



Content for Essay Writing Competition for Intermediate / Degree & Post Graduate students

Hajjatul Widaa

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ، وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا، فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ، إِنَّهُ كَانَ تَوَّابًا

(Surah Nasr, 3)

Jab Allah ki madad aa gayi aur Makkah fatah ho chuka aur aap ne dekh liya ke log Allah ke deen mein fauj dar fauj daakhil ho rahe hain to Allah ki tasbeeh padhiye aur istighfar kijiye, Allah to bah qubool karne wala hai.

Bazahir ye khayal hota hai ke nasr aur fatah ke muqable mein shukr ki hidaayat honi chahiye thi, tasbeeh wa istighfar ko fatah se kya munasibat hai? Isi bana par ek sohbat mein Hazrat Umarؓ ne sahaba se maani pooche, logon ne mukhtalif maani bataye, Hazrat Umarؓ ne Abdullah bin Abbas ki taraf dekha, woh kam san the aur jawab dete jhiyhakte the, Hazrat Umar ne unko himmat di to unhone kaha: "Ye ayat an-nabiy ﷺ ke qurb-e-wafaat ka ilan hai ke istighfar maut ke liye makhsoos hai."

Is Surah ke nazil hone ke baad aap ko maloom ho gaya tha ke rahlat ka waqt qareeb aa gaya hai, is liye ab zarurat thi ke tamaam duniya ke samne shariat aur akhlaaq ke tamaam bunyadi usool ko majma-e-aam mein ilan kar diya jaye, an-nabiy ﷺ ne hijrat ke zamane se ab tak farizah Hajj ada nahi farmaaya tha. Ek muddat tak to Quraish sad-e-raah rahe, Sulh Hudaibiyah ke baad mauqa mila lekin masaleh is ke muqtadi the ke ye farz sab se aakhir mein ada kiya jaye.

Bihar haal, Dhu'l-Qi'dah mein ilan hua ke an-nabiy ﷺ Hajj ke iradah se Makkah tashreef le ja rahe hain, ye khabar phail gayi aur Hajj ka sharaf hasil karne ke liye tamaam Arab amand aaye. (Saturday ke din) Dhu'l-Qi'dah ki 26 tareekh ko aap ﷺ ne ghusl farmaaya aur chadar aur tehmed bandhi, Namaz Zuhr ke baad Madinah se bahar nikle, tamaam azwaj-e-mutahharat ko saath le chalne ka hukm diya hai. Madinah se chhe mile ke faasla par Dhu'l-Halifah ek maqam hai, jo Madinah ki miqat hai, yahan pohanch kar shab guzari farmaai.

Doosre din dobara ghusl farmaaya, is ke baad aap ﷺ ne do rakat namaz ada ki, phir Qaswi nami unthni par sawar ho kar ihram bandha aur buland aawaaz se alfaaz kahe:

لَيْيَیُّ اللَّهُمَّ لَيْيَیُّ لَى لَا شَرِیْکَ لَى لَبِّیُّ اِنَّ الْحَمْدَ وَالتَّعْمَةَ لَى وَالْمُلْکَ لَا شَرِیْکَ لَى

Ae Allah hum tere samne haazir hain, Ae Allah tera koi shareek nahi, hum haazir hain, tareef aur ne'mat sab teri hai aur saltanat mein tera koi shareek nahi.

Hazrat Jabirؓ jo is hadees ke raavi hain, unka bayan hai ke main ne nazar utha kar dekha to aage, peechnay, daayein, baayein, jahan tak nazar kaam karti, aadmiyon ka jungle nazar aata tha, an-nabiy ﷺ jab "Labbayk"

farmaate the to har taraf se isi sada-e-ghalghala angez ki aawaaz baazgasht aati thi aur tamaam sahra o pahaar goonj uththe the.

Fatah Makkah mein aap ne jin manazil mein namaz ada ki thi, wahan barkat ke khayal se logon ne masjid banali thi, an-nabiy ﷺ in masjid mein namaz ada karte jaate the, Saraf pohanch kar ghusl farmaaya, doosre din Itwaar ke roz Dhu'l-Hijjah ki chaar tareekh ko subah ke waqt Makkah Mu'azzamah mein daakhil hue, Madinah se Makkah tak ka ye safar nau din mein tay hua.

2 khandan-e-Hashim ke ladkon ne aamad ki khabar suni to khushi se bahar nikal aaye, aap ne fart-e-mohabbat se unth par kisi ko aage aur kisi ko peechay bithaa liya. Jab Ka'bah par nazar padi to farmaaya ke Ae Allah is ghar ko aur zyada izzat aur sharaf de, phir Ka'bah ka tawaf kiya, tawaf se faarigh ho kar Maqam-e-Ibrahim mein do rakat namaz ada ki aur ye ayat padhi:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

Aur Maqam-e-Ibrahim ko sajdahgah banao.

