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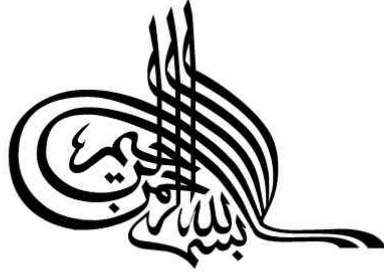
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Pesh Lafz

Assalam o alaikum wa rahmatuLLAHi wa barakatuh,

Kutub beeni aur mutalia' ka shouq qomo ki taraqqi main intihai eham kirdaar ada karta hay. Aqwaame aalam main jis andaaz say ye shouq apni jaga bana chuka hay, is aytaybaar say hamari qoum ko abhi bohat mehnat karna hay, albatta ye baat arz karna bhi nihayat zaroori hay kay is silsilay main mukhtalif idaaro nay kaam shuroo kardiya hay. "Gohar-e-hikmat" kay naam say targeeb e mutalia' ka yeh silsila bhi aisi hi aik choti si koshish hay takay qoum main shouq e mutalia' ujagar kiya jaey.

Green Island Youth Forum ki khuwahish hay kay bachoo aur nojuwano main shouqe mutalia' ko farogh dainay kay liay apni sai'e o koshish ki jaaey. Is silsilay ko agay barhatay howay is baar kitabchay kay liye mawaad ma'roof kitab "Safinatul bihaar" kay musannif, Siqatul Mohaddisayen Sheikh Abbas Qummi (RA) ki kitaab "Muntah-ul-Aamaal" say iqtibas liya gaya hay. Is kitaab main Sheikh Abbas Qummi (RA) nay Chahardah-e-Masomeen (AS) ki sayerat ko mukhtalif unwanaat kay tehat umdagi say tasnayef kiya hay aur sath hi rehlate Rasool e (SAWW) kay baad kay khulafa aur us dour ki mukhtlif mash-hoor shakhsiyaat kay halaat ko bhi bayan kiya hay. Pakistan main pehli bar is kitab ka Tarjuma Imamia Publications Pakistan nay "Ahsan-ul-Maqaal kay nam say chapa. Is ishaat kay liay matan agarchay "Ahsal-un-Maqaal" say lia gaya hay laikin urdu daan tabqay kay liay zaban ki salasat kay paish e nazar asal matan say taqabul kartay howay kai maqamaat par urdu tarjumay main baaz islahaat bhi ki gai hain.

Mutala'ay main ghor talabi kay unsar ko baaqi rakhnay kay liay mukhtasar kitabchay ki soorat main kuch sawalat bhi diay gay hain takay doranay mutalia' in sawalaat kay jawabaat ko hasil karnay kay liay tawajjuh bhi baqi rahay.

Kamsin nojawano kay shouq ko dekhtay howay kam az kam 12 saal ki umar tak kay larko aur larkio ko is program main shamooliat ka ehal qarar diya gaya hay aur sath hi sath ziada say ziada umar ki had hata kar har umr kay khawateen wa Hazrat ko is program main shirkat ki dawat di gai hay.

Baradaraanay arjumand Qibla Maulana Syed Hashim Abbas Zaidi, Maulana Qamar Ali Lilani, Maulana Mustafa Ali Vakil, Maulana Mujtaba Hasan Jivani aur Maulana Mujahid Hussain Damani Qummi sahabaan ka nihayat hi shukar guzaar hon kay jinhoo nay na sirf is project ko mukammal tor par sambhala balkay nihayat hi khobsoort aur nafasat kay sath is mushkil kaam ko paya e takmeel tak pohunchaya.

Khudawande muta'aal say dua go hon kay wo inki taufeeqaat main izaafa farmain aur ham sab ko naasiraan e Imam (AJTF) main shamil farmain.

Wasslaam

Maulana Ghulam Raza Roohani

Mecca say Madina Hijrat:

6216 (Muarrikheen kay mutabiq Hazrat Aadam (AS) kay zameen par utrnay kay ba'd say shumaar kiay janay wala saal) mein Madinay kay logon nay dobarah Uqba mein baiat ki aur unhon nay Rasool e Khuda (SAWW) say unki pairawi aur itaybaa par bai't ki kay woh AnHazrat (SAWW) ki apni jaan aur jisam ki tarhan hifazat karain gay aur jo cheez woh apnay liay pasand nahi kartay woh Aap (SAWW) kay liay bhi pasand nahi karain gay. Jab yeh moaahida pukhta hogaya to Madinay kay log apnay watan wapis chalay gay lekin jab kuffar e Quresh ko Paighambar (SAWW) kay sath un kay is ehad o paimaan ki khabar mili to yeh cheez un kay keenay aur makar o fraib ki ziadati ka baais bani aur unhon nay is masla par aik shoora (mahswaray ki baithak) bulaaie. Un kay aqalmand aur tajurbakaar chalees(40) afraad Daar ul Nadwa mein jama howay. Shaitan Qabeela e Najd kay aik boorhay shakhs ki shakal mein un mein daakhil howa aur tabadlah-e-afkaar aur izhaar-e-nazaryaat kay baad sab ka is baat par ittafaq howa kay har qabeela ka aik bahadur o dilair shakhs muntakhab kia jaay aur har aik kay haath mein talwar di jaay. Woh sab ikatthay ho kar AnHazrat (SAWW) par hamla karain aur un ka khoon bhaain taakay Aap (SAWW) kay khoon ka ilzaam tamam qabaail kay hissay mein aajay aur Paighambar (SAWW) kay qabeelay mein yeh taaqat na ho kay woh tamam qabaail ka muqaabila kar sakain. Majboran maamla khoon baha (khoon kay badlay kuch qeemat ada karnay) par ja paray ga. Pas sab nay is par ittayfaq kia aur is muhim ko sir karnay main lag gaye. Phir woh ashkhaas jo is kaam kay liay tayyar kiay gaye thay, Mah e Rabi-ul-Awwal ki pehli tareekh ko raat kay waqt Aap (SAWW) kay makaan kay gird aagaye aur kameen gaah mein baithy taakay jab Paighambar (SAWW) apnay bistar par ja kar laytain to un par hamla kar kay inhain qatal kar dain.

Khuda Wand Aalam nay Nabi Akram (SAWW) ko is waqiyay ki khabar kar di aur aaya e mubarika nazil farmaie:

وَإِذْ يَبْكُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَبْكُرُونَ وَيَكْفُرُونَ وَاللَّهُ خَيْرُ الْبَاكِرِينَ¹

Aur (woh waqt yaad karain) jab yeh kuffar Aap (SAWW) kay khilaaf tadbeer soch rahay thay kay Aap (SAWW) ko qaid kar dain ya Aap (SAWW) ko qatal kar dain ya Aap (SAWW) ko (Mecca say) nikaal bahar karain. Woh apni chaal soch rahay thay aur Allah apni tadbeer kar raha tha aur Allah sab say behtar tadbeer karnay wala hay.

Aur hukum dia kay Ameer-ul-Momineen (AS) ko apnay bistar par sula kar shehar say nikal jaaen to Aap (SAWW) nay Ameer-ul-Momineen (AS) say farmaya kay mushriqeen aaj raat mujay qatal karna chahtay hain aur Khudawand Aalam nay mujhay hijrat ka hukum dia hay aur Gaar e Soor ki taraf janay ka farmaan howa hay aur yeh kay tumhay hukum doon kay mairay bistar par so jao taakay unhain maloom na ho kay mein chala gaya hon. Kiy kehtay ho aur kiy karo gay? Ameer-ul-Momineen (AS) nay arz ki: "Aay Khuda kay Nabi (SAWW)! Maira Aap (SAWW) kay bistar par so janay say Aap (SAWW) ki jaan to salamat rahay gi?" farmaya:" Haan". Ameer-ul-Momineen (AS) muskaraay aur sajda e shukar baja laay aur yeh pehla sajda e shukar tha jo is ummat mein waqay howa tha. Phir sajday say sir utha kar arz ki kay jahan Aap (SAWW) ko janay ki taraf hukum mila hay chalay jaain, meri jaan Aap (SAWW) par fida ho aur Aap (SAWW) jo chahain mujhay hukum dain kay mein usay dil o jaan say qabool karoon ga aur har maamla mein Khuda say tofeeq chahoon ga.

Pas Aap (SAWW) nay Janab e Ameer (AS) ko galay say lagaya aur bohat roay aur inhain Khuda kay supurd kia aur Jibraiel (AS) nay Aap (SAWW) ka haath thaam lia aur ghar say bahir lay aay aur Hazrat (SAWW) nay yeh aayat parhi:

¹ Surah Anfaal, Ayat 30;

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ.¹

Aur hum nay un kay aagay deewar khari ki hay aur un kay peechay bhi deewar khari ki hay aur hum nay inhain dhaank diya hay lehaza woh kuch dekh nahi paate.

Aur muthi bhar khaak un kay chehron par pheink di aur farmaya: شَهِتَ yeh chehray bigar jaaen! Aur Ghaar Soor ki taraf chal paray aur aik riwayat hay kay Umm Hani kay ghar tashreef laaye aur subah ki tareki mein Ghaar Soor ki taraf rawana howay. Idhar Hazrat Ameer ul Momineen (AS) AnHazrat (SAWW) kay bistar par lait gay aur Aap (SAWW) ki chadar ourh li. Kuffar e Quraish nay chaha kay is raat ghar mein kood jaaen. Abu Lahab jo un kay sath tha us nay mana kia aur kehney laga kay mein raat ko tumhay andar nahi janay don ga kionkay is ghar mein bachay aur aurtain hain. Raat bhar is ghar ki nigrani karainge aur subah kay waqt is par hamla kar daingay. Jab subah kay waqt unhon nay is kaam ka iradah kiya to Hazrat Ameer ul Momineen (AS) un kay samnay kharay ho gay aur inhain lalkara. Woh kehney lagay Aae Ali (AS)! Mohammad (SAWW) kahan hain? Aap (AS) nay farmaya: Kia tum unhain mairay supurd kar gay thay? Tum unhain shehar say nikaalna chahtay thay woh khud chalay gaye. Pas woh log Ali (AS) ko chor kar Nabi Akram (SAWW) ki talaash mein nikal kharay howay aur Khuda Wand Aalam nay yeh ayat Ameer ul Momineen (AS) ki shaan mein nazil farmaaie:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُفٌ بِالْعِبَادِ²

Aur insanon mein koi aisa bhi hay jo Allah ki raza jooie mein apni jaan baich dalta hay aur Allah aisay bandon par bohat meharban hay.

¹ Surah Yaseen, Ayat 9;

² Surah Baqra, Ayat 207;

Pas Hazrat Paighambar (SAWW) teen(3) din tak Ghar Soor mein rahay aur chouthay(4) din Madinah ki taraf rawana howay aur baara(12) Rabi ul Awwal, Baisat kay tairhvay(13) saal Madinah Tayyaba mein daakhil howay.

Hijri kay Pehlay Saal kay Waqiaat:

Paighambar (SAWW) ki hijrat e Madinah musalmanoon ki tareekh ki ibtida bani. Aur hijrat kay pehlay saal paanch(5) mah ya aath(8) mah kay baad Hazrat Rasool e Akram (SAWW) nay Muhajireen o Ansar kay darmiyan aqd e muwaakhaat (bhai charah) baandha aur Ameer ul Momineen (AS) ko apna bhai qarar dia aur isi saal kay Mah e Shawaal mein Janab Aaiesha kay sath shadi ki.

Hijri kay Dusray Saal kay Waqiaat:

Hijrat kay dosray saal musalmanoon ka qibla Bait ul Muqaddas kay bajaay Ka'aba hogaya aur isi saal Hazrat Fatima (SA) ki shadi khanah abadi Janab Ameer ul Momineen (AS) say howi. Baaz muhaq-qiqeen nay kaha hay kay isi saal Surah **عَلَّ آتَى** Ahlaybait (AS) ki shaan mein nazil howi aur Khuda Wand Aalam nay bahisht ki bohat si naymaton ka is surah mein zikar kia hay lekin hoor ul ieen ka zikar nahi farmaya shayad Janab Fatima (SA) ki jalalat ko malhooz rakhtay howay Allah nay is surah mein huron ka tazkira nahi farmaya.

Aur aakhir e Shabaan san 2 hijri mein Ramazan kay rozay farz howay. Isi saal mushriqeen say jang ka hukum nazil howa.

San 2 hijri mein hi sattar(70) din guzarnay kay baad Jang-e Abwa howi. Abwa aik baray ga'aon ka naam hay jo Mecca aur Madinah kay darmiyan waqay hay aur wahein Nabi Akram (SAWW) ki walida Janab Amina ki qabar hay aur wahien aik aur ga'aon hay jisay Vaddan kehtay hain. Yahi wajah hay kay is jang ko Jang Vaddan bhi kehtay hain. Aur is

jang mein maamla sulah ko pohanch gaya aur Rasool e Akram (SAWW) jang kay baghair wapas aagaye aur is jang kay alimabardar Janab Hamza (AS) thay. Is kay baad Sirya e Hamza paish aaya.

Aur yeh janna chahiay kay jab Hazrat Rasool (SAWW) kisi lashkar ko kisi jang kay liay tayyar kartay aur khud bhi us kay sath jatay to is ko “Ghazwah” kehtay hain aur agar khud sath nahi jatay to usay “Baas aur Sariyya” kehtay aur Sariyya lashkar kay aik guroh ko kehtay hain jo dushman kay muqabilay mein bheja jaay jis mein kam say kam no(9) afraad aur ziada say ziada chaar so(400) hon aur baaz kehtay hain kay Sariyya aik so(100) say lay kar paanch so(500) tak hay aur is say ziada ko “Manas” kehtay hain aur agar aanth so(800) say ziada hon to usay “Jaish” kehtay hain aur agar chaar hazaar(4000) say ziada hon to usay “Hajafal” kehtay hain.

Maah Rabi ul Awwal mein Ghazwah e Buwaat paish aaya aur woh is tarha howa kay AnHazrat (SAWW) do so(200) sahaba kay sath Madinah say Carwan-e Quraish kay qasad say Buwaat tak tashreef lay gaye. Dushman say do chaar howay baghair palat aaye aur Buwaat aik pahar hay Jabaal e Jaheena mein say Razva ki taraf aur Razva, Mecca o Madinah kay darmiyan Yanbo kay nazdeek aik pahar hay. Kaisania mazhab walay kehtay hain kay Mohammad bin Hanafiyya is mein muqeem wa zindah hain taakay wahan say woh Khurooj karaingay.

Aur Ghazwah Buwaat kay baad Ghazwah Zulasheera paish aaya. Ushaira Mecca Madinah kay darmiyan Yanbo kay nazdeek Bani Mudlij qabeela ki jagah hay aur woh is terhan howa kay Rasool e Khuda (SAWW) nay suna kay Abu-Sufyaan Quraish kay aik guroh kay sath tijarat kay liay Shaam ja raha hai. Pas AnHazrat (SAWW) sahaba ki aik jamaat kay sath us kay peechay Zulasheera tak tashreef lay gaye. Abu-Sufyaan say aamna saamna howa lekin Bani Mudalaj kay baray log jo Zulasheera kay atraaf mein rehtay thay woh Aap (SAWW) ki khidmat mein haazir howay aur unhon nay Aap (SAWW) say sulah karli.

Ghazwah Badar:

Jamadi-us-sani main Ghazwah Badar Oula paish aaya aur is ki wajah yeh thi kay Nabi Akram (SAWW) ko yeh ittila mili kay Kurz Bin Jabir Fehri, Quraish kay aik guroh kay sath Madinah say teen(3) manzil kay faaslay par aaya hay aur woh Anhazrat (SAWW) kay oont aur baqi logon kay chopaaay hanka kay Mecca lay gaya hay. Rasool e Khuda (SAWW) nay jang ka alam (parcham) Hazrat Ameer (AS) kay supurd kia aur muhajireen kay aik guroh kay sath Manzil-e-Safwan main jo Badar kay atraaf main hay, pohanchay aur teen(3) din wahan aaraam farmaya aur har taraf say mushrikeen kay halaat ka jaiza lia jab un ki khabar nah mil saki to Aap (SAWW) Madinah wapas aagay aur is waqt Mah Jamadi us Sani khatam ho raha tha.

Neez san 2 hijri main Jang Badar Kubra paish aai, is ka khulasa yeh hay kay kuffar e Quraish maslan Utba, Sheeba, Waleed Bin Utba, Abu Jehal, Abul Bakhtari, Nofal Bin Khuwailad aur baqi quraish Mecca jangjoo afraad ki aik barri jamaat kay sath kay jin ki majmoye tadaad no so pachaas thi, Nabi Akram (SAWW) say jang ki tayari kar kay Mecca say rawana howay. Aalaat e Tarb aur ganay wali aurtain lahma laaib kay liay apnay sath laay aur teen so(300) ghoray aur saat so(700) oont un kay sath thay.

Unhon nay yeh faisla kia howa tha keh har roz Raosa e Quraish main say aik shakhs janwaron ka chara aur lashkar ka khana day ga aur das(10) oont nehar karay ga. Idhar say Rasool (SAWW) teen so tairah(313) sahaba (RA) Kay sath Madinah say nikal kar ilaqa e Badar main pohanchain aur Badar aik kunwain ka naam hay, kay jis main mushrikeen kay laashay phainkay gaye thay. Jab Huzoor (SAWW) Badar kay ilaqa main pohanch gaye to Huzoor (SAWW) ja baja zameen ki taraf ishara farmatay aur keyhtay مَضْرَعُ فَلَانِ kay yeh falan kafir kay marnay ki jagah hay aur kuffar e Quraish main har aik ki qatal gaah batatay thay aur wohi howa jo Aap (SAWW) nay farmaya.

