liye fauri taur par ataa kar diya."

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"Jis ko fauri taur par ada kar diya" us se muraad Sulah-e-Hudaiba hai" aur "bahut se amwaal-e-ghaneemat" se muraad Kheibar hai.

Islami Lashkar ki Tadad

Choonki munaafiqeen aur kamzor imaam ke log safar-e-Hudaibiya mein Rasoolullah ﷺ ki rifaaqat ikhtiyaar karne ke bajaaye apne gharon mein beith rahe the, is liye Allah Taala ne apne Nabi ﷺ ko un ke baare mein hukm dete hue farmaayaa:

سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ ۚ يُرِيْدُوْنَ اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ ۭ قُلْ لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَيَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا ۭ بَلْ كَانُوْا لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا ۝ (۱۵:۴۸)

"Jab tum amwaal-e-Ghaneemat haasil karne ke liye jaane lagoge to yeh peechhe chode gaye log keheinge ke hamein bhi apne saath chalne do. Yeh chaahte hain ke Allah ki baat badal dein. Un se keh dena ke tum hargiz hamaare saath nahein chal sakte. Allah ne pehle hi se yeh baat keh di hai (is par) yeh log kaheinge ke (nahein) balke tum log ham se hasad karte ho (haalaanki haqeeqat yeh haa) ke yeh log kam hi samajhte hain."

Chonaanche jab Rasoolullah ﷺ ne Kheibar ki rawaangi ka iraadaa farmaayaa to ea'laan farmaa diya ke Aap ﷺ ke saath sirf wahi aadmi rawaanaa ho sakta hai jise waaqiatan jihad ki raghbat aur khuwahish hai. Is ea'laan ke nateeje mein Aap ﷺ ke saath sirf wahi log jaa sake jinhon ne Hudaibiya mein darakht ke neeche Bai'at-e-Rizwaan ki thi aur un ki ta'dad sirf 1400 thi.

Is Ghazwe ke dauraan Madina ka intizaam Hazrat Sabaa' bin Arfata (r.a.) Gifaari ko—aur Ibn-e-Ishaq ke baqaul—Numaila

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(r.a.) bin Abdullah Laise ko sounpa gayaa tha. Muhaqqiqeen ke nazdeek pehli baat ziyaada saheeh hai.[1]

Isi mouqa par Hazrat Abu Hurairah (r.a.) bhi Musalmaan ho kar Madina tashreef laae the. Us waqt Hazrat Sabaa' (r.a.) bin Arfata fajr ki Namaz padh rahe the. Namaz se faarig hue to Hazrat abu Hurairah (r.a.) un ki khidmat mein pahunche. Unhon ne tosha faraaham kar diya aur Hazrat Abu Hurairah (r.a.) khidmat-e-Nabavi mein haaziri ke liye kheibar ki jaanib chal pade. Jab khidmat-e-Nabavi mein pahunche to (Kheibar Fatah ho chuka tha) Rasoolullah ﷺ ne Musalmano se guftago kar ke Hazrat Abu Hurairah (r.a.) aur un ke rufaqa ko bhi maal-e-ghaneemat mein shareek kar liya.

Yahood ke liye Munaafiqeen ki Sargarmiyaan

Is mauqe par Yahood ki himaayat mein munaafiqeen ne bhi khaassi tag-o-dau ki. Chunaanche Raas-ul-Munaafiqeen Abdullah bin Ubai ne Yahood-e-kheibar ko yeh peighaam bhejaa ke ab Muhammad ﷺ ne tumhaari taraf rukh kiya hai, lihaaza chaukanna ho jaao, tayyaari kar lo aur dekho darna nahein kiyonki tumhaari ta'daad aur tumhaaraa saaz-o-saamaan ziyaadah hai aur Muhammad ﷺ ke rufaqa bahut thode aur tahi dast hai aur un ke paas hathiyaar bhi bas thode hi se hain.

Jab Ahl-e-Kheibar ko is ka ilm hua to unhon ne Kinaana bin abi Huqaiq aur Hauza bin Qais ko husool-e-madad ke liye Banu Ghatfaan ke paas rawaanaa kiya, kiyonki weh kheibar ke Yahoodiyon ke haleef aur Musalmano ke khilaaf un ke madadgaar the. Yahood ne yeh peshkash bhi ki agar unhein Musalmaano par ghalba haasil ho gayaa to Kheibar ki nisf paidaawaar unhein di jaayegi.

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1. Dekhiye Fath-ul-Baari, 7/465, Zaad-ul-Ma'aad, 2/133.

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Kheibar ka Raasta

Rasoolullah ﷺ ne Kheibar jaate hue 'Jabal-e-Isr' ko uboor kiya (Ba'z log ise 'Jabal-e-Asar' bhi padhte hain). Phir Wadi-e-Sahba se guzre. Us ke ba'd ek aur waadi main pahunche jis ka naam Rajee' hai. (Magar yeh woh Rajee' nahein hai jahaan Azl wa Qaarah ki ghaddaari se Banu Lihaan ke haathon 8 Sahaaba-e-Kiraam (r.a.) ki shahaadat aur Hazrat Zaid (r.a.) wa Khubaib (r.a.) ki giraftaari aur phir Makka mein Shahaadat ka waaqia pesh aayaa tha.)

Rajee' se Banu Ghatfaan ki aabaadi sirf ek din aur ek raat ki doori par waaqe thi aur Banu Ghatfaan ne tayyaar ho kar Yahood ki imdaad ke liye Kheibar ki raah le li thi. Lekin asna-e-raah mein unhein apne peechhe kuch shor-o-shaghab sunaai pada to unhon ne samjha ke Musalmaano ne un ki baal bachchon aur maweshiyon par hamla kar diya hai. Is liye weh waapas palat gaye aur Kheibar ko Musalmaano ke liye aazaad chhod diya.

Us ke ba'd Rasoolullah ﷺ ne un donon maahireen-e-raah ko jo lashkar ko raasta bataane par ma'moor the. Un mein se ek ka naam Husail tha. Un donon se Aap ﷺ ne aisa munaasib tareen raasta ma'loom karna chaahaa jise ekhtiyaar kar ke Kheibar mein shumaal ki jaanib se yaani Madina ke bajaaye Shaam ki jaanib se daakhil ho sakein taake is hikmat-e-amali ke zariye ek taraf to yahood ke shaam bhaagne ka raasta band kar diya aur doosri taraf Banu Ghatfaan aur Yahood ke darmiyaan haail ho kar un ki taraf se kisi madad ki rasaai ke imkaanaat khatam kar dein.

Ek rehnuma ne kahaa, "Ae Allah ke Rasool ﷺ! main Aap ko aise raaste se le chalooga." Chunaanche woh aage-aage chalaa. Ek maqaam par pahunch kar jahaan muta'addid raaste

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phoote the, arz kiya, "Ya Rasoolullah ﷺ! in sab raaston se Aap manzil-e-maqsood tak pahunch sakte hain." Aap ﷺ ne farmaayaa ke woh har ek ka naam bataae. Us ne bataayaa ke ek naam Hazan (sakht aur khurdra) hai. Aap ﷺ ne us par chalna manzoor na kiya. Us ne bataayaa, doosre ka naam Shaash (tafarruq wa iztiraab waalaa) hai. Aap ﷺ ne use bhi manzoor na kiya. Us ne bataayaa, teesre ka naam Hatib (Lakadhaaraa) hai. Aap ﷺ ne us par bhi chalne se inkaar kar diya. Husail ne kahaa, ab ek hi raasta baaqi rah gaya hai. Hazrat Umar (r.a.) ne farmaayaa, us ka naam kiya hai? Husail ne kaha, Marhab (kushaadgi). Nabi ﷺ ne usi par chalna pasand farmaayaa.

Raaste ke Ba'z Waaqiaat:

1. Hazrat Salma bin Akwa (r.a.) ka bayaan hai ke ham log Nabi ﷺ ke hamraah Khaibar rawaanaa hue. Raat mein safar tai ho rahaa tha. Ek aadmi ne Aamir se kahaa, "Ae Aamir! kiyoun na hamein apne kuch nawaadiraat sunaao?" Aamir Shaair the. Sawaari se utre aur Qaum ki hadi khuwani karne lage. Ash'aar yeh the:

اَللّٰهُمَّ لَوْلَا اَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَاغْفِرْ فِدَاءً لَكَ مَا اتَّقَيْنَا وَ ثَبِّتِ الْاَقْدَامَ اِنْ لَاَقَيْنَا

وَاَلْقِيَنْ سَكِيْنَةً عَلَيْنَا اِنَّا اِذَا صِيْحَ بِنَا اَبَيْنَا

وَبِالصِّيَاحِ عَوَّلُوْا عَلَيْنَا

"Ae Allah! agar To na hota to ham hidaayat na paate na Sadqa karte na Namaz padhte. Ham Tujh par qurban! To hamein bakhsh de jab tak ham Taqwa ikhtiyaar karein aur agar ham takdaaein to hamein saabit qadam rakh aur ham par sakeenat naazil farma. Jab hamein lalkaaraa jaataa hai to

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ham akad jaate hain aur lalkaar mein ham par logon ne ea'timaad kiya hai."

Rasoolullah ﷺ ne farmaya, "Yeh kaun hadi khuwan hai?" Logon ne kahaa, "Aamir (r.a.) bin Akwa." Aap ﷺ ne farmaayaa, "Allah us par raham kare." Qaum ke ek aadmi ne kaha, "Ab to (un ki shahaadat) waajib ho gai. Aap ﷺ ne un ke wajood se hamein behraa war kiyoun na farmaayaa."[2]

Sahaaba-e-Kiraam (r.a.) ko ma'loom tha ke (jang ke mauqe par) Rasoolullah ﷺ kisi insaan ke liye khusoosiyat se dua-e-maghfirat karein to woh shaheed ho jaataa hai.[3] Aur yahi waaqia Jang-e-Kheibar mein (Hazrat Aamir (r.a.) ke saath) pesh aayaa. (Isi liye unhon ne yeh arz ki thi ke kiyoun na un ke liye daraazi-e-umr ki dua ki gai ke un ke wajood se ham mazeed behra war hote.)

2. Kheibar ke bilkul qareeb Waadi-e-Sahba mein Aap ﷺ ne Asar ki Namaz padhi. Phir toshe mangwaae to sarf satto laae gae. Aap ﷺ ke hukm se milaae gaye. Phir Aap ﷺ ne khaae aur Sahaabaa (r.a.) ne bhi khaae. Us ke ba'b Aap ﷺ Namaz-e-Maghrib ke liye uthe to sirf kulli ki. Sahaaba (r.a.) ne bhi kulli ki. Phir Aap ﷺ ne Namaz padhi aur wuzo nahein farmaayaa.[4] (Pichhle hi wuzo par iktifa kiya.) Phir Aap ﷺ ne Isha ki Namaz adaa farmaai.[5]

Islami Lashkar Kheibar ke Daaman mein

Musalmaano ne aakhri raat jis ki subah jang shuroo hui Kheibar ke qareeb guzaari, lekin Yahood ko kaano-kaan khabar

2. *Shaheeh Bukhari, Baab Ghazwah-e-Kheibar, 2/603, Saheeh Muslim Baab Ghazwah Zi-Qarad wagairah, 2/115.*
3. *Saheeh Muslim, 2/115.*
4. *Saheeh Bukhari, 2/603.*
5. *Maghaazi Al-Waaqidi (Ghazwa-e-Kheibar 112).*

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na hui. Nabi ﷺ ka dastoor tha ke jab raat ke waqt kisi qaum ke paas pahunchte to subah hue baghair un ke qareeb na jaate. Chunaanche us raat jab subah hui to Aap ﷺ ne ghalas (andhere) mein Fajr ki Namaz adaa farmaai. Us ke ba'd Musalmaan sawaar hokar Kheibar ki taraf badhe. Idhar Ahl-e-Kheibar be-khabri mein apne phaawde aur khaanchi waghairah lekar apni kheti-baari ke liye nikle to achaanak lashkar dekh kar cheekhte hue shahar ki taraf bhaage ke Khuda ki qasam Muhammad ﷺ lashkar samet aa gae hain. Nabi ﷺ ne (yeh manzar dekh kar) farmaayaa, "Allahu Akbar! Kheibar tabaah hua. Allahu Akbar Kheibar tabah hua. Jab ham kisi qaum ke maidaan mein utar padte hain to un daraae hue logon ki subah buri ho jaati hai."[6]

Nabi ﷺ ne lashkar ke padaao ke liye ek jagah ka intikhaab farmaayaa. Is par Hubaab bin Munzir (r.a.) ne aakar arz kiya, "Ya Rasoolullah ﷺ! yeh batlaaiye ke is maqaam par Allah ne Aap ko padaao daalne ka hukm diya hai yaa yeh mahaz Aap ﷺ ki jangi tadbeer aur raai hai?" Aap ﷺ ne farmaayaa, "Nahein yeh mahaz ek raai aur tadbeer hai." Unhon ne kahaa, "Ae Allah ke Rasool ﷺ! yeh maqaam Qila Nataat se bahut hi qareeb hai aur Kheibar ke saare jang joo afraad isi Qile mein hain. Unhein hamaare haalaat ka poora poora ilm rahega aur hamein un ke haalaat ki khabar na hogi. Un ke teer ham tak pahuch jaaeinge aur hamaare teer un tak na pahunch sakeinge. Ham un ke shab khooon se bhi mehfooz na raheinge. Phir yeh maqaam khajooron ke darmiyaan hai, pasti mein waaqe hai aur yahaan ki zameen bhi wabaai hai, is liye munaasib hoga ki Aap ﷺ kisi aisi jagah padaao daalne ka hukm farmaaein jo in mafaasid se khaali ho. Aur ham aisi jagah muntaqil ho kar padaao daalein." Rasoolullah ﷺ ne farmaayaa, "Tum ne jo

6. Saheeh Bukhari, Baab Ghazwa-e-Kheibar, 2/603, 604

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raai di bilkul durust hai." Us ke ba'd Aap ﷺ doosri jagah muntaqil ho gae.

Neez jab Aap ﷺ Kheibar ke itne qareeb pahunch gaye ke shahar dikhaai padne lagaa to Aap ﷺ ne farmaayaa, "Thehar jaao." Lashkar thehar gayaa aur Aap ﷺ ne yeh dua farmaai.

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اَظْلَلْنَ وَ رَبَّ الْاَرَضِيْنَ السَّبْعِ وَ مَا اَقْلَلْنَ وَ رَبَّ الشَّيَاطِيْنِ وَ مَا اَضْلَلْنَ فَاِنَّا نَسْأَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَ خَيْرَ اَهْلِهَا وَخَيْرَ مَا فِيْهَا وَ نَعُوْذُ بِكَ مِنْ شَرِّ هٰذِهِ الْقَرْيَةِ وَشَرِّ اَهْلِهَا وَشَرِّ مَا فِيْهَا.

"Ae Allah! Saaton aasman aur jin par woh Saayaa fagan hain, un ke Parwadigaar! aur saaton Zameen, aur jin ko weh uthaae hue hain, un ke Parwardigaar! aur Shayaateen aur jin ko unhon ne gumraah kiya un ke Parwardigaar ham tujh se is basti ki bhalaai, is ke baashindon ki bhalaai ka sawaal karte hain; aur is basti ke shar se aur is ke baashindo ke shar se, aur is mein jo kuch hai us ke shar se teri panaah maangte hain."

(Us ke ba'd farmaayaa, Chalo) Allah ke naam se aage badho.[7]

Jang ki Taiyyaari aur Kheibar ke Qile:

Jis raat Kheibar ki hudood mein Rasoolullah ﷺ daakhil hue farmaayaa, "Main kal jhanda ek aise aadmi ko doonga jo Allah aur us ke Rasool ﷺ se muhabbat karta hai. Aur jis se Allah aur Us ke Rasool ﷺ muhabbat karte hain." Subah hui to Sahaaba-e-Kiraam (r.a.) Nabi ﷺ ki khidmat mein haazir hue. Har ek yahi aarzoo baandhe aur aas lagaae tha ke jhanda use mil jaaega. Rasoolullah ﷺ ne farmaayaa, "Ali (r.a.) bin abi Talib kahaan hain?" Sahaaba ne kahaa, "Ya Rasoolullah ﷺ! un ki to aankh aai hui hai."[8] Farmaayaa, "Unhein bula

7. *Inb-e-Hishaam, 2/329.*

8. *Isi beemaari ki wajah se pehle-pehal Aap (r.a.) peechhe reh gaye the. Phir lashkar se jaa mile.*

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laao." Woh laae gaye. Rasoolullah ﷺ ne un ki aakhon mein lu'aab-e-dahan lagaayaa aur dua farmaai. Woh shifaayaab ho gaye. Goyaa unhein koi takleef thi hi nahein. Phir unhein jhanda ataa farmaayaa. Unhon ne arz kiya, "Ya Rasoolullah ﷺ! main un se us waqt tak ladoon ke weh hamaare jaise ho jaaye?" Aap ﷺ ne farmaayaa, "Itmeenaan se jaao yahaan tak ke un ke maidaan mein utro, phir unhein Islam ki dawat do aur Islam mein Allah ke jo huqooq un par waajib hote hain un se aagaah karo. Ba-Khuda tumhaare zariya Allah Taal ek aadmi ko bhi hidaayat de de to yeh tumhaare liye surkh ooton se behtar hain."[9]

Kheibar ki aabaadi do mintaqon mein bati hui thi. Ek mintaqe men hasb-e-zeil 5 qile the:

1. Hisn-e-Naaim
2. Hisn-e-S'ab bin Mu'aaz
3. Hisn-e-Qila Zubair
4. Hisn-e-Ubai
5. Hisn-e-Nazaar

In mein se mashhoor teen qilon par mushtamil elaaqaa 'Nataah' kehlaataa tha aur baqia do qilon par mushtamil elaaqa 'Shaq' ke naam se mashhoor tha.

Kheibar ki aabaadi ka doasra Mintaqa 'Kateeba' kehlaataa thaa. Us mein sirf teen qile the.

1. Hisn-e-Qamoos (yeh qila Bano Nazir ke khandaan Abul-Huqaiq ka qila tha.)
2. Hisn-e-Wateeh
3. Hisn-e-Salaalim

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9. Saheeh Bukhari, Baab Ghazwa-e-Kheibar, 2/605, 606. Ba'z riwaayat se ma'loom hota hai ke Kheibar ke ek Qile ki Fateh mein muta'addid khoshishon ki naakaami ke ba'd Hazrat Ali (r.a.) ko jhanda diya gayaa tha, lekin muhaqqiqeen ke nazdeek raajeh wahi hai jis ka oopar zikr kiya gayaa.

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In 8 qilon ke elaawaa kheibar mein mazeed qile aur gadhiyaan bhi thein, magar woh chhoti thin aur quwwat wo hifaazat mein un qilon ke hampalla na thein.

Jahaan tak jang ka ta'alluq hai to woh sirf pehle Mintaqe mein hui. Doosre Mintaqe ke teenon Qile ladne waalon ki kasrat ke baa-wajood jang ke baghair hi musalmaano ke hawaale kar diye gaye.

M'arike ka Aaghaaz aur Qila-e-Naaim ki Fateh

Mazkoorah baalaa 8 qilon mein se sab se pehle Qile-e-Naaim par hamla hua, kiyonke yeh qila apne mahall-e-waqoo ki nazaakat aur strategi ke lihaaz se Yahood ki pehle difaai laain ki haisiyat rakhta tha aur yahi qila Marhab naami us shehzor aur jaanbaaz Yahoodi ka qila tha jise ek hazaar mardon ke baraabar maanaa jaataa tha.

Hazrat Ali bin abi Talib (r.a.) musalmaanon ki fauj lekar is qile ke saamne pahunche aur Yahood ko Islam ki daawat di to unhon ne yeh dawat mustarad kar di aur apne baadshaah Marhab ki kamaan mein Musalmano ke madd-e-muqaabil aa khade huye. Maidaan-e-jang mein utar kar pehle Marhab ne Dawat-e-Mubaarazat di jis ki kaifiyyat Salma bin Akwa (r.a.) ne youn bayaan ki hai ke jab ham log Kheibar pahunche to un ka baadshaah Marhab apni talwaar lekar naaz-o-takabbur ke saath athlaataa aur yeh kehta hua numoodaar huaq

قَدْ عَلِمَتْ خَيْبَرُ اَنِّیْ مَرْحَبُ شَاكِی السِّلَاحِ بَطَلٌ مُجَرَّبُ

اِذَا الْحُرُوبُ اَقْبَلَتْ تَلَهَّبُ

"Kheibar ko ma'loom hai ke main Marhab hoon. Hathiaar posh, bahaadur aur tajurbekaar! Jab jang-o-peikaar sh'ola zan ho.

Us ke muqaabil mere chaachaa Aamir (r.a.) numoodaar

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hue aur farmaayaa,

قد علمت خيبر اني عامر شاكي السلاح بطل معامر

"Kheibar jaanta hai ke main Aamir hoon, Hathiyaar posh, shehzor aur jang joo."

Phir donon ne ek-doosre par waar kiya. Marhab ki talwaar mere chaachaa Aamir (r.a.) ki dhaal mein jaa chubhi aur Aamir (r.a.) ne use neeche se maarnaa chaahaa, lekin un ki talwaar choti thi. Unhon ne Yahood ki pindli par waar kiya to talwaar ka sira palat kar un ke ghutne par aa lagaa aur bil-aakhir usi zakhm se un ki maut waaqe ho gai. Nabi ﷺ ne apni do oongliyaan ikathi kar ke un ke baare mein farmaayaa ke, "Un ke liye duhra ajar hai. Woh bare jaanbaaz mujaahid the, kam hi un jaisa koi Arab roo-e-zameen par huaa hoga."[10]

Bahar haal Hazrat Aamir (r.a.) ke zakhmi ho jaane ke ba'd Marhab ke muqaable ke liye Hazrat Ali (r.a.) tashreef le gaye. Hazrat Salma bin Akwa (r.a.) ka bayaan hai ke us waqt Hazrat Ali (r.a.) ne yeh ash'aar kahe:

انا الذي سمتني امي حيدره كليث غابات كريه المنظره

اوفيهم بالصاع كيل السندره

"Main woh Shakhs hoon ke meri maa ne mera naam Haidar (sher) rakha hai jangal ke sher ki tarah Khaufnaak. Main unhein saa' ke badle neze ki naap poori karoonga."

Us ke ba'd Marhab ke sar par aisi talwaar maari ke wahein dher ho gayaa. Phir Hazrat Ali (r.a.) hi ke haathon fateh haasil hui.[11]

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10. Saheeh Muslim, Baab Ghazwa-e-Kheibar, 2/122, Baab Ghazwa Zi-Qarad Wagheirah, 2/115. Saheeh Bukhari, Baab Ghazwa-e-Kheibar 2/603.

11. Marhab ke qaatil ke baare mein m'aakhaz ke andar badaa ikhtilaaf hai aur is mein bhi sakht ikhtilaaf hai ke kis din woh maaraa gayaa aur kis din yeh qila fatah hua. Saheehain ki riwaayat ke siyaaq mein bhi kisi qadar is ikhtilaaf ki alaamat maujood hai. Ham ne oopar jo tarteeb zikr ki hai woh Saheeh Bukhari ki riwaayat ke siyaaq ko tarjeeh dete hue qaaem ki gai hai.

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Jang ke dauraan Hazrat Ali (r.a.) Yahood ke qila ke qareeb pahunche to qila ki choti se ek yahoodi ne jhaank kar poocha, "Tum kaun ho?" Hazrat Ali (r.a.) ne kaha, "Main Ali (r.a.) bin abi Talib hoon." Yahood ne kaha, "Us kitaab ki qasam jo Musa (a.s.) par naazil ki gai! Tum log buland hue." Us ke ba'd Marhab ka bhaai Yaasir yeh kehte hue niklaa ke, "Kaun hai jo mera muqaabla karega." Us ke is challenge par Hazrat Zubair (r.a.) maidaan mein utre. Is par un ki maa Hazrat Safia (r.a.) ne kaha, "Ya Rasoolullah ﷺ! kiya mera beta qatal kiya jaayega?" Aap ﷺ ne farmaayaa, "Nahein! balki tumhaaraa beta use qatal karega." Chunaanche Hazrat Zubair (r.a.) ne Yaasir ko qatal kar diya.

Us ke ba'd Hisn-e-Naaim ke paas zordaar jang hui jis mein kai sarbar aawardah Yahoodi maare gaye aur baqia yahood mein maqaable ki taaqat na rahi. Chunaanche weh Musalmaano ka hamla na rok sake. Ba'z m'aakhaz se ma'loom hota hai ke yeh jang kai din jaari rahi aur is mein Musalmaano ko shadeed maqaable ka saamna karna pada. Taaham yahood Musalmaanon ko zeir karne se maayoos ho chuke the. Is liye chupke-chupke is qila se muntaqil ho kar Qila-e-S'ab mein chale gaye aur musalmaano ne Qila-e-Naaim par qabza kar liya.

Qila-e-S'ab bin Mu'aaz ki Fateh:

Qila-e-Naaim ke ba'd Qila-e-S'ab quwwat wo hifaazat ke lihaaz se doosra sab se bada mazboot qila tha. Musalmano ne Hazrat Hubaab bin Munzir Ansari (r.a.) ki kamaan mein is Qila par hamla kiya aur teen roz tak use ghere mein rakhaa teesre din Rasoolullah ﷺ ne is Qila ki fatah ke liye khusoosan dua farmaai.

Ibn-e-Ishaq ka bayaan hai ke Qabeela-e-Aslam ki shaakh

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Banu Saham ke log Rasoolullah ﷺ ki khidmat mein haazir hue aur arz kiya, "Ham log choor ho chuke hain. Aur hamaare paas kuchh bhi nahein hai." Aap ﷺ ne farmaayaa, "Yaa Allah! Tujhe in ka haal ma'loom hai. Tu jaanta hai ke in ke andar quwwat nahein aur mere paas kuchh nahein ke main inhein doon. Lihaaza inhein yahood ke aise qile ki fatah se sarfaraaz farmaa jo sab se ziyaadah kaar aamad ho aur jahaan sab se ziyaadah khooraak aur charbi dastiyaab ho." Aur jab dua farmaane ke ba'd Nabi ﷺ ne musalmano ko is qile par hamle ki dawat di to hamla karne me Banu Aslam hi pesh pesh the. Is hamle mein bhi qile ke saamne mubaarazat aur maar-kaat hui. Allah Azz-o-jall ne sooraj doobne ne pehle pehle Qila-e-S'ab bin Mu'aaz ki fatah ataa famaai. Kheibar mein koi qila aisa nahein tha jahaan is qile se ziyaadah khooraak aur charbi maujood ho.[12] Musalmaano ne is qile mein Baaz Minjaneeqein aur Dabbabe[13] bhi paae.

Ibn-e-Ishaaq ki is riwaayat mein jis shadeed bhook ka tazkira kiya gaya hai usi ka yeh nateeja tha ke logon ne (Fateh haasil hote) hi gadhe zibah kar diye aur choolhon par handiyaan chadhaa dein. Lekin jab Rasoolullah ﷺ ko is ka ilm hua to Aap ﷺ ne gharelo gadhe ke gosht se mana' farma diya.

Qila-e-Zubai ki Fateh:

Qila-e-Naaim aur Qila-e-S'ab ki fateh ke ba'd Yahood Nataah ke saare qilon se nikal kar Qila-e-Zubair mein jama ho gaye. Yeh ek mahfooz qila tha aur pahaar ki choti par waaqe tha. Raasta itna pur-pech aur mushkil tha ke yahaan na

12. Ibn-e-Hishaam, 2/332.

13. Lakdi ka ek mahfooz band gaadi numaa dabba banaayaa jaataa tha jis mein neeche se kai aadmi ghus kar qile ki faseel ko jaa pahunchte the aur dushman ki zad se mehfooz rehte hue faseel mein shigaaf karte the. Yahi Dabbaba kehlaataa thaa. Ab Tank ko Dabbaba kahaa jaataa hain.

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sawaaron ki rasaai ho sakti thi na piyaadon ki. Is liye Rasoolullah ﷺ ne us ke gird muhaasira qaayam kiya aur teen roz tak muhaasira kiye pade rahe. Us ke ba'd ek yahoodi ne aakar kaha, "Ae Abul Qasim! agar aap ek maheena tak muhaasira jaari rakhein to bhi inhein koi parwah na hogi. Albatta in ke peene ka paani aur chashma zameen ke neeche hain. Yeh raat mein nikalte hain, paani pee lete hain aur le lete hain, phir qile mein waapas chale jaate hain aur aap se mahfooz rahte hain. Agar aap in ka paani band kar dein to yeh ghutne tek dein." Is ittilaa' par Aap ﷺ ne un ka paani band kar diya. Us ke ba'd Yahood ne baahar aakar zabardast jang ki jis mein kai musalmaan maare gaye aur taqreeban das Yahoodi bhi kaam aaye. Lekin qila fateh ho gayaa.

Qila-e-Ubai ki Fateh:

Qila-e-Zubair se shikast khaane ke ba'd yahood Hisn-e-Ubai mein qila band ho gaye. Musalmaano ne is ka bhi muhaasira kar liyaa. Abki baar do shehzor jaanbaaz yahoodi yake ba'd deegre dawat-e-mubaarazat dete hue maidaan mein utre aur donon hi Musalmaan jaanbaazon ke haathon maare gaye. Doosre yahoodi ke qaatil surkh patti waale mashhoor jaanfarosh Hazrat Abu Dujaana Samaak bin Kharsha Ansari (r.a.) the. Woh doosre yahoodi ko qatal kar ke nihaayat tezi se qile mein ja ghuse aur un ke saath hi Islami lashkar bhi qile mein jaa ghusa. Qile ke andar kuchh der tak to zordaar jang hui, lekin us ke ba'd yahoodiyon ne qile se khisakna shuroo kar diya aur bil-aakhir sab ke sab bhaag kar Qila-e-Nazaar mein pahunch gaye, jo Kheibar ke nisf awwal (yaani pehle Mintaqe) kaa aakhiri qila tha.

Qila-e-Nazaar ki Fateh

Yeh qila elaaqe ka sab se mazboot qila tha aur yahood ko

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taqreeban yaqeen tha ke Musalmaan apni intihaai koshish sarf kar dene ke baa-wajood is qile mein daakhil nahein ho sakte. Is liye is qile mein unhon ne auraton aur bachchon samet qayaam kiya jab ke saabiqa chaar qilon mein auraton aur bachchon ko nahein rakhaa gayaa thaa.

Musalmaanon ne is qile ka sakhti se muhaasiraa kiya aur yahood par sakht dabaao daalaa. Lekin qila choonki ek baland aur mahfooz pahaadi par waaqe tha, is liye is mein daakhil hone ki koi soorat ban nahein pad rahi thi. Idhar yahood qile se baahar nikal kar musalmaano se takraane ki jur'at nahein kar rahe the. Albatta teer barsa-barsa kar aur pathar phenk phenk kar sakht muqaabala kar rahe the.

Jab is qila (nazaar) ki fateh musalmaano ke liye ziyaada dushwaar mehsoos hone lagi to Rasoolullah ﷺ ne Minjaneeq ke aalaat nasab karne ka hukm farmaayaa. Aisa ma'loom hota hai ke Musalmano ne chand gole pheinke bhi jis se qile ki deewaaron mein shigaaf pad gayaa aur Musalman andar ghus gaye. Us ke ba'd qile ke andar sakht jang hui aur yahood ne faash aur badtareen shikast khaai. Weh baqiya qilon ki tarah is qile se chupke-chupke khisak kar na nikal sake. balki is tarah be-muhaba bhage ke apni aurton aur bachchon ko bhi saath na le jaa sake aur unhein Musalmanon ke raham wo karam par chhor diya.

Is mazboot qile ki fateh ke ba'd Kheibar ka Nisf-e-Awwal yaani Nataah aur Shaq ka elaaqa fatah ho gayaa. Is elaaqe mein chhote-chhote kuch mazeed qile bhi the. Lekin is qile ke fateh hote hi yahoodiyon ne un baaqeemaanda qilon ko bhi khaali kar diya aur Shahar-e-Kheibar ke doosre Mintaqe yaani Kuteeba ki taraf bhaag gaye.

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Kheibar ke Nisf-e-Saani ki Fateh

Nataah aur Shaq ka elaaqa fatch ho chuka to Rasoolullah ﷺ ne Kateeba, Wateeh aur Salaalim ke elaaqe ka rukh kiya. Salaalim Banu Nazir ke ek mashhoor yahoodi Abul Huqaiq ka qila tha. Idhar Nataah aur Shak ke elaaqe se shikast khaa kar bhaag ne waale saare yahoodi bhi yahein pahunche the aur nihaayat thos qila bandi kar li thi.

Ahl-e-Maghaazi ke darmiyaan ikhtilaaf hai ke yahaan ke teenom qilon mein se kisi qile par jang hui yaa nahein? Ibn-e-Ishaaq ke bayaan mein yeh saraahat hai ke Qila-e-Qamoos ko fatah kar ne ke liye jang ladi gai, balke is ke siyaaq se yeh bhi ma'loom hota hai ke yeh qile mahaz jang ke zariye fateh kiya gayaa aur yahoodiyon ki taraf se khud supurdagi ke liye yahaan koi baat-cheet nahein hui.[14]

Lekin Waaqidi ne do-tok lafzon mein saraahat ki hai ke is elaaqe ke teenon qile baat-cheet ke zariye Maslamaano ke hawaale kiye gaye. Mumkin hai Qila-e-Qamoos ki hawaalgi ke liye kisi qadr jang ke ba'd guft-o-shaneed hui ho. Albatta baaqi donon qile kisi jang ke baghair Musalmaano ke hawaale kiye gae.

Jab Rasoolullah ﷺ is elaaqe. Kateeba. mein tashreef laae to wahaan ke baashindon ka sakhti se muhaasira kiya. Yeh muhaasira 14 roz jaari rahaa. Yahood apne qilon se nikal hi nahein rahe the. Yahaan tak ki Rasoolullah ﷺ ne qasad farmaayaa ki Minjaneeq nasab farmaaein. Jab yahood ko tabaahi ka yaqeen ho gayaa to unhone ne Rasoolullah ﷺ se sulah ki baat-cheet shuroo ki.

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14. Dekhiye Ibn-e-Hisham, 2/331,336,337.

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Sulah ki Baat-cheet

Pehle Ibn-e-Abi Huqaiq ne Rasoolullah ﷺ ke paas paighaam bheja ke, "Kiya main Aap ﷺ ke paas aa kar baat cheet kar sakta hoon?" Aap ﷺ ne farmaayaa, "Haan!" Aur jab yeh jawaab mila to us ne Aap ﷺ ke paas haazir ho kar is shart per sulah kar li ke qile mein jo fauj hai us ki jaan bakhshi kar di jaaegi aur un ke baal-bachche unhein ke paas raheinge (yaani unhein laundi aur ghulaam nahein banaayaa jaaega.) Balki weh apne baal-bachchon ko lekar kheibar ki sar zameen se nikal jaaeinge aur apne amwaal, baaghaat, zameenein, soone-chaandi, ghore, zirhein Rasoolullah ﷺ ke hawaale kar deinge. Sirf itna kapda le jaaeinge jinta ek insaan ki pusht uthaa sake.[15] Rasoolullah ﷺ ne farmaayaa, "Aur agar tum logon ne mujh se kuchh chhupaayaa to phir Allah aur Us ke Rasool bari-uz-zimma honge." Yahood ne yeh shart manzoor kar li aur musaalahat ho gai.[16] Is musaalahat ke ba'd teenon qile Musalmano ke hawaale kar diya gaye aur is tarah Kheibar ki fateh ho gi.

Abul Huqaiq ke donon Beton ki Bad-Ahdi aur unka Qatal

Is mu'aahade ke bar-khilaaf Abul Huqaiq ke donon beton ne bahut sa maal ghaayab kar diya. Ek khaal ghaaib kar di jis mein maal aur Huyai bin Akhtab ke zewraat the. Use Huyai bin Akhtab Madina se Banu Nazir ki jila-watni ke waqt apne hamraah laayaa tha.

Ibn-e-Ishaaq ka bayaan hai ke Rasoolullah ﷺ ke paas Kinaana bin Abi Huqaiq laayaa gayaa. Us ke paas Banu Nazir

15. Lekin Sunan-e-Abi Dawood mein yeh saraahat hai ke Aap ﷺ ne is shart par mu'aahada kiya tha ke Musalmaano ki taraf se yehood ko izaazat hogi ke Kheibar se jila-watni hote hue apni sawaariyon par jitna maal laad sakein le jaaein. (Dekhiye Abu Dawood, 2/76)

16. Zaad-ul-Ma'aad, 2/136.

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ka khazaana tha. Lekin Aap ﷺ ne yeh daryaaft kiya to us ne yeh tasleem karne se inkar kar diya ke use khazaane ki jagah ke baare mein koi ilm hai. Us ke ba'd ek yahoodi ne aakar bataayaa ke mein kunana ko rozaana us wiraane ka chakkar lagaate hue dekhta tha. Is par Rasoolullah ﷺ ne Kinaana se farmaayaa, "Yeh bataao ke agar yeh khazaanaa ham ne tumhaare paas se bar-aamad kar liya to phir to ham tumhein qatal kar deinge na?" Us ne kahaa, "Jee haan!" Aap ﷺ ne wiraana khodne ka hukm diya aur us se kuchh khazaana bar-aamad hua. Phir baaqeemaanda khazaane ke muta'alliq Aap ﷺ ne daryaaft kiya to us ne phir adaaegi se inkaar kar diya. Is par Aap ﷺ ne use Hazrat Zubair (r.a.) ke hawaale kar diya aur farmaayaa. "Ise saza do, yahaan tak ki is ke paas jo kuchh hein woh sab ka sab hamein haasil ho jaae." Hazrat Zubair (r.a.) ne us ke seene par chaqmaaq ki thokarein maarein yahaan tak ki us ki jaan par ban aai. Phir use Rasoolullah ﷺ ne Muhammed bin Maslama (r.a.) ke hawaale kar diya. Aur unhon ne Mahmood bin Maslama (r.a.) ke badle us ki gardan maar di. (Mahmooh saayaa haasil karne ke liye Qila-e-Naaim ki deewaar ke neeche beithe the ke is shakhs ne un par chakki ka paat giraa kar unhein qatal kar diya tha.)

Ibn-e-Qayyim ka bayaan hai ke Rasoolullah ﷺ ne Abul Huqaiq ke donon beton ko qatal kara diya tha aur un donon ke khilaaf maal chhupaane ki gawaahi Kinaana ke chechere bhaai ne di thi.

Us ke ba'd Aap ﷺ ne Huyai bin Akhtab ki Saahabzaadi Hazrat Safia (r.a.) ko qaidiyon mein shaamil kar liya. Woh Kinaana bin Abi Huqaiq ki beewi thein aur abhi dulhan thein. Un ki haal hi mein rukhsat hui thi.

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Amwaal-e-Ghaneemat ki Taqseem

Rasoolullah ﷺ ne Yahood ko Kheibar se jila-watan karne ka idaaraa farmaayaa tha aur mu'aahada mein yahi tai bhi hua tha. magar Yahood ne kahaa, "Ya Muhammad ﷺ ! hamein isi sarzameen mein rahne deejiye. Ham is ki dekh-rekh kareinge. Kiyonki hamein aap logon se ziyaadah is ki ma'loomaat hain." Idhar Rasoolullah ﷺ aur Sahaaba-e-Kiraam ke paas itne ghulaam na the jo is zameen ki dekh-rekh aur jootne-bone ka kaam kar sakte aur na khud Sahaaba-e-Kiraam ko itni fursat thi ke yeh kaam sar anjaam de sakein. Is liye Aap ﷺ ne Kheibar ki zameen is shart par yahood ke hawaale kar di ke saari kheti aur tamaam phalon ki paidaawaar ka aadha yahood ko diya jaaega aur jab tak Rasoolullah ﷺ ki marzi hogi is par barqaraar rakheinge (aur jab chaaheinge jila-watan kar deinge.) Us ke ba'd Hazrat Abdullah bin Rawaaha (r.a.) Kheibar ki paidaawaar ka takhmeena lagaayaa karte the.

Kheibar ki taqseem is tarah ki gai ke use 36 hisson mein baant diya gayaa. Har hissa 100 hisson ka jaame tha. Is tarah kul teen hazaar chhe sau (3600) hisse hue. Is mein se nisf yaani athaarah sau (1800) hisse Rasoolullah ﷺ aur musalmano ke the. Aam musalmaano ki tarah Rasoolullah ﷺ ka bhi sirf ek hi hissa tha. Baaqi yaani attharah sau (1800) hisson par mushtamil doosra nisf. Rasoolullah ﷺ ne musalmaano ki ijtimaai zarooriyaat wo hawaaadis ke liye alag kar liya tha. 1800 hisson par Kheibar ki taqseem is liye ki gai ke yeh Allah T'aala ki taraf se Ahl-e-Hudaibiya ke liye ek atiyya tha jo maujood the un ke liye bhi aur jo maujood na the un ke liye bhi aur Ahl-e-Hudaibiya ki t'adaad 1400 thi jo Kheibar aate hue apne saath 200 ghore laae the. Choonki sawaar ke elaawa

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khud ghore ko bhi hissa milta hai aur ghore ka hissa dabal yaani 2 faujiyon ke baraabar hota hai, is liye Kheibar ko 1800 hisson par taqseem kiya gayaa to 200 shehsawaaron ko teen teen hisse ke hisaab se 600 mile the aur 1200 paidal fauj ko ek ek hisse ke hisaab se 1200 hisse mile.[17]

Kheibar ke amwaal-e-ghaneemat ki kasrat ka andaaza Saheeh Bukhari mein marvi Ibn-e-Umar (r.a.) ki is riwaayat se hota hai ke unhon ne farmaayaa, "Ham log aasoodah na hue yahaan tak ke ham ne Kheibar fatah kiya. Isi tarah Hazrat Aisha (r.a.) ki is riwaayat se ma'loom hota hai ke unhon ne farmaayaa, "Jab Kheibar fatah hua to ham ne kahaa ab hamein pet bhar kar khujoorein milegi."[18] Neez jab Rasoolullah ﷺ Madina waapas tashreef laae to muhaajireen ne Ansaar ko khajooron ke weh darakht waapas kar diye jo Ansar ne imdaad ke taur par unhein de rakhe the. Kiyonke ab un ke paas Kheibar mein maal aur Khujoor ke darakht ho chuke the."[19]

Hazrat J'afar (r.a.) bin abi Talib aur Ash'ari Sahaaba ki Aamad

Isi Ghazwe mein Hazrat J'afar (r.a.) bin abi Talib khidmat-e-Nabavi ﷺ mein haazir hue. Un ke saath ash'ari musalman yaani Hazrat Abu Moosa (r.a.) aur un ke rufaqa the.

Hazrat Abu Moosa Ash'ari (r.a.) ka bayaan hai ke Yeman mein hamein Rasoolullah ﷺ ke zuhoor ka ilm hua to ham log yaani mein aur mere do bhaai apni qaum ke pachaas aadmiyon samet apne watan se hijrat kar ke ek kashti par sawaar Aap ﷺ ki Khidmat mein rawaanaa hue. Lekin hamaari kashti ne hamein Najaashi ke mulk Habsha mein phaink diya. Wahaan

17. Zaad-ul-Ma'aad, 2/137, 138
18. Saheeh Bukhari, 3/609.
19. Zaad-ul-Ma'aad, 2/148. Saheeh Muslim, 2/96.

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Hazrat Jafar (r.a.) aur un ke rufaqa se mulaaqaat hui. Unhon ne bataayaa ke Rasoolullah ﷺ ne hamein bheja hai aur yahein thehre rehne ka hukm diya hai aur aap log bhi hamaare saath thehar jaaiye. Chunaanche ham log bhi un ke saath thehar gae aur khidmat-e-Nabavi ﷺ mein us waqt pahunch sake jab Aap ﷺ Kheibar fateh kar chuke the. Aap ﷺ ne hamaara bhi hissa lagaayaa, lekin hamaare elaawa kisi bhi shakhs ka jo fateh Kheibar mein maujood na tha, koi hissa na lagaayaa. Sirf shuraka-e-jang hi ka hissa lagaayaa. Albatta Hazrat J'afar (r.a.) aur un ke rufaqa ke saath hamaari kashti waalon ka bhi hissa lagaayaa aur un ke liye bhi maal-e-ghaneemat taqseem kiya.[20]

Aur jab Hazrat Jafar (r.a.) Nabi ﷺ ki khidmat mein pahunche to Aap ﷺ ne un ka isteqbaal kiya aur unhein bosa dekar farmaayaa, "Wallaah, main nahein jaanta ke mujhe kis baat ki khushi ziyaadah hai? Kheibar ki fatah ki yaa J'afar ki aamad ki.[21]

Yaad rahe ke in logon ko bulaane ke liye Rasoolullah ﷺ ne Hazrat Amr (r.a.) bin Umaiyya Zamri ko Najaashi ke paas bheja tha aur us kelawaayaa tha ke woh un logon ko Aap ﷺ ke paas rawaanaa kar de. Chunaanche Najaashi ne do kashtiyon par sawaar kar ke unhein rawaanaa kar diya. Yeh kul 16 aadmi the aur un ke saath un ke baaqeemaanda bache aur auratein bhi thein. Baqiya log us se pehle Madina aa chuke the.[22]

Hazrat Safiyya (r.a.) se Shaadi

Ham bataa chuke hain ke Hazrat Safiyya (r.a.) ka shauhar Kinaana bin Abi Huqaiq apni bad-ahdi ke sabab qatal kar diya gayaa to Hazrat Safiyaa (r.a.) qaidi auraton mein shaamil kar li gaein. Us se ba'd jab yeh qaidi auratein jama ki gayein to

20. Saheeh Bukhari, 1/443, Neez dekhiye Fath-ul-Baari, 7/484 ta 487
21. Zaad-ul-Ma'aad, 2/129
22. Taareekh-e-Khazri, 1/128

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Hazrat Dihya bin Khalifa Kalbi (r.a.) ne Nabi ﷺ ki khidmat mein aa kar arz kiya, "Ae Allah ke Nabi ﷺ! mujhe qaidi auraton mein se ek laundi de deejiye." Aap ﷺ ne farmaayaa, "Jaao aur ek laundi le lo." Unhon ne jaakar Hazrat Safiyya bint Huyai ko muntakhab kar liya. Is par ek aadmi ne Aap ﷺ ke paas aa kar arz kiya ki, "Ae Allah ke Nabi ﷺ! Aap ne Bani Quraiza aur Bani Nazir ki Siyyida Safiyya ko Dihya ke hawaale kar diya, haalaanki woh sirf Aap ﷺ ke shaayaan-e-shaan hai." Aap ﷺ ne farmaayaa, "Dihya ko Safiyya samet bulaao." Hazrat Dihya (r.a.) un ko saath liye hue haazir hue. Aap ﷺ ne unhein dekh kar Hazrat Dihya (r.a.) se farmaayaa ke, "Qaidiyon mein se koi doosri laundi le lo." Phir Aap ﷺ ne Hazrat Safiyya par Islam pesh kiya. Unhon ne Islam qabool kar liya. Us ke ba'd Aap ﷺ ne unhein aazaad kar ke un se shaadi kar li aur un ki aazaadi hi ko un ka mahar qaraar diya. Madina waapsi mein Sadd-e-Sahba pahuch kar haiz se paak ho gaein. Us ke ba'd Hazrat Umm-e-Sulaim (r.a.) ne unhein Aap ﷺ ke liye aaraasta kiya aur raat ko Aap ﷺ ke paas bhej diya. Aap ﷺ ne doolhe ki haisiyyat se un ke hamraah subah ki aur khajoor, ghee aur satto mila kar waleema khilaayaa. Aur raasta mein teen rooz shabhaae aroosi ke taur par un ke paas qayaam farmaayaa.[23] Is mauqa par Aap ﷺ ne unke chehre par haraa nishaan dekha, daryaaft farmaayaa, "Yeh kiya hia?" Kehne lagein, "Ya Rasoolallah ﷺ! Aap ﷺ ke Kheibar aane se pehle mein ne khuwab dekha tha ke Chaand apni jagah se toot kar meri aagosh mein aa gira hai. Ba-Khuda, mujhe Aap ﷺ ke mu'aamle ka koi tasawwur bhi na tha. Lekin main ne yeh khuwab apne shauhar se bayaan kiya to us ne mere chehre par thappad raseed karte hue kahaa, yeh baadshaad jo Madina main hai tum us ki aarzoo kar rahi ho."[24]

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23. *Saheeh Bukhari, 1/54, 2/604, 606. Zaad-ul-Ma'aad, 2/137.*

24. *Zaad-ul-Ma'aad, 2/137, Ibn-e-Hishaam, 2/336.*

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Zehar Aalood Bakri ka Waaqia

Kheibar ki fateh ke ba'd jab Rasoolullah ﷺ mutmain aur yaksoo ho chuke to Salaam bin Mishkam ki beewi Zainab bint-e-Haaris ne Aap ﷺ paas bhuni hui bakri ka hidya bheja. Us ne pooch rakha tha ke Rasoolullah ﷺ kaun sa azo ziyaada pasand karte hain, aur use bataayaa gayaa tha ke dasta. Is liye us ne daste mein khoob zehar mila diya tha aur us ke ba'd baqiya hassa bhi zehar aalood kar diya tha. Phir use lekar woh Rasoolullah ﷺ ke paas aai aur Aap ﷺ ke saamne rakha to Aap ﷺ ne dasta uthaa kar us ka ek tukda chabaayaa, lekin nigalne ke bajaae thook diya. Phir farmaayaa ki yeh haddi mujhe batlaa rahi hai ke is mein zehar milaayaa gayaa hai. Us ke ba'd Aap ﷺ ne Zainab ko bulaayaa to us ne iqraar kar liya. Aap ﷺ ne poocha ke, "Tum ne aisa kiyoun kiya?" Us ne kahaa, "Main ne sochaa ke agar yeh baadshaad hai to hamein is se raahat mil jaaegi aur agar Nabi hai to use khabar de di jaaegi." Is par Aap ﷺ ne use maaf kar diya.

Is mauqa par Aap ﷺ ke saath Hazrat Bishr bin Bara bin M'aroor (r.a.) bhi the. Unhon ne ek luqma nigal liya tha jis ki wajah se un ki maut waaqe ho gai.

Riwaayat mein ikhtilaaf hai ke Aap ﷺ ne is aurat ko maaf kar diya tha yaa qatal kar diya tha. Tatbeeq is tarah di gai hein ke pehle to Aap ﷺ ne maaf kar diya tha, lekin jab Hazrat Bishr (r.a.) ki maut waaqe ho gai to phir qisaas ke taur par qatal kar diya.[25]

Jang-e-Kheibar mein Fareeqain ke Maqtooleen:

Kheibar ke mukhtalif m'arikon mein kul musalman jo shaheed hue un ki t'adaad 16 hai. 4 Quresh se, 1 qabeela Ashja'

25. Dekhiye Zaad-ul-Ma'aad, 2/139, 140, Fatah-ul-Baari, 7/497, Saheeh Bukhari, 1/449, 2/610, 860, Ibn-e-Hishaam, 2/337, 338.

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se, 1 qabeela Aslam se, 1 Ahl-e-Kheibar se, aur baqiya Ansaar se.

Ek qaul yeh bhi hai ke in m'arikon mein kul 18 musalman shaheed hue. Allama Mansoorpuri ne 19 likha hai. Phir woh likhte hain, "Ahl-e-Siar ne shuhada-e-Kheibar ki tadaad 15 likhi hai. Mujhe talaash karte hue 23 naam mile. Zaneef bin Waaila (r.a.) ka naam sirf Waaqidi ne aur Zaneef bin Habeeb ka naam sirf Tabri ne likha hai. Bishr (r.a.) bin Bara bin M'aroor ka intiqaal khaatma-e-jang ke ba'd zehar aalood gosht khaane se hua jo Nabi ﷺ ke liye Zainab Yahoodia ne bheja tha. Bishr (r.a.) bin Abd-e-Munzir ke baare mein do riwaayat hain: 1. Badr mein shaheed hue. 2. Jang-e-Kheibar mein shaheed hue. Mere nazdeek pehli riwaayat qawi hai."[26]

Doosre fareeq yaani Yahood ke maqtooleen ki t'adaad 93 hai.

Fadak:

Rasoolullah ﷺ ne Kheibar pahunch kar Muhayyasa bin Mas'ood (r.a.) ko Islam ki dawat dene ke liye Fadad ke yahood ke paas bhej diya. lekin alh-e-Fadak ne Islam qabool karne mein der ki. Magar jab Allah ne Kheibar fatah farmaa diya to un ke dilon mein rob pad gayaa aur unhon ne Rasoolullah ﷺ ke paas aadmi bhej kar ahl-e-Kheibar ke mu'aamle ke mutaabiq Fadak ki nisf paidaawaar dene ki sharaait par musaalahat ki peshkash ki. Aap ﷺ ne peshkash qabool kar li aur is tarah Fadak ki sarzameen khaalis Rasoolullah ﷺ ke liye hui kiyonki musalmaano ne is par ghore aur oont nahein daudaae the.[27] (yaani use ba-zor-e-shamsheer fatah nahein kiya tha.)

Wadi-ul-Qura

Rasoolullah ﷺ Kheibar se faarig hue to Wadi-ul-Qura

26. *Rahmatul-lil-Aalameen, 2/668,269,270*
27. *Ibn-e-Hishaam, 2/337, 353.*

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tashreef le gae. Wahaan bhi yahood ki ek jamaa'at thi aur un ke saath Arab ki ek jamaa'at bhi shaamil ho gai thi. Jab Musalmaan wahaan utre to Yadooh teeron se istiqbaal kiya. Woh pehle se saf bandi kiye hue the. Rasoolullah ﷺ ka ek ghulaam maaraa gayaa logon ne kaha, "Us ke liye Jannat mubaarak ho." Nabi ﷺ ne farmaayaa, "Hargiz nahin. Us Zaat ki qasam jis ke haathon mein meri jaan hai, is ne jang-e-Kheibar mein maal-e-ghaneemat ki taqseem se pehle us mein se jo chaadar churaai thi woh aag ban kar is par bhadak rahi hai." Logon ne Nabi ﷺ ka yeh irshaad suna to ek aadmi ek tasma ya do tasme lekar Aap ﷺ ki khidmat mein haazir hua. Nabi ﷺ ne farmaayaa, "Yeh ek tasma yaa do tasme aag ke hain."[28]

Us ke ba'd Nabi ﷺ ne jang ke liye Sahaaba-e-Kiraam ki tarteeb aur safbandi ki. Poore lashkar ka alam Hazrat S'ad bin Ubaada (r.a.) ke hawaale kiya. Ek parcham Hubaab bin Munzir (r.a.) ko diya aur teesra parcham Ubaada bin Bishr (r.a.) ko diya. Us ke ba'd Aap ﷺ ne yahood ko Islam ki dawat di. Unhon ne qabool na kiya aur un ka ek aadmi maidaan-e-jang mein utra. Idhar se Hazrat Zubair (r.a.) bin Awaam numoodaar hue aur us ka kaam tamaam kar diya. Phir doosra aadmi nikla. Hazrat Zubair (r.a.) ne use bhi qatal kar diya. Us ke ba'd ek aur aadmi maidaan mein aayaa. Us ke muqaable ke liye Hazrat Ali (r.a.) nikle aur use qatal kar diya. Is tarah rafta-rafta un ke 11 aadmi maare gaye. Jab ek aamdi maaraa jaataa to Nabi ﷺ baaqi Yahoodiyon ko Islaam ki dawat dete.

Us din jab Namaz ka waqt hota to Aap ﷺ Sahaba-e-Kiram ko Namaz padhaate aur phir palat kar yahood ke bil-muqaabil chale jaate aur unhein Islam, Allah aur us ke Rasool ki dawat dete. Is tarah ladte-ladte Shaam ho gai. Doosre din subah Aap ﷺ phir tashreef le gaye. Lekin abhi sooraj neza baraabar

28. Saheeh Bukhari, 2/608.

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buland na hua hoga ke un ke haath mein jo kuchh tha use Aap ﷺ ke hawaale kar diya. Yaani Aap ﷺ ne ba-zor-e-quwwat fatah haasil ki aur Allah ne un ke amwaal Aap ﷺ ko ghaneemat mein diye. Sahaaba-e-Kiraam (r.a.) ko bahut saaraa saaz-o-saamaan haath aayaa.

Rasoolullah ﷺ ne Wadi-ul-Qura mein 4 roz qayaam farmaayaa aur jo maal-e-ghaneemat haath aayaa use Sahaaba-e-Kiraam (r.a.) par taqseem farma diya. Albatta zameen aur khajoor ke baaghaat ko Yahood ke haath mein rahne diya aur us ke muta'alliq un se bhi (ahl-e-Kheibar jaisa) mu'aamla tai kar liya.[29]

Taima

Taima ke Yahoodiyon ko jab Kheibar, Fadak aur Waadi-ul-Qura ke baashindon ke sipar andaaz hone ki ittilaa' mili to unhone ne Musalmaanon ke khilaaf kisi qism ki mahaaz aaraai ka muzaahara karne ke bajaae az-khud aadmi bhej kar sulah ki peshkash ki. Rasoolullah ﷺ ne un ki peshkash qabool farmaa li aur Yahood apne maal-o-mataa' mein muqeem rahe.[30] Us ke muta'alliq Aap ﷺ ne ek tahreer bhi inaayat farmaa di thi jo yeh thi:

"Yeh tahreer hai Muhammah Rasoolullah ﷺ ki taraf se Banu Aadiya ke liye. Un ke liye zimma hai aur un par jizya hai. Un par na ziyaadti hogi na unhein jila-watan kiya jaaega. Raat mu'aawin hogi aur din pukhtagi bakhsh (yaani yeh mu'aahada daaimi hoga)"

Yeh tahreer Khalib bin Saeed ne likhi.[31]

Madina ko waapsi

Us ke ba'd Rasoolullah ﷺ ne Madina waapsi ki raah li.

29. Zaad-ul-Ma'aad, 2/146, 147
30. Zaad-ul-Ma'aad, 2/147.
31. Ibn-e-S'ad, 1/279.

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Waapsi ke dauraan log ek waadi ke qareeb pahunche to buland aawaaz se اللـه اكبـر اللـه اكبـر لا اله الا الله kehne lage. Rasoolullah ﷺ ne farmaayaa, "Apne aap par narmi karo, tum log kisi bahre aur gaayeb ko nahein pukaar rahe ho, balki Us hasti ko pukaar rahe ho jo sunne waale aur qareeb hai.[32]

Neez raaste mein ek baar raat-bhar safar jaari rakhne ke ba'd Aap ﷺ ne akhir raat mein raaste mein kisi jagah padaao daalaa aur Hazrat Bilal (r.a.) ko yeh taakeed kar ke so rahe ke hamaare liye raat par nazar rakhna (yaani subah hote hi Namaz ke liye bedaar kar dena) lekin Hazrat Bilal (r.a.) ki bhi aankh lag gai. Woh (purab ki taraf munh kar ke) apni sawaari ke saath tek lagaaye baithe the ki so gaye. Phir koi bhi bedaar na hua yahaan tak ki logon par dhoop aa gi. Us ke ba'd sab se pehle Rasoolullah ﷺ bedaar huye. Phir (logon ko bedaar kiya gayaa) aur Aap ﷺ us waadi se nikal kar kuch aage tashreef le gaye. Phir logon ko Fajr ki Namaz padhaai. Kaha jaataa hai ke yeh waaqia kisi doosre safar mein pesh aayaa tha.[33]

Kheibar ke m'arikon ki tafseelaat par ghaur karne se ma'loom hota hai ke Nabi ﷺ ki waapsi ya to (7 hijri ke) Safar ke aakhir mein hui thi ya phir Rabi-ul-Awwal ke Mahine mein.

Sariyya Abaan bin Saeed

Nabi ﷺ saare sipehsaalaaron se ziyaadah achhi tarah yeh baat jaante the ke Haraam maheeno ke khaatme ke ba'd Madina ko mukammal taur par khaali chhor dena tadabbur aur door andeshi ke bilkul khilaaf hai, is haal mein ke Madina ke gird-o-pesh aise baddu muqeem hain jo loot-maar, daaka zani ke liye Musalmaano ki ghaflat ke muntazir rahte hain. Isi liye jin ayyaam mein Aap ﷺ Kheibar tashreef le gaye the un hi

32. Saheeh Bukhari, 2/605,

33. Ibn-e-Hishaam, 2/340, Yeh waaqia khaassa mashhoor aur aam kutub-e-Hadees mein marvi hai. Neez dekhiye Zaad-ul-Ma'aad, 2/147

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ayyaam mein Aap ﷺ ne Badduon ko khauf zadah karne ke liye Abaan bin Saeed (r.a.) ki kamaan mein Najd ki jaanib ek Sariyya bhej diya tha. Abaan bin Saeed (r.a.) apna farz adaa kar ke waapas aaye to Nabi ﷺ se Kheibar mein mulaaqaat hui. Us waqt Aap ﷺ Kheibar fatah farma chuke the.

Aghlab yeh hai ke yeh Sariyya Safar 7 hijri mein bheja gayaa tha. Is ka zikr Saheeh Bukhari mein aayaa hai.[34] Haafiz Ibn-e-Hajar likhte hain ke mujhe is Sariyya ka haal ma'loom na ho sakaa.[35]

☆☆☆

34. Dekhiye Saheeh Bukhari, Baab Ghazwa-e-Kheibar, 2/608,609
35. Fatah-ul-Baari, 7/491

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Ghazwa Zaat-ur-Riqaa' (7 hijri)

Jab Rasoolullah ﷺ Ahzaab ke teen baazuon mein se do mazboot baazuon ko tod kar faarig ho gaye to teesre baazo ki taraf tawajjuh ka bhar-poor mauqa mil gayaa. Teesra baazo weh Baddo the jo Najd ke sehra mein kheima zan the aur rah rah kar loot-maar ki karrawaaiyaan karte the.

Choonki yeh Baddo kisi aabaadi ya shahar ke baashinde na the aur un ka qayaam makaanaat aur qilon ke andar na tha is liye Ahl-e-Makka aur Baashindgaan-e-Kheibar ki ba-nisbat un par poori tarah qaabo paa lena aur un ke shar wa fasaad ki aag mukammal taur par bujha dena sakht dushwaar tha. Lihaaza un ke haq me sirf khauf zadah karne waali taadeebi karrawaayiaan hi mufeed ho sakti thein.

Chunaanche un Badduon par rob-o-dabdaba qaayam karne ki gharz se, aur ba-qaul-e-deegar Madina ke atraaf mein chhaapaa maarne ke iraade se jama hone waale Badduon ko paraaganda karne ki garz se Nabi ﷺ ne ek taadeebi hamla farmaayaa jo Ghawah Zaat-ur-Riqaa' ke naam se m'aroof hai.

Aam ahl-e-Maghaazi ne is Ghazwa ka tazkira 4 hijri mein kiya hai, lekin Imam Bukhari ne is ka zamaana 7 hijri bataayaa hai. Choonki is Ghazwe mein Hazrat Abu Moosa Ash'ari (r.a.) aur Hazrat Abu Hurairah (r.a.) ne shirkat ki thi, lihaaza yeh is baat ki daleel hai ke yeh Ghazwa, Ghazwa-e-Kheibar ke ba'd pesh aayaa tha. (Maheena ghaaliban Rabi-ul-Awwal ka tha.) Kiyonki Hazrat Abu Hurairah (r.a.) us waqt Madina pahunch kar halqa bagosh Islam hue the jab Rasoolullah ﷺ Khaibar ke liye Madina se jaa chuke the. Phir Hazrat Abu Hurairah (r.a.)

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musalman ho kar seedhe Khidmat-e-Nabavi ﷺ mein Kheibar pahunche aur jab pahunche to Kheibar fatah ho chuka tha. Lihaaza Ghazwa Zaat-ur-Riqaa' mein in donon sahaaba ki shirkat is baat ki daleel hai ke yeh Ghazwa-e-Kheibar ke ba'd hi kisi waqt pesh aayaa tha.

Ahl-e-Siyar ne is Ghazwe ke muta'alliq jo kuch zikr kiya hai us ka khulasa yeh hai ke Nabi ﷺ ne Qabeela Anmar ya Banu Ghatfaan ki do shaakhon Bani S'alaba aur Bani Mahaarib ke ijtimaa' ki khabar sun kar Madina ka intizaam Hazrat Abu Zar (r.a.) ya Hazrat Usman bin Affaan (r.a.) ke hawaale kiya aur jhat 400 ya 700 Sahaaba-e-Kiraam ke saath bilaad-e-Najd ka rukh kiya. Phir Madina se do din ke faasle par maqaam-e-Nakhl pahunch kar Banu Ghatfaan ki ek Jamiyat se saamna hua lekin jang nahein hui. Albatta Aap ﷺ ne is mauqa par Salaat-e-Khauf (haalat-e-jang waali Namaz) padhaai.