Safa par pohanche to ye ayat padhi:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Safa aur Marwah Allah ki nishaniyan hain.

(Yahan se) Ka'bah nazar aaya, to ye alfaaz farmaaye:

Allah ke siwa koi khuda nahi, iska koi shareek nahi, is ke liye saltanat aur malook aur hamd hai, woh maarta aur jalata hai aur woh tamaam cheezon par qadir hai, koi khuda nahi magar woh akela khuda, usne apna waada poora kiya aur apne bande ki madad ki aur akelay tamaam ahzaab ko shikast di.

Safa se utar kar Marwah par tashreef laye, yahan bhi dua o tahleel ki, Ahl-e-Arab ayaam-e-Hajj mein Umrah na-jaiz samajhte the, Safa o Marwah ke tawaf wasii se faarigh ho kar aap ne logon ko jin ke saath qurbani ke janwar nahi the, Umrah tamam kar ke ihram utaar dene ka hukm diya hai.

Baaz sahaba ne guzashtey rasoom-e-ma'loofah ki bana par is hukm ki baja aawari mein ma'azrat ki, an-nabiy ﷺ ne farmaaya agar mere saath qurbani ke oont na hote to main bhi aisa hi karta.

Hazrat Aliؓ Hujjatul Widaa' se kuch pehle Yemen bheje gaye the, isi waqt woh Yamani Hajiyan ka qafila le kar Makkah laut aaye, chonke un ke saath qurbani ke janwar the is liye unhone ihram nahi utaara.

Jumeraat ke roz aathwein tareekh ko aap ne tamaam Musalmanon ke saath Mina mein qiyam farmaaya, doosre din naunein Dhu'l-Hijjah ko Jumma ke roz subah ki namaz pad kar Mina se rawana hue.

Quraish ka mamool tha ke jab Makkah se Hajj ke liye nikalte the, to Arafat ke bajaye Muzdalifah mein maqam karte the, jo Haram ke hudood mein tha, unka khayal tha ke Quraish ne agar Haram ke siwa aur maqam mein manasik-e-Hajj ada kiye to unki shan mein farq aajaye, lekin Islam ko jo masawat aam qaim karni thi, is ke lihaz se ye takhsees rawa nahi rakhi ja sakti thi, is liye Allah ne hukm diya:

Thumma Afidhoo min haithu afada an-nas

Aap bhi aam Musalmanon ke saath Arafat mein aaye, aur ye ilan kar diya.

Apne muqaddas maqamat mein thehre raho, ke tum apne baap Ibrahim ki virasat par ho.

Yani Arafah mein hajiyan ka qiyam, Hazrat Ibrahim ki yaadgaar hai aur unhone is maqam ko is gharz khaas ke liye mutayyan kiya hai, Arafat mein ek maqam Nimrah hai, wahan aap ﷺ ne (ek) kambal ke khayma mein qiyam farmaaya, do pehar dhal gayi to oontni par (jiska naam Qaswi tha) sawar ho kar maidan mein aaye aur oontni ke upar hi se khutbah padhi.

Aaj pehla din tha ke Islam apne jah-o-jalal ke saath namoodar hua aur jahiliyat ke tamaam behoodah ma'aras ko mita diya, is liye aap ﷺ ne farmaaya:

Haan, jahiliyat ke tamaam dastoor mere dono paon ke neeche hain.

Takmeel-e-insani ki manzil mein sab se bara sang-e-rah imtiaz-e-marateb tha, jo duniya ki qaumon ne tamaam mazhabon ne tamaam mumalik mein mukhtalif soorat mein qaim kar rakha tha, salateen saayah-ye-Yazdani the, jin ke aage kisi ko choon o chara ki majal nah thi, a'imma mazhab ke saath koi shakhs masail-e-mazhabi mein guftugu ka majaz nah tha, sharafaa razail se ek baala-tar makhlooq thi, ghulam aaqa ke humsar nahi ho sakte the, aaj ye tamaam tafreeq, ye tamaam imtiazat, ye tamaam had-bandiyan dafatan toot gayi.

Arabi ko Ajami par aur Ajami ko Arabi par koi fazilat nahi, tum sab Adam (Alaihis Salam) ki aulaad ho aur Adam khak se bane the.

