



Content for Essay Writing Competition for Class 6th to 10th students

Islami Ghazwat

Ghazwah Khyber

Khyber Madinah se Shaam ki jaanib teen manzil par ek maqam ka naam hai, yeh Yahoodiyon ki khalis aabadi ka qasbah tha, aabadi ke gird-o-nawaa mustahkam qile bane hue the. Aey Nabi ﷺ ko safar-e-Hudaibiyah se pahuncha hue abhi thode hi din (ek maah se kam) hue the ke sunne mein aaya ke Khyber ke Yahoodi phir Madinah par hamla karne wale hain, unhon ne qabeela Banu Ghatafaan ke chaar hazaar jangju bahaduron ko bhi apne saath mila liya tha aur muaahida yeh tha ke agar Madinah fatah ho gaya to paidawaar ka nisf hissa hamesha Banu Ghatafaan ko dete rahenge.

Nabi ﷺ ne is ghazwah mein sirf unhi Sahaba ko hamare saath chalne ki ijaazat di thi jo

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ

ki bashaarat se mumtaz the aur jin ko

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا

ka parwana mil chuka tha, un ki tadaad solah soo thi jin mein do soo sawar the.

Lashkar-e-Islam aabadi Khyber ke muttasil raat ke waqt pahuncha tha, Nabi ki aadat-e-mubarakah yeh thi ke raat ko ladai shuru na karte aur na kabhi hamlay karte, is liye Lashkar-e-Islam ne maidan mein deray daal diye.

Yeh maidan ahl-e-Khyber aur Banu Ghatafaan ke darmiyan padta tha, is tadbeer ka faida yeh hua ke jab Banu Ghatafaan Yahoodiyan-e-Khyber ki madad ke liye nikle to unhon ne Lashkar-e-Islam ko sad-e-raah paaya aur is liye chup chaap apne gharon ko wapas chale gaye.

Rasoolullah ﷺ ne sabse pehle Khyber ke qilon ki taraf tawajju farmaayi, aur ek ek karke un qilon ko fatah karna shuru kiya, in qilon mein ek aisa qila tha jo naamwar Yahoodi shahsawaar Marhab ka takhtgah tha, is ko Hazrat Ali ne sar kiya, is ka waaqia yeh hai ke yeh qila Musalmanon ke liye bohot sakht dushwaar guzaar sabit ho raha tha aur un ka qaabu is par nahi chal pa raha tha.

Hazrat Ali ki aankhen us waqt laal thein, Nabi Kareem ﷺ ne farmaya:

(Kal fauj ka alam (jhanda) us shakhs ko diya jaye ga jis se Allah Ta'ala aur Rasoolullah muhabbat karte hain aur Allah Ta'ala uske haathon fatah ata farmaye ga.)

Yeh aisi tareef thi ke jise sunkar fauj ke baday baday bahadur aglay din ki kaman milne ke arzo mand ho gaye thein. Subah hui to Nabi Kareem ﷺ ne Hazrat Ali رضي الله عنه ko yaad farmaya, logon ne arz kiya ke unhein aashoob-e-chashm hai aur aankhon mein dard bhi hota raha hai, Hazrat Ali RA aa gaye to Nabi ﷺ ne lu'aab-e-mubarak janab-e-Murtaza ki aankhon ko laga diya, usi waqt aankhein khul gayin, na aashoob ki surkhi baaqi thi aur na dard ki takleef, phir farmaya:

"Ali jao, raah-e-Khuda mein jihad karo, pehle Islam ki da'wat do baad mein jang. Ali! Agar tumhare haath par ek shakhs bhi Musalmaan ho jaye to yeh kaam bhaari ghaneematon ke hasil ho jaane se behtar hoga."

Hazrat Ali Murtaza[ؓ] ne Qila-e-Naa'im par jang ki taraf daali, muqaable ke liye qila ka mashhoor sardaar Marhab jab maidan mein nikla, yeh apne aap ko hazaar bahaduron ke barabar kaha karta tha, usne aate hi yeh ashaar parhna shuru kar diya jis ka tarjama ye hai:

(Khyber jaanta hai ke main hathiyaar sajane wala, bahadur, tajurba kaar Marhab hoon, jab logon ke hosh maare jaate hain to main bahaduri dikhaya karta hoon.)

Us ke muqaable ke liye Hazrat Aamir bin Al-Akwa[ؓ] nikle, woh bhi apna sher parhte ja rahe the:

(Khyber jaanta hai ke main hathiyaar chalanay mein ustaad, nabard-aazma, talkh hoon mera naam Aamir hai.)

Marhab ne unpar talwaar se waar kiya, Hazrat Aamir رضي الله عنه ne use dhaal par roka aur Marhab ke neech ke hisson par waar chalaya, magar un ki talwar jo lambai mein chhoti thi, unhi ke ghotne par lagi, jiske sadme se ba-aakhir woh shaheed ho gaye.

Phir Hazrat Ali Murtaza[ؓ] nikle, ashaar se maidan goonj utha, aap farmate the:

أَنَا الَّذِي سَمَّيْتَنِي أُمِّي حَبِيرَةً
كَلَيْتَ غَابَاتِ كَرِيهِ الْمَنْظَرَةِ
أَوْفِيهِمْ بِالصَّاعِ كَيْلَ السَّنْدَرَةِ

(Main hoon ke meri maan ne mera naam sher-e-ghazabnaak rakha hai, main junglon ke sher ki tarah hoon aur bohot hi haibatnaak hoon, main apne paimane ki sakhaawat se baday baday paimane ata karoonga.)

Hazrat Ali ne ek hi haath talwar ka aisa lagaya ke uska kaam tamaam ho gaya, aur fatah ho gayi.

Khyber ka waaqia hai ek siyaah faam Habshi ghulaam jo apne Yahoodi aaqa ki bakriyaan charata tha, yeh dekh kar ke Yahoodi ladai ki tayyari kar rahe hain, unse poocha ke aap logon ka kya iraadah hai? Unhon ne kaha ke hum us shakhs se ladne ja rahe hain jo nabuwat ka dawa karta hai, is ke dil mein Nabi ﷺ ka shauq paida hua, woh apna shikwa le kar Aap ﷺ ki khidmat mein haazir hua aur aap ﷺ se poocha ke aap kya farmaate hain aur kisi baat ki da'wat dete hain?

Aap ﷺ ne farmaya: Main Islam ki da'wat deta hoon aur yeh ke tum is ki gawaahi do ke Allah ke siwa koi ma'bood nahi aur yeh ke main Allah ka paighambar hoon aur Allah ke siwa tum kisi ki ibaadat na karo. Ghulaam ne kaha ke agar maine yeh gawaahi di aur Allah par imaan le aaya to mujhe kya milega?