Saheeh Bukhari mein Hazrat Abu Moosa Ash'ari (r.a.) se marvi hai ke, "Ham log Rasoolullah ﷺ ke saath nikle. Ham 6 aadmi the aur ek hi oont tha jis par baari-baari sawaar hote the. Is se hamaare qadam chhalni ho gaye. Mere bhi donon paaon zakhmi ho gaye aur naakhun jhad gayaa. Chunaanche ham log apne paaon par cheethde lapete rahte the. Isi liye is ka naam Zaat-ur-Riqaa' (cheethdon waalaa) pad gayaa. Kiyonke ham ne is Ghazwe mein apne paaon par cheethde aur pattiyaan baandh aur lapet rakhi thein."[1]

Aur Saheeh Bukhari hi mein Hazrat Jabir (r.a.) se yeh riwaayat hai ke, "Ham log Zaat-ur-Riqaa' mein Nabi ﷺ ke hamraah the. (Dastoor yeh tha ke) Jab ham kisi saayaa daar darakht par pahunchte to use Nabi ﷺ ke liye chhod dete the. (Ek baar) Nabi ﷺ ne padaau daalaa aur log darakht ka saayaa

1. *Saheeh Bukhari, Baab Ghazwah Zaat-ur-Riqaa' 2/592, Saheeh Muslim, Baab Ghazwa Zaat-ur-Riqaa' 2/118.*

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haasil karne ke liye idhar-udhar kaantedaar darakhton ke darmiyaan bikhar gaye. Rasoolullah ﷺ bhi ek darakht ke neeche utre aur usi darakht se talwaar latka kar so gaye." Hazrat Jaabir farmaate hain ke hamein zaraa si neend aai thi ke itne mein ek mushrik ne aakar Rasoolullah ﷺ ki talwaar soont li aur bola, "Tum mujh se darte ho?" Aap ﷺ ne farmaayaa, "Nahein." Us ne kaha, "Tab tumhein mujh se kaun bachaaegaa?" Aap ﷺ ne farmaayaa, "Allah".

Hazrat Jabir (r.a.) kahte hein ke hamein achaanak Rasoolullah ﷺ pukaar rahe the. Ham pahunche to dekha ke ek Aa'raabi Aap ﷺ ke paas beitha hain. Aap ﷺ ne farmaayaa, "Main soyaa tha aur is ne mere talwaar soont li. Itne mein main jaag gayaa aur soonti hui talwaar is ke haath mein thi. Is ne mujh se kaha, 'Tumhein kaun bachaaegaa?' Main ne kaha, 'Allah'. To ab yeh wahi shakhs beitha hua hai." Phir Aap ﷺ ne us se izhaar-e-ghussa na kiya.

Abu Awana (r.a.) ki riwaayat mein itni tafseel aur hai ke (jab Aap ﷺ ne us ke sawaal ke jawaab mein Allah kaha to) talwaar us ke haath se gir padi. Phir woh talwaar Rasoolullah ﷺ ne utha li aur farmaayaa: "Ab tumhein mujh se kaun bachaaega?" Us ne kaha, "Aap ﷺ achhe pakadne waale hue." (Yaani ehsaan keejiye) Aap ﷺ ne farmaayaa, "Tum shahaadat dete ho ke Allah ke siwa koi ma'bood nahein aur main Allah ka Rasool hoon." Us ne kaha, "Main Aap se ahad karta hoon ke Aap se ladaai nahein karoonga aur na Aap se ladaai karne waalon ka saath doonga." Hazrat Jabir (r.a.) ka bayaan hai ke us ke ba'd Aap ﷺ ne us ki raah chhod di aur us ne apni qaum mein jaakar kaha, "Main tumhaare yahaan sab se achhe insaan ke paas se aa raha hoon."[2]

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2. Mukhtasar Seerah, Sheikh Abdullah Najdi, safha 264, neez dekhiye Fatah-ul-Baari, 7/416

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Saheeh Bukhari ki ek riwaayat mein bayaan kiya gaya hain ke namaz ki iqaamat kahi gai aur Aap ﷺ ne ek giroh ko do rak'at namaaz padhaai. Phir weh log peechhe chale gae aur Aap ﷺ ne doosre giroh ko do rak'at namaaz padhaai. Is tarah Nabi ﷺ ki chaar rak'atein huein aur Sahaaba-e-Kiraam ke do do rak'atein.[3] Is riwaayat ke siyaaq se ma'loom hota hai yeh namaaz mazkoorah waaqia ke ba'd hi padhi gai thi.

Saheeh Bukhari ki riwaayat mein jise Musaddid ne Abu Awana (r.a.) se aur unhon ne Abul Bishr (r.a.) se riwaayat kiya hai bataayaa gayaa hein ke us aadmi ka naam Ghaurash bin Haaris tha.[4] Ibn-e-Hajar kehte hein ke Waaqidi ke nazdeed is waaqie ki tafseelaat mein yeh bayaan kiya gayaa hai ke us A'arabi ka naam D'asoor tha aur us ne islam qabool kar liya tha. Lekin Waaqidi ke kalaam se bazaahir ma'loom hota hai ke yeh alag-alag do waaqiaat the, jo do alag-alag Ghazwon mein pesh aaye the.[5] Wallaahu A'alam

Is Ghazwe se waapsi mein sahaaba-e-kiraam ne ek mushrik aurat ko giraftaar kar liya. Is par us ke shauhar ne nazar maani ke woh Ashaab-e-Muhammad ﷺ ke andar ek khoon bahaa kar rahega. Chunaanche woh raat ke waqt aayaa. Rasooullah ﷺ ne dushman se musalmaano ki hifaazat ke liye do aadmiyon yaani Ibad bin Bishr (r.a.) aur Ammar bin Yasir (r.a.) ko pahre par ma'moor kar rakha tha. Jis waqt woh aayaa Hazrat Ibad (r.a.) khade namaz padh rahe the. Us ne usi haalat mein un ko teer maaraa. Unhon ne namaz tode baghair teer nikaal kar jhatak diya. Us ne doosra aur teesra teer maaraa, lekin unhon ne namaz na todi aur salaam pheir kar hi faarigh hue, phir apne saathi ko jagaayaa. Saathi ne (haalaat jaan kar) kahaa, "Subhanallah! aap ne mujhe jaga kiyon na diya?" Unhon

3. Saheeh Bukhari 1/407,408, 2/593.
4. Saheeh Bukhari, 2/593
5. Fath-ul-Baari, 7/428

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ne kaha, "Main ek soorah padh rahaa thaa. Gawaaraa na kiya ke use darmiyaan mein chhod doon."[6]

Sang dil a'arab ko mar'oob aur khaufzadaah karne mein is Ghazwe ka bada asar rahaa. Ham is Ghahzwe ke ba'd pesh aane waale saraayaa ki tafseelaat par nazar daalte hain to dekhte hain ke Ghatfaan ke in qabaail ne is Ghazwe ke ba'd sar uthaane ki jur'at na ki balki dheele padte-padte sipar andaaz ho gaye aur bil-aakhir Islam qabool kar liya. Yahaan tak ke in a'araab ke kai qabaail ham ko Fath-e-Makka aur Ghazwa-e-Hunain mein Mulsamaano ke saath nazar aate hain aur unhein Ghazwa-e-Hunain ke maal-e-Ghaneemat se hissa diya jaataa hai. Phir Fath-e-Makka se waapsi ke ba'd un ke paas sadaqaat wusool karne ke liye Islami hukoomat ke ummaal bheje jaate hain aur weh baa-qaaeda apne sadaqaat adaa karte hain. Gharz is hikmat-e-amali se weh teenon baazo toot gaye jo jang-e-khandaq mein Madina par hamla aawar hue the aur is ki wajah se poore elaaqe mein aman wo salaamati ka daud dauda ho gayaa. Us ke ba'd ba'z qabaail ne ba'z elaaqon mein jo shor-o-goga kiya us par Musalmanon ne badi aasaani se qaaboo paa liya, balki isi ghazwe ke ba'd bade-bade shehron aur mamaalik ki futoohaat ka raasta hamwaar hona shuroo hua kiyonki is Ghazwe ke ba'd andaron mulk haalaat poori tarah Islam aur Musalmanon ke liye saazgaar ho chuke the.

7 Hijri ke chand Saraayaa

Is Ghazwe se waapas aakar Rasoolullah ﷺ ne shawwal 7 hijri tak Madina mein qayaam farmaayaa aur is dauraan muta'addid saraayaa rawaana kiye. Ba'z ki tafseel yeh hai:

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6. Zaad-ul-Ma'aad, 2/112, neez is ghazwe ke mabaahis ki tafseelaat ke liye dekhiye Inb-e-Hishaam, 2/203 ta 209, Zaad-ul-Ma'aad, 2/110,111,112, Fath-ul-Baari, 7/417 ta 428

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1. Sariyya Qadeed (Safar ya Rabi-ul-Awwal 7 hijri)

Yeh sariyya Ghalib bin Abdullah Laisi (r.a.) ki kamaan mein Qadeed ki jaanib qabeela Banu Malooh ki taadeeb ke liye rawaanaa kiya gayaa. Wajah yeh thi ke Banu Malooh ne Bishr bin Suwaid ke saathi ko qatal kar diya tha aur usi ke intiqaam ke liye is sariyya ki rawaangi amal mein aai thi. Is sariyya ne raat ko chhaapa maar kar bahut se afraad ko qatal kar diya aur dhoor dangar haank laae. Phir un ke dushman ne ek bade lashkar ke saath ta'aaqub kiya, lekin jab Musalmaanon ke qareeb pahunche to baarish hone lagi aur ek zabardast seilaab aa gayaa jo fariqain ke darmiyaan haail ho gayaa. Is tarah Musalmaanon ne baqiya raasta bhi salaamati ke saath tai kar liya.

2. Sariyya Hismi (Jumada-Aakhir 7 hijri)

Is ka zikr shaahaan-e-Aalam ke naam khutoot ke baab mein guzar chuka hai.

3. Sariyya Tarba (Shaban 7 hijri)

Yeh Sariyya Hazrat Umar bin Khattab (r.a.) ki qayaadat mein rawaana kiya gayaa. Un ke saath 30 aadmi the jo raat mein safar karte aur din mein chhup jaate the. Lekin Banu Hawaazin ko pata chal gayaa aur weh nikal bhaage. Hazrat Umar (r.a.) un ke elaaqe mein pahunche to koi bhi na mila aur weh madina palat aaye.

4. Sariyya Atraaf-e-Fadak (Shaban 7 hijri):

Yeh Sariyya Basheer bin Sa'd Ansaari (r.a.) ki qayaadat mein 30 aadmi ke hamraah Banu Murra ki taadeeb ke liye rawaanaa kiya gayaa. Hazrat Basheer (r.a.) ne un ke elaaqe mein pahunch kar bhed-bakriyaan aur chaupaae haank liye aur

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waapas ho gaye. Raat mein dushman ne aa liya. Musalmanon ne jam kar teer andaazi ki, lekin bil-aakhir Basheer (r.a.) aur un ke rufaqa ke teer khatam ho gaye. Un ke haath khaali ho gaye aur is ke nateeje mein sab ke sab qatal kar diye gaye. Sirf Basheer (r.a.) zinda bache. Unhein zakhmi haalat mein uthaa kar Fadak laayaa gayaa aur woh wahein Yahood ke paas muqeem rahe; yahaan tak ki un ke zakham mundamil ho gaye. Us ke ba'd Madina aaye.

5. Sariyya Meefa'aa (Ramzaan 7 hijri)

Yeh Sariyya Hazrat Ghalib bin Abdullah Laisi ki qayaadat mein Banu Awaal aur Banu Abd bin S'alaba ki taadeeb ke liye aur kaha jaataa hein ke qabeela Juhaina ki shaakh Harqaat ki taadeeb ke liye rawaanaa kiya gayaa. Musalmanon ki t'adaad 130 thi. Unhon ne dushman par ijtimaai hamla kiya aur jis ne bhi sar uthaayaa use qatal kar diya. Phir chaupaae aur bhed-bakriyaan haank laae. Isi sariyya mein Hazrat Usama bin Zaid (r.a.) ne Nuhaik bin Mardaas ko لا إلـه الا الله kehne ke baawajood qalat kar diya tha aur is par Nabi ﷺ ne ba-taur-e-itaab farmaayaa tha ke tum ne us ka dil cheer kar kiyoun na ma'loom kar liya ke woh sachha tha ya jhoota?"

6. Sariyya Kheibar (Shawwal 7 hijri):

Yeh sariyya 30 sawaaron par mushtamil tha aur Hazrat Abdullah bin Rawaahaa (r.a.) ki qayaadat mein bhejaa gayaa tha. Hua yeh ki Aseer ya Basheer bin Rizaam Banu Ghatfaan ko Musalmanon par chadhaai karne ke liye jama kar rahaa thaa. Musalmanon ne Aseer ko yeh ummeed dilaa kar ke Rasoolullah ﷺ use Kheibar ka Governor bana deinge, us ke 30 rufaqa samet apne saath chale par aamaadah kar liya. Lekin Qarqara Niyar pahunch kar fareeqain mein badgumaani paida ho gai jis ke nateeje mein Aseer aur us ke 30 saathiyon ko

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ladaai mein jaan se haath dhone pade.

7. Sariyya Yeman wo Jabaar (Shawwal 7 hijri)

Yeh Banu Ghatfaan aur kahaa jaataa hai ke Banu Fazaarah aur Banu Azra ke elaaqe ka naam hai. Yahaan Hazrat Bashir bin kaab Ansari (r.a.) ko 300 Musalmanon ke saath rawaana kiya gayaa. Maqssod ek badi jamiyat ko paraaganda karna tha jo Madina par hamla aawar hone ke liye jama ho rahi thi. Musalman raaton-raat safar karte aur din mein chhupe rehte the. Jab dushman ko Hazrat Bashir ki aamad ki khabar hui to weh bhaag khadaa hua. Hazrat Bashir (r.a.) ne bahut se jaanwaron par qabza kiya. Do aadmi bhi qaid kar liye aur jab un donon ko lekar Khidmat-e-Nabawi ﷺ mein Madina pahunche to donon ne Islam qabool kar liya.

8. Sariyya Ghaaba

Ise Imam Ibn-e-Qayyim ne Umra Qaza se qabl 7 hijri ke saraaya mein shumaar kiya hai. Is ka khulaasaa yeh hai ke qabeela Jashm bin Mu'awiya ka ek shakhs bahut se logon ko saath lekar Ghaaba aayaa. Woh chaahta tha ke Banu Qais ko Musalmanon se ladne ke liye jama kare. Nabi ﷺ ne Hazrat Abu Hadrad (r.a.) ko sirf do aadmiyon ke hamraah rawaanaa farmaayaa. Hazrat Abu Hadrad (r.a.) ne koi aisi jangi hikmat-e-amali ekhtiyaar ki ke dushman ko shikast-e-faash hui aur weh bahut se oont aur bhed-bakriyaan haank laae.[7]

☆☆☆

7. Zaad-ul-Ma'aad, 2/149,150. In Saraayaa ki tafseelaat Rahmatul-lil-Aalamin 2/229, 230,231. Zaad-ul-Ma'aad, 2/148,149,150 Talqeeh-ul-Fahoom ma'a hawaashi, safha 31 aur Mukhtasar Seerah, sheikh Abdullah Najdi safha 322, 323, 324 mein mulaahaza ki jaa sakti hain.

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Umra-e-Qaza

Imaam Hakim kahte hein, "Yeh khabar tawaatur ke saath saabit hein ke jab Zi-Qada ka chaand ho gayaa to Nabi ﷺ ne apne Sahaaba-e-Kiraam ko hukm diya ke apne Umra ki qaza ke taur par umra kare aur koi bhi aadmi jo Hudaibiya mein haazir tha peechhe na rahe. Chunaanche (is muddat mein) jo log shaheed ho chuke the unhein chhod kar baqia sab hi log rawaanaa hue aur Ahl-e-Hudaibiya ke elaawaa kuchh aur log bhi Umra karne ke liye hamraah nikle. Is tarah t'adaad 2000 ho gai thi, auratein aur bachhe un ke elaawah the.[1]

Rasoolullah ﷺ ne is mauqa par Abu Ruhm Gifaari (r.a.) ko Madina mein apna jaanasheen muqarrar kiya. 60 oont saath liye aur Najia (r.a.) bin Jundub Aslami ko un ki dekh-bhaal ka kaam saunpa. Zhul-Haleefa se Umra ka ehraam baandha aur labbaik ki sadaa lagaai. Aap ﷺ ke saath Musalmaanon ne bhi labbaik pukaaraa aur Quresh ki jaanib se bad-ahdi ke andeshe ke sabab hathiyaar lekar, jangjo afraad ke saath mustaid ho kar nikle. Jab waadi Yaajij pahunche to saare hathiyaar yaani dhaal, sipar, teer, neze sab rakh diye aur un ki hifaazat ke liye Awaab bin Khauli Ansari (r.a.) ki maa-tahti mein 200 aadmi wahein chhod diye aur sawaar ka hathiyaar yaani miyaan mein rakhi hui talwaarein le kar Makka mein daakhil hue.[2]

Rasoolullah ﷺ Makka mein dakhile ke waqt apni Qaswa naami ootni par sawaar the. Musalmaano ne talwaarein hamaail kar rakhi thein aur Rasoolullah ﷺ ko ghere mein liye hue labbaik pukaar rahe the.

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1. Fath-ul-Baari, 7/500 2. Fath-ul-Baari, 7/500, Zaad-ul-Ma'aad, 2/151.

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Mushriqeen Musalmano ka tamaasha dekhne ke liye (gharon se) nikal ka K'aba ke shumaal mein waaqe Jabal Quiqian par ja beithe the. Unhon ne aapas mein baatein karte hue kaha tha ke tumhaare paas ek aisi jamaa'at aa rahi hai jise Yesrib ke bukhaar ne tod daalaa hai. Is liye Nabi ﷺ ne Sahaaba-e-Kiraam ko hukm kiya ke weh pehle teen chakkar daud kar lagaaein. Albatta rukn-e-yamaani aur Hajr-e-Aswad ke darmiyaan sirf chalte hue guzrein. Kul (saaton) chakkar daud kar lagaane ka hukm mahaz is liye nahein diya ke rahmat wo shafqat maqsood thi. Is hukm ka mansha yeh tha ke Mushriqeen Aap ﷺ ki quwwat ka mushaahada kar lein.[3] Is ke elaawah Aap ﷺ ne Sahaaba-e-Kiraam (r.a.) ko iztibaa' ka bhi hukm diya tha. Iztibaa' ka matlab yeh hai ke daayaan kandha khula rakhein (aur chaader daahini baghal ke neechhe se guzaar aage-peechhe donon jaanib se) is ka doosra kinaarah baayein kandhe par daal lein.

Rasoolullah ﷺ Makke mein us pahaadi ghaati ke raaste se daakhil hue jo Hajoon par nikalti hai. Mushriqeen ne Aap ﷺ ke dekhne ke liye laain lagaa lakhi thi. Aap ﷺ musalsal labbaik keh rahe the, yahaan tak ke (Haram pahunch kar) apni chhadi se Hajr-e-Aswad ko chuwa, phir tawaaf kiya. Sahaaba ne bhi tawaaf kiya. Us waqt Hazrat Abdullah bin Rawaahaa (r.a.) talwaar hamaael kiye Rasoolullah ﷺ ke aage-aage chal rahe the aur rajz ke yeh ash'aar padh rahe the:

خلوا بنى الكفار عن سبيله — خلوا فكل الخير فى رسوله

قد انزل الرحمن فى تنزيله — فى صحف تتلى على رسوله

يا رب انى مومن بقيله — انى رائيت الحق فى قبوله

بان خير القتل فى سبيله — اليوم نضربكم على تنزيله

3. Saheeh Bukhari 1/218, 2/610,611, Saheeh Muslim 1/412.

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ضـربـا يـزيل الهام عن مقيله و يـذهـل الـخليل عن خليله [4]

"Kuffaar ke poto! in ka raasta chhod do. Raasta chhod do ke saari bhalaai Us ke Paighambar hi mein hai. Rahman ne apni tanzeel mein utaaraa hai, yaani aise Saheefon mein jin ki tilaawat Us ke Paighambar par ki jaati hai. Ae Parwardigaar! main in ki baat par imaan rakhta hoon aur ise qabool karne hi ko haq jaanta hoon, ke behtareen qatal who hai jo Allah ke raah mein ho. Aaj ham Us ki Tanzeel ke mutaabiq tumhein aisi maar maareinge ke Khopdi apni jagah se chhatak jaayegi aur dost ko dost se be-khabar kar degi."

Hazrat Anas (r.a.) ki riwaayat mein yeh bhi mazkoor hai ki is par Hazrat Umar bin Khattab (r.a.) ne kaha, "Ae Ibn-e-Rawaaha! tum Rasoolullah ﷺ ke saamne aur Allah ke Haram mein sher keh rahe ho?" Nabi ﷺ ne farmaayaa, "Ae Umar! unhein rahne do. kiyonki yeh un ke liye teer ki maar se bhi ziyaadah tez hai."[5]

Rasoolullah ﷺ aur Musalmanon ne teen chakkar daud kar lagaae. Mushriqeen ne dekha to kahne lage, "Yeh log jin ke muta'alliq ham samajh rahe the ke bukhaar ne inhein tod diya hai yeh to aise aur aiye logon se bhi ziyaadah taaqatwar hain."[6]

Tawaaf se faarigh ho kar Aap ﷺ ne Safa wa Marwa ki sa'i ki. Us waqt Aap ﷺ ki Hadi yaani qurbaani ke jaanwar Marwa ke paas khade the. Aap ﷺ ne sa'i se faarigh ho kar farmaayaa, "Yeh qurbaan gaah hai aur Makke ki saari galiyaan qurbaan gaah hai hain." Us ke ba'd Marwa hi ke paas jaanwaron ki qurbaan kar diya. Phir wahein sar mundaayaa. Musalmaanon ne bhi aisa hi kiya. Us ke ba'd kuchh logon ko Yaajij bhej diya gayaa ke weh hathiyaaron ki hifaazat karein aur jo log hifaazat par ma'moor the weh aakar apna Umra adaa kar lein.

4. Rawaayaat ke andar in ash'aar aur in ki tarteeb mein bada iztiraab hai. Ham ne mutafarriq ash'aar ko yekja kar diya hai.

5. Jaame Timizi, 2/107 *6. Saheeh Muslim, 1/412*

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Rasoolullah ﷺ ne Makka mein teen roz qayaam farmaayaa. chauthe din subah hui to Mushrikeen ne Hazrat Ali (r.a.) ke paas aa kar kaha. "Apne Sahib se kaho ke hamaare yahaan se rawaanaa ho jaayein kiyonki muddat guzar chuki hai." Us ke ba'd Rasoolullah ﷺ Makka se nikal aaye aur maqaam-e-Sarf mein utar kar qayaam farmaayaa.

Makka se Aap ﷺ ki rawaangi ke waqt peechhe-peechhe Hazrat Hamza (r.a.) ki saahabzaadi bhi chaachaa chaachaa pukaarte hue aa gaein. Unhein Hazrat Ali (r.a.) ne le liya. Us ke ba'd Hazrat Ali (r.a.). Hazrat J'afar (r.a.) aur Hazrat Zaid (r.a.) ke darmiyaan un ke mutaalliq ikhtilaaf utth khada hua. (Har ek muddai tha ke wahi un ki parwarish ka ziyaada haqdaar hai). Nabi ﷺ ne Hazrat J'afar (r.a.) ke haq mein faisla kiya kiyonki is bachchi ki khaalaa unhein ki zaujiyat mein thein.

Isi Umra ke safar mein Nabi ﷺ ne Hazrat Meimoona bint Haris Aamiriya (r.a.) se shaadi ki. Is maqsad ke liye Rasoolullah ﷺ ne Makka pahunchne se pehle Hazrat J'afar bin Abi Talib (r.a.) ko apne aage Hazrat Meimoona (r.a.) ke paas bhej dia tha aur unhon ne apna mu'aamla Hazrat Abbas (r.a.) ko saunp diya tha. Kiyonki Hazrat Meimoona (r.a.) ki bahen Hazrat Umm-ul-Fazal (r.a.) unhein ki zaujiyat mein thein. Hazrat Abbas (r.a.) ne Meimoona (r.a.) ki shaadi Nabi ﷺ se kar di. Phir Aap ﷺ ne Makke se waapsi ke waqt Hazrat Abu Raafe ko peechhe chhod diya ke woh Hazrat Meimoona ko sawaar kar ke Aap ﷺ ki khidmat mein le aaye. Chunaanche Aap ﷺ Sarf pahunche to woh Aap ﷺ ki khidmat mein pahuncha di gaein.[7]

Is Umre ka naam Umra-e-Qaza ya to is liye pada ke yeh Umra-e-Hudaibiya ki qaza ke taur par tha ya is liye ke yeh Hudaibiya mein tai karda sulah ke mutaabiq kiya gaya thaa.

7. *Zaad-ul-Ma'aad, 2/152*

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(aur is tarah ki musaalihat ko Arabi mein qaza aur muqaazaat khate hein). Is doosri wajah ko muhaqqiqeen ne raajeh qaraar diya hai.[8] Neez is Umra ko chaar naam se yaad kiya jaataa hai: Umra-e-Qaza, Umra-e-Qazia, Umra-e-Qisaas aur Umra-e-Sulah.[9]

Chand aur Saraayaa

1. Sariyya Abul-Auja. (Zil-Hijja 7 hijri):

Rasoolullah ﷺ ne pachaas aadmiyon ko Hazrat Abul Auja (r.a.) ki sarkardagi mein Banu Sulaim ko Islam ki dawat dene ke liye rawaanaa kiya, lekin jab Banu Sulaim ko Islam ki dawat di gai to unhon ne jawaab mein kahaa, "Tum jis baat ki dawat dete ho hamein us ki koi zaroorat nahein." Phir unhon ne sakht ladaai ki jis mein Abul Auja (r.a.) zakhmi ho gaye, taaham Musalmaanon ne dushman ke do aadmi qaid kiye.

2. Sariyya Ghalib bin Abdullah (Safar 8 hijri):

Unhein 200 aadmiyon ke hamraah Fadak ke atraaf mein Hazrat Bashir bin sa'd (r.a.) ke rufaqa ki shahaadat gaah mein bheja gayaa tha. Un logon ne dushmanon par qabza kiya aur un ke muta'addid afraad qatl kiye.

3. Sariyya Zaat-e-Atlah (Rabi-ul-Awwal 8 hijri):

Is Sariyya ki tafseel yeh hai ke Banu Quzaa'a ne Musalmanon par hamla karne ke liye badi jamiyat faraaham kar rakhi thi. Rasoolullah ﷺ ko ilm hua to Aap ﷺ ne Kaab bin Umair (r.a.) ki sarkardagi mein sirf pandarah sahaaba Kiraam ko un ki jaanib rawaanaa farmaayaa. Sabaaha Kiraam ne saamna hone par unhein Islam ki dawat de, magar unhon ne Islam qabool karne ke bajaae un ko teeron se chhalni kar ke sab ko shaheed

8. Zaad--Ma'aad, 1/172, Fath-ul-Baari, 7/500 9. Fath-ul-Baari, 7/500

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kar daalaa. Sirf ek aadmi zinda bachaa jo maqtooleen ke darmiyaan se uthaa laayaa gayaa.[10]

4. Sariyya Zaat-e-Arq (Rabi-ul-Awwal 8 hijri):

Is ka waaqia yeh hai ke Banu Hawaazin ne baar-baar dushmanon ko kumuk pahunchaai thi. Is liye 25 aadmiyon ki kamaan de kar Hazrat Shujaa' bin Wahab Asadi (r.a.) ko un ki jaanib rawaanaa kiyaa gayaa. Yeh log dushman ke jaanwar haank laae, lekin jang aur chhed-chaad ki naubat nahein aai.[11]



10. *Rahmatul-lil-Aalameen, 2/231.*
11. *Talqeeh Fahoom, safha 33 (Hashia)*

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Ma'rika-e-Mu'ta

Mu'ta Urdun (Jordan) mein Balqa ke qareeb ek aabaadi ka naam hai jahaan se Bait-ul-Muqaddas do din ki Masaafat par waaqe hai. Zeir-e-bahas ma'rika yahein pesh aayaa tha.

Yeh sab se bada khoon rez ma'rika tha. Musalmaanon ko Rasoolullah ﷺ ki Hayaat-e-Mubaaraka mein pesh aayaa aur yahi ma'rika Eisaai mamaalik ki futoohaat ka pesh khema saabit hua. Is ka zamaana Jumaada-al-Oola 8 hijri mutaabiq August ya September 629 A.D. hai.

Ma'rika ka Sabab

Ma'rike ka sabab yeh hein ke Rasoolullah ﷺ ne Haris bin Umair Azdi (r.a.) ko apna khat dekar Hakim-e-Busra ke paas rawaanaa kiya to unhein Qaisar-e-Room ke Governor Shurahbil bin Amr Ghassaani ne jo Balqa par ma'moor tha giraftaar kar liya aur mazbooti ke saath baandh kar un ki gardan maar di.

Yaad rahe ke safeeron aur qaasidon ka qatal nihaayat bad tareen jurm tha jo ea'laan-e-jang ke baraabar, balki is se bhi badh kar samjha jaataa tha. Is liye jab Rasoolullah ﷺ ko is waaqie ki ittilaa' di gai to Aap ﷺ par yeh baat sakht giraan guzri aur Aap ﷺ ne is elaaqe par fauj kashi ke liye teen hazaar ka lashkar tayyaar kiya.[1] Aur yeh sab se bada Islami lashkar tha jo is se pehle Jang-e-Ahzab ke elaawah kisi aur jang mein faraaham na ho sakaa tha.

1. Zaad-ul-Ma'aad. 2/155, Fath-ul-Baari, 7/511.

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Lashkar ke Umara aur Rasoolullah ﷺ ki Wasiyyat

Rasoolullah ﷺ ne is lashkar ka sipehsaalaar Hazrat Zaid bin Haarisa (r.a.) ko muqarrar kiya aur farmaayaa ke agar Zaid (r.a.) qatal kar diye jaaein to J'afar (r.a.) aur J'afar (r.a.) qatal kar diye jaaein to Abdullah bin Rawaaha (r.a.) sipehsaalaar honge.[2] Aap ﷺ ne lashkar ke liye safed parcham bandha aur use Hazrat Zaid bin Haarisa (r.a.) ke hawaale kiya.[3] Lashkar ko Aap ﷺ ne yeh wasiyyat farmaai ke jis maqaam par Hazrat Haris bin Umair (r.a.) qatal kiye gaye the wahaan pahunch kar us maqaam ke baashindon ko Islam ki dawat dein. Agar weh Islam qabool kar lein to behtar, warna Allah se madad maangein aur ladaai karein. Aap ne farmaayaa ke, "Allah ke naam se Allah ki raah mein, Allah ke saath kufr karne waalon se Ghazwa karo. Aur dekho bad-ahdi na karna, khayaanat na karna, kisi bachche aur aurat aur intihaai umar raseeda budhe ko aur girje mein rahne waale taarik-ud-duniya ko qatal na karna. Khajoor aur koi aur darakht na kaatna aur kisi imaarat ko munhadim na karna.[4]

Islami Lashkar ki Rawaangi aur Hazrat Abdullah bin Rawaaha (r.a.) ka Girya

Jab Islami lashkar rawaangi ke liye tayyaar ho gayaa to logon ne aa-aa kar Rasoolullah ﷺ ke muqarrarah sipehsaalaaron ko al-wida kahaa aur salaam kiya. Us waqt ek sipehsaalaar Hazrat Abdullah bin Rawaahaa (r.a.) rone lage. Logon ne kaha, "Aap kiyon ro rahe hain?" Unhon ne kaha, "Dekho, Khuda ki qasam! (is ka sabab) duniya ki muhabbat ya tumhaare saath mera ta'alluq-e-khaatir nahin hai, balki main ne Rasoolullah ﷺ ko Kitaabullah ki aayat padhte hue suna hai jis mein Jahannam

2. Saheeh Bukhari, 2/611. 3. Mukhtasar Seerah, Sheikh Abdullah. 327
4. Rahmatul-lil-Aalameen, 2/271

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ka zikr hai, aayet yeh hai:

وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ۝ (۱۹ : ۷۱)

" Tum mein se har shakhs jahannam par waarid hone waalaa hai. Yeh tumhaare Rabb par ek laazmi aur faisla ki hui baat hai."

Main nahein jaanta ke Jahannam par waarid hone ke ba'd kaise palat sakoonga?" Musalmaano ne kaha, "Allah salaamati ke saath aap logon ka saath ho, aap ki taraf se difa kare aur aap ko hamaari taraf neki aur ghaneemat ke saath waapas laae." Hazrat Abdullah bin Rawaaha (r.a.) ne kahaa:

لكننى اسأل الرحمٰن مغفرة وضربة ذات قرع تقذف الزبدا

او طعنة بيدى حران مجهزة بحربة تنفذ الاحشاء والكبدا

حتى يقال اذا مروا على جدثى يا ارشد الله من غاز وقد رشدا

"Lekin main Rahman se maghfirat ka, aur haddi todne waali, bheja nikaal lene waali talwaar ki kaat ka, ya kisi neza baaz ke haathon, aanton aur jigar ke paar utar jaane waale neze ki zarb ka sawaal kartaa hoon taaki jab log meri qabar par guzrein to kahein haae woh ghaazi jise Allah ne hidaayat di aur jo hidaayat yaafta rahaa."

Us ke ba'd lashkar rawaanaa hua. Rasoolullah ﷺ us ke saath chalte hue Saniyat-ul-Wadaa tak tashreef le gaye aur wahein se use al-wida kahaa.[5]

Islami Lashkar ki Pesh-e-Raft aur Khaufnaak Naagihaani haalat se Saabiqa:

Islami lashkar shumaal ki taraf badhta hua Ma'aan pahuncha.

5. Ibn-e-Hisham, 2/373, 374, Zaad-ul-Ma'aad, 2/156, Mukhtasar Seerah, sheikh Abdullah, safha, 327.

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Yeh maqaam shumaali Hijaaz se muttasil shaami (Urdani) elaaqe mein waaqe hai. Yahaan lashkar ne padaao daalaa aur yahein jaasooson ne ittilaa' pahunchaai ke Hiraql Qaisar-e-Room Balqa ke elaaqe mein Ma'aab ke maqaam par 1 laakh Roomiyon ka lashkar lekar khema zan hai aur us ke jhande tale Lakhm wa Juzaam, Bilqeen wa Bahra aur Bali (qabaail-e-Arab) ke mazeed 1 laakh afraad bhi jama ho gaye hain.

Ma'aan mein Majlis-e-Shoora

Musalmaanon ke hisaab se sire se yeh baat thi hi nahein ke unhein kisi aise laskhar-e-jarraar se saabiqa pesh aaegaa jis se weh is door-daraaz sarzameen mein ekdam achaanak do chaar ho gae the. Ab un ke saamne sawaal yeh tha ke tees hazaar ka zara jinta lashkar do laakh ke thaathein maarte hue samundar se takra jaae ya kiya kare? Musalmaan hairaan the aur isi hairaani mein Ma'aan ke andar do raatein ghaur aur mashwaraah karte hue guzaar dein. Kuchh logon ka khayaal tha ke ham Rasoolullah ﷺ ko likh kar dushman ki t'adaad ki ittilaa dein. Us ke ba'd ya to Aap ﷺ ki taraf se mazeed kumuk milegi, ya aur koi hukm milega aur us ki t'ameel ki jaaegi.

Lekin Hazrat Abdullah bin Rawaaha (r.a.) ne is raae ke mukhalafat ki aur yeh keh kar logon ko garma diya ke, Logo! Khuda ki qasam! jis cheez se aap katra rahe hain yeh to wahi shahaadat hai jis ki talab mein aap nikle hain. Yaad rahe dushman se hamaari ladaai t'adaad, quwwat aur kasrat ke bal par nahein hai, balki ham mahaz us deen ke bal par ladte hain jis se Allah ne hamein musharraf kiya hai. Is liye chaaliye aage badhiye! hamein do bhalaaiyon mein se ek bhalaai haasil ho kar rahegi. Ya to ham ghaalib aaeinge yaa shahaadat se sarfaraaz honge. Bil-aakhir Hazrat Abdullah bin Rawaaha (r.a.) ki pesh ki hui baat tai paa gai.

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Dushman ki Taraf Islaami Lashkar ki Pesh Qadmi

Garz Islami lashkar ne Ma'aan mein do raatein guzaarne ke ba'd dushman ki jaanib pesh qadmi ki aur Balqa ki ek basti mein jis ka naam "Mashaarif" tha Hiraql ki faujon se us ka saamna hua. Us ke ba'd dusham mazeed qareeb aa gayaa aur musalmaan "Mu'ta" ki jaanib simat kar khema zan ho gaye. Phir lashkar ki jangi tarteeb qaayem ki gai. Maimana par Qutba (r.a.) bin Qatada Azri muqarrar kiye gaye aur Maisara par Ubada bin Maalik Ansari (r.a.)

Jang ka Aagaaz aur Sipehsaalaaron ki yake ba'd deegre Shahaadat

Us ke ba'd Mu'ta hi mein fareeqain ke darmiyaan takraao hua aur nihaayat talkh ladaai shuroo hui. Teen hazaar ki nafri do laakh tiddi dal ke toofaani hamlon ka muqaabla kar rahi thi. Ajeeb wa ghareeb m'arika tha, duniya phati-phati aakhon se dekh rahi thi. Lekin jab imaan ki baab-e-bahaari chalti hai to isi tarah ke ajaaibaat zuhoor mein aate hain.

Sab se pehle Rasoolullah ﷺ ke chaheete Hazrat Zaid bin Haarisa (r.a.) ne alam liya aur aisi be-jigri se lade ke islaami shahbaazon ke elaawa kahein aur is ki nazeer nahein milti, woh ladte rahe, ladte rahe yahaan tak ke dushman ke nezon mein guth gaye aur jaam-e-shahaadat nosh farmaa kar zameen par aa rahe.

Us ke ba'd Hazrat J'afar (r.a.) ki baari thi. Unhon ne labbaik keh kar jhanda uthaayaa aur be-nazeer jang shuroo kar di. Jab ladaai ki shiddat shabaab ko pahunchi to apne surkh wa siyaah ghode ki pusht se kood pade. Koochein kaat dein aur waar par waar karte aur rokte rahe yahaan tak ki dushman ki zarb se daahina haath kat gayaa. Us ke ba'd unhon ne jhanda

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baaein haath mein liya aur use musalsal buland rakha yahaan tak ke baayaan haath bhi kaat diya gayaa. Phir donon baaqeemaandah baazuon se jhanda aagosh mein liya aur us waqt tak buland rakha jab tak ke khal'at-e-shahaadat se sarfaraaz ho gaye. Kahaa jaataa hai ke ek Roomi ne un ko aisi talwaar maari ki un ke do tukde ho gaye. Allah ne unhein un ke donon baazuon ke badle Jannat mein do baazo ataa kiye jin ke zariya woh jahaan chaahte udte hain. Isi liye un ka laqab J'afar Tayyaar aur J'afar zul-Janaahain pad gayaa. (Tayyaar m'ana udne waalaa aur zul-Janaahain m'ana do baazuon waalaa).

Imam Bukhari ne Naafe ke waaste se Ibn-e-Umar (r.a.) ka yeh bayaan riwaayat kiya hai ke main jang-e-Mu'ta ke roz Hazrat J'afar (r.a.) ke paas jabki woh shaheed ho chuke the, khade ho kar un ke jism par neze aur talwaar ke pachaas zakhm shumaar kiye. Un mein se koi bhi zakhm peechhe nahein lagaa tha.[6]

Ek doosri riwaayat mein Ibn-e-Umar (r.a.) ka yeh bayaan is tarah marwi hai ke main bhi is ghazwe mein musalmaanon ke saath tha, ham ne J'afar bin Abi Talib (r.a.) ko talaash ki to unhein maqtooleen mein paayaa aur un ke jism mein neze aur teer ke 90 se ziyaada zakham paae.[7] Naafe se Umri ki riwaayat mein inta aur izaafa hai ke ham ne yeh sab zakhm un ke jism ke agle hisse mein paae.[8]

Is tarah shujaa'at wa basaalat se bhar-pur jang ke ba'd jab Hazrat J'afar (r.a.) bhi shaheed kar diye gaye to ab Hazrat Abdullah bin Rawaaha (r.a.) ne parcham uthaaya aur apne ghode par sawaar aage badhe aur apne-aap ko muqaable ke

6. *Saheeh Bukhari, Baab Ghazwa-e-Mu'ta min Arz-e-shaam, 2/611.*
7. *Saheeh Bukhari, 2/611.*
8. *Fath-ul-Baari, 7/512 Bazaahir donon Hadees mein t'adaad ka ikhtilaaf hai. Tatbeeq yeh di gai hein ke teeron ke zakhm shaamil kare ke tadaad badh jaati hai. (Dekhiye Fath-ul-Baari)*

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liye aamaada karne lage. Lekin unhein kisi qadar hichkichaahat hui, hatta ke thoda saa gureiz bhi kiya. Lekin us ke ba'd kehne lage:

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ان أجلب الناس و شدوا الرنه　　مالي اراک تکرهين الجنه

"Ae Nafs! Qasam hai ke tu zaroor madd-e-muqaabil utar, khuwah naa-gawaari ke saath, khuwaah khushi-khushi, agar logon ne lang barpa kar rakhi hai aur neze taan rakhe hai to main tujhe kiyon Jannat se gurezaan dekh rahaa hoon."

Us ke ba'd woh muqaabil mein utre. Itne mein un ka chachera bhaai ek gosht lagi haddi le aaye aur bola, "Is ke zariya apni peetth mazboot kar lo, kiyonki in dinon tumhein sakht haalaat se do-chaar hona padaa hai. Unhon ne haddi le kar ek baar nochi phir pheink kar talwaar thaam li aur aage badh kar ladte-ladte shaheed ho gaye."

Jhanda Allah ki Talwaaron mein se ek Talwaar ke Haath mein

Is mauqa par qabeela Banu Ajlaan ke Saabit (r.a.) bin Arqam naami ek sahaabi ne lapak kar jhanda uthaa liyaa aur farmaayaa, "Musalmaano! apni kisi aadmi ko sipehsaalaar banaa lo." Sahaaba (r.a.) ne kahaa, "Aap hi yeh kaam anjaam dein." Unhon ne kaha, "Main yeh kaam nahein kar sakoonga." Us ke ba'd Sahaaba ne Hazrat Khalid bin Walid (r.a.) ko muntakhab kiya aur jhanda lete hi pur-zor jang ki. Chunaanche Saheeh Bukhari mein khud Hazrat Khalid bin Walid (r.a.) se marwi hai ke Jang-e-Mu'ta ke roz mere haath 9 talwaarein toot gaein. Phir mere haath mein sirf ek yamni baanaa (chhoti si talwaar) baaqi bachaa.[9] Aur ek doosri riwaayat mein un ka

9. *Saheeh Bukhari, Baab Ghazwa Mu'ta min Arz-e-shaam, 2/611.*

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bayaan is tarah hai ke mere haath mein Jang-e-Mu'ta ke roz 9 talwaarein toot gaein aur ek yamni baanaa mere haath mein chipak kar rah gayaa.[10]

Idhar Rasoolullah ﷺ ne Jang-e-Mu'ta hi ke roz jabki abhi maidaan-e-jang se kisi qisam ki ittilaa' nahein aai thi Wahi ki bina par farmaayaa ke jhanda Zaid (r.a.) ne liya, aur woh shaheed kar diye gaye, phir J'afar (r.a.) ne liya, woh bhi shaheed kar diye gaye, phir Ibn-e-Rawaahaa (r.a.) ne liya aur woh bhi shaheed kar diye gaye. Is dauraan Aap ﷺ ki aakhein ashkbaar thein, yahaan tak ke jhanda Allah ki talwaaron mein se ek talwaar ne liya (aur aisi jang ladi ke) Allah ne un par fatah ataa ki.[11]

Khaatima-e-Jang

Intihaai shujaa'at wa basaalat aur zabardast jaan baazi wa jaan sipaari ke baa-wajood yeh baat intihaai ta'ajjub angez thi ke Musalmaanon ka yeh chhota sa lashkar Roomiyon ke is lashkar-e-jarrar ki toofaani lahron ke saamne dataa reh jaae; lihaaza is naazuk marhale mein Hazrat Khalid bin Walid (r.a.) ne Musalmanon ko is girdaab se nikaalne ke liye jis me woh khud kood pade the, apni mahaarat aur kamaal hunarmandi ka muzaaharaa kiya.

Riwaayat mein badaa ikhtilaaf hai ke is m'arike ka aakhiri anjaam kiyaa hua. Tamaam riwaayat par nazar daalne se soorat-e-haal yeh ma'loom hoti hai ke jang ke pehle roz Hazrat Khalid bin Walid (r.a.) din-bhar Roomiyon ke madd-e-muqaabil date rahe, lekin woh ek aisi jangi chaal ki zaroorat mehsoos kar rahe the jis ke zariye Roomiyon ko mar'oob kar ke itni kaamiyaabi ke saath Musalmanon ke peechhe hataa lein ke

10. Saheeh Bukhari, Baab Ghazwa Mu'ta min Arz-e-shaam, 2/611.
11. Saheeh Bukhari, 2/611

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Roomiyon ko ta'aaqub ki himmat na ho, kiyonki woh jaante the ki agar Musalmaan bhaag khade hue aur Roomiyon ne ta'aaqub shuroo kar diya to Musalmaanon ko un ke panje se bachaanaa sakht mushkil hoga.

Chunaanche doosre din subah hui to unhon ne lashkar ki hai'at aur waja' tabdeel kar di aur us ki ek nai tarteeb qaayam ki. Muqaddima (agli laain) ko Saaqa (peechli laain) aur Saaqa ko Muqaddima ki jagah rakh diya, aur Maimanaa ko Maisarah aur Maisarah ko Maimana se badal diya. Yeh kaifiyyat dekh kar dushman chaunk gayaa aur kehne lagaa unhein kumuk pahunch gai hai. Gharz Roomi ibtidaa hi mein mar'oob ho gayaa. Idhar donon lashkaron ka aamna-saamna hua aur kuchh der tak jhadap ho chuki to Hazrat Khalid bin Walid (r.a.) ne apne lashkar ka nizaam mahfooz rakhte hue Musalmaanon ko thoda-thoda peechhe hataanaa shuroo kiya. Lekin Roomiyon ne is khauf se un ka peechha na kiya ke Musalmaan dhoka de rahe hain aur koi chaal chal kar unhein sehra ki pehnaaion mein pheink denaa chaahte hain. Is ka nateeja yeh hua ke dushman apne elaaqe mein waapas chalaa gayaa aur Musalmaanon ke ta'aaqub ki baat na sochi. Idhar Musalman kamiyaabi aur salaamati ke saath peechhe hate aur phir Madina waapas aa gaye.[12]

Fareeqain ke Maqtooleen:

Is jang mein 12 Musalmaan shaheed hue. Roomiyon ke maqtooleen ki t'adaad ka ilm na ho sakaa. Albatta jang ki tafseelaat se ma'loom hota hai ke weh badi t'adaad mein maare gaye the. Andaazaa kiya jaa sakta hai ke jab tanha Hazrat Khalid (r.a.) ke haath mein 9 talwaarein toot gaein to maqtooleen aur zakhmiyon ki t'adaad kitni rahi hogi.

12. Dekhiye Fath-ul-Baari, 7/513, 514, Zaad-ul-Ma'aad, 2/156, Ma'rike ki tafseel saabiqa ma'aakhaz sameit in donon ma'aakhaz se li gai hai

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Is M'arike ke Asar

Is m'arike ki sakhtiyaan jis intiqaam ke liye jheli gai thein, musalmaan agarche woh intiqaam na le sake, lekin is m'arike ne Musalmaanon ki saakh aur shuhrat mein bada izaafaa kiyaa. Is ki wajah se saare Arab hairaan rah gaye. Kiyonki Roomi us waqt roo-e-zameen par sab se badi quwwat the. Arab samajhte the ke un se takraanaa khudkushi ke mutaraadif hai. Is liye teen hazaar ki zara jitni nafri ka do laakh ke bhaari-bharkam lashkar se takda kar koi qaabil-e-zikr nuqsaan uthaae beghair waapas aa jaanaa ajooba-e-rozgaar se kam na tha. Aur is se yeh haqeeqat badi pukhtagi ke saath saabit hoti thi ke Arab ab tak jis qism ke logon se waaqif aur aashna the, Musalman un se alag-thalag ek doosri hi tarz ke log hain. Unko Allah ki taai'eed aur madad haasil hai aur un ke rahnumaa waaqiatan Allah ke Rasool hain. Isi liye ham dekhte hain ke weh ziddi qabaail jo Musalman se musalsal barsare peikar rahte the, is m'arike ke ba'd Islam ki taraf maail ho gaye. Chunaanche Banu Sulaim, Ashza', Ghatfaan, Zibyaan aur Fazaarah waghairah qabaail Islam qabool kiya.

Yahi m'arika hai jis se Roomiyon ke saath khoonrez takkar shuroo hui jo aage chal kar Roomi mamaalik ki futoohaat aur door-daraaz elaaqon par musalmaanon ke iqtidaar ka pesh khema saabit hui.

Sariya Zaatus-Salaasil

Jab Rasoolullah ﷺ ko m'arika-e-Mu'ta ke silsile mein mashaarif-e-shaam ke andar rahne waale Arab qabaail ke mauqif ka ilm hua ke weh musalmaanon se ladne ke liye Roomiyon ke jhande tale jama ho gaye the to Aap ﷺ ne ek aisi hikmat-e-baaligha ki zaroorat mahsoos ki jis ke zariye ek taraf to un Arab qabaail aur Roomiyon ke darmiyan tafriqaa pad jaae aur doosri taraf khud Musalmaanon se un ki dosti ho

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jaae taaki us elaaqe mein dobaarah Aap ﷺ ke khilaaf itne badi jamiyat faraaham na ho sake.

Is maqsad ke liye Aap ﷺ ne Hazrat Amr bin Aas (r.a.) ko muntakhab farmaayaa, kiyonki un ki daadi qabeela Bali se ta'alluq rakhti thein. Chunaanche Aap ﷺ ne Jang-e-Mu'ta ke ba'd hi yaani Jumaada-al-Aakhir 8 hijri mein un ki taaleef-e-qalb ke liye Hazrat Amr (r.a.) bin Aas ko un ki jaanib rawaanaa farmaayaa. Kahaa jaataa hai ke jaasooson ne yeh ittilaa' bhi de di thi ke Banu Quzaa'a ne atraaf-e-Madina par halla bolne ke iraada se ek nafri faraaham kar rakhi hai, lihaazaa Aap ﷺ ne Hazrat Amr (r.a.) bin Aas ko un ki jaanib rawaanaa kiya. Mumkin hai donon sabab ikattha ho gaye hon.

Bahar haal Rasoolullah ﷺ ne Hazrat Amr (r.a.) bin Aas ke safed jhanda baandha aur us ke saath kaali jhandiyaan bhi dein aur un ki kamaan mein bade-bade muhaajireen wa Ansaar ki 300 nafri dekar unhein rukhsat farmaayaa. Un ke saath 30 ghode bhi the. Aap ﷺ ne hukm diya ke Bali, Uzra aur Bilqeen ke jin logon ke paas se guzrein un se madad ke khuwahaan hon. Weh raat ko safar karte aur din ko chhupe rahte the. Jab dushman ke qareeb pahunche to ma'loom hua ke un ki jamiyat bahut badi hai. Is liye Hazrat Amr (r.a.) ne Hazrat Rafe (r.a.) bin Mukais Junhi ko kumak talab karne ke liye Rasoolullah ﷺ ki khidmat mein bhej diya. Rasoolullah ﷺ ne Hazrat Abu Ubaida (r.a.) bin Jarrah ko alam de kar un ki sarkardagi mein 200 faujiyon ki kumak rawaanaa farmaai. Jis mein muhajireen ke sardaar maslan Abu Bakr (r.a.) wa Umar (r.a.) aur sardaaraan-e-Ansar bhi the. Hazrat Abu Ubaida (r.a.) ko hukm diya gayaa thaa ke Amr (r.a.) bin Aas se jaa mile aur donon mil kar kaam karein, ikhtilaaf na karein. Wahaan pahunch kar Abu Ubaida (r.a.) ne imaamat karni chaahi, lekin Hazrat Amr (r.a.) ne kahaa, aap mere paas

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kumak ke taur par aaye hain. Amir main hoon. Abu Ubaida (r.a.) ne un ki baat maan li aur namaaz Hazrat Amr (r.a.) hi padhaate rahe.

Kumak aa jaane ke ba'd yeh fauj mazeed aage badh kar Quzaa'a ke elaaqe mein daakhil hui aur is elaaqe ko roundti hui us ke door-daraaz hudood tak ja pahunchi. Aakhir mein ek lashkar se mud-bhed hui, lekin jab Musalmaanon ne us par hamla ki to weh idhar-udhar bhaag kar bhikhar gayaa.

Us ke ba'd Auf bin Malik Ashja'i (r.a.) ko eilchi banaa kar Rasoolullah ﷺ ki khidmat mein bheja gayaa. Unhon ne musalmaanon ki ba-salaamat waapsi ki ittilaa' di aur Ghazwe ki tafseel sunaai.

Zaatus-Salaasil Waadi-ul-Qura se aage ek khitta-e-zameen ka naam hai. Yahaan se Madina ka faasla 10 din hai. Ibn Ishaaq ka bayaan hai ke Musalmaan qabeela-e-Jazaam ki sarzameen mein waaqe Salsal naami ek chashme par utre the, isi liye is muhim ka naam Zaatus-Salaasil pad gayaa.[13]

Sariya-e-Khazra (Sh'aban 8 hijri)

Is Sariya ka sabab yeh tha ke Najd ke andar qabila Mahaarib ke elaaqe mein Khazra naami ek maqaam par Banu Ghatfaan lashkar jama kar rahe the. Lihaaza un ki sarkobi ke liye Rasoolullah ﷺ ne Hazrat Abu Qataada (r.a.) ko 15 aadmiyon ki jamiyat de kar rawaanaa kiya. Unhon ne dushman ke muta'addid aadmiyon ko qatal aur qaid kiya aur maal-e-ghaneemat bhi haasil kiya. Is muhim mein weh 15 din Madina se baahar rahe.[14]

☆☆☆

13. *Dekhiye Ibn-e-Hishaam, 2/623 ta 626. Zaad-ul-Ma'aad, 2/157.*
14. *Rahmatul-lil-Aalameen, Talqeeh-ul-Fahoom, safha 33.*

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Ghazwa-e-Fath-e-Makka

Imam Ibn-e-Qayyim likhte hain ke yeh Fath-e-A'azam hai jis ke zariye Allah ne apne deen ko, apne Rasool ko, apne lashkar ko aur apne amaanat daar giroh ko izzat bakhshi aur apne Shahar ko aur apne Ghar ko, jise duniya waalon ke liye zariya-e-hidaayat banaayaa hai, kuffaar wa mushrikeen ke haathon se chhutkaaraa dilaayaa. Is Fatah se aasmaan waalon mein khushi ki lahar daud gai aur is ki wajah se log Allah ke deen mein fauj-dar-fauj daakhil hue aur rooe zameen ka chehra raushni aur chamak-damak se jagmagaa uthaa.[1]

Is Ghazwe ka Sabab

Sulh-e-Hudaibiya ke zikr mein ham yeh baat bata chuke hain ke is mu'aahade ki ek dafa yeh thi ke jo koi Muhammad ﷺ ke ahad-o-paimaan mein daakhil hona chaahe daakhil ho sakta hai aur jo koi Quresh ke ahad-o-paimaan mein daakhil hona chaahe daakhil ho sakta hai aur jo qabeela jis fareeq ke saath shaamil hoga us fareeq ka ek hissa samjhaa jaaega. Lihaazaa aisa koi qabila aur kisi hamle ya ziyaadti ka shikaar hoga to yeh khud us fareeq par hamla aur ziyaadti tasawwur ki jaaegi.

Is dafa ke tahat Banu Khuzaa'a Rasoolullah ﷺ ke ahad-o-paihmaan mein daakhil ho gaye aur Banu Bakr Quresh ke ahad-o-paimaan mein. Is tarah donon qabeele ek-doosre se maamoon aur be-khatar ho gaye. Lekin choonki in donon qabilon mein daur-e-jaahiliyat se adaawat aur kashaakash chali aa rahi thi, is liye jab Islam ki aamad-aamad hui aur

1. Zaad-ul-Ma'aad, 2/160.

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Sulah-e-Hudaibiya ho gai. aur donon fareeq ek-doosre se mut'main ho gaye to Banu Bakr ne is mauqa ko ghaneemat samajh kar chaahaa ke Banu Khuzaa'a se puraanaa badla chuka lein. Chunaanche Nauful bin Mu'aawia Veli ne Banu Bakr ki ek jamaa'aj saath lekar sh'abaan 8 hijri mein Banu Khuzaa'a par raat ki taareeki mein hamla kar diya. Us waqt Banu Khuzaa'a Wateer naami ek chashme par khema zan the. Un ke mutaaddid afraad maare gaye. Kuchh jhadap aur ladaai bhi hui. Idhar Quresh ne is hamle mein hathiyaaron se Banu Bakr ki madad ki, balki un ke kuchh aadmi bhi raat ki taareeki ka faaida utha kar ladaai mein shareek hue. Bahar haal hamla aawaron ne Banu Khuzaa'a ko khader kar Haram tak pahuncha diya. Haram pahunch kar Banu Bakr ne kaha, "Ae Nauful! ab to ham Haram mein daakhil ho gaye. Tumhaaraa ilaah!.....Tumhaaraa ilaah.....". Us ke jawaab mein Nauful ne ek badi baat kahi, bola, "Banu Bakr! aaj koi ilaah nahein, apna badla chuka lo. Meri umr ki qasam! tum log Haram mein chori karte ho to kiya Haram mein apna balda nahein le sakte."

Idhar Banu Khuzaa'a ne Makka pahunch kar Budail bin Warqa Khuzaai aur apne ek aazaad karda ghulaam Raafe ke gharon mein panaah li aur Amr bin Saalim Khuzaai ne wahaan se nikal kar fauran Madina ka rukh kiya aur Rasoolullah ﷺ ki khidmat mein pahunch kar khada ho gayaa. Us waqt Aap ﷺ Masjid-e-Nabawi mein Sahaaba-e-Kiraam (r.a.) ke darmiyan tashreef farma the. Amr bin Saalim ne kaha:

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و هـــم اذل و اقـــل عـــددا هـم بيتـونـا بـالـوتيـر هجدا
وقـتـلـونـا ركـعـا و سـجـدا

"Ae Parvardigaar! main Muhammad ﷺ se unke ahad aur unke waalid ke qadeem ahad[2] ki duhaai de rahaa hoon. Aap log aulaad the, ham janne[3] waale. Phir ham ne taabedaari ikhtiyaar ki aur kabhi dast kash na hue. Allah aap ko hidaayat de, Aap pur-zor madad keejiye aur Allah ke bandon ko pukaariye, weh madad ko aayeinge. Jin mein Allah ke Rasool honge hathiyaar posh, aur chadhe hue chaudhavein ke chaan ki tarah gore aur khubsoorat. Agar un par zulm aur un ki tauheen ki jaae to chehra tamtama uthta hai. Aap ek aise lashkar-e-jarrar ke andar tashreef laaeinge jo jhaag bhare samundar ki tarah talaatum khez hoga. Yaqeenan Quresh ne Aap ke ahad ki khilaf warzi ki hai aur Aap ka pukhta peimaan tod diya hai. Unhon ne mere liye Kada mein ghaat lagaai aur yeh samjhaa ke main kisi ko (madad ke liye) na pukaaroonga haalaanki weh bade zaleel aur t'adaad main qaleel hain. Unhon ne Wateer par raat mein hamla kiya aur hamien rukoo wa sujood ki haalat mein qatal kiya." (Yaani ham Musalman the aur hamein qatal kiya gaya.)

Rasoolullah ﷺ ne farmaayaa, "Ae Amr bin Saalim! teri madad ki gai." Us ke ba'd aasmaan mein baadal ka ek tukda dikhaai pada. Aap ﷺ ne farmaayaa, "Yeh baadal Banu Ka'ab ki madad ki bashaarat se damak rahaa hai."

Us ke ba'd Budail bin Warqa Khuzaai ki sarkardagi mein

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2. Ishaara us ahad ki taraf hai jo Banu Khuzaa'a aur Banu Haashim ke darmiyaan Abdul Muttalib ke zamaane se chalaa aa rahaa thaa. Is ka zikr ibtida kitaab mein kiya jaa chuka hai.

3. Ishaarah us baat ki taraf hai ki Abd-e-Manaf ki maa yaani Qusai ki beewi Habbi Banu Khuzaa'a se thein. Is liye poora Khandaan-e-Nubuwwat Banu Khuzaa'a ki aulaad thehra.

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Banu Khuzaa'a ki ek jamaa'at Madina aai aur Rasoolullah ﷺ ko batlaayaa ke kaun se log maare gaye aur kis tarah Quresh ne Banu Bakr ki pushtebaani ki. Us ke ba'd yeh log Makka waapas chale gaye.

Tajdeed-e-Sulah ke liye Abu Sufiyan Madina mein:

Is mein shubah nahein ke Quresh aur un ke haleefon ne jo kuchh kiya tha woh khuli hui bad-ahadi aur sareeh peimaan shikni thi jis ki koi wajah-e-jawaaz na thi. Is liye khud Quresh ko bhi apni bad-ahdi ka bahut jald ehsaas ho gayaa aur unhon ne is ke anjaam ki sangeeni ko madd-e-nazar rakhte hue ek majlis-e-mushaawarat munaaqid ki jis mein tai kiya ke weh apne sipehsaalaar Abu Sufiyaan ko apna numaainda banaa kar tajdeed-e-sulah ke liye Madina rawaanaa karein.

Idhar Rasoolullah ﷺ ne Sahaaba-e-Kiraam (r.a.) ko bataayaa ke Quresh apni is ahad shikni ke ba'd ab kiya karne waale hain. Chunaanche Aap ﷺ ne farmaayaa ke, "Goya main Abu Sufiyan ko dekh raha hoon ke woh ahad ko phir se pukhta karne aur muddat-e-Sulah ko badhaane ke liye aa gayaa hai."

Idhar Abul Sufiyan tai shuda qaraar daad ke mutaabiq rawaanaa ho kar Usfaan pahuncha to Budail bin Warqa se mulaaqaat hui. Budail Madina se makka waapas aa rahaa tha. Abu Sufiyan samajh gayaa ke yeh Nabi ﷺ ke paas se ho kar aa raha hai. Poochha, "Budail! kahaan se aa rahe ho!" Budail ne kahaa, "Main Khuzaa'a ke hamraah us saahil aur waadi mein gayaa hua tha." Poochha, "kiya tum Muhammad ke paas nahein gaye the?" Budail ne kaha, "Nahein."

Magar jab Budail Makka ki jaanib rawaanaa ho gayaa to Abu Sufiyan ne kaha, "Agar woh Madina gayaa tha to wahaan

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(apne oont ko) ghuthli ka chaaraa khilaayaa hoga." Is liye Abu Sufiyan us jagah gayaa jahaan Budail ne apna oont bithaayaa tha aur us ki mengni lekar todi to us mein khajoor ki guthli nazar aai. Abu Sufiyan ne kaha. "Main Khuda ki qasam kha kar kehta hoon ke Budail Muhammad ke paas gayaa tha."

Bahar-haal Madina pahuncha aur apni saahabzaadi Ummul-Momineen Hazrat Umm-e-Habeeba (r.a.) ke ghar gayaa. Jab Rasoolullah ﷺ ke bistar par beithna chaahaa to unhon ne bistar lapet diya. Abu Sufiyan ne kaha, "Beti! kiya tum ne is bistar ko mere laaeq nahein samjha ya mujhe is bistar ke laaeq nahein samjha?" Unhon ne kahaa, "Yeh Rasoolullah ﷺ ka bistar hai aur aap naapaak mushrik aadmi hain." Abu Sufiyan kahne lagaa, "Khuda ki qasam! mere ba'd tumhein shar pahunch gayaa hain."