Isi asna main dushman ka lashkar namodaar howa aur woh in kay samnay aik teelay par utar gaya aur lashkar e Paighambar (SAWW) ko daikhnay laga. Musalman un ki nigahon main bohat haqeer aur kam miqdaar nazar aaye. Chunancha musalmanoon ki nigah main woh bhi kam nazar aaye. Irshad baari hay:

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّكْوِينِ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ

Aur yaad karo jab kay muqabilay kay waqt Khuda nay tum logon ki nigahon main dushmanon ko thora dikhaya aur un ki nigahon main tumhe kam kar kay paish kia, taakay jo baat honi thi usay Allah zahoor main lay aaye, aur aakhir-kaar saaray mamlaat Allah hi ki taraf rujoo kartay hain.

Kuffar e Quraish lashkar ko daikhnay kay baad is teelay say utar gaye jabkay woh pani say dour thay. Jab wo paraao daal chukay to Umair Bin Wahab ko aik guroh kay sath bhaija kay lashkar e islam kay halaat maloom karay aur inhain shumaar kare. Pas Umair Bin Wahab ghoray par sawaar howa aur musalmanoon kay charon taraf chakkar laganay kay baad bayabaan ki taraf gaya aur daikh bhaal ki kay shayad kahin musalmanoon nay apni fouj kameen gaah main bitha rakhi ho. Wapis aaya aur kehney laga kay un ki tadaad teen so(300) kay qareeb hay aur kehney laga:

Un ki kameen main koi nahi laykin main nay daikha hay kay Yasrab kay oont chaa janay wali mout ko laad kar aaye hain, kia inhain daikhtay nahi kay woh gongay hain, koi baat nahi kartay aur saanp ki tarhan moun say zabaan hilaate hain. Un ki panah gaahain un ki talwaren hain, main inhain nahi daikhta kay woh maidan e jang say paltain gay magar yeh kay isi maidan main qatal kar diay jaain aur is waqt tak qatal nah

¹ Surah Anfaal, Ayat 44;

hon gain jab tak woh apni tadaad kay barabar dushman qatal nah kar lain. Is maamla ko khoob jaanch toal lo kay un say larna aasaan kaam nahi.

Hakeem Bin Hizaam nay jab yeh guftugu suni to Utba say khuwahish ki kay logon ko jang say rokay. Utba nay kaha: Agar kar saktay ho to Ibn Hanzaliyya yani Abu Jehal say kaho kay kia woh logon ko jang say rok sakta hay kion kay Mohammad (SAWW) aur is kay saathi Abu Jehal kay chacha kay betay hain yani rishtaydaar hain. Hakeem, Abu Jehal kay paas gaya aur usay Utba ka paigham sunaya. Abu Jehal kehney laga: is kay phaiphray main hawa bhar gai hay (morad yeh thi kay woh dar gaya hay aur is par khauf taari ho gaya hay) aur Utba apnay baitay, Abu Huzaifa kay baray main jo kay musalman hogaya hay aur Mohammad (SAWW) kay sath hay, darta hay.

Hakeem nay Abu Jehal ki guftugu Utba kay samnay naqal ki aur achanak Abu Jehal bhi is kay peechay wahan pohonch gaya. Utba nay is say kaha: Aay bar'ay buzdil mujhe buzdil bata kar nang o aar dilaata hay. Maloom hojaay ga kay kis ka phaiphra phool gaya hay. Idhar say Paighambar e Akram (SAWW) nay is liay kay musulmano kay dil apni jagah par rahain aur inhain jang ka ziada khauf nah ho aur iss aayat par amal kartay howay kay:

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا¹

Agar woh sulah ki taraf maail hon to tum bhi maail ho jaao.

Agarchay Aap (SAWW) jantay thay kay Quraish sulah nahi karain gay laykin hujjat tamam karnay ki khatir Aap (SAWW) nay Quraish ko pegham bhaija kay hamaray dil main yeh baat nahi hay kay hum tum say jang karnay main sabqat karain kion kay tum log hamaray hi qoum o

¹ Surah Anfaal, Ayat 61;

qabeela say ho aur tumhain bhi mujh say ziada dushmani nahi karni chahiay aur mujhay arab kay hawalay kar do kay agar main ghalib aaya to bhi tumahray liay baais e fakhr hay aur agar arab nay mujhay khatam kar dia to tum apnay maqsad ko bagaiyr takleef uthaay paa lo gay.

Jab Quraish nay yeh baatain sunie to un main say Utba kehney laga: Aay Quraish ki jamaat! Jo shakhs ziddi ho aur Mohammad (SAWW) kay paigham say mun phairay woh kamyaab nahi hoga. Aay giroh e Quraish! Meri baat suno aur Mohammad (SAWW) ki riaayat karo jo tum sab say behtar hay yani is kay pegham ki izzat karo. Abu Jehl ko khauf mehsoos honay laga kay kahin Utba ki baton main aakar log jang say baz nah aajaain layhaza woh goya howa aur kehney laga: Haan Aay Utba! Yeh kia fitnah hay, jo to phailana chahta hay?! Aulad e Abdul Mutallib kay khauf say to wapis janay kay heelay bahanay talaash kar raha hay?

Utba ko gussa aagaya aur kehney laga: meri taraf tu khauf ki nisbat daita hay aur mujhe darnay wala batata hay?

Phir Oont say utar aaya aur Abu Jehal ko ghoray say neechay khench liya aur kehney laga: Aao tum aur hum lartay hain taakay logon par wazeh hojaaye kay buzdil kon aur bahadur kon?

Quraish kay buzurag afraad agay barhay aur inhen aik dosray say alag kia. Is waqt jang kay showlay bharaknay lagay aur dono taraf say mardan e kaarzar aur shuja'an e rozgaar josh o kharosh main aagaye. Pehla shakhs Utba tha jis nay maidan ka qasd kia, is gussa main kay Abu Jehal nay usay buzdali ka tana dia tha. Pas is nay bari mushkil say zirah pehni aur chunkay is ka sar bara tha, poray lashkar main koi aisa khud (jangi topi) nahi tha jo is kay sir kay barabar aata ho. Majburan is nay amaamh sir par bandh lia aur is nay apnay bhai Sheeba aur betay Waleed ko hukum dia kay mairay sath maidan main chalo aur jang karo. Pas teeno afraad nay apnay ghoron par eerh lagai aur dono lashkaron kay darmiyan chakkar khanay lagay aur mubaariz (apnay moqabil larnay

wala) talab karnay lagay. Ansar main say teen ashkhaas un kay muqabilay main gay. Utba nay kaha tum kon log ho aur kis qabeela say ho? Kehnay lagay hum Ansar main say hain. Utba kehnay laga: tum hamaray kufu (hum palla) nahi ho hum tum say jang nahi kartay aur pukaar kar kaha: Aay Mohammad (SAWW)! hamaray Bani aa'maam main say kisi ko bhaij, jo hum say jang karay, jo kay hamara mad e muqabil aur kufu ho. Aur Rasool e Khuda (SAWW) bhi nahi chahtay thay kay pehlay Ansar jang karain. Pas Aap (SAWW) nay Hazrat Ali (AS), Janab Hamza (RA) Bin Abdul Mutallib, aur Ubaida Bin Haris Bin Abdul Mutallib Bin Hashim Bin Abdul Munaf ko jang ki ijazat di aur yeh teeno buzurgwar gazab naak sher ki terhan agay barhay. Janab ِHamza nay kaha:

أَنَا حَزْرَةُ بَنِ عَبْدِ الْمُطَّلِبِ أَسَدُ اللَّهِ وَأَسَدُ رَسُولِهِ.

Main Hamza Bin Abdul Mutallib, Allah aur is kay Rasool (SAWW) ka shair hon.

Jawab main Utba nay kaha: Nihayat hi achay aur kareem hum palla ho aur main bhi Hulafa ka shair aur Mutibeen ka shair hon. Is baat say Utba nay apnay aap ko Hulfa e Mutibeen ki taraf mansoob kia aur Mutibeen ka zikar Rasoolallah (SAWW) kay aaba o ajdaad kay zikar main guzar chuka hay.

Khulasa yeh kay Ameer ul Momineen (AS) Waleed say do badu howay. Hamza Sheeba say aur Ubaida Utba kay moqabil aa kharay howay. Pas Ameer ul Momineen (AS) nay yeh rajaz parha:

أَنَا ابْنُ ذِي الْحَوْضَيْنِ عَبْدِ الْمُطَّلِبِ وَهَاشِمِ الْمُطْعِمِ فِي الْعَامِ السَّغْبِ أُوْنِي بِبَيْعَادِي وَأَحْبَى عَنْ حَسَبِ

¹ Alkaafi (T-Islamiat), J8, S11;

Main do(2) hozon kay maalik Abdul Mutallib aur Hashim ka baita hon, jis nay bhook kay saal khana khilaya tha. Main apnay ehad o meesaq ko poora karoon ga aur hasab o nasab ki himayat o hifazat karoon ga.

Pas Aap (AS) nay Waleed kay kandhay par talwar maari jo is kay baghal kay neechay say bahar aagai aur is ka baazu itna chaura aur bara tha kay jab woh usay buland karta to is say is ka chehra chup jata tha.

Kehtay hain kay is nay woh kata howa haath Hazrat Ameer (AS) kay sir par mara aur apnay baap Utba ki taraf bhaga. Hazrat (AS) is kay peechay gaye aur is ki Raan par dosra zakham lagaya kay jis say woh foran margaya.

Aur Janab Hamza aur Sheeba aik dosray say lartay rahay aur aik dosray par talwar kay itnay waar kiay aur aik dosray kay peechay itna doray kay talwarain baikar ho gaieen aur dhaalain toot gaieen. Pas talwaarain aik taraf phaink deen aur aik dosray say ghutham ghutha hogay. Jab musalmaano nay dour say yeh manzar daikha to pukaar kar kaha: Aay Ali (AS)! Daikhiay! Yeh kutta kis tarhan aap kay chacha par ghalib aa raha hay. Hazrat Ali (AS) is ki taraf gay aur Hamza kay peechay kharay ho gay aur chunkay Hamza ka qad Sheeba say bar'a tha layhaza farmaya: Chacha apnay sir ko neechay karo. Hamza nay sir neechay kia to Ali (AS) nay talwar maar kar Sheeba ka aadha sir alag kar dia aur usay halaak kar dia.

Baqi raha Ubaida, to woh jab Utba kay qareeb pouncha to yeh dono bar'ay bahadur aur shuja thay to dono nay achanak aik dosray par hamla kardia aur Ubaida nay Utba kay sar par talwar lagai jo is kay adhay sir tak chali gai isi tarhan Utba nay neechay say talwar Ubaida kay paon par maari jis say un ki pindli kat gai. Idhar Imam Ali (AS) jab Sheeba say farigh howay to Utba ka qasad kia. Abhi is main kuch ramaq baqi thi kay is ki jaan bhi lay li to Imam Ali (AS) nay in teeno kay qatal main

shirkat ki. Yehi wajah thi kay Aap (AS) nay Muaawiya ko mukhatab karkay farmaya tha:

وَعِنْدِي السَّيْفُ الَّذِي أَعْضَضْتُهُ بِجَدِّكَ وَخَالِكَ وَأَخِيكَ فِي مَقَامٍ وَاحِدٍ.¹

Aay Muaawiya! Mairay paas woh talwar ab bhi mojoood hay kay jis say main nay tairay bhai, tairay mamu aur tairay nana ko badar kay din kaata tha.

Pas Hazrat Ali (AS) nay Janab Hamza kay sath mil kar Hazrat Ubaida ko uthaya aur Rasool (SAWW) ki khidmat main lay aaye. Rasool Khuda (SAWW) nay un ka sir apnay zaano par rakha aur itna roay kay Aap (SAWW) kay ansoo Ubaida kay chehra par behnay lagay aur Ubaida ki pindli ka gosht latak raha tha. Badar say wapsi par Raohaa ya Safraa kay maqam par aap ki wafaat howi aur waheen dafan howay aur Ubaida umar main Anhazrat (SAWW) say das(10) saal bar'ay thay aur Khuda wand Aalam nay yeh aayat un cheh(6) afraad kay mutalliqa nazil ki jin main say do do aik dosray say lar'ay thay:

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ
الْحَمِيمُ.²

Yeh do(2) dushman hain jinhon nay Allah kay liay aik dosray say jhagra kia, pas jin logon nay kufar kia un kay liay aag kay kapray tayyar kiay gay aur un kay saron par garam pani dala gaya.

Khulasa yeh kay un teen(3) afraad kay qatal honay say kuffar kay dil main roab baith gaya. Abu Jehal kuffar ko jang par uksaata tha aur shaitan Suraqa Bin Maalik ki shakal main Quraish say kehna laga:

¹ Nehj ul Balagah (Lalsabhi Saaleh), S454;

² Surah Hajj, Ayat 19;

Main tumhara hamsaaya hon apna alam (parcham) mujhe day do. Pas woh maisara ka jhanda lay kar lashkar ki saf kay samnay dornay laga aur kuffar ko jang par qawi dil bananay laga. Idhar say Nabi Akram (SAWW) nay apnay ashaab say kaha:

غُضُّوا أَبْصَارَكُمْ وَعُضُّوا عَلَى النَّوَاجِذِ.

Ankhain neechay karlo aur daant beech lo.

Aur apnay ashaab ki qillat ko daikh kar Allah ki bargaah main dast daraaz howay aur Allah Taala say nusrat talabb ki to Khudawand Aalam nay un ki madad kay liay farishtay nazil farmaiye. Irshad howa: Aur Allah nay badar main tumhari madad ki hay jab kay tum kamzor thay layhaza Allah say daro shayad tum shukar guzaar ban jao, is waqt ko yaad karo jab Aap (SAWW) Momineen say keh rahay thay kay kia yeh tumahray liay kaafi nahi hay kay Khuda teen hazaar(3000) farishton ko nazil kar kay tumhari madad karay, yaqeenan agar tum sabar karo gay aur taqwa ikhtiyar karo gay aur jaisay hi dushman tum par char'haaie karnay lagain gay isi waqt Allah paanch hazaar(5000) bahaduri kay nishaan walay farishton say tumhari madad farmaay ga.¹

Jab shaitan ki nigah Jibraiel (AS) par pari aur sufoof e malaaika ko daikha to alam phaink kar bhaag khara howa. Munabba Bin Hujjaj nay is ka giraybaan pakra aur kehney laga: Aay Suraqa! Kahan bhaag rahay ho? Yeh kitna ghalat kaam hay jo is waqt kar rahay ho aur hamaray lashkar ko toar rahay ho. Iblees nay is kay seenay par haath mara aur kehney laga: mujh say dour ho ja, jo kuch main daikh raha hon woh tu nahi daikh raha. Khuda farmata hay:

¹ Surah Al-Imran, Ayat 123 to 125;

فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ¹

Jab dono guroh aamnay samnay aay to ultay paon bhaag nikla aur kaha kay main tum logon say baizaar hon, main woh daikh raha hon jo tum nahi daikh rahay ho aur main Allah say darta hon kay woh sakht azaab dainay wala hay.

Hazrat Asadullah Al-Ghalib Ali Bin Abi Taalib (AS) ghazabnak shair ki tarhan har taraf hamla kartay thay aur mard o markab sawaar ko zameen par giratay yahan tak kay chacthees(36) bahaduroon ko mout kay ghaat utaar dia aur Hazrat Abu Jaffer Imam Mohammad Baqar (AS) say manqool hay kay Aap (AS) nay farmaya:

Mujhay Quraish par taajjub hay kay woh Waleed Bin Utba say mairi jang daikh chukay hain aur unhon nay daikha kay mairay aik hi waar say Hanzala Bin Abu Sufyaan ki dono ankhain bahar aagaien to woh kis terhan say mujh say larnay ki jura'at kartay hain.

Khulasa yeh kay Quraish kay jangju wa shuja afraad main say sattaar(70) afraad qatal hogaye kay jin main Utba wa Sheeba, Waleed Bin Utba , Hanzala Bin Abu Sufyan, Toaaima Bin Adi, Aas Bin Saeed, Nofal Bin Khuwailad aur Abu Jehal shaamil thay. Jab Abu Jehal ka sar Paighambar (SAWW) ki khidmat main laya gaya to Aap (SAWW) nay sajda e shukar kia. Pas kuffar ko shikast howi aur musalman un kay peechay doray aur un kay sattaar(70) aadmi qaid kar liay. Yeh waqiya satrah(17) Mah e Ramazan ka hay aur Nazar Bin Haaris aur Uqba Bin Abi Mueet bhi qaidioon main daakhil thay kay Huzoor (SAWW) nay un dono kay qatal ka hukum dia aur yeh dono Aap (SAWW) kay sakht tareen dushman

¹ Surah Anfaal, Ayat 48;

thay. Uqba wohi shakhs hay kay jis nay Umayya Bin Khalaf ko khush karnay kay liay Hazrat (SAWW) kay chehray par thoka tha.