Farmaya: "Agar tum is par rahe to jannat hai."

Ghulaam ne Islam qabool kiya aur arz kiya ke Ya Rasool Allah ﷺ yeh shikwa mere paas amaanat hai, main kya karoon?

Aap ﷺ ne farmaya: "Unko hanka do aur kankari maaro Allah tumhari amaanat ada karadega."

Usne aisa hi kiya aur bakriyaan apne maalik ke paas pahuncha di, maalik samajh gaya ke ghulaam Musalmaan ho gaya. Itne mein Aap ﷺ ne waaz farmaya aur Sahaba ko jihad par ubhaara, jab Musalmaanon aur kuffar ka muqaabla hua to shaheedon mein yeh ghulaam bhi tha, log uski laash utha kar khaima mein le gaye, Aap ﷺ ne us ko dekh kar farmaya: "Allah ne is ghulaam par bada fazl farmaaya aur usko badi taufeeq di, maine uske sirhane do hoorain dekhin halan ke us ko ek martaba bhi sajda karne ki naubat nahi aayi."

Isi tarah ka ek doosra waaqia hai ke Aap ﷺ ki khidmat mein ek shakhs aaya aur usne kaha: Ya Rasool Allah ﷺ main siyaah faam, kam ro aadmi hoon, boo bhi kharaab hai, maal bhi mere paas nahi hai, agar main

Yahoodiyon se ladun aur maara jaun to kya jannat mein jaaunga?

Farmaya: Haan.

Yeh sunkar woh aage badha, jang ki aur maara gaya. Aap ﷺ uske paas aaye, aap ne farmaya: "Allah ne tumhara chehra haseen kar diya, tumhein khushbudar bana diya aur tumhein bohat sa maal diya," phir farmaya: "Main ne dekha ke hooron mein se iski do biwiyan hain."

Khyber ki ladai se pehle ek a'raabi Aap ﷺ ki khidmat mein haazir hua, imaan laaya aur aap ke saath ho gaya. Aap ne usko ek Sahabi ke supurd kar diya ke woh iski taleem o tarbiyat karein, jab Khyber ki jang hui aur kuch maal-e-ghaneemat haath aaya to aap ne is a'raabi ka bhi hissa lagaya.

A'raabi apne saathiyon ke oont charane gaya tha, jab palat kar aaya to logon ne uska hissa diya, woh apna hissa liye hue Aap ﷺ ki khidmat mein haazir hua aur kaha: Ya Rasool Allah yeh kya hai?

Farmaya: "Yeh tumhara hissa hai."

Usne kaha: "Main is liye thodi aap ke saath hua tha, main to is liye saath hua tha ke" (halaq ki taraf ishaara karte hue kaha) "yahaan mera teer lage aur main mar kar jannat mein chala jaun."

Farmaya: Agar tum is iraade mein sachay ho to Allah bhi wahi karke dikhaayega.

Khyber ki ladai mein yeh a'raabi shaheed hua to uski laash log huzoor ke paas laaye, aap ne dekh kar farmaya: "Yeh wohi hai?"

Logon ne kaha: Haan Ya Rasool Allah!

Farmaya: "Iska maamla Allah se sach tha, Allah ne wahi kar diya."

Aap ﷺ ne usko usi ke jubba mein rakh kar kafnaya, phir usko muqaddam rakh kar namaz padhayi, dua mein yeh bhi farmaya:

"Aey Allah! Yeh tera banda tere raaste mein hijrat kar ke nikla tha aur shaheed maara gaya hai, main iska gawaah hoon."

Fatah ke baad zameen maftooh par qabza kar liya gaya lekin Yahood ne darkhwast ki ke zameen humare qabza mein rehne di jaye, hum paidawaar ka nisf hissa ada kiya karein ge, yeh darkhwast manzoor hui.

Batai ka waqt aata tha to Ahnazrat ﷺ Abdullah bin Rawaha ko bhejte the woh ghallah ko do hisson mein taqseem kar ke yahood se kehte the ke is mein se jo hissa chaho le lo, yahood is adl par mutahhir ho kar kehte the ke zameen aur asmaan aise hi adl se qaim hain. Se Khyber ki zameen tamam mujahideen par jo is jung mein shareek the taqseem kar di gayi.

Khyber hi ke moqa par Hazrat Ja'far bin Abi Talib (RA) apne saathiyon ke saath Habsha se pohnche, un ke saath Yemen ke Ash'ari bhi the, yeh kuch ooper pachaas aadmi the, ek kashti par sawar the, kashti ne un ko Habsha ke sahil par pohcha diya, wahan Hazrat Ja'far bin Abi Talib (RA) aur un ke saathiyon se mulaqat hui, Hazrat Ja'far (RA) ne kaha hum ko yahan Rasoolullah ﷺ ne bheja hai aur thehrne ka hukm diya hai tum log bhi hamare saath thehro, yeh log thehr gaye aur Habsha se saath hi rawana ho gaye, jab yeh Huzoor ﷺ ki khidmat mein pohnche aur aap ﷺ ne Hazrat Ja'far (RA) ki awaaz suni to badi musarrat se un se barh kar mile aur peshani par bosa diya aur farmaya Khuda ki qasam main nahin keh sakta ke mujhe Khyber ki fatah ki zyada khushi hai ya Ja'far ke aane ki. Aap ﷺ ne Khyber ke maal-e-ghaneemat mein anewalon ka bhi hissa lagaya.

Khyber hi ke moqa par ek yahoodi aurat ne Ahnazrat ﷺ ko zehar diya, Salaam bin Mushkam yahoodi ki biwi Zainab ne logon se poocha ke Huzoor ﷺ ko kaunsa gosht zyada marghoob hai, logon ne kaha dast ka, us ne aap ki khidmat mein ek bhuni hui bakri pesh ki aur dast mein khoob zehar mila diya, jab aap ne is mein se gosht nochha, to Allah ne is dast hi ke zariye aap ko muttali' kar diya ke is mein zehar mila hua hai, aap ne yahoodiyon se dariaft farmaya kya tum ne is bakri mein zehar milaya hai? Unhon ne qubool kiya, farmaya kyun? Unhon ne kaha hum ne socha ke agar aap (ma'az Allah) jhootay hain to hum ko chhutti mil jaayegi

aur agar paighambar hain to aap ko koi nuqsan nahin hoga. Aurat ko bhi khidmat mein haazir kiya gaya aur us ne aitiraaf kiya ke mera irada maar daalne hi ka tha. Farmaya Allah Ta'ala tujhe is ka moqa nahin de sakta tha. Sahaba ne arz kiya hum ise qatl kar dein, aap ne farmaya nahin.