Phir Abu Sufiyan wahaan se nikal kar Rasoolullah ﷺ ke paas gayaa aur Aap ﷺ se guftago ki. Aap ﷺ ne use koi jawaab na diya. Use ke ba'd Abu Bakr (r.a.) ke paas gayaa aur un se kahaa ke woh Rasoolullah ﷺ se guftago karein. Unhon ne kahaa, "Main aisa nahein kar sakta." Us ke ba'd woh Umar bin Khattab (r.a.) ke paas gayaa aur un se baat ki. Unhon ne kaha, "Bhala main tum logon ke liye Rasoolullah ﷺ se sifaarish karoonga, Khuda ki qasam! agar mujhe lakdi ke tukde ke siwa kuchh dastiyaab na ho to main usi ke zariye tum logon se Jihad karoonga." Us ke ba'd woh Hazrat Ali (r.a.) bin Abi Talib ke paas pahuncha. Wahaan Hazrat Fatima (r.a.) bhi thein aur Hazrat Hasan (r.a.) bhi the jo abhi chhote se bachche the aur saamne ghutnon-ghutnon chal rahe the. Abu Sufiyan ne kahaa. "Ae Ali (r.a.)! mere saath tumhaaraa sab se gehra nasabi ta'alluq hai. Main ek zaroorat se aayaa hoon. Aisaa na ho ke jis tarah main naa-muraad aayaa usi tarah naa-muraad

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chalaa jaaon. Tum mere liye Muhammad se sifaarish kar do." Hazrat Ali (r.a.) ne kahaa, "Abu Sufiyan! tujh par afsos, Rasoolullah ﷺ ne ek baat ka azm kar liya hai. Ham is baare mein Aap ﷺ se koi baat nahein kar sakte." Us ke ba'd woh Hazrat Fatima (r.a.) ki taraf mutawajjeh hua aur bola, "Kiya aap aisa kar sakti hain ki apne is bete ko hukm dein ki woh logon ke darmiyaan panaah dene ka ea'laan kar ke hamesha ke liye Arab ka sardaar ho jaae?" Hazrat Fatima (r.a.) ne kaha, "Wallaah! mera yeh beta is darja ko nahein pahuncha hai ke logon ke darmiyaan panaah dene ka ea'laan kar sake aur Rasoolullah ﷺ ke hote hue koi panaah de bhi nahein sakta."

In koshishon aur naakaamiyon ke ba'd Abu Sufiyan ki aakhon ke saamne duniyaa taareek ho gai. Us ne Hazrat Ali (r.a.) bin Abi Talib se sakht ghabraahat, kashmakash aur maayoosi wa naa-ummeedi ki haalat mein kahaa, "Abul Hasan! main dekhta hoon mu'aamalaat sangeen ho gaye hain. Lihaazaa mujhe koi raasta bataao." Hazart Ali (r.a.) ne kaha, "Khuda ki qasam! main tumhaare liye koi kaar aamad cheez nahein jaanta. Albatta tum banu Kinaana ke sardar ho, lihaaza khade ho kar logon ke darmiyaan amaan ka ea'laan kar do, us ke ba'd apni sarzameen mein waapas chale jaao." Abu Sufiyan ne kahaa, "Kiya tumhaaraa khayaal hai ke yeh mere liye kuchh kaar aamad hoga?" Hazrat Ali (r.a.) ne kaha, "Nahein Khuda ki qasam! main ise kaar aamad to nahein samajhta, lekin is ke elaawah koi soorat bhi samajh mein nahein aati." Us ke ba'd Abu Sufiyan ne Majsid mein khade ho kar ea'laan kiya ke, "Logo! main logon ke darimiyan amaan ka ea'laan kar rahaa hoon." Phir apne oont par sawaar ho kar mákka chalaa gayaa."

Quresh ke paas pahuncha to weh puchne lage ke peechhe

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ka kiyaa haal hai? Abu Sufiyan ne kaha, "Main Muhammad ke paas gayaa, baat ki to wallaah unhon ne koi jawaab nahein diya. Phir Abu Qahafa ke bete ke paas gayaa to us ke andar koi bhalaai nahein paai. Us ke ba'd Umar bin Khattab ke paas gayaa to use sab se kattar dushman paayaa. Phir Ali (r.a.) ke paas gayaa to use sab se naram paayaa. Us ne mujhe ek raae di aur main us par amal bhi kiya, lekin pata nahein woh kaar aamad bhi hai yaa nahein?" Logon ne poochha, "Woh kiya raae thi?" Abu Sufiyan ne kaha, "Woh raae yeh thi ke main logon ke darmiyaan amaan ka ea'laan kar doon, aur main ne aisa hi kiya."

Quresh ne kaha, "To kiya Muhammad ne use naafiz qaraar diya." Abu Sufiyan ne kaha, "Nahein". Logon ne kaha, "Teri tabaahi ho, is shakhs (Ali) ne tere saath mahaz mazaaq kiya." Abu Sufiyan ne kaha, "Khuda ki qasam, is ke elaawaa koi soorat na ban saki."

Ghazwe ki Tayyaari aur Ikhfa ki Koshish

Tabraani ki riwaayat se ma'loom hota hai ki Rasoolullah ﷺ ne ahad shikhni ki khabar aane ke teen roz pehle hi Hazrat Aisha (r.a.) ko hukm de diya tha ke Aap ﷺ ka saaz-o-saamaan tayyaar kar dein, lekin kisi ko pata na chale. Us ke ba'd Hazrat Aisha (r.a.) ke paas Hazrat Abu Bakr (r.a.) tashreef laae to poochha, "Beti! yeh kaisi tayyaari hai?" Unhon ne kahaa, "Wallah mujhe nahin ma'loom." Hazrat Abu Bakr (r.a.) ne kaha, "Yeh banu Asfar yaani Roomiyon se jang ka waqt nahein, phir Rasoolullah ﷺ ka idaara kidhar ka hai?" Hazrat Aiysha (r.a.) ne kaha, "Wallaah mujhe ilm nahein." Teesre roz subah sawere Amr bin Saalim Khuzaai 40 sawaaron ko le kar pahunch gayaa aur ..... یا رب انی ناشد محمدا waale asha'ar kahe

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to logon ko ma'loom hua ke Quresh ne ahad shikni ki hai. Us ke ba'd Budail aayaa, phir Abu Sufiyan aayaa to logon ko haalaat ka theek-theek ilm ho gayaa. Us ke ba'd Rasoolullah ﷺ ne tayyaari ka hukm dete hue batlaayaa ke Makka chalna hai aur saath hi yeh dua farmaai ke, "Ae Allah! jasooson aur khabron ko Quresh tak pahunchne se rok aur pakad le taaki ham un ke elaaqe mein un ke sar par ek dam jaa pahunche."

Phir kamaal ikhfa aur raaz daari ki gharz se Rasoolullah ﷺ ne shuroo maah-e-Ramzaan 8 hijri mein Hazrat Abu Qatada (r.a.) bin Raba'i ki qiyaadat mein aath aadmiyon ka ek sariya Batn-e-Azm ki taraf rawaanaa farmaayaa. Yeh maqaam zi-khashab aur zi-Marwah ke darmiyaan Madina se taqreeban 36 meel ke faasle par waaqe hai. Maqsad yeh tha ke samajhne waalaa yeh samjhe ke Aap ﷺ usi elaaqe ka rukh kareinge aur yahi khabar idhar-udhar phailein. Lekin yeh sariya jab apne muqarrarah maqaam par pahunch gayaa to use khabar mili ke Rasoolullah ﷺ Makka ke liye rawaanaa hu chuke hain, chunaanche yeh bhi Aap ﷺ se jaa mila.[4]

Idhar Hatib bin Abi Balta'a (r.a.) Quresh ko ek ruq'a likh kar yeh ittilaa' de bheji ke Rasoolullah ﷺ hamla karne waale hain. Unhon ne yeh ruq'a ek aurat ko diya tha aur use Quresh tak pahunchaane par mu'aawaza rakha tha. Aurat sar ki choti

4. Yahi Sariya hai jis ki mulaaqaat Aamir bin Azbat se hui to Aamir ne Islaami dastoor ke mutaabiq salaam kiya. Lekin Mahlam bin Jasaama ne kisi saabiqa ranjish ke sabab use qatal kar diya aur us ke oont aur saamaan par qabza kar liya. Is par yeh aayat naazil hui,.... ولا تقولوا لمن القى اليكم السلام لست مؤمنا yaani "Jo tum se salaam kare use yeh na kaho ke to momin nahin." Us ke ba'd Sahaaba-e-Kiraam (r.a.) Mahlam ko Rasoolullah ﷺ ke paas le aae ke Aap ﷺ us ke liye dua-e-maghfirat kar dein, lekin jab Mahlam Aap ﷺ ke saamne haazir hua to Aap ﷺ ne teen baar farmaayaa, "Ae Allaah! Mahlam ko na bakhsh." Us ke ba'd Mahlan apne kapde ke daaman se apne aanso puchta hua utha. Ibn-e-Ishaaq ka bayaan hai ke us ki qaum ke log kehte hein ke ba'd mein us ke liye Rasoolullah ﷺ ne maghfirat ki dua kar di thi. Dekhiye Zaad-ul-Ma'aad, 2/150, Ibn-e-Hisham, 2/626,627,628

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mein ruq'a chhupa kar rawaanaa hui, lekin Rasoolullah ﷺ ko Wahi se Hatib (r.a.) ki is harkat ki khabar de di gai. Chunaanche Aap ﷺ ne Hazrat Ali (r.a.), Hazrat Miqdad (r.a.), Hazrat Zubair (r.a.) aur Hazrat Abu Marsad Ghanavi (r.a.) ko yeh keh kar bheja ke, "Jaao Rauz Khaakh pahucho. Wahaan haudaj nasheen aurat milegi jis ke paas quresh ke naam ek ruq'a hoga." Yeh Hazraat ghoron par sawaar tezi se rawaanaa hue. Wahaan pahunche to aurat maujood thi. Us se kahaa ke woh neeche utre aur poochha ke, "Kiya tumhaare paas koi khat hai?" Us ne kaha, "Mere paas koi khat nahein." Unhon ne us ke kajaawe ki talaashi li, lekin kuchh na mila. Is par Hazrat Ali (r.a.) ne us se kaha, "Main Khuda ki qasam kha kar kehta hoon ke na Rasoolullah ﷺ ne jhoot kahaa hai na ham jhoot keh rahe hain. Tum yaa to khat nikaalo yaa ham tumhein nanga kar deinge." Jab us ne yeh pukhtagi dekhi to boli, "Achha munh phero." Unhon ne munh phera to us ne choti khol kar khat nikaalaa aur un ke hawaale kar diya. Yeh log khat le kar Rasoolullah ﷺ ke paas pahunche. Dekha to us mein tahreer tha: (Hatib bin Abi Balta'a ki taraf se Quresh ki jaanib). Phir Quresh ko Rasoolullah ﷺ ki rawaangi ki khabar di thi.[5] Rasoolullah ﷺ ne Hazrat Hatib (r.a.) ko bula kar poochha ke, "Hatib! yeh kiya hai?" Unhon ne kaha, "Ae Rasool ﷺ ! mere khilaaf jaldi na farmaaein. Khuda ki qasam! Allah aur Us ke Rasool par mera iman hai. Main na to murtad

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5. Suhail ne ba'z maghaazi ke hawaale se khat ka mazmoom yeh bayaan kiya hai, Amma ba'd! Ae jamaa'at-e-Quresh! Rasoolullah ﷺ tumhaare paas raat jaisa sail-e-rawaan ki tarah badhta hua lashkar le kar aa rahe hain aur ba-Khuda agar woh tanha bhi tumhaare paas aa jaae to Allah un ki madad karega aur un se apna waada poora karega. Lihaaza tum log apne mutaalliq soch lo, Wassalam. Waaqidi ne apni ek mursal sanad se riwaayat ki hai ke Hazrat Hatib (r.a.) ne Suhail bin Amr, Safwan bi Umaiya, aur Ikrama ke paas yeh likha tha ke, "Rasoolullah ﷺ ne logon mein ghazwe ka ea'laan kar diya hai aur main nahein samajhta ke Aap ﷺ iraada tum logon ke siwa kisi aur ka hai aur main chaahta hoon ke tum logon par mera ek ehsaan rahe." (Fath-ul-Baari, 7/521)

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hua hoon aur ma mujhe mein tabdeeli aai hai. Baat sirf itni hai ke main khud Quresh ka aadmi nahein, albatta un mein chipka hua tha aur mere ahl-o-ayaal aur baal-bachche wahein hain. Lekin Quresh se meri koi qaraabat nahein ke woh mere baal bachchon ki hifaazat karein. Is ke bar-khilaaf doosre log jo aap ﷺ ke saath hain wahaan un ke qaraabat daar hain jo un ki hifaazat kareinge. Is liye jab mujhe yeh cheez haasil na thi to main ne chaahaa ke un par ek ehsaan kar doon jis ke eaz woh mere qaraabat daaron ki hifaazat karein." Is par Hazrat Umar (r.a.) bin Khattab ne kaha, "Ae Allah ke Rasool ﷺ! mujhe chodiye main is ki gardan maar doon, kiyonki is ne Allah aur Us ke Rasool ﷺ ke saath khayaanat ki hai aur yeh munaafiq ho gayaa hai." Rasoolullah ﷺ ne farmaayaa! "Dekho! yeh Jang-e-Badr main haazir ho chuka hai. Aur Umar (r.a.) tumhein kiya pataa? Ho sakta hai Allah ne Ahl-e-Badr ko dekh kar kaha ho ke tum log jo chaaho karo, main tumhein bakhsh diya." Yeh sun kar Hazrat Umar (r.a.) ki aakhein ashkbaar ho gaein aur uhon ne kaha, "Allah aur Us ke Rasool ﷺ behtar jaante hain."[6]

Is tarah Allah ne jaasooson ko pakad liya aur Musalmaanon ki jangi tayyaariyon ki koi khabar Quresh tak na pahunch saki.

Islami Lashkar Makka ki Raah main

10 Ramzanul-Mubarak 8 hijri ko Rasoolullah ﷺ ne Madina chhod kar Makke ka rukh kiya. Aap ﷺ ke saath das hazaar Sahaaba-e-Kiraam (r.a.) the. Madina par Abu Ruhm Ghifari (r.a.) ki taqarruri hui.

Juhfa mein ya us se kuchh oopar Aap ﷺ ke chacha Hazrat Abbas (r.a.) Bin Abdul Muttalib mile. Woh musalmaan ho kar

6. Saheeh Bukhari 1/422, 2/612. Hazrat Zubar aur Hazrat Abu Marsad ke naamon ka izaafaa Saheeh Bukhari ... doosri riwaayaat main hai.

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apne baal-bachchon samet hijrat karte hue tashreef laa rahe the. Phir Abwa mein Aap ﷺ ke chachere bhai Abu Sufiyaan bin Haris aur phuphi zaad bhai Adullah bin Umayya mile. Aap ﷺ ne un donon ko dekh kar munh pheir liya kiyonki yeh donon Aap ﷺ ko sakht aziyyat pahunchaayaa karte the aur Aap ﷺ ki hujo (buraai bayaan) kiya karte the. Yeh soorat dekh kar Hazrat Umm-e-Salma (r.a.) ne arz kiya ki aisa nahein hona chaahiye ke Aap ﷺ ke chachere bhai aur phuphi zaad bhai hi Aap ﷺ ke yahaan sab se bad bakht hon. Idhar Hazrat Ali (r.a.) ne Abu Sufiyan bin Haris ko sikhaayaa ke tum Rasoolullah ﷺ ke saamne jaao, aur wahi kaho jo Hazrat Yosuf (a.s.) ke bhai ne un se kahaa tha ki, تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِئِيْنَ (۱۲:۹۱) "Khuda ki qasam! Allah ne Aap ﷺ ko ham par fazeelat bakhshi aur yaqeenan ham hi khata kaar the." Kiyonki Aap ﷺ yeh pasand nahein kareinge ke kisi aur ka jawaab Aap ﷺ se umda raha ho. Chunaanche Abu Sufiyan ne yahein kiya aur jawaab mein fauran Rasoolullah ﷺ ne farmaayaa, لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ (۱۲:۲۹) "Aaj tum par koi sarzanish nahein. Allah tumhein bakhsh de aur woh Arhamur-Raahimeen hai." Is par Abu Sufiyan ne Aap ﷺ ko chand asha'aar sunaae jin mein se ba'z yeh the,

لعمرك انى حين احمل راية　　لتغلب خيل اللات خيل محمد

لكالمدلج الحيران اظلم ليله　　فهذا اوانى حين اهدا فاهتدى

هدانى هاد غير نفسى و دلنى　　عليه من طردته كل مطرد

"Teri umr ki qasam! jis waqt main ne is liye jhanda uthaayaa tha ke laat ke shehsawaar Muhammad ke shehsawaar par ghaalib aa jaaein to meri kaifiyat raat ke us musaafir ki si thi jo teerah-o-taar raat mein hairaan wa sargardaan ho, lekin ab waqt aa gayaa hai ke mujhe hidaayat di jaae aur main hidaayat paaon. Mujhe mere nafs ki bajaae ek haadi ne

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hidaayat di aur Allah ka raasta usi shakhs ne bataayaa jise main har mauqa par dhutkaar diya tha."

Yeh sun kar Rasoolullah ﷺ ne us ke seene par zarb lagaai aur farmaayaa, "Tum mujhe har mauqa par dhutkar diya tha."[7]

Marr-uz-Zahraan mein Islami Lashkar ka padaao

Rasoolullah ﷺ ne apna safar jaari rakha. Aap ﷺ aur Sahaaba (r.a.) roze se the. Lekin Asfaan aur Qudaid ke darmiyaan Kadeed naami chashme par pahunch kar Aap ﷺ ne roza tod diya[8] aur Aap ﷺ ke saath Sahaaba-e-Kiraam ne bhi tod diya. Us ke ba'd phir Aap ﷺ ne safar jaari rakha yahaan tak ke raat ke ibtidaai auqaat mein Marr-uz-Zahraan—Waadi-e-Fatima—pahunch kar nuzool farmaayaa. Wahaan Aap ﷺ ke hukm se logon ne alag-alag aag jalaai. Is tarah das hazaar (choolhon mein) aag jalaai gai. Rasoolullah ﷺ ne Hazrat Umar bin Khattab (r.a.) ko pehre par muqarrar farmaayaa.

Abu Sufiyan Darbaar-e-Nubuwwat mein

Marr-uz-Zahraan mein padaao daalne ke ba'd Hazrat Abbas (r.a.) Rasoolullah ﷺ ke safed khachchar par sawaar ho kar nikle. Un ka maqsad yeh tha ke koi lakadhaaraa ya koi bhi aadmi mil jaae to us se Quresh ke paas khabar bhej dein taaki weh Makke mein Rasoolullah ﷺ ke daakhil hone se pehle Aap ﷺ ke paas haazir ho kar amaan talab kar lein.

Idhar Allah Ta'ala ne Quresh par saari khabron ki rasaai rok di thi is liye unhein haalaat ka kuchh ilm na tha, albatta

7. Ba'd mein Abu Sufiyan ke Islam mein badi khoobi aa gai. Kaha jaataa hai ke jab se unhon ne Islam qabool kiya haya ke sabab Rasoolullah ﷺ ki taraf sar uthaa kar na dekha. Rasoolullah ﷺ bhi un se muhabbat karte the aur un ke liye Jannat ki bashaarat dete the aur farmaate the mujhe tawaqqu hai ki yeh Hamza (r.a.) ka badal saabit honge. Jab un ki wafaat ka waqt aayaa to kahne lage, "Mujh par na rona kiyonki Islam laane ke ba'd main ne kabhi koi gunaah ki baat nahein kahi" Zaad-ul-Ma'aad, 2/162,163.

8. Saheeh Bukhari, 2/613.

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weh khauf aur andeshe se do-chaar the aur Abu Sufiyaan baahar jaa-jaa kar khabron ka pataa lagaataa rehta tha. Chunaanche us waqt bhi woh aur Hakeem bin Hizaam aur Budail bin Warqa khabron ka pataa lagaane ki gharz se nikle hue the.

Hazrat Abbas (r.a.) ka bayaan hai ki. "Ba-Khuda main Rasoolullah ﷺ ke khachchar par sawaar tha ke mujhe Abu Sufiyan aur Budail bin Warqa ki guftago sunaai padi. Weh baaham radd-o-qadah kar rahe the. Abu Sufiyan keh raha tha ki, Khuda ki qasam! main ne aaj raat jaisi aag aur aisa lashkar to kabhi dekha hi nahein, aur jawaab mein Budail keh rahaa tha, yeh Khuda ki qasam, Banu Khuzaa'a hain. Jang ne unhein chheel kar rakh diya hai. Is par Abu Sufiyan keh rahaa tha, Khuza'a is se kahein kamtar aur zaleel hain ki yeh un ki aag aur un ka lashkar ho."

Hazrat Abbas (r.a.) kehte hain ke main ne us ki aawaaz pehchaan li aur kaha, "Abu Hanzala!" Us ne bhi meri aawaaz pehchaan li aur bola, "Abul Fazl!" Main ne kahaa, "Haan." Us ne kahaa, "Kiya baat hai? Mere maa-baap tujh par qurbaan." Main ne kahaa, "Yeh Rasoolullah ﷺ hain, logon samet, haae Quresh ki tabaahi, Wallaah!"

Us ne kahaa, "Ab kiya heela hai? Mere maa-baap tum par qubaan." Main ne kaha, "Wallaah, agar woh tumhein paa gaye to tumhaari gardan maar deinge. Lihaaza is khachchar par peechhe beith jaao. Main tumhein Rasoolullah ﷺ ke paas le chalta hoon aur tumhaare liye amaan talab kiye deta hoon." Us ke ba'd Abu Sufiyan mere peechhe beith gayaa aur us ke donon saathi waapas chale gaye.

Hazrat Abbas (r.a.) kahte hain ke main Abu Sufiyan ko

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lekar chalaa. Jab kisi alaao ke paas se guzarta to log kehte kaun hain? Magar jab dekhte ke Rasoolullah ﷺ ka Khachchar aur main us par sawaar hoon to kahte ke Rasoolullah ﷺ ke chaachaa hain aur Aap ﷺ ke khachchar par hain. Yahaan tak ke main Umar bin Khattab (r.a.) ke alaao ke paas se guzra. Unhon ne kahaa, kaun hai? Aur uth kar meri taraf aae. Jab peechhe Abu Sufiyan ko dekha to kehne lage, "Abu Sufiyan? Allah ka dushman? Allah ki hamd hai ki us ne baghair ahad-o-peimaan ke tujhe (hamaare) qaaboo mein kar diya." Us ke ba'd woh nikal kar Rasoolullah ﷺ ki taraf daude aur main ne bhi khachchar ko aid lagaai. Main aage badh gayaa aur khachchar se kood kar Rasoolullah ﷺ ke paas jaa ghusa. Itne mein Umar bin Khattab (r.a.) bhi ghus aae aur bole ke, "Ae Allah ke Rasool! yeh Abu Sufiyaan hai. Mujhe izaazat deejiye main is ki gardan maar doon." Main ne kahaa. "Ae Allah ke Rasool ﷺ! main ne ise panaah de di hai." Phir main ne Rasoolullah ﷺ ke paas beith kar Aap ﷺ ka sar pakad liya aur kahaa. "Khuda ki qasam! aaj raat mere siwa koi aur Aap ﷺ se sargoshi na karegaa." Jab Abu Sufiyan ke baare mein Hazrat Umar (r.a.) ne baar-baar kahaa to main ne kaha. "Umar! thehar jaao. Khuda ki qasam! agar yeh Bani Adi bin K'ab ka aadmi hota to tum aisi baat na kehte." Umar (r.a.) ne kaha, "Abbas! thehar jaao. Khuda ki qasam! tumhaaraa Islam laanaa mere nazdeek Khattaab ke Islam laane se agar woh Islam laate ziyaadah pasandeeda hai. aur is ki wajah mere liye sirf yeh hai ke Rasoolullah ﷺ ke nazdeek tumhaaraa Islam laanaa Khattab ke Islam laane se ziyaadah pasandeeda hai."

Rasoolullah ﷺ ne farmaayaa, "Abbas! ise (yaani Abu Sufiyan ko) apne dere mein le jaao. Subah mere pass le aanaa." Is hukm ke mutaabiq main use dere mein le gayaa aur

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Subah khidmat-e-Nabavi ﷺ mein haazir kiya. Aap ﷺ ne use dekh khar farmaayaa, "Abu Sufiyan! tum par afsos! kiya ab bhi tumhaare liye waqt nahein aayaa ke tum yeh jaan sako ke Allah ke siwa koi ilaah nahein?" Abu Sufiyan ne kahaa, "Mere maa-baap Aap par fida, Aap kitne burdbaar, kitne kareem aur kitne rishtedaaron ka khayaal rakhne waale hain? Main achhi tarah samajh chuka hoon ke agar Allah ke siwa koi aur bhi ilaah hota to ab tak mere kuchh kaam aayaa hota."

Aap ﷺ ne farmaayaa, "Abu Sufiyan! tum par afsos! kiya tumhaare liye ab bhi waqt nahein aayaa ke tum yeh jaan sako ke main Allah ka Rasool hoon." Abu Sufiyaan ne kaha, "Mere maa-baap Aap par fida. Aap kis qadar haleem, kis qadar kareem aur kis qadar sila-rahmi karne waale hain! Is baat ke muta'alliq to ab bhi dil mein kuchh na kuchh khatak hai." Is par main ne kahaa, "Are! gardan maare jaane ki naubat aane se pehle Islam qabool kar lo aur yeh shahaadat wa iqraar kar lo ke Allah ke siwa koi laaiq-e-ibaadat nahein aur Muhammad ﷺ Allah ke Rasool hain." Is par Abu Sufiyan ne Islam qabool kar liya aur haq ki shahaadat di.

Main ne kahaa, "Ae Allah ke Rasool ﷺ! Abu Sufiyan ea'zaaz pasand hai, lihaazaa ise koi ea'zaaz de deejiye." Aap ﷺ ne farmaayaa, "Theek hai, jo Abu Sufiyan ke ghar main ghus jaae use amaan hai aur jo apna darwaazaa andar se band kar le use amaan hai aur jo Masjid-e-Haram mein daakhil ho jaae use amaan hai."

Islami Lashkar Marr-uz-Zahraan se Makke ki Jaanib

Usi subah—mangal, 17 Ramzan, 8 hijri ki subah—Rasoolullah ﷺ ki Marr-uz-Zahraan se Makka rawaanaa hue aur Hazrat Abbas (r.a.) ko hukm diya ke Abu Sufiyan (r.a.) ko waadi ki

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tangnaae par pahaad ke naake ke paas rok rakhein taaki wahaan se guzarne waali khudaai faujon ko Abu Sufiyan dekh sake. Hazrat Abaas (r.a.) ne aisa hi kiya. Idhar qabaail apne-apne pharere liye guzar rahe the. Jab wahaan se koi qabeela guzarta to Abu Sufiyan poochhta ke, "Abbas! yeh kaun log hain?" Jawaab mein Hazrat Abbas (r.a.)—ba-taur-e-misaal—kehte, "Banu Sulaim hain." To Abu Sufiyaan (r.a.) kehta ke, "Mujhe Sulaim se kiya waasta?" Phir koi qabila guzarta to Abu Sufiyan (r.a.) poochhta, "Ae Abbas! ye kaun log hain?" Woh kehte, "Muzaina hain." Abu Sufiyan kehta, "Mujhe Muzaina se kiya matlab?" Yahaan tak ke saare qabile ek-ek kar ke guzar gaye. Jab bhi koi qabeela guzarta to Abu Sufiyan (r.a.) Hazrat Abbas (r.a.) se us ki baabat zaroor dariyaaft karta aur jab woh use bataate to woh kehta ke mujhe Bani falaan se kiya waasta? Yahaan tak ke Rasoolullah ﷺ apne sabz daste ke saath tashreef laae. Aap ﷺ muhaajireen aur ansaar ke darmiyaan mein chal rahe the. Yahaan insaanon ke bajaae sirf lohe ki baadh dikhaai pad rahi thi. Abu Sufiyan (r.a.) ne kaha, "Subhanallah! Ae Abbas! yeh kaun log hain?" Unhon ne kaha, "Yeh ansaar wa muhaajireen ke jaloh mein Rasoolullah ﷺ tashrif larahe hain. Abu Sufiyan ne kaha: bhala in Mahaz-Aarai ki Taqat kise men hai? us ke baad mazeed kaha: Abul Fazal! tumhare bhatije ki Baadshaat bari zabarsadt ho gai. Hazrat Abbas (r.a.) ne kaha, "Abu Sufiyan! yeh Nubuwwat hai." Abu Sufiyan ne kaha, "Haan! ab to yahi kaha jaye ga."

Is mauqa par ek waaqia aur pesh aayaa. Ansar ka phirera Hazrat S'ad bin Ubada (r.a.) ke paas tha. Woh Abu Sufiyan ke paas se guzre to bole:

اليوم يوم الملحمة اليوم تستحل الحرمة

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"Aaj khoonrezi aur maar-dhaar ka din hai. Aaj hurmat halaal ki jaaegi."

Aaj Allah ne Quresh ki zillat muqaddar kar di hai. Us ke ba'd jab wahaan se Rasoolullah ﷺ guzre to Abu Sufiyan (r.a.) ne kaha, "Ae Allah ke Rasool ﷺ! Aap ﷺ ne woh baat nahein suni jo S'ad (r.a.) ne kahi hai?" Aap ﷺ ne farmaayaa, "S'ad ne kiya kahaa hai?" Abu Sufiyan ne kaha, "Yeh aur yeh baat kahi hai." Yeh sun kar Hazrat Usman (r.a.) aur Hazrat Abdur Rahmaan bin Auf (r.a.) arz kiya, "Ya Rasoolullah ﷺ! hamein khatra hai ke kahein S'ad (r.a.) Quresh ke andar maar-dhaar na macha dein." Rasoolullah ﷺ ne farmaayaa, "Nahein, balke aaj ka din wo din hai jis mein K'abe ki taazeem ki jaaegi. Aaj ka din wo din hai jis mein Allah Quresh ko izzat bakhshega." Us ke ba'd Aap ﷺ ne Hazrat S'ad (r.a.) ke paas aadmi bhej kar jhanda un se le liya aur un ke saahab zaade Qais (r.a.) ke hawaale kar diya. Goya jhanda Hazrat Saad (r.a.) ke haath se nahein nikla, aur kaha jaataa hai ke Aap ﷺ ne jhanda Hazrat Zubair (r.a.) ke hawaale kar diya tha.

Islami Lashkar Achaanak Quresh ke Sar par

Jab Rasoolullah ﷺ Abu Sufiyan ke paas se guzar chuke to Hazrat Abbas (r.a.) ne us se kahaa, "Ab daud kar apni qaum ke paas jaao." Abu Sufiyan (r.a.) tezi se Makka pahuncha aur nihaayat baland aawaaz se pukaaraa, "Quresh ke logo! yeh Muhammad ﷺ hain. Tumhaare pass itna lashkar lekar aae hain ke muqaable ke taab nahein. Lihaaza jo Abu Sufiyan ke ghar ghus jaae use amaan hai." Yeh sun kar us ki beewi Hind bint Utba uthi aur us ki moonchh pakad kar boli, "Maar daalo is mushk ki tarah charbi se bhare hue patli pindilon waale ko. Bura ho aise peshrau khabar rasaan ka."

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Abu Sufiyan ne kaha, "Tumhaari barbaadi ho, dekho tumhaari jaanon ke baare main yeh aurat tumhein dhooke mein na daal de, kiyonki Muhammad ﷺ aisa lashkar le kar aae hain jis se muqaable ki taab nahein. Is liye jo Abu Sufiyan ke ghar mein ghus jaae use amaan hai." Logon ne kaha, "Allah tujhe maare, tera ghar hamaare kitne aadmiyon ke kaam aa sakta hai?" Abu Sufiyan ne kaha, "Aur jo apna darwaazaa andar se band kar le use bhi amaan hai aur jo Masjid-e-Haram mein daakhil ho jaae use bhi amaan hai." Yeh sun kar log apne-apne gharon aur Masjid-e-Haram ki taraf bhaage. Albatta apne kuch aubaashon ko lagaa diya aur kahaa ke unhein ham aage kiye dete hain. Agar Quresh ko kuch kaamiyaabi hui to ham un ke saath ho raheinge aur agar un par zarb lagi to ham se jo kuch mataalaba kiya jaaega manzoor kar leinge. Quresh ke yeh ehmaq aubaash musalmanon se ladne ke liye Ikrama bin Abi Jahal, Safwan bin Umaiyya aur Suhail bin Amr ki kamaan mein Khandama ke andar jama hue. Un mein Banu Bakr ka ek aadmi Hamas bin Qais bhi tha jo us se pehle hathiyaar theek-thaak karta rehta tha jis par us ki beewi ne (ek roz) kaha, "Yeh kaahe ki tayyaari hai jo main dekh rahi hoon?" Us ne kaha, "Mahammad ﷺ aur us ke saathiyon se muqaable ki tayyaari hai." Is par beewi ne kaha, "Khuda ki qasam! Muhammad ﷺ aur us ke saathiyon ke muqaabil koi cheez thehar nahein sakti." Us ne kaha, "Khuda ki qasam, mujhe ummeed hain ke main un ke ba'z saathiyon ko tumhaaraa khaadim banaaonga." Us ke ba'd kahne laga:

ان يقبلوا اليوم فما لى علة هذا سلاح كامل و ألة

و ذو غرارين سريع السلة

"Agar weh aaj madd-e-muqaabil aa gaye to mere liye koi uzar na hoga. Yeh mukammal hathiyaar, daraaz aanni

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waalaa nezah aur jhat soonti jaane waali do dhaari talwaar hein.

Khandama ki ladaai mein yeh shakhs bhi aaya hua tha.

Islami Lashkar Zi-Tuwaa mein

Idhar Rasoolullah ﷺ Marr-uz-Zahraan se rawaanaa ho kar Zi-Tuwaa pahunche. Is dauraan Allah ke bakhshe hue ea'zaaz-e-fateh par fart-e-tawaazo se Aap ﷺ ne apna sar jhuka rakha tha yahaan tak ke dhaadhi ke baal kajaawe ki lakdi se jaa lag rahe the. Zi-Tuwaa mein Aap ﷺ ne lashkar ki tarteeb wa taqseem farmaai. Khalid bin Walid (r.a.) ko daahine pehlo par rakkha. Us mein Aslam, Sulaim, Gifaar, Muzaina, Juhaina aur kuchh doosare qabaail-e-Arab the. Aur Khalid bin Walid (r.a.) ko hukm diya ke woh Makka mein zerein hisse se daakhil hon aur agar Quresh mein se koi aade aae to use kaat kar rakh dein, yahaan tak ke Safaa par Aap ﷺ se aa milein.

Hazrat Zubair (r.a.) bin Awaam baaein pehlo par the. Un ke saath Rasoolullh ﷺ ka pharera tha. Aap ﷺ ne unhein hukm diya ke Makke mein baalaai hisse yaani Kada se daakhil hon aur Hajoon mein Aap ﷺ ka jhanda gaad kar Aap ﷺ ki aamad tak wahein thehre rahein.

Hazrat Abu Ubaida (r.a.) piyaade par muqarrar the. Aap ﷺ ne unhein hukm diya ke woh Batn-e-Waadi ka raasta pakdein yahaan tak ke Makka mein Rasoolullah ﷺ ke aage utrein.

Makka mein Islami Lashkar ka daakhila

In hidaayaat ke ba'd tamaam daste apne-apne muqarrara raaston se chal pade.

Hazrat Khalid (r.a.) aur un ke rufaqa ki raah mein jo

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mushrik bhi aayaa use mita dia gayaa. Albatta un ke Rufaqa mein se bhi Karz bin Jabir Farhi (r.a.) aur Khunais (r.a.) bin Khalid bin Rabeea ne jaam-e-shahaadat nosh kiya. Wajah yeh hui ke yeh donon lashkar se bichhad kar ek doosre raaste par chal pade aur usi dauraan unhein qatal kar diya gayaa. Khandma pahunch kar Hazrat Khalid (r.a.) aur un ke rufaqa ki mud-bhed Quresh ke aubaashon se hui. Ma'mooli si jhadap mein 12 mushrik maare gae aur us ke ba'd mushrikeen mein bhag-dad mach gai. Hamas bin Qais jo musalmaanon se jang ke liye hathiyaar theek-thaak karta rehta tha bhaag kar apne ghar mein jaa ghusa aur apni beewi se bola, "Darwaazaa band kar lo." Us ne kaha, "Woh kahaan gayaa jo tum kahaa karte the?" Kehne lagaa:

انک لو شهدت یوم الخندمه　　اذ فر صفوان و فر عکرمة

و استقبلنا لسیوف المسلمة　　یقطعن کل ساعد وجمجمه

ضربا فلا یسمع الا غمغمه　　لهم نهیت خلفنا و همهمه

لم تنطقی فی اللوم ادنی کلمه

"Agar tum ne Jang-e-Khandama ka haal dekha hotaa jab ke Safwan aur Ikrama bhaag khade hue aur soonti hui talwaaron se hamaaraa isteqbaal kiya gayaa, jo kalaaiyaan aur khaupdiyaan is tarah kaati jaa rahi thein ke peechhe siwaae un ke shor-o-ghogha aur hamhama ke kuch sunaai nahein padta tha, to tum malaamat ki adna baat na kehtein"

Us ke ba'd Hazrat Khalid (r.a.) Makka ke gali-koochon ko raundte hue Koh-e-Safaa par Rasoolullah ﷺ se jaa mile.

Idhar Hazrat Zubair (r.a.) ne aage badh kar Hajoon mein Masjid-e-Fatah ke paas Rasoolullah ﷺ ka jhanda gaadaa aur Aap ﷺ ke liye ek qubba nasab kiya. Phir musalsal wahein

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thehre rahe yahaan tak ke Rasoolullah ﷺ tashreef le aae.

Masjid-e-Haraam mein Rasoolullah ﷺ ka daakhila aur butaon se tatheer

Us ke ba'd Rasoolullah ﷺ utthe aur aage-peechhe aur gird-o-pesh maujood ansar wo muhaajireen ke saath Masjid-e-Haram ke andar tashreef laae. Aage badh kar Hajr-e-Aswad ko chuma aur us ke ba'd Baitullah ka tawaaf kiya. Us waqt Aap ﷺ ke haath mein ek kamaan thi aur Baitullah ke gird aur us ki chhat par 360 but the. Aap ﷺ usi kamaan se un buton ko thokar marte jaate the aur kehte jaate

جَآءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ ۔ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۝ (۱۷:۸۱)

"Haq aa gayaa aur baatil chalaa gayaa. Baatil jaane waali cheez hai."

جَآءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَ مَا يُعِيْدُ ۝ (۳۴:۴۹)

"Haq aa gayaa aur baatil ki chalat-phirat khatam ho gai."

Aur Aap ﷺ ki thokar se but chehron ke bal girte jaate the.

Aap ﷺ ne tawaaf apni oontni par beith kar farmaayaa tha aur haalat-e-ehraam mein na hone ki wajah se sirf tawaaf hi par iktifa kiya. Takmeel-e-Tawaaf ke ba'd Hazrat Usman (r.a.) bin Talha ko bula kar un se Ka'be ki kunji li. Phir Aap ﷺ ke hukm se Khana-e-K'aba khola gayaa. Andar daakhil hue to tasweerein nazar aaein jin mein Hazrat Ibrahim (a.s.) aur Hazrat Ismaail (a.s.) ki tasweerein bhi thein aur un ke haath mein faal-giri ke teer the. Aap ﷺ ne yeh manzar dekh kar farmaayaa, "Allah in musrikeen ko halaak kare. Khuda ki qasam! in donon paighambaron ne kabhi bhi faal ke teer istemaal nahein kiye." Aap ﷺ ne Khana-e-K'aba ke andar lakdi ki bani hui ek kabootari bhi dekhi. Use apne daste mubarak

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se tod diya aur tasweerein Aap ﷺ ke hukm se mita di gaein.

Khaana-e-K'aba mein Rasoolullah ﷺ ki Namaz aur Quresh se Khitaab

Us ke ba'd Aap ﷺ ne andar se darwaazaa band kar liya. Hazrat Usama (r.a.) aur Bilal (r.a.) bhi andar hi the. Phir darwaaze ke muqaabil ki diwaar ka rukh kiya. Jab deewaar sirf teen haath ke faasle par reh gai to wahein thehar gaye. Do khambe Aap ﷺ ke baaein jaanib the, ek khamba daahine jaanib aur teen khambe peechhe. Un dinon Khaana-e-K'aba mein 6 khambe the. Phir wahein Aap ﷺ ne Namaz padhi. Us ke ba'd Baitullah ke andarooni hisse ka chakkar lagaayaa. Tamaam goshon mein Takbeer-o-Tauheed ke kalimaat kahe. Phir darwaazaa khol diya. Quresh (saamne) Masjid-e-Haram mein safein lagaae khachaa-khach bhare the. Unhein intezaar tha ki Aap ﷺ kiya karte hai! Aap ﷺ ne dawaaze ke donon baazo pakad liye, Quresn neeche the, unhein youn mukhaatab farmaayaa,

"Allah ke siwa koi ma'bood nahein. Woh tanha hai, Us ka koi shareek nahein, Us ne apna w'ada sach kar dikhaayaa. Apne bande ki madad ki aur tanha saare jaathon ko shikast di. Suno! Baitullah ki Kaleed bardaari aur Haajiyon ko paani pilaane ke elaawaa saaraa ea'zaaz, ya kamaal, ya khoon mere in donon qadmon ke neeche hai. Yaad rakkho, qatl-e-khata shubha-e-amad mein, jo kode aur dande se ho, mugallaz diyat hai, yaani 100 oont jin mein se 40 oontniyon ke shikam mein un ke bachche hon.

Ae Quresh ke logo! Allah ne tum se jaahiliyyat ki nakhwat aur baap-daadaa par fakhr ka khaatma kar diya. Saare log Aadam (a.s.) se hain aur Aadam (a.s) mitti se."

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Us ke ba'd yeh aayat tilaawat farmaai:

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ۝ (۴۹:۱۳)

"Ae logo! ham ne tumhein ek mard aur ek aurat se paida kiya aur tumhein qaumaon aur qabeelon mein taqseem kiya taaki tum ek-doosre ko pehchaan sako. Tum mein Allah ke nazdeek sab se baa-izzat wahi hai jo sab se ziyaada muttaqi ho, beshak Allah jaanne waalaa aur khabar rakhne waalaa hai."

Aaj koi Sarzanish nahein

Us ke ba'd Aap ﷺ ne farmaayaa, "Quresh ke logo! tumhaaraa kiya khayaal hai, main tumhaare saath kaisa sulook karne waalaa hoon?" Unhon ne kaha, "Achha, Aap kareem bhaai hain aur kareem bhaai ke saahab zaade hain." Aap ﷺ ne farmaayaa, "To main tum se wahi baat keh rahaa hoon jo Hazrat Yosuf (a.s.) ne apne bhaaiyon se kahi thi ke لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ Aaj tum par koi sarzanish nahein. Jaao tum sab aazaad ho."

K'abe ki Kunji

Us ke ba'd Rasoolullah ﷺ Masjid-e-Haram mein beitth gae. Hazrat Ali (r.a.) ne, jin ke haath mein K'abe ki kunji thi, haazir-e-khidmat ho kar arz kiya, "Huzoor hamaare liye Hujjaaj ko paani pilaane ke ea'zaaz ke saath Khaana-e-K'aba ki Kaleed bardaari ka ea'zaaz bhi jama farma deejiye. Allah aap par rahmat naazil kare." Ek aur riwaayat ke mutaabiq yeh guzaarish Hazrat Abbas (r.a.) ne ki thi. Rasoolullah ﷺ ne farmaya, "Usman bin Talha (r.a.) kahaan hain?" Unhein bulaayaa gayaa. Aap ﷺ ne farmaya, "Usman! yeh lo apni kunji. Aaj ka din neki aur wafaadaari ka din hai." Tabqaat Ibn-e-S'ad ki riwaayat hai ke

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Aap ﷺ ne kunji dete hue farmaya. "Ise hamesha-hamesh ke liye lo. Tum logon se ise wahi chheenega jo zaalim hoga. Ae Usman (r.a.)! Allah ne tum logon ko apne ghar ka ameen banaayaa hai; lihaza is Baitullah se tumhein jo kuch mile us se ma'roof ke saath khaanaa."

K'abe ki Chhat par Azaan-e-Bilaali

Ab Namaz ka waqt ho chuka tha. Rasoolullah ﷺ ne Hazrat Bilal (r.a.) ko hukm diya ke K'abe par chhad kar azaan kahein. Us waqt Abu Sufiyan bin Harb, Attab bin Asid aur Haris bin Hishaam K'abe ke sehan mein beithe the. Attab ne kaha, "Allah ne Asid (ko faut kar ke us) par yeh karam kiya ke woh yeh (azaan) na sun sakaa, warna use ek naa-gawaar cheez sunni padti." Is par Haris ne kaha. "Suno! Wallaah! agar mujhe ma'loom ho jaae ke woh bar-haq hain to main un ka pairaukaar ban jaaonga." Is par Abu Sufiyan ne kaha, "Dekho! Wallaah main kuchh nahein kahoonga. Kiyonki agar main boloonga to yeh kankariyaan bhi mere muta'alliq khabar de deingi." Us ke ba'd Nabi ﷺ un ke paas tashreef la gae aur farmaayaa, "Abhi tum logon ne jo baatein ki hain, woh mujhe ma'loom ho chuki hain." Phir Aap ﷺ ne unki guftago duhraai. Is par Haris aur Attab bol uthe, "Ham shahaadat dete hain ke Aap ﷺ Allah ke Rasool hain. Khuda ki qasam! koi shakhs hamaare saath tha hi nahein ke hamaari is guftago se aagaah hota aur ham kehte hain ki Us ne Aap ﷺ ko khabar di hogi".

Fateh ya Shukraane ki Namaz

Usi roz Rasoolullah ﷺ Umm-e-Haani (r.a.) bint Abi Taalib ke ghar tashreef le gaye. Wahaan ghusl farmaayaa aur un ke ghar mein hi 8 rak'at Namaz padhi. Yeh chaasht ka waqt tha. Is liye kisi ne is ko chaasht ki Namaz samjhaa aur kisi ne

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fatah ki Namaz. Umm-e-Haani (r.a.) ne apne do devaron ko panaah de rakkhi thi. Aap ﷺ ne farmaayaa, "Ae Umm-e-Haani! jise tum ne panaah de use ham ne bhi pahaan di." Is irshaad ki wajah yeh thi ke Umm-e-Haani (r.a.) ke bhaai Hazrat Ali bin Abi Talib (r.a.) un donon ko qatal karna chaahte the. Is liye Umm-e-Haani ne un donon ko chhupa kar ghar ka darwaazaa band kar rakkha tha. Jab Nabi ﷺ tashreef le gae to un ke baare mein sawaal kiya aur mazkoorah jawaab se behrawar huein.

Akaabir-e-Mujrimeen ka Khoon Raaigaan Qaraar de diya gayaa

Fath-e-Makka ke roz Rasoolullah ﷺ ne akaabir mujrimeen mein se 9 aadmiyon ka khoon raaigaan qaraar dete hue hukm diya ke agar weh K'abe ke parde ke neeche bhi paae jaaein to unhein qatal kar diya jaae. Un ke Naam yeh hain:

1. Abdul Uzza bin Khatal, 2. Abdullah bin S'ad bin Abi sarh, 3 Ikrama bin Abi Jahal (4) Haris bin Nufail bin Wahab, 5. Muqis bin Sababa, 6. Habbar bin Aswad, 7. 8. Ibn-e-Khatal ki do laundiyaan jo Nabi ﷺ ki hiju gaayaa karti thein, 9. Sarah jo aulaad-e-Abdul Muttalib mein se kisi ki laundi thi. Usi ke paas Hatib (r.a.) ka khat paayaa gayaa tha.

Ibn-e-Abi Sarh ka mua'amla yeh hua ke use Hazrat Usman bin Affan (r.a.) ne khidmat-e-Nabavi ﷺ mein le jaa kar jaan bakhshi ki sifaarish kar di aur Aap ﷺ ne us ki jaan bakhshi farmaate hue us ka Islam qabool kar liya. Lekin us se pehle Aap ﷺ kuchh der tak is ummeed mein khaamosh rahe ke koi sahaabi utth kar use qatal kar deinge. Kiyonki yeh shakhs us se pehle bhi ek baar Islam qabool kar chuka tha aur hijrat kar ke Madina aayaa tha. Lekin phir murtad ho kar bhaag gayaa tha (taaham us ke ba'd ka kirdaar un ke husne Islam ka aainadaar hai).

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Ikrama bin Abi Jahal ne bhaag kar Yeman ki raah li, lekin us ki beewi khidmat-e-Nabawi ﷺ mein haazir ho kar us ke liye amaan ki taalib hui aur Aap ﷺ ne amaan de di. Us ke ba'd woh Ikrama ke peechhe-peechhe gai aur use saath le aai. Us ne waapas aakar Islam qabool kiya aur us ke Islam ki kaifiyyat bahut achhi rahi.

Inb-e-Khatal Khaana-e-K'aba ka parda pakad kar latka hua tha. Ek Sahaabi ne Khidmat-e-Nabawi ﷺ mein haazir ho kar ittilaa' di. Aap ﷺ ne farmaayaa, "Use qatal kar do." Unhon ne use qatal kar diya.

Muqis bin Sababa ko Hazrat Numaila bin Abdullah (r.a.) ne qatal kiya. Muqis pehle bhi musalmaan ho chuka tha lekin phir ek Ansaari ko qatal kar ke murtad ho gayaa aur bhaag kar mushrikeen ke paas chalaa gayaa tha.

Haris Makka mein Rasoolullah ﷺ ko sakht aziyyat pahunchaayaa karta tha. Use Hazrat Ali (r.a.) ne qatal kiya.

Habbar bin Aswad wahi shakhs hai jis ne Rasoolullah ﷺ ki saahab zaadi Hazrat Zainab (r.a.) ko un ki hijrat ke mauqa par aisa kachooka maaraa tha ki woh haudaj se ek chattan par jaa giri thein aur us ki wajah se un ka hamal saaqit ho gayaa tha. Yeh shakhs Faht-e-Makka ke roz nikal bhaagaa phir Musalman ho gayaa aur us ke Islam ki kaifiyat achhi rahi.

Ibn-e-Khatal ki donon laundiyon mein se ek qatal ki gai. Doosri ke liye amaan talab ki gai aur us ne Islam qabool kar liya. Isi tarah Saarah ke liye bhi amaan talab ki gai aur woh bhi musalmaan ho gai. (Khulaasaa yeh ke 9 mein se 4 qatal kiye gaye, 5 ki jaan bakhshi hui aur unhon ne Islam qabool kiya.)

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Hafiz Ibn-e-Hajar likhte hain. jin logon ka khoon raigaan qaraar diya gayaa un ke ziman mein Abu Mashar ne Haris bin Talal Khuzaai ka bhi zikr kiya hai. Use Hazrat Ali (r.a.) ne qatal kiya. Imam Hakim ne isi fehrist mein Ka'ab bin Zuhair ka zikr kiya hai. K'ab ka waaqia mashhoor hein. Us ne ba'd mein aa kar Islam qabool kiya aur Nabi ﷺ ki madah ki. (Isi fehrist mein) Wahshi bin Harb aur Abu Sufiyan ki beewi Hind bint Utba hain jinhon ne Islam qabool kiya aur Ibn-e-Khatal ki laundi Arnab hai jo qatal ki gai aur Umm-e-S'ad hai. Yeh bhi qatal ki gai. Jaisa ke Ibn-e-Ishaq ne zikr kiya hai, is tarah mardon ki t'adaad 8 aur auraton ki t'adad 6 ho jaati hai. Ho sakta hai donon laundiyaan Arnab aur Umm-e-S'ad hon aur ikhtilaaf mahaz naam ka ho ya kunniyat aur laqab ke ea'tibaar se ikhtilaaf ho gayaa ho.[9]

Safwan bin Umaiyya aur Fuzala bin Umair ka Qubool-e-Islam

Safwaan ka khoon agarche raaigaan nahein qaraar diya gayaa tha lekin Qureish ka ek bada leadar hone ki haisiyat se use apni jaan ka khatra tha. Isi liye woh bhi bhaag gayaa. Umair (r.a.) bin Wahab Jumahi ne Rasoolullah ﷺ ki Khidmat mein haazir ho kar us ke liye amaan talab ki. Aap ﷺ ne amaan de di aur alaamat ke taur par Umair (r.a.) ko apni woh pagdi bhi de di jo Makke mein daakhle ke waqt Aap ﷺ ne sar par baandh rakkhi thi. Umair Safwan ke paas pahunche to woh Jaddah se Yeman jaane ke liye samundar par sawaar hone ki tayyaari kar rahaa tha. Umair (r.a.) use waapas le aae. Us ne Rasoolullah ﷺ se kaha, "Mujhe do maheene ka ikhtiyaar de deejiye." Aap ﷺ ne farmaayaa. "Tumhein chaar maheene ka ikhtiyaar hai." Us ke ba'd Safwaan ne Islam qabool kar liya.

9. Fath-ul-Baari, 8/11.12.

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Us ki beewi pehle hi musalmaan ho chuki thi. Aap ﷺ ne donon ko pehle hi nikaah par bar qaraar rakkha.

Fuzala ek jari aadmi tha. Jis waqt Rasoolullah ﷺ tawaaf kar rahe the woh qatal ki niyat se Aap ﷺ ke paas aayaa, lekin Rasoolullah ﷺ ne bataa diya ke us ke dil mein kiya hai. Is par woh Musalmaan ho gayaa.

Fatah ke Doosre Din Rasoolullah ﷺ ka Khutba

Fatah ke doosre din khutba dene ke liye Rasoolullah ﷺ logon ke darmiyaan phir khade hue. Aap ﷺ ne Allah ki hamd-o-sana ki aur Us ke shaayaan-e-shaan Us ki tamjeed ki. Phir farmaayaa, "Logo! Allah ne jis din aasmaan ko paida kiya usi din Makka ko Haraam (hurmat waalaa shahar) thehraayaa. Is liye woh Allah ki hurmat ke sabab Qiyaamat tak ke liye Haraam hai. Koi aadmi jo Allah aur Aakhirat par Iman rakhta ho us ke liye halaal nahein ke is mein khoon bahaae yaa yahaan ka koi darakht kaate. Agar koi shakhs is bina par rukhsat ikhtiyaar kare ke Rasoolullah ﷺ ne yahaan qitaal kiya to us se keh do ke Allah ne apne Raool ko ijaazat di thi lekin tumhein ijaazat nahein di hein. Aur mere liye bhi ise sirf din ki ek saa'at mein halaal kiya gayaa. Phir aaj is ki hurmat usi tarah palat aai jis tarah kal is ki hurmat thi. Ab chaahiye ke jo haazir hai woh ghaaeb ko yeh baat pahuncha de."

Ek riwaayat mein itna mazeed izaafaa hai ke yahaan ka kaanta na kaataa jaae, shikaar na bhagaayaa jaae aur giri-padi cheez na uthaai jaae. Albatta woh shakhs utha sakta hai jo us ka ta'aaruf karaae aur yahaan ki ghaas na ukhaadi jaae. Hazrat Abbas (r.a.) ne kahaa, "Ya Rasoolullah ﷺ! magar Izkhar (Arab ki mashhoor ghaas jo mauj ki ham-shakal hoti hai aur chaae aur dawa ke taur par istemaal hoti hai.) Kiyonki yeh

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lohaar aur ghar ki (zarooriyaat) ki cheez hai." Aap ﷺ ne farmaayaa, "Haan, magar Izkhar."

Banu Khuzaa'a ne us roz Banu Lais ke ek aadmi ko qatal kar diya tha kiyonki Banu Lais ke haathon un ka ek aadmi jaahiliyat mein maaraa gayaa tha. Rasoolullah ﷺ ne is baare mein farmaayaa, "Khuzaa'a ke logo! apna haath qatal se rok lo, kiyonki qatal agar mufeed hota to bahut qatal ho chuka. Tum ne ek aisa aadmi qatal kiya hai ke main us ki diyat laaziman adaa karoonga. Phir mere is maqaam ke ba'd agar kisi ne kisi ka qatal kiya to maqtool ke auliya ko do baaton ka ikhtiyaar hoga, chaahein to qaatil ka khoon bahaaein aur chaahein to us se diyat lein."

Ek riwaayat mein hai ke us ke ba'd Yeman ke ek aadmi ne jis ka naam Abu Shaah tha utth kar arz kiya, "Ya Rasoolullah ﷺ! (ise) mere liye likhwa deejiye." Aap ﷺ ne farmaayaa, "Abu Shaah ke liye likh do."[10]

Ansaar ke Andeshe

Jab Rasoolullah ﷺ Fahat-e-Makka ki takmeel farma chuke—aur ma'loom hai ke yahi Aap ﷺ ka shahar, Aap ﷺ ki jaae paidaaish aur watan tha—to Ansaar ne aapas mein kahaa, "Kiya khayaal hai ab Allah ne Rasoolullah ﷺ ko Aap ﷺ ki apni sarzameen aur Aap ﷺ ka shaher Fatah kara diya hai to Aap ﷺ yahein qayaam farmaaeinge?" Us waqt Aap ﷺ Safaa par haath uthaae dua farmaa rahe the. Dua se faarigh hue to dariyaaft farmaayaa, "Tum logon ne kiya baat ki hai?" Unhon ne kahaa, "Kuch nahein ya Rasoolullah ﷺ. Magar Aap ﷺ ne israr farmaayaa to bil-aakhir un logon ne batla diya. Aap ﷺ

10. *In riwaayaat ke liye dekhiye Saheeh Bukhari 1/22, 216, 247, 328,329, 2/615, 617, Saheeh Muslim, 1/437, 438, 439, Ibn-e-Hisham, 2/415, 416, Sunan-e-Abi Dawood, 1/276.*

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ne farmaayaa, "Khuda ki panaah, ab zindagi aur maut tumhaare saath hai."

Bai'at

Jab Allah Ta'ala ne Rasoolullah ﷺ aur musalmaanon ko Makka ki fatah ataa farmaa di to ahl-e-Makka par haq waazeh ho gayaa aur weh jaan gaye ke Islam ke siwa kaamiyaabi ki koi raah nahein. Is liye weh Islam ke taabe'daar bante hue bai'at ke liye jama' ho gaye. Rasoolullah ﷺ ne Safaa par baith kar logon se bai'at leni shuroo ki. Hazrat Umar bin Khattab (r.a.) Aap ﷺ se neeche the aur logon se ahd-o-peimaan le rahe the. Logon ne Huzoor ﷺ se bai'at ki ke jahaan tak ho sakega Aap ﷺ ki baat suneige aur maaneinge.

Is mauqe par Tafseer-e-Madaarik mein yeh riwaayat mazkoor hai ke jab Nabi ﷺ mardon ki bai'at se faarigh ho chuke to wahein Safaa hi par auraton se bai'at leni shuroo ki. Hazrat Umar (r.a.) Aap ﷺ se neeche baithe the aur Aap ﷺ ke hukm par auraton se bai'at le rahe the, aur unhein Aap ﷺ ki baatein pahuncha rahe the. Usi dauraan Abu Sufiyan ki beewi Hind bint Utba bhais badal kar aai. Daraasal Hazrat Hamza (r.a.) ki laash ke saath us ne jo harkat ki thi us ki wajah se woh khauf zadaa thi ke kahein Rasoolullah ﷺ use pehchaan na lein. Idhar Rasoolullah ﷺ ne (bai'at shuroo ki) to farmaayaa, "Main tum se is baat par bai'at leta hoon ke Allah ke saath kisi ko shareek na karogi." Hazrat Umar (r.a.) ne (yahi baat duhraate hue) auraton se is baat par bai'at li ke weh Allah ke saath kisi ko shareek na kareingi. Phir Rasoolullah ﷺ ne farmaayaa, "Aur chori na karogi." Is par hinda bol uthi, "Abu Sufiyan bakheel aadmi hai. Agar main us ke maal se kuchh le loon to?" Abu Sufiyan (jo wahein maujood the) kahaa, "Tum jo kuchh le lo woh tumhaare liye halaal hai." Rasoolullah ﷺ

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muskuraane lage. Aap ﷺ ne Hinda ko pehchaan liya. Farmaayaa, "Achcha……to tum ho Hinda!" Woh boli, "Haan. Ae Allah ke Nabi ﷺ! jo kuchh guzar chuka hai use maaf farmaa deejiye. Allah Aap ﷺ ko maaf famaaye."

Us ke ba'd Aap ﷺ ne farmaayaa, "Aur zina na karogi." Is par Hinda ne kaha, "Bhala kahein hurrah (aazaad aurat) bhi zina karti hai!" Phir Aap ﷺ ne farmaayaa, "Aur apni aulaad ko qatal na karogi." Hinda ne kaha, "Ham ne to bachpan mein unhein paalaa-posa, lekin bade hone par aap logon ne unhein qatal kar diya. Is liye Aap ﷺ aur weh hi behtar jaanein." Yaad rahe ke Hinda ka beta Hanzala bin Abi Sufiyan Badr ke din qatal kiya gayaa tha. Yeh sun kar Hazrat Umar (r.a.) hanste hanste chit leit gaye aur Rasoolullah ﷺ ne bhi tabassum farmaayaa.

Us ke ba'd Aap ﷺ ne farmaayaa, "Aur koi buhtaan na ghadogi." Hinda ne kaha, "Wallaah buhtaan badi buri baat hai aur Aap ﷺ hamein waaqai rushd aur makaarim-e-akhlaaq ka hukm dete hain. Phir Aap ﷺ ne farmaayaa, "Aur kisi ma'roof baat mein Rasoolullah ﷺ ki naafarmaani na karogi." Hinda ne kaha, "Khuda ki qasam! ham apni is majlis mein apne dilon ke andar yeh baat lekar nahein baithi hain ke Aap ﷺ ki naafarmaani bhi kareingi."

Phir waapas ho kar Hinda (r.a.) ne apna but tod diya. Woh use todti jaa rahi thi aur kehti jaa rahi thi, "Ham tere muta'alliq dhoke mein the."[11]

Makka mein Nabi ﷺ ka Qayaam aur Kaam

Makke mein Rasoolullah ﷺ ne 19 roz qayaam farmaayaa. Is dauraan Aap ﷺ ne sha'aair-e-Islam ki tajdeed karte rahe aur

11. Dekhiye Madaarik-ut-Tanzeel, Nasafi Tafseer Aayat-e-Bai'at

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logon ko hidaayat wa taqwa ki talqeen farmaate rahe. Unhein dinon Aap ﷺ ke hukm se Hazrat Abu Usaid Khuzaa'i (r.a.) ne nae sire se hudood-e-Haram ke khambe nasab kiye. Aap ﷺ ne Islam ki dawat aur Makka ke aas-paas buton ko todne ke liye muta'addid Saraayaa bhi rawaanaa kiye aur is tarah saare but tod daale gae. Aap ﷺ ke munaadi ne Makke mein ea'laan kiya ke jo shakhs Allah aur Aakhirat ke din par Iman rakhta ho woh apne ghar mein koi but na chhode balki use tod daale."

Saraayaa aur Wafood

1. Fath-e-Makka se yaksoo ho jaane ke ba'd Rasoolullah ﷺ ne 25 Ramzan 8 hijri ko Hazrat Khalid bin Walid (r.a.) ki sarkardagi mein Uzza ke inhidaam ke liye ek Sariyya rawaanaa farmaayaa. Uzza Nakhla mein tha. Quresh aur saare Banu Kinaana us ki pooja karte the aur yeh un ka sab se bada but tha. Banu Shaibaan is ke mujaawir the. Hazrat Khalid bin Walid (r.a.) ne 30 sawaaron ke saath Nakhla jaa kar use dhaa diya. Waapsi par Rasoolullah ﷺ ne daryaaft farmaayaa ki, "Tum ne kuchh dekha bhi tha?" Hazrat Khalid (r.a.) ne kaha, "Nahein." Aap ﷺ ne farmaayaa, "Tab to dar-haqeeqat tum ne use dhaayaa hi nahein. Phir se jaao aur use dhaa do." Hazrat Khalid (r.a.) biphre aur talwaar soonte hue dobaarah tashreef le gaye. Ab ki baar un ki jaanib ek nangi, kaali, paraaganda sar aurat nikli. Mujaawir use cheenkh-cheenkh kar pukaarne lagaa, lekin inte mein Hazrat Khalid (r.a.) ne is zor ki talwaar maari ki us aurat ke do tukde ho gae. Us ke ba'd Rasoolullah ﷺ ke paas waapas aa kar khabar di. Aap ﷺ ne farmaayaa, "Haan! wahi Uzza thi." Ab woh maayoos ho chuki hai ke tumhaare mulk mein kabhi bhi us ki pooja ki jaaye."

2. Us ke ba'd Aap ﷺ ne Amr bin Aas (r.a.) ko usi maheene

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Suwaa' naami but dhaane ke liye rawaanaa kiya. Yeh Makka se teen meel ke faasle par Ribaat mein Banu Huzail ka ek but tha. Jab Hazrat Amr (r.a.) wahaan pahunche to mujaawir ne poochha, "Tum kiya chaahte ho?" Unhon ne kahaa, "Mujhe Rasoolullah ﷺ ne ise dhaane ka hukm diya hai." Us ne kaha, "Tum is par qaadir nahein ho sakte." Hazrat Amr (r.a.) ne kahaa, "Kiyon?" Us ne kaha, "(Qudratan) rok diye jaaoge." Hazrat Amr (r.a.) ne kaha, "Tum ab tak baatil par ho? Tum par afsos! Kiya yeh sunta ya dekhta hai?" Us ke ba'd but ke paas jaakar use tod daalaa aur apne saathiyon ko hukm diya ke weh us ke khazaane waalaa makaan dhaa dein. Lekin us mein kuchh na mila. Phir mujaawir se farmaayaa, "Kaho kaisa rahaa?" Us ne kaha, "Main Allah ke liye Islam laayaa."