San 2 hijri, pandrah(15) Shawaal jabkay hijrat ko bees(20) maheenay guzar chukay thay kay Ghazwahh Bani Qainaqaa paish aaya aur Bani Qainaqaa Madinah kay Yahoodion ka aik guroh tha. Janna chahiay kay hijrat kay baad Anhazrat (SAWW) kay bil-muqabil kuffar teen(3) qisam kay thay. Aik woh thay kay jin say Hazrat (SAWW) nay ehad liay tha keh woh Hazrat (SAWW) say jang nahi karain gay aur Aap (SAWW) kay dushmanon ki madad bhi nahi karain gay aur yeh Bani Quraiza, Bani Qainaqaa Yahoodi qabeelay thay. Aur doosri qisam un kuffar ki thi jo Hazrat (SAWW) say jang kartay aur Hazrat (SAWW) say dushmani rakhtay thay yeh kuffar e Quraish thay aur teesri qisam un logon ki thi jinhain Aap (SAWW) say koi sarokaar nahi tha aur woh is intayzaar main thay kay daikhain kay Aap (SAWW) ka anjaam e kar kia hota hay jo aam arab kay qabeelay thay laikin un main say baaz baatini taur par Aap (SAWW) ki fatah o nusrat chahtay thay (chahtay thay kay Aap (SAWW) Nabi Aalam kay taur par ubhar kar samnay aain). Maslan Qabeela e Khuzaa aur baaz ka maamla bar-aks tha maslan Bani Bakar aur kuch log aisay thay jo zahiran Aap (SAWW) kay sath aur batin main Aap (SAWW) kay dushmanon kay sath thay. Masalan munafiqeen aur yahood, kay jin kay teeno gurohoon nay dhoka dia aur sab say pehlay jinhon nay moahida ko taura woh Bani Qainuqaah thay.

Is ki wajah yeh thi kay Bani Qainuqaah kay bazaar main aik musalman aurat aik zar gar ki dukaan kay samnay baithi howi thi. Is zargar ya kisi dosray Yahoodi nay bataur e tamaskhur is ka kurta peechay say phaar diaa aur usay halki si girah lagadi. Is aurat ko khabar na howi jab woh khari howi to woh bay-libaas hogaie aur yahoodi hansnay lagay. Is aurat nay faryaad buland ki. Jab aik musalman nay yeh daikha to is nay is qabeeh kaam ki wajah say is yahoodi ko qatal kardia. Yahoodi har taraf say jama ho gay aur unhon nay is musalman ko shaheed kardia.

Jab Huzoor (SAWW) ko is waaqia ki khabar howi to Aap (SAWW) nay yahoodion kay bar'ay logon ko bulaya aur farmaya kay tum nay kion paiman shikni ki aur ehad ko taura. Khuda say daro aur tumhay khauf hona chahiay kay jo kuch musiebat Quraish par pari hay woh musiebat tum par bhi aa skati hay aur mairi risalat ka yaqeen karo kion kay tumhay maloom hay kay mairi baat sachhi hoti hay. Woh kehney lagay: Aay Mohammad (SAWW)! hamain na daraao aur Quraish ki jang aur un par ghalabay say na itraao kion kay Aap (SAWW) nay aisay logon say jang lari hay jinhain jang kay qawaneen maloom nahi thay aur agar hum say paala para to Aap (SAWW) ko jang kay tareeqay maloom ho jaaen gay. Yeh keh kar wo uth khar'ay howay aur apnay daman jhaar kar chal diay. Isi waqt Jibraiel (AS) yeh aayat lay kar nazil howay:

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ¹

Aur agar kisi qoum say kisi khayanat ya bad ehdi ka khatrah hay to Aap (SAWW) bhi un kay ehad ko un ki taraf phaink den kay Allah khayanat karon ko dost nahi rakhta hay.

Pas Aap (SAWW) nay Abu Lubabah ko Madinah main apna naib muqarrar kia aur alam Janab Hamza kay supurd kia aur lashkar tayyar karkay un ki taraf chal diay. Guroh e yahood main chunkay muqabliay wa muqatilay ki taaqat nahi thi. Inhon nay apnay hisaar aur qiloon main panah lay li aur pandrah(15) din tak mehsoor rahay yahan tak kay woh tang aagay aur roab wa khauf un kay dilon main beth gaya. Majboran raazi howay kay apnay hisaar say bahir aaen aur hukum e Khuda kay samnay gardan jhukaain. Pas woh qiloon kay darwazay khol kar bahir aa gayain. Hazrat (SAWW) nay Manzar Bin Qudama Salma ko hukum dia kay un kay haath pusht say bandh do aur Aap (SAWW) ka dilli iradah tha kay inhain qatal karain aur yeh saat so(700) jangjoo thay. Abdullah Bin Oobai nay jo musalmanoon kay darmiyan aik mard e munafiq tha

¹ Surah Anfaal, Ayat 58;

darkhwast ki kay un kay haq main ehsaan farmaain aur us nay bohat israar kia to Hazrat (SAWW) nay un kay khoon bahanay say dar guzar kia laykin woh Hazrat (SAWW) kay hukum say jilaa-watan kiay gaay aur un ka maal o asbab qilay aur jaai-daadain wahein reh gaieen aur mulk e Shaam kay shehar Aazr'aat ki taraf chalay gaay.

Neez san 2 hijri may Shawaal main Ghazwahh e Qar Qartul kodar paish aaya jo Bani Sulaim ki Madinah say teen(3) manzil doar pani ki jagah hay. Is jang ki wajah yeh hay kay Rasool Khuda (SAWW) nay suna kay Bani Sulaim aur Bani Ghatfan nay salah wa mahswara kay baad tay kia hay kay woh Quraish kay khoon kay badlay Madinah par shab khoon maarain gay. Pas Hazrat (SAWW) nay alam e lashkar Hazrat Ameer ul Momineen (AS) ko dia aur do so(200) sahaba (RA) kay sath Aap (SAWW) do(2) din main wahan pohunchay. Aap (SAWW) kay wahan pohunchnay say pehlay woh log ja chukay thay aur un main say koi bhi nazar na aaya aur Hazrat (SAWW) wapas palat aay. Aur kuch moarikheen nay yeh jang hijrat kay teesray(3) saal main zikar ki hay.

Sun 2 hijri kay Zeeqad ki aakhri dihaaie main ya Zilhaj main Ghazwah e Saweeq paish aaya jis ki wajah yeh thi kay Abu Sufyan nay Jang e Badar kay baad nazar ki thi kay woh kisi aurat kay qareeb nahi jaay ga aur tail nahi lagaay ga jab tak Mustafa (SAWW) aur un kay ashaab say is ka badla na lay lay. Pas woh do so(200) admion kay sath Mecca say Areez kay maqam tak pohncha jo Madinah kay atraaf main waqay hay aur wahan aik ansari Ma'bad Bin A'mar aur is kay aik aadmi ko pakar kar qatal kardia. Aik do(2) makaan aur chand darakht khurmay kay jalaay aur yeh samajh lia kay main nay apni nazar kay mutabiq amal karlia hay pas foran wapis chala gaya. Jab yeh khabar Hazrat Mohammad Mustafa (SAWW) ko mili to Aap (SAWW) nay Abu Lubaba ko apna naib banaya aur do so(200) mohajir wa Ansar kay sath Abu Sufyan ka peechea kia. Jab Abu Sufyaan ko maloom howa kay Nabi Akram (SAWW) lashkar kay sath taizi say arhay hain, to woh dar gaya aur apnay lashkar ko hukum dia kay satto kay thailay jo zaad e raah kay taur par un kay paas thay woh

phaink dain taakay bhagna un kay liay aasaan ho jaye. Musalman un kay peechay pohonch gaye aur woh thailay unhon nay utha liay is liye is ko Ghazwah e Saweeq kehtay hain (Saweeq arabi main sattu ko kehtay hain). Pas Rasool Allah (SAWW) nay Qar Qara tul Kadr tak un ka peecha kia. Jab na mil sakay to wapis Madinah palat aay aur is jang ki muddat paanch(5) din rahi aur baaz ulama kay nazdeek yeh waqia hijrat kay teesray(3) saal paish aaya. Aik qoul ki Binaa par 2 hijri main Hazrat Imam Hasan (AS) ki wiladat howi aur bohat say muarikheen nay teesra saal bataya hay.

Hijrat kay Teesray Saal kay Waqiaat:

Ghazwah Ghatfaan:

San 3 hijri main Ghazwah e Ghatfan paish aaya aur is ko Ghazwah Zee Amar' aur Ghazwah e Anmaar bhi kehtay hain, yeh Najd kay ilaqay main aik jagah hay is jang ki wajah yeh thi kay Rasool e Khuda (SAWW) ko yeh maloom howa kay Bani Sa'laba wa Bani Mohaarib Muqam e Zee Amar' main jama howay hain taakay atraaf e Madinah ko taaraaj karain aur maal e ghaneemat haasil karain aur Haaris ka beta jis ka naam Do'soor tha, woh un ka sardar tha. Pas Nabi Akram (SAWW) saar'hay chaar hazaar(4500) afraad kay sath taizi say Maqam e Zee Amar' tak pohonchay. Do'soor apnay aadmion samait pahari par bhaag gaya aur un main say koi bhi na mila siwaye aik shakhs kay jo Bani Sa'laba main say tha, musalman usay pakar kar khidmat e Paighambar (SAWW) main lay aain. Hazrat (SAWW) nay us kay samnay islam ko paish kia to woh islam lay aaya. Is dauran sakht barish howi yahan tak kay لشکریوں kay badan aur kapron say pani beh raha tha. Log har taraf bikhar gay aur apnay apnay samaan ki daikh bhaal main lag gaye. Nabi Akram (SAWW) nay apna libaas utaara aur usay nichor kar aik darakht ki tehnion par daal dia aur is darakht kay neechay late gaye. Achanak Do'soor Hazrat (SAWW) ko qatal karnay kay iradah say talwar liay howay Aap (SAWW) kay paas pohanch gaya aur kehney laga: Aay Mohammad (SAWW)! Aaj tumhay

mujh say kon bacha sakta hay? Hazrat (SAWW) nay farmaya: "Maira Allah" foran Jibraiel (AS) nay usay ghonsa mara to talwar is kay haath say gir gaie aur woh charon shanay chit ho gaya. Hazrat (SAWW) nay woh talwar utha li aur us kay sar hanay khar'ay ho kar farmaya: "Ab tujhay mujh say kon bachaay ga?" kehney laga koi bhi nahi, main nay jaan lia hay kay Aap (SAWW) Paighambar hain. Pas us nay shahadatain zabaan par jaari kiay. Aap (SAWW) nay us ki talwar us kay hawala kar di. Woh apni qoum kay paas gaya aur inhain islam ki dawat di. Khudawand Aalam nay yeh aayat isi mauqa par nazil farmaie:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

Iemaan walo! Allah ki is naymat ko yaad karo kay jab aik qoum nay tumhari taraf dast darazi ka iradah kia to Khuda nay un kay hathon ko tum tak pohanchnay say rok dia aur Allah say dartay raho kay sahiban e iemaan Allah hi par bharosa kartay hain.

Pas Nabi Akram (SAWW) Madinah ki taraf wapas tashreef laaie aur is safar ki muddat ikkees(21) din thi. San 3 hijri main aik qoul ki Binaa par 14 Rabi ul awwal ko Ka-ab Bin Ashraf yahoodi mara gaya. Woh aisa shakhs tha kay jitna us say ho sakta woh musulmano ko aazaar pohchaata aur is nay Nabi Akram (SAWW) ki tauheen bhi ki thi.

San 3 hijri hi main Ghazwah e Bahraan paish aaya aur woh Fura' kay atraaf main aik jagah hay aur Fura', atraaf e Rabaza main aik maqam hay aur is jang ki wajah yeh thi kay Nabi Akram (SAWW) ko bataya gaya kay Bani Sulaim ka aik guroh Bahraan main jama howa hay aur woh koi makkari karna chahta hay, Aap teen so(300) afraad kay sath is ki taraf barhay. Bani Sulaim apnay ilaqay main muntashir ho gay aur Hazrat (SAWW) dushman say aamna saamna kiay bagair wapas lout aay.

¹ Surah Maaida, Ayat 11;

San 3 hijri main wiladat e Imam Hussain (AS) howi aur is saal hi Aap (SAWW) nay Hafsa say Mah e Shabaan main aur Zainab Bint e Khuzaima say Mah Ramazan main nikah kia.

Ghazwah Ohad:

San 3 hijri Mah e Shawaal main Ghazwah Ohad paish aaya. Ohad Madinah say aik farsakh kay faasla par aik mashhoor pahar hay is ki wajah yeh thi kay Jang e Badar kay baad Quraish bohat gussa main thay aur un kay seenay musalmanoon kay khilaaf bughz o keenay say bharay howay thay aur lagataar woh tayyari main rahay aur lashkar tayyar kartay rahay yahan tak kay paanch hazaar(5000) ka lashkar faraham kar liya kay jis main teen hazaar(3000) oont aur do so(200) ghoray thay. Pas Nabi Akram (SAWW) say jang karnay kay iraday say Madinah ki taraf unhon nay cooch kia aur aurton ka aik giroh bhi sath liya jo lashkar main sogwari kartein aur apnay maqtoleen par girya karti aur un par marsia parhti theen taakay un ka bughz o keenay josh main aaain aur dilon main jazba e intiqam bharkay. Idhar say Paighambar Akram (SAWW) ko maloom howa to unhon nay bhi jang ki tayyari ki aur apnay lashkar kay sath Ohad main tashreef lay aay aur jang kay liye aik jagah ka intikhab aur lashkar ki saf aaraaie ki. Aap (SAWW) nay lashkar ko is tarhan rakha kay Koh e Ohad pusht par aur Jabal e Aaieen baien taraf aur Madinah roo barooh ho. Chunkay Aaieen main aik shagaaf tha kay agar dushman chahta to wahan say hamla kar sakta tha. Abdullah Bin Jubair ko pachaas(50) kamaan daaron kay sath wahan khara kardia taakay dushman ko is shagaaf say guzarnay say rokain aur farmaya:

Agar tum daikho kay hamain jang main fatah wa ghalaba haasil ho chuka hay yahan tak kay hum nay inhain Mecca main daakhil kar dia hay tab bhi hargiz is jagah say nah hilna aur agar daikho kay hamain jang main shikast ho gaie hay yahan tak kay unhon nay hamain Madinah

main daakhil kar dia hay tab bhi tum har ghiz is jagah say harkat na karna aur is jagah par datay rehna.¹

Jab musalmanoon ka lashkar apni safoon ko durust kar chuka to Aap (SAWW) nay un say khutba irshad farmaya:

"Aay logo! Main woh wasiyyat karta hon jo Allah nay apni kitaab main mujhay ki hay, yeh kay is ki itaa't kartay howay amal kia jaay aur is kay muharrimat say ruka jaay (yahan tak kay Rasool Allah (SAWW) nay farmaya:) Khuda nay tumahray liay halal o haraam ko wazeh taur par bayan kardia hay magar un dono kay darmiyan mutashbihaat hain kay jinhain bohat say log nahi jantay magar woh jisay Khuda bachalay, jo shakhs un ko chor day us nay apni izzat o deen ko mehfooz kar liya aur jo un main ja pray to wo misl us shakhs kay hay jo kisi kay khait sabza zaar kay qareeb apnay chopay chara raha ho qareeb hay kay wo is main daakhil ho jaain. Koi aisa badshah nahi kay jis nay koi mehfooz jagah nah qarar di ho. Yaad rakho Khuda jis jagah say logon ko mehfooz rakhna chahta hay woh is kay muharrimat hain aur aik momin ko dosray momnin say wohi nisbat hay jo sir ko badan say hay. Jab is main takleef hoti hay to sara badan pukaar uthta hay. Wasalam alaikum."²

Idhar say mushriqeen nay saf aarai ki to Khalid Bin Waleed nay paanch so(500) afraad kay sath maimana lay lia. Akrama Bin Abu Jehal paanch so(500) afraad kay sath Maisara par tha. Safwan Bin Umayya, Amar Bin Aas kay sath sawaron(700) ka sipah salaar hogaya. Abdullah Bin Rabeeaa teer andazon ka qaaid tha aur yeh so(100) aadmi teer andaaz thay aur jis oont par Hubal buth ko laad kar laay thay, wo un kay aagay tha aur aurtain lashkar kay peechay theen. Alam e lashkar Talah Bin Abi Talha ko day rakha tha.

¹ Tafseer al Qummi, J1, S112;

² Almathah: 122,221, Sharah Nehjul Balagah Ibne bin Hadeed 3: 365 - 368;



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Hazrat Rasool Akram (SAWW) nay poocha kay un ka alam kis kay haath main hay? bataya gaya kay Qabeela e Bin Abdud-Daar kay aik shakhs kay haath main hay. To Aap (SAWW) nay farmaya: hum ziaada wafa karnay kay haqdaar hain. Pas Aap (SAWW) nay Musa'b Bin Umair ko bulaya jo Bani Abdud-Daar main say tha aur Alam e Nusrat us kay haath main dia. Musa'b nay alam lia aur wo Hazrat (SAWW) kay aagay aagay raha. Pas Talha Bin Abi Talah jo Kabash e Kutaiba (lashkar ka maindha) tha aur alam e mushriqeen uthaye howay tha, ghora bar'ha kar mubaariz talab howa. Koi shakhs is kay muqaabila ki jur'at nahi kar saka. Ameer ul Momineen (AS) nar shair ki tarhan talwar lay kar aagay barhay aur rajaz parha. Talah kehney laga: Aay "Qasum" (bahaduroon ki kamar tauray walay!) mujhay maloom tha kay tumahray ilawa mairay muqaabila main koi nahi aay ga. Pas Imam Ali (AS) par us nay hamla kia aur aap par talwar lagai kay Hazrat (AS) nay dhaal say us kay waar ko roka phir aisi talwar us kay sar par lagaai kay us ka maghaz sar say bahir aagaya aur wo zameen par gir para aur woh barhaynah ho gaya. Aur Imam Ali (AS) say panah mangi, Aap (AS) wapas palat gaye.