Sulh Hudaibiya mein Quraish se mo'ahida hua tha ke agle saal Ahnazrat ﷺ Makkah mein aakar umrah ada karenge aur teen din qayam kar ke wapas chale jaayenge. Is buniyad par Ahnazrat ﷺ ne is saal umrah ada karna chaha aur a'laan kara diya ke jo log waqi'a Hudaibiya mein shareek the un mein se koi na reh jaaye. Chunancha bajuz un logon ke jo is asna mein mar chuke the sab ne yeh sa'adat haasil ki.

Mo'ahida mein shart thi ke musalman Makkah mein aayein to hathihaar saath na laayein, is liye aslah-e-jung Batn ya Juhm mein jo Makkah se aath meel idhar hai chhod diye gaye, aur do sau sawaron ka ek dasta aslah ki hifazat ke liye mu'ayyan kar diya gaya. Rasoolullah ﷺ labbaik kehte huwe Haram ki taraf barhe, Abdullah bin Rawaha oont ki rassi thaame huwe aage aage yeh rajaz padhte jaate the:

**Khalloo bani-l-kuffari 'an sabeelihi
Al-yawma nadribukum 'ala tanzeelihi
Darban yuzilu-l-haama 'an maqeelihi
Wa yuzhilu-l-khaleela 'an khaleelihi!**

Kafiro! samne se hatt jao, aaj jo tum ne utarne se roka hai to hum talwar ka waar karenge, woh waar jo sar ko khawabgah se alag kar de aur saari dosti hawa kar de. Sahaba ka jumghafeer saath tha aur barson ki derina tamanna, woh bare josh ke saath manasik-e-hajj ada kar rahe the. Ahl-e-Makkah ka khayaal tha ke musalmanon ko Madinah ki aab-o-hawa ne kamzor kar diya hai, is buniyad par aap ne hukm diya ke log tawaaf mein teen pehle pheron mein akadte huwe chalein ke Arabi zaban mein is ko ramal kehte hain, chunancha aaj tak yeh sunnat baaqi hai.

Ahl-e-Makkah ne agarche chara-na-chaar musalmanon ko umrah ki ijaazat de di thi, taham un ki aankhen is manzar ke dekhne ki taab nahin laa sakti thin, ruasa-e-Quraish ne 'umooman shehar khaali kar diya aur pahadon par chale gaye. Teen din ke baad Hazrat Ali (RA) ke paas aaye aur kaha Muhammad ﷺ se keh do ke shart poori ho chuki ab Makkah se nikal jaayen. Hazrat Ali ne Ahnazrat ﷺ se arz ki, aap usi waqt rawana ho gaye. Chalthe waqt Hazrat Hamza (RA) ki chhoti sahibzadi Imamah jo Makkah mein reh gayi thin, Ahnazrat ﷺ ke paas "chacha" kehti daudi aayi. Hazrat Ali ne haathon mein utha liya, lekin Hazrat Ja'far (Hazrat Ali ke bhai) aur Zaid bin Haritha ne apne da'we pesh kiye. Hazrat Ja'far (RA) kehte ke yeh mere chacha ki ladki hai, Zaid kehte the ke Hamza mere mazhabi bhai the, is rishte se yeh meri bhatiji hai. Hazrat Ali (RA) ko da'wa tha ke meri humshira bhi hai aur pehle meri hi god mein aayi hai. Ahnazrat ﷺ ne sab ke da'won ko barabar dekh kar un ko Asma ki god mein de diya, woh Imamah ki khala thin, phir farmaya ke khala maa ke barabar hoti hai.

Ghazwah Hunain

Makka jab fath hua to tamam qabaa'il ne khud pesh qadmi ki aur Islam qabool karna shuru kiya lekin Hawazin aur Thaqeef par is ka ulta asar hua, yeh qabaa'il nihayat jangju aur funoon e jang se waaqif the, Islam ko jis qadr ghalbah hota jaata tha yeh zyada muztar hote the ke un ki riyaasat aur imtiyaaz ka khatmah hua jaata hai, is bunyaad par Fath e Makka se pehle Hawazin ke ru'asa ne Arab ka daura kiya aur har jagah mukhalafat e Islam ka josh phailaya, poore saal un ki yeh koshish jaari rahi aur tamam qabaa'il e Arab se qarardad ho gayi ke ek 'aam hamlah kiya jaaye, Makka fath hua to un ko yaqeen ho gaya ke ab jald tadaarak na kiya gaya to phir koi taaqat Islam ko zair na kar sakegi.

AnHazrat ﷺ ki rawangi ke waqt un ko yeh ghalat khabar pahunchi thi ke hamlah ka rukh inhi ki taraf hai is liye intezaar ki haajat bhi nahin rahi, daf'ah bade zor o shor ke saath khud hamlah ke liye badhe, josh ka yeh aalam tha ke har qabeela apne tamam ahl o 'iyaal le kar aaya hai ke bachche aur auratein saath hongti to un ki hifazat ki gharz se log jaanen de denge.

Is ma‘rakah mein agar cheh Thaqeef aur Hawazin ki tamam shaakhein shareek theen, taham Ka‘b aur Kilaab alag rahe, fauj ki sardaari ke liye do shakhs intikhab kiye gaye, Malik bin ‘Auf aur Duraaid bin as-Sammah, awwaluz-zikr qabeela Hawazin ka raees e a‘zam tha, Duraaid bin as-Sammah Arab ka mashhoor sha‘ir aur qabeela Bajsham ka sardaar tha, us ki sha‘iri aur bahaduri ke ma‘arkay ab tak Arab ki tareekh mein yaadgaar hain, lekin us ki ‘umr sau baras se zyada ho chuki thi aur sirf haddi yon ka dhancha reh gaya tha, chunanche Arab us ko maanta tha aur us ki raa‘i wa tadbeer par tamam mulk ko aitimaad tha, khud Malik bin ‘Auf ne us se shirkat ki darkhwast ki, palang par utha kar us ko maidan e jang mein laaye, us ne poocha: ke yeh kaun sa maqam hai? logon ne kaha ”Awtas“ bola ke haan yeh maqam e jang ke liye mauzoon hai, is ki zameen na bohot sakht hai, na is qadr narm ke paon dhans jaayen phir poocha ke yeh bachon ke rone ki aawaazen kaisi aa rahi hain? logon ne kaha bachche aur auratein saath aayi hain ke koi shakhs paon peeche na hataaye, bola ”jab paon ukhad jaate hain to koi cheez rokh nahin sakti, maidan e jang mein sirf talwaar kaam deti hai, bad qismati se agar shikast hui to auraton ki wajah se aur zillat hogi.“

Phir poocha ke Ka‘b aur Kilaab bhi shareek hain ya nahin? jab maaloom hua ke in mo‘azzaz qabeelon ka ek shakhs bhi maidan e jang mein nahin, to kaha agar aaj ka din izzat o sharaf ka hota to Ka‘b wa Kilaab ghair haazir na hote. Us ki raa‘i thi ke maidan se hat kar kisi mehfooz maqam mein faujen jama ki jaayen aur wahi ilan e jang kiya jaaye, lekin Malik bin ‘Auf jo tees saalah naujawan tha josh e shabaab mein is raa‘i ke qabool karne se inkaar kiya aur kaha ke aap ke hosh jaate rahe aur aap ki ‘aql bekaar ho chuki.