3. Isi maah Hazrat S'ad (r.a.) bin Zaid Ashhali ko 20 sawaar dekar Manaat ki jaanib rawaanaa kiya gayaa. Yeh Qudaid ke paas Mushallal mein Uws wa Khazraj aur Ghassaan waghairah ka but tha. Jab Hazrat S'ad (r.a.) wahaan pahunche to us ke mujaawir ne un se kahaa, "Tum kiya chaahte ho?" Unhon ne kaha, "Manaat ko dhaanaa chaahta hoon." Us ne kahaa, "Tum jaano aur tumhaaraa kaam jaane." Hazrat S'ad Manat ki taraf badhe to ek kaali, nangi, paraaganda sar aurat nikli." Woh apna seena peet-peet kar haae-haae kar rahi thi. Us se mujaawir ne kahaa, "Manaat! apne kuchh naafarmaanon ko pakad le." Lekin intne mein Hazrat S'ad (r.a.) ne talwaar maar kar us ka kaam tamaam kar diya. Phir lapak kar but dhaayaa aur use tod-phod daalaa. Khazaane mein kuchh na milaa.

4. Uzza ko dhaa kar Hazrat Khalid bin Walid (r.a.) waapas aaye to unhein Rasoolullah ﷺ ne usi maah Sh'abaan 8 hijri mein Banu Jazeema ke paas rawaanaa farmaayaa. Lekin maqsood hamla nahein balki Islam ki tableegh thi. Hazrat Khalid (r.a.) muhaajireen wa ansaar aur Banu Sulaim ke 350

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afraad le kar rawaanaa hue aur Banu Jazeema ke paas pahunch kar Islam ki daawat di. Unhon ne اَسْلَمْنَا (ham Islam laaye) ke bajaae صَبَأْنَا صَبَأْنَا (ham ne apna deem chhoda, ham ne apna deen chhoda) kahaa. Is par Hazrat Khalid (r.a.) ne un ka qatal aur un ki giraftaari shuroo kar di aur ek-ek qaidi apne har-har saathi ke hawaale kiya. Phir ek din hukm diya ke har aadmi apne qaidi ko qatal kar de. Lekin Hazrat Ibn-e-Umar (r.a.) aur un ke saathiyon ne is hukm ki t'ameel se inkaar kar diya aur jab Nabi ﷺ ke paas aae to Aap ﷺ se is ka tazkira kiya. Aap ﷺ ne apne donon haath uthaae aur do baar farmaayaa, "Allah Khalid ne jo kuchh kiya main us se teri taraf baraa'at ikhtiyaar karta hoon."[12]

Is mauqe par sirf Banu Sulaim ke logon ne apne qaidiyon ko qatal kiya tha. Ansaar wa muhajireen ne qatal nahein kiya tha. Rasoolullah ﷺ ne Hazrat Ali (r.a.) ko bhej kar un ke maqtooleen ki diyat aur un ke nuqsaanaat ka mu'aawaza adaa farmaayaa. Is mu'aamle mein Hazrat Khalid (r.a.) aur Hazrat Abdur Rahman bin Auf (r.a) ke darmiyaan kuchh sakht kalaami aur kasheedgi ho gai thi. Is ki khabar Rasoolullah ﷺ ko hui to Aap ﷺ ne farmaayaa, "Khalid! thehar jaao. Mere rufaqa ko kuchh kehne se baaz raho. Khuda ki qasam! agar Uhud pahaad sona ho jaae aur woh saaraa-ka-saaraa tum Allah ke raah mein kharch kar do tab bhi mere rufaqa mein se kisi ek aadmi ki ek subah ki ibaadat ya ek shaam ki ibaadat ko nahein pahunch sakte."[13]

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12. Saheeh Bukhari, 1/450, 2/622.

13. Is Ghazwe ki Tafseelaat zeil ke ma'aakhaz se li gai hain:
Ibn-e-Hisham, 2/389 taa 437, Saheeh Bukhari, 1/Kitabul-Jihaad aur Kitabul Manaasik, 2/612 ta 615,622, Fatah-ul-Baari, 8/3 taa 27, Saheeh Muslim, 1/437, 438, 439, 2/102,103, 130, Zaad-ul-Ma'aad, 2/160 ta 168, Mukhtasarul-Seerah, Sheikh Abdullah, safha 322 ta 351

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Yeh hai Ghazwa-e-Fath-e-Makka, yahi woh faisla kun ma'rika aur Fath-e-Azeem hai jis ne butparasti ki quwwat mukammal taur par tod kar rakh di aur us ka kaam is tarah tamaam kar diya ke Jazeeratul-Arab mein us ke baaqi rahne ki koi gunzaaish aur koi wajah-e-jawaaz na reh gai, kiyonki aam qabaail muntazir the ke Musalmaanon aur Butparston mein jo m'arika aaraai chal rahi hai dekhein us ka anjaam kiya hota hai? Un qabaail ko yeh baat bhi achhi tarah ma'loom thi ke Haram par wahi musallat ho sakta hai jo Haq par ho. Un ke is yaqeen-e-kaamil mein mazed had-darjaa pukhtagi nisf sadi pehle Ashaab-e-Feel Abraha aur us ke saathiyon ke waaqia se aa gai thi. Kiyonki ahl-e-Arab ne dekh liya tha ke Abrahaa aur us ke saathiyon ne Baitullah ka rukh kiya to Allah ne unhein halaak kar ke bhus banaa diya.

Yaad rahe ke Sulah-e-Hudiabiya is Fath-e-Azeem ka pesh khema aur tamheed thi. Us ki wajah se amn-o-amaan ka daur daura ho gayaa tha. Log khul kar ek-doosre se baatein karte the. Islam ke muta'alliq tabaadila-e-khayaal aur bahasein hoti thein. Makka ke jo log dar-parda musalmaan the unhein bhi is Sulah ke ba'd apne deen ke izhaar wo tableegh aur us par bahas wa munaazira ka mauqa mila. In haalaat ke nateeje mein bahut se log Islam qabool kiye yahaan tak ke Islami lashkar ki jo t'adaad guzishta kisi Ghazwe mein teen hazaar se ziyaadah na ho saki thi is Ghazwa-e-Fath-e-Makka mein das hazaar tak ja pahunchi.

Is faisla kun Ghazwe ne logon ki aakhein khol dein aur un par pada hua woh aakhri parda hataa diya jo qabool-e-Islam ki raah mein rok banaa huaa tha. Is Fatah ke ba'd poore Jazeeratul-Arab ke siyaasi aur deeni ufaq par Musalmaanon ka sooraj chamak rahaa tha aur ab deeni sarbaraahi aur dunyaawi

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qayaadat ki zamaam un ke haath aa chuki thi.

Goyaa Sulh-e-Hudiabiya ke ba'd jo Musalmaanon ke haq mein mufeed taghaiyyur shuroo hua tha us fatah ke zariye mukammal aur tamaam ho gayaa aur us ke ba'd ek doosra daur shuroo hua jo poore taur par Musalmaanon ke haq mein tha aur jis mein poori soorat-e-haal Musalmaanon ke qaabo mein thi, aur Arab aqwaam ke saamne sirf ek hi raasta tha ke weh wafood ki shakal mein Rasoolullah ﷺ ki khidmat mein haazir ho kar Islam qabool kar lein aur Aap ﷺ ki dawat lekar poori duniya mein phail jaaein. Agle do barson mein isi ki tayyaari ki gai.

☆☆☆

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Teesra Marhala

Yeh Rasoolullah ﷺ ki paighambaraanaa zindagi ka aakhri marhala hai jo Aap ﷺ ki Islami dawat ke un nataaij ki numaaindagi karta hai jinhein Aap ﷺ ne taqreeban 23 saal ki taweel jidd-o-jahad, mushkilaat-o-mashaqqat, hangaamon aur fitnon, fasaadaat aur jangon aur khoonrez m'arikon ke ba'd haasil kiya tha.

In taweel barson mein Fatah-e-Makka sab se aham tareen kaamiyaabi thi jo Musalmaanon ne haasil ki. Is ki wajah se haalaat ka dhaaraa badal gayaa aur Arab ki fazaa mein taghaiyyur aa gayaa. Ye Fatah dar-haqeeqat apne pehle aur ba'd ke donon zamaanon ke darmiyaan hadd-e-faasil ki haisiyaat rakhti hai. Choonki Quresh ahl-e-Arab ki nazar mein deen ke muhaafiz aur ansaar the aur poora Arab is baare mein unke taabe' tha, is liye Quresh ki sipar andaazi ke mana yeh the ke poore Jazeeratul-Arab main but parastaanaa deen ka kaam tamaam ho gayaa.

Yeh aakhri marhalaa do hisson mein taqseem hai:

1. Mujaahidah aur qitaal,

2. Qabool-e-Islam ke liye qaumon aur qabeelon ki daud.

Yeh donon sooratein ek-doosre se judi hui hain aur is marhale mein aage-peechhe bhi aur ek-doosre ke dauraan bhi pesh aati rahi hain. Albatta ham ne kitaabi tarteeb yeh ikhtiyaar ki hain ke ek ko doosre se alag zikr karein. Choonki peechhle safhaat mein m'arika-o-jang ka tazkira chal rahaa tha aur agli jang usi ki ek shaakh ki haisiyyat rakhti hai. Is liye yahaan jangon hi ka zikr pehle kiya jaa rahaa hai.

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Ghazwa-e-Hunain

Makka ki Fatah ek achaanak zarb ke ba'd haasil hui thi jis par Arab hairaan the aur hamsaayaa qabaail mein intni taaqat na thi ke is naa-gihaani amr-e-waaqia ko dafaa' kar sakein. Is liye ba'z adiyal, taaqatwar aur mutakabbir qabaail ko chhod kar baqiya saare qabeelon ne siper daal di thi. Adiyal qabeelon mein Huwaazin aur Saqeef sare fehrist the. Un ke saath Muzar, Jusham aur S'ad bin Bakr ke qabaail aur Banu Hilal ke kuchh log bhi shaamil ho gaye the. In sab qabeelon ka ta'alluq Qais-e-Eailaan se tha. Unhein yeh baat apni khoodi aur izzat-e-nafs ke khilaaf ma'loom ho rahi thi ke Musalmaanon ke saamne sipar andnaz ho jaaein. Is liye in qabaail ne Maalik bin Awf Nasri ke paas jama ho kar tai kiya ke Musalmaanon par yalghaar ki jaae.

Dushman ki Rawaangi aur Autaas mein Padaao

Is faisle ke ba'd Musalmaanon se jang ke liye un ki rawaangi amal mein aai to Genral Commandar Malik bin Awf logon ke saath un ke maal-maweshi aur baal-bachche bhi kheench laayaa aur aage badh kar Wadi-e-Autaas mein khema zan hua. Yeh Hunain ke qareeb Banu Hawaazin ke elaaqe mein ek Waadi hai, lekin yeh Wadi Hunain se alaahida hai. Hunain ek doosri Wadi hai jo zul-Majaaz ke baazoo mein waaqe hai. Wahaan se Arfaat hote hue Makke ka faasla das meel se ziyaadah hai.[1]

Maahir-e-Jang ki Zabaani Sipah Saalaar ki Taghleet

Autaas mein utarne ke ba'd log Commandar ke paas jama

1. Fatah-ul-Baari, 8/27, 42.

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hue. Un me Duraid bin Samma bhi tha, yeh bahut budha ho chuka tha aur ab apni jangi waaqfiyat aur Mashware ke siwa kuchh karne ke laaeq na tha. Lekin wa aslan bada bahaadur aur maahir-e-jangjoo reh chuka tha. Us ne daryaaft kiya, "Tum log kis waadi mein ho?" Jawaab diya, "Autaas mein." Us ne kahaa, "Yeh sawaaron ki behtareen jaulaan gaah hai; na pathreeli aur khaai daar hai, na bhar-bhari nasheeb, lekin kiya baat hai ke main oonton ki balbalaahat, gadhon ki dheench, bachchon ka girya aur bakriyon ki mimyaahat sun rahaa hoon?" Logon ne kaha, "Malik bin Awf, fauj ke saath un ki auratein, bachche aur maal-maweshi bhi kheench laayaa hai." Is par Duraid ne Malik ko bolaayaa aur poochha, "Tum ne aisa kiyon kiya hai?" Us ne kahaa, "Main ne socha ke har aadmi ke peechhe us ke ahal aur maal ko lagaa doon, taaki woh un ki hifaazat ke jazbe ke saath jang kare." Duraid ne kahaa, "Wallaah! tum nire bhedon ke charwaahe ho. Bhalaa shikast khaane waale ko bhi koi cheez rok sakti hai? Dekho agar jang mein tum ghaalib rehte ho to bhi tumhaare liye shamsheer-o-sinaan se musallah aadmi hi mufeed hain. Aur agar shikast khaa gaye to phir tumhein apne ahal aur maal ke silsile mein ruswaa hona padega." Phir Duraid ne ba'z qabaail aur sardaaron ke muta'alliq sawaal kiya aur us ke ba'd kahaa, "Ae Malik! tum ne Banu Huwaazin ki auraton aur bachchon ko sawaaron ke madd-e-muqaabil laa kar koi saheeh kaam nahein kiya hai. Unhein un ke elaaqe ke mahfooz maqaamaat aur un ki qaum ki baalaai jagahon mein bhej do. Us ke ba'd ghoron ki peeth par baith kar bad-deenon se takkad lo. Agar tum ne fatah haasil ki to peechhe waale tum se aa mileinge aur agar tumhein shikast se do-chaar hona pada tumhaare ahl-o-ayaal aur maal-maweshi bahar haal mahfooz raheinge."

Lekin Genral Commandar Malik ne yeh mashwarah mustard kar diya aur kahaa, "Khuda ki qasam! main aisa

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nahein kar sakta. Tum boodhe ho chuke ho aur tumhaari aqal bhi boodhi ho chuki hai. Wallaah yaa to Huwaazin meri itaa'at karein yaa main is talwaar par tek lagaa doonga aur yeh meri peeth ke aar-paar nikal jaayegi." Dar-haqeeqat Malik ko yeh gawaaraa na hua ke is jang mein Duraid ka bhi naam ya mashwarah shaamil ho. Hawaazin ne kaha, "Ham ne tumhaari itaa'at ki." Is par Duraid ne kaha. "Yeh aisi jang hai jis mein main na (saheeh taur par) shareek hoon aur na (bilkul) alag hoon.

يا ليتني فيها جذع أخب فيها و اضع

اقود وطفاء الدمع كأنها شاة صدع

"Kash main is mein jawaan hota. Tag-o-taaz aur bhaag-e-daud karta. Taang ke lambe baalon waale aur miyaanaa qisam ki bakri jaise ghode ki qiyaadat karta."

Dushman ke Jaasoos

Us ke ba'd Maalik ke do jaasoos aaye jo Musalmanon ke haalaat ka pataa lagaane par ma'moor kiye gaye the. Un ki haalat yeh thi ke un ka jod-jod toot-phoot gayaa tha. Malik ne kahaa, "Tumhaari tabaahi ho, tumhein yeh kiya ho gayaa hai?" Unhon ne kahaa. "Ham ne kuch chitkabre ghodon par safed insaan dekhe, aur itne mein Wallaah hamaari woh haalat ho gai jise tum dekh rahe ho."

Rasoolullah ﷺ ke Jaasoos

Idhar Rasoolullah ﷺ ko bhi dushman ki rawaangi ki khabar mil chuki thi. Chunaanche Aap ﷺ ne Abu Hadrad Aslami (r.a.) ko yeh hukm dekar rawaanaa farmaayaa ke logon ke darmiyan ghus kar qayaam karein aur un ke haalaat ka theek-theek pataa lagaa kar waapas aaein aur Aap ﷺ ko ittilaa dein. Unhon ne aisa hi kiya.

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Rasoolullah ﷺ Makka se Hunain ki Taraf

Saneechar 6 Shawwal 8 hijri ko Rasoolullah ﷺ ne Makka se kooch farmaayaa. Aaj Aap ﷺ ko Makka mein aae hue 19 wean din tha. Baarah hazaar ki fauj Aap ﷺ ke hamrikaab thi. Das hazaar jo Fatah-e-Makka ke liye Aap ﷺ ke hamraah tashreef laai thi aur do hazaar baashindgaan-e-Makka se, jin mein aksariyat nau-muslimon ki thi. Nabi ﷺ ne Safwan bin Ummaiyya se 100 zirhein aalaat wo auzaar ke saath udhaar lein aur Attab bin Asid (r.a.) ko Makka ka Governor muqarrar farmaayaa.

Do-pahar ba'd ek sawaar ne aa kar bataayaa ke main ne falaan aur falaan pahaad par chadh kar dekha to kiya dekhta hoon ke Banu Hawaazin sab ke sab hi aa gae hain. Un ki auratein, chaupaaye aur bakriyaan sab saath hain. Rasoolullah ﷺ ne tabassum farmaate hue farmaayaa, "Yeh sab insha'allah kal Musalmaanon ka maal-e-ghaneemat hoga." Raat aai to Hazrat Anas bin Abi Mursad Ghanavi (r.a.) ne rizaa kaaraanaa taur par santri ke faraaiz anjaam diye.[2]

Hunain jaate hue logon ne beir ka ek badaa sa haraa darakht dekha jis ko zaat-e-Anwaat kahaa jaataa tha. (mushrikeen) Arab is par apne hathiyaar latkaate the, us ke paas jaanwar zibah karte the aur wahaan dargaah aur mela lagaate the. Ba'z faujiyon ne Rasoolullah ﷺ se kaha, "Aap ﷺ hamaare liye bhi zaat-e-Anwaat banaa deejiye jaise in ke liye zaat-e-Anwaat hai." Aap ﷺ ne farmaayaa, "Allahu Akbar, Us Zaat ki qasam jis ke haath mein Muhammad ki jaan hai, tum ne waisi hi baat kahi jaisi Musa (a.s.) ki qaum ne kahi thi ki اِجْعَلْ لَّنَا اِلٰهًا كَمَا لَهُمْ اٰلِهَةٌ (hamaare liye bhi ek ma'bood banaa deejiye jis tarah un ke liye

2. *Dekhiye Sunan-e-Abi Dawood Awnul-Ma'bood ke saath, 2/317, baab Fazl-ul-Hars fee Sabeelillah.*

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ma'bood hain). Yeh taur-tareeqe hain. Tum log bhi yaqeenan pehlon ke taur-tareeqon par sawaar ho gaye.[3]

(Raaste mein) Ba'z logon ne lashkar ki kasrat ke pesh nazar kahaa tha ke. "Ham aaj hargiz maghloob nahein ho sakte" aur ye baat Rasoolullah ﷺ par giraan guzri thi.

Islami Lashkar par Teer andaazon ka Achaanak Hamla

Islami lashkar Mangal aur Budh ki darmiyaani raat 10 shawwaal ko Hunain pahuncha. Qaid Malik bin Awf yahaan pehle hi pahunch kar aur apna lashkar raat ki taareeki mein is Wadi ke andar utaar kar use raaston, guzar gaahon, ghatiyon, posheeda jaghon aur darron mein phaila aur chhupa-chhupa tha aur use yeh hukm de chuka tha ke Musalmaan joonhi namoodaar hon unhein teeron se chhalni kar dena, phir un par ek dam ikatthe toot padna.

Idhar sehar ke waqt Rasoolullah ﷺ ne lashkar ki tarteeb wa tanzeem farmaai aur parcham baandh-baandh kar logon mein taqseem kiye, phir subah ke jhat-pate mein musalmaanon ne aage badh kar Wadi-e-Hunain mein qadam rakkha. Weh dushman ke wajood se qatai be-khabar the. Unhein mutlaq ilm na tha ke is Wadi ke tang darron ke andar Saqeef wa Hawaazin ke jiyaale un ki ghaat mein baithe hain. Is liye weh be-khabri ke aalam mein poore itmeenaan ke saath utar rahe the ke achaanak un par teeron ki baarish shuroo ho gai. Phir fauran hi un par dushman ke pare-ke-pare ek dam ikatthe toot pade. Is achaanak hamle se musalmaan sambhal na sake aur un mein aisi bhag-dad machi ke koi kisi ki taraf dekh na rahaa thaa, bilkul faash shikast thi. Yahaan tak ke Abu Sufiyan bin Harb ne, jo abhi nayaa-nayaa Musalmaan tha kahaa, "Ab in ki bhag-dad samundar se pehle na rukegi," aur Jabla ya Kulda bin Junaid ne cheenkh kar kaha, "Dekho aaj jaadoo baatil ho

3. Tirmizi, Fitan,2/41, Masnad-e-Ahmed, 5/281.

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gayaa."

Yeh Ibn-e-Ishaaq ka bayaan hai. Bara'a bin Aazib (r.a.) ka bayaan jo Saheeh Bukhari mein marvi hai is se mukhtalif hai. Un ka irshaad hai ke Hawaazin teer andaaz the. Ham ne hamla kiya to bhaag khade hue. Us ke ba'd ham ghaneemat par toot pade to teeron se hamaaraa istiqbaal kiya gayaa.[4]

Aur Hazrat Anas (r.a.) ka bayaan jo saheeh Muslim mein marwi hai woh bazaahir is se bhi qadre mukhtalif hai. Magar badi had tak is ki taai'eed karta hai. Hazrat Anas (r.a.) ka irshaad hai ke, "Ham ne Makka Fatah kiya. Phir Hunain par chadhaai ki. Mushrikeen itni umda safein banaa kar aaye jo main ne kabhi nahein dekhi. Sawaaron ki saf, phir piyaadon ki saf, phir un ke peechhe auratein, phir bhed-bakriyaan, phir doosre chaupaae. Ham log badi t'adaad mein the. Hamaare sawaaron ke maimana par Khalid bin Walid (r.a.) the, magar hamaare sawaar (dushman ki teer andaazi ki wajah se) hamaari peeth ke peechhe panaah gir hone lage aur zara si der mein hamaare sawaar bhaag khade hue. A'araab bhi bhaage aur weh log bhi jinhein tum jaante ho."[5]

Bahar-haal jab bhag-dad machi to Rasoolullah ﷺ ne daaein taraf ho kar pukaaraa, "Logo! meri taraf aao, main Adullah ka beta Muhammad hoon." Us waqt us jagah Aap ﷺ ke saath chand muhajireen aur ahl-e-khaandaan ke siwaa koi na tha."[6]

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4. Saheeh Bukhari, baab ویوم حنین اذ اعجبتکم الخ

5. Fatah-ul-Baari, 8/29.

6. Inb-e-Ishaq ke bā-qaul un ki tadaad 9 ya 10 thi. Nawawi ka irshaad hai ke Aap ﷺ ke saath 12 aadmi saabit qadam rahe. Imam Ahmad aur Hakim ne Ibn-e-Mas'ood se riwaayat ki hai ke main Hunain ke roz Rasoolullah ﷺ ke saath tha. Log peeth pher kar bhaag gaye, magar Aap ﷺ ke saath 80 Muhajireen wa Ansaar saabit qadam rahe. Ham apne qadmon par (paidal) the aur ham ne peeth nahein pheri. Tirmizi ne ba-sanad-e-Hasan Ibn-e-Umar ki Hadees riwaayat ki hai, un ka bayaan hai ke main ne apne logon ko Hunain ke roz dekhaa ke unhon ne peeth pher li hai aur Rasoolullah ﷺ ke saath 100 aadmi bhi nahin. (Fatah-ul-Baari, 8/29,30)

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In naazuk tareen lamhaat mein Rasoolullah ﷺ ki be-nazeer shujaa'at ka zuhoor hua yaani is shadeed bhag-dad ke baa-wajood Aap ﷺ ka rukh kuffar ki taraf tha aur Aap ﷺ pesh qadmi ke liye apne khachchar ko aidh lagaa rahe the aur yeh famaa rahe the,

اَنَا النَّبِیُّ لَا کَذِبْ اَنَا ابْنُ عَبْدِ الْمُطَّلِبْ

Main Nabi hoon, yeh jhoot nahein. Main Abdul Muttalib ka beta hoon.

Lekin us waqt Abu Sufiyaan bin Haris (r.a.) ne Aap ﷺ ke khachchar ki lagaam pakad rakkhi thi. Aur Hazrat Abbas (r.a.) ne rikaab thaam li thi. Donon khachchar ko rok rahe the ke kahein tezi se aage na badh jaaye. Us ke ba'd Rasoolullah ﷺ ne apne chachaa Hazrat Abbas (r.a.) ko, jin ki aawaaz khaassi buland thi, hukm diya ke Sahaaba-e-Kiraam (r.a.) ko pukaarein. Hazrat Abbas (r.a.) kehte hain ke main ne nihaayat buland aawaaz se pukaaraa' "Darakht waalo.....! (Bai'at-e-Rizwaan waalo.....!) kahaan ho?" Wallaah weh log meri aawaaz sun kar is tarah mude jaise gaae apne bachchon par mudti hai aur jawaaban kahaa, "Haan....haan, aaye...aaye".[7] Haalat yeh thi ki aadmi apne oont ko modne ki koshish karta aur na mod paata to apni zirah us ki gardan mein daal pheinkta aur apni talwaal aur dhaal sambhaal kar oont se kood jaataa aur oont ko chhod-chhaad kar aawaaz ki jaanib daudta. Is tarah jab Aap ﷺ ke paas 100 aadmi jama ho gaye to unhon ne dushman ka isteqbaal kiya aur ladaai shuroo kar di.

Us ke ba'd Ansar ki pukaar shuroo hui, "Ao.....Ansaario! Ao.....Ansaario!" Phir yeh pukaar Banu Haris bin Khazraj ke andar mehdood ho gai. Idhar Musalmaan daston ne jis raftaar se maidaan chhoda tha usi raftaar se ek ke peechhe ek aate

7. Saheeh Muslim, 2/100

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chale gaye. Aur dekhte-dekhte fareeqain mein dhuwaan-dhaar jang shuroo ho gai. Rasoolullah ﷺ ne maidaan-e-jang ki taraf nazar uthaa kar dekha to ghamsaan ka ran pad rahaa tha. Farmaayaa, "Ab choolha garam ho gayaa hai." Phir Aap ﷺ ne zameen se ek mutthi mitti le kar dushman ki taraf pheinkte hue farmaayaa, شَاهَتِ الْوُجُوْهُ "Chehre bigad jaaein". Yeh mutthi bhar mitti is tarah phaili ke dushman ka koi aadmi aisa na tha jis ki aankh is se bhar na gai ho. Us ke ba'd un ki quwwat tooti chali gai aur un ka kaam zawaal pazeer hota chalaa gayaa.

Dushman ki Shikast-e-Faash

Mitti phaikne ke ba'd chand hi saa'atein guzri thein ke dushman ko faash shikast ho gai. Saqeef ke taqreeban 70 aadmi qatal kiye gaye aur un ke paas jo kuchh maal, hathiyaar, auratein aur bachche the Musalmaan ke haath aaye.

Yahi woh taghaiyyur hai jis ki taraf Allah Subhanahu Wa Ta'aala ne apne is qaul mein ishaara farmaayaa hai:

وَ يَوْمَ حُنَيْنٍ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۝ ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَ اَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَ عَذَّبَ الَّذِيْنَ كَفَرُوْا ۗ وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ۝ (9:25/26)

"Aur (Allah ne) Hunain ke din (tumhaari madad ki) jab tumhein tumhaari kasrat ne ghuroor mein daal diya tha. Pas woh tumhaare kuchh kaam na aai aur zameen kushaadgi ke baa-wajood tum par tang ho gai. Phir tum log peeth pher kar bhaage. Phir Allah ne apne Rasool aur Momineen par apni sakeenat naazil ki aur aisa lashkar kiya jise tum ne nahein dekha, aur kufr karne waalon ko saza di aur yahi kaafiron ka badla hai."

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Ta'aaqub

Shikast khaane ke ba'd dushman ke ek giroh ne taayef ka rukh kiya, ek Nakhla ki taraf bhaagaa aur ek ne Autaas ki raah li. Rasoolullah ﷺ ne Abu Aamir Asha'ari (r.a.) ki sarkardagi mein ta'aaqub karne waalon ki ek jamaa'at Autaas ki taraf rawaanaa ki. Fareeqain mein thodi si jhadap hui, us ke ba'd mushrikeen bhaag khade hue. Albatta isi jhadap mein is daste ke Commandar Abu Aamir Asha'ari (r.a.) shaheed ho gaye.

Musalman shehsawaaron ki ek doosri jamaa'at ne Nakhla ki taraf paspa hone waale Mushrikeen ka ta'aaqub kiya aur Duraid bin Samma ko ja pakda jise Rabiya (r.a.) bin Rafee' ne qatal kar diya.

Shikast khurda Mushrikeen ke teesre aur sab se bade giroh ke ta'aaqub mein jis ne Taayef ki raah li thi, khud Rasoolullah ﷺ maal-e-ghaneemat jama farmaane ke ba'd rawaanaa hue.

Ghaneemat

Maal-e-Ghaneemat ye tha: Qaidi 6000, Oont 24000, Bakri 40,000 se ziyaadah, Chandi 4000, Auqia (yaani ek laakh saath hazaar dirham jis ki miqdaar 6 kuintal se chand hi kilo kam hoti hein.) Rasoolullah ﷺ ne in sab ko jama karne ka hukm diya. Phir use Jie'irrana mein rok kar Hazrat Mas'ood bin Amr Gifari (r.a.) ki nigraani mein de diya aur jab tak Ghazwa-e-Taayef se faarigh na ho gaye use taqseem na farmaayaa. Qaidiyon mein sheema bint Haris Sadia bhi thein jo Rasoolullah ﷺ ki razaa'i behan thi. Jab unhein Rasoolullah ﷺ ke paas laayaa gayaa aur unhon ne apnaa ta'aaruf karaayaa to unhein Rasoolullah ﷺ ne ek alaamat ke zariye pehchaan liya. Phir un ki badi qadr-o-izzat ki. Apni chaadar bichha kar bithaayaa aur

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ehsaan farmaate hue unhein un ki qaum mein waapas kar diya.

Ghazwa-e-Taayef

Yeh Ghazwa dar-haqeeqat Ghazwa-e-Hunain ka phailaao hai. Choonki Hawaazin aur Saqeef ke besthar shikast khurda afraad apne Genral Commandar Malik bin Awf Nasri ke saath bhaag kar Taayef hi aaye the aur yahin qila band ho gaye the, lihaazaa Rasoolullah ﷺ ne Hunain se faarigh ho kar aur Jie'irrana mein maal-e-ghaneemat jama' farma kar usi maah Shawwaal 8 hijri mein Taayef ka qasad farmaayaa.

Is maqsad ke liye Khalid bin Walid (r.a.) ki sarkardagi mein ek hazaar fauj ka haraawal dasta rawaanaa kiya gayaa; phir Aap ﷺ ne khud Taayef ka rukh farmaayaa. Raaste mein Nakhla-e-Yamaania, phir Qarn-e-Manaazil phir Leh se guzar hua. Leh mein Malik bin Awf ka ek qila tha. Aap ﷺ ne use munhadim karwa diya. Phir safar jaari rakhte hue Taayef pahuche aur Qila-e-Taayef ke qareeb khema zan ko kar us ka muhaasira kar liya.

Muhaasire mein qadre tool pakda. Chunaanche Saheeh Muslim mein Hazrat Anas (r.a.) ki riwaayat hai ke yeh 40 din tak jaari rahaa. Ahl-e-Siyar mein se ba'z ne is ki muddat 20 din bataai hai, ba'z ne 10 din se ziyaadah, ba'z ne 18 din aur ba'z ne 15 din.[8]

Dauraan-e-Muhaasira donon taraf se teer-andazi aur patthar-baazi ke waaqiaat bhi pesh aate rahe, balki pehle-pehal

8. *Fatah-ul-Baari, 8/45.*

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jab Musalmaanon ne muhaasira kiya to qila ke andar se un par is shiddat se teer andaazi ki gai ke ma'loom hota tha tiddi dal chhaayaa hua hai. Is se muta'addid musalmaan zakhmi hue, 12 shaheed hue aur unhein apna camp utha kar maujooda Masjid-e-Taayef ke paas le jaanaa padaa.

Rasoolullah ﷺ ne is soorat-e-haal se nimatne ke liye ahl-e-Taayef par minjaneeq nasab ki aur muta'addid gole pheinke jis se qile ki deewaar mein shighaaf pad gayaa aur Musalmaanon ki ek jamaa'at dabbaba ke andar ghus kar aag lagaane ke liye deewaar tak pahunch gai. Lekin dushman ne un par lohe ke jalte tukde pheinke jis se majboor ho kar Musalman dabbaba ke neeche se baahar nikal aaye. Magar baahar nikle to dushman ne un par teeron ki baarish kar di jis se ba'z musalmaan shaheeh ho gaye.

Rasoolullah ﷺ ne dushman ko zer karne ke liye ek aur jangi hikmat-e-amali ke taur par hukm diya ke angur ke darakht kaat kar jalaa diye jaaein. Musalmaanon ne zara badh-chadh kar hi kataai kar di. Is par Saqeef ne Allah aur qaraabat ka waasta de kar guzaarish ki ke darakhton ko kaatna band kar dein. Aap ﷺ ne Allah ke waaste aur qaraabat ki khaatir haath rok liya.

Dauraan-e-Muhaasira Rasoolullah ﷺ ke munaadi ne ea'laan kiya, jo ghulaam qila se utar kar hamaare paas aa jaaye woh aazaad hai. Is ea'laan par 23 aadmi qila se nikal kar Musalmaanon mein aa shaamil hue.[9] Unhein mein Hazrat Abu Bakra (r.a.) the. Woh qile ki deewaar par chadh kar ek charkhi yaa garaari ki madad se (jis ke zariya rahat se paani kheencha jaataa hai) latak kar neeche aae the. (Choonki garaari ko arabi mein Bakra kehte hain) Is liye Rasoolullah ﷺ ne un ki kunniyat Abu Bakra rakh di. In sab ghulaamon ko Rasoolullah

9. Saheeh Bukhaari, 2/260.

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ﷺ ne aazaad kar diya aur har ek ko ek-ek Musalmaan ke hawaale kar diya ke use saamaan baham pahunchaae. Ye haadsa qila waalon ke liye bada jaankaah (jaan lewaa) thaa.

Jab muhaasira tool pakad gayaa aur qila qaabo mein aataa nazar na aayaa aur Musalmaanon pat teeron ki baarish aur garam lohon ki zad padi aur udhar ahl-e-qila ne saal bhar kaa saamaan-e-khurd wa nosh bhi jama' kar liya to Rasoolullah ﷺ ne Naufal bin Mua'aawia Weili se mashwaaraa talab kiya. Us ne kahaa, "Lomdi apne bhatt mein ghus gai hai. Agar Aap is par date rahe to pakad leinge aur agar chhod kar chale gaye to woh Aap ﷺ ka kuchh bigaad nahein sakti." Yeh sun kar Rasoolullah ﷺ ne muhaasira khatam karne ka faisla farma liya aur Hazrat Umar bin Khattab (r.a.) ke zaryia logon mein ea'laan karwa diya ke ham insha'allah kal waapas honge. Lekin yeh ea'laan Sahaaba-e-Kiraam (r.a.) par giraan guzra. Weh kehne lage, "Honhe, Taayef fatah kiye beghair waapas honge." Rasoolullah ﷺ ne farmaayaa, "Achha to kal subah ladaai par chalna hai." Chunaanche doosre din log ladaai par gaye, lekin chot khaane ke siwaa kuchh haasil na hua to us ke ba'd Aap ﷺ ne phir farmaayaa ke ham insha'allah kal waapas honge. Is par logon mein khushi ki lahar daud gai aur unhon ne be-choon-o-charaa rakht-e-safar baandha shuroo kar diya. Yeh kaifiyat dekh kar Rasoolullah ﷺ muskuraate rahe.

Us ke ba'd jab logon ne dera-danda uttha kar kooch kiya to Aap ﷺ ne farmaayaa ki, Youn kaho:

اٰئِبُوْنَ، تَائِبُوْنَ، عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ.

"Hum palatne waale, tauba karne waale, ibaadat guzaar hain, aur apne Rabb ki hamd karte hain."

Kahaa gayaa ke, "Ae Allah ke Rasool ﷺ! Aap Saqeef par

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bad-dua karein." Aap ﷺ ne farmaayaa. "Ae Allah! Saqeef ko hidaayat de aur unhein le aa!"

Jie'irrana mein Amwaal-e-Ghaneemat ki Taqseem

Rasoolullah ﷺ Taayef se muhaasira khatam kar ke waapas aae to Jie'irrana mein kai roz maal-e-ghaneemat taqseem kiye baghair thehre rahe. Is taakheer ka maqsad yeh tha ke Hawaazin ka wafd taayeb ho kar Aap ﷺ ki khidmat mein aa jaaye aur us ne jo kuchh khoyaa hai sab le jaaye. Lekin taakheer ke baa-wajood jab Aap ﷺ ke paas koi na aayaa to Aap ﷺ ne maal ki taqseem shuroo kar di taaki qabaail ke sardaar aur Makka ke ashraaf jo badi hirs se jhaank rahe the un ki zubaan khaamosh ho jaae. Mu'allafatul-Quloob[10] ki qismat ne sab se pehle yaawari ki aur unhein bade-bade hisse diye gaye.

Abu Sufiyan bin Harb ko 40 auqia (kuch kam 6 kilo chandi) aur 100 oont ataa kiye gaye. U's ne kaha, "Mera beta Yazeed?" Aap ﷺ ne intna hi Yazeed ko bhi diya. U's ne kahaa. "Aur mera beta Mu'aawia?" Aap ﷺ ne untna hi Mu'awia ko bhi diya. (Yaani tanha Abu Sufiyan ko us ke beto samet taqreeban 18 kilo chaandi aur 300 oont haasil ho gaye.)

Hakim bin Hizam ko 100 oont diye gaye. Us ne mazeed 100 oonton ka sawaal kiya to use phir 100 oont diye gaye. Isi tarah Safwaan bin Umaiyya ko 100 oont, phir 100 oont aur phir 100 oont (yaani 300 oont) diye gaye.[11]

Haris bin Kalda ko bhi 100 oont diye gaye aur kuchh mazeed Quraishi wa ghair Quraishi sardaaron ko 100-100 oont diye gaye. Kuchh doosraon ko 50-50 aur 40-40 oont diye gaye, yahaan tak ke logon mein mashhoor ho gayaa ke Muhammad

10. Weh log jo naye-naye Musalman huye hon aur un ka dil jodne ke liye unhein maali madad di jaaye taaki weh Islam par mazbooti se jam jaaein.

11. Al-Shifa bi-t'areefe Huqooq-ul-Mustafa, Qaazi Ayaaz, 1/86

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ﷺ ne is tarah be-dareegh atiya dete hain ke unhein faqr ka andesha hi nahein. Chunaanche maal ki talab mein Baddu Aap ﷺ par toot pare aur Aap ﷺ ko ek darakht ki jaanib simatne par majboor kar diya. Ittifaaq se Aap ﷺ ki chaadar darakht mein phans kar reh gai. Aap ﷺ ne farmaayaa, "Logo! meri chaadar de do. Us Zaat ki qasam! jis ke haath mein meri jaan hai, agar mere paas Tihaama ke darakhton ki t'adaad mein bhi chaupaaye hon to unhein bhi tum par taqseem kar doonga. Phir tum mujhe na bakheel paaoge, na buzdil, na jhoota."

Us ke ba'd Aap ﷺ ne apne oont ke baazoo mein khade ho kar us ki kohaan se kuchh baal liye aur chutki mein rakh kar buland karte hue farmaayaa, "Logo! Wallaah mere liye tumhaare maal-e-fai mein se kuchh bhi nahein, hatta ke itna baal bhi nahein. Sirf khums hai aur khums bhi tum par hi palta diya jaataa hai."

Mu'allafatul-Quloob ko dene ke ba'd Rasoolullah ﷺ ne Hazrat Zaid bin Sabit (r.a.) ko hukm diya ke maal-e-ghaneemat aur fauj ko yakja karke logon par ghaneemat ki taqseem ka hisaab lagaaein. Unhon ne aisa kiya to ek-ek fauji ke hisse mein 4-4 oont aur 40-40 bakriyaan aaein. Jo shehsawaar tha use 12 oont aur 120 bakriyaan milein.

Yeh taqseem ek hakeemaanaa siyaasat par mabni thi kiyonki duniya mein bahut se log aise hain jo apni aqal ke raaste se nahein balki pet ke raaste se haq par laaye jaate hain. Yaani jis tarah jaanwaron ko ek mutthi hari ghaas dikhlaa deejiye aur weh us ki taraf badhte-lapakte apne mehfooz thikaane tak jaa pahunchte hain, isi tarah mazkoorah qism ke insaanon ke liye bhi mukhtalif dhank ke asbaab-e-kashish ki zaroorat padti hai taaki weh imaan se maanoos ho kar us ke

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liye pur-josh ban jaaein.[12]

Ansaar ka Huzn wa Iztiraab

Yeh siyaasat pehle-pehal samjhi naa jaa saki, isi liye kuchh zabaanon par harf-e-ea'tiraaz aa gayaa. Ansaar par khusoosan is siyaasat ki zad padi thi. Kiyonki weh sab-ke-sab Hunain ke in ataayaa se bilkulliya mehroom rakkhe gaye. Haalaanki mushkil ke waqt unhein ko pukaaraa gayaa thaa aur wahi adh kar aaye the aur Rasoolullah ﷺ ke saath mil kar is tarah jang ki thi ke faash shikast shaandaar fatah mein tabdeel ho gayi thi. Lekin ab weh dekh rahe the ke bhaagne waalon ke haath pur hain aur weh khud mehroom aur tahi dast.[13]

Ibn-e-Ishaaq ne Abu Sa'eed Khudri (r.a.) se riwaayat ki hai ke jab Rasoolullah ﷺ ne Quresh aur Qabaail-e-Arab ko woh atiyye diye aur Ansaar ko kuchh na diya to Ansaar ne jee hi jee mein pech-o-taab khaayaa aur un mein bahut chehmegoi hui yahaan tak ke ek kehne waale ne kahaa, "Khuda ki qasam! Rasoolullah ﷺ apni qaum se ja mile hain." Us ke ba'd Hazrat S'ad bin Ubaadah (r.a.) Aap ﷺ ke paas haazir hue aur arz kiya, "Ya Rasoolullah ﷺ! Aap ne is haasil shuda maal-e-fai mein jo kuchh kiya hai us par Ansaar apne jee hi jee mein Aap par pech-o-taab khaa rahe hain. Aap ﷺ ne use apni qaum mein taqseem farmaayaa, qabaail-e-Arab ko bade-bade atiye diye, lekin Ansaar ko kuchh na diya." Aap ﷺ ne farmaayaa, "Ae S'ad! is baare mein tumhaaraa kiya khayaal hai?" Unhon ne kahaa, "Ya Rasoolullah ﷺ! mein bhi to apni qaum hi ka ek aadmi hoon." Aap ﷺ ne farmaayaa, "Achcha to apni qaum ko is chhauldaari mein jama' karo." S'ad (r.a.) ne nikal kar Ansar ko is chhauldaari mein jama' kiya. Kuchh Muhaajireen bhi aa gaye to unhein daakhil hone diya. Phir kuchh doosre log bhi

12, 13. Muhammad Ghazaali, Fiqh-ul-Seerah, safha, 298-299.

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aa gaye to unhein waapas kar diya. Jab sab log jama' ho gaye to Hazrat S'ad (r.a.) ne Râsoolullah ﷺ ki khidmat mein haazir ho kar arz kiya, "Qabeela-e-Ansar Aap ke liye jama' ho gayaa hai." Rasoolullah ﷺ un ke paas tashreef laaye. Allah ki hamd wa sanaa ki phir farmaayaa,

"Ansar ko logo! tumhaari yeh kiya chehmegoi hai jo mere ilm mein aai hai! aur yeh kiya naaraazgi hai jo jee hi jee mein tum ne mujh par mehsoos ki hai? Kiya aisa nahein ke main tumhaare paas is haalat mein aayaa ke tum gumraah the, Allah ne tumhein hidaayat di aur muhtaaj the, Allah ne tumhein ghani banaa diya. Aur baaham dushman the, Allah ne tumhaare dil jod diye?" Logon ne kaha, "Kiyon nahein! Allah aur Us ke Rasool ka bada fazl-o-karam hai."

Us ke ba'd Aap ﷺ ne farmaayaa, "Ansar ke logo! mujhe jawaab kiyon nahein dete?" Ansar ne arz kiya, "Ya Rasoolullah ﷺ! bhalaa ham Aap ko kiya jawaab dein? Allah aur Us ke Rasool ka fazl-o-karam hai." Aap ﷺ ne farmaayaa, "Dekho! Khuda ki qasam! agar tum chaaho to keh sakte ho--aur sach hi kahoge aur tumhaari baat sach hi maani jaayegi—ke Aap ﷺ hamaare paas is haalat mein aaye ke Aap ﷺ ko jhutlaayaa gayaa tha, ham ne Aap ﷺ ki tasdeeq ki, Aap ﷺ ko be-yaar wa madadgaar chhod diya gayaa tha, ham ne Aap ﷺ ki madad ki, Aap ﷺ ko dhutkaar diya gayaa tha, ham ne Aap ﷺ ko thikaanaa diya, Aap ﷺ muhtaaj the, ham ne Aap ﷺ ki ghamkhuwaari wo ghamgusaari ki."

"Ae Ansar ke logo! tum apne jee mein duniya ki is aarzi daulat ke liye naaraaz ho gaye jis ke zariye main ne logon ka dil jodaa thaa taaki weh musalmaan ho jaaein aur tum ko tumhaare Islam ke hawaale kar diya tha? Ae Ansar! kiya tum is se raazi nahein ke log oont aur bakriyaan lekar jaaein aur

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tum Rasoolullah ﷺ ko le kar apne deron mein palto? Us Zaat ki qasam, jis ke haath mein Muhammad ki jaan hai agar hijrat na hoti to main bhi Ansar hi ka ek fard hota. Agar saare log ek raah chalein aur Ansaar doosri raah chalein to main bhi Ansar hi ki raah chaloonga. Ae Allah rahami farma Ansar par aur un ke beton par aur un ke beton ke beton (poton) par."

Rasoolullah ﷺ ka yeh khitaab sun kar log is qadar roye ki daadhiyaan tar ho gaein aur kehne lage. "Ham raazi hain ke hamaare hisse aur naseeb mein Rasoolullah ﷺ hon." Us ke ba'd Raoolullah ﷺ waapas ho gaye aur log bhi bikhar gaye.[14]

Wafd-e-Hawaazin ki Aamad

Ghaneemat taqseem ho jaane ke ba'd Hawaazin ka wafd Musalmaan ho kar aa gayaa. Yeh kul 14 aadmi the. Un ka sarbaraah Zuhair bin Surad tha. Aur un mein Rasoolullah ﷺ ka razaa'i chachaa Abu Barqaan bhi tha. Wafd ne sawaal kiya ke Aap meharbaani kar ke qaidi aur maal waapas kar dein. Aur is andaaz ki baat ke dil paseej jaaye.[15] Aap ﷺ ne farmaayaa, "Mere saath jo log hain unhein dekh hi rahe ho. Aur mujhe sach baat ziyaadah pasand hai. Is liye bataao ke tumhein apne baal-bachche ziyaadah mehboob hain ya maal?" Unhon ne kahaa, "Hamaare nazdeek khaandaani sharaf ke baraabar koi cheez nahein." Aap ﷺ ne farmaayaa acheha to jab main Zuhar

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14. Ibn-e-Hisham, 2/499, 500. Aisi hi riwaayat Saheeh Bukhari mein bhi hai, 2/620,621.

15 Ibn-e-Ishaaq ka bayaan hai ke un ke 9 ashraaf the. Unhon ne Islam qabool kiya, bai'at ki, us ke ba'd Aap ﷺ se guftago ki aur arz ki ke, "Ae Allah ke Rasool ﷺ! Aap ne jinhein qaid farmaayaa hai, un mein maaein aur behnein hain. Aur phoophiyaan aur khaalaaein hain. Aur yahi qaum ke liye ruswaai ka sabab hoti hain (Fatah-ul-Baari, 8/33). Waazeh rahe ke maaon waghairah se muraad Rasoolullah ﷺ ki razaai maaein, khaalaaein, phooophiyaan aur behnein hain. Un ke khateeb Zuhair bin Surad the. Abu Barqaan ke zabt mein ikhtilaaf hai. Chunaanche unhein Abu Marwaan aur Abu Sardaan bhi kahaa gayaa hai.

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ki namaz padh loon to tum log utth kar kehna ke ham Rasoolullah ﷺ ko momineen ki jaanib sifaarishi banaate hain aur momineen ko Rasoolullah ﷺ ki jaanib sifaarishi banaate hain ke Aap ﷺ hamaare qaidi hamein waapas kar dein. Us ke ba'd jab Aap ﷺ namaz se faarigh hue to un logon ne yahi kahaa. Jawaaban Aap ﷺ ne farmaayaa, "Jahaan tak us hisse ka ta'alluq hai jo mera hai aur Bani Abdul Muttalib ka hai to woh tumhaare liye hai, aur main abhi logon se puchh leta hoon." Is par Ansar aur Muhaajireen ne utha kar kahaa, "Jo kuchh hamaaraa hai weh sab bhi Rasoolullah ﷺ ke liye hai." Us ke ba'd Aqra' bin Haabis ne kahaa, "Lekin jo kuchh mera aur Banu Tameem ka hai woh Aap ﷺ ke liye nahein:" aur Oaina bin Hisn ne kaha ke, "Jo kuchh mera aur Banu Fazaara ka weh bhi Aap ﷺ ke liye nahein hai;" Aur Abbas bin Mirdas ne kaha, "Jo kuchh mera aur Banu Sulaim ka hai weh bhi Aap ﷺ ke liye nahin." Is par Banu Sulaim ne kahaa, "Jee nahein, jo kuchh hamaaraa hai woh bhi Rasoolullah ﷺ ke liye hai." Abbas bin Mirdas ne kaha, "Tum logon ne meri tauheen kar di."

Rasoolullah ﷺ ne farmaayaa, "Dekho yeh log musalmaan ho kar aaye hain (aur isi gharz se) main ne un ke qaidiyon ki taqseem mein taakheer ki thi. Aur ab main ne unhein ikhtiyaar diya to unhon ne baal-bachchon ke baraabar kisi cheez ko nahein samjhaa. Lihaaza jis kisi ke paas koi qaidi ho aur woh ba-khushi waapas kar de to yeh bahut achchi raah hai aur jo koi apne haq-ko rokna hi chaahta ho to woh bhi un ke qaidi to unhein waapas hi kar de. Albatta jo sab se pehla maal-e-fai haasil hoga us se ham us shakhs ko ek ke badle chhe deinge." Logon ne kahaa, "Ham Rasoolullah ﷺ ke liye ba-khushi dene ko tayyaar hain." Aap ﷺ ne farmaayaa, "Ham jaan na sake ke aap mein se kaun raazi hai aur kaun nahein. Lihaaza aap log waapas jaaein aur aap ke chaudhri hazaraat aap ke mu'aamle

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ko hamaare saamne pesh karein." Us ke ba'd saare logon ne un ke baal-bachche waapas kar diye. Sirf O'aina bin Hisn reh gayaa jis ke hisse mein ek budhiya aai thi. Us ne waapas karne se inkaar kar diya. Lekin aakhir mein us ne bhi waapas kar diya. Rasoolullah ﷺ ne saare qaidiyon ko ek qibti chaadar ataa farmaa kar waapas kar diya.

Umra aur Madina ko Waapsi

Rasoolullah ﷺ ne maal-e-ghaneemat ki taqseem se faarigh ho kar Jie'irrana hi se Umra ka ehraam baandha aur Umra adaa kiya. Us ke ba'd Attab (r.a.) bin Asid ko Makka ka waali banaa kar Madina rawaanaa ho gaye. Madina waapsi 24 Zi-qada 8 hijri ko hui.

Muhammad Ghazaali kehte hain, "In faatihaanaa auqaat mein jab ke Allah ne Aap ﷺ ke sar par fateh-e-mubeen ka taaj rakkha aur us waqt mein jab ke Aap ﷺ usi shahar-e-azeem mein 8 saal pehle tashreef laaye the kitna lamba-chauda faasla hai."

Aap ﷺ yahaan is haalat mein aaye the ke Aap ﷺ ko khader diya gayaa tha, aur Aap ﷺ amaan ke taalib the. Ajnabi aur wahshat zada the aur Aap ﷺ ko uns-o-ulfat ki talaash thi. Wahaan ke baashindon ne Aap ﷺ ki khoob qadr-o-manzilat ki, Aap ﷺ ko jageh di aur Aap ﷺ ki madad ki, aur jo noor Aap ﷺ ke saath naazil kiyaa gayaa tha us ki pairawi ki aur Aap ﷺ ki khaatir saari duniya ki adaawat hech samjii. Ab wahi Aap ﷺ hain ke jis shahar ne ek khauf zadah muhaajir ki haisiyyat se Aap ﷺ ka isteqbaal kiya tha aaj 8 saal ba'd wahi shahar Aap ﷺ ka is haisiyat se isteqbaal kar rahaa hai ke Makka Aap ﷺ ke zeir-e-nagein hai aur us ne apni kibriaai aur jaahiliyat ko Aap ﷺ ke pairon tale daal diya hai aur Aap ﷺ

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us ki peechhli khata maaf kar ke use Islam ke zariya sarfaraazi bakhsh rahe hain.

اِنَّهٗ مَنْ يَّتَّقِ وَ يَصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ○ (90:12)

"Yaqeenan jo shakhs raastbaazi aur sabr ekhtiyaar kare to bilaa-shubah Allah nekoo kaaron ka ajar zaaye nahein karta."[16]

☆☆☆

16. *Fiqh-us-Seerah, safha 303, Fatah-e-Makka aur Ghazwa-e-Taayef ki tafseelaat ke liye mulaahaza ho Zaad-ul-Ma'aad, 2/160 ta 201. Ibn-e-Hisham, 2/389 ta 501, Saheeh Bukhari, 2/612 ta 622, Fath-ul-Baari 8/3 ta 85.*

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Fatah-e-Makka ke ba'd ke Saraayaa Aur Ummaal ki Rawaangi

Is taweel aur kaamiyaab safar se waapsi ke ba'd Rasoolullah ﷺ ne Madina mein qadre taweel qayaam farmaayaa. Is dauraan Aap ﷺ wafood ka isteqbaal farmaate rahe, hukoomat ke Ummaal bhejte rahe, daaiyaan-e-deen ko rawaanaa farmaate rahe aur jinhein Allah ke deen mein daakhile aur arab ke andar ubhar ne waali quwwat ko tasleem karne mein takabbur mane' tha unhein sar-nigon farmaate rahe. In umoor ka mukhtasar sa khaakaa pesh-e-khidmat hai.

Tahseeldaaraan-e-Zakat

Guzishta mabaahis se ma'loom ho chuka hai ke fatah-e-Makka ke ba'd Rasoolullah ﷺ 8 hijri ke awaakhir mein tashreef laae the. 9 hijri ka Hilaal-e-Muharram tuloo' hote hi Aap ﷺ ne qabaail ke paas sadqaat ki wasooli ke liye ummaal rawaanaa farmaaye jin ki fehrist yeh hai:

Ummaal ke Naam	Weh Qabeela jis se Zakat wasool karni thi
1. Oaina (r.a.) bin Hisn	Banu Tameem
2. Yazeed (r.a.) bin Husain	Aslam aur Ghifar
3. Ibad (r.a.) bin Bashir	Sulaim aur Muzaina
4. Raafe' (Rz) bin Mukais	Juhaina
5. Amr (r.a.) bin Aas	Banu Fazaarah
6. Zahhaaq (r.a.) bin Sufiyan	Banu Kilaab
7. Bashir (r.a.) bin Sufiyan	Banu K'ab

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8. Ibn-e-Lutbiyah Azdi	Banu Zibyaan
9 Muhajir (r.a.) bin Abi Umaiyah	Shahar San'a (inki maujoodgi mein in ke khilaaf Aswad Ansi ne Ansa ne San'a mein khurooj kiya tha)
10. Ziyad (r.a.) bin Labeed	Elaaqah Hazar Maut
11. Adi (r.a.) bin Hatim	Tai aur Banu Asad
12. Malik (r.a.) bin Nuwairah	Banu Hanzalah
13. Zabarqan bin Badr	Banu S'ad (ki ek shaakh)
14. Qais bin Aasim (r.a.)	Banu S'ad (ki doosri shaakh)
15. A'laa bin Hazrami (r.a.)	Elaaqa Behrain
16. Ali (r.a.) bin Abi Talib	Elaaqa Najraan (Zakat aur Jizya donon wasool karne ke liye)

Waazeh rahe ke yeh saare Ummal Muharram 9 hijri hi mein rawaanaa nahein kar diye gaye the, balke ba'z-ba'z ki rawaangi khaassi taakheer se us waqt amal mein aai thi jab muta'alliqa qabeela ne Islam qabool kar liyaa thaa. Albatta is ehtimaam ke saath in ummaal ki rawaangi ki ibtida Muharram 9 hijri mein hui thi aur isi se Sulah-e-Hudaibiya ke ba'd Islami Dawat ki kaamiyabi ki wus'at ka andaaza lagaayaa jaa sakta hai. Baaqi rahaa fatah-e-Makka ke ba'd ka daud, to us mein to log Allah ke deen mein fauj-dar-fauj daakhil hue.

Saraayaa

Jis tarah qabaail ki taraf Zakat wasool karne ke liye ummaal bheje gaye usi tarah Jazeeratul-Arab ke aam elaaqon mein amn-o-amaan qaayam ho chukne ke baa-wajood ba'z maqaamaat par muta'addid fauji muhimmaat bhi bhejne padein. Fehrist yeh hai:

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1. Sariyya-e-Oainah bin Hisn Fazaari (Muharram 9 hijri)

Oainah ko 50 sawaaron ki kamaan dekar Banu Tameem ke paas bhejaa gayaa tha. Wajah yeh thi ke Banu Tameem ne qabaail ko bhadka kar jizya ki adaaigi se rok diya tha. Is muhim mein koi Muhaajir ya Ansari na thaa.

Oainah bin Hisn raat ko chalte aur din ko chhupte hue aage badhe yahaan tak ke sehra mein Banu Tameem par halla bol diyaa. Weh log peeth pher kar bhaage aur un ke 11 aadmi, 21 auratein aur 30 bachche giraftaar hue jinhein Madina laa kar Ramla bint Haris ke makaan mein thehraayaa gayaa.

Phir unke silsile mein Banu Tameem ke 10 sardaar aaye aur Nabi ﷺ ke darwaaze par jaa kar youn aawaaz lagaai, "Ae Muhammed ﷺ! hamaare paas aao." Aap ﷺ baahar tashreef laaye to yeh log Aap ﷺ se chimat kar baatein karne lage. Phir Aap ﷺ unke saath thehre rahe yahaan tak ke Zuhar ki namaz Padhaai. Us ke ba'd Masjid-e-Nabavi ke sehan mein baith gaye. Unhon ne fakhar-o-mubaahaat mein muqaabla ki khuwahish zaahir ki aur ape khateeb Ataarid bin Hajib ko pesh kiya. Us ne taqreer ki. Rasoolullah ﷺ ne khateeb-e-Islam Hazrat Saabit (r.a.) bin Qais bin Shamaas ko hukm diya aur unhon ne jawaabi taqreer ki. Uske ba'd unhon ne apne shaa'eir Zabarqan bin Badr ko aage badhaayaa aur usne kuchh fakhriya ash'aar kahe. Us ka jawaab Shaa'eir-e-Islam Hazrat Hassan bin Saabit (r.a.) ne diya.

Jab donon khateeb aur donon shaa'eir faarigh ho chuke to Aqra' bin Habis ne kahaa, "Un ka khateeb hamaare khateeb se ziyaada pur-zor aur unka shaa'eir hamaare ziyaada pur-go hai. Unki aawaazein hamaari aawaazon se ziyaada oonchi hain aur unki baatein hamaari baaton se ziyaada buland paayaa hain." Us ke ba'd un logon ne Islam qabool kar liya. Rasoolullah ﷺ

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ne unhein behtareen tahaaif se nawaazaa aur unki auratein aur bachche unhein waapas kar diye.[1]

2. Sariyya-e-Qutba bin Aamir (Safar 9 Hijri)

Yeh Sariyya Tarba ke qareeb Tabala ke elaaqe mein qabeela-e-Khash'am ki ek shaakh ke jaanib rawaanaa kiyaa gayaa. Qutba 20 aadmiyon ke darmiyaan rawaanaa hue. 10 oont the jin par yeh log baari-baari sawaar hote the. Musalmaanon be shab-khoon maaraa jis par sakht ladaai bhadak uthi aur fareeqain ke khaasse afraad zakhmi hue. Qutba kuchh doosre afrad samet maare gaye. Taaham Musalmaan bhed-bakriyon aur baal-bachchon ko Madina haank laae.

3. Sariyya-e-Zahhak bin Sufiyan Kilabi (Rabi-ul-Awwal 9 Hijri)

Yeh sariyya Banu Kilaab ko Islam ki dawat dene ke liye rawaana kiyaa gayaa thaa. Lekin unhon ne inkar karte hue jang chhed di. Musalmaanon ne unhein shikast di aur unka ek aadmi qatal kiya.

4. Sariyya-e-Alqama bin Majraz Mudlaji (Rabi-ul-Aakhir 9 Hijri)

Unhein 300 aadmi ki kamaan de kar saahil-e-Jadda ki jaanib rawaanaa kiya gayaa. Wajah yeh thi ke kuchh Habshi Saahil-e-Jadda ke qareeb jama' ho gae the aur Ahl-e-Makka ke

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1. Ahl-e-Maghaazi ka bayaan yahi hai ke yeh waaqia Muharrahm 9 Hijri mein pesh aayaa, lekin yeh baat yaqeeni taur par mahall-e-nazar hai. Kiyonki waaqia ke siyaaq se ma'loom hota hai ke Aqra' bin Habis is se pehle Musalman nahein hue the. Haalaanki khud ahl-e-siyar hi ka bayaan hai ke jab Rasoolullah ﷺ ne Bunu Hawaazin ke qaidiyon ko waapas karne ke liye kahaa to isi Aqra' bin Habis ne kahaa ke main aur Banu Tameem waapas na kareinge. Is ka taqaaza yeh hai ke Aqrah (r.a.) bin Habis is Muharram 9 Hijri waale waaqia se pehle Musalmaan ho chuke the.

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khilaaf daakaa zani karnaa chaahte the. Alqama (r.a.) ne samundar mein utar kar ek jazeere tak pesh qadmi ki. Habshion ko musalmaanon ki aamad ka ilm hua to weh bhaag khade hue.[2]

5. Sariyya-e-Ali (r.a.) bin Abi Talib (Rabi-ul-Awwal 9 H)

Unhein Qabeel-a-Tai ke ek but ko jis ka naam Qals (Kalisa) tha, dhaane ke liye bheja gayaa thaa. Aap ki sarkardagi mein 100 oont aur 50 ghodon samet 150 aadmi the. Jhandiyaan kaali aur pharera safed thaa. Musalmaanon ne Fajr ke waqt Hatim Tai ke muhalle par chhaapaa maar kar Qals ko dhaa diya aur qaidiyon, chaupaaiyon aur bhed-bakriyon par qabza kar liyaa. Unhein qaidion mein Hatim Tai ki saahabzaadi bhi thein. Albatta Hatim ke sahaabzaade A'di Mulk-e-Shaam bhaag gaye. Musalmaanon ne Qals ke khazaane mein 3 talwaarein aur 3 zirhein paaein aur raaste mein maal-e-ghaneemat taqseem kar liya. Albatta muntakhab maal Rasoolullah ﷺ ke liye alaahada kar diya aur Aal-e-Hatim ko taqseem nahein kiya.

Madina pahunche to Hatim ki saahabzaadi ne Rasoolullah ﷺ se raham ki darkhuwast karte hue arz kiya: "Ya Rasoolullah ﷺ! yahaan jo aa sakta tha laa pataa hai. Waalid guzar chuke hain aur main budhia hoon. Khidmat karne ki taaqat nahein rakhti. Aap ﷺ mujh par ehsaan keejiye, Allah Aap ﷺ par ehsaan karega." Aap ﷺ ne daryaaft farmaayaa, "Tumhaare liye kaun aa sakta tha." Bolein, "A'di bin Hatim." Farmaayaa, "Wahi jo Allah aur Rasool se bhaagaa hai." Phir Aap ﷺ aage badh gaye. Doosre din usne phir yahi baat duhraai. Aur Aap ﷺ ne phir wahi farmaayaa jo kal farmaayaa tha. Teesre din phir unse wahi baat kahi to Aap ﷺ ne ehsaan farmaate hue use aazaad kar diyaa. Us waqt Aap ﷺ ke baazoo mein ek

2. Fatah-ul-Bari, 8/59.

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sahaabi the. Ghaaliban Hazrat Ali (r.a.). Unhon ne kahaa. "Aap ﷺ se sawaari ka bhi sawaal karo." Us ne sawaari ka sawaal kiya. Aap ﷺ ne sawaari faraaham karne ka bhi hukm saadir farmaayaa.