Rasool Khuda (SAWW) is kay qatal say khush howay. Huzoor (SAWW) nay takbeer kahi aur musulmanoon nay bhi takbeer ki aawaz buland ki. Talah kay baad is kay bhai Musa'b nay alam lia. Ameer ul Momineen (AS) nay usay bhi qatal kia. Phir Bani Abdud-daar ka aik aik shakhs alam laita aur qatal hota gaya, yahan tak kay Bani Abdud-daar main say koi shakhs baqi nahi raha jo alamdard ban sakay. Is qabeela kay aik ghulam nay jis ka naam Sawaab tha, is alam ko uthaya. Ameer ul Momineen (AS) nay usay bhi un kay sath mulhaq kia. Riwayat main hay kay yeh ghulam habashi tha aur jism ki buzurgi main gunbad ki tarhan tha aur us waqt us kay mun say kaf jaari tha aur us ki aankhain surkh ho chuki theen aur wo kehta kay main apnay sardaro kay badlay Mohammad (SAWW) kay ilawa kisi ko qatal nahi karoon ga. Musalman is say dar gay aur is kay muqaabilay main janay ki kisi main jura'at na howi. Ameer ul Momineen (AS) nay usay zarb lagaaie aur kamar kay paas say is tarhan do(2) tukray kar dia kay us ka oopar wala hissa juda hogaya aur us ka nichla hissa isi

tarhan khara tha. Musalman usay daikhtay aur hanstay thay. Pas musulmanoon nay hamla kia aur kuffar ko muntashir kardia aur wo shikast kha gay. Mushriqeen main say har shakhs aik taraf bhaag gaya aur wo oont jis nay Hubal ko ut'ha rakha tha, gir gaya aur habbal mun kay bil gir para. Pas musalman maal e ghaneemat lootnay main mashgool hogay.

Wo teer andaaz jo pahar' kay shigaaf par mojud thay unhon nay jab daikha kay musalman lout maar main mashgool hain to unhon nay mal e ghanaymat kay hirs o tama' main apni jagah chor'di. Abdullah Bin Jubair nay mana kia, wo nahi maanay. Maal lot'nay kay liay unhon nay dushmanon ki lashkar gaah ka iradah kia. Abdullah das(10) say kam afraad kay sath wahan reh gaya. Khalid Bin Waleed nay Akrama Bin Abu Jehal kay sath do so(200) afraad ko lay kar kameen gaah say Abdullah par hamla kardia. Abdullah ko is kay muthi bhar sathiyon kay sath qatal kardia aur wahan say musulmanoon par peechay say hamla kardia aur mushriqeen ka alam dobarah buland hogaya aur bhagnay walon nay jab apnay alam ko qaaim daikha to wo apni safoon ki taraf wapas aagay aur shaitan Jouail Bin Suraqa ki shakal main nikal aaya aur pukarnay laga:

أَلَا إِنَّ مُحَمَّدًا قَدْ قُتِلَ

Aagah raho kay Mohammad (SAWW) qatal hogay.

Musalmanoon main is khabar e wehshat kay asar say dehshat phaail gaie aur woh aik dosray ko qatal karnay lagay, yahan tak kay Huzaifah kay baap Yamaan ko khud musulmanoon nay qatal kardia aur Rasool Khuda (SAWW) ko chor kar bhaag khar'ay howay. Ameer ul Momineen (AS) Rasool (SAWW) kay samnay jang kar rahay thay aur jis taraf say dushman Huzoor (SAWW) par hamla karnay ki koshish karta Aap (AS) Rasool Allah (SAWW) ki dhaal ban jatay aur dushman ko Rasool Allah (SAWW) say dour kardaitay. Yahan tak kay nawway(90) zakham Aap (AS) kay sar, chehra, saeneh, shikam, haath aur paon par lagay aur logon nay suna kay munaadi aasman say nida kar raha hay:

لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ

Koi talwar nahi siwaaye Zulfiqar kay aur koi jawan nahi siwaaye Ali (AS) kay.

Jibraiel (AS) nay Paighamber (SAWW) say arz ki:

هَذِهِ وَاللَّهُ الْبُورِاسَاتُ يَا مُحَمَّد

Ya Rasool Allah (SAWW)! Yeh hay mawasaat aur jaanisari jisay Ali (AS) aashkar kar rahy hain.

Hazrat (SAWW) nay farmaya:

لَأَنِّي مِنْهُ وَهُوَ مِنِّي

(Kion na ho) Ali (AS) mujh say hay aur main is say hon.

Jibraiel (AS) nay kaha:

وَأَنَا مِنْكُمْ

aur me aap dono main say hoon.¹

Khulasa yeh kay Abdullah Bin Qamiaah jo mushriqeen main say aik tha, talwar lay kar Hazrat (SAWW) ko shaheed karnay kay iraday say aagay barha. Chunkay Musa'b Bin Umair alamdard e lashkar e Rasool (SAWW) thay. Pehlay us nay Musa'b par hamla kia aur un ka daayan baazu qalam kardia. Mus'ab nay alam baain baazu main pakar lia. Us nay Mus'ab ka baayaan baazu bhi qalam kardia. Phir aik aur zakham lagaya kay jis say wo shaheed hogaya aur alam gir para laykin aik farishta Mus'ab ki shakal

¹ Tafseer ul Qummi, J1, S116;

main aaya aur us nay alam buland kardia. Ibn e Qameeah nay Mus'ab ki shahadat kay baad kai pathar lay kar Hazrat (SAWW) ki taraf phainkay. Achanak aik pathar Aap (SAWW) ki peshani par laga aur peshani khul gai aur khuod (jang ki aahinie topi) kay kai halaqay Aap (SAWW) ki peshani main paivast ho gaie aur Aap (SAWW) kay chehray par khoon behnay laga. Aap (SAWW) is khoon ko saaf kartay thay taakay wo zameen par na giray aur aasman say azaab nazil na ho aur Aap (SAWW) farmatay:

كَيْفَ يُفْدِحُ قَوْمٌ فَعَلُوا هَذَا بِرَبِّهِمْ وَهُوَ يُدْعُوهُمْ إِلَى اللَّهِ فَأَنْزَلَ اللَّهُ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ^١

Kis tarhan wo qoum falah wa nijaat pa sakti hay jinhon nay apnay Nabi ko zakhmi kardia, halaankay wo inhain Khuda ki taraf bulaataa hay.

Aur Utba Bin Abi Waqaas nay aik aur pathar Aap (SAWW) kay lab o dandan par mara aur kisi nay Aap (SAWW) par talwar kay waar kiae laykin chunkay Aap (SAWW) nay do(2) zirah pehan rakhi theen yeh waar kaargar na howay. Manqool hay kay is waqt Aap (SAWW) par sattaar(70) zakham talwar kay lagay laykin Khuda nay Aap (SAWW) ko mehfooz rakha. Is sakhti wa zahmat kay bawajood is mazhar e rehmat nay is qoum par nafreen nahi ki balkay farmatay thay:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ^٢

Khudaaya mairi qoum ko bakhsh day wo nahi jantay.

Isi jang main wehshi jo Juabair Bin Mut-im ka ghulam tha, Janab Hamza Bin Abdul Mutallib ki kameen gaah main betha, jab aap ghazabnak shair ki manind hamla kar rahay thay aur kuffar say jang main masroof thay to

¹ Bihar ul Anwar (T-Beroot) J20, S102;

² Masnad Ahmel bin Hambal, J3, S253;

is nay aik nayzah un ki taraf phainka jo aap kay jism main paivast ho kar aar paar hogaya. Is zakham nay aap ko kamar Khamida kardia aur aap zameen par gir kar shaheed hogay. Pas wehshi aap kay qareeb aaya aur aap kay jigar ko chaak karkay aap ka jigar nikaal kar hind, zojaay e Abu Sufyaan kay paas lay gaya, us nay chaha kay usay chaba kar kha lay laykin jab us nay wo mun main rakha to Khuda Wand Aalam nay usay sakht kardia taakay Hamza (AS) kay ajzaay e badan kafir say na mil sakaain. Majburan us nay phaink dia. Isi wajah say wo Hind jigar khuwaar mashhoor hogaie. Pas jitnay zaiwar us kay paas thay wo us nay wehshi ko day diay aur khud Janab e Hamza ki laash par aaie. Aap kay kaan aur badan kay kuch aur ajzaa kaat liay taakay inhain apnay sath Mecca lay jaye. Baqi aurtain bhi us ki iqtidaa main qatal gaah main aaen aur unhon nay baqi sho-hada ka musala kia (badan kay aaza ko kaat kar juda kar lia). Kisi ki naak kaati, kisi ka pait chaak kia aur katay howay ajzaa ko dhaagay main paro kar kanghan banaye. Abu Sufyaan Janab e Hamza ki laash par aaya aur apnay nayzeh ki nauk aap kay mun main chuboh kar kehlay laga: Aay aaq (nafarman) is takleef ko chako.¹

Hulais Bin Alqamah nay jab daikha to pukaar kar kaha: Aay Bani Kananah! Aa kay daikho yeh shakhs jo Quraish kay buzurg honay ka daawa karta hay apnay maqtool pisar e a'm kay sath kia sulooq kar raha hay? Abu Sufyaan sharminda howa aur kaha kay mujh say yeh ghalti hogaie hay, is ko makhfi rakho.

Behar haal is jang main Ashaab e Rasool (SAWW) main say sattu(70) afraad shaheed howay. Jang e Badar main Quraish kay qaid honay walay afraad ki tadaad kay barabar jinhain musulmanoon nay qatal nahi kia tha balkay apni khuwahish kay mutabiq un say fidya lia tha aur inhain chor' dia tha.

¹ Bihaar ul Anwaar (T-Beroot), J20, S97;

Behar haal jab Rasool e Khuda (SAWW) ki shahadat ki khabar Madinah main muntashir howi to Ahlaybait (AS) aur un kay azeezon ki chodan(14) aurtain Madinah say nikleen aur maidan e jang main pohncheen. Sab say pehlay Janab e Fatima (SA) nay apnay baba ko zakhmi haalat main daikha aur Anhazrat (SAWW) ko galaay laga kar bohat giryah kia. Nabi Akram (SAWW) ki aankhon main bhi aansoo aagay. Ameer ul Momineen (AS) apni dhaal main pani lay kar aay aur Janab e Fatima (SA) nay Rasool Khuda (SAWW) kay sar aur chehray kay khoon ko dhoya aur chunkay khoon nahi rukta tha to chataai ka aik tukra jala kar us ki raakh zakhm e Paighambar (SAWW) par bandh di aur is kay baad Nabi Akram (SAWW) un zakhmo ko boseedah hadion say dhuwan daitay thay. Yahan tak kay zakhmo kay nishaan khatam hogay.

Ali ban Ibrahim Qummi nay riwayat ki hay kay jab jang ruk gayi to Rasool Akram (SAWW) nay farmaya: Kon hay jo hamain Janab Hamza kay halaat bataay? Haris Bin Sammah nay kaha: mujhay un ki qatal gaah maloom hay. Jab Haris us jagah poncha aur Hamza ki wo haalat daikhi to wo nahi chahtay thay kay Rasool Allah (SAWW) ko is ki ittila dain. Rasool Allah (SAWW) nay Janab e Ameer (AS) say farmaya: Ali (AS)! Apnay chacha ko talaash karo. Hazrat Ameer (AS) Hazrat Hamza kay paas khar'ay hogay aur unhon nay bhi yeh gawara na kia kay yeh khabar e wehshat asar, Sayyad ul Bashir (SAWW) ko pohntaay. Pas Rasool Allah (SAWW) khud Janab e Hamza ki talaash main niklay. Jab Janab e Hamza ko is haalat main daikha to ronay lagay aur farmaya:

Khuda ki qasam! Main kabhi kisi aisi jagah khar'a nahi howa jahan is jagah say ziyada mujhay gussa aaya ho. Agar Khuda nay mujhay Quraish par ghalib kia to Hamza kay badlay un kay sattar(70) afraad ka musala karoon ga aur un kay aaza kaat daloon ga. Pas Jibraiel (AS) yeh aayat lay kar nazil howay:

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِشَلِّ مَا عُوْقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ¹

Aur agar tum badla layna chaho to isi qadar badla lo jis qadar tumahray sath ziyad-ti howi hay aur agar tum nay sabar kia to yeh sabar karnay walon kay haq main behtar hay.

To Aap (SAWW) nay farmaya: Main sabar karoon ga aur intiqam na lon ga. Pas Hazrat (SAWW) nay wo chadar e burd e yamani jo Aap (SAWW) kay dosh e mubarak par thi, Janab e Hamza par daal di aur wo chadar Janab e Hamza kay jisam par poori na aati thi, agar sar par daaltay to paao reh jatay thay aur agar pao chupaatay to sar reh jata, to Aap (SAWW) nay un ka sar dhaanp dia aur paao par ghaas daal di aur farmaya:

Agar mujhay is baat ka khauf na hota kay Khandan e Abdul Mutallib ki khawateen andohnaak ho jaaen gi to main Hamza ko isi tarhan rehnay daita aur sehraa kay darinday aur fizaa kay parinday un ka gosht khaatay aur Hamza qayamat kay din un darindon kay shikam say Mahshoor hotay. (Kion kay jitni museebat ziyada hoti hay us ka sawab itna hi ziyada milta hay.)²

Pas Aap (SAWW) nay hukum dia kay maqtoleen ko jama kia jaay phir un ki namaz e janaza parhay aur inhain dafan kar dia aur Janab e Hamza par namaz main Aap (SAWW) nay sattu(70) takbeerain kaheen.³

Aur baaz kehtay hain kay Nabi Akram (SAWW) nay farmaya: Hamza ka jisam un kay bhanjay Abdullah Bin Jehash kay sath aik qabar main dafan kia jaay aur Abdullah Bin Amr Bin Haraam (jo Janab e Jabir kay waalid thay) ko Amr Bin Jamooh kay sath aik qabar main dafan kia aur isi

¹ Surah Nehl, Ayat 126;

² Ye jumla riwayat mein mojud nahi hai ghaliban Sheikh Abbas Qummi ka apna hashia hai

³ Tafseer ul Qummi, J1, S123;

tarhan jo shakhs jis kay sath maanoos tha do do teen teen aik qabar main dafan kiay gaye aur jo ziada qira'at e quran kartay thay un ki mayyatain aik dosray kay qareeb rakhtay thay aur shohada ko inheen kay kapron main jo khoon aalood thay supard e khaak kia aur Anhazrat (SAWW) nay farmaya: Inhain in kay kapron aur khoon kay sath lapait do kion kay jo shakhs Khuda ki raah main zakhmi howa hay wo qayamat kay din is haalat main aay ga keh us kay khoon ka rang to khoon jaisa hoga laykin us kay khoon say mushk o Anbar ki khushbu aay gi.¹

Laykin aik hadees main hay kay Aap (SAWW) nay Janab e Hamza ko kafan pehnaya kion kay kuffar nay inhain barhayna kardia tha aur aik riwayat hay kay Abdullah aur Amr ki qabar chunkay saylaab guzarnay ki jagah par thi. Aik dafaa saylaab aaya aur wo un ki qabar baha lay gaya to Abdullah ko logon nay daikha kay us nay apna haath zakham kay oopar rakha howa hay. Jab haath hataya gaya to zakham say khoon behnay laga. Majboran haath dobarah us zakham par rakha gaya. Jabir kehtay hain kay main nay chobees(24) saal baad apnay baap ko qabar main baghair kisi tabdeeli kay paaya, aisa maloom hota tha kay wo sooy howay hain aur Harmal (Asfand) kay pattay jo un ki pindli par logon nay daalay thay, wo isi tarhan taaza thay.

Beharhaal jab Nabi Akram (SAWW) shohadaa kay dafan say farigh howay to Madinah ki taraf rawana howay jis qabeela kay qareeb say guzartay to mard aur aurtain baahir nikal aatay aur Aap (SAWW) ki salamti par shukar kartay aur apnay maqtoleen ka khayaal dil main na laatay.

Pas Kabisha, Saa'd Bin Maaz ki maa nazdeek aaie, us waqt us kay baitay Saa'd nay Rasool (SAWW) kay ghoray ki lagaam thami howi thi. Saa'd nay arz ki: Ya Rasool Allah (SAWW)! Mairi walida Aap (SAWW) ki khidmat main haazir hona chahti hain. Hazrat (SAWW) nay farmaya:

¹ Awali ul aali al azeezye fil Ahaadees ad diniya, J2, S208;

Marhaba (khush aamdeed). Jab Kabisha nazdeek aaie to Rasool Khuda (SAWW) nay us say us kay baitay Amr Bin Maaz ki taaziyat paish ki. Wo kehney lagi ya Rasool Allah (SAWW)! jab main nay Aap (SAWW) ko saheeh wa saalam daikh lia hay to koi museebat aur takleef mujh par giran nahi. Pas Hazrat (SAWW) nay dua farmaie kay un main say baqi rehnay walon ka huzn o malaal dour ho aur Khuda unhain un ki museebat ka aayvaz aur ajr inayat farmaain aur Aap (SAWW) nay Saa'd say farmaya kay apni qoum kay zakhmi logon say kaho kay wo mairay sath na chalin aur apnay gharon main jaakar zakhmo ka ilaaj karain. Pas Saa'd nay zakhmioon say kaha jo kay tees(30) afraad thay kay chalay jao aur khud Saa'd Hazrat (SAWW) ko un kay daulat kada tak chornay kay baad wapas chala gaya. Us waqt shayad hi koi ghar hoga kay jis say giryaa wa naala aur saugwaari ki aawaaz buland na hoti ho siwaay Janab e Hamza (RA) kay ghar kay, Nabi Akram (SAWW) ki aankhon main aanso aagay aur farmaya:

لَكِنَّ حَزْرَةَ لَا بَوَاقِي لَهُ الْيَوْمَ

Yani baqi shohda e Ohad par giryah karnay waliyaan mojood hain laykin aaj Hamza par koi giryah karnay wala nahi.