Rasoolullah ﷺ ko in waqiaat ki khabar pahunchi to aap ne tasdeeq ke liye Abdullah bin Abi Hadrad ko bheja, woh jasoos ban kar Hunain mein aaye aur kai din fauj mein reh kar tamam halaat tahqeeq kiye. AnHazrat ﷺ ne majbooran muqabla ki tayyariyan ki, saamaan e jang ke liye qarz ki zaroorat pesh aayi, Abdullah bin Rabi‘ah jo nihayat daulatmand the un se tees hazaar dirham qarz liye. Safwan bin Umayya jo Makka ka raees e a‘zam tha, mehmaan nawazi mein mashhoor tha, lekin ab tak Islam nahin laaya tha us se AnHazrat ﷺ ne aslahah e jang musta‘aar maange, us ne sau zurahen aur un ke lawazmaat pesh kiye.

Shawaal 8 hijri mutabiq January, February 630 Islami faujein, jinki tadaad barah hazaar thi, is sarosaman se Hunain par barhin ke sahaba ki zuban se be-ikhtiyar ye lafz nikal gaya ke aaj hum par kaun ghalib aa sakta hai lekin bargah-e-Izdi mein ye nazash pasand na thi. Hai

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئاً، وَضَافَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذْبِرِينَ، ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ (Tauba) وَعَلَى الْمُؤْمِنِينَ، وَأَنْزَلَ جُنُودَ أَلَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا، وَذَلِكَ جَزَاءُ الْكَافِرِينَ

Aur Hunain ka din yaad karo jab tum apni kasrat par nazaan the lekin woh kuch kaam na aayi, aur zameen ba-wajood wusat ke tum par tangi karne lagi, phir tum peeth pher kar bhaag nikle, phir Allah ne apne Rasool par aur Musalmanon par tasalli naazil ki, aur aisi faujein bheje jo tum ne nahi dekhin, aur kafiron ko azaab diya, aur kafiron ki yahi saza hai.”

Musalmanon ko pehle kamiyabi hui aur log ghanimat par toot pare, dushman ke teer andazon ne moqa pa kar teer andazi shuru kar di, jisse Musalmanon ki safon mein be-tarteeqi, intishar aur pragandagi paida ho gayi.

Hazrat Abu Qatadah jo shareek-e-jung the, unka bayan hai ke jab log bhaag nikle to maine ek kafir ko dekha ke ek Musalman ke seene par sawar hai, maine aqab se uske shane par talwar maari jo zirah ko kaat kar andar utar gayi, usne mur kar mujhko us zor se dabocha ke meri jaan par ban gayi lekin phir woh thanda ho kar gir pada, isi asna mein Umar r.a. ko dekha, poocha ke Musalmanon ka kya haal hai?” Qaza-e-Ilahi yahi thi.

Is zahiri shikast ke mukhtalif asbaab the, muqaddamat-ul-jaish mein jo Hazrat Khalid ki afsari mein tha, zyada tar Makkah ke jadeed-ul-Islam nojawan the, woh jawani ke ghuroor mein aslah-e-jung bhi pehn kar nahi aaye the, fauj mein do hazar Tulaqa yani woh log the jo ab tak Islam nahi laaye the, Hawazin teer andazi mein tamam Arab mein apna jawab nahi rakhte the, maidan-e-jung mein unka ek teer bhi khaali nahi

jaata tha, kuffar ne ma'rika-gah mein pehle pahunch kar munasib maqamat par qabza kar liya tha aur teer andazon ke dastay pahar ki ghaatiyon, kho'on aur daron mein ja baja jama diye the.

Teeron ka mehnah baras raha tha, barah hazaar faujein hawa ho gayi thin, lekin ek paikar-e-muqaddas pa bar-ja tha jo tanha ek fauj, ek mulk, ek iqleem, ek aalam, balke majmua-e-ka'inat tha.

Aap ﷺ ne dahni jaanib dekha aur pukara **ya ma'shara-l-ansar**, awaaz ke sath sada aayi "Hum haazir hain", phir aap ﷺ ne baen jaanib mur kar pukara, ab bhi wohi awaaz aayi, aap sawari se utar pade aur jalaal-e-nabuwat ke lehje mein farmaya: "Main Khuda ka banda aur uska paighambar hoon."

Bukhari ki doosri riwayat mein hai ke ye rajaz aap ﷺ ki zuban-e-mubarak par tha:

**ana-n-nabiyyu la kazib
ana ibnu 'Abdul-Muttalib**

Main paighambar hoon ye jhoot nahi hai,
main Abdul Muttalib ka beta hoon hai.

Hazrat Abbas nihayat buland awaaz the, aap ﷺ ne unko hukm diya ke Muhajireen aur Ansar ko awaaz do, unhone na'rah maara: **Ya ma'shara-l-ansar**

"Aye giroh Ansar!" **Ya ashaab as-samrah aye bai'at-e-rizwan walo!**

Is par asar, awaaz ka kaanon mein padna tha ke tamam fauj palat padi, jin ke ghoRe kashmakash aur ghamasaan ki wajah se mur na sake, unhone zirehen phenk di aur ghoRon se kood pade, dafa'tan laraai ka rang badal gaya, kuffar bhaag nikle aur jo reh gaye unke hathon mein hathkadiyan thin, Banu Malik (Thaqeef ki ek shaakh thi) jam kar lade, lekin unke sattar aadmi maare gaye, aur jab unka alambardar Usman bin Abdullah maara gaya, to woh bhi sabit qadam na reh sake.

Ghazwa Tabook

Ek qafila Shaam se aaya aur unhon ne zahir kiya ke Qaisar ki foujein Madine par hamla aawar hone ke liye tayyar aur faraham ho rahi hain, Arab ke Isai qabail bhi un ke sath shamil hain. Nabi ﷺ ne khayal farmaya ke hamla aawar fouj ki madafat Arab ki sarzameen mein daakhil hone se pehle munaasib hai taa ke androon mulk ke aman mein khalal waqeh na ho. Ye muqabla aisi saltanat se tha jo nisf duniya par hukmrān thi aur jis ki fouj haal hi mein saltanat Iran ko neecha dikha chuki thi. Musalman be-sarosaman the safar door daraz ka tha, Arab ki mashhoor garmi khoob zoroñ par thi, Madina mein mewe pak gaye the, mewe khane aur saya mein baithne ke din the.