Arab mein kisi khandan ka koi shakhs kisi ke haath qatl hota to uska intiqam lena khandani farz ho jata tha, yahan tak ke sadiyon guzar jaane par bhi ye farz baaqi rehta tha aur isi bana par laraaiyon ka ghair-munqati' silsila qaim ho jata tha aur Arab ki zameen hamesha khoon se rangeen rehti thi, aaj ye sab se qadeem rasam-e-Arab ka sab se muqaddam fakhar khatam kiya jata hai, is ke liye nubuwwat ka munaadi sab se pehle apna namoona pesh karta hai.

Jahiliyat ke tamaam khoon (yani intiqam-e-khoon) baatil kar diye gaye aur sab se pehle main (apne khandan ka khoon) Rabi'ah bin Harith ke bete ka khoon maaf kar deta hoon.

Tamaam Arab mein soodi karobar ka ek jaal phaila hua tha, jisse ghurabaa ka resha resha jakda hua tha aur hamesha ke liye apne qarzdaron ke ghulam ban gaye the, aaj woh din hai ke is jaal ka taar taar lag hota hai, is farz ki takmeel ke liye mu'allim-e-haqq sab se pehle apne khandan ko pesh karta hai.

Jahiliyat ke tamaam sood bhi maaf kar diye gaye aur sab se pehle apne khandan ka sood, Abbas bin Abdul Muttalib ka sood maaf karta hoon.

Aaj tak auratein ek jaidad-e-manqulah thi jo qimaar baaziyon mein daon par chadha di ja sakti thi, aaj pehla din hai ke is giroh-e-mazloom ko, is sunf-e-lateef ko, is jo har naazuk ko, qadrdaani ka taaj pehnaya jata hai, irshaad hota hai:

Fattaqu Allah fi al-nisaa' (2)

Aurton ke maamle mein Allah se daro.

Arab mein jaan o maal ki kuch qeemat nahi thi, jo shakhs jise chahta tha qatl kar deta tha aur jiska maal chahta tha cheen leta tha, aaj aman o salaamti ka baadshah tamaam duniya ko sulh ka paigham sunata hai.

Beshak tumhara khoon aur tumhara maal taqiyyamat isi tarah haram hai, jis tarah ye din, ye mahina aur ye shahr haram hai.

Islam se pehle bade bade mazhab duniya mein paida hue lekin unki buniyaad khud saahib-e-shariat ke tehreeri usool par na thi, unko Allah ki taraf se jo hidayaat mili thi bandon ki haws parastiyon ne unki haqeeqat gum kar di thi, abdi mazhab ka paigambar zindagi ke baad hidayaat-e-rabbani ka majmua khud apne haath se apni ummat ko suprad karta hai aur ta'keed karta hai.

Main tum mein ek cheez chhod jaata hoon agar tum ne isko mazboot pakad liya to gumraah na hooge, woh cheez kya hai? Kitab Allah!

Ye farma kar aap ﷺ ne majma' ki taraf khitaab kiya:

Tum se Khuda ke yahan meri nisbat poocha jaayega, tum kya jawab doge?

Sahaba RA ne arz ki hum kahenge ke aap ﷺ ne Khuda ka paigham pohnta diya aur apna farz ada kar diya. Aap ﷺ ne aasman ki taraf ungli uthai aur teen baar farmaaya:

Allahumma ash-had (Ae Allah tu gawah rahe)

Ain usi waqt jab aap ye farz-e-nubuwwat ada kar rahe the, ye ayat:

Al-yawm akmalu lakum deenakum wa-atmamtu 'alaykum ni'mati wa-radiytu lakum al-Islam deena (Ma'idah)

Aaj maine tumhare liye deen ko mukammal kar diya aur apni ne'mat tamaam kar di aur tumhare liye mazhab Islam ko muntakhib kiya.

Nahayat hairat angez aur ibrat khaiz manzar ye tha ke Shahanshah-e-Aalam jis waqt laakhon aadmiyon ke majma' mein farman-e-rabbani ka ilan kar raha tha, us ke takht-e-shahi ka mand-o-baleen (kajaweh aur arq-geer) ek रुपये se zyada qeemat ka na tha.

Khutbah se faarigh ho kar aap ﷺ ne Hazrat Bilalؓ ko adhaan ka hukm diya aur Zuhr o Asr ki namaz ek saath ada ki, phir oontni par sawar ho kar mawqif tashreef laye aur wahan khade ho kar der tak qibla-ro dua mein masroof rahe.

Jab aafat doobne laga to aap ﷺ ne wahan se chalne ki tayari ki, Hazrat Usama bin Zaidؓ ko oont par peechay bithaa liya, aap oontni ki rassi kheenchte hue the, yahan tak ke us ki gardan kajawe mein aakar lagti thi, 5 logon ke hujoom se ek iztirab sa paida ho gaya tha, logon ko dast-e-mubarak se aur Bukhari mein hai ke kooray se ishaara karte ja rahe the ke aahista! Aur zubaan-e-mubarak se irshaad farma rahe the.