Saa'd Bin Maaz aur Usaid Bin Huzair nay jab yeh suna to Ansar ki aurton say kaha kay ab apnay maqtoleen par giryah na karo pehlay ja kar Janab e Fatima (SA) ka Hamza par ronay main sath do, phir apnay maqtoleen par rona. In aurton nay aisa hi kia. Jab Aap (SAWW) nay un kay giryah wa naalay ki aawaz suni to Aap (SAWW) nay farmaya: Wapis jao Khuda tum par rehmat naazil karay tum nay mawasaat o hamdardi ki aur us din say yeh dastoor hogaya kay ehal e Madinah par jab koi museebat aati to pehlay Hamza ka noha kia jata aur phir apni museebat par.

Janab e Hamza kay fazaail bohat hain aur show'raa nay aap kay kaafi marsiay kahay hain aur main nay kitaab "Kohal ul Basar Fi Seerat ul

Sayyad ul Bashar” main un ki taraf ishara kia hay aur “Mafateeh ul Jinaan” main Anjnab ki ziyarat ki fazeelat aur ziyarat kay alfaaz aur baqi sho-hadaa e Ohad ki ziyarat ka zikar kia hay. Is kitaab main is say ziyada gunjaish nahi hay.

Yeh waqiya 15 Shawaal san 3 hijri main waqay howa aur baaz kehtay hain kay baroz Jumairaath paanch(5) Shawaal Quraish Ohad main aay thay aur jang Hafta kay din howi. WALLah o Aa’lam

Ghazwah Hamraa ul Asad:

Yeh aik jagah hay kay jahan say Madinah aanth(8) meel kay faaslay par hay. Is waqiya ka khulasa yeh hay kay Rasool (SAWW) nay yeh khayaal kartay howay kay Quraish kaheen dobarah na palat aain aur Madinah par hamla kar dain, hukum dia aur Bilal nay nida di kay Khuda e Qadir o Qahhaar ka farmaan hay kay woh log jo Jang e Ohad main haazir thay aur wo zakhmi hogay hain, wo dushman ki talaash main baahir chalain. Pas sahaba nay ilaaj wa muaalijay ko chor kar zakhmo kay hotay howay hathyaar e jang laga liay aur alam e lashkar Hazrat Ameer ul Momineen (AS) kay haath main dia halaan-kay tareekh main hay kay jab Hazrat Ameer ul Momineen (AS) Jang e Ohad say wapis aay to assi(80) zakham Aap (AS) kay jism e mubarak par lagay howay thay kay jin main fateelah (zakham ki gayharai napnay ki sutli) daakhil ho jata tha aur Aap (AS) aik chamray par laytay howay thay. Jab Paighambar Akram (SAWW) nay Aap (AS) ko daikha to ronay lagay. Pas Hamra ul Asad kay maqam tak dushman ka taa’qqub kia aur wahan chand din qiyam karkay wapis palat aay aur wapsi par Muawiya Bin Mughira Umavi aur Abu Azzah Jehmi ko Madinah pakar kar lay aay. Rasool Allah (SAWW) nay Abu Azzah kay qatal ka hukum sadir farmaya kion kay jab Jang e Badar main wo qaid howa tha to us nay ehad o paiman kia tha kay dobaarah musalmanoo say larnay nahi aay ga. Is dafaa bhi wo tazar-roh o zaari karnay lagaa tha kay Paighambar (SAWW) usay chor dain to Hazrat nay farmaya:

Momin aik hi bil say do(2) dafaa nahi dasa jata. Bas Aap (SAWW) nay usay qatal kardia.

Hijri kay Chothay Saal kay Waqiaat:

Is saal Aamir Bin Maalik Bin Jafer nay jis ki kunyat Abu Baraa aur laqab Malaa'ib ul Asinna (naizon say khailnay wala) tha jo Qabeela e Bani Aamir Bin Sa'sa ka haakim wa farmarawan tha, us nay Najd kay ilaqa say Madinah ka safar kia aur khidmat e Rasool (SAWW) main haazir howa. Aap (SAWW) nay us kay samnay Islam paish kia. Us nay arz ki kay mujhay Aap (SAWW) ki baiyat aur Aap (SAWW) ki pairawi karnay main koi khauf o hiraas nahi laykin mairi qoum bohat ziyada hay, behtar hay kay musulmanoon ki aik jamaat miaray sath kar dain taakay wo logon ko Aap (SAWW) ki baia't o pairawi ki dawat dain. Aap (SAWW) nay farmaya: Main Najd kay logon say amaan main nahi, mujhay khauf hay kay wo inhain takleef o aazaar pohnchaain gay. Us nay arz ki kay yeh log mairi amaan main hon gay. Inhain koi aziyyat nahi pohncha sakta.

Pas Hazrat (SAWW) nay sattaar(70) ya aik qoul ki bana par chalayes(40) afraad apnay ashaab main say muntakhib kiay kay jin main Manzar Bin Amr, Haraam Bin Malhaan aur us ka bhai Sulaim, Haris Bin Samah, Aamir Bin Faheerah, Nafay Bin Badeel Bin Warqa Khazaaie, Amr Bin Umayya Zamari waghairah thay jo kay buzurg sahaba, qaaryan e Quran aur aabid o zahid thay. Jo din ko lakriyaan jama karkay inhain baichtay thay aur un ki qeemat say Ashaab e Suffah kay liay khana khareed kar laataay thay aur raatain namaz, tilawat e Quran aur ibadat main guzartay thay. Pas Aap (SAWW) nay is sarya main Manzar Bin Amr ko ameer banaya aur buzurgan e Najd aur Qabeela e Bani Aamir ko khat likha kay bhaijay howay logon ki taleem o ehkaam ki pazeeraie karain.

Yeh log safar tay kar kay “Bair e Maimona” tak pohunchay jo kay Bani Aamir aur Hurra e Bani Saleem kay ilaqa main Najd kay qareeb pani ka aik kunwan hay, pas us jagah ko unhon nay lashkar gaah qarar dia aur apnay oont Amr Bin Umayya aur aik dosray ansari kay aur aik qoul ki binaa par Haris Bin Samah kay supard kiay taakay wo inhain charaain. Us waqt unhon nay Rasool Allah (SAWW) ka khat Haraam Bin Malhaan ko dia taakay wo Aamir Bin Tufail Bin Maalik Aamiri jo Aamir Bin Maalik ka bhatija tha, kay paas qabeela kay darmiyan lay jaakar Aamir kay hawalay karay. Aamir nay qabool na kia aur aik qoul yeh hay kay us nay khat lay kar phaink dia. Haraam nay jab yeh aalam daikha to faryaad ki: Aay logon! Kia mairay liay amaan hay kay main pegham e Rasool (SAWW) pohnchaaon? Abhi us ki baat poori nahi howi thi kay peechay say 1 shakhs nay aakar usay nayzah mara jo us kay jisam ki doosri taraf say bahir nikal aaya. Haraam nay kaha رَبِّكَ رَبُّ الْكَعْبَةِ rab e Kaaba ki qasam main kamyab howa.

Is waqt Aamir Bin Tufail nay Qabeela e Sulaim wa Usayyah wa Ra’l aur Zakwan ko jama kia. Aamir Bin Tufail apnay lashkar kay sath “Bair e Maoona” par pohnch kar musalmanoo par hamla kardia aur sab ko qatal kardia. Siwaye Ka’ab Bin Zaid kay kion kay wo is jang main kaafi zakham kha kar gir para tha. Kuffar nay khayaal kia wo mara gaya hay layhaza usay wahien chor dia laykin wo bach nikla aur Jang e Khandaq main shaheed howa aur Amr Bin Umayya ko pakar’ liya, Aamir nay is khayaal say kay Amr Qabeela e Muzir main say hay, usay qatal nahi kia aur kehlay laga kay mairi maa par aik ghulam ka azad karna wajib ho chuka hay, pas us nay Amr ki paishani kay baal kaat diay aur apni maa ki nazar kay muqaabilay main usay aazaad kar dia. Amr nay Madinah ka rasta lia. Jab wo “Qar Qara” kay ilaqa main pohncha to usay Qabeela Bani Aamir kay do(2) aadmi milayy jo kay Rasool e Khuda (SAWW) ki amaan main thay laykin Amr ko maloom nahi tha. Jab wo so gay to us nay apnay sathiyon kay khoon kay badlay un do(2) Aamiriyon ko qatal kar dia. Jab wo Madinah main aaya aur yeh khabar Paighambar (SAWW) ko sunai to

Aap (SAWW) nay farmaya: wo to mairi Amaan main thay. Un ki diat (khoon baha) daina par'ay gi.

Rasool e Khuda (SAWW) "Bair e Maoona" kay shohada ki shahadat say bohat malool howay. Kehtay hain kay aik mah ya chalayes(40) din tak Aap (SAWW) Qabeela e Ra'l wa Zakwan wa Asiyyah par nafreen o lanat kartay rahay aur un kay sath Qabeela Bani Lahyaan, Azal o Qaarrah ka izafah bhi farmatay thay. Kion kay Sufyan Bin Khalid Hazali Lahyani nay Azal o Qaarrah kay aik giroh ko heelay say Madinah bhaija tha wo Madinah main aay aur izhaar e islam kia aur sahaba e kibaar main say das(10) afraad maslan Aasim Bin Saabit, Marsad Bin Abi Marsad, Khabeeb Bin Adi aur saath(7) dosray afraad apnay sath lay gay taakay wo qabeelay kay darmiaan shareea't ki taleem dain. Jab wo "Ilaqah e Rajiee" main pohunchay jo Bani Huzail kay pani ki jagah hay to inhain ghair lia aur un main say saath(7) afraad ko qatal kardia aur baqya teen(3) afraad ko amaan di phir un say bhi dhoka kia. Aakhir wo bhi maaray gay aur is sirya ko "Sirya e Rajiee" kehtay hain. Bayhar haal Hasan Bin Saabit aur Ka'ab Bin Maalik nay Abu Baraa ki ehad shikni kay muta'liq ash'aar kahay. Abu Baraa itna malool o mehزون howa kay wo isi gham o andoh main mar gaya aur Aamir Bin Tufail ko Hazrat (SAWW) ki nafreen ki wajah say is ki biwi Saloliya kay ghar main aik ghudood, oont kay ghudood ki tarhan nikal aaya, jis say wo halaak howa.

Ghazwah Bani Nazeer:

Neez san 4 hijri main Ghazwahh Bani Nazeer waqia howa. Yeh maloom hona chahiay kay Bani Nazeer kay yahoodi hazaar(1000) aadmi thay aur Bano Quraiza kay yahoodi saat so(700) aur chunkay Bani Nazeer Abdullah Ibn Ubai munafiq kay sath qasam khanay walay thay layhaza un main poori taaqat thi. Pas wo Bani Quraiza par ziyadti kartay thay jaisa kay unhon nay yeh ehad kia tha aur usay sir-bamahar kia tha kay Qabeela e Bani Quraiza Bani Nazeer ka 1 shakhs qatal karday to is kay khoon ka mutaliba karnay walay poori diyyat (khoon baha) lain gay aur qaatil ko qatal bhi karain gay aur agar Bani Nazeer, Bani Quraiza ka koi



قرآنی سورے

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وسيلة النجاة

حفظ کیجئے کیش انعام پائے

امتحانات کی تفصیلات

- ۱۔ امتحانات 12 سے 30 اپریل 2021 تک ہوں گے۔
- ۲۔ امتحان کا دورانیہ آدھا گھنٹہ ہوگا جو فارم میں آپ کی جانب سے طے شدہ وقت پر ہی لیا جائے گا۔
- ۳۔ مزید آدھا گھنٹہ لینے کی فیس 100 روپے ہے جو آپ کے حاصل کردہ پوائنٹ سے منہا ہو جائیں گے۔

رجسٹریشن کی تفصیلات

- ۱۔ رجسٹریشن 15 مارچ سے 3 اپریل 2021 تک۔
- ۲۔ فیس 150 روپے ہے جو بذریعہ ایزی پیسہ (EasyPaisa) اس نمبر 0333-3200052 پر ادا کرنا لازمی ہے۔
- ۳۔ فیس کا اسکرین شاٹ فارم میں اپ لوڈ کرنا لازمی ہے۔
- ۴۔ وسیلہ النجات کی کتاب کا ہدیہ فقط 100 روپے ہے۔



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shakhs qatal karday to wo qaatil kay mun par tarkol mal kar usay gadhay par sawaar karkay phiraain gay aur us say aadhi diyyat lain gay aur yeh sab Madinah main rihaaish pazeer aur Rasool Khuda (SAWW) ki amaan main thay ba-shart ye keh dushmanoo ko Rasool Khuda (SAWW) kay khilaaf na ubharain aur aadaa e deen ka sath na dain.

Achanak Bani Quraiza kay aik shakhs nay Bani Nazeer ka aik aadmi qatal kardia. Maqtool kay waarison nay chaha kay moahiday ki tehreer kay mutabiq qaatil ko bhi qatal karain aur khoon baha bhi lain. Us waqt chunkay Islam quwwat pakar chuka tha aur yahoodi kamzor thay Bani Quraiza nay apna moahida toar dia aur kehney lagay yeh moahida Toraat kay mutabiq nahi, agar chaho to qisaas lay lo warna khoon baha lo bil-aakhir maamla yahan tak pohnta kay Hazrat Rasool Akram (SAWW) un kay darmiyan faisla karain, jab yeh muqaddama Aap (SAWW) kay paas laay to Hazrat (SAWW) nay is moahiday ko jo Toraat say muwafiqat nahi rakhta tha khatam kardia aur jis tarhan Banu Quraiza kehtay thay Aap (SAWW) ka hukum naafiz howa. Is say Bani Nazeer naraaz hogay aur unhon nay yeh dil main thaani li kay jab mauqa milay to wo musalmanoon ko dhoka dain gay. Yahan tak kay Amr Bin Umayya ka un do(2) aamiriyon ko qatal karnay ka jo Hazrat (SAWW) ki amaan main thay, waqia paish aaya. Hazrat (SAWW) is iradah say kay un 2 afraad ka khoon baha Bani Nazeer say lain ya un ki iewaanat talabb karain un kay qilay ki taraf tashreef lay gay. Yahoodi kehney lagayy jaisa Aap (SAWW) hukum dain hum waisa karnay kay liay haazir hain laykin hamari istidaa hay kay Aap (SAWW) hamaray qilay main tashreef lay chalin aur aaj hamaray haan mehman rahain. Hazrat (SAWW) nay qilay kay andar jana munasib na samjha laykin Aap (SAWW) sawari say utar kar aay aur un kay qilay say pusht laga kar baith gay. Yahoodi kehney lagay Mohammad (SAWW) kabhi is say ziada aasani kay sath hamaray haath nahi asaktay. Aik shakhs qilay kay oopar jaay aur wahan say aik pathar Aap (SAWW) kay sar par phaink day aur hamain un ki zahmat o takleef say nijaat dilay. Foran Jibraiel (AS) nay Rasool Allah (SAWW) ko un kay mansoobay ki khabar di. Rasool Khuda (SAWW) apni jagah say uth khar'ay howay aur Madinah ki taraf rawana ho gay. Jab Aap (SAWW)

Madinah main aay to Mohammad Bin Muslimah say farmaya kay Bani Nazeer kay paas jao aur inhain kaho kay tum nay mujhay dhoka dia hay aur apnay moaahiday ko toar dia hay layhaza mairay shehar say nikal jao. Agar das(10) din kay baad tum main say aik shakhs bhi yahan nazar aaya to halaak kardia jaay ga. Yahoodi cooch karnay kay liay tayyar thay kay Abdullah Bin Ubai nay inhain paigaam bhaija kay tum mairay hum qasam ho (mairay sath qasam khanay walay ho) qatan apnay gharon say bahir na jao. Apnay qilay difaa kay liay mohkam karlo, main apni qoum kay do(2) hazaar aadmion kay sath tumhari madad kay liay haazir hon. Agar jang karogay to hum larain gay aur agar jana para to mil kar jaain gay. Allah is baray main irshad farmata hay:

Kia Aap (SAWW) nay un munafiqeen ko nahi daikha jo apnay ehal e kitaab kafir bhaiyon say kehta hain: Agar tumhay nikala gaya to hum bhi tumahray sath zaroor nikal jaain gay aur tumahray baray main hum kabhi bhi kisi ki baat hargiz nahi manain gay aur agar tumahray khilaaf jang ki jay to hum zaroor tumhari madad karain gay laykin Allah gawahi daita hay kay yeh log qatan jhotay hain.¹

Yahoodi apnay qiloon ko mazboot karnay lagay aur Nabi Akram (SAWW) ko paigaam bheia kay Aap (SAWW) ko jo kuch karna hay kar lijay hum apnay gharon say bahir nahi jatay. Jab yeh paigaam Hazrat (SAWW) tak pohnta to Aap (SAWW) nay takbeer kahi aur ashaab nay bhi naara e takbeer buland kia. Pas alam e lashkar Hazrat Ameer ul Momineen (AS) ko dia aur inhain aagay bhaij dia aur khud taizi kay sath un kay peechay chalay aur asar ki namaz Bani Nazeer main jaa kar parhi aur un ka muhaasira karliya. Abdullah Ibn Ubai nay un ki madad say haath kheench lia.

كَشَلَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَبَّأَكَفَرًا قَالَ إِنِّي بِرِيٍّ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ.²

¹ Surah Hashr, Ayat 11;

² Surah Hashr, Ayat 16;

Misl e shaitan kay jo insaan say kehta hay kay kafir hoja aur jab wo kufar ikhtiyar kar laita hay to wo kehta hay kay main tujh say bari hon, main to aalameen kay Rab ka khauf rakhta hon.

Yahoodi pandrah(15) din tak mohaasiray ki tangi bardasht kartay rahay. Hazrat (SAWW) nay hukum dia kay un kay khajoroon kay darakht jaron samait ukhaar do, siwaye khajoroon ki aik qisam kay jisay Ajwa kehtay hain, kehtay hain is hukum ki hikmat yeh thi kay yahoodi is ilaqay main rehnay say dil bardashta ho jaay jab yaoodioon par maamla sakht hogaya to majboran jila watni kay liay tayyar ho gay aur paigaam bhaija kay hamain amaan di jiaay kay hum apnay amwaal o asbaab utha kar chalay jaay. Hazrat (SAWW) nay farmaya: Jitna boojh tumahray oont utha sakain is say ziada main nahi lay jaanay don ga. Wo raazi na howay chand din kay baad raazi ho gay. Hazrat (SAWW) nay farmaya chunkay pehlay tum nay sartabi ki thi. Ab jo kuch hay wo sab chor kar chalay jao. Yahoodi dar gay aur samajh gay kay ab jaan bachaani bhi mushkil ho jay gi aur is par tayyar ho gay laykin is gussay main kay yeh ghar ab musalmanoon kay faida kay liay reh jaayen gay apnay haath say apnay gharon ko kharab kar gay. Khudawand Aalam farmata hay:

يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ¹

Wo apnay gharon ko apnay aur momineen kay hathon kharab kar rahay thay bas aay aankh rakhnay walon! Ibrat haasil karo.

Rasool Khuda (SAWW) nay Mohammad Bin Muslimah ko hukum dia kay inhain laao aur teen teen afraad ko aik oont aur aik mashk pani ki day do aur aik qoul hay hay kay un kay paas chay so(600) oont thay. Aap (SAWW) nay ijazat day di jitna utha saktay hain un par laad kar lay jaayen. Wo daf bajatay aur gatay howay bazaar e Madinah say guzray. Yeh batana chahtay thay kay yahan say chalay janay ka hamain koi afsos aur khauf nahi. Us waqt un ka aik giroh shaam ki taraf, dosra Az'riaat ki

¹ Surah Hashr, Ayat 2;

taraf aur teesra Khaybar ki taraf gaya aur un kay amwal Huzoor (SAWW) kay qabzay main aagay kay jis tarhan chahain un main tasarruf karain aur jisay chahain ataa farmaen.

Pas Hazrat paighambar e Islam (SAWW) nay ansar ko ikhtiyar dia kay agar wo chahain to Rasool Allah (SAWW) ye amwaal mouhajireen main taqseem kar dain aur inhain hukum dain kay tumahray gharon ko chor dain aur apnay kaam kay liay khud kafeel ho jaayen aur agar nahi to tumhay bhi is ghaneemat main hissa dain aur tumhara maamla mouhajireen kay sath barqarar rahay. Kion kay jab Aap (SAWW) Madinah main hijrat karkay tashreef laay thay to hukum dia tha kay har ansari aik mohaajir ko apnay ghar lay jay aur usay apnay maal main shareek qarar day aur is kay moaash ka kafeel banay.

Saa'd Bin Maaz aur Saa'd Bin Ibada nay arz kia: Aap (SAWW) yeh sara maal fuqaraa mouhajireen main taqseem kar dain hum is par raazi hain aur is tarhan inhain apnay gharon main bhi rakhay rahain gay aur apnay amwaal main inhain apna shareek o saheem samjhain gay aur tamam ansar nay un ka itaybaa kia. Hazrat (SAWW) nay un kay haq main dua farmaie kay Khudaaya ansar par reham farma, ansar kay baiton par reham farma aur ansar kay baiton kay baiton par reham farma.

Aur yeh aayaat e kareemah bhi unhi kay haq main naazil howi: (Aur wo un logon kay liay bhi hay) Jo in mouhajireen ki aamad say pehlay hi iemaan laa kar daar ul hijrat main moqeem thay yeh un logon say mohabbat kartay hain jo hijrat kar kay in kay paas aay hain aur jo kuch bhi un ko day dia jay us ki koi haajat tak yeh apnay dilon main mehsoos nahi kartay aur apni zaat par dosroon ko tarjeeh daitay hain khowa apni jagah khud mohtaaj hon, haqeeqat yeh hay kay jo log apnay dil ki tangi say bacha liay gaye wo hi falah panay walay hain.¹

Rasool Khuda (SAWW) nay wo maal mouhajireen par taqseem kia aur ansar main say siwaay Sehal Bin Haneef aur Abu Dajaana kay aur kisi ko

¹ Surah Hashr, Ayat 9;

kuch na dia kion kay yeh dono maal main intihaaie tahi dast thay aur un kay marabay (manazil) mazaaray (zarie zameenain) kunway aur nehrein Ameer ul Momineen (AS) ko bakhsh diay aur An hazrat (SAWW) nay un ko Aulaad e Fatima (SA) par waqf kardia.

Hijri kay Paanchway Saal kay Waqiyat:

San 5 hijri main Hazrat Rasool Khuda (SAWW) nay Zainab Bint e Jehash say nikah kia aur is kay zufaf kay waqt aayat e hijaab nazil howi.¹

Ghazwah Bani Mustaliq:

San 5 hijri main Ghazwah Muraisee waqay howa. Muraisee aik kunway ka naam hay jahan Bani Mustaliq aakar utartay thay aur wo Mecca Madinah kay darmian Qadeed kay ilaqay main Bani Khazaa' ka pani tha. Is Ghazwahy ko Gazwa Bani Mustalaq bhi kehtay hain aur Mustalaq, Juzaima Bin Saa'd ka laqab hay aur wo Khazaa ki aik shaakh hay aur is qabeela ka sardar aur qaid Haaris Bin Abi Zarar tha aur is jang ka sabab yeh tha kay Haris Bin Abi Zarar nay Rasool Khuda (SAWW) kay sath jang karnay kay liay aik jamaat ko apnay sath karliya tha. Jab Paighambar Akram (SAWW) ko yeh khabar mili to Aap (SAWW) nay lashkar tayyar kia aur peer kay din doosri Shabaan ko Madinay say chalay aur azwaaj main say Umm e Salma aur Aisha Aap (SAWW) kay sath thee. Rastay main aik khaufnaak waadi main pohunch kar paraao dala. Jab raat ka kuch hissa guzar gaya to Jibraiel (AS) nazil howay aur arz ki: Aay Rasool Khuda (SAWW)! kafir jinooki aik jamaat is waadi main jama howi hay

¹Tarjuma: Aur momin aurton se keh do ke apni nazrain bacha kar rakhen aur apni sharamgahon ki hifazat karen aur apna banaao singhar nah deikhein bajuz uss ke jo khud zahir ho jaye, aur apne seenon par apni orhiyon ke aanchal daaley rahen woh apna banaao singhar zahir nah karen magar in logon ke samnay: shohar, baap, shoharon ke baap, apne betay, shoharon ke betay, bhai, bhaiyon ke betay, behnoon ke betay, apne mil jol ki aurtain, apnay mamlook, woh zair dast mard jo kisi aur qisam ki gharz nah rakhtay hon, aur woh bachay jo aurton ki posheeda baton se abhi waaqif nah hue hon aur woh apnay paon zameen par martii hui nah chala karen ke apni jo zeenat unhon ne chhupa rakhi ho is ka logon ko ilm ho jaye aye momino! Tum sab mil kar Allah se tauba karo tawaqqa hai ke tum falah pao ge. ﴿سورة نور آیت ۳۱﴾

aur wo chahtay hain kay agar ho sakay to Aap (SAWW) kay lashkar ko koi nuqsaan pohunchaayen. Pas Rasool Khuda (SAWW) nay Hazrat Ameer ul Momineen (AS) ko bulaya aur un say jang karnay kay liay bhaija. Ameer ul Momineen (AS) nay un par fatah haasil ki aur hum moujizaat e Rasool Khuda (SAWW) main is waqiay ko bayan kar chukay hain is liay dobarah bayan nahi kartay.

Is kay baad Aap (SAWW) Muraisee kay ilaaqay main pohunchay aur Haris aur us ki qoum kay sath jihad kia. Safwan jo kay mushriqeen ka almbardar tha, Qataadah kay haath say mara gaya aur aik shakhs Maalik Nami apnay baitay kay sath Hazrat Ameer ul Momineen (AS) kay haath say qatal howa. Haris ka lashkar bhaag khara howa musalmanoon nay un par peechay say hamla kia aur un kay das(10) aadmion ko zameen par gira dia aur musalmanoon main aik aadmi shaheed howa.

Beharhaal teen(3) din jang jari rahi aur kuffar ka aik giroh mara gaya aur kuch bhaag gay aur baqi aseer howay. Un main say un ki do so(200) aurtain qaid howi aur do hazaar(2000) oont aur paanch hazaar(5000) bhair bakriyan maal e ghaneemat lashkar ko mila. Un aurtion main Barraah, Haaris Bin Abi Zarar ki baiti bhi thi jo Saabit Bin Qais Bin Shamaas kay hissay main aaien. Saabit nay usay mokatiba kaneez qarar dia, is tarhan kay wo apni qeemat ada karday aur azaad hojaay. Barraah nay Rasool Khuda (SAWW) say khuwahish ki kay kaneezi say jaan chur'anay main us ki madad farmaain to Aap (SAWW) nay farmaya: yeh bhi anjaam dun ga aur tairay haq main is say behtar cheez say bhi daraigh nahi karoon ga. Wo kehnay lagi: Is say behtar kia cheez hay, farmaya taira maal e kitabat ada karoon ga aur phir tujh say nikah karlon ga. Us nay arz ki: koi dolat is kay barabar nahi. Aap (SAWW) nay us kay maal e kitabat ki qist ada farmaie aur usay Saabit Bin Qais say lay lia aur us ka naam Juwairia rakha aur usay apni zaujiyat main shaamil karliya.

Musalmanoon ko jab maloom howa kay Juwairia Rasool Khuda (SAWW) kay sath makhsos hogaie hay to kehnay lagay munasib nahi kay Rasool

(SAWW) ki biwi kay rishta daar qaid main rahain. Pas jo jo aurat Bani Mustaliq ki musulmanoon ki qaid main thi usay azad kar dia. Aaiesha nay kaha hum nay kabhi nahi suna kay yeh fazl o barkat kisi aurat kay rishtay daaron ko mili ho jo Juwairia kay azeezon ko naseeb howi. Khulasa yeh kay Rasool Khuda (SAWW) jang kay baad chaar(4) din tak is ilaqay main rahay phir wapas chalay aur Abdullah Bin Ubai munafiq nay kaha:

لَيْسَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ.

Agar hum Madinah ki taraf palat gay to ziyada izzat wala ziyada zillat walay ko wahan say nikaal day ga.

Yeh ishara tha kay main izzat wala hon aur maazAllah Rasool (SAWW) zaleel hain. Zaid Bin Arqam nay jo abhi had e balogh ko nahi pohinchay thay, yeh fiqray sun liay aur Rasool Khuda (SAWW) say aakar bayan kar diay. Abdullah Bin Ubai Huzoor (SAWW) kay paas aaya aur qasam khaaie kay main nay nahi kaha aur Zaid jhoot boltaa hay. Zaid ko is baat say bohat dukh howa to Surah "Almunafiqoon" اذا جاءك nazil howi. Zaid ki sachhaai aur Ibn Ubai ka nifaq aashkaar howa aur neez is jang ki wapsi main Afaq e Aaiesha ka waqiya howa.

Gazwah e Khandaq

Mah e Shawwal, san 5 hijri main Gazwah e khandak paish aaya aur is ko Gazwah e Ahzaab bhi kehtay hayn, kionkay Quraish nay tamam arab say imdaad talab ki thi aur har qabeelay say aik hizb wa guroh jama kia tha aur is jang ki waja yeh thi kay jab Rasool e Khuda (SAWW) nay Bani Nazeer kay yahoodion ko Madinah say nikaal dia tou un ki dushmani Hazrat (SAWW) say ziada hogaie. Pas yahoodion kay bar'ay logon main say bees(20) afraad maslan Hay Bin Akhtab, Sallam Bin Abi Haqeeq,

¹ Surah Munafiqoon, Ayat 8;

Kanana Bin Rabe'e, Howza Bin Qais aur Abu Aamir Rahib Munafiq Makkah main gay. Aur Abu Sufyan aur Quraish kay janjo-on main say pachhas(50) afraad kay saath Khana e Kaaba main baith kar moaahida kia kay jab tak zinda hayn Muhammad (SAWW) kay saath jang karnay say dast bardaar nahi hongay aur apnay seenay deewar e Kaaba kay saath lagaay aur qasam kha kar is moaahiday ko muhakkam kia. Is kay baad Quraish aur yahoodion nay apnay hum qasam logon say madad talab ki. Abu Sufyan nay lashkar jama kia phir wo chaar hazaar(4000) jangi jawano kay saath Makkah say nikla aur un kay lashkar kay saath hazaar(7000) ount aur teen sou(300) ghoray thay. Jab Marruz Zahran مَرُّ الظُّهْرَان pohnta tou do hazaar(2000) aadmi Qabeela Aslam, Ashjaa, Kanana, Fazara aur Gatfaan say aa milay aur pay dar pay us ko madad milti rahi, yahan tak kay jab Madinah pohnta tou us kay saath das hazaar(10000) jangi jawaan jama hogay.

Jab yeh khabar Rasool e Khuda (SAWW) ko pohnti tou Aap (SAWW) nay sahaba say mashwara kia. Salman nay arz ki kay hamaray mulk main jab ziada lashkar kisi shehar par hamla aawar hota hay tou wo hifazat kay tor par is shehar kay gird khandaq khod laitay hayn takay jang ka rukh aik taraf say ho. Hazrat (SAWW) ko Salman ki baat pasand aaie aur Aap (SAWW) nay khandaq khodnay ka hukum day dia. Aik mahinay main khandaq khodnay ka kaam khatam howa aur is kay das(10) darwazay raastay kay taur par bana diay gaye. Nabi Akram (SAWW) nay hukum dia kay har darwazay par aik mohajir aur ansaar chand afraad kay saath hifazat karain aur Madinay kay hisaar ko mohkam kia, aurton aur bachon ko maal wa asbaab kay saath aik mehfooz jaga di. Quraish kay aanay say teen(3) din pehlay yeh kaam munazzam hogaya.

Udhar say Abu Sufyan nay Hay Bin akhtab ko bulaya aur kaha agar Bani Quraiza kay yahoodion ko Muhammad (SAWW) say munharif karo tou bar'a acha hoga. Hay Bin Akhtab Ka'ab Bin Asad kay qilay kay darwazay par aayaa. Ka'ab Qabeela Bani Quraiza ka qaid tha aur darwaza khat khataya. Ka'ab samajh gaya kay Hay hay aur kis maqsad kay liay aayaa

hay. Us nay koi jawab na dia. Dobarā us nay khat khataya aur pukaar kar kaha aay Ka'ab darwaza kholo main hamaisha rehnay wali izzat lay kar aayaa hun. Ashraaf e Quraish aur sab qabaail hamdast aur muttāhid ho gay hayn aur abhi das hazaar(10000) jangi jawaan pohnc̣h rahay hayn. Ka'ab nay kaha: hum nay Muhammad (SAWW) kay paros main achaaie kay ilawa kuch nahi daikha. Bilawaja hum un kay moaahiday ko nahi torain gay. Beharhaal Hay Bin Akhtab makr o heela aur shaytaniyat say qilay main dakhil hogaya aur Ka'ab kay dil ko naram kar lia aur qasam khaaie kay agar Quraish wapis chalay gay tou main tairay qilay main ajaaon ga. Jo museebat tujh par paray gi main bhi jhaylon ga. Pas us nay ehad nama e Muhammadi (SAWW) ko lay kar phaar' dala aur Abu Sufyan say jaa mila aur usay ehad shikni ki khush khabri sunaie. Chonkay Quraiza ka aisay mauqay par ehad shikni karna jab kay Quraish ka lashkar pohnc̣h chuka tha, musلمانoo kay liay aik bari museebat thi, jis say un kay dil toot gay. Paighambar Akram (SAWW) un ki dil joi kartay aur Khuda ki taraf say waada e nusrat daitay. Us waqt lashkar e kuffar fouj dar fouj aik doosray kay peechay pohnc̣haraha tha. Baaz musalmano nay jin kay dil kamzor thay jab is kaseer lashkar ko daikha tou un ki aankhayn pathra gaaen aur dar' kay maaray un kay kalayjay mun ko aa nay lagay jaisa kay Khudawand Aalam farmata hay:

إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا.