Nabi Kareem ﷺ ne tayari samaan ke liye aam chanda ki fehrist kholi, Hazrat Usman Ghaniؓ ne teen so oont, pachaas ghoṛe aur ek hazaar dinar chanda mein diye in ko "Mujahhaz Jaish-ul-'Usrah" ka khitaab mila.

Hazrat Abdur Rahman bin Auf ne chalis hazaar dirham pesh kiye.

Hazrat Umar Farooq ne ghar mein jo kuch tha us ka nisf jo kai hazaar rupiya tha haazir kiya.

Hazrat Abu Bakr Siddiq jo kuch laye agarcheh woh qeemat mein kam tha magar maaloom hua ke woh ghar mein Allah aur Rasool Allah ﷺ ki mohabbat ke siwa aur kuch bhi baqi chhoṛ kar na aaye the. Abu Aqeel Ansariؓ ne do seer chhohare la kar pesh kiye aur ye bhi arz kiya ke raat bhar paani nikal nikal kar ek khet ko seyrab kar ke chaar seer chhohare mazdoori ke laya tha, do seer biwi bachche ke liye chhoṛ kar baqi do seer le aaya hoon. Nabi Kareem ﷺ ne farmaya ke in chhoharoñ ko jumla qeemati maal o mata' ke upar bikher do. Se gharadh har sahabi ne is moqa par aise hi khuloos o farakh dili se kaam liya. Taqreeban bayasi shakhs jo dikhāwe ke musalman the bahana kar ke apne gharoñ mein reh gaye. Abdullah bin Ubayy bin Sulool mashhoor munafiq ne un logon ko itminan dilaya tha ke ab Muhammad ﷺ aur un ke saathi Madina wapas na aa saken ge, Qaisar unhein qaid kar ke mukhtalif mamalik mein bhej dega.

Khuda ka Nabi ﷺ tees hazaar ki jam'iyat se Tabook ko rawana hua. Madina mein Suba' bin 'Arfatah ko khalifa banaya aur Hazrat Ali Murtazaؓ ko Madina mein ahl-e-bait ki zarooriyat ke liye mamoor farmaya. Lashkar mein sawariyoñ ki badi qillat thi, atharah shakhs ke liye ek oont muqarrar tha, rasad ke na hone se aksar jagah darakhtoñ ke patte khane parẽ jisse hont sooj gaye the, paani ba'z jagah mila hi nahin, oontoñ ko (agarcheh sawari ke liye pehle hi kam the) zabh kar ke un ki aantooñ ka paani piya karte the. Al-gharadh sabr o istiqlaal se tamaam takaleef ko bardasht karte hue Tabook pahunch gaye.

Abhi Tabook ke raste hi mein the ke Ali Murtaza رضي الله عنه bhi pahunch gaye, maaloom hua ke munafiqeen baad mein Hazrat Ali رضي الله عنه ko chidhane aur khijane lage the. Koi kehta nikamma samajh kar chhor diya, koi kehta taras kha kar chhor diya. In batoñ se Sher-e-Khuda ko ghairat aayi, do manzila seh manzila tay karte hue Nabi Kareem ﷺ ki khidmat mein pahunch gaye, lambe lambe safar aur sakht garmi ki takleef se paon waram the aur chhale par gaye the. Nabi Kareem ﷺ ne farmaya:

"Alā tardhā an takūna minnī biman zilati Hārūna min Mūsā illā annahū lā nabiyya ba'dī? 'Alī! tum is par khush nahin hote ke tum mere liye waise hi ho jaise Mūsā ke liye Hārūn the go mere baad koi nabi nahin."

Ye sun kar Ali Murtaza khush o khurram Madina ko wapas tashreef le gaye.

Tabook pahunch kar Nabi ﷺ ne ek maah qayam farmaya, ahl-e-Shaam par is daleerana iqdaam ka ye asar hua ke unhon ne Arab par hamla aawar hone ka khayal us waqt chhor diya aur is hamla-awri ka behtareen moqa an-Hazrat ﷺ ki wafat ke baad ka zamanah qarar diya.

Tabook mein ek namaz ke baad an-Hazrat ﷺ ne ek mukhtasar aur nihayat jaame' wa'az farmaya, zail mein use ma' tarjuma darj kiya jata hai.

Allah Paak ki behtareen hamd o sana ke baad farmaya:

Har aik kalam mein sidq mein barh kar Allah ki Kitab hai, sab se barh kar bharosa ki baat taqwa ka kalma hai, sab multon se behtar millat, Ibrahim (alaihis salam) ki hai, sab tareeqon se behtar tareeqa Muhammad (S.A.W) ka hai, sab baaton par Allah ke zikr ko sharaf hai, sab bayanat se pakeezah tar yeh Qur'an hai, behtareen kaam awlawal-'azmi ke kaam hain, umoor mein badtareen amoor wo hain jo naya nikala gaya ho, Anbiya ki tareeqa sab tareeqon se khoob tar hai, shaheedon ki maut, maut ki sab qisamoon se baruzgar tar hai, sab se barh kar andha pan wo gumrahi hai jo hidayat ke baad ho jaye, amaloon mein wo amal acha hai jo nafa'da ho, behtareen hai jis par log chal saken, badtareen kori (andha pan) dil ki kori hai, buland haath paste haath se behtar hota hai, thoda aur kafi maal is bahutaat se acha hai jo ghaflat mein daal de, badtareen maazrat wo hai jo janakani ke waqt ki jaye, badtareen nadamat wo hai jo qayamat ko ho gi, ba'az log Jum'a ko aate hain dil peechay lage hote hain, un mein ba'az log wo hain jo Allah ka zikr kabhi kabhi karte hain, sab gunahon se azeem tar jhooti zubaan hai, sab se bari tonagri dil ki tonagri hai, sab se umdah tosheh taqwa hai, danai ye hai ke khuda ka khauf dil mein ho, dil nasheen hone ke liye behtareen cheez yaqeen hai, shak paida karna kufr (ki shaakh) hai, awaaz se rona jahiliyat ka kaam hai, khiyanat karna azaab-e-jahannam ka samaan hai, maal-o-daulat naar-dozakh ka daagh hai, sharab tamam gunahon ka majmoo'a hai, badtareen rozi yatim ka maal khana hai, sa'adatmand wo hai jo doosre se naseehat pakadta hai, asal badbakht wo hai jo maan ke pait hi se badbakht ho, amal ka sarmaya iska behtareen anjam hai, badtareen baat wo hai jo jhooti hai, jo baat hone wali hai wo bohat qareeb hai, momin ko gaali dena fusq hai, momin ko qatl karna kufr hai, momin ka gosht khana (us ki gheebat karna) Allah ki ma'siat hai, momin ka maal doosre par aisa hi haram hai jaisa ke us ka khoon, jo Khuda se istaighna karta hai Khuda use jhatalta hai, jo kisi ka aib chhupata hai Khuda us ke ayoob chhupata hai, jo maafi deta hai use maafi di jati hai, jo ghussa ko pi jata hai Khuda use ajr deta hai, jo nuqsan par sabr karta hai Khuda use ajr deta hai, jo chugli ko phailata hai Khuda us ki ruswayi aam kar deta hai, jo sabr karta hai Khuda use barhata hai, jo Khuda ki na farmani karta hai Khuda use azaab deta hai, phir teen martaba istighfar parh kar an-nabi (S.A.W) ne is khutbah ko khatam farmaya.