Haatim ki saahabzaadi laut kar apne bhai A'di ke paas Mulk-e-Sham gayein. Jab unse mulaaqaat hui to unhein Rasoolullah ﷺ ke baare mein batlaayaa ke, "Aap ﷺ ne aisa karnaamaa anjaam diya hai ke tumhaare baap bhi waisa nahein kar sakte the. Unke paas raghbat ya khauf ke saath jaao." Chunaanche A'di kisi amaan ya tahreer ke beghair Aap ﷺ ki khidmat mein haazir ho gaye. Aap ﷺ unhein apne ghar le gaye aur jab woh saamne baithe to Aap ﷺ ne Allah ki hamd-o-sana ki phir farmaayaa, "Tum kis cheez se bhaag rahe ho? Kiya لا الـه الا الله kehne se bhaag rahe ho? Agar aisa hai to bataao. Kiya tumhein Allah ke siwa kise aur ma'bood ka ilm hai?" Unhon ne kahaa, "Nahein." Phir Aap ﷺ ne kuchh der guftago ki, uske ba'd farmaayaa, "Achcha tum is se bhaagte ho ke Allahu Akbar kahaa jaaye, to kiya tum Allah se badi koi cheez jaante ho?" Unhon ne kahaa, "Nahein." Aap ﷺ ne farmaayaa, "Suno Yahood par Allah ki ghazab ki maar hain aur Nasaara gumraah hain." Unhon ne kahaa, "To main yak rukha musalman hoon." Yeh sun kar Rasoolullha ﷺ ka chehra fart-e-masarrat se damak uthaa. Us ke ba'd Aap ﷺ ke hukm se unhein Ansari ke yahaan thehra diyaa gayaa aur woh subah wa shaam Aap ﷺ ki khidmat mein haazir hote rahe.[3]

Ibn-e-Ishaq ne Hazrat Adi se yeh bhi riwaayat ki hai ke jab Nabi ﷺ ne unhein apne saamne apne ghar mein bithaayaa, to farmaayaa, "Ao..... ! A'di bin Hatim! Kiya tum mazhaban rakoosi na the?" A'di kehte hein ke maine kaha, "Kiyon nahein!"

3. *Zaad-ul-Ma'aad, 2/205.*

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Aap ﷺ ne farmaayaa, "Kiya tum apne qaum mein maal-e-ghaneemat ka chauthaai lene par amal paira nahein the?" Main ne kahaa, "Kiyon nahein!" Aap ﷺ ne farmaayaa, "Haalaanke yeh tumhaare deen mein halaal nahein." Maine ne kahaa, "Haan qasam ba-Khuda." Aur usi se main ne jaan liya ke waaqai Aap ﷺ Allah ke bheje hue Rasool hain, kiyonki Aap ﷺ weh baat jaante hain jo jaani nahein jaati.[4]

Musnad-e-Ahmed ki riwaayat hai ke Nabi ﷺ ne farmaayaa, "Ae A'di! Islam laao salaamat rahoge." Main ne kaha, "Main to khud ek deen ka maanne waalaa hoon." Aap ﷺ ne farmaayaa, "Main tumhaaraa deen tum se behter taur par jaanta hoon." Main ne kahaa, "Aap ﷺ mera deen mujh se behtar taur par jaante hain?" Aap ﷺ ne farmaayaa, "Haan! kiya aisa nahein ke tum mazhaban rakosi[5] ho, aur phir bhi apni qaum ke maal-e-ghaneemat ka chauthaai khaate ho?" Maine kahaa, "Kiyon nahein!" Aap ﷺ ne farmaayaa ke, "Yeh tumhaare deen ki roo se halaal nahein." Aap ﷺ ki is baat par mujhe sar-nigon ho jaanaa pada.[6]

Saheeh Bukhari mein Hazrat A'di se marvi hai ke, "Main khidmat-e-Nabavi mein baitha tha ke ek aadmi ne aa kar faaqe ki shikaayat ki, phir doosre aadmi ne aa kar rahzani ki shikaayat ki." Aap ﷺ ne farmaayaa, "A'di tum ne Heerah dekha hai? Agar tumhaari zindagi daraaz hui to tum dekh loge ke haudaj nashein aurat Heerah se chal kar aaegi, Khaana-e-K'aba ka tawaaf karegi aur use Allah ke siwa kisi ka khauf na hoga. Aur agar tumhaari zindagi daraaz hui to tum Kisra ke khazaane fataf karoge. Aur agar tumhaari zindagi daraaz hui to tum dekhoge ke aadmi chullu bhar kar sona ya chaandi nikaalega aur aise

4. *Ibn-e-Hisham, 2/581.*
5. *Rakoosi mazhab, Isaai aur s'abi mazhab ke darmiyaan ek teesra mazhab hai.*
6. *Masnad-e-Ahmed, 4/207,378.*

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aadmi ko talaash karega jo use qabool kar le to koi use qabool karne waalaa na milega." Isi riwaayat ke aakhir mein Hazrat A'di ka bayaan hai ke, "Main ne dekha ke haudaj nashein aurat Heerah se chal kar Khaana-K'aba ka tawaaf karti hai aur use Allah ke siwa kisi ka khauf nahein. Aur main khud un logon mein tha jinhon Kisra bin Hurmuz ko khazaane fataf kiye. Aur agar tum logon ki zindagi daraaz hui to tum log woh cheez bhi dekh loge jo Nabi Abul Qasim ﷺ ne farmaai thi ke aadmi chullu bhar sona ya chandi nikaalega."[1]

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1. Saheeh Bukhari.

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Ghazwa-e-Tabook

Ghazwa-e-Fatah-e-Makka Haq wa baatil ke darmiyaan ek faisla kun m'arika tha. Is m'arika ke ba'd ahl-e-Arab ke nazdeek Rasoolullah ﷺ ki Risaalat mein koi shak baaqi nahein reh gayaa tha. Isi liye haalaat ki raftaar yaksar badal gai aur log Allah ke deen mein fauj-dar-fauj daakhil ho gaye. Is ka kuchh andaazaa un tafseelaat se lag sakega jinhein ham wafood ke baab mein pesh kareinge aur kuchh andaaza us t'adaad se bhi lagaaya jaa sakta hai jo Hujjatul-Wida mein haazir hui thi. Bahar haal ab andarooni mushkilaat ka tareeban khaatma ho chuka tha aur Musalman Sharee'at-e-Ilaahi ki t'aleem aam karne aur Islam ki dawat phailaane ke liye yakso ho gaye the.

Ghazwa ka Sabab

Magar ab ek aisi taaqat ka rukh Madina ki taraf ho chuka tha jo kisi wajah-e-jawaaz ke baghair musalmaanon se chhed-chhaad kar rahi thi. Yeh taaqat Roomiyon ki thi jo us waqt roo-e-zameen par sab se badi fauji quwwat ki haisiyat rakhti thi. Peechhle auraaq mein yeh bataayaa jaa chukaa hai ke is chhed-chhaad ki ibtida Shurahbil bin Amr Ghassani ke haathon Rasoolullah ﷺ ke safeer Hazrat Haris bin Umair Azdi (r.a.) ke qatal se hui jab ke woh Rasoolullah ﷺ ka paighaam lekar Busra ke hukumraan ke paas tashreef le gaye the. Yeh bhi bataayaa jaa chukaa hai ke Nabi ﷺ ne us ke ba'd Hazrat Zaid bin Haarisa (r.a.) ki sarkardagi mein ek lashkar bhejaa tha jis ne Roomiyon se sarzameen-e-Mu'ta mein khaufnaak takkar li, magar yeh lashkar un mutakabbir zaalimon se inteqaam lene mein kaamiyaab na hua. Albatta us ne door wa nazdeek ke Arab baashindon par nihaayat behtareen asaraat chhode.

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Qaisar-e-Room in asaraat ko aur unke nateeje mein Arab Qabaail ke andar Room se aazaadi aur Musalmaanon ki ham nawaai ke liye paida hone waale jazbaat ko nazar andaaz nahein kar saktaa thaa. Us ke liye yaqeenan yeh ek "Khatra" tha, jo qadam-ba-qadam us ki sarhad ki taraf badh rahaa thaa, aur Arab se mili hui sarhad Shaam ke liye challenge banta jaa raha tha. Is liye Qaiser ne sochaa ke musalmaanon ki quwwat ko ek azeem aur naa-qaabil-e-shikast khatre ki soorat ikhtiyaar karne se pehle-pehle kuchal dena zaroori hai taaki Room se muttasil Arab elaaqon mein "Fitne" aur "Hangaame" sar na uttha sakein.

In maslahaton ke pesh nazar abhi Jung-e-Mu'ta par ek saal bhi na guzra tha ke Qaiser ne Roomi baashindon aur apne maa-tahat Arabon yaani aal-e-Ghassan waghairah par mushtamil fauj ki faraahami shuroo kar di aur ek khoon-rez aur faisla kun m'arike ki tayyaari mein lag gayaa.

Room wa Ghassan ki Tayyariyon ki Aam khabrein

Idhar Madina mein pai-dar-pai khabrein pahuch rahi thein ke Roomi Musalmaanon ke khilaaf ek faislakun m'arike ki tayyaari kar rahe hain. Is wajah se Musalmaanon ko hama waqt khatka lagaa rehta tha aur un ke kaan kisi bhi ghair maanoos aawaaz ko sun kar fauran khade ho jaate the. Weh samajhte the ke Roomiyon ka rela aa gayaa. Is ka andaazaa is waaqie se hota hai ke isi 9 hijri mein Nabi ﷺ ne apni azwaaj-e-mutahharaat se naaraaz hokar ek maheena ke liye eila[1] ka liya thaa. Aur unhein chhod kar ek baalaa khaane

1. *Aurat ke paas na jaane ki qasam khaa lena. Agar yeh qasam 4 maah ya is se kam muddat ke liye hai to us par shar'an koi hukm laago no hogaa aur agar ye eila 4 maheene se ziyaada muddat ke liye hai to phir 4 maah poore hote hi shar'ai adaalat dakheel hogi ke shauhar yaa to beewi ko beewi tarah rakhein ya use talaaq de. Ba'z sahaaba ke ba-qaul faqat 4 maah ki muddat guzar jaane se talaaq pad jaaegi.*

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mein alaahada ho gaye the. Sahaaba-e-Kiraam (r.a.) ko ibtidaa-e-haqeeqat-e-haal ma'loom na ho saki thi. Unhon ne samjha ke Nabi ﷺ ne talaaq de di hai aur is ki wajah se Sahaaba-e-Kiraam (r.a.) mein shadeed ranj-o-gham phail gayaa thaa. Hazrat Umar bin Khattab (r.a.) is waaqie ko bayaan karte hue kehte hain ke, "Mera ek Ansaari saathi thaa, jab main (khidmat-e-Nabavi ﷺ) mein maujood na rahta to woh mere paas khabar laataa, aur jab woh maujood na hota to main us ke paas khaber le jaataa—Yeh donon hi awaali Madina mein rahte the, ek-doosre ke padosi the aur baari-baari khidmat-e-Nabavi ﷺ mein haazir hote the—Us zamaane mein hamein Shaah-e-Ghassan ka khatra lagaa hua thaa. Hamein bataayaa gayaa thaa ke woh ham par hamla karna chahta hai aur us ke dar se hamaare seene bhare hue the. Ek roz achaanak mera Ansaari saathi darwaaza peetne lagaa aur kehne lagaa, kholo kholo. Maine kaha, kiya Ghassani aa gaye? Us ne kahaa, Nahein, balke us se bhi badi baat ho gai. Rasoolullah ﷺ apni beewiyon se alaahada ho gaye hain."[2]

Ek doosri riwaayat mein youn hai ke Hazrat Umar (r.a.) ne kahaa, "Ham mein charcha tha ke Aal-e-Ghassan ham par chadhaai karne ke liye ghodon ko n'al lagwaa rahe hain. Ek roz mera saathi apni baari par gayaa aur Ishaa ke waqt waapas aa kar mera darwaaza bade zor se peeta aur kahaa, 'Kiya woh (Umar) soyaa hua hai?' Main ghabra kar baahar aayaa. Us ne kaha ke bada haadsa ho gayaa. Maine kahaa, 'Kiya hua? Kiya Ghassaani aa gaye?' Us ne kahaa nahein, 'Balke us se bhi bada aur lamba haadsa. Rasoolullah ﷺ ne apni beewiyon ko talaaq de di hai."[3]

Is se us soorat-e-haal ki sangeeni ka andaazah lagaayaa jaa sakta hai jo us waqt Roomion ki jaanib se musalmaanon

2. Saheeh Bukhaari, 2/730. 3. Saheeh Bukhaari, 1/334.

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ko dar-pesh thi. Us se mazeed ezaafaa munaafiqeen ki un resha-dawaaniyon se hua jo unhon ne Roomiyon ki tayyaari ki khabrein Madina pahuchne ke ba'd shuroo kein. Chunaanche is ke baa-wajood ke yeh munafiqeen dekh chuke the ke Rasoolullah ﷺ har maidaan mein kaamiyaab hain aur roo-e-zameen ki kisi taaqat se nahein darte. balki jo rukaawatein Aap ﷺ ki raah mein haael hoti hain weh pash-pash ho jaati hain. Is ke baa-wajood un munaafiqeen ne yeh ummeed baandh li ke Musalmaanon ke khilaaf unhon ne apne seenon mein jo dereena aazoo chhupaa rakhi hai aur jis gardish-e-dauraan ka weh arse se intizaar kar rahe hain ab us ki takmeel ka waqt qareeb aa gayaa hai. Apne isi tasawwur ki bina par unhon ne ek Masjid ki shakal mein (jo Masid-e-Zirar ke naam se mashhoor hui) daseesa kaari aur saazish ka ek bhatt tayyaar kiya jis ki buniyaad ahl-e-Iman ke darmiyaan tafriqa andaazi aur Allah aur Us ke Rasool ke saath kufr aur un se ladne waalon ke liye ghaat ki jagah faraaham karne ke naapaak maqsad par rakkhi aur Rasoolullah ﷺ se guzaarish ki ke Aap ﷺ us mein Namaz padhaa dein. Is se munaafiqeen ka maqsad yeh tha ke woh ahl-e-Iman ko fareb mein rakkhein aur unhein pataa na lagne dein ke is Masjid mein un ke khilaaf saazish aur daseesaa kaari ki kaarrawaaiyaan anjaam di jaa rahi hain aur musalmaan is Masjid mein aane-jaane waalon par nazar na rakkhein. Is tarah yeh masjid munaafiqeen aur un ke beirooni doston ke liye ek pur-aman ghonsle aur bhatt ka kaam de. Lekin Rasoolullah ﷺ ne is "Masjid" main Namaz ki adaaegi ko jang se waapsi tak ke liye mu'akhkhar kar diya. Kiyonki Aap ﷺ tayyaari mein mashghool the. Is tarah munaafiqeen apne maqsad main kaamiyaab na ho sake aur Allah ne unkaa parda waapsi se pehle hi chaak kar diya. Chunaanche Aap ﷺ ne Ghazwe se waapas aa kar is masjid main Namaz padhne ke bajaaye use munhadim karaa diya.

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Room wa Ghassaan ki Tayyaariyon ki khaas khabrein

In haalaat aur khabron ka Musalmaan saamna kar hi rahe the ke unhein achaanak Mulk-e-Shaam se tel le kar aane waale Nabtiyon[4] se ma'loom hua ke Hiraql ne 40 hazaar sipaahion ka ek lashkar-e-jarraar tayyaar kiya hai aur Room ke ek azeem Commandar ko us ki kamaan sounpi hai. Apne jhande tale Isaai qabaail Lakhm wa Jazaam waghairah ko bhi jama' kar liya hai aur unka haraawal dasta Balqa pahuch chuka hai. Is tarah ek bada khatra mujassam ho kar musalmaanon ke saamne aa gayaa.

Haalaat ki Nazaakat mein Izaafaa

Phir jis baat se soorat-e-haal ki nazaakat mein mazeed izaafaa ho rahaa thaa wo yeh thi ke zamaanaa sakht garmi ka tha. Log tangi aur qahatsaali ki aazmaaish se do-chaar the. Sawaariyaan kam thein, phal pak chuke the. Is liye log phal aur saaye mein rehna chaahte the. Weh fil-faur rawaangi na chaahte the. In sab par mustazaad masaafat ki doori aur raaste ki pecheedgi aur dushwaari thi.

Rasoolullah ﷺ ki taraf se ek qata'i Iqdaam ka faisla

Lekin Rasoolullah ﷺ haalaat wa taghaiyuraat ka mutaala'aa kahin ziyaadah diqqat-e-nazar se farmaa rahe the. Aap ﷺ samajh rahe the ke agar Aap ﷺ ne in faisla kun lamhaat mein Roomiyon se jung ladne mein kaahili aur susti se kaam liya. Roomiyon ko Musalmaanon ke zeir-e-asar elaaqon mein ghusne diya aur woh Madina tak badh aur chadh aaye to Islami dawat par is ke nihaayat bure asaraat murattab honge. Musalmaanon ki fauji saakh ukhad jaaegi. aur woh jaahiliyat

4. Saabit bin Ismail (a.s.) ki nasal, jinhen kisi waqt shumaali Hijaaz mein bada urooj haasil tha. Zawaal ke b'ad raftaa-raftaa yeh log ma'mooli kisaanon aur taajiron ke darja mein aa gaye.

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jo jang-e-hunain mein kaarai zarb lagne ke ba'd aakhri dam tod rahi hai dobaarah zinda ho jaaegi aur munaafiqeen jo musalmaanon par gardish-e-zamaane ka intezaar kar rahe hain aur Abu Aamir Faasiq ke zariya shaah-e-Room se raabta qaayam kiye hue hain, peechhe se 'ain us waqt musalmaanon ke shikam mein khanjar ghonp deinge jab aage se Roomiyon ka rela un par khoon-khuwaar hamle kar rahaa hogaa. Is tarah weh bahut saari koshishein raaigaan chali jaaeingi jo Aap ﷺ ne aur Aap ﷺ ke Sahaaba-e-Kiraam ne Islam ki nashr-o-ishaa'at mein sarf ki thein aur bahut saari kaamiyaabiyaan naakaami mein tabdeel ho jaaeingi jo taveel aur khoon-rez jungon aur musalsal fauji daud-dhoop ke ba'd haasil ki gai thein.

Rasoolullah ﷺ in nataaij ko achhi tarah samajh rahe the. Is liye usrat-o-shiddat ke baa-wajood Aap ﷺ ne tai kiya ke Roomiyon ko Daarul-Islam ki taraf pesh-qadmi ki muhlat diye baghair khud un ke elaaqe aur hudood mein ghus ka un ke khilaaf ek faisla kun jang ladi jaae.

Roomiyon se Jang ki Tayyaari ka Ea'laan

Yeh mu'aamla tai kar lene ke ba'd Aap ﷺ ne Sahaaba-e-Kiraam (r.a.) mein ea'laan farmaa diya ke ladaai ki tayyaari karein. Qabaail-e-Arab aur ahl-e-Makka ko bhi paighaam diya ke ladaai ke liye nikal padein. Aap ﷺ ka dastoor tha ke jab kisi ghazwe ka iraadaa farmaate to kisi aur hi jaanib rawaanaa hote. Lekin soorat-e-haal ki nazaakat aur tangi ki shiddat ke sabab ab ki baar Aap ﷺ ne saaf-saaf ea'laan farmaa diya ke Roomiyon se jang ka iraadah hai, taaki log mukammal tayyaari kar lein. Aap ﷺ ne is mauqe par logon ko jihaad ki targheeb bhi di aur jang hi par ubhaarne ke liye Soorah Tauba ka bhi ek tukda naazil hua. Saath hi Aap ﷺ ne sadqa wa khairaat karne ki fazeelat bayaan ki aur Allah ki raah mein apna nafees maal kharch karne ki raghbat dilaai.

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Ghazwe ki Tayyaari ke liye Musalmaanon ki Daud-Dhoop

Sahaaba-e-Kiraam (r.a.) ne joun hi Rasoolullah ﷺ ka irshaad suna ke Aap ﷺ Roomiyon se jang ki da'wat de rahe hain, jhat us ki t'ameel ke liya daud pade aur poori tez raftaari se ladaai ki tayyaari shuroo kar di. Qabeele aur biraadariyaan har chahaar jaanib se Madina mein utarna shuroo ho gaein aur siwaae un logon ke jin ke dilon mein nifaaq ki beemaari thi, kisi Musalmaan ne is Ghazwe se peechhe rehna gawaara na kiyaa. Albatta 3 musalmaan is se mustasna hain ke saheehul-imaan hone ke baa-wajood unhon ne Ghazwe mein shirkat na ki. Haalat yeh thi ke haajat-mand faaqa mast log aate aur Rasoolullah ﷺ se darkhuwast karte ke un ke liye sawaari faraaham kar dein taaki weh bhi Roomiyon se hone waali is jang mein shirkat kar sakein. Aur jab Aap ﷺ un se m'azirat karte ke:

لَآ اَجِدُ مَآ اَحْمِلُكُمْ عَلَيْهِ ۖ تَوَلَّوْا وَّاَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ۝ (۹ : ۹۲)

"Main tumhein sawaar karne ke liye kuchh nahein paataa to weh is haalat mein waapas hote ke unki aakhon se aason rawaa hote ke weh kharch karne ke liye kuchh nahein paa rahe hain."

Isi tarah Musalmaanon ne sadqa-o-khairaat karne mein bhi ek-doosre se aage nikal jaane ki koshish ki. Hazrat Usman bin Affan (r.a.) ne Mulk-e-Shaam ke liye ek kaafila tayyaar kiyaa tha jis mein paalaan aur kajaawe samet 200 oont the aur 200 auqiya (taqreeban 19.50 kilo) chaandi thi. Aap (r.a.) ne yeh sab sadqa kar diya. Us ke ba'd phir 100 oont paalaan aur kajaawe samet saqda kiya. Us ke ba'd 1000 dinaar (taqreeban 5.50 kilo sone ke sikke) le aaye aur unhein Nabi ﷺ ki aagosh mein bakheir diya. Rasoolullah ﷺ unhein ulatte jaate the aur

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farmaate jaate the, "Aaj ke ba'd Usman (r.a.) jo bhi karein unhein zarar na hoga."[5] Us ke ba'd Hazrat Usman (r.a.) ne phir sadqa kiya, aur sadqa kiya, yahaan tak ki unke sadqe ki miqdaar naqdi ke elaawah 900 oont aur 100 ghode tak ja pahunchi.

Idhar Hazrat Abdur Rahman bin Awf (r.a.) 200 auqiya (taqreeban 29.50 kilo) chaandi le aaye. Hazrat Abu Bakr (r.a.) ne apna saaraa maal haazir-e-khidmat kar diya aur baal bachchon ke liye Allah aur Us ke Rasool ﷺ ke siwa kuchh na chhoda. Un ke sadqe ki miqdaar 4000 dirham thi aur sab se pehle yahi apna saqda lekar tashreef laaye the. Hazrat Umar (r.a.) ne apna aadhaa maal khairaat kiya. Hazrat Abbas (r.a.) bahut-sa maal laaye. Hazrat Talha (r.a.), S'ad bin Ubadah (r.a.) aur Muhammed bin Maslama (r.a.) bhi kaafi maal laaye. Hazrat Aasim bin A'di (r.a.) 90 wasq (yaani 13500 kilo, 13.5 ton) khajoor lekar aaye. Baqiya Sahaaba (r.a.) bhi pai-dar-pai apne thode-ziyaadah sadqaat le aaye. Yahaan tak ke kisi-kisi ne ek mudd yaa do mudd sadqa kiya ke weh is se ziyaadah ki taaqat nahein rakhte the. Auraton ne bhi haar, baazoo-band, paazeb, baali aur angoothi wagheirah jo kuchh ho saka Aap ﷺ ki khidmat mein bheja. Kisi ne bhi apna haath na roka, aur bukhl se kaam na liya. Sirf munaafiqeen the jo sadqaat mein badh-chadh kar hissa lene waalon par taana-zani karte the ke yeh riyaakaar hai. Aur jin ke pass apni mashaqqat ke siwa kuchh na tha un ka mazaaq udaate the ke yeh ek-do khajoor se Qaiser ki mamlakat fatah karne utthe hain. (9:79)

Islami Lashkar Tabook ki Raah mein

Is dhoom-dhaam josh-o-kharosh aur bhaag-daud ke nateeje mein lashkar tayyaar ho gayaa to Rasoolullah ﷺ ne Hazrat Muhammad bin Maslama (r.a.) ko aur kahaa jaataa hai ke Sabaa' (r.a.) bin Arfata ko Madina ka governor banaayaa aur

5. Jame Tirmizi, Manaaqib-e-Usman bin Affan, 2/211.

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Hazrat Ali (r.a.) bin Abi Talib ko apne ahl-o-ayaal ki dekh-bhaal ke liye Madina hi mein rehne ka hukm diya. Lekin munaafiqeen ne un par ta'na-zani ki, is liye woh Madina se nikal pade aur Rasoolullah ﷺ se jaa laahaq hue. Lekin Aap ﷺ ne unhein phir Madina waapas kar diya aur farmaya, "Kiya tum is baat se raazi nahein ke mujh se tumhe wahi nisbat ho jo Hazrat Mosa (a.s.) se Hazrat Haroon (a.s.) ko thi. Albatta mere ba'd kio Nabi na hoga."

Bahar haal Rasoolullah ﷺ ne is itezaam ke ba'd shumaal ke jaanib kooch farmaayaa. (Nasaai ki riwaayat ke mutaabiq yeh Jumeraat ka din tha.) Manzil Tabook thi lekin lashkar bada tha. 30,000 mardaan-e-jangi the. Is se pehle musalmaanon ka itna bada lashkar kabhi faraaham na hua tha. Is liye musalmaan har chand maal kharch karne ke baa-wajood lashkar ko poori tarah tayyaar na kar sake the. Balki sawaari aur toshe ki sakht kami thi. Chunaanche 18-18 aadmiyon par 1-1 oont tha jis par yeh log baari-baari sawaar hote the. Isi tarah khaane ke liye basaa-auqaat darkhton ke pattiyaan iste'maal karni padti thein jis se hoonton me warm aa gaya thaa. Majbooran oonton ko qillat ke baa-wajood zibah k[illegible] pada taaki us ke m'ade aur aanton ke andar jama' shud[illegible] paani aur tari pee jaa sake. Isi liye is ka naam Jaish-e-Usrat (tangi ka lashkar) pad gayaa.

Tabook ki raah mein lashkar ka guzar Hijar yaani Diyaar-e-Samood se hua. Samood woh qaum thi jis ne Waadi-ul-Qura ke andar chattaanein taraash-taraash kar makaanaat banaae the. Sahaaba-e-Kiraam (r.a.) ne wahaan ke kuein se paani le liya tha. Lekin jab chalne lage to Rasoolullah ﷺ ne farmaayaa, "Tum yahaan ka paani na peena aur us se Namaz ke liye wuzo na karna aur jo aataa tum logon ne goond rakkha hai, use jaanwaron ko khilaa do, khud na khaao." Aap

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ﷺ ne yeh bhi hukm diya ke log us kuein se paani lein jis se Saleh (a.s.) ki oontni paani piyaa karti thi.

Saheehain mein Ibn-e-Umar (r.a.) se riwaayat hai ke jab Nabi ﷺ Hijar (Diyaar-e-Samood) se guzre to farmaayaa, "Un zaalimon ki jaay-e-sukoonat mein daakhil na hona ke kahein tum par bhi wahi museebat na aa pade jo un par aai thi, haan magar rote hue." Phir Aap ﷺ ne apna sar dhaakaa aur tezi se chal kar Waadi paar kar gae.[6]

Raaste mein lashkar ko paani ki sakht zaroorat padi, hatta ke logon ne Rasoolullah ﷺ se shikwa kiya. Aap ﷺ ne Allah se dua ki. Allah ne baadal bhej diya, baarish hui, logon ne sair ho kar paani piya aur zaroorat ka paani laad bhi liyaa.

Phir jab Tabook ke qareeb pahunche to Aap ﷺ ne farmaayaa, "Kal inshaallah tum log Tabook ke chashme par pahunch jaaoge, lekin chaasht se pehle nahein pahunchoge. Lihaazaa jo shakhs wahaan pahunche us ke paani ko haath na lagaaye, yahaan tak ke main aa jaaon." Hazrat Mu'aaz (r.a.) ka bayaan hai ke ham log pahunche to wahaan 2 aadmi pehle hi pahunch chuke the. Chashme se thoda-thoda paani aa rahaa tha. Rasoolullah ﷺ ne daryaaft kiya ke, "Kiya tum donon ne is ke paani ko haath lagaayaa hai?" Unhon ne kahaa, "Jee haan!" Aap ﷺ ne un donon se jo kuchh Allah ne chaahaa, farmaayaa. Phir chashme se chullo ke zariya thoda-thoda paani nikaalaa yahaan tak ke qadre jama' ho gayaa. Phir Rasoolullah ﷺ ne us me apna chehra aur haath dhoyaa, aur use chashme mein undel diyaa. Us ke ba'd chashme se khoob paani aayaa. Sahaaba-e-Kiraam (r.a.) ne sair ho kar paani piyaa. Phir Rasoolullah ﷺ ne farmaayaa, "Ae Mu'aaz! agar tumhaari zindagi daraaz hui to tum is maqaam ko baaghaat se hara-bhara dekhoge."[7]

6. Saheeh Bukhari, 2/637. 7. Muslim, 2/246.

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Raaste hi main ya Tabook pahunch kar (riwaayat mein ikhtilaaf hai) Rasoolullah ﷺ ne farmaayaa, "Aaj raat tum par sakht aandhi chalegi, lihaazaa koi no uthe aur jis ke paas oont ho woh us ki rassi mazbooti se baandh de." Chunaanche sakht aandhi chali. Ek shakhs khadaa ho gayaa to aandhi ne use udaa kar Tai ki do pahaadiyon ke paas pheink diyaa."[8]

Raaste mein Rasoolullah ﷺ ka ma'mool thaa ke Aap ﷺ Zuhar aur Asar ki Namazein ekatthi aur magrib aur ishaa ki Namazein ekatthi padhte the. Jama'-taqdeem bhi karte the aur jama-taakheer bhi. (Jama-taqdeem ka matlab yeh hai ke Zuhar aur Asar donon Zuhar ke waqt mein aur magrib aur ishaa donon magrib ke waqt mein padhi jaaein. Aur jama-taakheer ka matlab yeh hai ke Zuhar aur Asar donon Asar ke waqt mein aur maghrib wa ishaa donon ishaa ke waqt mein padhi jaaein.)

Islami Lashker Tabook mein

Islami lashkar Tabook mein utar kar khema-zan hua. Weh Roomiyon se do-do haath karne ke liye tayyaar thaa. Phir Rasoolullah ﷺ ne ahl-e-lashker ko mukhaatab ker ke nihaayat baleegh khutba diya. Aap ﷺ ne Jawaamiul-Kalim irshaad farmaaye, duniya aur aakhirat ki bhalaai ki raghbat dilaai, Allah ke azaab se daraayaa aur Us ke inaamaat ki khush-khabri di. Is tarah fauj ka hausla buland ho gayaa. Un mein toshe, zarooriyaat aur saamaan ki kami ke sabab jo nuqs aur khalal tha woh is ka bhi izaalaa ho gayaa. Doosri taraf Roomiyon aur un ke haleefon ka yeh haal hua ke Rasoolullah ﷺ ki aamad ki khabar sun kar unke andar khauf ki lahar daud gai. Unhein aage badhne aur takkar lene ki himmat na hui aur weh andaroon-e-Mulk mukhtalif shahron mein bikher gaye. Un ke is terz-e-amal ka asar Jazeeratul-Arab ke andar aur baahar musalmaanon ki fauji saakh par bahut umda murattab hua aur

8. Muslim, 2/246.

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musalmaanon ne aise-aise aham siyaasi fawaaid haasil kiye ke jang ki soorat mein us ka haasil karna aasaan na hota. Tafseel yeh hai.

Aila ke hakim Yahna bin Rooba ne Aap ﷺ ki khidmat mein haazir ho kar jizya ki adaaegi manzoor ki aur Sulah ka mu'aahada kiya. Jarba aur Azruh ke baashindon ne bhi khidmat-e-Nabawi ﷺ mein haazir ho kar jizya dena manzoor kiya. Rasoolullha ﷺ ne un ke liye ek tahreer likh di jo un ke paas mehfooz thi. Aap ﷺ ne Hakim-e-Aila ko bhi ek tahreer likh kar di jo yeh thi:

"Bismillahirrahmaanirraheem. Yeh parwaana-e-aman hai Allah ki jaanib se aur Nabi Muhammad Rasoolullah ﷺ ki jaanib se Yehna bin Rooba aur baashindagaan-e-Aila ke liye. Khushki aur Samundar mein un ki kashtiyon aur qaafilon ke liye Allah ka zimmaa hai aur Muhammed Nabi ﷺ ka zimma hai anr yahi zimmaa un Shaami aur Samundari baashindon ke liye hai jo Yehna ke saath hon. Haan! agar un ka koi aadmi koi gad-bad karega to us ka maal us ki jaan ke aage rok na ban sakega aur jo aadmi us ka maal le lega us ke liye wo halaal hoga. Unhein kisi chashme par utarne aur khushki yaa Samundar ke kisi raaste par chalne se mana' nahein kiya jaa sakta."

Us ke elaawa Rasoolullah ﷺ ne Hazrat Khalid bin Walid (r.a.) ko 420 sawaaron ka risaala de kar Doomat-ul-Jandal ke Hakim Ukaidar ke paas bheja aur farmaayaa, "Tum use neel gaae ka shikaar karte hue paaoge." Hazrat Khalid bin waleed (r.a.) wahaan tashreef le gaye. Jab itne faasle par reh gaye ke Qila saaf nazer aa rahaa tha to achaanak ek neel gaae nikli aur Qila ke darwaaze par seengh ragadne lagi. Ukaidar us ke shikaar ko nikla. Chaandani raat thi. Hazrat Khalid (r.a.) aur

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un ke sawaaron ne use jaa liya aur giraftaar kar ke Rasoolullah ﷺ ki khidmat mein haazir kiya. Aap ﷺ ne unki jaan bakhshi ki aur 2000 oont, 800 ghulaam, 400 zirhein aur 400 nezein dene ki shart par musaalahat farmaai. Us ne jizya bhi dene ka iqraar kiya. Chunaanche Aap ﷺ ne us se Yehna samet Dooma, Tabook, Aila aur Teema ke sharaait ke mutaabiq mu'aamla tai kiya.

In haalaat ko dekh kar weh qabaail jo ab tak Roomiyon ke aalaa-e-kaar bane hue the, samajh gaye ke ab apne un puraane sarparaston par ea'timaad karne ka waqt khatam ho chuka hai. Is liye weh bhi musalmaanon ke himaayati ban gaye. Is tarah Islami hukoomat ki sarhadein wasee' ho kar baraah-e-raast Roomi sarhad se jaa milein aur Roomiyon ke aalaa-kaaron ka badi had tak khaatma ho gayaa.

Madina ko Waapsi

Islami lashkar Tabook se kaamiyaabi ke saath waapas aayaa. Koi takker na hui. Allah jang ke mu'aamle mein mumineen ke liye kaafi hua. Albatta raaste mein ek jagah ek ghaati ke paas 12 munaafiqeen ne Nabi ﷺ ko qatal karne ki koshish ki. Us waqt Aap ﷺ us ghaati se guzar rahe the aur Aap ﷺ ke saath sirf Hazrat Ammaar (r.a.) the jo oontni ki nakel thaame hue the aur Hazrat Huzaifa bin Yamaan (r.a.) the jo oontni haank rahe the. Baaqi Sahaaba-e-Kiraam (r.a.) door Waadi ke nasheb se guzar rahe the. Is liye munaafiqeen ne is mauqe ko apne naapaak maqsad ke liye ghaneemat samjha aur Aap ﷺ ki taraf qadam badhaayaa. Idhar Aap ﷺ aur Aap ﷺ ke donon saathi hasb-e-ma'mool raasta tai kar rahe the ke peechhe se un munaafiqeen ke qadmon ki chaapein sunaai dein. Yeh sab chehron par dhaataa baandhe hue the aur ab Aap ﷺ par taqreeban chadh hi aaye the ke Aap ﷺ ne

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Hazrat Huzaifa ko un ki jaanib bheja. Unhon ne unki sawaariyon ke chehron par apni ek dhaal se zarb lagaani shuroo ki jis se Allah ne unhein mar'oob kar diya aur tezi se bhaag kar logon mein jaa mile. Us ke ba'd Rasoolullah ﷺ ne unke naam bataae aur unke iraade se baa-khabar kiya. Isi liye Hazrat Huzaifa (r.a.) ko Rasoolullah ﷺ ka "Raazdaan" kahaa jaataa hai. Isi waaqie se muta'alliq Allah ka yeh irshaad maazil hua ke, وَ هَمُّوْا بِمَا لَمْ يَنَالُوْا (۹:۷۴) "Unhon ne us kaam ka qasd kiya jise weh na paa sake."

Khaatma-e-Safar par jab door se Nabi ﷺ ko Madina ke nuqoosh dikhaai pade to Aap ﷺ ne farmaayaa, "Yeh rahaa 'Taabaa' aur yeh rahaa 'Uhud', yeh wo pahaad hai jo ham se mohabbat karta hai aur jis se ham mohabbat karte hain." Udhar Madina mein Aap ﷺ ki aamad ki khabar pahunchi to auratein, bachche aur bachchiyaan baahar nikal padein aur zabardast ea'zaaz ke saath lashkar ka isteqbaal karte hue yeh nagma gungunaayaa:[9]

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَادَعِ
وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلّٰهِ دَاعِ

"Ham par Saniyyatul-Vadaa' se chaudhavi ka chaand tuloo hua. Jab tak pukaarne waalaa Allah ko pukaare ham par shukr waajib hai."

Rasoolullah ﷺ Tabook ke liye Rajab mein rawaanaa hue the aur waapas aaye to Ramzan ka maheena tha. Is safar mein poore 50 roz sarf hue. 20 din Tabook mein aur 30 din aamad-o-raft mein. Yeh Aap ﷺ ki hayaat-e-mubaaraka ka aakhri Ghazwa tha jis mein Aap ﷺ ne ba-nafs-e-nafees shirkat farmaai.

9. Yeh Ibn-e-Qayyim ka irshaad hai aur is par bahas guzar chuki hai.

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Mukhallafeen (Peechhe Reh Jaane Waale)

Yeh Ghazwah apne makhsoos haalaat ke lihaaz se Allah Ta'aala ki taraf se ek sakht aazmaaish bhi tha jis se ahl-e-iman aur doosre logon mein tameez ho gai. Aur is qism ke mauqe par Allah Ta'aala ka dastoor bhi yahi hai. Irshaad hai:

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ اَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ؕ (۱۷۹:۳)

" Allah Momineen ko usi haalat par chhod nahein sakta jis par tum log ho yahaan tak ke khabees ko paakeeza se alaahidah kar de."

Chunaanche is Ghazwah mein saare ke saare mumineen saadiqeen ne shirkat ki aur is se ghair haaziri nifaaq ki alaamat qaraar paai. Chunaanche kaifiyat yeh thi ke agar koi peechhe reh gayaa tha aur uska zikr Rasoolullah ﷺ se kiya jaataa to Aap ﷺ farmaate ke use chhodo. Ager us mein khair hai to Allah use jald hi tumhaare paas pahuncha dega aur agar aisa nahein hai to phir Allah ne tumhein us se raahat de di hai. Gharz is Ghazwe se yaa to weh log peechhe rahe jo ma'zoor the yaa weh log jo munaafiq the jinhon ne Allah aur us ke Rasool se iman ka jhoota daawa kiyaa tha aur ab jhoota uzr phesh kar ke Ghazwe mein shareek na hone ki ijaazat le li thi aur peechhe baith rahe the. yaa sire se ijaazat liye baghair hi baithe rah gaye the. Haan, teen aadmi aise the jo sacheche aur pakke momin the aur kisi wajah-e-jawaaz ke baghair peechhe rah gaye the. Unhein Allah ne aazmaaish mein daalaa aur phir un ki tauba qabool ki.

Is ki tafseel yeh hai ke waapsi par Rasoolullah ﷺ Madina mein daakhil hue to hasb-e-ma'mool sab se pehle Masjid-e-Nabawi mein tashreef le gaye. Wahaan do rak'at Namaz padhi. Phir

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logon ki khaatir baith gaye. Idhar munaafiqeen ne jin ki t'adaad 80 se kuchh ziyaadah thi,[10] aa kar uzr pesh kerne shuroo kar diye aur qasmein khaane lage. Aap ﷺ ne unka zaahir qabool karte hue bai'at kar li aur dua-e-maghfirat ki aur unka baatin Allah ke hawaale kar diya.

Baaqi rahe teenon momineen sadiqeen, yaani Hazrat K'ab bin Malik (r.a.), Muraarah (r.a.) bin Rabee' aur Hilaal (r.a.) bin Umaiyya (r.a.), to unhon ne sachchaai ekhtiyaar karte hue iqraar kiya ke ham ne kisi majboori ke beghair Ghazwe mein shirkat nahein ki thi. Is par Rasoolullah ﷺ ne Sahaaba-e-Kiraam (r.a.) ko hukm diya ke in teenon se baat-cheet na karien. Chunaanche unke khilaaf sakht boycott shuroo ho gayaa. Log badal gaye, zameen bhayaanak ban gai aur khushaadgi ke baa-wajood tang ho gai. Khud un ki apni jaan par ban aai. Sakhti yahaan tak badhi ke 40 roz guzarne ke ba'd hukm diya gayaa ke apni auraton se bhi alag rahein. Jab boycott par 50 roz poore ho gaye to Allah ne unki tauba qabool kiye jaane ka muzda naazil kiyaa. Irshaad hua:

وَعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَ ضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ۝ (۹:۱۱۸)

"Aur Allah ne un teenon aadmiyon ki bhi tauba qabool ki jin ka mu'aamla mu'akhkhar kar diya gayaa tha. Yahaan tak ke jab zameen apni kushaadgi ke baa-wajood un par tang ho gai aur un ki jaan bhi un par tang ho gai aur unhon ne yaqeen kar liya ke Allah se (bhaag kar) koi jaae

10. *Waaqidi ne Zikr kiya hai ke yeh t'adaad munaafiqeen-e-Ansar ki thi. Un ke elaawah Bani Ghaffar waghaira A'araab mein se m'azirat karne waalon ki t'adaad bhi 82 thi. Phir Abdullah bin Ubai aur us ke pairaokaar un ke elaawah the. Aur unki bhi khaassi badi t'adaad thi. (Dekhiye Fath-ul-Baari, 8/119.)*

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panaah nahein hai magar Usi ki taraf. Phir Allah un par rujoo hua taaki weh tauba karein. Yaqeenan Allah tauba qabool karne waalaa aur Raheem hai."

Is faisle ke nuzool par musalmaan umooman aur yeh teenon sahaaba-e-kiraam khusoosan be-had-o-hisaab khush hue. Logon ne daud-daud kar bashaarat di. Khushi se chehre khil uthe aur inaamaat aur sadqe diye. Dar-haqeeqat yeh unki zindagi ka sab se ba-sa'aadat din tha.

Isi tarah jo log ma'zoori ki wajah se shareek-e-Ghazwa na ho sake the unke baare mein Allah ne farmaayaa:

لَيْسَ عَلَى الضُّعَفَآءِ وَلَا عَلَى الْمَرْضٰى وَلَا عَلَى الَّذِيْنَ لَا يَجِدُوْنَ مَا يُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَ رَسُوْلِهٖ (۹:۹۱)

" Kamzoron par, mareezon par aur jo log kharch karne ke liye kuchh na paaein un par koi haraj nahein jab ke weh Allah aur us ke Rasool ke kheir-khuwah hon."

Un ke muta'alliq Nabi ﷺ ne bhi Madina ke qareeb pahunch kar farmaayaa tha, "Madina mein kuchh aise log hain ke tum ne jis jagah bhi safar kiya aur jo waadi bhi tai ki weh tumhaare saath rahe, unhein uzr ne rok rakkha tha." Logon ne kahaa, "Ya Rasoolullah ﷺ! weh Madina mein rahte hue bhi (hamaare saath the)?" Aap ﷺ ne farmaayaa, "(Haan) Madina mein rahte hue bhi."

Is Ghazwe ka Asar

Yeh Ghazwa Jazeeratul-Arab par musalmaanon ka asar phailaane aur use taqwiyyat pahuchaane mein bada mu'assir saabit hua. Logon par yeh baat achhi tarah waazeh ho gai ke ab Jazeeratul-Arab mein Islam ki taaqat ke siwa aur koi taaqat zindah nahein reh sakti. Is tarah jaahileen aur munaafiqeen ki

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woh bachi-khuchi aarzoein aur ummeedein bhi khatam ho gaein jo musalmaanon ke khilaaf gardish-e-zamaana ke intezaar mein un ke dil mein chhupi hui thin, kiyonki un ki saari ummeedon aur aarzuon ka mehwar Roomi taaqat thi aur is Ghazwe mein us ka bhi bharam khul gayaa thaa. Is liye un hazarat ke hausle toot gaye aur unhon ne amr-e-waaqia ke saamne sipar daal di ke ab is se bhaagne aur chutkaaraa paane ki koi raah hi nahein reh gai thi.

Aur isi soorat-e-haal ki bina par ab is ki bhi zaroorat nahein reh gai thi ke musalmaan, munaafiqeen ke saath rifq wa narmi ka mu'aamla karein. Lihaazaa Allah ne un ke khilaaf sakht rawaiyya ikhtiyaar karne ka hukm saadir farmaayaa. Yahaan tak ke unke sadqe qabool karne, unki namaz-e-janaza padhne, un ke liye dua-e-maghfirat karne aur un ki qabron par khade hone se rok diya aur unhon ne masjid ke naam par saazish aur daseesa kaari ka jo ghausla taameer kiya tha use dhaa dene ka hukm diya. Phir unke baare mein aisi-aisi aayaat naazil farmaaein ke weh bilkul nange ho gaye aur unhein pehchaanne mein koi ibhaam na rahaa. Goyaa ahl-e-Madina ke liye in aayaat ne un munaafiqeen par ungliyaan rakh dein.

Is Ghazwe ke asaraat ka andaaza is se bhi kiya jaa sakta hai ke fatah-e-Makka ke ba'd (balki us se pehle bhi) Arab ke wafood agarche Rasoolullah ﷺ ki khidmat mein aanaa shuroo ho gaye the, lekin unki bhar-maar is Ghazwe ke ba'd hi hui.[1]

Is Ghazwe se Muta'alliq Quran ka Nuzool

Is Ghazwe se muta'alliq Soorah Tauba ki bahut se aayaat

[1]. Is Ghazwe ki tafaaseel maakhiz-e-zeil se li gai hain. Ibn-e-Hisham, 2/515 ta 537, Zaad-ul-Ma'aad, 3/2 ta 13, Saheeh Bukhari, 2/633 ta 637 wa 1/252, 414 waghairah, Saheeh Muslim, Sharah-e-Nawawi ke saath, 2/246, Fath-ul-Baari. 8/110 ta 126, Mukhtasar-ul-Seerah, Sheikh Abdullah, safha 391 ta 407.

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naazil huein. Kuchh rawaangi se pehle, kuchh rawaangi ke ba'd dauraan-e-safar, aur kuchh Madina waapas aane ke ba'd. In aayaat mein Ghazwe ke haalaat zikr kiye gaye hain, munaafiqeen ka parda khola gayaa hai, mukhlis mujaahideen ki fazeelat bayaan ki gai hai aur momineen, sadiqeen jo Ghazwe mein gaye the aur jo nahein gaye the un ki tauba ki qabooliyat ka zikr hai. Waghairah, waghairah.



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9 Hijri ke Ba'z Aham Waaqiyaat

Is san (9 hijri) mein taareekhi ehmiyyat ke muta'addid waaqiyaat pesh aaye:

1. Tabook se Rasoolullah ﷺ ki waapsi ke ba'd Uwaimar Ajlaani aur un ki beewi ke darmiyaan lia'aan hua.

2. Ghaamidiya aurat ko jis ne Aap ﷺ ki khidmat mein haazir ho kar badkaari ka iqraar kiya tha rajm kiya gayaa. Is aurat ne bachche ki peidaaish ke ba'd jab doodh chhuda liya tab use rajm kiya gayaa thaa.

3. Ashama Najaashi Shaah-e-Habsha ne wafaat paai aur Rasoolullah ﷺ ne us ki ghaaibaanaa Namaz-e-Janaaza padhi.

4. Nabi ﷺ ki Saahab zaadi Umm-e-Kulsum (r.a.) ki wafaat hui. Unki wafaat par Aap ﷺ ko sakht gham hua aur Aap ﷺ ne Hazrat Usman (r.a.) se farmaayaa ke agar mere paas teesri ladki hoti to us ki shaadi bhi tum se kar deta.

5. Tabook se Rasoolullah ﷺ ki waapsi ke ba'd munaafiqeen ke sardaar Abdullah bin Ubai ne wafaat paai.

Rasoolullah ﷺ ne us ke liye dua-e-maghfirat ki aur Hazrat Umar (r.a.) ke rokne ke baa-wajood uski Namaz-e-Janaaza padhi. Ba'd mein Wahi naazil hui aur us mein Hazrat Umar (r.a.) ki muwaafiqat aur taa'eed karte hue munaafiqeen par Namaz-e-Janaaza padhne se mana' kar diya gayaa.

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Hajj 9 Hijri

(Zeir-e-Imaarat Hazrat Abu Bakr r.a.)

Usi saal Zil-Qa'da ya Zil-Hijja (9 hijri) mein Rasoolullah ﷺ ne manaasik-e-Hajj qaayam karne ki gharz se Abu Bakr (r.a.) ko Ameerul-Hajj banaa kar rawaanaa farmaayaa.

Us ke ba'd Soorah Baraa'at ka ibtidaai hissa naazil hua jis mein mushriqeen se kiye gaye ahad-o-peimaan ko baraabari ki buniyaad par khatam karne ka hukm diya gayaa thaa. Is hukm ke aa jaane ke ba'd Rasoolullah ﷺ ne Hazrat Ali bin Abi Talib (r.a.) ko rawaanaa farmaayaa taaki woh Aap ﷺ ki jaanib se is ka ea'laan kar dein. Aisa is liye karna pada ke khoon aur maal ke ahad-o-peimaan ke silsile mein Arab ka yahi dastoor tha. (Aadmi yaa to khud ea'laan kare ya apne khaandaan ke kisi fard se ea'laan karaae. Khaandaan se baahar ke kisi aadmi ka kiya hua ea'laan tasleem nahein kiya jaataa thaa.) Hazrat Abu Bakr (r.a.) se Hazrat Ali (r.a.) ki mulaaqaat Arj yaa Wadi-e-Zajnaan mein hui. Hazrat Abu Bakr (r.a.) ne daryaafi kiya ke, "Aamir ho yaa ma'moor?" Hazrat Ali (r.a.) ne kahaa, "Nahein balki ma'moor hoon." Phir donon aage badhe. Hazrat Abu Bakr (r.a.) ne logon ko hajj karaayaa. Jab (10 wein taareekh) yaani qurbaani ka din aayaa to Hazraz Ali (r.a.) bin Abi Talib ne Jamrah ke paas khade ho kar logon mein woh ea'laan kiya jis ka hukm Rasoolullah ﷺ ne diya tha, yaani tamaam ahad waalon ka ahad khatam kar diya aur unhein 4 maheene ki mohlat di. Isi tarah jin ke saath koi ahad wa peimaan na tha unhein bhi 4 maheene ki muhlat di.

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Albatta jin mushrikeen ne musalmaanon se ahad nibhaane mein koi kotaahi na ki thi aur na musalmaanon ke khilaaf kisi ki madad ki thi, un ka ahad unki tai kardah muddat tak barqaraar rakhaa.

Aur Hazrat Abu Bakr (r.a.) ne Sahaaba-e-Kiraam ki ek jamaa'at bhej kar yeh ea'laan-e-aam karaayaa ke aainda se koi mushriq hajj nahein kar sakta aur na koi nanga aadmi Baitullah ka tawaaf kar sakta hain.

Yeh ea'laan goyaa Jazeeratul-Arab se butparasti ke khaatme ka ea'laan tha. Yaani is saal ke ba'd butparasti ke liye aamad-o-raft ki koi gunzaaish nahein.[1]

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1. Is Hajj ki tafseelaat ke liye mulaahaza ho: Saheeh Bukhaari, 1/220, 451, 2/626, 671, Zaad-ul-Ma'aad, 2/25, 26, Ibn-e-Hishaam, 2/543 ta 546. Aur Kutub-e-Tafseer, Ibtedai Soora Baraa'at.

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Ghazwaat par ek Nazar

Nabi ﷺ ke Ghazwaat, Saraayaa aur fauji muhimmaat par ek nazer daalne ke ba'd koi bhi shaklis jo jang ke maahaul, pash-e-manzar wa pesh manzar aur aasaar wa nataaij ka ilm rakhta ho woh ye ea'tiraaf kiye baghair nahein reh sakta ke Nabi ﷺ duniya ke sab se bade aur baa-kamaal fauji Commandar the. Aap ﷺ ki soojh-boojh sab se ziyaada durust aur Aap ﷺ ki firaasat aur bedaar maghzi sab se ziyaada gehri thi. Aap ﷺ jis tarah Nabuwwat wa Risaalat ke ausaaf mein Sayyadur-Rusul aur A'azamul-Ambiyaa the, usi tarah fauji qayaadat ke wasf mein bhi Aap ﷺ yaghaana-e-rozgaar aur naadir-e-abqariyyat ke malik the. Chunaanche Aap ﷺ ne jo bhi m'arika aaraai ki us ke liye aise haalaat wa jihaat ka intekhaab farmaayaa jo hazm wa tadabbur aur hikmat wa shujaa'at ke ain mutaabiq the. Kisi m'arike mein hikmat-e-amali, lashkar ki tarteeb aur hassaas maraakiz par us ki taqarruri, mauzon tareen maqaami jang ke intekhaab aur jangi planning waghairah mein Aap ﷺ se kabhi koi chook nahein hui aur isi liye is buniyaad par Aap ﷺ ko kabhi koi zak nahein uthaani padi, balki in tamaam jangi mu'aamlaat wa masaail ke silsile mein Aap ﷺ ne ape amali eqdaamaat se saabit kar diya ke duniya bade-bade Cammandaron ke ta'alluq se jis tarah ki qayaadat ka ilm rakhti hai Aap ﷺ us se bahut kuchh mukhtalif ek niraali hi qism ki Commadaraanaa salaahiyat ke malik the. Jis ke saath shikast ka koi sawaal hi na tha. Is mauqe par yeh arz kar denaa bhi zaroori hai ke Uhud aur Hunain mein jo kuchh pesh aayaa us ka sabab Rasoolullah ﷺ ki kisi hikmat-e-amali ki khaami na thi balki uske peechhe Hunain mein kuchh

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afraad-e-lashker ki ba'z kamzoriyaan kaarfarma thein aur Uhuh mein Aap ﷺ ki nihaayat aham hikmat-e-amali aur laazimi hidaayat ko nihaayat faislakun lamhaat mein nazar andaaz kar diyaa gayaa thaa.

Phir in donon Ghazwaat mein jab musalmaanon ko zak uthaane ki naubat aai to Aap ﷺ ne jis abqariyyat ka muzaahara farmaayaa woh apni misaal aap thi. Aap ﷺ dushman ke madd-e-muqaabil date rahe aur apni naadira-e-rozgaar hikmat-e-amali se use yaa to us ke maqsad mein naakaam banaa diya, jaisa ke Uhuh mein hua, yaa jang ka paansa is tarah palat diya ke musalmaanon ki shikast fatah mein tabdeel ho gai, jaisa ke Hunain mein hua, haalaanki Uhud jaisi khatar naak soorat-e-haal aur Hunain jaisi be-lagaam bhaag-dad sipeh saalaaron ki quwwat-e-faisla salb kar leti hai aur unke a'asaab par itnaa badtareen asar daalti hai ke unhe apne bachaao ke elaawa aur koi fikr nahein reh jaati.

Yeh guftago to in Ghazwaat ke khaas fauji aur jangi pehlo se thi. Baaqi rahe doosre goshe to woh bhi be-had aham hain. Aap ﷺ ne in Ghazwaat ke zariye amn-o-amaan qaayam kiya, fitne ki aag bujhaai, Islam wa butparasti ki khashmakash mein dushman ki shaukat tod kar rakh di aur unhein Islami dawat wa tableegh ki raah aazaad chhodne aur masaalahat karne par majboor kar diya. Is tarah Aap ﷺ ne in jangon ki ba-daulat yeh bhi ma'loom kar liya ke Aap ﷺ ka saath dene waalon mein kaun se log mukhlis hain aur kaun se log munaafiq, jo apne dil ke andar ghadar wa khayaanat ke jazbaat chhupaae hue hain.

Phir Aap ﷺ ne mahaaz aaraai ke amali namoonon ke zariye musalmaan Commandaron ki ek zabardast jamaa'at bhi tayyaar kar di, jinhon ne Aap ﷺ ke ba'd Iraaq wa Shaam ke

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maidaanon mein Faaras wo Room se takkar li, aur jangi planning aur technic mein unke bade-bade Cammandaron ko maat dekar unhein unke makaanaat wo sarzameen se, amwaal wo baaghaat se, chashmon aur kheton se, aaraam deh aur baa-izzat maqaam se aur mazedaar ne'maton se nikaal baahar kiya.

Isi tarah Rasoolullah ﷺ ne in Ghazwat ki ba-daulat musalmaanon ke liye rihaaish, kheti, peshe aur kaam ka intezaam farmaayaa. Be-khaanmaan aur muhtaaj panaah guzeenon ke masaail hal farmaae. Hathiyaar, ghode, saaz-o-saamaan aur akhraajaat-e-jang muhayya kiye. Aur yeh sab-kuchh Allah ke bando par zarra baraabar zulm-o-ziyadti aur jaur-o-jafaa kiye baghair haasil kiye.

Aap ﷺ ne in asbaab wa wujooh aur aghraaz wa maqaasid ko bhi tabdeel kar daalaa jin ke liye daur-e-jaahiliyyat mein jang ke shole bhadka karte the yaani daur-e-jaahiliyat mein jang naam thi loot-maar aur qatl wa ghaarat-gari ka, zulm-o-ziyaadti aur inteqaam wa tashaddud ka, kamzoron ko kuchalne, aabaadiyaan veeraan karne aur imaaratein dhaane ka, auraton ki be-hurmati karne aur bodhon, bachchon aur bachchiyon ke saath sangdili se pesh aane ka, kheti-baari aur jaanwaron ko haalaak karne ka aur zameen mein tabaahi wa fasaad machaane ka. Magar Islam ne is jang ki rooh tabdeel kar ke ise ek muqaddas jihaad mein badal diya, jise nihaayat mauzon aur ma'qool asbaab ke tehat shuroo kiya jaataa hai aur us ke zariye aise shareefaanaa maqaasid aur buland paayaa aghraaz haasil kiye jaate hein jinhein har zamaane aur har mulk mein insaani mu'aashire ke liye baais-e-e'azaaz tasleem kiya gayaa hai. Kiyonki ab jang ka mafhoom yeh ho gayaa tha ke insaan ko qahr-o-zulm ke nizaam se nikaal kar adal-o-insaaf ke nizaam mein laane ki musallah jidd-o-jahad ki jaae. Yaani ek aise nizaam ko jis mein taaqatwar kamzor ko khaa rahaa

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ho, ulat kar ek aisaa nizaam qaayam kiya jaae jis mein taaqatwar kamzor ho jaae jab tak ki us se kamzor ka haq le na liyaa jaae. Isi tarah ab jang ka mana yeh ho gayaa tha ke un kamzor mardon, auraton aur bachchon ko najaat dilaai jaae jo duaein karte rehte hain ke, "Ae hamaare Parwardigaar! hamein is basti se nikaal jis ke baashinde zaalim hein aur hamaare liye apne paas se wali bana aur apne paas se madadgaar banaa." Neez is jang ka mana yeh ho gayaa ke Allah ki zameen ko ghadar-o-khayaanat, zulm-o-sitam aur badi wa gunaah se paak kar ke us ki jagah amn-o-amaan, raafat-o-rehmat, huqooq rasaani aur muruwwat wa insaaniyat ka nazm bahaal kiya jaae.

Rasoolullah ﷺ ne jang ke liye shareefaanaa zawaabit bhi muqarrar farmaaye aur apne faujiyon aur Commandaron par unki paabandi laazimi qaraar dete hue kisi haal mein un se baahar jaane ki ijaazat na di. Hazrat Sulaiman bin Buraida (r.a.) ka bayaan hai ke Rasoolullah ﷺ jab kisi shakhs ko kisi lashkar yaa sariyya ka ameer muqarrar farmaate to use khaas us ke apne nafs ke baare mein Allah Azz-o-Jall ki taqwa ki aur us ke musalmaan saathion ke baari mein kheir ki wasiyyat farmaate. Phir farmaate, "Allah ke naam se Allah ki raah mein ghazwa karo, jis ne Allah ke saath kufr kiya unse ladaai karo, ghazwa karo, khayaanat na karo, bad-ahdi na karo, naak-kaan waghairah na kaato, kisi bachche ko qatal na karo."

Isi tarah Aap ﷺ aasaani baratne ka hukm dete aur farmaate, "Aasaani karo, sakhti na karo, logon ko sukoon dilaao, mutanaffir na karo."[1] Aur jab raat mein Aap ﷺ kisi qaum ke paas pahunchte to subah hone se pehle chhaapaa na maarte. Neez Aap ﷺ ne kisi ko aag mein jalaane se nihaayat sakhti ke saath mana' kiya. Isi tarah baandh kar qatal karne aur auraton ko

1. Saheeh Muslim, 2/82, 83.

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maarne aur unhein qatal karne se bhi mana kiyaa. Aur loot-maar se roka. Hatta ki Aap ﷺ ne farmaayaa ke loot ka maal murdaar ki tarah hi haraam hai. Isi tarah Aap ﷺ ne kheti-baari tabaah karne, jaanwar halaak karne aur darakht kaatne se mana' farmaayaa. siwaae us soorat ke ke iski sakht zaroorat aan pade aur darakht kaate baghair koi chaaraa kaar na ho. Fatah Makka ke mauqe par Aap ﷺ ne yeh bhi farmaayaa, "Kisi zakhmi par hamla na karo, kisi bhaagne waale ka peechha na karo, aur kisi qaidi ko qatal na karo." Aap ﷺ ne yeh sunnat bhi jaari farmaai ke safeer ko qatal na kiyaa jaaye. Neez Aap ﷺ ne mu'aahideen (ghair-muslim shehriyon) ke qatal se bhi nihaayat sakhti se rokaa yahaan tak ke farmaayaa, "Jo shakhs kisi mu'aahid ko qatal karega woh jannat ki khushboo nahein paaega. Haalaanki us ki khushboo 40 saal ke faasle se paai jaati hai."

Yeh aur is tarah ke doosre buland paayaa qawaaid wa zawaabit the jin ki baa-daulat jang ka amal jaahiliyat ki gandagiyon se paak wa saaf ho kar muqaddas jihaad mein tabdeel ho gayaa.



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Allah ke Deen mein Fauj-dar-Fauj Daakhila

Jaisaa ke ham ne arz kiyaa Ghazwa-e-Fatah-e-Makka ek faisla kun m'arika tha jis ne butparasti ka kaam tamaam kar diya aur saare Arab ke liye Haq-o-Baatil ki pehchaan saabit hua. Is ki wajah se un ke suhbaat jaate rahe. Isi liye us ke ba'd unhon ne badi tez raftaari se Islam qabool kiya. Hazrat Amr (r.a.) bin Salma ka bayaan hai ke ham log ek chashme par (aabaad) the jo logon ki guzar gaah tha. Hamaare yahaan se qaafile guzarte rehte the aur ham un se poochhte rehte the ke logon kaa kiya haal hai? Us aadmi—yaani Nabi ﷺ—ka kiya haal hai? aur kaisa hai? Log kehte, "Woh samajhta hai ke Allah ne use paighambar banaayaa hai. Us ke paas Wahi bheji hai, Allah ne yeh aur yeh Wahi ki hai." Main yeh baat yaad kar leta tha, goya woh mere seene mein chipak jaati thi aur Arab halqa bagosh-e-Islam hone ke liye Fatah-e-Makka ka intezaar kar rahe the. Kehte the, "Use aur us ki qaum ko (panja aazmaai ke liye) chhod do. Agar woh apni qaum par ghaalib aa gayaa to sachchaa Nabi hai." Chunaanche jab Fatah-e-Makka ka waaqia pesh aayaa to har qaum ne apne Islam ke saath (Madina ki jaanib) pesh-e-raft ki aur mere waalid bhi meri qaum ke Islam ke saath tashreef le gaye. Aur jab (khidmat-e-Nabawi ﷺ se) waapas aaye to farmaayaa, "Main tamhaare paas Khuda ki Qasam, ek Nabi-e-bar-haq ke paas se aa rahaa hoon. Aap ﷺ ne farmaayaa ke falaan namaz falaan waqt padho aur falaan namaz falaan waqt padho. Aur jab namaz ka waqt aa jaye to tum mein se ek aadmi azaan kahe, aur jise Quran ziyaadah yaad ho woh imaamat kare."[1]

1. Saheeh Bukhari, 2/615, 616

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Is hadees se andaaza hota hai ke Fatah-e-Makkat ka waaqia haalaat ko tabdeel karne mein, Islam ko quwwat bakhshne mein, ahl-e-Arab ka mauqaf muta'aiyyan karaane mein aur Islam ke saamne unhein siper andaaz karne mein kitne gehre aur door-ras asaraat rakhtaa thaa. Yeh kaifiyat Ghazwa-e-Tabook ke ba'b pukhta se pukhta tar ho gai. Is liye ham dekhte hein ke in do barson—9 hijri aur 10 hijri—mein Madina aane waale wafood ka taanta bandha hua tha aur log Allah ke deen mein fauj-dar-Fauj daakhil ho rahe the, yahaan tak ke woh Islami lashker jo Fatah-e-Makkaa ke mauqe par das hazaar sipaah par mushtamil tha uski t'adaad Ghazwa-e-Tabook mein (jab ke abhi Fatah-e-Makka par poora ek saal bhi nahein guzraa tha) itni badh gai ke woh tees hazaar faujiyon ke thaathein maarte hue samundar mein tabdeel ho gayaa, phir ham Hajjatul-Wida mein dekhte hain 124000 yaa 144000 ahl-e-Islam ka sailaab umand padaa hai jo Rasoolullah ﷺ ke girda-gird is tarah labbaik pukaarta, takbeer kehta aur hamd wa tasbeeh ke naghme gungunaataa hai ke aafaaq goonj uthte hain aur waadi wa kohsaar naghma-e-tauheed se ma'moor ho jaate hain.