Jab wo opar say neechay aur neechay say tum par charh aay aur jab khauf kay maaray aankhayn pathraa gaaen, kalayjay mun ko aa gay aur tum log Allah kay baray main tarha tarha kay gumaan karnay lagay.

Beharhaal lashkar e kuffar khandaq daikh kar hayran howaay kiounkay unhun nay kabhi khandaq nahi daikhi thi. Pas wo khandaq kay us paar

¹ Surah Ahzaab, Ayat 10;

chobees(24) din tak ya sattaiees(27) din tak musalmano ka mouhasira kiay rahay aur ashaab e Paighambar (SAWW) mouhasira ki tangi main ranj wa ta'ab main giraftaar thay. Kuch munafiqeen nay musulmano ko dar'aya aur sikhaya kay wo apnay gharon ki hifazat ka bahana kar kay Madinah ki taraf jaaen. Irshad e qudrat hay kay:

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا¹

Aur jab musalmano kay aik guroh nay kaha kay aay ahl e yathrib! Tumhara koi maqam nahi aur aik guroh Nabi (SAWW) say ijazat chahta hay yeh keh kar kay hamaray ghar gair mehfooz hayn halankay wo gair mehfooz nahi wo tou sirf bhagna chahtay hayn.

Beharhaal mouhasiray kay doraan jang na howi siwaay is kay kay teer aur pathar aik doosray par phaynktay thay. Pas aik din Amr Bin Abdawad, Nofil Bin Abdullah Bin Mugairah, Zarrar Bin Kahttab, Hubaira Bin Abi Wahab, Akrama Bin Abi Jehal aur Mardas Fehri jo sab kay sab bahadur, shuja aur Quraish kay shehsawar thay, wo khandaq kay kinaray aay aur aik tang jaga daikh kar jast lagaai aur Abu Sufyan, Khalid Bin Waleed Quraish ki aik jamaat kay saath khandaq kay kinaray line laga kar kharay ho gay. Amr nay aawaaz di kay tum log bhi aa jao. Unhon nay kaha kay tum apna kaam karo agar zarorat paish aai tou hum bhi aa jaaen gay pas Amr nay deewanay diw ki tarha ghoray ko eerh laga kar ghumaya aur kuch dair maidaan kay ird gird chakkar lagata raha aur buland aawaaz main apnay saath larnay walay ko talab karta tha. Chonkay Amr ko "Faaris e Yaleel" kehtay thay aur usay hazaar(1000) jawaan kay barabar samajhtay thay aur sahaba nay us ki shuja'at kay qissay sun rakhay thay tou goya un kay saron par parinday baith gay aur unhun nay sar neechay kar liay aur Ibn e Khattab nay ashaab kay uzr kay taur par us ki shuja'at kay mutalliq kuch batain kahayn jin say sahaba

¹ Surah Ahzaab, Ayat 13;

kay dil toot gay aur munafiq ziada sirkash howay. Jab Rasool e Khuda (SAWW) nay suna kay Amr mubariz talabi kar raha hay tou farmaya: Koi dost aisa hay jo is dushman kay shr ko rokay? Ali e Murtaza (AS) nay kaha: Main maidan main jaata hun aur is say jang karta hun. Hazrat (SAWW) khamosh rahay. Amr nay dobara pukaara kay tum main say kon aisa hay jo mairay paas aay aur nabard aazmaaie karay aur kehney laga: Aye logon! Tumhara khayal hay kay tum main say qatal honay walay bahisht main jatain hayn aur hamaray maqtool jahannum main, kia tumhayn pasand nahi kay tumhara koi shakhs bahisht ka safar karay ya apnay dushman ko jahannum main bhayjay. Phir us nay apnay ghoray ko harkat di aur kaha:

وَلَقَدْ بَحَثْتُ مِنَ النَّدَاءِ بِجَبْعِكُمْ هَلْ مِنْ مُبَارِرٍ

Main nay 'hal min mubariz' (kia koi muqabil nahi) itna pukara kay mairi awaz baith gaie hay.

Hazrat Rasool Allah (SAWW) nay farmaya: Kon hay jo is kuttay ko khamosh karay? Kisi nay jawab na dia. Phir Ameer ul Momineen (AS) kharay howay aur kaha main jata hun aur usay khamosh karta hun.

Hazrat Paighambar Akram (SAWW) nay farmaaya: Aay Ali (AS) yeh Amr Bin Abdawad hay. Ali (AS) nay arz ki: main Ali Ibn e Abi Talib (AS) hun.

Pas Nabi Akram (SAWW) nay apni zirah jis ka naam "Zaat ul Fusool" tha, Ameer ul Momineen (AS) ko pehnaie aur apna amama "Sahaab" sar par bandha aur un kay haq main dua ki aur unhayn maidaan ki taraf rawana kia. Ameer ul Momineen (AS) taizi say Amr ki taraf barhay aur us kay ashaar kay jawab main farmaya:

ذُو نِيَّةٍ وَبَصِيرَةٍ وَالصِّدْقُ مُنْجِي كُلِّ فَائِرٍ

لَا تَعْجَلَنَّ فَقَدْ أَتَاكَ مُجِيبُ صَوْتِكَ غَيْرَ عَاجِزٍ

إِنِّي لَأَرْجُو أَنْ أُقِيمَ عَلَيْكَ نَائِحَةَ الْجَنَائِزِ

مِنْ ضَرْبَةِ نَجْلَاءٍ يَبْقَى صَوْتُهَا بَعْدَ الْهَزَاهِرِ

Ameer ul Momineen (AS) kay ashaar ka mafhoom yeh hay:

Aay Amr jaldi na kar kionkay tairi awaz ka jawab dainay kay liay wo aa gaya hay jo tairay muqabilay say aajiz nahi jo durust niyyat wala, raah e haq ka beena hay aur har kaamyaab honay walay ko, sachhay nijaat dainay wali hay. Main umeed rakhta hon kay tujh par noha barpa karon, jo janazon par kia jata hay. Aik aisi shigaaf daalnay wali zarbat say kay jiski gonj jangon kay baad tak baaqi rahay gi.

Usi waqt Paighambar (SAWW) nay farmaya:

بَرَزَ الْإِيْمَانُ كُلُّهُ إِلَى الشِّرْكِ كُلِّهِ

Kullay leman Kullay shirk kay muqabilay may ja raha hay

Pas Ameer ul Momineen (AS) nay Amr ko teen(3) cheezon main say aik ki taraf daawat di ya Islam qabool kar lay ya Nabi Akram (SAWW) say jang karnay say dast bardaar hojaay ya ghoray say utar kar jang karay. Amr nay teesri cheez ko qabool kia leykin andar he andar wo Ameer ul Momineen (AS) kay saath jang karnay say dar' raha tha.

Lihaza kehlay laga: Aay Ali (AS) salamti kay saath wapis chalay jao kionkay abhi maidan main aanay aur bahaduron say larnay ka tumhara zamana nahi aaya. Tairay mun say doodh ki boo aati hay aur main assi (80) saala jawaan mard hun. Doosri baat yeh hay kay tumharay baap say mairi dosti thi lihaza mujhay yeh baat pasand nahi kay tumhay qatal karun aur main nahi samajhta kay tumharay chacha zaad bhai nay kis hifazat ki bina par tumhain mujh say larnay kay liay bhaija hay halankay mujh main yeh qudrat hay kay main tumhain apnay naizay par utha kar

aasmaan wa zameen kay darmiyan mouallaq kar sakta hon kay na murda aur na zinda raho.

Ameer ul Momineen (AS) nay farmaya: in baton ko chor'o, main dost rakhta hon kay tujhay raah e Khuda main qatal kar doun. Pas Amr ghor'ay say utar aaya aur apnay ghor'ay ko azaad chor' dia aur talwar sout kar Hazrat Ameer ul Momineen (AS) kay sar par waar kia aur aik doosray say sakht jang ki kay zameen gard o gubaar say tareek ho gaie aur dono taraf kay lashkar unhain nahi daikh saktay thay. Bil-aakhir Amr nay mauqa paa kar Hazrat Ameer (AS) par talwar ka waar kia. Aap (AS) nay sar par sipar rakhi. Amr ki talwar nay sipar ko do(2) tukray kartay howay Aap (AS) kay sar e mubarak par zakhm lagaya. Aap (AS) nay zakhmi shair ki tarha talwaar us kay paun par maari aur us ka paun kaat dia. Amr zameen par gira. Hazrat (AS) us kay seenay par baithay tou wo kehney laga: Aay Ali (AS) tum bari azeem jaga par baithay ho. Phir kehney laga jab mujhay qatal karlo tou maira libaas na utarna. Aap (a.s.) nay kaha kay yeh baat mairay liye intihayi asaan hay.

Ibn e abi alhadeed aur doosray ulma nay kaha hay kay: gird wa gubaar nay un dono ko aankhon say oujhal kar dia yahan tak kay logon nay is gird wa gubaar say buland awaz main sadaa e takbeer suni pas us sada say musalman jaan gaye kay Ali (AS) nay umro ko qatal kar dia hay jab gird chati tou logon nay daikha kay Ali (AS) umro kay seenay par baithay thay aur us ka sir us kay tan say juda kar rahay hayn.¹

Is mauqay par Rasool Akram (SAWW) nay farmaya:

ضَرْبَةُ عَلِيٍّ فِي يَوْمِ الْخَنْدَقِ أَفْضَلُ مِنْ عِبَادَةِ الثَّقَلَيْنِ

Kay Ali (AS) ki khandaq kay din ki zarbat qayamat tak kay jin wa ins ki ibadat say behtar hay.

¹ Sharah Nehjul Balagah, Ibne Abil Hadeed, J19, S64;

Jabir say Riwayat hay kay jab umro zameen par gira aur us kay saathi bhagay aur khandaq uboor karnay lagay tou nofil Bin Abdullah khandaq main gir gaya. Musalmano nay us par pathar phanikay. Woh kehney laga mujhay is zillat say qatal na karo koi agay barhay aur mujh say jang karay. Hazrat Ameer ul Momineen (AS) agay barhay aur aik he waar main us ka kaam tamam kar dia aur hubaira ki zeen par Aap (AS) nay aisi zarb lagayi kay woh apni zirra chor kar bhag gaya. Phir jabir nay kaha umro kay qatal honay ka waqia janab e Dawood (AS) kay jaloot ko qatal karnay say kis qadar mushabihat rakhta hay.¹

Behar haal jab jang khatam huyi tou Quraish nay kisi aadmi ko bhayja kay woh umro aur nofil ki laash musalmano say khareed kar lay aayen. Rasool e Khuda (SAWW) nay farmaya: woh tumhara maal hay hum murdon ki qeemat nahi laitay. Jab ijazat mil gayi tou umro ki behan us ki laash kay paas aa baithi tou us nay daikha kay umro ki zirra kay ji ski arab main nazeer nahi thi, us kay baqi hathyaar aur libaas umro kay badan say nahi liye gaye tou kehney lagi:

مَا قَتَلَهُ إِلَّا كَفُوكَرِيمٌ

Kay umro ko siwaye kisi mard e kareem kay, kisi nay qatal nahi kia.

Phir us nay qaatil kay baray main pocha tou logon nay bataya: Ali ibn e abi Talib (AS) tou us nay do bait kahay:

لَكُنْتُ أَبْيَ عَلَيْهِ آخِرَ الْأَبْدِ

لَوْ كَانَ قَاتِلُ عَمْرٍو غَيْرَ قَاتِلِهِ

مَنْ كَانَ يُدْعَى قَدِيماً بِيُضَةِ الْبَلَدِ²

لَكِنَّ قَاتِلَ عَمْرٍو لَا يُعَابُ بِهِ

¹ Kashful Gama, J1, S204;

² Almanaqib ibne Shehr Ashob, J1, S199;

“agar umro ka qatil koi aur hota tou main akhir abad tak us par girya karti lekin us ka qatil woh hay kay jis main koi aaib nahi paya jata aur usay qadeem ayaam say shehar ka qila’a pukara jata tha.”

Behar haal Quraish kay is muhasray main ashaab e Nabi (SAWW) ka muamla bara sakht tha. Abu saeed khadri nay khidmat e paighambar (SAWW) main arz ki: jaanain labon par agayi hayn, kia Aap (SAWW) koi aisi dua talqeen karain gay kay jis say itmenaan haasil ho. Aap (SAWW) nay dua farmayi:

اللَّهُمَّ اسْتُرْعَوْرَاتِنَا وَآمِنْ رَوَعَاتِنَا

Aye ma’abood! Hamaray aibon ko chupa lay aur hamain hamaray khof say nijaat ata farma.

Munafiqeen nay zabaan tanz wa tashne’e daraaz ki. Nabi Akram (SAWW) masjid e fatah main tashreef laaye aur dast e dua buland kar kay toulani dua farmayi aur haq e taala say kifayat chahi. Khudawand e Taala nay baad e saba un par bhayji kay jis nay kuffar kay lashkar main tehalka macha dia un kay khaymain aur daigain ulat gayen aur aik Riwayat hay kay farishtay un ki aag ko bujhatay, khaymon ki meekhon ko ukhartay aur un ki tanabain kaattay thay. Yahan tak kay kuffar ko houl wa haybat ki waja say faraar aur bhagnay kay ilawa koi chaara kaar nazar na aaya aur mushriqeen kay shikast khanay ka aham sabab umro aur nofil ka qatal hona tha.

وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ (بِعَلِيٍّ) وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا.

Khuwand e Aalam nay momineen ki jang main (Ali ibn e abi Talib (AS) kay zarye) kifayat ki aur Khuda quwi wa galib anay wala hay.

Baaz ulma nay kaha hay kay agar Nabi Akram (SAWW) rehmat ul lil Aalameen na hotay tou yeh aandhi jo ahzaab par chali thi baad e aqeen

say jo qoum e aad par aayi thi, shaded tar wa sakht tar hoti. Huzaifa say manqool hay kay abu sufyan nay kaha kay bohat dair hum is shehar main rahay hayn. Kitnay chopaye yahan zaya kiye hayn aur koi kaam bhi nahi ban saka. Yaoodion nay bhi hamain dhoka dia hay, ab daikho yeh aandhi hamaray saath kya sulook kar rahi hay. Behtar yeh hay kay Makkah ki taraf kooch karain aur is museebat say nijaat payen. Yeh keh kar chal para. Quraish bhi uthay aur apna samaan hamal karnay main mashgool huay aur abu sufyan say jaa milay.

Gazwah Bani Quraiza

San 5 hijri main he Gazwah bani quraiza waqai hua aur woh is tarha kay jab Nabi Akram (SAWW) jang e khandaq say farig huay tou Fatima (SA) kay ghar tashreef laa kay gusal farmaya aur anghayty mangwayi takay bakhor (Harmal) ki dhooni lain. Jibrail (AS) tashreef laaye aur arz ki: kia Aap (SAWW) nay jang kay hathyaar utaar diye hayn halankay malaika abhi tak libaas e jang pehnay huay hayn. Abhi jang ki tayari kijiye aur bani quraiza kay yahoodion par charhay kijiye, khuda ki qasam main jaa raha hu takay un ka qiloon ko murg kay anday ki tarha pathar par maar kar tor dun. Pas bilal nay aanhazrat (SAWW) ki taraf say nida di kay chalo namaz e asar bani quraiza main hogi. Pas pandra din aik qoul ki Bina par pachis din in kay qila'a kay gird muhasra raha aur rozana teer aur pathar say jang hoti rahi. Yahan tak kay Khuda nay yahoodion kay dilon main khof daal dia aur woh ashaab kay muhasray ki waja say tung agaye aur apnay qilon say neechay aaye aur apnay haq main saad Bin maaz kay faislay par raazi hogaye. Saad nay kaha maira hukum yeh hay kay bani quraiza kay mardon ko qatal kar dia jaye aur un ki aurton aur bachon ko londi wa Ghulam bana liya jaye aur un ka maal muslamano main taqseem kar dia jaye. Pas un kay mard qatal kar diye gaye aur ourtain qaid Karli gayen aur un ka maal musalmano main taqseem hua. Khudawand e Aalam ka Irshad hua:

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَ تَأْسِرُونَ فَرِيقًا¹

“Ahl e Kitaab main say jin logon nay un ki madad ki, unhayn khuda nay un kay qilon say utaara aur un kay dilon main roab daal dia. In main say aik guroh qatal hua aur aik guroh ko tum nay qaidi banaya aur un ki zameen aur gharon ka tumhayn waris banaya aur is zameen ka bhi jisay tum nay nahi ronda tha aur khuda har cheez par qadir hay.”

Aur Riwayat hay kay saad Bin maaz ki darmiyani sheh rag par jang e khandaq main teer laga tha aur khoon nahi rukta tha. Saad nay Allah Taala say dua ki kay khoon ruk jaaye takay main bani quraiza ka anjaam apni marzi kay mutabiq daikh lun tou us waqt zakhm khulay. Nateeja yeh tha kay in ka maamla in ki khuwaish kay mutabiq hua aur usi zakhm say who daar e faani say chal basay. Rehmat ullah alahe.

San 5 hijri main he chand girhan laga. Yahoodion nay shobda baazi ki aur Rasool e Khuda (SAWW) nay namaz parhi aur usi saal Gazwah domat ul jandal paish aaya. Is ilaaqay main sharer logon ka aik guroh ikhatta hogaya tha jo guzarnay walon aur qaaflon ko loota karta tha. Rasool e Khuda (SAWW) maah e rabi ul awwal ki pachis tareekh ko aik hazaar ka lashkar e jaraar lay kar is taraf rawana huay. Choron aur daakoun ko jab yeh maloom hua tou nikal gaye aur musalman un kay maal wa mawaishi lay kar Madinah ki taraf chal paray aur rabi us sani ki bees tareekh ko Madinah wapas pohanchay aur douma shaam say paanch manzil door jabal tai kay nazdeek aik jaga hay aur us ki musafat Madinah mushrafa tak pandra ya soula din hay chonkay who pathar say bana hua hay aur is liye usay douma tul jandal kehtay hayn kyunki jandal ka maini pathar hay.