Ayaam-e-qiyam Tabuk mein Dhul-Bajadain ka intiqal hua. Is mukhlis ke zikr se wazeh hota hai ke Nabi Kareem (S.A.W) muflis o mukhlis sahaba par kis qadar mazeed lutf o inayat farma rahe the. Un ka naam Abdullah tha. Abhi bacha hi the ke baap mar gaya, chacha ne parwarish ki thi, jab jawan hue to chacha ne oont, bakriyan, ghulam de kar un ki haisiyat durust kar di thi. Abdullah ne Islam ke mutaliq kuch suna aur dil mein tauheed ka zauk paida hua, lekin chacha se is qadar darte the ke izhaar-e-Islam na kar sake.

Jab Nabi Kareem (S.A.W) Fath-e-Makkah se wapas gaye to Abdullah ne chacha se ja kar kaha:
“Pyare chacha! Mujhe barson intezaar karte guzr gaye ke kab aap ke dil mein Islam ki tehreek paida hoti hai aur aap kab Musalman hote hain, lekin aap ka haal wohi pehle ka sa chala aata hai. Main apni umr par zyada aitmad nahi kar sakta, mujhe ijaazat farmaiye ke main Musalman ho jaun.”

Chacha ne jawab diya:

“Dekh agar Muhammad (S.A.W) ka deen qubool karna chahta hai, to main sab kuch tujh se cheen loonga, tere badan par chadar aur tahband tak baaqi na rehne doonga.”

Abdullah ne jawab diya:

“Chacha sahib! Main Musalman zaroor banoonga aur Muhammad ka ittiba‘ hi qubool karunga, shirk aur but-parasti se main bezaar ho chuka hoon. Ab jo aap ka munsha hai kijiye aur jo kuch mere qabza mein zaroo maal waghera hai sab kuch sambhal lijiye. Main jaanta hoon ke in sab cheezon ko aakhir ek roz yahin duniya mein chhod jana hai is liye main is ke liye sachay deen ko tark nahi kar sakta.”

Abdullah ne yeh keh kar kapde utaar diye aur maa ke samne gaye. Maa dekh kar hairaan hui ke kya hua. Abdullah ne kaha:

“Main momin aur mohaqqid ho gaya hoon, Nabi Kareem ﷺ ki khidmat mein jana chahta hoon. Satar poshi ke liye kapde ki zarurat hai, mehrbani kar ke de dijiye.”

Maa ne ek kambal de diya. Abdullah ne kambal phaad kar aadhe ka tahband bana liya, aadha odh liya aur Madina ko rawana ho gaye. Ali-ssubh Madina, Masjid-e-Nabawi mein pahunche aur masjid se takiya laga kar muntazir na baithe.

Nabi Kareem ﷺ jab Masjid-e-Mubarak mein aaye to unhein dekh kar poocha:

“Koun ho?”

Kaha: “Mera naam Abd al-Azii hai, faqeer o musafir hoon, aashiq-e-jamal aur talib-e-hidayat ho kar dar daulat aap pahuncha hoon.”

Nabi Kareem ﷺ ne farmaya:

“Tumhara naam Abdullah hai, Dhul-Bajadain laqab. Tum hamare qareeb hi thehro aur masjid mein raha karo.”

Hazrat Abdullah ashab-e-Suffa mein shamil ho gaye. Nabi Kareem ﷺ se Quran seekhte aur din bhar ajab zauq o shauq aur josh o nashat se parhte.

Ek dafa Umar Farooq ne kaha:

“Log to namaz parh rahe hain aur yeh Arab itna buland aawaz se parh raha hai ke doosron ki qira’at mein muzahmat hoti hai.”

Nabi Kareem ﷺ ne farmaya:

“Umar! Use kuch na kaho. Yeh to Khuda aur Rasool ke liye sab kuch chhod chhaad kar aaya hai.”

Abdullah ke samne Ghazwa-e-Tabuk ki tayari hone lagi to yeh bhi Rasool Allah ﷺ ki khidmat mein aaye. Arz kiya:

“Ya Rasool Allah ﷺ, dua farmaiye ke main bhi rah-e-Khuda mein shaheed ho jaun.”

Nabi Kareem ﷺ ne farmaya:
“Jao kisi darakht ka chhilka utaar laao.”

Abdullah chhilka le aaye to Nabi Kareem ﷺ ne wo chhilka unke bazu par baandh diya aur zaban-e-mubarak se farmaya:
“Ilahi! Main kafaron par iska khoon haram karta hoon.”

Abdullah ne kaha:
“Ya Rasool Allah ﷺ, main to shahadat ka talib hoon.”

Nabi Kareem ﷺ ne farmaya:
“Jab Ghazwa ki niyat se tum niklo aur phir nija aajaye aur mar jao tab bhi tum shaheed hi ho gaye.”

Tabuk pahuncha to yehi hua ke bukhaar chadhi aur ‘aalam-e-baqa ko alvida keh gaye. Bilal bin Harith Mazni ka bayan hai:
“Main ne Abdullah ke dafan ki kaifiyat dekhi.”

Raat ka waqt tha, Hazrat Bilal ke haath mein chirag tha. Abu Bakr o Umar us ki laash ko lahd mein rakh rahe the. Nabi Kareem bhi us ki qabr mein utare aur Abu Bakr o Umar se farmate:
“Adnia ilayya akhakuma” (Apne bhai ko mujh se qareeb karo).