Wafood

Ahl-e-Maghaazi ne jin wafood ka tazkiraa kiyaa hai un ki t'adaad 70 se ziyaadah hai. Lekin yahaan na to un sab ke zikr ki gunzaaish hai aur na un ke tafseeli bayaan mein koi bada faaida hi muzmar hai. Is liye ham sirf unhein wafood ka zikr kar rahe hain jo taareekhi haisiyat se ehmiyat wo nudrat ke haamil hain. Qaari'een-e-kiraam ko yeh baat malhooz rakhni chaahiye ke agarche aam qabaail ke wafood Fatah-e-Makka ke ba'd khidmat-e-Nabawi ﷺ mein haazir hona shuroo hue the, lekin ba'z-ba'z qabaail aise bhi the jin ke wafood Fatah-e-Makka

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se pehle hi Madina aa chuke the. Yahaan ham un ka zikr bhi kar rahe hain.

1. Wafd-e-Abdul Qais: Is qabeele ka wafd do baar khidmat-e-Nabawi ﷺ mein haazir hua tha. Pehli baar 5 hijri mein yaa us se bhi pehle aur doosri baar aam-ul-wafood 9 hijri mein. Pehli baar us ki aamad ki wajah yeh hui ke is qabeele ka ek shakhs Munqiz bin Hibban saamaan-e-tijaarat le kar Madina aayaa-jaayaa karta tha. Woh jab Nabi ﷺ ki hijrat ke ba'd pehli baar Madina aayaa aur use Islam ka ilm hua to woh musalmaan ho gayaa aur Nabi ﷺ ka ek khat lekar apni qaum ke pass gayaa. Un logon ne bhi Islam qabool kar liya aur un ke 13 ya 14 aadmiyon ka ek wafd hurmat waale maheene mein Khidmat-e-Nabawi ﷺ mein haazir hua. Usi dafa' is wafd ne Nabi ﷺ se imaan aur mashroobaat ke muta'alliq sawaal kiya tha. Is wafd ka sarbaraah Ashajj Asri[2] tha jis ke baare mein Rasoolullah ﷺ ne farmaayaa tha ke tum mein do aisi khaslatein hain jinhein Allah pasand karta hai: 1. Door andeshi, aur 2. Burdbaari.

Doosri baar is qabeele ka wafd jaisa ke bataayaa gayaa wafood waale saal mein aayaa tha. Us waqt un ki t'adaad 40 thi aur un mein Alaa bin Jarood Abdi tha jo Nasraani tha, lekin musalmaan ho gayaa aur us ka Islam bahut khoob rahaa.[3]

2. Wafd-e-Daus: Yeh wafd 7 hijri ke awaail mein Madina aayaa. Us waqt Rasoolullah ﷺ Kheibar mein the. Aap peechhle auraaq mein padh chuke hain ke is qabeele ke sarbaraah Hazrat Tufail bin Amr Dausi (r.a.) us waqt Islam laae the jab Rasoolullah ﷺ Makka mein the. Phir unhon ne

2. Mir'aat-ul-Mafaateeh, 1/71.
3. Sharah Saheed Muslim, Nawawi, 1/33, Fath-ul-Baari 8/85, 86.

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apni qaum mein waapas jaakar Islam ki dawat-o-tableegh ka kaam musalsal kiya. Lekin un ki qaum baraabar taalti aur taakheer karti rahi yahaan tak ke Hazrat Tufail (r.a.) un ki taraf se maayoos ho gaye. Phir unhon ne khidmat-e-Nabawi ﷺ mein haazir ho kar arz ki ke Aap ﷺ qabeela-e-Daus par bad-dua kar deejiye. Lekin Aap ﷺ ne farmaayaa. "Ae Allah! Daus ko hidaayat de." Aur Aap ﷺ ki is dua ke ba'd is qabeele ke log musalmaan ho gaye. Hazrat Tufail (r.a.) ne apni qaum ke 70 ya 80 gharaanon ki jamee'at le kar 7 hijri ke awaail mein us waqt Madina hijrat ki jab Nabi ﷺ Kheibar mein tashreef farmaa the. Us ke ba'd Hazrat Tufail (r.a.) Kheibar mein Aap ﷺ ke saath jaa mile.

3. Farwah bin Amr Jazaami ka Peighaam Rasaan: Hazrat Farwah Roomi sipaah ke andar ek Arabi Commandar the. Unhein Roomiyon ne apni hudood se muttasil Arab elaaqon ka governor banaa rakhaa thaa. Un ka markaz Ma'aan (junoobi Urdan) tha aur amaldaari gird-o-pesh ke elaaqe mein thi. Unhon ne Jang-e-Mu'ta (8 hijri) mein musalmaanon ki m'arika aaraai, shujaa'at aur jangi pukhtagi dekh kar Islam qabool kar liya. Aur ek qaasid bhej kar Rasoolullha ﷺ ko apne musalmaan hone ki ittilaa di. Tuhfe mein ek safed khachchar bhi bhijwaayaa. Roomiyon ko un ke musalmaan hone ka ilm hua to unhon ne pehle to unhein giraftaar kar ke qaid mein daal diya. Phir ikhtiyaar diyaa ke ya to murtad ho jaaein yaa maut ke liye tayyaar rahein. Unhon ne irtidaad par maut ko tarjeeh di. Chunaanche unhein Palestin men Afra naami ek chashme par sooli de ker shaheed kar diyaa gayaa.[4]

4. Wafd-e-Sada: Yeh wafd 8 hijri mein Ji'erraanaa se Rasoolullah ﷺ ki waapsi ke ba'd haazir-e-khidmat hua. Is ki wajah yeh hui ke Rasoolullah ﷺ ne 400 musalmaanon ki ek

4. Zaad-ul-Ma'aad, 3/45.

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muhim tayyaar kar ke use hukm diya ke Yeman ka woh gosha raund aawein jis mein qabeela-e-Sada rehta hai. Yeh muhim abhi Wadi-e-Qanaat ke sire par khemazan thi ke Hazrat Ziyaad bin Haris Sadaai ko is ka ilm ho gayaa. Woh bhaagam bhaag Rasoolullah ﷺ ki khidmat mein haazir hue aur arz ki ke, "Mere peechhe jo log hain main un ke numaainda ki haisiyat se haazir hua hoon. Lihaazaa Aap ﷺ lashkar waapas bulaa lein aur main Aap ﷺ ke liye apni qaum ka zaamin hoon." Aap ﷺ ne Wadi-e-Qanaat hi se lashkar waapas bulaa liyaa. Us ke ba'd Hazrat Ziyad ne apni qaum mein waapas jaa kar unhein targheeb di ke Rasoolullah ﷺ ki khidmat mein haazir hon. Un ki targheeb par 15 aadmi khidmat-e-Nabawi ﷺ mein haazir hue aur qabool-e-Islam par bai'at ki. Phir apni qaum mein waapas jaakar Islam ki tableegh ki aur un mein Islam phail gayaa. Hajjatul-Wida ke mauqe par un ke 100 aadmiyon ne Rasoolullah ﷺ ki khidmat mein haazir hone ka sharaf haasil kiya.

5. K'ab bin Zuhair bin Abi Salma ki Aamad: Yeh shakhs ek shaa'eir khaanwaade ka chashm-o-chiraag tha aur khud bhi Arab ka azeem tareen shaa'ir tha. Yeh kaafir tha aur Nabi ﷺ ki hajw kiyaa karta tha. Imam Hakim ke ba-qaul yeh bhi un mujrimon ki fehrist mein shaamil tha jin ke muta'alliq Fatah-e-Makka ke mauqa par hukm diya gayaa tha ke agar woh Khaana-e-K'aba ka parda pakde hue paae jaaein to bhi un ki gardan maar di jaae. Lekin yeh shakhs bach nikla. Idhar Rasoolullah ﷺ Ghazwa-e-Taayef (8 hijri) se waapas hue to K'ab ka paas us ke bhai Bujair bin Zuhair ne likhaa ke Rasoolullah ﷺ ne Makka ke kai un afraad ko qatal karaa diyaa hai jo Aap ﷺ ki hajw karte aur Aap ﷺ ko eizaaein pahuchaate the. Quresh ke bache-khuche shu'araa mein se jis ke jidhar seengh samaaye hain nikal bhaagaa hai. Lihaazaa

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agar tumhein apni jaan ki zaroorat hai to Rasoolullah ﷺ ke paas ud kar aa jaao. kiyonki koi bhi shakhs tauba karke Aap ﷺ ke paas aa jaae to Aap ﷺ use qatal nahein karte aur agar yeh baat manzoor nahein to phir jahaan najaat mil sake nikal bhaago. Us ke ba'd donon bhaaiyon mein mazeed khat-o-kitaabat hui jis ke nateeje mein K'ab bin Zuhair ko zameen tang mehsoos hone lagi aur use apni jaan ke laale padte nazar aaye. Is liye aakhir kaar woh Madina aa gayaa aur Juhaina ke ek aadmi ke yahaan mehmaan hua. Phir usi ke saath subah ki namaz padhi. Namaz se faarigh hua to Juhaini ne ishaaraa kiyaa aur woh utth kar Rasoolullah ﷺ ke paas jaa beitha aur apna haath Aap ﷺ ke haath mein rakh diyaa. Rasoolullah ﷺ use pehchaante na the. Us ne kahaa, "Ae Allah ke Rasool ﷺ! K'ab bin Zuhair tauba kar ke musalmaan ho gayaa hai aur Aap ﷺ se aman ka khuwasgaar ban kar aayaa hai to kiya agar main use Aap ﷺ ki khidmat mein haazir kar doon to Aap ﷺ us ke Islam ko qabool farma leinge?" Aap ﷺ ne farmaayaa, "Haan!" Us ne kahaa, "Main hi K'ab bin Zuhair hoon." Yeh sun kar ek Ansari sahaabi us par jhapat pade aur us ki gardan maarne ki ijaazat chaahi. Aap ﷺ ne farmaayaa, "Chhod do, yeh shakhs taayeb ho kar aur pichchli baaton se dastkash ho kar aayaa hai."

Us ke ba'd usi mauqe par K'ab bin Zuhair ne apna mashhoor qaseeda Aap ﷺ ko padh kar sunaayaa jis ki ibtida youn hai:

بانت سُعادُ فقلبی الیوم مقبول متیم اثرھا لم یفد، مکبول

" Su'aad door ho gai to mera dil be-qaraar hai. Us ke peechhe waarafta aur bediyon mein jakda hua hai. Us ka fidya nahein diyaa gayaa."

Is qaseede mein K'ab ne Rasoolullah ﷺ se m'azirat karte hue aur Aap ﷺ ki madah karte hue aage youn kahaa hai:

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" Mujhe bataayaa gayaa hai ke Rasoolullah ﷺ ne mujhe dhamki di hai, haalaanki Allah ke Rasool se darguzar ki tawaqqu hai. Aap ﷺ thehrein chughulkhoron ki baat na lein—woh Zaat Aap ﷺ ki ranumaai kare jis ne Aap ﷺ ko nasaaih aur tafseel se pur Quran ka tuhfa diya hai—agarche mere baare mein baatein bahut kahi gai hain, lekin main ne jurm nahein kiya hai, main aisi jagah khadaa hoon aur weh baatein dekh aur sun rahaa hoon ke agar haathi bhi wahaan khadaa ho aur un baaton ko sune aur dekhe to tharraataa reh jaae siwaae us soorat ke ke us par Allah ke izn se Rasool ﷺ ki nawaazish ho. Hattaa ke main ne apna haath kisi nizaa' ke baghair us hasti-e-muhtaram ke haath mein rakh diya jise intiqaam par poori qudrat hai aur jis ki baat baat hai. Jab main us se baat karta hoon—daraanhaalaki mujh se kahaa gayaa hai ke tumhaari taraf (falaan-falaan baatein) mansoob hain aur tum se baaz-purs ki jaaegi—to woh mere nazdeek us sher se bhi ziyaadah khaufnaak hote hain jis ka kachhaar kisi halaakat khez waadi ke batan mein waaqe kisi aisi sakht zameen mein ho jis se pehle bhi halaakat hi ho. Yaqeenan Rasoolullah ﷺ ek noor hain jin se raushni haasil ki jaati hai. Allah ki talwaaron mein se ek soonti hui hindi talwaar hain."

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Us ke ba'd K'ab bin Zuhair (r.a.) ne muhaajireen-e-Quresh ki t'areef ki, kiyonki K'ab ki aamad par un ke kisi aadmi ne khair ke siwa koi baat aur harkat nahein ki thi. Lekin un ki madah ke dauraan Ansaar par tanz ki, kiyonki un ke ek aadmi ne un ki gardan maar ne ki ijaazat chaahi thi. Chunaanche kahaa:

يمشون مشى الجمال الزهر يعصمهم ضرب اذا عرد السود التنابيل

"Weh (Quresh) khoobsoorat, matakte oont ki chaal chalte hain aur shamsheer zani un ki hifaazat karti hai jab ke naate khote, kaale kalote log raasta chhod kar bhaagte hain."

Lekin jab woh musalmaan ho gayaa, aur us ke Islam mein umdagi aa gai to us ne ek qaseeda Ansar ki madah mein kahaa aur un ki shaan mein us se jo ghalti ho gai thi us ki talaafi ki. Chunaanche is qaseede mein kahaa:

من سره كرم الحياة فلا يزل في مقنب من صالحي الانصار

ورثوا المكارم كابرا عن كابر إنّ الخيارَ هم بنو الاخيار

" Jise kareemaanaa zindagi pasand ho woh hamesha sualeh Ansar ke kisi daste mein rahe. Unhon ne khoobiyaan baap-daadaa se warse mein paai hain. Dar-haqeeqat achche log wahi hain jo achchon ki aulaad hon."

6. Wafd-e-Uzrah: Yeh wafd safar 9 hijri mein Madina aayaa. 12 aadmiyon par mushtamil tha. Us mein Hamza bin Naumaan bhi the. Jab wafd se poochha gayaa ke aap kaun log hain? To un ke mumaainde ne, "Ham Banu Uzrah hain. Qusai ke akhyaafi bhaai. Ham ne hi Qusai ki taa'ieed ki thi aur Khuzaa'a aur Banu Bakr ko Makka se nikaalaa tha. (Yahaan) Hamaare rishtedaar aur qaraabat daariyaan hain." Is par Nabi ﷺ ne khush-aamdeed kaha aur mulk-e-Shaam ke fatah kiye jaane ki bashaarat di. Neez unhein kaahina auraton se sawaal karne ne

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mana kiya aur un zabeehon se roka jinhein yeh log (haalat-e-shirk mein) zibah kiya karte the. Is wafd ne Islam qabool kiya aur chand roz thehar kar waapas gayaa.

7. Wafd-e-Bali: Yeh Rabi-ul-Awwal 9 hijri mein Madina aayaa aur Islam laa kar 3 roz muqeem rahaa. Dauraan-e-qayaam wafd ke sardaar Abul Zubaib ne daryaaft kiya ke, "Kiya ziyaafat mein bhi ajr hai?" Rasoolullah ﷺ ne farmaayaa, "Haan! kisi maaldaar ya faqeer ke saath jo bhi achcha sulook karoge woh sadqa hai." Us ne poochha, "Muddat-e-ziyaafat kitni hai?" Aap ﷺ ne farmaayaa, "Teen Din." Us ne poochha, "Kisi laa pataa shakhs ki gumshudah bhed-bakri mil jaae to kiya hukm hai?" Aap ﷺ ne farmaayaa, "Woh tumhaare liye hai ya tumhaare bhaai ke liye hai, ya phir bhediye ke liye hai." Us ke ba'd us ne gumshuda oont ke muta'alliq sawaal kiya. Aap ﷺ ne farmaayaa, "Tumhein us se kiyaa waasta? Use chhod do yahaan tak ke us ka Malik use paa jaaye."

8. Wafd-e-Saqeef: Yeh wafd Ramzan 9 hijri mein Tabook se Rasoolullah ﷺ ki waapsi ke ba'd haazir huaa. Is qabeele mein Islam phailne ki soorat yeh hui ke Rasoolullah ﷺ zi-Qada 8 hijri mein jab Ghazwa-e-Taayef se waapas hue to Aap ﷺ ke Madina pahuchne se pehle hi is qabeele ke sardaar Urwah bin Mas'ood ne Aap ﷺ ki khidmat mein haazir ho kar Islam qabool kar liya. Phir apne qabeela mein waapas jaa kar logon ko Islam ki dawat di. Weh choonki apni qaum ka sardar tha, aur sirf yahi nahein ke us ki baat maani jaati thi, balki use is qabeele ke log api ladkiyon aur auraton se bhi ziyaadah mehboob rakhte the, is liye us ka khayaal tha ke log us ki itaa'at kareinge. Lekin jab us ne Islam ki dawat di to is tawaqqu ke bar-khilaaf logon ne us par har taraf se teeron ki bauchhaad kar di aur use jaan se maar daalaa. Phir use qatal karne ke ba'd chand maheene to youn hi muqeem rahe, lekin

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us ke ba'd unhein ehsaas hua ke gird-o-pesh ka elaaqa jo musalmaan ho chukaa hai us se ham muqaable ki taab nahein rakhte. Lihaazaa unhon ne baaham mashwara kar ke tai kiya ke ek aadmi ko Rasoolullah ﷺ ki khidmat mein bhejein aur us ke liye Abd-e-Yaalail bin Amr se baat-cheet ki, magar woh aamaada na hua. Use andesha tha ke kahein us ke saath bhi wahi sulook na kiyaa jaaye jo Urwah (r.a.) bin Mas'ood ke saath kiya jaa chuka hai. Is liye us ne kahaa, "Main yeh kaam us waqt tak nahein kar sakta jab tak mere saath mazeed kuchh aadmi na bhejo." Logon ne us ka yeh mutaalaba tasleem kar liyaa aur us ke saath haleefon mein se do aadmi aur Banu Malik mein se teen aadmi lagaa diye. Is tarah kul 6 aadmi ka wafd tayyaar ho gayaa. Usi wafd mein Hazrat Usman (r.a.) bin Abil Aas Saqafi bhi the jo sab se ziyaada kam umr the.

Jab yeh log khidmat-e-Nabawi ﷺ mein pahuche to Aap ﷺ ne un ke liye Masjid ke ek goshe mein ek qubba lagwaa diyaa taaki yeh Quran sun sakein aur sahaaba-e-Kiraam (r.a.) ko Namaaz padhte hue dekh sakein. Phir yeh log Rasoolullah ﷺ ke paas aate-jaate rahe aur Aap ﷺ unhein Islam ki dawat dete rahe. Aakhir un ke sardaar ne sawaal kiyaa ke Aap ﷺ apne aur saqeef ke darmiyaan ek mu'aahada-e-sulah likh dein jis men zinaa kaari, sharaab noshi aur sood khori ki ijaazat ho. Un ke ma'bood "Laat" ko barqaraar rahne diyaa jaaye. Unhein Namaz se maaf rakhaa jaaye aur un ke but khud un ke haathon se na tudwaaye jaaein. Lekin Rasoolullah ﷺ ne in mein se koi baat manzoor na ki. Lihaazaa unhon ne tanhaai mein mashwarah kiya magar unhein Rasoolullah ﷺ ke saamne sipar daalne ke siwa koi tadbeer nazar na aai. Aakhir unhon ne yahi kiyaa aur apne-aap ko Rasoolullah ﷺ ke hawaale karte hue Islam qabool kar liya. Albatta yeh shart lagaai ke "Laat" ko dhaane ka intezam Rasoolullah ﷺ khud farmaa dein. Saqeef use apne haathon se hargiz na dhaaeinge. Aap ﷺ

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ne yeh shart manzoor kar li aur ek nawishta likh diya aur Usman (r.a.) bin Abul Aas Saqafi ko un ka ameer banaa diyaa kiyonki wahi Islam ko samajhne aur deen-o-Quran ki t'aleem haasil karne mein sab se ziyaadah pesh-pesh aur harees the. Is ki wajah yeh thi ke wafd ke arkaan har roz subah khidmat-e-Nabawi ﷺ mein haazir hote the. lekin Usman (r.a.) bin Abul Aas ko apne dere par chhod dete the. Is liye jab wafd waapas aakar dopahar mein qailulaa karta to Hazrat Usman (r.a.) bin Abul Aas Rasoolullah ﷺ ki khidmat mein haazir ho kar Quran padhte aur deen ki baatein daryaaft karte aur jab Aap ﷺ ko istiraahat farmaate hue paate to isi maqsad ke liye Hazrat Abu Bakr (r.a.) ki khidmat mein chale jaate. (Hazrat Usman r.a. bin Abul Aas ki governari badi baa-barkat saabit hui. Rasoolullah ﷺ ki wafaat ke ba'd jab khilaafat-e-Siddiqi mein irtidaad ki lahar chali aur Saqeef ne bhi murtad hone ka iraada kiyaa to unhein Hazrat Usman (r.a.) bin Abul Aas ne mukhaatab kar ke kaha, "Saqeef ke logo! tum sab aakhir mein Islam laaye ho, is liye sab se pehle murtad na ho." Yeh sunkar log irtidaad se ruk gaye aur Islam par saabit qadam rahe.

Bahar haal wafd ne apni qaum mein waapas aa kar asal haqeeqat chhupaae rakhi aur qaum ke saamne ladaai aur maar-dhaar ka hawwa khadaa kiyaa aur huzn-o-gham ka izhaar karte hue bataayaa ke Rasoolullah ﷺ ne un se mutaalaba kiyaa hai ke Islam qabool kar lein aur zina, sharaab aur sood chhod dein warna sakht ladaai ki jaaegi. Yeh sun kar pehle to Saqeef par nikhwat-e-jaahiliya ghaalib aai aur weh do-teen roz tak ladaai hi ki baat sochte rahe. Lekin phir Allah ne un ke dilon mein rob daal diyaa aur unhon ne wafd se guzaarish ki ke woh phir Rasoolullah ﷺ ke paas waapas jaaye aur Aap ﷺ ke mutaalabaat tasleem kar lein. Is marhale par pahuch kar wafd ne asal haqeeqat zaahir ki aur jin baaton par musaalahat

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ho chuki thi un ka izhaar kiya. Saqeef ne usi waqt Islam qabool kar liya.

Udhar Rasoolullah ﷺ ne Laat ko dhaane ke liye Hazrat Khalid bin Walid (r.a.) ki sarkardagi mein chand Sahaaba ki ek zara si nafri rawaanaa farmaai. Hazrat Mughira bin Shu'ba (r.a.) ne khade ho kar gurz uthaayaa aur apne saathiyon se kahaa, "Wallaah main zaraa aap logon ko Saqeef par hasaaoonga." Us ke ba'd Laat par gurz maar kar khud hi gir pade aur eariyaan patakne lage. Yeh banaawati manzar dekh kar ahl-e-Taayef par haul taari ho gayaa. Kehne lage, "Allah Mughira ko halaak kare, use Devi ne maar daalaa." Itne mein Hazrat Mughira (r.a.) uchhal kar khade ho gaye aur farmaayaa, "Allah tumhaaraa bura kare. Yeh to patthar aur mitti ka tamaashaa hai." Phir unhon ne darwaaze par zarb lagaai aur use tod diyaa. Us ke ba'd sabse oonchi deewaar par chadhe aur un ke saath kuchh aur Sahaaba (r.a.) bhi chadhe. Phir use dhaate-dhaate zameen ke baraabar kar diya hattaa ke us ki buniyaad bhi khod daali aur us ka zewar aur libaas nikaal liyaa. Yed dekh kar Saqeef dam-bakhood reh gaye. Hazrat Khalid bin Walid (r.a.) zewar aur libaas lekar apni teem ke saath waapas hue. Rasoolullah ﷺ ne sab kuchh usi din taqseem farmaa diyaa aur Nabi ki nusrat aur deen ke ea'zaaz par Allah ki hamd ki.[5]

9. Shaahaan-e-Yeman ka Khat: Tabook se Nabi ﷺ ki waapsi ke ba'd Shaahaan-e-Himyar yaani Haris bin Abd-e-Kilaal, Nu'aim bin Abd-e-Kilaal aur Ra'een, Hamdaan aur Mu'aafir ke sarbaraah Numaan bin Qeel ka khat aayaa. Khat laane waalaa Malik bin Murrah Rahaawi tha. In Baadshaahon ne apne Islam laane aur shirk wa ahl-e-shirk se alaahidgi ikhtiyaar karne ki ittilaa' de kar use bhejaa thaa. Rasoolullah ﷺ ne un ke paas ek jawaabi khat likh kar waazeh farmaayaa ki ahl-e-Imaan ke huqooq aur un ki zimmedaariyaan kiya hain. Aap ﷺ ne is khat

5. *Zaad-ul-Ma'aad, 3/26, 27, 28. Ibn-e-Hisham, 2/537 ta 542.*

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mein mu'aahideen ke liye Allah ka zimma aur Us ke Rasool ﷺ ka zimma bhi diyaa tha, basharteki weh muqarrarah jizya adaa karein aur us ke elaawah Aap ﷺ ne kuchh sahaaba (r.a.) ko Yeman rawaanaa farmaayaa aur Hazrat Mu'aaz (r.a.) bin Jabal ko un ka ameer muqarrar farmaayaa.

10. Wafd-e-Hamdaan: Yeh wafd 9 hijri mein Tabook se Rasoolullah ﷺ ki waapsi ke ba'd haazir-e-khidmat hua. Rasoolullah ﷺ ne un ke liye ek tahreer likh kar, jo kuchh unhon ne maangaa thaa ataa farmaa diyaa aur Malik bin Namt ko un ka ameer muqarrar kiyaa, un ki qaum ke jo log musalmaan ho chuke the un ka governar banaayaa aur baaqi logon ke paas Islam ki dawat dene ke liye Hazrat Khalid bin Walid (r.a.) ko bhej diyaa. Woh 6 maheene muqeem reh kar dawat dete rahe, lekin logon ne Islam qabool na kiyaa. Phir Aap ﷺ ne Hazrat Ali (r.a.) bin Abi Talib ko bhejaa aur hukm diya ke wo Khalid (r.a.) ko waapas bhej dein. Hazrat Ali (r.a.) ne qabeela-e-Hamdaan ke paas jaa kar Rasoolullah ﷺ ka khat sunaayaa aur Islam ki dawat di to sab-ke-sab musalmaan ho gaye. Hazrat Ali (r.a.) ne Rasoolullah ﷺ ko un ke Islam laane ki bashaarat bheji. Aap ﷺ ne khat padhaa to sajde mein gir gaye phir sar uthaa kar farmaayaa, "Hamdaan par salaam, Hamdaan par salaam."

11. Wafd-e-Bani Fazaarah: Yeh wafd 9 hijri mein Tabook se Nabi ﷺ ki waapsi ke ba'd aayaa. Is mein 10 se kuchh ziyaadah afraad the aur sab-ke-sab Islam laa chuke the. Un logon ne apne-apne elaaqe ki qahatsaali ki shikaayat ki. Rasoolullah ﷺ mimbar par tashreef le gaye aur donon haath uthaa kar baarish ki dua ki. Aap ﷺ ne farmaayaa, "Ae Allah! apne mulk aur apne chaupayon ko seraab kar, apni rahmat phaila, apne murda shahar ko zinda kar. Ae Allah! ham par aisi baarish barsa jo hamaari faryaad rasi kar de, raahat

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pahuncha de, khushgawaar ho, phaili hui hamaa gir ho, jald aaye, der na kare, nafa' bakhsh ho, nuqsaan rasaan na ho. Ae Allah! rahmat ki baarish, azaab ki baarish nahein aur na dhaane waali, na gharq karne waali aur na mitaane waali baarish. Ae Allah! hamein baarish se seraab kar, aur dushmanon ke khilaaf hamaari madad farmaa."[6]

12. Wafd-e-Najraan: (Najraan Makka se Yeman ki jaanib 7 marhale par ek badaa elaaqa tha jo 73 bastiyon par mushtamil tha. Tez raftaar sawaar ek din mein poora elaaqa tai kar saktaa thaa.[7] Is elaaqe mein 1 laakh mardaan-e-jangi the jo sab-ke-sab Isaai mazhab ke maanne waale the.)

Najraan ka wafd 9 hijri mein aayaa. Yeh 60 afraad par mushtamil tha. 24 aadmi ashraaf se the jin mein se 3 aadmiyon ko ahl-e-Najraan ki sarbaraahi wa sarkardagi haasil thi. Ek Aaqib jis ke zimme imaarat wa hukoomat ka kaam tha aur uska naam Abdul-Maseeh tha. Doosra Sayyed jo saqaafi aur siyaasi umoor ka nigraan tha aur us ka naam Aiham ya Shurahbil tha, teesra Usquf (Laat paadri) jo deeni sarbaraah aur roohaani peshwaa tha. Us ka naam Abu Haarisa bin Alqama tha.

Wafd ne Madina pahunch kar Nabi ﷺ se mulaaqaat ki. Phir Aap ﷺ ne un se kuchh sawaalaat kiye aur unhon ne Aap ﷺ se kuchh sawaalaat kiye. Us ke ba'd Aap ﷺ ne unhein Islam ki dawat di aur Quran-e-Hakim ki aayatein padh kar sunaaein. Lekin unhon ne Islam Qabool na kiya aur daryaaft kiyaa ke Aap ﷺ Maseeh (a.s.) ke baare mein kiya kehte hain? Us ke jawaab mein Rasoolullah ﷺ ne us roz din bhar tawaqquf kiyaa yahaan tak ke Aap ﷺ par yeh aayat naazil huein:

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6. Zaad-ul-Ma'aad, 3/48 7. Fath-ul-Baari, 8/94.

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اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ○ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ○ فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَ اَبْنَآءَكُمْ وَ نِسَآءَنَا وَ نِسَآءَكُمْ وَ اَنْفُسَنَا وَ اَنْفُسَكُمْ ۟ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ○

(۳:۵۹/۶۰/۶۱)

"Beshak Eisa (a.s.) ki misaal Allah ke nazdeek Aadam (a.s.) jaisi hai use mitti se paida kiya phir us se kahaa, ho jaa to woh ho gayaa. Haq tere Rabb ki taraf se hai pas shak karne waalon mein se na ho. Phir tumhaare paas ilm aa jaane ke ba'd jo koi tum se us (Eisa a.s.) ke baare mein hujjat kare to us se keh do ke aao ham bulaaein apne-apne beton ko aur apni-apni auraton ko aur khud apne-aap ko phir mubaahala karein (Allah se gid-gidaa kar dua karein) Pas Allah ki l'anat theraaein jhooton par."

Subah hui to Rasoolullah ﷺ ne in hi Aayaat-e-Kareema ki raushni mein unhein Hazrat Eisa (a.s.) ke muta'alliq apne qaul se aagaah kiya aur us ke b'ad din-bhar unhein ghaur-o-fikr ke liye aazaad chhod diya. Lekin unhon ne Hazrat Eisa (a.s.) ke baare mein Aap ﷺ ki baat maane se inkaar kar diya. Phir jab agli subah hui—daraanhaaleki wafd ke arkan Hazrat Eisa (a.s.) ke baare mein Aap ﷺ ki baat tasleem karne aur Islam laane se inkaar kar chuke the—to Rasoolullah ﷺ ne unhein mubaahale ki dawat di aur Aap ﷺ Hasan wa Husain (r.a.) samet ek chaadar mein lipte hue tashreef laaye, peechhe-peechhe Hazrat Fatima (r.a.) chal rahi thein. Jab wafd ne dekha ke Aap ﷺ waaqai bilkul tayyaar hain to tanhaai mein jaakar mashwara kiya. Aaqib aur Sayyed donon ne ek doosre se kahaa, "Dekho mubaahala na karna. Khuda ki qasam! agar yeh Nabi hai aur ham ne is se mulaa'anat kar li to ham aur hamaare peechhe hamaari aulaad hargiz kaamiyaab na hogi. Roo-e-zameen par hamaaraa ek baal aur naakhun bhi tabaahi se na bach sakega."

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Aakhir un ki raaye yeh thehri ke Rasoolullah ﷺ hi ko apne baare mein hakam banaayaa jaaye. Chunaanche unhon ne Aap ﷺ ki khidmat mein haazir ho kar arz kiya ke Aap ﷺ ka jo mutaalaba ho ham use maanne ko tayyaar hain. Is pesh-kash par Rasoolullah ﷺ ne un se jizya lena manzoor kiya aur 2000 jode kapron par musaalahat farmaai, 1000 maah-e-Rajab mein aur 1000 maah-e-Safar mein. Aur tei kiya ki har jode ke saath ek auqiya (152 gram chaandi) bhi adaa karni hogi. Is ke ewz mein Aap ﷺ ne unhein Allah aur us ke Rasool ﷺ ka zimma ataa farmaayaa aur deen ke baare mein mukammal aazaadi marhamat farmaai. Is silsile mein Aap ﷺ ne unhein ek baa-qaaidah nawishta likh diya. Un logon ne Aap ﷺ se guzaarish ki ke Aap ﷺ un ke haan ek ameen (amaanatdaar) aadmi rawaanaa farmaaein. Is par Aap ﷺ ne sulah ka maal wasool karne ke liye is ummat ke ameen Hazrat Abu Ubaidah bin Jarrah (r.a.) ko rawaanaa farmaayaa.

Us ke b'ad un ke andar Islam phailna shuroo hua. Ahl-e-siyar ka bayaan hai ke Sayyed aur Aaqib Najran palatne ke b'ad musalmaan ho gaye. Phir Nabi ﷺ ne un se sadqaat aur jizye laane ke liya Hazrat Ali (r.a.) ko rawaanaa farmaayaa aur zaahir hai ke sadqa musalmaanon hi se liyaa jaataa hai.[8]

13. Wafd bani Hanifa: Yeh wafd 9 hijri mein Madina aayaa. Us mein Musailama Kazzaab samet 17 aadmi the.[9] Musailama ka silsilaa-e-nasab yeh hai: Musailama bin Samaamaa bin Kabir bin Habib bin Haris. Yeh wafd ek ansari sahaabi ke makaan par utraa. Phir khidmat-e-Nabawi ﷺ mein haazir ho kar Islaam qabool kar liye. Albatta Musailama ke baare mein

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8. Fath-ul-Baari, 8/94,95. Zaad-ul-Ma'aad, 3/38 ta 41. Wafd-e-Najran ki tafseelaat mein riwaayaat ke andar khaassa iztiraab hai aur isi wajah se b'az muhaqqiqeen ka rujhaan hai ke Najran ka wafd dobaaraa Madine aayaa. Lekin hamaare nazdeek wahi baat raajeh hai jise ham ne oopar mukhtasaran bayaan kiya hai.

9. Fath-ul-Baari, 8/87.

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riwaayaat mukhtalif hain. Tamaam riwaayaat par majmooi nazar daalne se ma'loom hota hai ke us ne akad, takabbur aur imaarat ki hawas ka izhaar kiya aur wafd ke baaqi arkaan ke saath Nabi ﷺ ki khidmat mein haazir na hua. Nabi ﷺ ne pehle to qaulan aur fe'lan achche aur shareefaanaa bartaao ke zariye us ki dil-joi karni chaahi, lekin jab dekha ke is shakhs par is bartaao ka koi mufeed asar nahi pada to Aap ﷺ ne apni firaasat se taad liyaa ke is ke andar shar hai.

Is se qabl Nabi ﷺ yeh khuwaab dekh chuke the ke Aap ﷺ ke paas roo-e-zameen ke khazaane laakar rakh diye gaye hain aur us mein se sone ke do kangan Aap ﷺ ke haath mein aa pade hain. Aap ﷺ ko yeh donon bahut giraan aur ranj deh mehsoos huye. Chunaanche Aap ﷺ ko Wahi ki gai ke in donon ko phoonk deejiye. Aap ﷺ ne phoonk diya to weh donon ud gaye. Is ki ta'beer Aap ﷺ ne yeh farmaai ke Aap ﷺ ke b'ad do kazzaab (parle darje ke jhoote) nikleinge. Chunaanche jab Musailima kazzaab ne akad aur inkaar ka izhaar kiya—woh kehta tha ke agar Muhammad ﷺ ne kaarobaar-e-hukoomat ko apne b'ad mere hawaale karna tai kiya to main un ki pairawi karoonga—to Rasoolullah ﷺ us ke paas tashreef le gaye. Us waqt Aap ﷺ ke haath mein khajoor ki ek shaakh thi aur Aap ﷺ ke hamraah Aap ﷺ ke khateeb Hazrat Saabit bin Qais bin Shamaas (r.a.) the. Musalama apne saathiyon ke darmiyaan maujood tha. Aap ﷺ us ke sar par jaa khade huye aur guftago farmaai. Us ne kaha, "Agar Aap chaahein to ham hukoomat ke mu'aamle mein Aap ko aazaad chhod dein, lekin apne b'ad us ko hamaare liye tai farma dein." Aap ﷺ ne (khajoor ki shaakh ki taraf ishaaraa karte huye) farmaayaa, "Agar tum mujh se yeh tukda chaahoge to tumhein yeh bhi na doonga, aur tum apne baare mein Allah ke muqarrar kiye huye faisle se aage nahein jaa sakte, aur agar tum ne peeth pheri to Allah

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tumhein tod kar rakh dega. Khuda ki qasam! main tujhe wahi shakhs samajhta hoon jis ke baare mein mujhe woh (khuwaab) dikhlaayaa gayaa hai. Aur yeh Saabit bin Qais hain jo tumhein meri taraf se jawaab denge." Us ke baad Aap ﷺ waapas chale aaye.[10]

Bil-aakhir wahi hua jis ka andaaza Rasolullah ﷺ ne apni firaasat se kar liya tha, yaani Musailama Kazzaab Yamaama waapas jaakar pehle to apne baare mein ghaur karta rahaa, phir da'wa kiya ke use Rasoolullah ﷺ ke saath Kaar-e-Nabuwwat mein shareek kar liya gayaa hai. Chunaanche us ne Nubuwwat ka da'wa kiya aur saja' ghadne lagaa. Apni qaum ke liye zina aur sharaab Halaal kar di aur in sab baaton ke saath-saath Rasoolullah ﷺ ke baare mein yeh shahaadat bhi detaa rahaa ke Aap ﷺ Allah ke Nabi hain. Is shakhs ki wajah se us ki qaum fitne mein pad kar us ki pairao-kaar wa ham-aawaaz ban gai. Nateejatan us ka mu'aamla nihaayat sangeen ho gayaa. Us ki itni qadr-o-manzilat hui ke use Yamaama ka rehmaan kahaa jaane lagaa. Ab us ne Rasoolullah ﷺ ko ek khat likhaa, "Mujhe is kaam mein Aap ke saath shareek kar diyaa gayaa hai. Aadhi hukoomat hamaare liye hai aur aadhi Qureish ke liye." Rasoolullah ﷺ ne jawaab mein likhaa, "Zameen Allah ki hai. Woh apne bandon mein se jise chaahta hai us ka waaris banaataa hai aur anjaam muttaqiyon ke liye hai."[11]

Ibn-e-Mas'ood (r.a.) se riwaayat hai ke Ibn-e-Nawaahaa aur Ibn-e-Asaal Musailama ke qaasid ban kar Nabi ﷺ ke paas aaye the. Aap ﷺ ne daryaaft farmaayaa, "Tum donon shahaadat dete ho ke main Allah ka Rasool hoon?" Unhon ne kahaa, "Ham shahaadat dete hain ke Musailama Allah ka Rasool

10. Dekhiye Saheeh Bukhaari, Baab wafd-e-Hanifa aur Bab Qissatul-Aswad Ansi, 2/627, 628 aur Fath-ul-Baari, 8/87 ta 93.

11. Zaad-ul-Ma'aad, 3/31,32.

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hai." Nabi ﷺ ne farmaayaa, "Main Allah aur Us ke Rasool (Muhammad ﷺ) par imaan laayaa. Agar main kisi qaasid ko qatal karta to tum donon ko qatal kar deta."[12]

Musailama Kazzaab ne 10 hijri mein Nubuwwat ka da'wa kiya tha aur Rabi-ul-Awwal 12 hijri mein ahd-e-khilaafat-e-Siddiqi mein Yamaama ke andar qatal kiya gayaa. Us ka qaatil wahi wahshi tha jis ne Hazrat Hamza (r.a.) ko qatal kiya tha.

Ek maddai-e-Nubuwwat to yeh tha jis ka yeh anjaam hua. Ek doosra maddai-e-Nubuwwat Aswad Ansi tha jis ne Yeman mein fasaad barpa kar rakhaa tha. Use Nabi ﷺ ki wafaat se sirf ek din aur ek raat pehle Hazrat Firoz (r.a.) ne qatal kiya. Phir Aap ﷺ ke paas us ke muta'alliq Wahi aai aur Aap ﷺ ne Sahaaba-e-Kiraam (r.a.) ko is waaqie se baa-khabar kiya. Us ke b'ad Yeman se Hazrat Abu Bakr (r.a.) ke pass baaqaaida khabar aai.[13]

14. Wafd-e-Bani Aamir bin S'as'a: Is wafd mein dushman-e-Khuda Aamir bin Tufail, Hazrat Labeed ka ikhyaafi bhaai Arbad bin Qais, Khalid bin J'afar aur Jabbar bin Aslam shaamil the. Yeh sab apni qaum ke sardaar aur Shaitaan the. Aamir bin Tufail wahi shakhs hai jis ne B'ir-e-Ma'oona par 70 sahaaba-e-Kiraam ko shaheed karaayaa tha. Un logon ne jab Madina aane ka iraadaa kiya to Aamir aur Arbad ne baaham saazish ki ke Nabi ﷺ ko dhokaa dekar achaanak qatal kar deinge. Chunaanche jab yeh wafd Madina pahuncha to Aamir ne Nabi ﷺ se guftago shuroo ki aur Arbad ghoom kar Aap ﷺ ke peechhe pahuncha aur baalisht bhar talwaar miyaan se baahar nikaali. Lekin us ke b'ad Allah ne us ka haath rok liyaa aur woh talwaar be-niyaam na kar sakaa. Allah ne apne Nabi ﷺ ko mehfooz rakhaa. Nabi ﷺ ne

12. Musnad-e-Ahmad, Mishkat 2/347. 13. Fath-ul-Baari, 8/93

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un donom par bad-dua ki jis ka nateeja yeh hua ke waapsi par Allah ne Arbad aur us ke oont par bijle giraa di jis se Arbad jal maraa. Idhar Aamir ek Salooliya aurat ke yahaan utra, aur usi dauraan us ki gardan mein gilti nikal aai. Us ke b'ad woh yeh kehta hua mar gayaa ke, "Aah! oont ki gilti jaisi gilti, aur ek salooliya aurat ke ghar mein maut?"

Saheeh Bukhari ki riwaayat hai ke Aamir ne Nabi ﷺ ke paas aa kar kaha, "Main Aap ko teen baaton ka ikhtiyaar detaa hoon: 1. Aap ﷺ ke liye waadi ke baashinde hon aur mere liye aabaadi ke, 2. Ya main Aap ﷺ ke b'ad Aap ﷺ ka khalifa hauoon, 3. Warna main ghatfan ko 1000 ghode aur 1000 ghodiyon samet Aap par chadhaa laaoonga." Us ke b'ad woh ek aurat ke ghar mein taa'oon ka shikaar ho gayaa (jis par us ne fart-e-gham se) kahaa, "Kiya oont ki gilti jaisi gilti? Aur woh bhi Bani falaan ki ek aurat ke ghar mein? Mere paas mera ghoda laao." Phir woh sawaar hua aur apne ghode hi par mar gaya.

15. Wafd-e-Tajeeb: Yeh wafd apni qaum ke sadqaat ko, jo fuqara se faazil bach gaye the, lekar Madina aayaa. Wafd mein 13 aadmi the jo Quran-o-Sunan poochhte aur seekhte the. Unhon ne Rasoolullah ﷺ se kuchh baatein daryaaft kein to Aap ﷺ ne weh baatein unhein likh dein. Woh ziyaada arsa nahein thehre. Jab Rasoolullah ﷺ ne unhein tahaayaf se nawaazaa to unhon ne apne ek naujawaan ko bhi bhejaa jo dere par peechhe reh gayaa tha. Naujawaan ne haazir-e-khidmat ho kar arz kiya, "Huzoor! Khuda ki Qasm, mujhe mere elaaqe se is ke siwaa koi aur cheez nahein laai hai ke Aap Allah Azz-o-Jall se mere liye yeh dua farmaa dein ke Woh mujhe apni bakhshish-o-rahmat se nawaaze aur meri maaldaari mere dil mein rakh de." Aap ﷺ ne us ke liye yeh dua farmaai.

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Nateeja yeh hua ke woh shakhs sab se ziyaadah qanaa'at pasand ho gayaa aur jab irtidaad ki lehar chali to sif yahi nahein ke woh Islam par saabit qadam rahaa balki apni qaum ko wa'z-o-naseehat ki to woh bhi Islam par saabit qadam rahi. Phir ahl-e-wafd ne Hajjatul-Wida 10 hijri mein Nabi ﷺ se dobaarah mulaaqaat ki.

16. Wafd-e-Tai: Is wafd ke saath Arab ke mashhoor shehsawaar Zaidul-Khail bhi the. Un logon ne jab Nabi ﷺ se guftago ki aur Aap ne un par Islam pesh kiya to unhon ne Islam qabool kar liya aur bahut achhe musalmaan hue. Rasoolullah ﷺ ne Hazrat Zaid (r.a.) ki t'areef kate huye farmaayaa ke, "Mujh se Arab ke jis kisi aadmi ki khoobi bayaan ki gai aur phir woh mere paas aayaa to main ne use us ki shuhrat se kuchh kamtar hi paayaa. Magar iske bar-aks Zaidul-Khail ki shuhrat un ki khoobiyon ko nahein pahuch saki", aur Aap ﷺ ne un ka naam Zaidul-Khair (r.a.) rakh diya.

Is tarah 9 hijri aur 10 hijri mein pai-dar-pai wafood aaye. Ahl-e-siyar ne Yeman, Azd, Quzaa'a ke Bani S'ad, Huzaim, Bani Aamir bin Qais, Bani Asad, Bahra, Khaolaan, Muhaarib, Bani Haris bin K'ab, Ghaamid, Bani Muntafiq, Salaamaan, Bani Abas, Muzaina, Muraad, Zubaid, Kanda, Zi-Marra, Ghassan, Bani Aish aur Nakha' ke wafood ka tazkira kiya hai. Nakha' ka wafd aakhri wafd tha jo Muharram 11 hijri ke wast mein aayaa tha aur 200 aadmiyon par mushtamil tha. Baaqi beshtar wafood ki aamad 9 hijri aur 10 hijri mein hui thi. Sirf ba'z wafood 11 hijri tak mut'akkhir huye the.

In wafood ki pai-ba-pai aamad se pataa lagtaa hai ke us waqt Islami dawat ko kis qadar farogh aur qabool-e-aam haasil ho chukaa tha. Is se yeh bhi andaazah hota hai ke ahl-e-Arab Madina ko kitni qadr-o-t'azeem ki nigaah se dekhte the, hatta

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ke us ke saamne sipar andaaz hone ke siwa koi chaaraa kaar nahein samajhte the. Dar-haqeeqat Madina Jazeeratul-Arab ka daarul-hukoomat ban chuka tha aur kisi ke liye is se sarf-e-nazar mumkin na tha. Albatta ham yeh nahein keh sakte ke un sab logon ke dilon mein deen-e-Islam asar kar chuka tha. Kiyonki un mein abhi bahut se aise akkhad baddu the jo mahaz apne sardaaron ki mutaba'aat mein Musalmaan ho gaye the, warna un mein qatl-o-ghaarat giri ka jo rujhaan jad pakad chuka tha us se weh paak-o-saaf nahein huye the aur abhi Islami t'aleemaat ne unhein poore taur par muhazzab nahein banaayaa thaa. Chunaanche Quran-e-Kareem ki Soorah Tauba mein un ke b'az afraad ke ausaaf youn bayan kiye gaye hain:

اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَّ نِفَاقًا وَ اَجْدَرُ اَلَّا يَعْلَمُوْا حُدُوْدَ مَا اَنْزَلَ اللّٰهُ عَلٰى رَسُوْلِهٖ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝ وَ مِنَ الْاَعْرَابِ مَنْ يَّتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَّ يَتَرَبَّصُ بِكُمُ الدَّوَآئِرَ ؕ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝
(۹:۹۷/۹۸)

"A'araab (baddu) Kufr-o-nifaaq mein ziyaada sakht hain aur is baat ke ziyaada laayeq hain ke Allah ne apne Rasool ﷺ par jo kuchh naazil kiya hai us ke hudood ko na jaane aur Allah Jaanne waalaa Hikmat waalaa hai. Aur b'az A'araab jo kuchh kharch karte hain use tawaan samajhte hain aur tum par gardishon ka intezaar karte hain. Un hi par buri gardish hai aur Allah sunne waalaa jaanne waalaa hai."

Jab ke kuchh doosre afraad ki t'areef ki gai hai aur un ke baare mein yeh farmaayaa gayaa hai:

وَ مِنَ الْاَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَ يَتَّخِذُ مَا يُنْفِقُ قُرُبٰتٍ عِنْدَ اللّٰهِ وَ صَلَوٰتِ الرَّسُوْلِ ؕ اَلَآ اِنَّهَا قُرْبَةٌ لَّهُمْ ؕ سَيُدْخِلُهُمُ اللّٰهُ فِيْ رَحْمَتِهٖ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ (۹:۹۹)

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" Aur b'az A'araab Allah aur Aakhirat ke din par imaan rakhte hain aur jo kuchh kharch karte hain use Allah ki qurbat aur Rasool ﷺ ki duaon ka zariya banaate hain. Yaad rahe ke yeh un ke liye qurbat ka zariya hai. Anqareeb Allah unhein apni rahmat mein daakhil karega. Beshak Allah Gafoor-ur-raheem hai."

Jahaan tak Makka, Madina, Saqeef, Yeman aur Behrain ke bahut se shehri baashindon ka ta'alluq hai, to un ke andar Islam pukhta tha aur unhein mein se kibaar-e-Sahaaba aur saadaat-e-Muslimeen huye.[14]

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[14]. Yeh baat khazri ne Muhaazarat 1/144 mein kahi hai aur jin wafood ka zikr kiya gayaa yaa jin ki taraf ishaaraa kiya gayaa un ki tafseel ke liye dekhiye, Saheeh Bukhaari, 1/13, 2/626 ta 630, Ibn-e-Hisham 2/501 ta 503 510 ta 514, 537 ta 542, 560 ta 601. Zaad-ul-Ma'aad, 3/26 ta 60, Fath-ul-Baari 8/83 ta 103, Rahmatul-lil-Aalameen, 1/184 ta 217.

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Dawat ki Kaamiyaabi aur Asaraat

Ab ham Rasoolullah ﷺ ki Hayaat-e-Mubaaraka ke aakhri ayyaam ke tazkirah tak pahunch rahe hain. Lekin us tazkira ke liye rahwaar-e-qalam ko aage badhaane se pehle munaasib ma'loom hota hai ke zaraa thehar kar Aap ﷺ ke is jaleel-ul-shaan amal par ek ijmaali nazar daalein jo Aap ﷺ ki zindagi ka khulaasaa hai aur jis ki bina par Aap ﷺ ko tamaam Nabiyon aur Peghambaron mein yeh imtiyaazi maqaam haasil hua ke Allah Ta'ala ne Aap ﷺ ke sar par awwaleen-o-aakhireen ki siyaadat ka taaj rakh diyaa.

Aap ﷺ se kahaa gayaa ke:

يَآ اَيُّهَا الْمُزَّمِّلُ ٥ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ٥ (٧٣: ١/٢)

"Ae chaadar posh! Raat mein khada ho magar thoda."

Aur,

يَآ اَيُّهَا الْمُدَّثِّرُ ٥ قُمْ فَاَنْذِرْ ٥ (٧٤: ١/٢)

"Ae Kambal posh! utth aur logon ko sangeen anjaam se daraa de."

Phir kiyaa tha? Aap ﷺ uth khade huye aur apne kaandhe par is roo-e-zameen ki sab se badi amaanat ka baar-e-giraan uthaaye musalsal khade rahe, yaani saari insaaniyat ka bojh, saare aqeede ka bojh, aur mukhtalif maidaanon mein jang-o-jihaad aur tag-o-taaj ka bojh.

Aap ﷺ ne is insaani zameer ke maidaan mein jang-o-jihaad aur tag-o-taaj ka bojh uthaayaa jo jaahiliyat ke auhaam wa

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tasawwuraat ke andar garq tha, jise zameen aur us ki gona-gon kashish ke baar ne bojhal kar rakha tha, jo shahwaat ki bediyon aur phandon mein jakda hua tha aur jab is zameer ko apne b'az Sahaaba (r.a.) ki soorat mein jaahiliyat aur hayaat-e-arzi ke teh-dar-teh bojh se aazaad kar liyaa to ek daosre maidaan mein ek doosra m'arika, balki m'arikon par ma'rike shuroo kar diye. Yaani dawat-e-Ilaahi ke won dushman jo dawat aur us par imaan laane waalon ke khilaaf toote pad rahe the aur is pakeeza paudhe ko panapne, mitti ke andar jad paked ne, fazaa mein shaakhein lehraane aur phalne phoolne se pehle us ki namoogaah hi mein maar daalnaa chaahte the. In dushmanaan-e-dawat ke saath Aap ﷺ ne paiham m'arika araaiyaan shuroo kein aur abhi Aap ﷺ Jazeeratul-Arab ke m'arikon se faarigh na hue the ke Room ne is nai ummat ko dabochne ke liye us ki sarhadon par tayyaariyaan shuroo kar dein.

Phir in tamaam karrawaayion ke dauraan abhi pehla m'arika, yaani zameer ka m'arika, khatam nahein hua tha. Kiyonki yeh daaimi m'arika hai. Is mein shaitaan se muqaabla hai aur insaani zameer ki gehraayion mein ghus kar apni sargarmiyaan jaari rakhtaa hai aur ek lehza ke liye dheela nahein padta. Muhammed ﷺ dawat ilal-Allah ke kaam mein jame huye the aur mutafarriq meidan ke peiham m'arikon mein masroof the. Duniya Aap ﷺ ke qadmon par dher thi, magar Aap ﷺ tangi wo turshi se guzar basar kar rahe the. Ahl-e-Imaan Aap ﷺ ke girda-gird aman wa raahat ka saayaa phailaa rahe the. Magar Aap ﷺ juhad wa mashaqqat apnaaye huye the. Musalsal aur kadi mehnat se saabiqa tha. Magar un sab par Aap ﷺ ne sabr-e-jameel ikhtiyaar kar rakhaa tha. Raat mein qayaam farmaate the, apne rab ki ibaadat karte the, us ke Quran ki thehar-thehar kar qiraa'at karte the aur saari duniyaa se kat kar

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Us ki taraf mutawajjeh ho jaate the jaisa ke Aap ﷺ ko hukm diyaa gayaa tha.[1]

Is tarah Aap ﷺ ne musalsal aur peiham m'arika aaraai mein 20 baras se oopar guzaar diye aur is dauraan Aap ﷺ ko koi ek mu'aamla doosre mu'aamle se ghaafil na kar saka, yahaan tak ke Islami dawat itne bade paimaane par kaamiyaab hui ke aqlein hairaan rah gaein. Saaraa Jazeeratul-Arab Aap ﷺ ke t'abe farmaan ho gayaa. Us ke ufaq se jaahliyat ka ghubaar chhat gayaa, beemaar aqlein tandarust ho gaein, yahaan tak ki buton ko chhod balki tod diyaa gayaa. Tauheed ki aawaazon se faza goonjne lagi, imaan-e-jadeed se hayaat paaye huye sehra ka shabistaan-e-wajood aazaanon se larazne lagaa aur us ki pinhaaiyon ko Allahu Akbar ki sadaaein cheerne lagein. Qurra, Quran-e-Majid ki aaytein tilaawat karte aur Allah ke ehkaam qaayam karte huye shumaal wo junoob mein phail gaye.

Bikhri hui qaomein aur qabeele ek ho gaye. Insan bandon ki bandagi se nikal ka Allah ki bandagi mein daakhil ho gayaa. Ab na koi qaahir hai na maqhoor, na malik hai na mamlook, na haakim hai na mehkoom, na zaalim hai na mazloom, balki saare log Allah ke bande aur aapas men bhaai-bhaai hain. Ek doosre se Muhabbat rakhte hain aur Allah ke ehkaaam bajaa laate hain. Allah ne un se jaahiliyat ka ghuroor wa nikhwat aur baap-daadaa par fakhr ka khaatma kar diya hai. Ab Arabi ko Ajmi par aur Ajmi ko Arabi par, gore ko kaale par kaale ko gore par koi bartari nahein. Bartari ka meyaar sirf taqwa hai, warna saare log Aadam (a.s) ki aulaad hain aur Aadam (a.s.) mitti se the.

Gharz is dawat ki ba-daulat Arabi wahdat, insaani wahdat,

1. *Sayyed Qutub, Fi Zilaalil-Quran, 2/168,169.*

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aur ijtimaai adal wajood mein aa gayaa. Nau-e-Insaani ko duniyawi masaail aur ukhrawi mu'aamalaat mein sa'aadat ki raah mil gai. Ba-alfaaz-e-deegar zamaane ki raftaar badal gai, roo-e-zameen mutaghayyar ho gayaa, taareekh ka dhaaraa mud gayaa aur sochne ke andaaz badal gaye.

Is dawat se pehle duniya par jaahiliyat ki kaar farmaai thi. Us ka zameer muta'affan tha aur rooh badboo daar thi. Qadrein aur paimaaane mukhtal the. Zulm aur ghulaami ka daud-dàuda tha. Faajiraanaa khush-haali aur tabaah kun mehroomi ki mauj ne duniya ko teh-o-baalaa kar rakkhaa tha. Is par kufr wa gumraahi ke taareek aur dabeez parde pade huye the, haalaanki aasmaani mazaahib wa adyaan maujood the, magar un mein tehreef ne jahag paa li thi aur zu'af saraayat kar gayaa tha. Us ki giraft khatam ho chuki thi aur weh mahaz be-jaan wa be-rooh qisam ke jaamid rasm-o-riwaaj ka majmoo'a ban kar reh gaye the.

Jab is dawat ne insaani zindagi par apna asar dikhaayaa to insaani rooh ko waham-o-khuraafaat, bandagi-o-ghulaami, fasaad-o-ta'affun aur gandagi-o-anaarki se najaat dilaai aur mu'aashara-e-insaani ko zulm-o-tughyaan, paraagandagi wo barbaadi, tabqaati imtiyaazaat, hukkaam ke istebdaad aur kaahinon ke ruswaakun tasallut ke chhutkaaraa dilaayaa aur duniyaa ko iffat-o-nazaafat, ijaadaat-o-t'ameer, aazaadi-o-tajaddud, m'arifat-o-yaqeen, wasooq-o-imaan, adaalat-o-karaamat aur amal ki bunyaadon par zindagi ki baaleedgi, hayaat ki taraqqi aur haqdaar ki haq rasaai ke liye t'ameer kiya.[2]

In tabdeeliyon ke ba-daulat Jazeeratul-Arab ne ek aisi baa-barkat utthaan ka mushaahada kiya jis ki nazeer insaani

2. Sayyed Qutub, Fi Zilaalil-Quran, Muqaddima, Maazaa Khasiral Aalamu Bi-Inhitaatil-Muslimeen, safha14.

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wajood ke kisi daur mein nahein dekhi gai aur is Jazeere ki taareekh apni umr ke un yagaaanaa-e-rozgaar ayyaam mein is tarah jagmagaai ke is se pehle kabhi nahi jagmagaai thi.



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Hajjatul-Wida

Dawat-o-tableegh ka kaam poora ho gayaa aur Allah ki uloohiyat ki isbaat aur iske maa-siwa ki uloohiyat ki nafi aur Muhammad Rasoolullah ﷺ ki Risaalat ki buniyaad par ek naye mu'aashare ki t'ameer wa tashkeel amal mein aa gai. Ab goyaa ghaibi Aawaaz lagaane waalaa Aap ﷺ ke qalb wa sha'oor ko yeh ehsaas dilaa rahaa tha ke duniyaa mein Aap ﷺ ke qayaam ka zamaanaa ikhtitaam ke qareeb hai. Chunaanche Aap ﷺ ne Hazrat Mu'aaz bin Jabal (r.a.) ko 10 hijri mein Yeman ka governor banaa kar rawaanaa farmaayaa to rukhsat karte huye minjumla aur baaton ke farmaayaa, "Ae Mu'aaz! ghaaliban tum mujh se mere is saal ke b'ad na mil sakoge, balki ghaaliban meri is Masjid aur meri qabar ke paas se guzroge." Aur Hazrat Mu'aaz (r.a.) yeh sun kar Rasoolullah ﷺ ki judaai ke gham se rone lage.

Dar-haqeeqat Allah chaahtaa thaa ke apne Paighambar ﷺ ko is dawat ke samraat dikhlaa de jis ki raah mein Aap ﷺ ne 20 baras se ziyaadah arse tak tarah-tarah ki mushkilaat aur mashaqqatein bardaasht ki thein aur us ki soorat yeh ho ke Aap ﷺ hajj ke mauqe par atraaf-e-Makka mein qabaail-e-Arab ke afraad wa numaaindagaan ke saath jama' hon. Phir weh Aap ﷺ se deen ke ehkaam wa sharaaye haasil karein aur Aap ﷺ un se yeh shahaadat lein ke Aap ﷺ ne amaanat adaa kar di, paighaam-e-Rabb ki tableegh farmaa di, aur ummat ki khair-khuwaahi ka haq adaa farmaa diyaa. Is mashee'at-e-eizdi ke mutaabiq Nabi ﷺ ne jab is taareekhi Hajj-e-Mabroor ke liye apne iraade ka ea'laan farmaayaa to musalmaanaan-e-Arab jauq-dar-jauq pahunchna shuroo ho gaye. Har ek ki aarzo thi

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ke woh Rasoolullah ﷺ ke naqsh-e-paa ko apne liye nishaane raah banaae aur Aap ﷺ ki iqtidaa kare.[1] Phir saneechar ke din jab ki Zi-Qada mein chaar din baaqi the Rasoolullah ﷺ ne kooch ki tayyaari farmaai.[2] Baalon mein kanghi ki, tel lagaayaa, tahband pehna, chaadar odhi, qurbaani ke jaanwaron ko qalaada pehnaayaa aur Zuhar ke b'ad kooch farmaa diyaa aur asar se pehle Zul-Hulaifa pahunch gaye. Wahaan asar ki namaz do rak'at padhi aur raat-bhar khema zan rahe. Subah hui to Sahaaba-e-Kiraam (r.a.) se farmaayaa, "Raat mere Parvardigaar ki taraf se ek aane waale ne aa kar kahaa, Is mubaarak waadi mein namaz padho aur kaho, Hajj mein Umra hai."[3]

Phir Zuhar ki namaz se pehle Aap ﷺ ne ehraam ke liye ghusal farmaayaa. Us ke b'ad Hazrat Aisha (r.a.) ne Aap ﷺ ke jism-e-athar aur sar-e-mubaarak mein apne haath se zareera aur mushk aamez khushboo lagaai. Khushboo ki chamak Aap ﷺ ki maang aur dhadhi mein dikhaai parti thi, magar Aap ﷺ ne yeh khushboo dhoi nahein, balki barqaraar rakkhi. Phir apna tehband pehna, chaadar odhi, do rak'at Zuhar ki namaz padhi, us ke b'ad mussalle hi par Hajj aur Umra donon ka ek saath ehraam baandhte huye sadaay-e-Labbaik bulank ki, phir baahar tashreef laae, Qaswa ootni par sawaar huye aur dobaarah sadaay-e-labbaik buland ki. Us ke b'ad oontni par sawaar khule maidaan mein tashreef le gaye to wahaan bhi Labbaik pukaaraa.