¹ Surah Ahzaab, Ayat (26,27);

Hijri kay Chatay saal kay Waqiat

Aik qoul ki Bina par is saal main khana Kaaba ka hajj farz hua aur ayat e kareema ¹ وَأَتُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ. naazil hui aur baaz nay kaha hay kay wajoob e hajj nawain saal main hua.

Gazwah e Zaat ul Raqa'a

Isi saal main Gazwah e zaat ul raqa'a paish aaya aur yeh is tarha tha kay Madinah main khabar pohanchi kay gatfaan wa bani muharib wa anmaar aur soulba ka aik guroh Madinah kay iraday say lashkar tayar kar raha hay. Nabi Akram (SAWW) nay abuzar ko apna nayab banaya aur jamadi ul awwal ki pandra tareekh ko chaar ya saat kou afraad kay saath najad ki taraf chalay. Jab maqam e nakhla pohanchay tou wahan say zaat ul raqa'a main jaa kar parao daala. Jab log Aap (SAWW) kay iraday say baa khabar huay tou un kay dil main bohat khof paida hua. Who bhag kar paharon ki chotion par panah gazeen hogaye aur ziada dehshat ki waja say apni kuch aurtain bhi chor gaye. Musalman wahan pohanchay aur unhun nay unki aurton ko kaneezi main lay liya. Namaz ka waqt aaya tou masalmano ko khof hua kay kaheen hum namaz main mashgool houn tou dushman hum par achanak hamla na kardain. Kyunki dushman door wa nazdeek say nazar aa rahay thay. Us waqt Paighambar (SAWW) nay namaz e khof parhi aur baaz Riwayat kay mutabiq yeh ayat is maqam par naazil hui:

وَإِذَا كُنْتَ فِيهِمْ فَأَقْبْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ...²

(jab tu un main ho aur namaz parhanay kay khara ho tou tairay saath un main say aik guroh khara hojaye aur apnay aslahay ko saath liye kharay raho...)

¹ Surah Baqra, Ayat 196;

² Surah Nisa, Ayat102;

Is Gazwah kay naam zaat ul raqa'a main ikhtilaaf hay, baaz kehtay hayn kay paidal chalnay ki waja say paun zakhmi hogaye thay tou kapron kay tukray (jisay raqa'a kaha jata hay) paun say baandhay thay aur aik qoul hay kay alam main tukray thay. Baaz kehtay hayn jo pahaar is ilaaqay main tha misl e marfay kapray kay is kay mukhtalif rang thay. Baaz nay darakht ka naam yeh bataya hay kay jis kay qareeb huzoor (SAWW) nay nuzool farmaya hay. Manqool hay kay is jang main aik aisi aurat ko qaid kia gaya jis ka shohar mojud nahi tha jab us ka shohar aaya tou Aap (SAWW) kay lashkar kay peechay rawana hua. Jab Hazrat (SAWW) aik manzil par utray tou Aap (SAWW) nay farmaya: Kon hamari nighabani karay ga. Aik mahajir aur aik ansaari nay kaha kay hum pehra dain gay aur woh darra kay dahanay par kharay hogaye aur muhajir sou gaya aur ansaari say kehney lagay: tum raat kay pehlay hissay main pehra do, main akhri hissay main pehra dunga. Pas ansaari namaz main mashgool hogaya.

Is aurat ka shohar aaya tou us nay daikha kay aik shakhs khara hay. Us nay usay teer maara aur who teer is ansaari kay badan main laga. Ansaari nay teer khench liya aur namaz na tori. Us nay doosra teer maara woh bhi us nay khench kar phaynk dia aur namaz na tori. Phir us nay teesra teer maara, woh bhi khench kar ruko wa sajday ada kar kay us nay salaam phayra aur apnay saathi ko baidar kar kay kaha kay dushman aaya hay. Us aurat kay shohar nay daikha kay who mutlaa hogaye hayn tou woh bhag khara hua. Jab muhajir nay ansaari ka haal daikha tou kehney laga Subhan Allah pehlay he teer kay waqt tu nay mujhay kyun nahi baidaar kia. Woh kehney laga main aik surah parh raha tha main nay nahi chaha kay us ko toron. Jab pay dar pay teer aaye hayn tou ma rukoh main gaya aur namaz ko tamam kia aur tujhay baidaar kia. Aur Khuda ki qasam agar yeh khof na hota kay Rasool (SAWW) ki mukhalifat horhi ha aur nighabani main kotaahi hogi tou mairi jaan chali jati qabal is kay kay main surah ko qata karta.

Muallif farmatay hayn kay woh muhajir ammar e Yasir thay aur ansaari ibad Bin bashar aur who surah, surah kehaf thi.

Aur san 6 hijri main Gazwah bani lahyaan paish aaya aur lahyaan hazel Bin mudarka ka beta tha aur bani lahyaan do guroh thay azal aur qaara chonkay jis din say qabeela hazel nay asim Bin sabit wa khabeeb Bin adi aur doosray ashkhas ko qatal kia aur paighambar (SAWW) say dhoka kia tha Huzoor (SAWW) kay dil main yeh baith gaya kay unhayn kaifar kirdaar tak pohanchayen gay. Pas Aap (SAWW) do sou afraad kay saath in kay iraaday say Madinah say baramad huay. Jab bani lahyaan Aap (SAWW) kay iraday say matla'a huay tou woh paharon ki chotion ki taraf bhaag kar panah gazeen huay. Nabi Akram (SAWW) aik do din un kay ilaaqay main rahay aur asfaan tak jaa kar wapas lout aaye aur safar ki muddat chouda din thi.

Aur san 6 hijri he main Gazwah zee qard paish aaya aur usay Gazwah gaaba bhi kehtay hayn, yeh Madinah kay qareeb paani ka aik chashma hay aur jang ki waja yeh thi kay Rasool e Khuda (SAWW) ki bees doodh dainay wali ountnian then jo gaaba main chara karti then aur abuzar un kay nighabaan aur muhafiz thay, ae'ena Bin hasan fazari nay chalees afraad ki mae'eyat main unhayn loot liya aur abuzar kay betay ko bhi shaheed kar dia aur qabeela ghaffar kay aik shakhs ko bhi qatal kar dia aur us ki biwi ko qaid kar liya lekin woh aurat un ko ghafil paa kar Rasool Akram (SAWW) ki aik ountni par sawaar ho kar raaton rat Madinah aa pohanchi. Jab Huzoor (SAWW) ki khidmat main haazir hui tou arz ki kay main nay nazar kit hi jab main nijaat haasil kar lungi tou is naaqay ko nehar (zibah) karun gi. Aap (SAWW) nay farmaya kay yeh bura badla hay jo tu is ountni ko day rahi hay jab kay tu is par sawaar ho kar aayi hay aur is nay tujhay teray ghar pohancha dia hay. Ab chahti hay kay tu isko nehar karay aur farmaya:

لَا تَذَرْنِي مَعْصِيَةٍ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ.

Gunah kay murad main koi nazar nahi hoti aur us cheez kay baray main jo insaan ki milkiat nahi.

¹ Seerah Ibne Hasham, J3, S297;

Behar haal jab Aap (SAWW) ko itla'a mili tou Aap (SAWW) nay awaz di kay aye Khuda ki jamaat! Sawaar hojao. Pas Aap (SAWW) nay sawar ho kr paanch sou afraad kay saath ya aik qoul ki Bina par saat sou kay saath kooch kia aur alam miqdad ko dia aur usay agay agay bhayja. Miqdad dushman kay aqab main gaye aur un tak pohanch gaye. Pas abu qatada nay masada ko qatal kar dia aur salma Bin aku'u paidal peechay say dushmano ko maarta aur kehta kay yeh teer laita jaa aur jaan lay kay main aku'u ka beta hun aur yeh namard aur kameeno ki mout wa halakat ka din hay. Kuffar bhag kar us khaai main chalay gaye kay jis main chashma zee qard tha. Unhun nay chaha kay paani piyen lekin paighambar (SAWW) kay lashkar kay khof say paani piye bgair wahan say bhag khare huay.

Aur san 6 hijri he main Rasool e Khuda (SAWW) nay umra kay liye mah e zeeqad main Makkah Janay ka irada kia aur satta ount qurbani kay liye saath liye aur masjid shajra say ahraam bandha aur aik hazaar paanch sou bees y achaar sou afraad Aap (SAWW) kay humraah thay aur azwaaj e Nabi (SAWW) main say umm e salma Aap (SAWW) kay saath then, jab yeh khabar mushriqeen e Makkah ko mili tou unhun nay apas main mashwara kia aur tay kia kay paighambar (SAWW) ko khana e khuda ki ziarat say door rakha jaye aur Rasool e Khuda (SAWW) maqam e hudaibia main jo Makkah say aik manzil kay faaslay par hay aik kunway kay pas lashkar samait utray kay jis kunway main paani kam tha aur thori he dair main kunway ka pani khatam hogaya aur logon nay aanhazrat (SAWW) say shikayat ki tou Aap (SAWW) nay aik teer apnay tarkash say nikaal kar farmaya kay is kunway main isko nasb kardo. Itna pani us main say ubla kay tamam lashkar us say sairab hua. Khulasa yeh kay hudaibia main (jo kay aik basti ka naam hay aur asal main kunway ka naam tha jo wahan hay aur wahan say Makkah aik manzil par ha) badeel Bin warqa khazaii Quraish ki taraf say aanhazrat (SAWW) ki khidmat main hazir hua aur arz ki kay Quraish nay ittefaq kia hay kay woh Aap (SAWW) ko ziarat e khana Kaaba say rokain. Aap (SAWW) nay farmaya:

مَا جِئْتُ لِحَرْبٍ وَإِنَّمَا جِئْتُ لِأَقْضِيَ نَفْسِي فَأَنْحَرَ بَدَنِي وَأُخَلِّي بَيْنَكُمْ وَبَيْنَ لَحْمَاتِهَا¹.

Hum jang karnay nahi aaye balkay umra karnay ka qasd rakhtay hayn aur hum apnay ount nehar karain gay aur un ka gosht tumharay liye chor jayen gay aur Quraish jo hamaray saath jang ka irada rakhtay hayn who nuqsaan main rahayn gay.

Badeel kay baad urwa Bin masood saqafi aaya. Aap (SAWW) nay us say bhi wohe guftugu ki jo badeel say ki thi. Urwa dar e parda ashaab e paighambar (SAWW) ko daikhta tha aur piaghambar Akram (SAWW) ki hashmat wa dabdaba jo in ki nazron main tha us ka mushahida karta raha. Jab Quraish kay pas palat kar gaya tou kehney laga: aye logon! Main kasra wa qaisar wa najashi kay darbar main gaya hun. Koi baadshah raeyat aur lashkar ki nigah main is azmat ka nahi tha, jab woh apna lua'ab dehan phaynktay hayn tou log apnay chehray aur jism par mal laitay hayn aur jab woh wuzu kartay hayn tou un kay wuzu ka pani lainay kay liye jaan day daitay hayn aur agar un ki daarhi ka koi baal girta hay tou woh barkat kay tor par utha kar apnay pas rakh laytay hayn aur jab woh kisi kam ka hukum daytay hayn tou har aik us kay karnay main sabqat karta hay aur jab Muhammad (SAWW) baat kartay hayn tou woh apni awaz ko dheema kar laytay hayn aur koi shakhs taiz nigah say un ki taraf nahi dekh sakta bawajood is kay tumhayn woh aisi cheez ka hukum day raha hay jis main tumhari bhalai hay lihaza tum us ki baat ko qabool karlo Khuda ki qasam! Main aisa lashkar daikh kar aaya hun jo apni jan fida kar dain gay yahan tak kay tum par galib ajayen. Behar haal Hazrat (SAWW) nay usman ko Makkah bhayja takay Quraish ko Aap (SAWW) kay maqsad say agah karay aur makkah main jo musalman hayn un say kahay kay sukoon wa raahat ka waqt nazdeek aa pohancha hay.

Usman Makkah main gaya aur usman kay baad dus afraad muhajreen main say aur bhi gaye. Achanak khabar aayi kay usman un dus afraad kay saath qatal hogaya hay aur shaytaan nay yeh khabar lashkar e

¹ Tafseer al Qummi, J2, S311;

islaam main phayla di. Aap (SAWW) nay farmaya: yahan say wapas nahi jaunga jab tak Quraish ko is jurm ki saza na dun aur babool kay darakht kay neechay jo wahan tha Aap (SAWW) nay baith kar sahaba say baiat li kay woh kaheen nahi jayengy aur jang hogi tou jang say dast bardaar nahi hongay aur is baiat ko baiat e Rizwan kehtay hayn kay khudawand Aalam surah fatah main farmata ha:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا.

Beshak Khuda momineen say raazi hua jab kay who darakht kay neechay teri baiat kar rahay thay aur us nay jan liya jo un kay dilon main tha tou us nay sukoon un kay dilon par naazil kia aur unhayn nazdeek he fatah say nawaza.

Is baiat say Quraish kay dilon main azeem holnaki paida hogayi. Suhayl Bin umro aur hafas Bin ahnaf ko unhun nay bheja takay Quraish aur aanhazrat (SAWW) kay darmiyan musalihat hojaye. Pas aanhazrat (SAWW) aur Suhayl kay darmiyan musahilat hogayi aur sulah nam likha gaya kay jis ka khulasa yeh tha kay dus saal tak muslamano aur Quraish kay darmiyan jang nahi hogi aur tarfeen aik doosray kay jan wa maal ko nuqsaan nahi pohanchayen gay aur aik doosray kay shehron ki taraf bgair kisi kisam kay tazaham aur dehshat kay safar karain gay aur kuffar main say jo musalman hojaye us say Quraish muzaham nahi hongay aur jo shakhs Quraish kay saath mu'ahida karay, musalman us say bugz wa keena nahi rakhengy aur aainda saal Rasool e Khuda (SAWW) hajj wa umra karain gay. Lekin musalman teen din say ziada Makkah main qayaam nahi karain gay aur apnay hathyar nayaam main rakhayn gay aur jo shakhs apnay wali ki ijazat kay bgair Hazrat (SAWW) say jaa milay chahay musalman he kyun na hojaye Aap (SAWW) usay qabool naa karain aur usay wapas nahi karain gay aur woh usay apni panah main

¹ Surah Fatah, Ayat18;

rakhayn gay. Sahaba kay aik guroh ka is sulah say dil tung hua aur kuch logon kay dilon main yeh tashweesh paida hui kay Rasool (SAWW) ka yeh khuwab kyun durust nahi hua kay Aap (SAWW) khana Kaaba ki ziarat kay liye gaye hayn, umra kia hay aur khana Kaaba ki chaabi apnay haath main li hay aur Makkah fatah kyun nahi hua. Ibn e khattab kay dil say yeh baat zaban par agayi aur kehney laga:

مَا شَكُتُ فِي نَبْوَةِ مُحَمَّدٍ قَطُّ إِلَّا يَوْمَ الْحُدَيْبِيَّةِ

Main nay Aap (SAWW) ki nabuwat par siwaye hudaibia kay din shak kay kabhi shak nahi kia.

Aur paighambar (SAWW) say kehney laga kay hum kis tarha is zillat kay samnay jhukain aur is sulah par raazi hon. Aap (SAWW) nay farmaya: main Khuda ka Rasool (SAWW) hun aur koi kam us kay hukum kay bgair nahi karta. Woh kehney laga kay Aap (SAWW) nay hum say kaha tha kay khana Kaaba ki ziarat karain gay aur umra baja layen gay woh kya hua. Aap (SAWW) nay farmaya: kya main nay yeh bhi kaha tha kay isi saal yeh kam sir anjaam dain gay? Kehney laga kay nahi. Tou farmaya kyun seekh paa hotay ho tumhayn dukh na ho tum khana Kaaba ki ziarat karo gay aur tawaf karo gay jis tarha khuda fermata hay.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْبَيْتَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمَنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا.

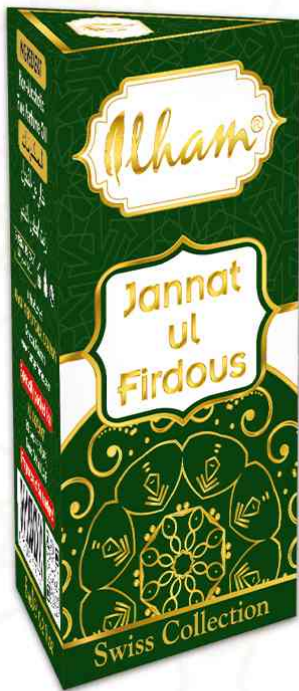
Beshak Khuda nay apnay Rasool ko bilkul sachha khuwab dikhlaya tha kay khuda nay chaha tou tum log masjid ul haram main aman wa sukoon kay saath sir kay baal mundwa kar aur thoray say baal kaat kar daakhil hongay aur tumhay kisi tarha ka khof na hoga tou usay woh bhi maloom tha jo tumhayn nahi maloom tha tou is nay fatah Makkah say pehlay aik qareebi fatah qaraar day di.

¹ Surah Fatah, Ayat27;



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