Aur phir Nabi ﷺ ne qabr mein eentain bhi apne haath se rakhi aur dua mein farmaya:
“Aye Allah! Main un se raazi hoon to bhi un se raazi ho jao.”

Ibn Mas‘ood farmate hain:
“Kash main is qabr mein main dafan kiya jata.”

Tabuk se wapas phire aur Madina ke qareeb pahunchte to log ‘aalam-e-shauq’ mein istiqbal ko nikle. Yahan tak ke pardah-nishinan-e-haram bhi josh mein gharo se nikal padin.

Jo munaafiqeen yeh samjhe hue the ke ab Muhammad ﷺ aur unke dost qaid ho kar kisi door jazira mein bheje jayenge aur saheeh o saalem Madina na pahunchenge, woh ab pashemaan hue aur unhone saath na chalne ke jhoot moot uzr banaye. Nabi Kareem ne sab ko maafi de di, lekin teen mukhlis sahabi bhi the jo apni mamooli susti o kaahli ki wajah se saath jaane se reh gaye. Un ko apni sadaqat ki wajah se imtihaan bhi dena pada.

Un mein se ek buzurg sahabi ne apne mutaliq jo kuch apni zaban se bayan kiya, main usi ko is jagah likhna zaroori samajhta hoon.

Yeh buzurgwar Hazrat Ka‘b bin Malik Ansari hain aur un 73 saabiqeen mein se hain jo Aqaba ki Bai‘at-e-Saniah mein haazir hue the aur shuaara khas mein se the. Hazrat Ka‘b (RA) ka bayan ke is safar mein mera ghar par reh jana:

“Ibtala’ mahz tha. Aisa karne ka na mera irada tha, na koi uzr tha. Safar ka samaan martab tha, umdah oontiyen mere paas maujood thein, meri maali haalat aisi achhi thi ke pehle kabhi na hui thi. Is safar ke liye main ne do mazboot shutur bhi khareed liye the, halankeh is se pehshtar mere paas do oont kabhi na hue the. Log safar ki tayari karte the aur mujhe zara tardud na tha. Main ne soch rakha tha ke jis roz kooch hoga, main chal padunga. Lashkar-e-Islam jis roz rawana hua mujhe kuch thoda sa kaam tha, main ne kaha khair main kal jaa mloonga. Do teen roz isi tarah susti aur tazabzub mein guzar gaye. Ab lashkar itni door nikla, gaya tha ke uska mil sakna mushkil ho gaya. Mujhe nihayat sadma tha ke yeh kya hua.”

Main ek roz ghar se nikla mujhe un munaafiqeen ke siwa jo jhoot moot uzr karne ke aadi the ya jo mazoor the, aur koi bhi rasta mein na mila. Yeh dekh kar mere tan badan ko ranj o gham ki aag lag gayi. Yeh din

mere is tarah guzar gaye ke Nabi Kareem ﷺ wapas bhi tashrif le aaye. Ab main hairan tha ke kya karun aur kya kahun aur kaise Khuda ke Rasool ﷺ ke atab se bachaun. Logon ne mujhe ba‘az hile bahane bataye, magar maine yehi faisla kiya ke najat sach hi se mil sakti hai. Aakhir mein Nabi Kareem ﷺ ki khidmat mein hazir hua. Nabi Kareem ﷺ ne mujhe dekha aur tabassum farmaya: “Mere to hosh isi waqt jaate rahe.”

Nabi Kareem ﷺ ne poocha: “Ka‘b! Tum kyu reh gaye the? Kya tumhare paas koi samaan muhayya na tha?”

Main ne arz kiya: “Ya Rasool Allah ﷺ! Mere paas to sab kuch tha, mere nafs ne mujhe ghaafil banaya, kaahli ne mujh par ghalaba kiya, shaytan ne mujh par hamla kiya aur mujhe aap ke saath chalne se roka.”

Nabi Kareem ﷺ ne farmaya: “Tum apne ghar thehro aur hukm-e-Ilahi ka intezaar karo.”

Ba‘az logon ne kaha : “Dekho! Agar tum bhi koi hila bana lete to aisa na hota.”

Main ne kaha : “Wahi Ilahi se mera jhoot khul jata aur main kahin ka bhi na rehta. Maamla kisi dunya-daar se nahi balke Allah ke Rasool ﷺ ke saath hai.”

Maine daryافت kiya : “Jo hukm mere liye hua hai, kisi aur ke liye bhi hua hai?”

Logon ne kaha : “Haan, Hilal bin Umayyah aur Mararah bin Rabi‘ ki bhi yehi haalat hai.”

Yeh sun kar mujhe zara tasalli hui ke do mard-e-saaliḥ bhi mujh jaisi haalat mein hain.

Phir Rasool-e-Khuda ﷺ ne hukm diya: “Koi Musalman hamare saath baat cheet na kare aur na hamare paas aakar baithe.”

Ab zindagi aur duniya hamare liye wabaal maloom hone lagi. Un dino mein Hilal aur Mararah to ghar se bahar bhi na nikle kyunke woh boodhe bhi the, lekin main jawan aur daler tha. Ghar se nikalta, Masjid-e-Nabawi mein jata, namaz parh kar Masjid-e-Mubarak ke ek goshay mein baithe jaata.

Nabi Kareem ﷺ muhabbat bhari nigah aur goshta-e-chashm se mujhe dekha karte, meri shikastagi ko mulahiza farmaate, aur jab main huzoor ﷺ ki janib aankh uthaata to huzoor ﷺ i‘raadh farmaate.

Musalmanon ka yeh haal tha ke na koi mujh se baat karta na koi mere salaam ka jawab deta.

Ek roz main nihayat ranj o gham mein Madina se bahar nikla. Abu Qatada mera chera bhai tha aur hum dono mein nihayat muhabbat thi. Samne uska bagh tha, woh bagh mein kuch imarat banwa raha tha. Main us ke paas chala gaya, use salaam kiya to usne jawab tak na diya aur munh pher kar khada ho gaya.

Main ne kaha : “Abu Qatada! Tum khoob jaante ho ke main Khuda aur Rasool ﷺ se muhabbat rakhta hoon aur nifaq o shirk ka mere dil par asar nahi, phir tum kyu mujh se baat nahi karte?”

Abu Qatada ne ab bhi jawab na diya. Jab maine teen baar isi baat ko dohraaya to chachere bhai ne sirf itna jawab diya : “Allah aur Rasool ﷺ hi ko khoob maaloom hai.”