Us ke b'ad Aap ﷺ ne apna safar jaari rakkha. Hafta bhar b'ad jab Aap ﷺ sar-e-shaam Makka ke qareeb pahunche to

1. Yeh baat Saheeh Muslim mein Hazrat Jabir (r.a.) se marwi hai. Dekhiye baab Hajjatul-Nabi ﷺ 1/394.

2. Hafiz Ibn-e-Hajar ne is ki bahut umda tehqeeq ki hai aur b'az riwaayaat mein jo yeh aayaa hai ke Zi-Qada ke paanch din baaqi the tab Aap ﷺ rawaanaa hue. Is ki tasheeh bhi ki hai. Dekhiye Fath-ul-Baari 8/104.0

3. Ise Bukhaari ne Hazrat Umar (r.a.) se riwaayat kiya hai. 1/207.

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Zi-Tuwa mein thehar gaye. Wahein raat guzaari aur Fajar ki namaz padh kar ghusal farmaayaa. Phir Makka mein Subah dam daakhil huye. Yeh itwaar 4 Zil-Hijja 10 hijri ka din tha. Raaste mein 8 raatein guzri thein, Ausat raftaar se is masaafat ka yahi hisaab bhi hai. Masjid-e-Haraam pahunch kar Aap ﷺ ne pehle Khaana-e-K'aba ka tawaaf kiya phir Safa wa Marwa ke darmiyaan Sa'i ki, magar ehraam nahein khola. Kiyonki Aap ﷺ ne Hajj wa Umrah ka ehraam ek saath baandha tha aur apne saath Hadi (Qurbaani ke jaanwar) laaye the. Tawaaf aur Sa'i se faarigh ho kar Aap ﷺ ne baalaai Makka mein Hajoon ke paas qayaam farmaayaa. Lekin dobaarah Tawaaf-e-Hajj ke siwa koi aur tawaaf nahein kiya.

Aap ﷺ ke jo Sahaaba-e-Kiraam (r.a.) apne saath Hadi (Qurbaani ka jaanwar) nahein laaye the Aap ﷺ ne unhein hukm diya ke apna ehraam Umra mein tabdeel kar dein aur Baitullah ka tawaaf aur Safa-Marwa ki Sa'i kar ke poori tarah halaal ho jaayein. Lekin choonki Aap ﷺ khud halaal nahein ho rahe the, is liye sahaaba-e-Kiraam (r.a.) to taraddud hua. Aap ﷺ ne farmaayaa, "Agar main apne mu'aamle ki woh baat pehle jaan gayaa hota jo b'ad mein ma'loom hui to main Hadi na laataa. Aur agar mere saath Hadi na hoti to main bhi halaal ho jaataa." Aap ﷺ ka yeh irshaad sun kar Sahaaba-e-Kiraam (r.a.) sar-e-itaa'at kham kar diya aur jin ke paas Hadi na thi woh halaal ho gaye.

8 Zil-Hijja—tarwiyya ke din—Aap ﷺ Mina tashreef le gaye aur wahaan 9 Zil-Hijja ki subah tak qayaam farmaayaa. Zuhar, Asar, Maghrib, Esha aur Fajar (paanch waqt) ki namaazein wahein padhein. Phir itni der tawaqquf farmaayaa ke sooraj tuloo ho gayaa. Us ke b'ad Arfa ko chal pade. Wahaan phunche to Wadi-e-Nimrah mein qubba tayyaar tha. Usi mein nuzool farmaayaa. Jab suraj dhal gayaa to Aap ﷺ ke hukm se

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Qaswa par kajaawa kasaa gayaa aur Aap ﷺ batn-e-wadi mein tashreef le gaye. Us waqt Aap ﷺ ke gird ek laakh choubis hazaar yaa ek laakh Chawwaalis hazaar insaano ka samundar thaathein maar rahaa tha. Aap ﷺ ne un ke darmiyaan ek jame khutba irshaad farmaayaa. Aap ﷺ ne farmaayaa:

"Logo! meri baat sun lo. Kiyounki main nahein jaanta shaayad is saal is maqaam par main tum se kabhi na mil sakoon.[4]

Tumhaaraa khoon aur tumhaaraa maal ek-doosre par usi tarah haraam hai jis tarah tumhaare aaj ke din ki, rawaan maheene ki aur maujoodah shahar ki hurmat hai. Sun lo! jaahiliyyat ki har cheez mere paaon tale raund di gai. Jaahiliyyat ke khoon bhi khatam kar diya gaye aur hamaare khoon mein se pehla khoon jise main khatam kar rahaa hoon woh Rabiya bin Haris ke bete ka khoon hai—yeh bachcha Banu S'ad mein doodh pee rahaa thaa ke unhein ayyaam mein Qabeela Huzail ne use qatal kar diya—aur jaahiliyyat ka sood khatam kar diya gayaa, aur hamaare sood mein se pehla sood jise main khatam kar rahaa hoon woh Abbas (r.a.) bin Abdul Muttalib ka sood hai. Ab yeh saaraa-ka-saaraa sood khatam hai.

Haan! auraton ke baare mein Allah se daro, kiyonki tum ne unhein Allah ki amaanat ke saath liyaa hai, aur Allah ke kalime ke zariye halaal kiya hai. Un par tumhaaraa haq yeh hai ke woh tumhaare bistar par kisi aise shakhs ko na aane de jo tumhein gawaara nahein. Ager weh aisa karein to tum unhein maar sakte ho. Lekin sakht maar na maarna, aur tum par un ka haq yeh hai ke tum unhein m'aroof ke saath khilaao aur pehnaao.

Aur main tum mein aisi cheez chhode jaa rahaa hoon ke

4. Ibn-e-Hisham, 2/603.

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agar tum ne use mazbooti se pakde rakkhaa to us ke b'ad hargiz gumraah na hoge, aur woh hai Allah ki Kitab.[5]

Logo! yaad rakkho, mere b'ad koi Nabi nahein, aur tumhaare b'ad koi ummat nahein. Lihaazaa apne Rabb ki ibaadat karna, paanch waqt ki namaaz padhna, Ramzaan ke roze rakhna, khushi-khushi apne maal ki zakat dena, apne Parwardigaar ke ghar ka Hajj karna aur apne hukuraanon ki itaa'at karna. Aisa karoge to apne Parwardigaar ki jannat mein daakhil hoge.[6]

Aur tum se mere muta'alliq poochha jaane waalaa hai, to tum log kiyaa kahoge?" Sahaaba (r.a.) ne kahaa, "Ham shahaadat dete hain ke Aap ﷺ ne tableegh kar di, peighaam pahucha diya aur kher-khuwaahi ka haq adaa farmaa diyaa."

Yeh sun kar Aap ﷺ ne angusht-e-shahaadat ko aasmaan ki taraf uthaayaa aur logon ki taraf jhukaate huye teen baar farmaayaa, "Ae Allah gawaah reh."[7]

Aap ﷺ ke irshaadaat ko Rabiya (r.a.) bin Umaiyya bin Khalf apni buland aawaaz se logon tak pahuncha rahe the.[8] Jab Aap ﷺ khutbe se faarigh ho chuke to Allah Azz-o-Jall ne yeh aayat naazil farmaai:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَ رَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ط (٥:٣)

"Aaj main ne tumhaare liye tumhaaraa deen mukammal kar diya aur tum par apni ne'mat poori kar di aur tumhaare liye Islam ko ba-haisiyat-e-deen pasand kar liya."

Hazrat Umar (r.a.) ne yeh aayat suni to rone lage. Daryaaft kiyaa gayaa ke, "Aap kiyoun ro rahe hain?" Farmaayaa, "Is

5. Saheeh Muslim, 1/397
6. Ibn-e-Maaja, Ibn-e-Asaakir, Rahmatul-lil-Aalameen, 1/263.
7. Saheeh Muslim, 1/397 8. Ibn-e-Hisham, 2/605.

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liye ke kamaal ke b'ad zawaal hi to hai."[9]

Khutba ke b'ad Hazrat Bilal (r.a.) ne aazaan aur phir iqaamat kahi. Rasoolullah ﷺ ne Zuhr ki namaz padhaai. Us ke b'ad Hazrat Bilal (r.a.) ne phir iqaamat kahi aur Aap ﷺ ne Asar ki namaz padhaai aur in donon namaazon ke darmiyaan koi aur namaz nahein padhi. Us ke b'ad sawaar ho kar Aap ﷺ jaaye waqoof par tashreef le gaye. Apni oonti Qaswa ka shikam chattaano ki jaanib kiya aur Jabaql-e-Mashaat (Paidal chalne waalon ki raah mein waaqe reteele tode) ko saamne kiya aur qibla rukh musalsal (usi haalat mein) waqoof farmaayaa yahaan tak ke sooraj ghuroob hone lagaa. Thodi zardi khatam hui, phir sooraj ki tikiya ghaayab ho gai. Us ke b'ad Aap ﷺ ne Hazrat Usaama (r.a.) ko peechhe bithaayaa aur wahaan se rawaanaa ho kar Muzdalifa tashreef laaye. Muzdalifa mein Mighrib aur Eisha ki namaazein ek azaan aur do eqaamat se padhein darmiyaan men koi nafil namaz nahein padhi. Us ke b'ad Aap ﷺ let gaye aur tuloo-e-Fajer tak lete rahe. Albatta subah namoodaar hote hi azaan wa iqaamat ke saath Fajar ki Namaz padhi. Us ke b'ad Qaswa par sawaar ho ker Mash'ar-e-Haraam tashreef laaye aur qibla rukh ho kar Allah se dua ki aur Us ki takbeer wa tehleel aur tauheed ke kalimaat kahe. Yahaan itni der tak thehre rahe ke khoob ujaalaa ho gayaa. Us ke b'ad sooraj tuloo hone se pehle-pehle Mina ke liye rawaanaa ho gaye aur ab ki baar Hazrat Fazl bin Abbas (r.a.) ko apne peechhe sawaar kiya. Batn-e-Muhassir mein pahunche to sawaari ko zaraa tezi se daudaayaa. Phir jo darmiyaani raasta Jamra-e-Kubra par nikalta tha us se chal kar Jamra-e-Kubra par pahunche—us zamaane mein wahaan ek darakht bhi tha aur Jamra-e-Kubra us darakht ki nisbat se bhi ma'roof tha. Is ke elaawa Jamra-e-Kubra ko Jamra-e-Uqba aur Jamra-e-Oola

9. Bukhari, dekhiye Rahmatul-lil-Aalameen, 1/265.

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bhi kehte hain—phir Aap ﷺ ne Jamra-e-Kubra ko saat kankariyaan maarein, har kankari ke saath takbeer kehte jaate the. Kankariyaan chhoti-chhoti thein jinhein chutki mein le kar chalaayaa jaa sakta tha. Aap ﷺ ne yeh kankariyaan batn-e-wadi mein khade ho kar maari thein. Us ke b'ad Aap ﷺ qurbaan gaah tashreef le gaye aur apne dast-e-mubaarak se 63 oont zibah kiye. Phir Hazrat Ali (r.a.) ko soaunp diyaa aur unhon ne baqiya 37 oont zibah kiye. Is tarah 100 oont ki t'adaad poori ho gayi. Aap ﷺ ne Hazrat Ali (r.a.) ko bhi apni Hadi (qurbaani) mein shareek farmaa liyaa tha. Us ke b'ad Aap ﷺ ke hukm se har oont ka ek-ek tukda kaat kar haandi mein daalaa aur pakaayaa gayaa. Phir Aap ﷺ ne aur Hazrat Ali (r.a.) ne is gosht mein se kuchh tanaawul farmaayaa aur us ka shorba piyaa.

B'ad azaan Rasoolullah ﷺ sawaar ho kar Makka tashreef le gaye. Baitullah ka tawaaf farmaayaa—ise tawaafe-e-Izaafaa kehte hain—aur Makka hi mein Zuhar ki Namaz adaa farmaai. Phir (chaah-e-Zam Zam par) Banu Abdul Muttalib ke paas tashreef le gaye. Woh hujjaaj-e-kiraam ko Zam Zam ka paani pilaa rahe the. Aap ﷺ ne farmaayaa, "Banu Abdul Muttalib! tum log paani kheencho. Agar yeh andesha na hota ke paani pilaane ke is kaam mein log tumhein maghloob kar deinge to main bhi tum logon ke saath kheenchta". Yaani agar Sahaba Kiram (r.a.) Rasoolullah ﷺ ko khud paani kheenchte hue dekhte to har sahaabi khud paani kheenchne ki koshish karta. Aur is tarah hujjaaj ko Zam Zam pilaane ka jo sharaf Banu Abdul Muttalib ko haasil tha us ka nazm un ke qaaboo mein na reh jaataa. Chunaanche Banu Abdul Muttalib ne Aap ﷺ ko ek dol paani diya aur Aap ﷺ ne us mein se hasb-e-khuwahish piyaa.[10]

10. Muslim, 1/397 ta 400.

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Aaj Yaum-un-Nahar tha. Yaani Zil-Hijja ki 10 taareekh thi. Nabi ﷺ ne aaj bhi din chadhe (chaasht ke waqt) ek khutba irshaad farmaayaa thaa. Khutba ke waqt Aap ﷺ khachchar par sawaar the aur Hazrat Ali (r.a.) Aap ﷺ ke irshaadaat sahaabaa (r.a.) ko sunaa rahe the. Sahaaba-e-Kiram (r.a.) kuchh baithe aur kuchh khade the.[11] Aap ﷺ ne aaj ke Khutbe mein bhi kal ki kai baatein duhraaein. Saheeh Bukhari aur Saheeh Muslim mein Hazrat Abu Bakr (r.a.) ka ye bayaan marwi hai ke Nabi ﷺ ne hamein Yaum-un-Nahar (10 Zil-Hijja) ko Khutba diya. Farmaayaa:

"Zamaana ghoom-phir kar apni usi din ki hai'at (shakal) par pahunch gayaa hai jis din Allah ne aasmaan-o-zameen ko paida kiya tha. Saal 12 maheene ka hai jin mein se 4 maheene haraam ke hain. 3 pai-dar-pai yaani Zi-Qada, Zil-Hijja aur Muharram aur 1 Rajab-ul-Muzar jo Jumada-ul-Aakhir aur Sh'abaan ke darmiyaan hai."

Aap ﷺ ne yeh bhi farmaayaa ke, "Yeh kaun sa maheena hai?" Ham ne kaha, "Allah aur Us ke Rasool ﷺ behtar jaante hain." Is par Aap ﷺ khaamosh rahe, yahaan tak ke ham ne samjha ke Aap ﷺ is ka koi aur naam rakheinge. Lekin phir Aap ﷺ ne farmaayaa, "Kiya yeh Zil-Hijja nahein hai?" Ham ne kaha, "Kiyoun nahein!" Aap ﷺ ne farmaayaa, "Yeh kaun sa shahar hai?" Ham ne kahaa, "Allah aur Us ke Rasool behtar jaante hain." Is par Aap ﷺ khaamosh rahe, yahaan tak ke ham ne samjhaa Aap ﷺ is ka koi aur naam rakheinge. Magar Aap ﷺ ne farmaayaa, "Kiya yeh Balda (Makka) nahein hai?" Ham ne kahaa, "Kiyoun nahein." Aap ﷺ ne farmaayaa, "Achha to yeh din kaun sa hai?" Ham ne kahaa, "Allah aur Us ke Rasool ﷺ behtar jaante hain." Is par Aap ﷺ khaamosh rahe yahaan tak ke ham ne samjha Aap ﷺ is ka koi aur naam rakheinge.

11. *Abu Daawood, 1/270.*

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Magar Aap ﷺ ne farmaayaa, "Kiyaa ye Yaumun-Nahar (Qurbaani ka din, yaani 10 Zil-Hijja) nahein hai?" Ham ne kahaa, "Kiyon nahein?" Aap ﷺ ne farmaayaa, "Achha to sonu, ke tumhaaraa khoon, tumhaaraa maal aur tumhaari aabro ek-doosre par aise hi haraam hai jaise tumhaare is shahar aur tumhaare is maheene mein tumhaare aaj ke din ki hurmat hai.

Aur tum log bahut jald apne Parwardigaar se miloge aur woh tum se tumhaare aamaal ke mutaaalliq poochhega, lihaazaa dekho mere b'ad palat kar gumraah na ho jaanaa ke aapas mein ek-doosre ki gardanein maarne lago. Bataao! kiya maine tableegh kar di?" Sahaaba ne kahaa, "Haan." Aap ﷺ ne farmaayaa, "Ae Allah! gawaah rah. Jo shakhs maujood hai woh ghair maujood tak (meri baatein) pahuncha de. Kiyounki b'az weh afraad jin tak (yeh baatein) pahuchaai jaaeingi weh b'az (maujooda) sunne waale se kahein ziyaadah un baaton ke dar-o-bast ko samajh sakeinge."[12]

Ek riwaayat mein hai ke Aap ﷺ ne is khutbe mein yeh bhi farmaayaa, "Yaad rakkho! koi bhi jurm karne waalaa apne siwa kisi aur par jurm nahein karta (yaani us jurm ki paadaash mein koi aur nahein balki khud mujrim hi pakdaa jaaega.) Yaad rakkho! koi jurm karne waalaa apne bete par ya koi betaa apne baap par jurm nahein karta (yaani baap ke jurm mein bete ko yaa bete ke jurm mein baap ko nahein pakda jaaega.) Yaad rakho! Shaitaan maayoos ho chuka hai ke ab tumhaare is shahar mein kabhi bhi us ki pooja ki jaaye, lekin apne jin aamaal ko tum log haqeer samajhte ho un mein us ki itaa'at ki jaaegi aur woh usi se raazi hoga."[13]

Us ke b'ad Aap ﷺ ayyaam-e-tashreeq (11, 12, 13 Zil-Hijjaa ko) Mina mein muqeeq rahe. Is dauraan Aap ﷺ Hajj ke

12. *Saheeh Bukhari, 1/234.*
13. *Tirmizi, 2/38, 135, Ibn-e-Maaja, Kitab-ul-Haj, Mishkat, 1/234.*

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manaasik bhi adaa farmaa rahe the aur logon ko sharee'at ke chkaam bhi sikhaa rahe the. Allah ka zikr bhi farma rahe the. Millat-e-Ibrahimi ke sunan-e-hadi bhi qaayam kar rahe the, aur shirk ke aasaar wa nishaanaat ka safaayaa bhi farmaa rahe the. Aap ﷺ ne ayyaam-e-tashreeq mein bhi ek din khutba diya. Chunaanche Sunan-e-Abi Dawood mein ba-sanad-e-hasan marwi hai ke Hazrat Sara bint Banhan (r.a.) ne farmaayaa ke Rasoolullah ne hamein Raos ke din[14] khutba diya aur farmaayaa, "Kiya yeh ayyaam-e-tashreeq ka darmiyaani din nahein hai?"[15] Aap ﷺ ka aaj ka khutba bhi kal (Yaum-un-Nahar) ke khutbe jaisa tha aur yeh khutba Sorah Nasr ke nuzool ke b'ad diyaa gayaa thaa.

Ayyaam-e-tashreeq ke khaatme par doosre Yaum-un-Nafr yaani 13 zil-Hijja ko Nabi ﷺ ne Mina se kooch faryaamaa aur wadi-e-abtah ke kheef Bani Kanaana mein farokash huye. Din ka baaqi maanda hissa aur raat wahein guzaarein aur Zuhar, Asar, Maghrib aur Eisha ki namaazein wahein padhein. Albatta Eisha ke b'ad thoda sa so kar uthe phir sawaar ho kar Baitullah tashreef le gaye aur tawaaf-e-wida farmaaye.

Aur ab tamaam manaasik-e-hajj se faarigh ho kar Aap ﷺ ne sawaari ka rukh Madina Munawwara ki raah par daal diya. Is liye nahein ke wahaan pahunch kar raahat farmaaein balki is liye ke ab phir Allah ki khaatir Allah ki raah mein ek nayi jidd-o-jahad ka aagaaz farmaaein.[16]

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14. Yaani 12 Zil-Hijja (Awn-ul-Ma'bood, 2/143).

15. Abu Dawood, 1/269.

16. Hajjatul-Wida ki tafseelaat ke liye mulaahaza ho: Saheeh Bukhari, Kitaab-ul-Manaasik, Jild 1, aur Jild 2/631. Saheeh Muslim, Bab Hajjatun-Nabi ﷺ, Fath-ul-Baari, Jild 3, Sharah Kitab-ul-Manaasik aur Jild 8/103 ta 110 Ibn-e-Hisham. 2/601 ta 605, Zaad-ul-Ma'aad, 1/196, 218 ta 240.

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Aakhiri Fauji Muhim

Rooman Empire ki kibriyaai ko gawaaraa na tha ke woh Islam aur ahl-e-Islam ke zinda rehne ka haq tasleem kare. Isi liye us ki qalamrau mein rahne waalaa koi shakhs Islam qabool kar letaa to us ke jaan ki khair na rehti, jaisa ke Ma'aan ke Roomi Governer Hazrat Farwa (r.a.) bin Amr Jazami ke saath pesh aa chuka tha.

Is jur'at-e-be-mahaabaa aur is ghuroor-e-bejaa ke pesh-e-nazar Rasoolullah ﷺ ne safar 11 hijri mein ek bade lashkar ki tayyaari shuroo farmaai aur Hazrat Usama bin Zaid bin Harisa (r.a.) ko is ka sipehsaalaar muqarrar farmaate huye hukm diya ke Balqa ka elaaqa aur Daroom ki Palestini sarzameen sawaaron ke zariya raund aao. Is kaarrawaai ka maqsad yeh tha ke Roomiyon ko khauf zadaah karte huye un ki hudood par waaqe Arab qabaail ka ea'timaad bahaal kiya jaaye aur kisi ko yeh tasawwur karne ki gunzaaish na di jaaye ke Kaleesa ke tashaddud par koi baaz-purs karne waalaa nahein aur Islam qabool karne ka matlab sirf yeh hai ke apni maut ko dawat di jaa rahi hai.

Is mauqa par kuchh logon ne sipehsaalaar ki nau-umri ko nukta-cheeni ka nishaanaa banaayaa aur is muhim ke andar shumooliyat mein taakheer ki. Is par Rasoolullah ﷺ ne farmaayaa, "Agar tum log un ki sipehsaalaari par ta'na zani kar rahe ho to un se pehle un ke waalid ki sipehsaalaari par ta'na zani kar chuke ho, haalaanki woh Khuda ki qasam! sipehsaalaari ke ahal the aur mere nazdeek mehboob tareen logon mein se the aur yeh bhi un ke b'ad mere nazdeek

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mehboob tareen logon mein se hain.[1]

Bahar haal Sahaaba-e-Kiraam (r.a.) Hazrat Usaama (r.a.) ke girda-gird jama' ho kar un ke lashkar mein shaamil ho gaye aur lashkar rawaanaa hokar Madina se 3 meel door maqaam-e-Jarf mein khema zan bhi ho gayaa, lekin Rasoolullah ﷺ ki beemaari ke muta'alliq tashweeshnaak khabron ke sabas aage na badh sakaa, balki Allah ke failse ke intezaar mein wahein theharne par majboor ho gayaa. Aur Allah ka faisla yeh tha ke yeh lashkar Hazrat Abu Bakr Siddiq (r.a.) ke daur-e-khilaafat ki pehli fauji muhim qaraar paaye.[2]

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1. *Saheeh Bukhari, 2/612.*
2. *Saheeh Bukhari, Ibn-e-Hisham, 2/606,650.*

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Rafeeq-e-A'ala ki Jaanib

Al-Widaai Aasaar

Jab dawat-e-deen mukammal ho gayi aur Arab ki nakel Islam ke haath mein aa gai to Rasoolullah ﷺ ke jazbaat wa ehsaasaat, ahwaal-o-zuroof aur guftaar-o-kirdaar se aisi alaamaat namoodaar honaa shuroo huein jin se ma'loom hota tha ke ab Aap ﷺ is hehaat-e-musta'aar ko aur is Jahaan-e-Faani ke baashindagaan ko Alwidaa kehne waale hain. Maslan:

Aap ﷺ ne Razmzaan 10 hijri mein 20 din e'atikaaf farmaayaa jabke hamesha 10 din hi e'atikaaf farmaayaa karte the, phir Hazrat Jibril (a.s.) ne Aap ﷺ ko is saal do martaba Quran ka daur karaayaa jabki har saal ek hi martabaa daur karaayaa karte the. Aap ﷺ ne Hajjatul-Wida mein farmaayaa, "Mujhe ma'loom nahein, shaayed main is saal ke b'ad apne is maqaam par tum logon se kabhi na mil sakaon." Jamra-e-Uqba ke paas farmaayaa, "Mujh se apne Hajj ke aamaal seekh lo kiyonki main is saal ke b'ad ghaaliban Hajj na kar sakoonga." Aap ﷺ par ayyaam-e-tashreeq ke wast mein Soorah Nasr naazil hui aur is se Aap ﷺ ne samajh liyaa ke ab duniya se rawaangi ka waqt aan phuncha hai aur yeh maut ki ittila hai.

Awaail-e-Safar 11 hijri mein Aap ﷺ daaman-e-Uhud mein tashreef le gaye aur shuhada ke liye is tarah dua farmaai goya zindon aur murdon se rukhsat ho rahe hain. Phir waapas aa kar mimbar par farokash hue. Aur farmaayaa, "Main tumhaaraa meer-e-karwaan hoon aur tum par gawaah hoon. Ba-Khuda main is waqt apna Hauz (Hauz-e-Kausar) dekh

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rahaa hoon. Mujhe zameen aur zameen ke khazaanon ki kunjiyaan ataa ki gai hain. Aur ba-Khuda mujhe yeh khauf nahein ke tum mere b'ad shirk karoge balki andesha is ka hai ke duniya talabi mein baaham muqaabla karoge.[1]

Ek roz nisf raat ko Aap ﷺ Baqee' tashreef le gaye aur ahl-e-baqee' ke liye dua-e-maghfirat ki. Farmaayaa, "Ae Qabar waalo! tum par salaam. Log jis haal mein hain us ke muqaabil tumhein woh haal mubaarak ho jis mein tum ho. Fitne taareek raat ke tukdon ki tarah ek ke peechhe ek chale aa rahe hain aur b'ad waalaa pehle waale se ziyaadah bura hai." Us ke b'ad yeh keh kar ahl-e-qaboor ko bashaarat di ke, "Ham bhi tum se aa milne waale hain."

Maraz ka Aaghaaz:

29 Safar 11 hijri roz shamba ko Rasoolullah ﷺ ek janaaze mein Baqee' tashreef le gaye. Waapsi par raaste hi mein dard-e-sar shuroo ho gayaa aur haraarat intni tez ho gai ke sar par badhi hui patti ke oopar se mehsoos ki jaane lagi. Yeh Aap ﷺ ke marazul-maut ka aaghaaz tha. Aap ﷺ ne isi haalat-e-maraz mein 11 din namaaz padhaai. Maraz ki kul muddat 13 ya 14 din thi.

Aakhiri Hafta

Rasoolullah ﷺ ki tabee'at roz-ba-roz bojhal hoti jaa rahi thi. Is dauraan Aap ﷺ azwaaj-e-mutahharaat se poochhte rahte the ke, "Main kal kahaan rahoonga? Main kal kahaan rahoonga?" Is sawaal se Aap ﷺ ka jo maqsood tha Azwaaj-e-Mutahharaat use samajh gaein. Chunaanche unhon ne ijaazat de di ke Aap ﷺ jahaan chaahe rahein. Us ke b'ad Aap ﷺ Hazrat Ayesha (r.a.) ke makaan mein muntaqil ho gaye. Hazrat Fazl bin Abbas (r.a.)

1. *Muttafaq Alaih. Saheeh Bukhari, 2/585.*

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aur Ali bin Abi Talib (r.a.) ka sahaaraa lekar darmiyaan mein chal rahe the. Sar par patti bandhi thi aur paaon zameen par ghisat rahe the. Is kaifiyat ke saath Aap ﷺ Hazrat Ayesha (r.a.) ke makaan mein tashreef laaye aur phir Hayaat-e-Mubaaraka ka aakhiri hafta wahein guzaaraa.

Hazrat Ayesha (r.a.) Mu'awwizaat aur Rasoolullah ﷺ se hifz ki hui duaein padh kar Aap ﷺ par dam karti rehti thein aur barkat ki ummeed mein Aap ﷺ ka haath Aap ﷺ ke jism mubaarak par phedti rehti thein.

Wafaat se 5 Din Pehle

Wafaat se 5 din pehle chahaar shumba (budh) ke roz jism ki haraarat mein mazeed shiddat aa gai jis ki wajah se takleef bhi badh gai aur ghashi taari ho gai. Aap ﷺ ne farmaayaa, "Mujh par mukhtalif kuaon ke saat mashkeezein bahaao taaki main logon ke paas jaakar wasiyyat kar sakoon." Us ki takmeel karte huye Aap ﷺ ko ek lagan mein bitha diya gayaa aur Aap ﷺ ke oopar intnaa paani daalaa gayaa ke Aap ﷺ bas bas kehne lage.

Us waqt Aap ﷺ ne kuchh takhfeef mehsoos ki aur Masjid mein tashreef le gaye. Sar par patti bandhi huyi thi. Mimbar par farokash huye aur baith kar khutba diya. Sahaaba Kiraam girda-gird jama' the. Farmaayaa, "Yahood-o-Nasaara par Allah ki l'anat ke unhon ne apne Ambiyaa ki qabron ko Masaajid banaayaa."

Ek riwaayat mein hai, "Yahood-o-Nasaara par Allah ki maar ki unhon ne apne Ambiya ki qabron ko Masjid banaa liyaa."[2] Aap ﷺ ne yeh bhi farmaayaa, "Tum log meri qabar ko but na banaana ke us ki pooja ki jaaye."[3]

2. *Saheeh Bukhari, 1/62, Mu'atta Imam Malik, S. 360.*
3. *Mu'attah Imam Malik, S. 65.*

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Phir Aap ﷺ ne apne-aap ko qisaas ke liye pesh kiya aur farmaayaa, "Main ne kisi ki peetth par koda maaraa to meri peetth haazir hai, woh badla le le, aur kisi ki be-aabrui ki ho to yeh meri aabro haazir hai, woh badla le le."

Us ke b'ad Aap ﷺ mimbar se neeche tashreef le aaye. Zuhar ki namaz padhaai aur phir mimbar par tashreef le gaye aur adaawat waghairah se muta'alliq apni pichhli baatein dohraaein. Ek shakhs ne kahaa, "Aap ﷺ ke zimme mere 3 dirham baaqi hain." Aap ﷺ ne Fazl bin Abbas (r.a.) se farmaayaa, "Inhein adaa kar do." Us ke b'ad Ansar ke baare mein wasiyat farmaai. Farmaayaa.

"Main tumhein Ansar ke baare mein wasiyat karta hoon, kiyonki weh mere qalb-o-jigar hain. Unhon ne apni zimmedaari poori kar di, magar un ke huqooq baaqi reh gaye hain. Lihaazaa un ke nekoo kaar se qabool karna aur un ke khataa kaar se darguzar karna." Ek riwaayat mein hai ke Aap ﷺ ne famaayaa, "Log badhte jaaeinge aur ansar ghatte jaaeinge. Yahaan tak ke khaane mein namak ki tarah ho jaaeinge. Lihaazaa tumhaaraa jo aadmi kisi nafa' aur nuqsaan pahunchaane waale kaam ka waali (zimmedaar) ho to woh un ke nekoo kaaron se qabool kare aur un ke khataakaaron se darguzar kare."[1]

Us ke b'ad Aap ﷺ ne farmaayaa, "Ek bande ko Allah ne ikhtiyaar diyaa ke woh yaa to duniya ki chamak-damak aur zeb-o-zeenat mein se jo kuchh chaahe Allah use de de, yaa Allah ke paas jo kuchh hai use ikhtiyaar kar le, to us bande ne Allah ke paas waali cheez ko ikhtiyaar kar liyaa." Abu Sa'eed Khudri (r.a.) ka bayaan hai ke yeh baat sun kar Abu Bakr Siddiq (r.a.) rone lage aur farmaayaa, "Ham apne maa-baap samet

1. Saheeh Bukhari, 1/536.

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Aap ﷺ par qurbaan." Is par hamein ta'ajjub huaa. Logon ne kahaa, "Is buddhe ko dekho! Rasoolullah ﷺ to ek bande ke baare mein yeh bataa rahe hain ke Allah ne use ikhtiyaar diyaa ke duniyaa ki chamak-damak aur zeb-o-zeenat mein se jo chaahe Allah use de de yaa woh Allah ke paas jo kuchh hai use ikhtiyaar kar le aur yeh buddha keh raha hai ke ham apne maa-baap ke saath Aap ﷺ par qurbaan." (Lekin chand din b'ad waazeh huaa ke) Jis bande ko ikhtiyaar diyaa gayaa tha woh khud Rasoolullah ﷺ the aur Abu Bakr Siddiq (r.a.) ham mein sab se ziyaada saahib-e-ilm the.[5]

Phir Rasoolullah ﷺ ne farmaayaa, "Mujh par apni rifaaqat aur maal mein sab se ziyaada Saahib-e-ehsaan Abu Bakr (r.a.) hain, aur agar main apne Rabb ke elaawa kisi aur ko khaleel banaataa to Aba Bakr (r.a.) ko khaleel banaataa. Lekin (un ke saath) Islam ki ukhuwwat-o-muhabbat (ka ta'alluq) hai. Masjid mein koi darwaaza baaqi na chhodaa jaaye balki use laaziman band kar diya jaaye, siwaaye Abu Bakr ke darwaaze ke."[6]

Chaar Din Pehle

Wafaat se 4 din pehle Jumeraat ko jabke Aap ﷺ sakht takleef se do-chaar the, farmaayaa, "Laao main tumhein ek tahreer likh doon jis ke b'ad tum log kabhi gumraah na hoge." Us waqt ghar mein kai aadmi the jin mein Hazrat Umar (r.a.) bhi the. Unhon ne kahaa, "Aap ﷺ par takleef ka ghalba hai aur tumhaare paas Quran hai. Bas Allah ki yeh Kitaab tuhmaare liye kaafi hai." Is par ghar ke andar maujood logon mein ikhtilaaf pad gayaa aur woh jhagad pade. Koi keh rahaa tha, "Laao Rasoolullah ﷺ likh dein." Aur koi wahi keh rahaa tha jo Hazrat Umar (r.a.) ne kahaa thaa. Is tarah logon ne jab

5-6. *Muttafaq Alaih, Mishkat, 2/546, 554, Saheeh Bukhaari 1/516.*

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ziyaada shor-o-shaghab aur ikhtilaaf kiya to Rasoolullah ﷺ ne farmaayaa, "Mere paas se utth jaao."[7]

Phir usi roz Aap ﷺ ne 3 baaton ki wasiyyat farmaai: Ek is baat ki wasiyyat ke Yahood-o-Nasaara aur Mushrikeen ko Jazeeratul-Arab se nikaal denaa. Doosre is baat ki wasiyyat ki ke wafood ki usi tarah nawaazish karna jis tarah Aap ﷺ kiya karte the. Albatta teesri baat ko raawi bhool gayaa. Ghaaliban yeh Kitaab-o-Sunnat ko mazbooti se pakde rahne ki wasiyyat thi yaa Lashkar-e-Usaama ko rawaana karne ki wasiyyat thi, yaa Aap ﷺ ka yeh irshaad tha ke, "Namaaz aur tumhaare zer-e-dast yaani ghulaamon aur laundiyon ka khayaal rakhna."

Rasoolullah ﷺ maraz ki shiddat ke baa-wajood us din tak, yaani wafaat se 4 din pehle (Jumeraat) tak tamaam Namaazein khud hi padhaayaa karte the. Us roz bhi maghrib ki namaz Aap ﷺ hi ne padhaai aur us mein Soorah Musalaat padhi.[8]

Lekin Isha ke waqt maraz ka siqal (bojh) intna badh gayaa ke Masjid mein jaane ki taaqat na rahi. Hazrat Ayesha (r.a.) ka bayaan hai ke Nabi ﷺ ne daryaaft farmaayaa ke, "Kiya logon ne Namaz padh lee?" Ham ne kaha, "Nahein, ya Rasoolullah ﷺ, sab Aap ﷺ ka intezaar kar rahe hain." Aap ﷺ ne farmaayaa, "Mere liye lagan mein paani rakho." Ham ne aisa hi kiya. Aap ﷺ ne ghusal farmaayaa aur us ke b'ad uthna chaahaa, lekin Aap ﷺ par ghashi taari ho gayi. Phir ifaaqa hua to Aap ﷺ ne daryaaft kiya, "Kiyaa logon ne Namaz padh li?" Ham ne kahaa, "Nahein ya Rasoolullah, sab Aap ﷺ ka intezaar kar rahe hain." Us ke b'ad dobaarah aur phir seh baarah wahi baat pesh aayi jo pehli baar pesh aa chuki thi ke Aap ﷺ ne ghusal farmaayaa, phir uthna chaahaa to Aap ﷺ

7. *Muttafqq Alaih, Saheeh Bukhari, 1/22,429,449. 2/638.*
8. *Saheeh Bukhaari, 2/637.*

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par ghashi taari ho gai. Bil-aakhir Aap ﷺ ne Hazrat Abu Bakr (r.a.) ko kehalwaa bhejaa ke woh logon ko Namaz padhaaein. Chunaanche Hazrat Abu Bakr (r.a.) ne un ayyaam mein Namaz padhaai.[9] Nabi ﷺ ki Hayaat-e-Mubaaraka mein un ki padhaai hui Namaazon ki t'adaad 17 hain.

Hazrat Ayesha (r.a.) ne Nabi ﷺ se 3 ya 4 baar muraaja'aa farmaayaa ke imaamat ka kaam Hazrat Abu Bakr (r.a.) ke bajaaye kisi aur ko saunp dein. Un ka manshaa yeh tha ke log Abu Bakr (r.a.) ke baare mein bad-shagoon na hon, lekin Nabi ﷺ ne har baar inkaar farma diyaa aur farmaayaa, "Tum sab Yosuf waaliyaan ho.[10] Abu Bakr (r.a.) ko hukm do woh logon ko Namaz padhaaein."[11]

Ek Din Ya Do Din Pehle

Hafta ya itwaar ko Nabi ﷺ ne apni tabee'at mein qadre takhfeef mehsoos ki. Chunaanche do aadmiyon ke darmiyaan chal kar Zuhar ki Namaz ke liye tashreef laaye. Us waqt Abu Bakr (r.a.) Sahaaba-e-Kiraam (r.a.) ko Namaz padha rahe the. Woh Aap ﷺ ko dekh kar peechhe hantne lage. Aap ﷺ ne

9. Muttafaq Alaih, Mishkaat, 1/102.

10. Hazrat Yosuf (a.s.) ke silsile mein jo auratein Azeez-e-Misr ki beewi ko malaamat kar rahi thein weh bazaahir to us f'el ke ghatiyaapan ka izhaar kar rahi thein, lekin Yosuf (a.s.) ko dekh kar jab unhon ne apni ungliyaan kaat lein to ma'loom huaa ke yeh khud bhi dar-parda un par farefta hain. Yaani weh zabaan se kuchh keh rahi thein, lekin dil mein kuchh aur hi baat thi. Yahi mu'aamla yahaan bhi thaa. Bazaahir to Rasoolullah ﷺ se kahaa jaa rahaa tha ke Abu Bakr (r.a.) raqeequl-qalb hain. Aap ﷺ ki jagah khade honge to giryaa-o-zaari ke sabab qiraa'at na kar sakeinge ya sunaa na sakeinge, lekin dil mein yeh baat thi ke agar khuda na khuwasta Huzoor ﷺ isi maraz mein nhlat farnaa gaye to Abu Bakr (r.a.) ke baare mein nuhoosat aur bad-shugooni ka khayaal logon ke dil mein jaa-guzein ho jaayega. Choonki Hazrat Ayesha (r.a.) ki is guzaarish mein deegar azwaaj-e-mutahharaat (r.a.) bhi shareek thein. Is liye Aap ﷺ ne farmaayaa, tum sab Yosuf waaliyaan ho, yaani tumhaare bhi dil mein kuchh hai aur zabaan se kuchh keh rahi ho.

11. Saheeh Bukhari, 1/99.

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irshaaraa farmaayaa ke peechhe na hatein aur laane waalon se farmaayaa ke mujhe un ke baazo mein bitha do. Chunaanche Aap ﷺ ko Abu Bakr (r.a.) ke baaein bitha diya gayaa. Us ke b'ad Abu Bakr (r.a.) Rasoolullah ﷺ ki Namaz ki iqtidaa kar rahe the aur Sahaaba-e-Kiraam (r.a.) ko takbeer sunaa rahe the.[12]

Ek din pehle

Wafaat se ek din pehle ba-roz itwaar Nabi ﷺ ne apne tamaam ghulaamon ko aazaad farmaa diya. Paas mein 7 dinaar the, unhein sadqa kar diya. Apne hathiyaar musalmaanon ko hiba farmaa diye. Raat me chiraag jalaane ke liye Hazrat Ayesha (r.a.) ne tel padosan se udhaar liyaa. Aap ﷺ ki zirah ek Yahoodi ke paas 30 saa' (koi 75 kilo) jau ke ewz rehan rakkhi hui thi.

Hayaat-e-Mubaraaka ka Aakhiri Din

Hazrat Anas (r.a.) ka bayaan hai ke do shumba ke roz Musalmaan Namaz-e-Fajr mein masroof the aur Abu Bakr (r.a.) imaamat farma rahe the, ke achaanak Rasoolullah ﷺ ne Hazrat Ayesha (r.a.) ke hujre ka parda hataayaa aur Sahaaba Kiraam (r.a.) par jo safein baandhe namaz mein masroof the nazar daali. Phir tabassum farmaayaa. Udhar Abu Bakr (r.a.) apni edh ke bal peechhe hate ke saf mein jaa milein. Unhon ne samjhaa ke Rasoolullah ﷺ Namaz ke liye tashreef laanaa chaahte hain. Hazrat Anas (r.a.) ka bayaan hai ke Rasoolullah ﷺ (ke is achaanak zuhoor se) musalmaan is qadar khush huye ke chaahte the ke Namaz ke andar hi fitne mein pad jaaein (yaani Aap ﷺ ki mizaaj pursi ke liye Namaz tod dein.) Lekin Raoolullah ﷺ ne apne haath se ishaaraa farmaayaa ke apni Namaz poori kar lo. Phir hujre ke andar tashreef le gaye aur parda giraa liyaa.[13]

12. *Saheeh Bukhari, 1/98,99.*
13. *Saheeh Bukhari, Baab Marazun-Nabi ﷺ 2/240.*

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Us ke b'ad Rasoolullah ﷺ par kisi doosri Namaz ka waqt nahein aayaa.

Din chadhe chaasht ke waqt Aap ﷺ ne apni saahabzaadi Hazrat Fatima (r.a.) ko bulaayaa aur un se kuchh sargoshi ki. Woh rone lagein. Aap ﷺ ne unhein phir bulaayaa aur kuchh sargoshi ki to woh hansne lagein. Hazrat Ayesha (r.a.) ka bayaan hai ke b'ad mein hamaare daryaaft karne par unhon ne bataayaa ke, "(Pehli baar) Nabi ﷺ ne mujh se sagoshi karte hue bataayaa ke Aap ﷺ isi maraz mein wafaat paa jaaeinge. Is liye main roi. Phir Aap ﷺ ne mujh se sargoshi karte huye bataayaa ke Aap ﷺ ke ahal-o-ayaal mein sab se pehle main Aap ﷺ ke peechhe jaaoongi. Is par main hansi."[14]

Nabi ﷺ ne Hazrat Fatima (r.a.) ko yeh bashaarat bhi di ke aap (r.a.) saari khawaatin-e-aalam ki sayyida (sardaar) hain.[15]

Us waqt Rasoolullah ﷺ jis shadeed karb se do-chaar the use dekh kar Hazrat Fatima (r.a.) be-saakhta pukaar uthein: وَ اكَرْبَ اَبَاهُ "Haaye Abbaa jaan ki takleef!" Aap ne farmaayaa, "Tumhaare Abba par aaj ke b'ad koi takleef nahein."[16]

Aap ﷺ ne Hasan (r.a.) aur Husain (r.a.) ko bulaa kar chooma aur un ke baare mein khair ki wasiyyat farmaayi. Azwaaj-e-Mutahharaat (r.a.) ko bulaayaa aur unhein w'az-o-naseehat ki.

Idhar lamha-ba-lamha takleef badhti jaa rahi thi aur us zahar ka asar bhi zaahir hona shuroo ho gayaa tha jise Aap ﷺ ko Khaibar mein khilaayaa gayaa thaa. Chunaanche Aap ﷺ Hazrat Ayesha (r.a.) se farmaate the, "Ae Ayesha! Khaibar mein

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14. Bukhari, 2/638.

15. B'az riwaayat se ma'loom hota hai ke guftago aur bashaarat dene ka ye waaqia Hayaat-e-Mubaaraka ke aakhiri din nahein balki aakhiri hafte mein pesh aayaa tha. Dekhiye Rahmatul-lil-Aalameen, 1/282.

16. Saheeh Bukhari, 2/641.

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jo khaanaa mian ne khaa liyaa tha us ki takleef baraabar mehsoos kar rahaa hoon. Is waqt mujhe mehsoos ho rahaa hai ke is zahar ke asar se meri rag-e-jaan kati jaa rahi hai."[17]

Aap ﷺ ne Sahaaba-e-Kiraam (r.a.) ko bhi wasiyyat farmaayi. Farmaayaa, "اَلصَّلَاةَ اَلصَّلَاةَ وَمَا مَلَكَتْ اَيْمَانُكُمْ" "Namaz, Namaz, aur tumhaare zer-e-dast." (Yaani laundi, ghulaam.) Aap ﷺ ne yeh alfaaz kai baar duhraaye.[18]

Naz'a-e-Rawaan

Phir naz'a ki haalat shuroo ho gayi aur Hazrat Ayesha (r.a.) ne Aap ﷺ ki apne oopar tek lagwaa di. Un ka bayaan hai ke Allah ki ek ne'mat mujh par yeh hai ke Rasoolullah ﷺ ne mere ghar mein, meri baari ke din mere seene se tek lagaaye hue wafaat paai aur Aap ﷺ ki maut ke waqt Allah ne mera lu'aab aur Aap ﷺ ka lu'aab ikattha kar diyaa. Hua yeh ke Abdur Rahman bin Abi Bakr (r.a.) Aap ﷺ ke paas tashreef laaye. Un ke haath mein miswaak thi aur Rasoolullah ﷺ mujh se tek lagaaye hue the. Main ne dekha ke Aap ﷺ miswaak ki taraf dekh rahe hain. Main samajh gayi ke Aap ﷺ miswaak chaahte hain. Main ne poochha, "Aap ﷺ ke liye le loon?" Aap ﷺ ne sar se ishaarah farmaayaa ke, "Haan." Main ne miswaak lekar Aap ﷺ ko di to Aap ﷺ ko kadi mehsoos hui. Main ne kahaa, "Ise Aap ﷺ ke liye naram kar doon?" Aap ﷺ ne sar ke ishaare se kahaa, "Haan". Main ne miswaak naram kar di aur Aap ﷺ ne nihaayat achhi tarah miswak ki. Aap ﷺ ke saamne katore mein paani tha. Aap ﷺ paani mein donon haath daal kar chehra ponchte jaate the aur farmaate jaate the, لَا اِلٰـهَ اِلَّا اللّٰـهُ "Allah ke siwaa koi ma'bood nahein. Maut ke liye sakhtiyaan hain."[19]

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17. Saheeh Bukhari, 2/637.
18. Saheeh Bukhari, 2/637.
19. Saheeh Bukhari, 2/640.

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Miswaak se faarigh hote hi Aap ﷺ ne haath yaa ungli uthaai, nigaah chhat ki taraf buland ki aur donon honton par kuchh harkat hui. Hazrat Ayesha (r.a.) ne kaan lagaayaa to Aap ﷺ farmaa rahe the, "Un Ambiya, Siddeeqeen, Shuhada aur Sualiheen ke hamraah jinhein tune inaam se nawaazaa. Ae Allah! mujhe bakhsh de, mujh par raham kar aur mujhe Rafeeq-e-A'alaa mein pahuncha de. Ae Allah! Rafeeq-e-A'ala."[20]

Aakhiri fiqraa teen bar duhraayaa aur usi waqt haath jhuk gayaa aur Aap ﷺ Rafeeq-e-A'ala se jaa laahaq hue. Inna Lillahi wa Inna Ilaihi Raaji'oon.

Yeh waaqiya 12 Rabi-ul-Awwal 11 hijri Yaum do shumba ko chaasht ki shiddat ke waqt pesh aayaa. Us waqt Nabi ﷺ ki umr 63 saal 4 din ho chuki thi.

Gamhaa-e-Bekaraan

Is haadsa-e-Dilfigaar ki khabar fauran phail gayi. Ahl-e-Madina par kohe-gham toot pada. Aafaaq wa atraaf taareek ho gaye. Hazrat Anas (r.a.) ka bayaan hai ke jis din Rasoolullah ﷺ hamaare haan tashreef laaye us se behtar aur taabnaak din main ne kabhi nahi dekha aur jis din Rasoolullah ﷺ ne wafaat paai us se ziyaadah qabeeh aur taareek din bhi main ne kabhi nahein dekha.[21]

Aap ﷺ ki wafaat par Hazrat Fatima (r.a.) ne fart-e-gham se farmaayaa:

يَا اَبَتَاهُ اَجَابَ رَبًّا دَعَاهُ، يَا اَبَتَاهُ مَنْ جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ، يَا اَبَتَاهُ اِلٰى جِبْرِيْلَ نَنْعَاهُ.[22]

"Haaye Abba jaan! jinhon ne Parwardigaar ki pukaar par

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20. Saheeh Bukhari, Marazun-Nabi ﷺ, 2/638 ta 641.
21. Daarami, Mishkaat, 2/547.
22. Saheeh Bukhari, Baab Marazun-Nabi ﷺ, 2/641.

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labbaik kahaa. Haaye Abba jaan! jinka thikaanaa Jannatul Firdaus hai. Haaye Abba jaan! ham Jibril (a.s.) ko Aap ﷺ ki maut ki khabar dete hain."

Hazrat Umar (r.a.) ka Mauqif

Wafaat ki khabar sunkar Hazrat Umar (r.a.) ke hosh jaate rahe. Unhon ne khade ho kar kehna shuroo kiya, "Kuchh munaafiqeen samajhte hain ke Rasoolullah ﷺ ki wafaat ho gai. Lekin haqeeqat yeh hai ke Rasoolullah ﷺ ki wafaat nahein hui, balki Aap ﷺ apne Rabb ke paas tashreef le gaye hain, jis tarah Moosa bin Imran (a.s.) tashreef le gaye the. aur apni qaum se 40 raat ghaayab reh kar un ke paas phir waapas aa gaye the, haalaanki waapsi se pehle kahaa jaa rahaa thaa ke woh intiqaal kar chuke hain.

Khuda ki Qasam! Rasoolullah ﷺ bhi zaroor palat kar aaeinge aur un logon ke haath-paaon kaat daaleinge jo samajhte hain ke Aap ﷺ ki maut waaqe ho chuki hai.[23]

Hazrat Abu Bakr (r.a.) ka Mauqif

Idhar Hazrat Abu Bakr (r.a.) Sakh main waaqe apne makaan se ghode par sawaar ho kar tashreef laaye aur utar kar Masjid-e-Nabawi mein daakhil hue. Phir logon se koi baat kiye baghair seedhe Hazrat Ayesha (r.a.) ke Paas gaye aur Rasoolullah ﷺ ka qasd farmaayaa. Aap ﷺ ka Jasd-e-Mubarak dhaaridaar Yamni chaadar se dhakaa hua tha. Hazarat Abu Bakr (r.a.) ne Rukh-e-Anwar se chaadar hataai aur use chooma aur roye. Phir farmaayaa, "Mere maan-baap Aap ﷺ par qurbaan, Allah Aap ﷺ par do maut jamaa nahein karegaa. Jo maut Aap ﷺ par likh di gayi thi woh Aap ﷺ ko aa chuki."

Us ke b'ad Hazrat Abu Bakr (r.a.) baahar tashreef laaye.

23. Ibn-e-Hisham, 2/655

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Us waqt bhi Hazrat Umar (r.a.) logon se baat kar rahe the. Hazrat Abu Bakr (r.a.) ne un se kahaa, "Umar, baith jaao." Hazrat Umar (r.a.) ne baith ne se inkaar kar diya. Idhar Sahaaba-e-Kiraam (r.a.) Hazrat Umar (r.a.) ko chhod kar Hazrat Abu Bakr (r.a.) ki taraf mutawajjah ho gaye. Hazrat Abu Bakr (r.a.) ne farmaayaa:

اَمَّا بَعْدُ: مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا ﷺ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَ مَنْ كَانَ مِنْكُمْ يَعْبُدُ اللّٰهَ فَإِنَّ اللّٰهَ حَيٌّ لَّا يَمُوْتُ، قَالَ اللّٰهُ وَ مَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۭ اَفَائِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ۭ وَ مَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا ۭ وَ سَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ○

(۳:۱۴۴)

"Amma b'ad, tum main se jo shakhs Muhammad ﷺ ki pooja karta tha to (woh jaan le) ke Muhammad ﷺ ki maut waaqe ho chuki hai. Aur tum mein se jo shakhs Allah ki ibaadat karta tha to yaqeenan Allah hamesha zinda rahne waalaa hai. Kabhi nahein marega. Allah ka irshaad hai, Muhammed ﷺ nahein hain magar Rasool hi. Un se pehle bhi bahut se Rasool guzar chuke hain. To kiya woh (Muhammad ﷺ) mar jaaein ya un ki maut waaqe ho jaaye ya woh qatal kar diye jaaein to tum log apni aidh ke bal palat jaaoge? Aur jo shakhs apni aidh ke bal palat jaaein to (yaad rakkhe ke) woh Allah ko kuchh nuqsaan nahein pahunchaa sakta. Aur anqareeb Allah shukr karne waalon ko jazaa dega."

Sahaaba-e-Kiraam (r.a.) ko jo ab tak fart-e-gham se hairan wa shashdar the unhein Hazrat Abu Bakr (r.a.) ka yeh khitaab sun kar yaqeen aa gayaa ke Rasoolullah ﷺ waaqa'i rehlat farmaa chuke hain. Chunaanche Hazrat Ibn-e-Abbas (r.a.) ka bayaan hai ke Wallaah aisaa lagtaa thaa goyaa logon ne jaanaa hi na tha ke Allah ne yeh aayat naazil ki hai, yahaan tak ki Abu Bakr (r.a.) ne is ki tilaawat ki to saare logon ne un se yeh aayat

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akhaz ki. Aur ab jis kisi insaan to main suntaa to woh usi ki tilaawat kar rahaa hota.

Hazrat Sa'eed (r.a.) bin Musayyab kehte hain ke Hazrat Umar (r.a.) ne farmaayaa, "Wallaah main ne joonhi Abu Bakr (r.a.) ko yeh aayat tilaawat karte hue sunaa intihaai mutahayyar aur dehshat zada ho kar reh gayaa. Hatta ke mere paaon mujhe utha hi nahein rahe the. Aur hatta ki Abu Bakr (r.a.) ko is aayat ki tilaawat karte sunkar main zameen par gir pada. Kiyonki main jaan gayaa ke waaqa'i Nabi ﷺ ki maut waaqe ho chuki hai."[24]

Tajheez wa Takfeen aur Tadfeen

Idhar Nabi ﷺ ki tajheez wo takfeen se pehle hi Aap ﷺ ki jaanasheeni ke mu'aamle mein ikhtilaaf pad gayaa. Saqeefa Bani Saa'ida mein muhaajireen wa ansaar ke darmiyaan bahas wa munaaqasha hua. Mujaadala wa guftago hui, tardeed wa tanqeed hui aur bil-aakhir Hazrat Abu Bakr (r.a.) ki khilaafat par ittifaaq ho gayaa. Is kaam mein do shumba ka baaqeemaanda din guzar gayaa aur raat aa gayi. Log Nabi ﷺ ki tajheez wa takfeen ke bajaaye is doosre kaam mein mashghool rahe. Phir raat guzri aur mangal ki subah hui. Us waqt tak Aap ﷺ ka jasd-e-mubaarak ek dhaareedaar Yamni chaadar se dhakaa bistar hi par rahaa. Ghar ke logon ne baahar se darwaazah band kar diya thaa.

Mangal ke roz Aap ﷺ ko kapde utaare baghair ghusal diyaa gayaa. Ghusal dene waale Hazaraat yeh the: Hazrat Abbas (r.a.), Hazrat Ali (r.a.), Hazrat Abbas (r.a.) ke do saahab zaadgaan Fazal (r.a.) aur Qasm (r.a.), Rasoolullah ﷺ ke aazaad kardqa ghulaam Shaqraan (r.a.), Hazrat Usaama bin Zaid (r.a.) aur Aws bin Khauli (r.a.). Hazrat Abbas (r.a.), Fazal (r.a.) aur Qasm (r.a.) Aap ﷺ ki karwat badal rahe the.

24. Saheeh Bukhari, 2/640,641.

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Hazrat Usaama (r.a.) aur Shaqran (r.a.) paani bahaa rahe the, Hazrat Ali (r.a.) ghusal de rahe the aur Hazrat Aws (r.a.) ne Aap ﷺ ko apne seene se tek de rakhi thi.

Us ke b'ad Aap ﷺ ko 3 safed Yamni chadaron mein kafnaayaa gayaa. Un mein kurta aur pagdi na thi.[25] Bas Aap ﷺ ko chaadaron hi mein lapet diyaa gayaa thaa.

Aap ﷺ ki aakhri aaraamgaah ke baare mein bhi Sahaaba Kiraam (r.a.) ki raaein mukhtalif thein. Lekin Hazrat Abu Bakr (r.a.) ne farmaayaa ke, "Main ne Rasoolullah ﷺ ko yeh farmaate hue sunaa hai ke koi Nabi bhi faut nahein hua magar us ki tadfeen wahein hui jahaan faut hua. Is faisle ke ba'd Hazrat Abu Talha (r.a.) ne Aap ﷺ ka woh bistar uthaya jis par Aap ﷺ ki wafaat hui thi aur usi ke neeche qabar khodi. Qabr lahad waali (baghli) khodi gayi thi.

Us ke ba'd baari-baari 10-10 Sahaaba-e-Kiraam (r.a.) ne hujra-e-shareef mein daakhil ho kar Namaz-e-Janaaza padhi. Koi imaam na tha. Sab se pehle Aap ﷺ ke khaanwada (Bano Hashim) ne Namaz-e-Janaaza padhi. Phir muhaajireen ne, phir ansaar ne, phir mardon ke ba'd auraton ne aur unke ba'd bachchon ne.

Namaz-e-Janaaza padhne mein mangal ka poora din guzar gayaa aur chahaar shamba (budh) ki raat aa gai. Raat mein Aap ﷺ ke Jasad-e-Paak ko supurd-e-khaak kiyaa gayaa. Chunaanche Hazrat Ayesha (r.a.) ka bayaan hai ke hamein Rasoolullah ﷺ ki tadfeen ka ilm na hua yahaan tak ke ham ne budh ki raat ke darmiyaani auqaat mein phaaudon ki aawaaz suni.[26]

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25. Saheeh Bukhari, 1/169, Saheeh Muslim, 1/306.

26. Mukhtasar Seerat-e-Rasool, sheikh Abudullah, S, 471. Waaqia wafaat ki tafseel ke liye dekhiye: Saheeh Bukhari, baab Marazun-Nabi ﷺ aur us ke b'ad ke chand abwaab, Fath-ul-Baari, neez Saheeh Muslim, Mishkaat-ul-Masaabeeh, baab Wafaatun-Nabi ﷺ, Ibn-e-Hisham, 2/649 ta 665. Talqeeh-ul-Fahoom Ahlul-Asar, S. 38,39. Rahmatul-Lil-Aalameen 1/277 ta 286. Auqaat ki Taiyyun bil-umoom Ramatul-lil-Aalameen se li gayi hai.

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Khaana-e-Nubuwwat

1. Hijrat se qabl Makka mein Nabi ﷺ ka gharaanaa Aap ﷺ aur Aap ﷺ ki beewi Hazrat Khadija (r.a.) par mushtamil tha. Shadi ke waqt Aap ﷺ ki umr 25 saal thi aur Hazrat Khadija (r.a.) ki umr 40 saal. Hazrat Khadija (r.a.) Aap ﷺ ki pehli beewi thein aur un ke jeete-ji Aap ﷺ ne koi aur shaadi nahein ki. Aap ﷺ ki aulaad mein Hazrat Ibrahim (r.a.) ke maasiwa tamaam saahab zaade aur saahabzaadiyaan in hi Hazrat Khadija (r.a.) ke batan se thi. Saahabzaadgaan mein se to koi zinda na bachaa, albatta saahabzaadiyaan hayaat rahein. Un ke naam yeh hain: Zainab, Ruqayya, Umm-e-Kulsom, aur Fatima (r.a.). Zainab (r.a.) ki shaadi hijrat se pehle un ke khaalaa zaad bhaai Abul Aas (r.a.) bin Rabee' se hui. Ruqayya (r.a.) aur Umm-e-Kulsom (r.a.) ki shaadi yake-b'ad-deegre Hazrat Usman (r.a.) se hui. Hazrat Fatima (r.a.) ki shaadi Jang-e-Badr aur Jang-e-Uhud ke darmiyaani arse mein Hazrat Ali (r.a.) bin Abi Talib se hui aur un ke batan se Hasan (r.a.) Husain (r.a.), Zainab (r.a.) aur Umm-e-Kulsum (r.a.) paida huein.

Ma'loom rahe ke Nabi ﷺ ko ummat ke bil-maqaabil yeh imtiyaazi khusoosiyat haasil thi ke Aap ﷺ mukhtalif aghraaz ke pesh-e-nazar 4 se ziyaadah shaadiyaan kar sakte the. Chunaache jin auraton se Aap ﷺ ne aqd farmaayaa un ki t'adaad 11 thi, jin mein se 9 auratein Aap ﷺ ki rihlat ke waqt hayaat thein aur 2 auraten Aap ﷺ ki zindagi hi mein wafaat paa chuki thein (yaani Hazrat Khadija (r.a.) aur Ummul Masaakin Hazrat Zainab bint Khuzaima r.a.) un ke elaawa mazeed do auratein hein jin ke baare mein ikhtilaaf hai ke Aap ﷺ ka un

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se aqd huaa thaa yaa nahein! Lekin is par ittifaaq hai ke unhein Aap ﷺ ke paas rukhsat nahein kiya gayaa. Zel mein ham un Azwaaj-e-Mutahharaat ke naam aur un ke mukhtasar haalaat tarteeb waar pesh kar rahe hain.

2. Hazrat Sauda bint Zam'a (r.a.): Un se Rasoolullah ﷺ ne Hazrat Khadija (r.a.) ki wafaat ke chand din b'ad Nubuwwat ke 10 wein saal maah-e-shawwal mein shaadi ki. Aap ﷺ se pehle Hazrat Sauda (r.a.) apne chechere bhaai Sakraan bin Amr ke aqd mein thein aur woh inteqaal kar ke unhein bewaa chhod gaye the.

3. Hazrat Ayesha bint Abi Bakr Siddiq (r.a.): Un se Rasoolullah ﷺ ne Nubuwwat ke 11 wein baras Shawwal ke maheene mein shaadi ki yaani Hazrat Sauda (r.a.) se shaadi ke 1 saal b'ad aur Hijrat se 2 baras 5 maah pehle. Us waqt un ki umr 6 baras thi. Phir hijrat ke 7 maah b'ad Shawwal 1 hijri mein unhein rukhsat kiya gayaa. Us waqt un ki umr 9 baras thein aur woh baakirah thein. Un ke elaawah kisi aur baakirah aurat se Aap ﷺ ne shaadi nahein ki. Hazrat Ayesha (r.a.) Aap ﷺ ki sab se mehboob beewi thein aur ummat ki auraton mein alal-itlaaq sab se ziyaada faqeeh aur saahib-e-ilm thein.

4. Hazrat Hafsa bint Umar bin Khattab (r.a.): Un ke pehle shauhar Khanees bin Huzaafa Sahmi (r.a.) the jo Badr aur Uhud ke darmiyaani arse mein rihlat kar gaye aur woh bewaa ho gaein. Phir Rasoolullah ﷺ ne un se shaadi kar li. Shaadi ka yeh waaqia 3 hijri ka hai.