Mujhe nihayat rqat hui aur khoob roya. Main shehar mein laut kar aaya to mujhe ek Isaai mila, yeh Madina mein mujhe talaash kar raha tha. Logon ne bata diya ke woh yehi shakhs hai. Us ke paas Badshah Ghassan ka ek khat mere naam tha. Khat mein likha tha:

“Humein suna hai ke tumhara aaqa tum se naraz ho gaya hai, tum ko apne samne se nikal diya hai aur baqi sab log bhi tum par joor o jafa kar rahe hain. Hum ko tumhare darja o manzilat ka haal bukhubee maaloom hai aur tum aise nahi ho ke koi tum se zara bhi be-talaafati kare ya tumhari izzat ke khilaf tum se sulook kiya

jaye. Ab tum yeh khat padhte hi mere paas chale aao aur aakar dekho ke main tumhara i'tiraaz o ikram kya kuch kar sakta hoon.”

Khat padhte hi main ne kaha: “Yeh ek aur museebat mujh par padi. Is se badh kar museebat aur kya ho sakti hai? Ke aaj ek Isaai mujh par aur mere deen par qabo pane ki aarzoo karne laga hai aur mujhe kufr ki dawat deta hai.”

Is khayal se mere gham mein aur izafa ho gaya. Khat ko qaasid ke samne hi maine aag mein daal diya aur keh diya:

“Jao, keh dena ke aap ki inayaat o talaffat se mujhe apne aaqa (ﷺ) ki be-talaafati lakh darja behtar o khushtar hai.”

Main ghar pohcha to dekha ke Nabi Kareem ﷺ ki taraf se ek shakhs aaya hua maujood hai, usne kaha Nabi Kareem ﷺ ne hukm diya hai ke tum apni biwi se alag raha karo. Maine poocha:

“Kya talaq ka hukm diya hai?”

Kaha: “Nahi, sirf alag rehne ko farmaya hai.”

Yeh sun kar apni biwi ko us ke maike bhej diya. Mujhe maaloom hua ke Hilal aur Mararah ke paas bhi yehi hukm pohcha tha. Hilal ki biwi Nabi Kareem ﷺ ki khidmat mein hazir hui aur arz kiya:

“Ya Rasool Allah ﷺ! Hilal kamzor aur zaef hain aur un ki khidmat ke liye koi khadim bhi nahi. Agar ijaazat ho to main un ki khidmat karti rahoon.”

Farmaya : “Haan, us ke bistar se door raho.”

Aurat ne kaha : “Ya Rasool Allah ﷺ! Hilal ka ranj o gham se aisa haal hai ke unhein to aur koi bhi khayal nahi raha.”

Ab mujhe logon ne kaha: “Tum bhi ijaazat le lo ke tumhari biwi tumhara kaam kaaj to kar diya kare.”

Maine kaha : “Main to aisi jurrat nahi karne ka, kya khabar huzoor ijaazat dein ya na dein, aur main jawan hoon apna kaam khud kar sakta hoon, mujhe khidmat ki zarurat nahi.”

Al-gharar isi tarah museebat ke pachaas din guzar gaye. Ek raat main apni chhat par leta hua tha aur apni museebat par sakht nadim tha ke Koh-e-Sila' par chadh ke jo mere ghar ke qareeb tha, Hazrat Abu Bakr Siddiq ne aawaz di:

“Ka'b! Mubarak ho ke us ki taubah qubool ho gayi.”

Yeh aawaz sunte hi mere dost o ahbaab daud padhe aur mubarakbad kehne lage:

“Mukhlis ki taubah qubool.”

Main ne yeh sunte hi peshani ko khaak par rakh diya aur sajda shukrana ada kiya aur phir dauda dauda Nabi Kareem ﷺ ki khidmat mein hazir hua.

Nabi Kareem ﷺ Muhajireen o Ansar mein tashrif farma rahe the. Mujhe dekh kar Muhajireen ne mubarakbad di aur Ansar khamosh rahe. Main ne aage badh kar salaam arz kiya. Us waqt chehra-e-mubarak khushi o musarrat se choudahwein ke chaand ki tarah chamak raha tha aur aadat-e-mubarak thi ke khushi mein chehra-e-mubarak aur bhi zyada roshan ho jata tha.

Mujhe farmaya: “Ka'b Mubarak! Is behtareen din ke liye jab se tu maa ke pait se paida hua, koi din aisa mubarak tuj par aaj tak nahi guzra, aao tumhari to bahu ko Rabb-ul-Alameen ne qubool farmalia hai.”

Maine arz kiya: “Ya Rasool Allah ﷺ! Is qubooliyat ke shukrana mein apna kal maal rah-e-Khuda mein sadqa deta hoon.”

Nabi Kareem ﷺ ne farmaya: “Nahi.”

Maine arz kiya: “Nisf.”

Farmaya : “Nahi.”

Maine arz kiya: “Thuluth.”

Farmaya : “Haan, Thalith khoob hai aur Thuluth bhi bohot hai.”

Munaafiqeen hamesha is fikr mein rehte the ke Musalmanon mein kisi tarah phoot daal dein. Ek muddat se woh is khayal mein the ke Masjid Quba ke tor par wahin ek aur masjid is hila se banayen ke jo log zaif ya kisi aur wajah se Masjid-e-Nabawi mein na pohch saken, yahan aakar namaz ada kar liya karein.

Abu Amir jo Ansar mein se Isaai ho gaya tha, usne munaafiqeen se kaha:

“Tum samaan karo, main Qaisar ke paas ja kar wahan se faujen lata hoon ke is mulk ko Islam se paak kar de.”

An-huzoor ﷺ jab Tabuk tashrif le jane lage to munaafiqeen ne an-huzoor ﷺ ki khidmat mein aakar arz kiya: “Hum ne bimaaron aur mazooron ke liye ek masjid tayar ki hai, aap chal kar us mein ek dafa namaz parh dein to maqbool ho jaye.”

Aap ﷺ ne farmaya: “Is waqt main muhim par ja raha hoon.”

Jab Tabuk se wapas phire to Hazrat Malik aur Hazrat Ma‘an bin ‘Adi ko hukm diya ke ja kar masjid mein aag laga dein.

Isi masjid ki shan mein ye aayaat utari hain:

Aur un mein aise bhi hain jinhe ne is gharaz se masjid banai hai ke zarar pohonchain aur kufr karein aur muminon mein tafreeq daalein aur jo log Allah aur uske Rasool ﷺ se pehle jang kar chuke hain un ke ghaat ki jagah banayein, aur qasmein khayein ke hamara maqsad to sirf bhalaai thi, magar Allah gawahi deta hai ke ye jhoote hain, tum is masjid mein kabhi khade bhi na hona, albata woh masjid jis ki buniyaad pehle din se taqwa par rakhi gayi hai, is qabil hai ke is mein jaya karo, is mein aise log hain jo paak rehne ko pasand karte hain aur Allah paak rehne walon hi ko pasand karta hai.