5. Hazrat Zainab bint Khuzaima (r.a.): Yeh Qabila Banu Hilal bin Aamir bin S'as'a se ta'alluq rakhti thein. Miskeenon par raham wa murawwat aur riqqat-o-raafat ke sabab un ka laqab Ummul-Masaakeen pad gayaa thaa. Yeh Hazrat Abdullah (r.a.) bin Jahsh ke aqd mein thein. Woh

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Jang-e-Uhud mein shaheed ho gaye to Rasoolullah ﷺ ne 4 hijri mein un se shaadi kar li. Magar sirf 8 maah Rasoolullah ﷺ ki zaujiyat mein rah kar wafaat paa gaein.

6. Umm-e-Salma Hind bint Abi Ummayya (r.a.): Yeh Abu Salma (r.a.) ke aqd mein thein. Jumada-ul-Aakhira 4 hijri mein Hazrat Abu Salma (r.a.) ka intiqaal ho gayaa to un ke ba'd Shawwaal 4 hijri mein Rasoolullah ﷺ ne un se shaadi kar li.

7. Zainab Bint Jahsh Bin Ri'aab (r.a.): Yeh Qabila Banu As'ad bin Khuzaima se ta'alluq rakhti thin aur Rasoolullah ﷺ ki phuphi ki saahabzaadi thin. Un ki shaadi pehle Hazrat Zaid (r.a.) bin Harisa se hui thi jinhein Rasoolullah ﷺ ka beta samjhaa jaataa tha. Lekin Hazrat Zaid (r.a.) se nibaah na ho sakaa aur unhon ne talaaq de di. Khaatma-e-iddat ke b'ad Allah Ta'ala ne Rasoolullah ﷺ ko mukhaatab karte hue yeh aayat naazil farmaai: فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا "Jab Zaid ne un se apni zarooriyaat poori kar li to Ham ne unhein Aap ﷺ ki zaujiyyat mein de diyaa."

Unhein ke t'aalluq se Soora Ahzaab ki mazeed kai aayaat naazil huein jin mein mutanbanna (le paalak) ke qaziyye ka do-tok faislaa kar diyaa gayaa. Tafseel aage aa rahi hai. Hazrat Zainab (r.a.) se Rasoolullah ﷺ ki shaadi Zi-Qada 5 hijri mein ya us se kuchh arsa pehle hui.

8. Juwairiya bint Haris (r.a.): Un ke waalid Qabila Khuzaa'a ki shaakh Banu Mustaliq ke sardaar the. Hazrat Juwairiya (r.a.) Banu Mustaliq ke qaidiyon mein laai gai thein aur Hazrat Saabit bin Qais bin Shams (r.a.) ke hisse mein padi thein. Unhon ne Juwairiya (r.a.) se mukaatabat kar li yaani ek muqarrara raqam ke e'wz aazaad kar dene ka mu'aamla tai kar liyaa. Us ke b'ad Rasoolullah ﷺ ne un ki taraf se muqarrarah

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raqam adaa farmaa di aur un se shaadi kar li. Ye Shaban 5 hijri ya 6 hijri ka waaqia hai.

9. Umm-e-Habiba Ramla Bint Abi Sufiyan (r.a.): Yeh Ubaidullah bin Jahsh ke aqd mein thein aur us ke saath hijrat kar ke Habsha bhi gai thein. Lekin Ubaidullah ne wahaan jaane ke b'ad murtad ho kar Isaa'i mazhab qabool kar liyaa aur phir wahein inteqaal kar gayaa. Lekin Umm-e-Habiba (r.a.) apne deen aur apni hijrat par qaayam rahein. Jab Rasoolullah ﷺ ne Muharram 7 hijri mein Amr bin Umayya Zamri ko apna khat de kar Najaashi ke paas bhejaa to Najaashi ko yeh peighaam bhi diyaa ke Umm-e-Habiba se Aap ﷺ ka nikaah kar de. Us ne Umm-e-Habiba ki mazoori ke b'ad un se Aap ﷺ ka nikaah kar diyaa aur Shurahbil bin Hasna (r.a.) ke saath unhein Aap ﷺ ki khidmat mein bhej diyaa.

10. Hazrat Safiyya Bint Huyai bin Akhtab (r.a.): Yeh Bani Israel se thein aur Kheibar mein qaid ki gaein. Lekin Rasoolullah ﷺ ne unhein apne liye muntakhab farmaa liyaa aur aazaad kar ke shaadi kar li. Yeh Fatah-e-Kheibar 7 hijri ke b'ad ka waaqia hai.

11. Hazrat Maimoona Bint Haris (r.a.): Yeh Ummul Fazl Lubaba bint Haris (r.a.) ki behan thin. Un se Rasoolullah ﷺ ne Zi-Qada 7 hijri mein Umra-e-Qaza se faarigh hone aur saheeh qaul ke mutaabiq ehraam se halaal hone ke b'ad shaadi ki.

Yeh 11 beewiyaan huein jo Rasoolullah ﷺ ke aqd-e-nikaah mein aaein aur Aap ﷺ ki sohbat wa rifaaqat mein rahein. In mein se 2 beewiyaan yaani Hazrat Khadija (r.a.) aur Zainab (r.a.) Ummul-Masaakeen ki wafaat Aap ﷺ ki zindagi hi mein hui aur 9 beewiyaan Aap ﷺ ki wafaat ke b'ad hayaat rahein. Un ke elaawa do aur khawaateen jo Aap ﷺ ke paas rukhsat nahein ki gaein un mein se ek Qabila Bano Kilaab se ta'alluq

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rakhti thein aur ek Qabila Kinda se. Yahi Qabila Kinda waali khatoon Joniya ki nisbat se ma'roof hain. Un ka Aap ﷺ se aqd huaa tha yaa nahein aur un ka naam-o-nasab kiyaa tha is baare mein ahl-e-siyar ke darmiyaan bade ikhtilaafaat hain jinki tafseel ki ham koi zaroorat mehsoos nahein karte.

Jahaan tak laundiyon ka mu'aamla hai to mashhoor yeh hai ke Aap ﷺ ne do laundiyon ko apne paas rakha: Mariya Qibtiya ko jinhen Muqawqis farmaanrawaa-e-Misr ne ba-taure hadiya bheja tha. Un ke batan se Aap ﷺ ke Saahabzaade Ibrahim paida hue jo bachpan hi mein 28 ya 29 Shawwaal 10 hijri mutaabiq 27 January 632 A.D. ko Madina ke andar inteqaal kar gaye.

Doosri laundi Rehana (r.a.) Bint Zaid thein jo Yahood ke Qabila Bani Nazir ya Bani Quraiza se ta'alluq rakhti thein. Yeh Banu Quraiza ke qaidiyon mein thein. Rasoolullah ﷺ ne unhein apne liye muntakhab farmaayaa tha aur woh Aap ﷺ ki laundi thein. Un ke baare mein b'az muhaqq'iqeen ka khayaal hai ke unhein Nabi ﷺ ne ba-haisiyat laundi nahein rakhaa tha, balke aazaad kar ke shadi kar li thi. Lekin Ibn-e-Qayyim ki nazar mein pehla qaul raajeh hai. Abu Ubaidaa ne in do laundiyon ke elaawah mazeed do laundiyon ka zikr kiyaa hai jis mein se ek ka naam Jamila (r.a.) bataayaa jaataa hai jo kisi jang mein giraftaar ho kar aaein thein aur doosri koi aur laundi thi jinhein Hazrat Zainab (r.a.) Bint Jahsh ne Aap ﷺ ko hibaa kiyaa tha.[1]

Yahaan thehar kar Rasoolullah ﷺ ki Hayaat-e-Mubaaraka ke ek pehlo par zaraa ghaur karne ki zaroorat hai. Aap ﷺ ne apni jawaani ke nihaayat pur-quwwat aur umda ayyaam yaani taqreeban 30 baras sirf ek hi beewi par iktifaa karte hue guzaar

1. *Dekhiye Zaad-ul-Ma'aad, 1/29.*

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diye aur woh bhi aisi beewi par jo taqreeban budhiya thi yaani pehle Hazrat Khadija (r.a.) par aur phir Hazrat Sauda (r.a.) par. To kiyaa yeh tasawwur kisi bhi darje mein ma'qool ho sakta hai ke is tarah itna arsa guzaar dene ke b'ad jab Aap ﷺ budhaape ki delheez par pahunch gaye to Aap ﷺ ke andar yakaa-yak jinsi quwwat is qadar badh gai ke Aap ﷺ ko pai-dar-pai 9 shaadiyaan karni padein. Jee nahein! Aap ﷺ ki zindagi ke in donon hisson par nazar daalne ke b'ad koi bhi hosh mand aadmi is tasawwur ko ma'qool tasleem nahein kar sakta. Haqeeqat yeh hai ke Aap ﷺ ne itni bahut saari shaadiyaan kuchh doosre hi aghraaz-o-maqaasid ke tahat ki thein jo aam shaadiyon ke muqarrarah maqsad se bahut hi ziyaadah azeem-ul-qadr aur jaleel-ul-martaba the.

Is ki tauzeeh yeh hai ke Aap ﷺ ne Hazrat Ayesha (r.a.) aur Hazrat Hafsa (r.a.) se shaadi kar ke Hazrat Abu Bakr (r.a.) wa Umar (r.a.) ke saath rishta-e-musaaharat qaayam kiya. Isi tarah Hazrat Usmaan (r.a.) se pai-dar-pai apni do Saahab zaadiyon Hazrat Ruqiyya (r.a.) phir Hazrat Umm-e-Kulsum (r.a.) ki shaadi kar ke aur Hazrat Ali (r.a.) se apni lakht-e-jigar Hazrat Fatima (r.a.) ki shaadi kar ke jo rishta-e-musaaharat qaayam kiye un ka maqsood yeh tha ke Aap ﷺ in chaaron buzurgon se apne ta'alluqaat nihaayat pukhta kar lein. kiyonke yeh chaaron buzurg pecheeda tareen maraahil mein Islam ke liye fidaakaari wa jaan-sipaari ka jo imtiyaazi wasf rakhte the woh ma'roof hai.

Arab ka dastoor tha ke woh rishta-e-musaaharat ka badaa ehtiraam karte the. Un ke nazdeek daamaadi ka rishta mukhtalif qabaayel ke darmiyaan qurbat ka ek aham baab tha aur daamaad se jang ladna aur mahaaz aaraai karna bade sharm aur 'aar ki baat thi. Is dastoor ko saamne rakh kar Rasoolullah ﷺ ne chand shaadiyaan is maqsad se kein ke mukhtalif afraad aur qabaail ki Islam dushmani ka zor tod dein aur un ke

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bughz wo nafrat ki chingaari bujhaa dein. Chunaanche Hazrat Umm-e-Salma (r.a.) Qabeela-e-Bani Makhzoom se ta'alluq rakhti thein jo Abu Jahal aur Khalid bin Walid (r.a.) ka Qabila tha. Jab Nabi ﷺ ne un se shaadi kar li to Khalid bin Walid (r.a.) mein wo sakhti na rahi jis ka muzaaharah woh Uhud mein kar chuke the, balke thode hi arsa b'ad unhon ne apni marzi, khushi aur khuwaahish se Islam qabool kar liya. Isi tarah jab Aap ﷺ ne Abu Sufyaan ki saahab zaadi Hazrat Umm-e-Habiba (r.a.) se shaadi kar li to phir Abu Sufiyan Aap ﷺ ke madd-e-muqaabil na aayaa aur jab Hazrat Juwairiya (r.a.) aur Hazrat Safiyya (r.a.) Aap ﷺ ki zaujiyat mein aa gaein to qabila Bani Mustaliq and qabila Banu Nazeer ne mahaaz aaraai chhod di. Huzoor ﷺ ke aqd mein in donon beewiyon ke aane ke b'ad taareekh mein unke qabeelon ki kisi shorish aur jangi tag-o-dau ka suraagh nahein miltaa, balke Hazrat Juwairiya (r.a.) to apni qaum ke liye saari auraton se ziyaadah baa-barkat saabit huein, kiyonki jab Rasoolullah ﷺ ne un se shaadi kar li to sahaaba-e-kiraam (r.a.) ne un ke 100 gharaanon ko jo qaid mein the aazaad kar diyaa aur kahaa ke yeh log Rasoolullah ﷺ ke susraali hain. Un ke dilon par is ehsaan ka jo zabardast asar hua hoga woh zaahir hai.

In sab se badi aur azeem baat yeh hai ke Rasoolullah ﷺ ek ghair-muhazzab qaum ko tarbiyat dene, us ka tazkiyaa-e-nafs karne aur tahzeeb-o-tamaddun sikhaane par maamoor the jo tahzeeb-o-saqaafat se, tamaddun ke lawaazimaat ki paabandi se aur mu'aashire ki tashkeel-o-t'ameer mein hissa lene ki zimme daariyon se bil-kul naa-aashna thi, aur Islami mu'aashire ki tashkeel jin usoolon ki buniyaad par karni thi un mein mardon aur auraton ke ikhtilaat ki gunzaaish na thi. Lihaazaa adam-e-ikhtilaat ke is usool ki paabandi karte hue auraton ki baraah-e-raast tarbiyyat nahein ki jaa sakti thi, haalaanki un ki

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t'aleem-o-tarbiyyat ki zaroorat mardon se kuchh kam aham aur zaroori na thi, balki kuchh ziyaadah hi zaroori thi.

Is liye Nabi ﷺ ke paas sirf yahi ek sabeel reh gai thi ke Aap ﷺ mukhtalif umr aur liyaaqat ki itni auraton ko muntakhab farmaa lein jo is maqsad ke liye kaafi hon. Phir Aap ﷺ unhein t'aleem-o-tarbiyyat dein, un ka tazkiya-e-nafs farmaa dein, unhein ehkaam-e-sharee'at sikhlaa dein aur Islami tahzeeb wa saqaafat se is tarah aaraasta kar dein ke weh dihaati aur shehri, budhi aur jawaan har tarah ki auraton ki tarbiyat kar sakein aur unhein masaail-e-sharee'at sikhaa sakein aur is tarah auraton mein tableegh ki muhim ke liye kaafi ho sakein.

Chunaanche ham dekhte hain ke Nabi ﷺ ke khaangi haalaat ko ummat tak pahuchaane ka sehraa ziyaada tar un Ummahaatul-Mumineen (r.a.) hi ke sar hai. Un mein bhi bil-khusoos woh Ummahaatul-Mumineen (r.a.) jinhon ne taweel umr paai. Misaal ke taur par Hazrat Ayesha (r.a.), ke unhon ne Nabi ﷺ ke Af'aal-o-Aqwaal khoob-khoob riwaayat kiye hain.

Nabi ﷺ ka ek nikaah ek aisi jaahili rasm todne ke liye bhi amal mein aayaa tha jo Arab mu'aashire mein pushtahaa pusht se chali aa rahi thi aur badi pukhtaa ho chuki thi. Yeh rasm thi kisi ko mutabanna banaane ki. Mutabanna ko jaahili daur mein wahi huqooq aur hurmatein haasil thi jo haqeeqi bete ko hua karti hain. Phir yeh dastoor aur usool Arab mu'aashire mein is qadr jad pakad chuka tha ke us ka mitaanaa aasaan na tha. Lekin yeh usool un bunyaadon aur usoolon se nihaayat sakhti ke saath takdaataa tha jinhein Islam ne Nikah, Talaaq, Meeraas aur doosre mu'aamlaat mein muqarrar farmaayaa thaa. Is ke elaawa jaahiliyat ka yeh usool apne daaman mein bahut se aise mafaasid aur fawaahish bhi liye

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hue thaa jin se mu'aashire ko paak karna Islam ke awwaleen maqaasid mein se tha. Lihaazaa is jaahili usool ko todne ke liye Allah Ta'aala ne Rasoolullah ﷺ ki shadi Hazrat Zainab (r.a.) Bint Jahsh se farmaa di. Hazrat Zainab (r.a.) Hazrat Zaid (r.a.) ke aqd mein thein jo Rasoolullah ﷺ ke mutabannaa (muh bole bete) the, magar donon mein nibaah mushkil ho gayaa aur Hazrat Zaid (r.a.) ne talaaq dene ka iraadaa kar liyaa. Yeh woh waqt tha jab tamaam kuffaar Rasoolullah ﷺ ke khilaaf mahaaz aaraa the aur Jang-e-Khandak ke liye jama' hone ki tayyaari kar rahe the. Idhar Allah Ta'ala ki taraf se mutabannaa banaane ki rasm ke khaatme ke ishaaraat mil chuke the. Is liye Rasoolullah ﷺ ko bajaa taur par yeh andeshaa paida hua ke agar in hi haalaat mein Hazrat Zaid (r.a.) ne talaaq de di aur phir Aap ﷺ ko Hazrat Zainab (r.a.) se shaadi karni padi to munaafiqeen, mushrikeen aur Yahood baat ka batangad banaa kar Aap ﷺ ke khilaaf sakht propeganda kareinge aur saadaa lauh musalmaanon ko tarah-tarah ke waswason mein mubtalaa kar ke un par bure asaraat daaleige. Is liye Aap ﷺ ki koshish thi ke Hazrat Zaid (r.a.) talaaq na den taaki is ki sire se naubat hi na aaye.

Lekin Allah Ta'ala ko yeh baat pasand na aayi aur Us ne Aap ﷺ ko (muhabbat aamez) tambeeh ki. Chunaanche irshad hua:

وَ اِذْ تَقُوْلُ لِلَّذِیْۤ اَنْعَمَ اللّٰهُ عَلَیْهِ وَ اَنْعَمْتَ عَلَیْهِ اَمْسِكْ عَلَیْكَ زَوْجَكَ وَ اتَّقِ اللّٰهَ وَ تُخْفِیْ فِیْ نَفْسِكَ مَا اللّٰهُ مُبْدِیْهِ وَ تَخْشَى النَّاسَ ۚ وَ اللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ؕ (۳۳:۳۷)

"Aur jab Aap ﷺ us shakhs se keh rahe the jis par Allah ne inaam kiya hai aur Aap ﷺ ne inaam kiya hai (yaani Hazrat Zaid (r.a.) se) ke tum apne oopar apni beewi ko rok rakho aur Allah se daro. Aur Aap ﷺ apne nafs mein woh baat chhupaae hue the jise Allah zaahir karne

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waalaa tha: aur Aap ﷺ logon se dar rahe the, haalaanki Allah ziyaadah mustahiq thaa ke Aap ﷺ us se darte."

Bil-aakhir Hazrat Zaid (r.a.) ne Hazrat Zainab (r.a.) ko talaaq de hi di. Phir un ki iddat guzar gai to un se Rasoolullah ﷺ ki shaadi ka faisla naazil hua. Allah ne Aap ﷺ par yeh nikaah laazim kar diyaa tha aur koi ikhtiyaar aur gunzaaish nahein chhodi thi. Is silsile mein naazil hone waali aayatein Kareema yeh hai:

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْٓ اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۔ (۳۳:۳۷)

"Jab Zaid (r.a.) ne us se apni zaroorat poori kar li to Ham ne us ki shaadi Aap ﷺ se kar di taake mumineen par apne munh bole beton ki beewiyon par koi harj na rah jaaye jabke woh munh bole bete un se apni haajat poori kar lein".

Is ka maqsad yeh tha ke munh bole beton se muta'alliq jaahili usool amlan bhi tod diya jaaye, jis tarah is se pehle irshaad ke zariye qaulan toda jaa chukaa hai.

اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ (۳۳:۵)

"Unhein un ke baap ki nisbat se pukaaro, yahi Allah ke nazdeek ziyaada infsaaf ki baat hai,"

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ (۳۳:۴۰)

"Muhammad ﷺ, tumhaare mardon mein se kisi ke baap nahein hain, balke Allah ke Rasool aur Khaatamun-Nabiyyin hain."

Is mauqe par yeh baat bhi yaad rakhni chaahiye ke jab mu'aashire mein koi riwaaj achhi tarah jad pakad letaa hai to mahaz baat ke zariye use mitaanaa ya us mein tabdeeli laanaa

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beshtar auqaat mumkin nahein hua karta. Balke jo shakhs us ke khatme ya tabdeele ka daa'i ho us ka amali namoona maujood rahna bhi zaroori ho jaataa hai. Sulah-e-Hudaibia ke mauqa par musalmaanon ki taraf se jis harkat ka zuhoor hua is se is haqeeqat ki ba-khoobi wazaahat hoti hai. Is mauqa par kahaan to muslamaanon ki fidaakaari ka yeh aalam tha ke jab Urwa bin Mas'ood (r.a.) Saqafi ne unhein dekha to dekha ke Rasoolullah ﷺ ka thook aur khankaar bhi un mein se kisi na kisi Sahaabi ke haath hi mein pad rahaa hai aur jab Aap ﷺ wuzo farmaate hain to Sahaaba-e-Kiram (r.a.) Aap ﷺ ke wuzo se girne waalaa paani lene ke liye is tarah toote pad rahe hain ke ma'loom hota hai aapas mein ulajh padeinge. Jee haan! yeh wahi Sahaaba-e-Kiraam (r.a.) the jo darakht ke neeche maut yaa adam-e-faraar par bai'at karne ke liye ek doosre se sabqat le jaa rahe the aur yeh wahi Sahaaba-e-Kiraam (r.a.) the jin mein Abu Bakr (r.a.) wa Umar (r.a.) jaise jaan-nisaaraan-e-Rasool bhi the. Lekin unhi Sahaaba-e-Kiram (r.a.) ko, jo Aap ﷺ par mar-mitna apni intihaai sa'aadat wa kaamiyaabi samajhte the, jab Aap ﷺ ne sulah ka mu'aahada tai kar lene ke b'ad hukm diya ke utth kar apni Hadi (qurbaani ke jaanwar) zibah kar dein to Aap ﷺ ke hukm ki bajaa-aawari ke liye koi tas-se-mas na hua yahaan tak ke Aap ﷺ qalq wa iztiraab se do-char ho gaye. Lekin jab Hazrat Umm-e-Salma (r.a.) ne Aap ﷺ ko mashwara diya ke Aap ﷺ uth kar chup-chaap apna jaanwar zibah kar dein, aur Aap ﷺ ne aisa hi kiya to har shakhs Aap ﷺ ke tarz-e-amal ki pairavi ke liye daud padaa aur tamaam Sahaaba ne lapak-lapak kar apni jaanwar zibah kar diye. Is waaqia se samjha jaa saktaa hai ke kisi pukhtaa riwaaj ko mitaane ke liye qaul aur amal ke asaraat mein kitna ziyaadah farq hai. Is liye mutabbanna ka jaahili usool amali taur par todne ke liye Aap ﷺ ka nikaah

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Aap ﷺ ke munh bole bete Hazrat Zaid (r.a.) ki mutallaqa se karaayaa gayaa.

Is nikaah ka amal mein aanaa tha ke munaafiqeen ne Aap ﷺ ke khilaaf nihaayat wasee' paimaane par jhoota propaganda shuroo kar diya. Aur tarah-tarah ke waswase aur afwaahein phailaaein jis ke kuchh-na-kuchh asaraat saadaa lauh musalmaanon par bhi pade. Is propagande ko taqwiyyat pahunchaane ke liye ek shara'i pehlo bhi munaafiqeen ke haath aa gayaa tha ke Hazrat Zainab (r.a.) Aap ﷺ ki paanchwein beewi thein jab ke musalmaan bayak waqt 4 beewiyon se ziyaada ki hillat jaante hi na the. In sab ke elaawah propaganda ki asal jaan yeh thi ke Hazrat Zaid (r.a.) Rasoolullah ﷺ ke bete samjhe jaate the aur bete ki beewi se shaadi badi fuhash kaari khayaal ki jaati thi. Bil-aakhir Allah Ta'ala ne Soora Ahzaab mein is eham mauzoo' se muta'alliq kaafi wa shaafi aayaat naazil kein aur Sahaaba (r.a.) ko ma'loom ho gayaa ke Islam mein munh bole bete ki koi haisiyat nahein aur yeh ke Allah Ta'ala ne kuchh nihaayat buland paayaa aur makhsoos maqaasid ke tahat apne Rasool ﷺ ko khusoosiyat ke saath shaadi ki t'adaad ke silsile mein itni wus'at di hai jo kisi aur ko nahein di gai hai.

Ummahaat-ul-Momineen (r.a.) ke saath Rasoolullah ﷺ ki rihaaish nihaayat shareefaanaa, ba-izzat, buland paaya aur umda andaaz ki thi. Azwaaj-e-Mutahharaat (r.a.) bhis sharaf, qanaa'at, sabr, tawaazo, khidmat aur azdiwaaji huqooq ki nigehdaasht ka muraqqa' thein. Haalaanke Aap ﷺ badi rookhi pheeki aur sakht zindagi guzaar rahe the jise bardaasht kar lenaa doosron ke bas ki baat nahein. Hazrat Anas (r.a.) ka bayaan hai ke mujhe ilm nahein ke Rasoolullah ﷺ ne kabhi maide ki naram roti khaai ho yahaan tak ke Allah se jaa mile aur na Aap ﷺ ne apni aankh se kabhi bhuni hui bakri dekhi.[2] Hazrat Ayesha

2. *Saheeh Bukhari 2/956.*

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(r.a.) ka bayaan hai ke 2-2 maah guzar jaate. teesre maheene ka chaand nazar aa jaata aur Rasoolulah ﷺ ke ghar mein aag na jalti. Hazrat Urwah (r.a.) ne daryaafi kiya ke tab aap log kiya khaati thein. Farmaayaa ke bas do kaali cheezein, yaani khajoor aur paani.[3] Is mazmoon ki ahaadees ba-kasrat hain.

Is tangi wa turshi ke baa-wajood azwaaj-e-mutahharaat (r.a.) se koi laayaq-e-itaab harkat saadir na hui sirf ek daf'a aisa hua aur woh bhi is liye ke ek to insaani fitrat ka taqaazah hi kuchh aisa hai, doosre isi buniyaad par kuchh ehkaamaat mashroo' karne the. Chunaanche Allah Ta'ala ne isi mauqa par aayat-e-takhieer naazil farmaai jo yeh thi:

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَ اُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ○ وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَ رَسُوْلَهٗ وَ الدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ○

(۲۹/۲۸:۳۳)

"Ae Nabi! apni beewiyon se keh do ki agar tum duniya ki zindagi aur zeenat chaahti ho to aao main tumhein saaz-o-saamaan dekar bhalaai ke saath rukhsat kar doon. Aur agar tum Allah aur us ke Rasool aur Daar-e-Aakhirat ko chaahti ho to beshak Allah ne tum mein se nekoo kaaron ke leye zabardast ajar tayyaar kar rakha hai."

Ab in Azwaaj-e-Mutahharaat (r.a.) ke sharaf aur azmat ka andaza keejiye ke un sab ne Allah aur Us ke Rasool ﷺ ko tarjeeh di aur un mein se koi ek bhi duniya ki taraf maail na huein.

Isi tarah saukunon ke darmiyaan jo waaqiaat roz-marra ka ma'mool hua karte hain. Azwaaj-e-Mutahharaat (r.a.) ke darmiyaan kasrat-e-t'adaad ke baa-wajood is tarah ke waaqiaat shaaz-o-naadir hi pesh aaye aur woh bhi ba-taqaazaa-e-bashariyat, aur is par

3. *Saheeh Bukhari, 2/956*

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bhi jab Allah Ta'ala ne itaab farmaayaa to dobaarah is tarah ki kisi harkat ka zuhoor nahein hua. Soorah Tahreem ki ibtidaai 5 aayaat mein isi ka zikr hai.

Aakhir mein yeh arz kar denaa bhi be-jaa na hoga ke ham is mauqa par t'addud-e-azdawaaj ke mauzoo' par bahas ki zaroorat nahein samajhte, kiyonki jo log is mauzoo' par sab se ziyaadah le-de karte hain yaani baashindegaan-e-Europe weh khud jis tarah zindagi guzaar rahe hain, jis talkhi wa bad-bakhti ka jaam nosh kar rahe hain, jis tarah ki ruswaaiyon aur jaraaim mein lat-pat hain aur t'addud-e-azdawaaj ke usool se munharif ho kar jis qism ke ranj-o-alam aur masaaib ka saamna kar rahe hai woh har tarah ki bahas wa jidal se mustaghna kar dene ke liye kaafi hai. Ahl-e-Europe ki bad-bakhtaanaa zindagi t'addud-e-azdwaaj ke usool ke mabni bar-haq hone ki sab se sachchi gawaah hai aur ashaab-e-nazar ke liye is mein badi ibrat hai.



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Akhlaq wa Ausaaf

Nabi-e-Kareem ﷺ aise jamaal-e-khulq aur kamaal-e-khulq se muttasif the jiska bayaan mushkil hai. Is jamaal wa kamaal ka asar yeh tha ke dil Aap ﷺ ki t'azeem aur qadr-o-manzilat ke jazbaat se khud-ba-khud labrez ho jaate the. Chunaanche Aap ﷺ ki hifaazat aur ijlaal-o-takreem mein logon ne aisi aisi fidaakaari wa jaan-nisaari ka saboot diyaa jis ki nazeer duniyaa ki kisi aur shakhsiyat ke silsile mein pesh nahein ki jaa sakti. Aap ﷺ ke rufaqa aur ham-nasheen waaraftagi ki had tak Aap ﷺ se muhabbat karte the. Unhein gawaaraa na tha ke Aap ﷺ ko kharaash tak aa jaae, khuwaah is ke liye un ki gardanein hi kiyon na kaat di jaaein. Is tarah ki muhabbat ki wajah yahi thi ki aadatan jin kamaalaat par jaan chhidki jaati hain un kamaalaat se jis qadar hissaa-e-waafir Aap ﷺ ko ataa huaa tha, kisi aur insaan ko na milaa. Zel mein ham aajizi wa be-maaegi ke ea'tiraaf ke saath un riwaayaat ka khulaasaa pesh kar rahe hain jin ka ta'alluq Aap ﷺ ke jamaal wa kamaal se hai.

Huliya-e-Mubaarak

Hijrat ke waqt Rasoolullah ﷺ Umm-e-M'abad Khuzaa'ia ke kheme se guzre to us ne Aap ﷺ ki rawaangi ke b'ad apne shauhar se Aap ﷺ ke Huliya-e-Mubaarak ka jo naqsha kheencha woh yeh tha. "Chamakta rang, taabnaak chehra khubsoorat saakht, na tondle pan ka a'ib na ganje pan ki khaami, jamaal-e-jahaan taab ke ke saath dhalaa huaa paikar, surmagein aankhein, lambi palkein, bhaari aawaaz, lambi gardan, safed wa siyaah aakhein, siyaah surmagein palkein,

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baareek aur baaham mile hue abroo, chamakdaar kaale baal, khaamosh hon to baa-waqaar, guftagu karein to pur-kashish, door se (dekhne mein) sab se taab naak wa pur-jamaal, qareeb se sab se khubsoorat aur sheerein, guftagu mein chaashni, baat waazeh aur do-took, na mukhtasar na fuzool, andaaz aisa ke goya ladi se moti jhad rahe hain. Darmiyaana qad, na naataa ke nigaah mein na jache, na lamba ke naa-gawaar lage. Do shaakhon ke darmiyaan aisi shaakh ki tarah hain jo sab se ziyaadah taazah wa khush manzar hain, rufaqa Aap ﷺ ke gird halqa banaaye hue kuchh farmaaye to tawajjuh se sunte hain, koi hukm dein to lapak kar bajaa laate hain. Mataa' wa mukarram na turshroo, na lagw go.[1]

Hazrat Ali (r.a.) Aap ﷺ ka wasf bayaan karte hue farmaate hain, "Aap ﷺ na lambe-tadange the na naate-khote, logon ke hisaab se darmiyaanaa qad ke the. Baal na ziyaadah ghunghraale the na bilkul khade-khade, balki donon ke beech beech ki kaifiyat thi. Rukhsaar na bahut ziyadah pur-gosht tha, na thodi chhoti aur peshaani past, chehra kisi qadar golaai liye hue tha, rang gora-gulaabi, Aakhein surkhi maail, palkein lambi, jodon aur mondhon ki haddiyaan badi-badi, seene par naaf tak halki si lakeed, baqiyaa jism baal ke khaali, haath aur paaon ki ungliyaan pur-gosht, chalte to qadre jhatke se paaon uthaate aur youn chalte goyaa kisi dhalwaan par chal rahe hain. Jab kisi taraf tawajjuh farmaate to poore wujood ke saath mutawajjeh hote, donon kandhon ke darmiyaan muhar-e-nubuwwat thi. Aap ﷺ saare Ambiyaa (a.s.) ke khaatam the sab se ziyaadah sakhi dast aur sab se badh kar jur'at mand, sab se ziyaadah Saadiq-ul-lehja aur sab se badh kar ahad wo paimaan ke paaband-e-wafaa. Sab se ziyaada naram tabee'at aur sab se shareef saathi. Jo Aap ﷺ ko achaanak dekhta haibat zadah ho

1. Zaad-ul-Ma'aad, 2/54.

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jaataa. Jo jaan-pehchan ke saath miltaa mehboob rakhta. Aap ﷺ ka wasf bayaan karne waalaa yahi keh saktaa hai ke maine Aap ﷺ se pehle aur Aap ke b'ad Aap ﷺ jaisa nahein dekha."[2]

Hazrat Ali (r.a.) ki ek riwaayat mein hai ke Aap ﷺ ka sar badaa thaa. Jodon hi haddiyaan bhaari-bhaari thein, seene par baalon ki lambi lakeer thi. Jab Aap ﷺ chalte to qadre jhuk kar chalte, goyaa kisi dhalwaan se utar rahe hain.[3]

Hazrat Jaabir bin Samura (r.a.) ka bayaan hai ke Aap ﷺ ka dahaana kushaada tha, aakhein halki surkhi liye hue aur eidhiyaan baareek.[4]

Hazrat Abu Tufail (r.a.) kehte hain ke Aap ﷺ gore rang, pur-malaahat chehre aur miyaana qad wa qaamat ke the.[5]

Hazrat Anas bin Malik (r.a.) ka irshaad hai ke Aap ﷺ ki hatheliyaan kushaada thein aur rang chamakdaar, na khaalis safed na gandum gon, wafaat ke waqt tak sar aur chehre ke 20 baal bhi safed na hue the.[6] Sirf kanpati ke baalon mein kuchh safedi thi aur chand baal sar ke safed the.[7]

Hazrat Abu Juhaifa (r.a.) kehte hain ke main ne Aap ﷺ ke hont ke neeche anfaqa (daadhi bachcha) mein safedi dekhi.[8]

Hazrat Abdullah bin Basar (r.a.) ka bayaan hai ke Aap ﷺ ke anfaqa (daadhi bachcha) mein chand baal safed the.[9]

Hazrat Bara (r.a.) ka bayaan hai ke Aap ﷺ ka paikar darmiyaani tha, donon kandhon ke darmiyaan doori thi baal donon kaanon ki

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2. Ibn-e-Hisham, 1/401,402, Tirmizi, Sharah Tuhfat-ul-Ahwazi, 4/303.
3. Tirmizi wa sharah.
4. Saheeh Muslim, 2/258 5. Saheeh Muslim, 2/258 6. Saheeh Bukhari 1/502.
7. Saheeh Bukhari 1/502. wa Saheeh Muslim, 2/259. 8. Saheeh Bukhari 1/501, 502 9. Saheeh Bukhari, 1/502.

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lau tak pahunchte the. Main ne Aap ﷺ ko surkh joda zeb tan kiye hue dekhaa, kabhi koi cheez Aap ﷺ se ziyaadah khoobsoorat na dekhi.[10]

Pehle Aap ﷺ ahl-e-kitaab ki mu'aafiqat pasand karte the, is liye baal mein kanghi karte to maang na nikaalte, lekin b'ad mein maang nikaalaa karte the.[11]

Hazrat Bara (r.a.) kehte hain ke Aap ﷺ ka chehra sab se ziyaada khoobsoorat tha aur Aap ﷺ ke akhlaaq sab se behtar the.[12] Un se daryaaft kiyaa gayaa ke kiyaa Nabi ﷺ ka chehra talwaar jaisa tha? Unhon ne kahaa, nahein balki chaand jaisa tha. Ek riwaayat mein hai ke Aap ﷺ ka chehra gol tha.[13]

Rubai' (r.a.) Bint Muawwiz kehti hain ke agar tum Huzoor ﷺ ko dekhte to lagta ke tum ne tuloo' hote hue Sooraj ko dekhaa hai.[14]

Hazrat Jabir (r.a.) bin Samura ka bayaan hai ke main ne ek baar chandani raat mein Aap ﷺ ko dekhaa, Aap ﷺ par surkh joda thaa. Main Rasoolullah ﷺ ko dekhta aur Chaand ko dekhta. Aakhir (is nateeje par pahunch ke) Aap ﷺ Chaand se ziyaadah Khoobsoorat hain.[15]

Hazrat Abu Hurairah (r.a.) ka bayaan hai ke main ne Rasoolullah ﷺ se ziyaadah khoobsoorat koi cheez nahein dekhi. Lagta thaa Sooraj Aap ﷺ ke chehre mein rawaan dawaan hai. Aur main ne Rasoolullah ﷺ se badh kar kisi ko tez raftaar nahein dekhaa. Lagtaa tha zameen Aap ﷺ ke liye lapeti jaa rahi hai. Ham to apne-aap ko thakaa maarte the aur Aap ﷺ bilkul be-fikr.[16]

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10. Saheeh Bukhari, 1/502 *11. Saheeh Bukhari, 1/503*
12. Saheeh Bukhari, 1/502, Saheeh Muslim, 2/258.
13. Saheeh Bukhari, 1/502, Saheeh Muslim, 2/259.
14. Musnad Daaraimi. Mishkaat, 2/517.
15. Tirmizi Fish-Shamaail. S. 2, Daarami, Mishkaat, 2/517.
16. Jaame Tirmizi, Sharah Tuhfatul-Ahwazi, 4/306, Mishkaat. 2/518.

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Hazrat K'ab (r.a.) bin Malik ka bayaan hai ke jab Aap ﷺ khush hote to chehra damak uthta, goyaa Chaand ka ek tukda hai.[17]

Ek baar Aap ﷺ Hazrat Ayesha (r.a.) ke paas tashreef farmaa the. Paseena aayaa to chehre ki dhaariyaan chamak uthein. Yeh kaifiyat dekh kar Hazrat Ayesha (r.a.) ne Abu Kabir Hazli ka yeh sher padha:

وَاذا نظرت الى أسرة وجهه برقت كبرق العارض المتهلل

"Jab un ke chehre ki dhariyaan dekho to woh youn chamakti hain jaise raushan baadal chamak rahaa ho."[18]

Abu Bakr (r.a.) Aap ﷺ ko dekh kar yeh she'ir padhte the:

أمين مصطفى بالخير يدعو كضوء البدر زايله الظلام

"Aap ﷺ ameen hain, chuneenda wa barguzeeda hain, khair ki dawat dete hai, goya maah-e-kaamil ki raushni hain jis se taareeki aankh macholi khel rahi hai."[19]

Hazrat Umar (r.a.) Zuhair ka yeh she'r padhte jo Haram bin Sinan ke baare me kahaa gayaa tha ke:

لو كنت من شيءٍ سوى البشر كنت المضيَّ لِلَيْلةِ البدر

"Agar Aap ﷺ bashar ke siwa kisi aur cheez se hote to Aap ﷺ hi chaudhavin ki raat ko raushan karte."

Phir farmaate ke Rasoolullah ﷺ aise hi the.[20]

Jab Aap ﷺ ghazabnaak hote to chehra surkh ho jaataa goyaa donon rukhsaaron mein daana-e-Anaar nichod diya gayaa hai.[21]

Hazrat Jabir (r.a.) bin Samurah ka bayaan hai ke Aap ﷺ ki pindiliyaan qadre patli thein aur Aap ﷺ hanste to sirf

17. Saheeh Bukhari, 1/502 18 Rahmatul-lil-Aalameen, 2/172.
19. Khulaasatul-Siyar, S. 20 20. Khulaasatul-Siyar, S, 20.
21. Mishkaat, 1/22. Tirmizi, Abwaab-ul-Qadr. 2/35.

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tabassum farmaate. Aankhein surmagein thein, tum dekhte to kehte Aap ﷺ ne aakhon mein surma lagaa rakhaa hai, haalaanki surma na lagaa hota.[22]

Hazrat Ibn-e-Abbas (r.a.) ka irshaad hai ke Aap ﷺ ke aage ke donon daant alag-alag the. Jab Aap ﷺ guftago farmaate to un daanton ke darmiyaan se noor jaisa nikalta dikhaai detaa.[23]

Gardan goyaa chaandi ki safaai liye hue gudiyaa ki gardan thi. Palkein taweel, daadhi ghani, peshaani kushaadaa, abroo pewasta aur ek-doosre se alag, naak oonchi, rukhsaar halke, lubbaa se naaf tak chhadi ki tarah dauda huaa baal, aur is ke siwa shikam aur seene par kahein baal nahein. Albatta baazoo aur mondhon par baal the. Shikam aur seena baraabar, seena musattah aur kushaadah, kalaiyaan badi-badi, hatheliyaan kushaada, qad khadaa, talve khaali, aazaa bade bade. Jab chalte to jhatke ke saath chalte, qadre jhukaao ke saath aage badhte aur sehal raftaar se chalte.[24]

Hazrat Anas (r.a.) farmaate hain ke main ne koi hareer wa deeba nahein chhua jo Rasoolullah ﷺ ki hatheli se ziyaadah naram ho. Aur na kabhi koi ambar ya mushk ya koi aisi khushboo soonghi jo Rasoolullah ﷺ ki khushboo se behtar ho.[25]

Hazrat Abu Juhaifa (r.a.) kehte hai ke main ne Aap ﷺ ka haath apne chehre par rakhaa to woh baraf se ziyaadah thanda aur mushk se ziyaadah khushboodaar tha.[26]

Hazrat Jabir (r.a.) bin Samura, jo bachche the, kehte hai, "Aap ﷺ ne mere rukhsaar par haath phera to main ne Aap ﷺ ke haath mein aisi thandak aur aisi khushboo mehsoos ki

22. Jame Tirmizi, Sharah Tuhfatul-Ahwaz, 4/306.
23. Tirmizi Mishkaat, 2/518.
24. Khulasatus-Siyar, S,19, 20
25. Saheeh Bukhari 1/503
26. Saheeh Bukhari 1/502

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goyaa Aap ﷺ ne use attaar ki atardaan se nikaalaa hai.[27]

Hazrat Anas (r.a.) ka bayaan hai ke Aap ﷺ ka paseena goyaa moti hotaa tha, aur Hazrat Umm-e-Sulaim (r.a.) kehti hain ke yeh paseena hi sab se umda khushboo hua karti thi.[28]

Hazrat Jabir (r.a.) kehte hain, "Aap ﷺ kisi raaste se tashreef le jaate aur Aap ﷺ ke b'ad koi aur guzarta to Aap ﷺ ke jims ya paseena ki khushboo ki wajah se jaan jaataa ke Aap ﷺ yahaan se tashreef le gaye hain.[29]

Aap ﷺ ke donon kandhon ke darmiyaan muhar-e-Nubuwwat thi jo kabootar ke ande jaise aur jism-e-mubaarak hi ke mushaabeh thi. Yeh baaein kandhe ki kari (naram haddi) ke paas thi. Is par masson ki tarah tilon ka jamghat tha.[30]

Kamaal-e-Nafs aur Makaarim-e-Akhlaaq

Nabi ﷺ fasaahat-o-balaaghat mein mumtaaz the. Aap ﷺ tabee'at ki rawaani, lafz ke nikhaar, fiqron ki jazaalat, ma'aani ki sehat aur takalluf se doori ke saath-saath jawaami'ul-kalim (jaam'e baaton) se nawaaze gaye the. Aap ﷺ ko naadir hikmaton aur arab ki tamaam zabaanon ka ilm ataa huaa thaa. Chunaanche Aap ﷺ har qabeele se usi ki zabaan aur muhaawaron mein guftago farmaate the. Aap ﷺ mein badawiyon ka zor-e-bayaan aur quwwat-e-takhaatub aur shahriyon ki shastagi-e-alfaaz aur shaftagi wa shaaistagi jam'a thi aur Wahi par mabni taa'ieed-e-Rabbaani alag se.

Burdbaari, quwwat-e-bardaasht, qudrat paakar darguzar aur mushkilaat par sabr aise ausaaf the jinke zariye Allah ne Aap ﷺ ki tarbiyat ki thi. Har haleem wo burdbaar ki koi na koi laghzish aur koi na koi zabaan ki be-ehtiyaati jaani jaati

27. Saheeh Muslim, 2/256
28. Saheeh Muslim
29. Daarami, Mishkat, 2/517.
30. Saheeh Muslim, 2/259, 260.

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hai, magar Nabi ﷺ ki bulandi-e-kirdaar ka aalam yeh tha ke Aap ﷺ ke khilaaf dushmanon ki eizaa rasaani aur badmaashon ki khudsari wa ziyaadati jis qadar badhti gayi Aap ﷺ ke sabr wa hilm mein usi qadr izaafaa hota gayaa. Hazrat Ayesha (r.a.) farmaati hain ke Rasoolullah ﷺ ko jab bhi do kaamon ke darmiyaan ikhtiyaar diyaa jaataa to Aap ﷺ wahi kaam ikhtiyaar farmaate jo aasaan hota, jab tak ke woh gunaah ka kaam na hota. Agar gunaah ka kaam hota to Aap ﷺ sab se badh kar us se door rahte. Aap ﷺ ne kabhi apne nafs ke liye inteqaam na liya! Albatta agar Allah ki hurmat chaak ki jaati to Aap ﷺ Allah ke liye inteqaam lete.[31]

Aap ﷺ sab se badh kar ghaiz-o-ghazab se door the aur sab se jald raazi ho jaate the. Jood-o-karam ka wasf aisaa thaa ke us ka andaaza hi nahein kiya jaa sakta. Aap ﷺ us shakhs ki tarah bakhshish wa nawaazish farmaate the jise faqr ka andesha hi na ho. Ibn-e-Abbas (r.a.) ka bayaan hai ke Nabi ﷺ sab se badh kar paikar-e-jood-o-sakha the, aur Aap ﷺ ka dariya-e-sakhaawat Ramzan mein us waqt ziyaada josh par hota jab Hazrat Jibrail (a.s.) Aap ﷺ se mulaaqaat farmaate aur Hazrat Jibrail (a.s.) Ramzan mein Aap ﷺ se har raat mulaaqaat farmaate aur Quran ka daur karaate. Pas Rasoolullah ﷺ khair ki sakhaawat mein (khazaain-e-Rahmat se maalaa-maal kar ke) bheji hui hawaa se bhi ziyaadah pesh pesh hote the.[32] Hazrat Jabir (r.a.) ka irshaad hai ke aisaa kabhi na hua ke Aap ﷺ se koi cheez maangi gai ho aur Aap ﷺ ne nahein keh diyaa ho.[33]

Shujaa'at, bahaaduri aur dileri mein bhi Aap ﷺ ka maqaam sab se buland aur ma'roof tha. Aap ﷺ sab se ziyaada diler the. Nihaayat kathin aur mushkil mawaaqe par jab ke achhe-achhe

31. Saheeh Bukhari, 1/503.
32. Saheeh Bukhari, 1/502
33. Saheeh Bukhari, 1/502

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jaan-baazon aur bahaaduron ke paaon ukhad gaye, Aap ﷺ apni jagah barqaraar rahe aur peechhe hatne ki bajaaye aage hi badhte gaye. Paae sabaat mein zaraa laghzish na aayi. Bade-bade bahaadur bhi kabhi-na-kabhi bhaage aur paspaa hue hain. Magar Aap ﷺ mein yeh baat kabhi nahein paai gai. Hazrat Ali (r.a.) ka bayaan hai ke jab zor ka ran padta aur jang ke shole khoob bhadak uthte to ham Rasoolullah ﷺ ki aadh liya karte the. Aap ﷺ se badh kar koi shakhs dushman ke qareeb na hota.[34] Hazrat Anas (r.a.) ka bayaan hai ki ek raat ahl-e-Madina ko khatra mehsoos hua, log shor ki taraf daude to raaste mein Rasoolullah ﷺ waapas aate huye mile. Aap ﷺ logon se pehle hi aawaaz ki jaanib pahunch (kar khatre ke maqaam ka jaaiza le) chuke the. Us waqt Aap ﷺ Abu Talha (r.a.) ke baghair zeen ke ghode par sawaar the, gardan mein talwaar hamaail kar rakhi thi aur farmaa rahe the, "Daro nahein, daro nahein."[35](Koi khatra nahein).

Aap ﷺ sab se ziyaadah hayaadaar aur past nigaah the. Abu Sa'eed Khudri (r.a.) farmaate hain ke, "Aap ﷺ parda nashein kunwaari aurat se bhi ziyaadah hayaadaar the. Jab Aap ﷺ ko koi baat naa-gawaar guzarti to chehre se pataa lag jaataa."[36] Apni nazrein kisi ke chehre par gaadte na the. Nigaah past rakhte the aur aasmaan ki ba-nisbat zameen ki taraf nazar ziyaadah der tak rahti thi. Umooman neechi nigaah se taakte. Hayaa aur karam-e-nafs ka aalam yeh tha ke kisi se naa-gawaar baat roo-dar-roo na kehte aur kisi ki koi naagawaar baat Aap ﷺ tak pahunchti to naam lekar us ka zikr na karte, balki youn farmaate ke kiyaa baat hai ke kuchh log aisa kar rahe hai. Farazdaq ke is she'r ke sab se ziyaadah saheeh misdaaq Aap ﷺ the:

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34. Shifaa, Qaazi Ayaaz, 1/89, Sihaah wa Sunan mein bhi is mazmoon ki riwaayat maujood hai.

35. Saheeh Muslim, 2/452. Saheeh Bukhari, 1/407.

36. Saheeh Bukhari, 1/504.

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يغضى حياء و يغضى من مهابته فلا يكلم الا حين يبتسم

"Aap hayaa ke sabab apni nigaah past rakhte hain aur aap ki haibat ke sabab nigaahein past rakhi jaati hain, chunaanche aap se usi waqt guftago ki jaati hai jab aap tabassum farmaa rahe hon."

Aap ﷺ sab se ziyaada aadil, paak-daaman, saadiqul-lehjah aur azeem-ul-amaanat the. Is ka ea'tiraaf Aap ﷺ ke dost dushman sab ko hai. Nubuwwat se pehle Aap ﷺ ko ameen kahaa jaataa tha aur daur-e-jaahiliyat mein Aap ﷺ ke paas faisle ke liye muqaddamaat laaye jaate the. Jaame Tirmizi mein Hazrat Ali (r.a.) se marwi hai ke ek baar Abu Jahl ne Aap ﷺ se kahaa, "Ham Aap ko jhoota nahein kehte, albatta Aap jo kuchh lekar aaye hain use jhutlaate hain." Is par Allah Ta'ala ne yeh aayat naazil farmaai:

فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ[37] (٦:٣٣)

"Yeh log Aap ko nahein jhutlaate balki yeh zaalim Allah ki aayaton ka inkaar karte hain."

Hiraql ne Abu Sufiyan se daryaaft kiya ke kiya is (Nabi ﷺ) ne jo baat kahi hai us ke kehne se pehle tum log un par jhoot ka ilzaam lagaate the? To Abu Sufiyan ne jawaab diya ke, "Nahein".

Aap ﷺ sab se ziyaada mutawaaze' aur takabbur se door the jis tarah baadshaahon ke liye un ke khuddaam wa haashiya bardaar khade rahte hai usi tarah apne liye Aap ﷺ Sahaaba Kiraam (r.a.) ko khade hone se man'a farmaate the. Miskinon ki ayaadat karte the, fuqara ke saath uthte-baithte the, ghulaam ki dawat manzoor farmaate the, Sahaaba-e-Kiraam (r.a.) mein kisi imtiyaaz ke baghair ek aam aadmi ki tarah baithte the. Hazrat Ayesha (r.a.) farmaati hain ke Aap ﷺ apne joote khud

37. Mishkaat, 2/521.

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taankte the. apne kapde khud seete the aur apne haath se is tarah kaam karte the jaise tum mein se koi aadmi apne ghar ke kaam-kaaj karta hai. Aap ﷺ bhi insaanon mein se ek insaan the. Apne kapde khud hi dekhte (ke kahein us mein joon na ho). Apni bakri khud dohte the aur apnaa kaam khud karte the.[38]

Aap ﷺ sab se badh kar ahad ki paabandi aur silaa-rahmi farmaate the, logon ke saath sab se ziyaadah shafqat aur raham-o-muruwwat se pesh aate the. Rihaaish aur adab mein sab se achhe the. Aap ﷺ ka akhlaaq sab se ziyaadah kushaada tha. Bad-khulqi se sab se ziyaadah door wa nafoof the. Na aadatan fuhash go the na ba-takalluf fuhash kehte the, na la'nat karte the, na baazaar mein cheekhte-chillaate the, na buraai ka badla buraai se dete the. balki maafi aur darguzar se kaam lete the, kisi ko apne peechhe chalta hua na chhodte the. aur na khaane-peene mein apne ghulaamon aur laundiyon par taraffu' ekhtiyaar farmaate the, apne khaadim ka kaam khud hi kar dete the. Kabhi apne khaadim ko 'uff' nahein kahaa. Na us par kisi kaam ke karne yaa na karne par itaab farmaayaa. Miskinon se muhabbat karte. un ke saath uthte-baithte aur un ke janaazon mein haazir hote the. Kisi faqeer ko us ke faqr ki wajah se haqeer nahein samajhte the. Ek baar Aap ﷺ safar mein the. ek bakri kaatne-pakaane ka mashwara hua. Ek ne kahaa zibah karna mere zimme. doosre ne kahaa khaal utaarna mere zimme, teesre ne kaha pakaanaa mere zimme. Nabi ﷺ ne farmaya, "Eindhan ki lakdiyaa jama' karna mere zimma." Sahaaba (r.a.) ne arz kiya, "Ham Aap ﷺ ka kaam kar deinge." Aap ﷺ ne farmaayaa, "Main jaanta hoon tum log meraa kaam kar doge, lekin main pasand nahein karta ke tum par imtiyaaz haasil karoon, kiyonki Allah apne bande ki yeh harkat naa pasand karta hai ke apne-aap ko apne rufaqa mein mumtaz

38. Mishkat, 2/520.

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samjhe." Us ke b'ad Aap ﷺ ne uth kar lakdiyaan jama farmaaein.[39]

Aaiye zara Hind (r.a.) bin Abi Haala ki zabaani Rasoolullah ﷺ ke ausaaf sunein. Hind (r.a.) apni ek taweel riwaayat mein kahte hain, "Rasoolullah ﷺ paiham ghamon se do-chaar the. Hamesha ghaur-o-fikr farmaate rahte the. Aap ﷺ ke liye raahat na thi. Bila-zaroorat na bolte the. Der tak khaamosh rahte the. Az awwal taa aakhir baat poore munh se karte the, yaani sirf munh ke kinaare se na bolte the. Jaame aur do-took kalimaat kehte the, jin mein na fuzool goi hoti thi na kotaahi. Naram khoo the, jafaa joo aur haqeer na the. Ne'mat ma'mooli bhi hoti to us ki t'azeem karte the. Kisi cheez ki mazammat nahein farmaate the. Khaane ki na buraai karte the na t'areef. Haq ko koi nuqsaan pahunchaataa to jab tak inteqaam na le lete Aap ﷺ ke ghazab ko roka na jaa sakta tha. Albatta kushaada dil the, apne nafs ke liye na ghazabnaak hote na inteqaam lete. Jab ishaara farmaate to poori hatheli se ishaara farmaate aur ta'ajjub ke waqt hatheli palatte. Jab ghazabnaak hote to rukh pher lete aur jab khush hote to nigaah past famaa lete. Aap ﷺ ki beshtar hansi tabassum ki soorat mein thi. Muskuraate to daant olon ki tarah chamakte.

Laa-yaani baat se zabaan roke rakhte. Saathiyon ko jodte the, todte na the. Har qaum ke mu'azzaz aadmi ki takreem farmaate the aur usi ko un kaa waali banaate the. Logon (ke shar) se muhtaat rehte aur un se bachaao ikhtiyaar farmaate the. Lekin is ke liye kisi se apni khanda jabeeni khatam na farmaate the.

Apne ashaab (r.a.) ki khabar giri karte aur logon ke haalaat daryaaft farmaate. Achhi cheez ki tahseen wa tasweeb farmaate aur buri cheez ki taqbeeh wa tauheen. Mu'tadil the, ifraat-o-tafreet se door the. Ghaafil na hote the ke mabaada

39. *Khulaasatus-Siyar S, 22.*

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log bhi ghaafil yaa malool-e-khaatir ho jaaein. Har haalat ke liye musta'id rehte the.Haq se kotaahi na farmaate the, na haq se tajaawuz farmaa kar naa-haq ki taraf jaate the. Jo log Aap ﷺ ke qareen rehte the weh sab se achhe log the aur un mein bhi Aap ﷺ ke nazdeek afzal woh tha jo sab se badh kar kheir-khuwaah ho, aur sab se ziyaadah qadar Aap ﷺ ke nazdeek us ki thi jo sab se achha gham-ghasaar wa madad gaar ho.

Aap ﷺ uthte-baithte Allah ka zikr zaroor farmaate, jagah mutayyan na farmaate, yaani pane liye koi imtiyaazi jagah muqarrar na farmate. Jab qaum ke paas pahunchte to majlis mein jahaan jagah mil jaati baith jaate aur isi ka hukm bhi farmaate. Sab ahl-e-majlis par baraabar tawajjuh farmaate hatta ki koi beithne waalaa yeh na mehsoos karta ke koi shakhs Aap ﷺ ke nazdeek us se ziyaadah ba-izzat hai. Koi kisi zaroorat se Aap ﷺ ke paas baithta yaa khada hota to Aap ﷺ intne sabr ke saath us ke liye ruke rehte ke woh khud hi waapas hota. Koi kisi zaroorat ka sawaal kar detaa to Aap ﷺ use ataa kiye baghair yaa achhi baat kahe baghair waapas na farmaate. Aap ﷺ ne apni khanda jabeeni aur akhlaaq se sab ko nawaazaa, yahaan tak ke Aap ﷺ sab ke liye baap ka darja rakhte the aur sab Aap ﷺ ke nazdeek yaksaan haq rakhte the, kisi ko fazeelat thi to taqwa ki buniyaad par. Aap ﷺ ki Majlis hilm-o-hayaa aur sabr-o-amaanat ki Majlis thi. Us mein aawaazein buland na ki jaati thein aur na hurmaton par a'ib lagte the, yaani kisi ki be-aabroi ka andesha na tha. Log taqwa ki ba-daulat baaham muhabbat wa hamdardi rakhte the. Bade ka ehtiraam karte the, chhote par raham karte the, haajatmand ko nawaazte the aur ajnabi ko uns ataa karte the.

Aap ﷺ ke chehra par hamesha bashaashat rehti, sehal

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khoo aur naram pahlo the, jafaa joo aur sakht khoo na the, na cheenkhte-chillaate the, na fuhash kehte the, na ziyaadah itaab farmaate the, na bahut t'areef karte the, jis cheez ki khuwaahish na hoti us se taghaaful baratte the. Aap ﷺ se maayoosi nahein hoti thi. Aap ﷺ ne teen baaton se apne nafs ko mehfooz rakhaa: 1. Riyaa se, 2. Kisi cheez ki kasrat se, 3. aur laa-yaani baat se. Aur teen baaton se logon ko mehfooz rakha yaani Aap ﷺ 1. kisi ki mazammat nahein karte the, 2. kisi ko aar nahein dilaate the, 3. aur kisi ki a'ib joi nahein karte the. Aap ﷺ wahi baat nok-e-zabaan par laate the jis mein sawaab ki ummeed hoti. Jab Aap ﷺ takallum farmaate to Aap ﷺ ke ham-nasheen yoon sar jhukaae hote goyaa saron par parinde baithe hain aur jab Aap ﷺ khaamosh hote to log guftago karte, log Aap ﷺ ke paas gap-baazi na karte. Aap ﷺ ke paas jo koi bolta sab us ke liye khaamosh rahte, yahaan tak ki woh apni baat poori kar letaa. Un ki baat wahi hoti jo un ka pehla shakhs karta. Jis baat se sab log hanste us se Aap ﷺ bhi hanste aur jis baat par sab log ta'ajjub karte us par Aap ﷺ bhi ta'ajjub karte. Ajnabi aadmi durusht kalaami se kaam letaa to us par Aap ﷺ sabr karte aur farmaate, "Jab tum log haajat mand ko dekho ko woh apni haajat ki talab mein hai to use saamaan-e-zaroorat se nawaaz do." Aap ﷺ ehsaan ka badla dene waale ke siwaa kisi se sanaa ke taalib na hote.[40]

Khaarija bin Zaid (r.a.) ka bayaan hai ke Nabi ﷺ apni Majlis mein sab se ziyaadah baa-waqaar hote, apne paaon wagheirah na phailaate, bahut ziyaadah khaamosh rehte. Bilaa zaroorat na bolte, jo shakhs naa-munaasib baat bolta us se rukh pher lete. Aap ﷺ ki hansi muskuraahat thi aur kalaam do-took: na fuzool na kotaah. Aap ﷺ ke Sahaaba (r.a.) ki

40. Shifaa, Qaazi Ayaaz, 1/121 ta 126 Neez dekhiye Shamaail-e-Tirmizi.

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hansi bhi Aap ﷺ ki tauqeer wa iqtidaa mein muskuraahat hi ki had tak hoti.[41]

Haasil yeh ke Nabi ﷺ be-nazeer sifaat-e-kamaal se aaraasta the. Aap ﷺ ke Rabb ne Aap ﷺ ko be-nazeer adab se nawaazaa tha hatta ke us ne khud Aap ﷺ ki t'areef farmaayaa:

وَاِنَّکَ لَعَلٰی خُلُقٍ عَظِیْمٍ (۶۸:۴)

"Yaqeenan Aap azeem akhlaaq par hain."

Aur yeh aisi khoobiyaan thein jin ki wajah se log Aap ﷺ ki taraf khinch aaye. dilon mein Aap ﷺ ki muhabbat baith gai aur Aap ﷺ ko qayaadat ka woh maqaam haasil hua ke log Aap ﷺ per waarafta ho gaye. In hi khaobiyon ke sabab Aap ﷺ ki qaum ki akad aur sakhti narmi mein tabdeel hui yahaan tak ke yeh Allah ke deen mein fauj-dar-fauj daakhil ho gayi.

Yaad rahe ke ham ne pichhle safhaat mein Aap ﷺ ki jin khoobiyon ka zikr kiya hai woh Aap ﷺ ke kamaal aur azeem sifaat ke mazaahir ki chand chhoti-chhoti lakeerein hain. warna Aap ﷺ ke maid-o-sharaf aur shamaail-o-khasaail ki bulandi aur kamaal ka yeh aalam tha ke un ki haqeeqat aur teh tak na rasaai mumkin hai na us ki gehraai naapi jaa sakti hai.

Bhala aalam-e-wajood ke is sab se azeem bashar ki azmat ki inteha tak kis ki rasaai ho sakti hai jis ne majd-o-kamaal ki sab se buland choti par apna nasheman banaayaa aur apne Rabb ke noor se is tarah munawwar hua ke kitaab-e-Ilaahi hi ko us ka wasf aur khulq qaraar diya gayaa. yaani.

Qaari nazar aataa hai haqeeqat mein hai Quran

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ عَلٰی اِبْرَاهِیْمَ وَعَلٰی

41. Shifaa, Qaazi Ayaaz, 1/107

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اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

Safiur-Rahman Mubaarakpuri

16 Ramzan-ul-Mubarak, 1404 h/ 17 June 1984
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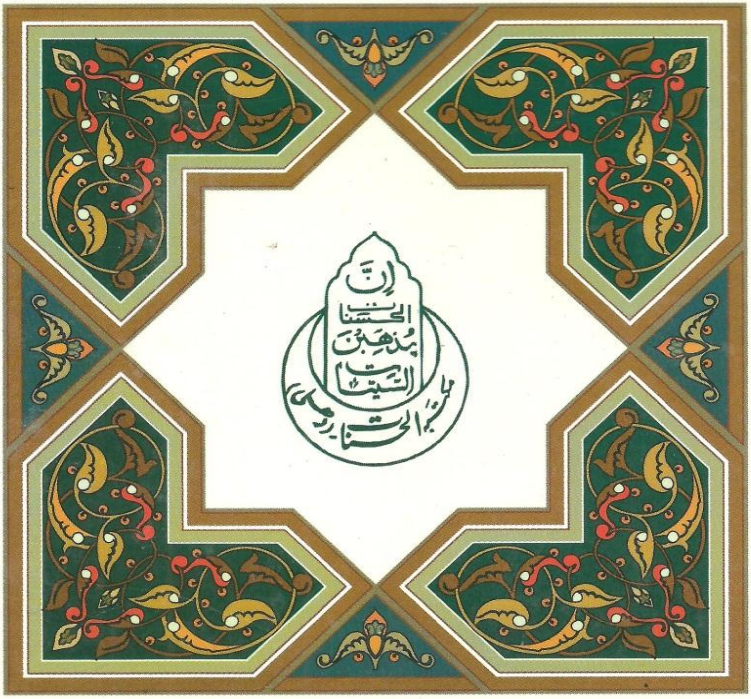
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