As-sakinah ayuha an-nas!

(Logon! Sukoon ke saath!)

As-sakinah ayuha an-nas

(Logon! Sukoon ke saath!)

Is waqt raste mein ek jagah taharat ki, Hazrat Usamaؓ ne kaha: "Ya Rasul Allah ﷺ! Namaz ka waqt tang ho raha hai," farmaaya: "Namaz ka moqa aage aata hai," thodi der ke baad aap ke tamaam qafle ke saath Muzdalifah pohnta, yahan pehle Maghrib ki namaz padhi, us ke baad logon ne apne apne parau par ja kar sawariyon ko bithaya, abhi saamaan kholne bhi na paaye the ke fawran hi namaz Isha ki takbeer hui.

Namaz se faarigh ho kar aap leet gaye aur subah tak aaram farmaya, beech mein rozana dastoor ke khilaf ibadat ke liye bedaar na hue, Muhaddiseen ne likha hai ke yehi ek shab hai jismein aap ﷺ ne Tahajjud ada nahi farmayi. Subah savere uth kar ba-jamaat Fajr ki namaz padhi, Kuffar Quraysh Muzdalifah se is waqt jaate the, jab aafat poora nikal aata tha, aur aas paas ke pahadon ki chotiyaan par dhoop chamakne lagti thi, is waqt ba-aawaz buland kehte the: "Koh-e-Shabeer! Dhoop se chamak ja!"

Aap ﷺ ne is rasm ko khatam karne ke liye sooraj nikalne se pehle yahan se chale gaye. Ye **Dhu'l-Hijjah ki dasvin tareekh aur Saturday ka din** tha.

Hazrat Fazl bin Abbasؓ aap ke chacha zaad bhai oontni par sawar the. Sawal karne wale log daayein baayein haj ke masail daryافت karne ke liye aa rahe the, aap ye jawab dete the aur zor zor se manasik-e-hajj ki taleem dete jaate the.

Wadi-e-Mahsir ke raste se aap ﷺ Jamrah ke paas aaye, Ibn Abbas jo is waqt kamsan the, farmaaya: "Mujhe kankriyaan do," aap ﷺ ne kankriyaan phainkeen aur logon ko khitaab kar ke farmaaya:

Mazhab mein ghulu aur mubalagha se bacho, kyun ke tum se pehle quoomen isi se barbaad hui.

Isi asna mein aap ﷺ ye bhi irshaad farmaate:

Hajj ke masail seekh lo, main nahi jaanta shayad ke is ke baad mujhe doosre hajj ki naubat na aaye.

Yahan se faarigh ho kar Mina ke maidan mein tashreef laye, daahine baayein aage peeche taqreeban ek lakh Musalmanon ka majma tha, Muhajireen qibla ke daahine, Ansar baayein, aur beech mein aam Musalmanon ki safain thi, Aap ﷺ oontni par sawar the, Hazrat Bilalؓ ke haath mein oontni ki rassi thi, Hazrat Usama bin Zaidؓ peeche baithe kapra taan kar saaya kiye hue the.

Aap ﷺ ne nazar utha kar is azeem-ul-shaan majma ki taraf dekha to faraiz-e-nubuwwat ke 23 saal ke nata'ij nigahon ke samne the, zameen se qubool o aitiraaf-e-haqq ka noor har taraf phaila hua tha, Diwan-e-Qaza mein Ambiya-e-Sabiqeen ke faraiz-e-tabligh ke kaarnamon par Khatm-e-Risalat ki mohr sabit ho rahi thi aur duniya apni takhleeq ke laakhon saal ke baad deen-e-fitrati ki takmeel ka mazhda kainaati ke zarra zarra ki zubaan se sun rahi thi.

Ain usi 'aalam mein zubaan-e-haqq Muhammad Rasool Allah ﷺ ke kaam o dahan mein zamzama-pardaz hui. Ab ek nai shariat, ek naye nizam aur ek 'aalam ka aaghaz tha, is binaa par irshaad farmaaya:

Ibtidaa mein Khuda ne jab zameen o aasman ko paida kiya tha, zamana phir phira ke aaj isi nuqta par aa gaya.

Ibrahim Khalilؑ ke tareeq ibadat-e-hajj ka mausam apni jagah se hat gaya tha, iska sabab ye hai ke is zamana mein kisi qisam ki khoon rizi jaaiz na thi, is liye Arabon ke khoon-ashaam jazbaat heela jang ke liye isko kabhi ghata kabhi barha dete the.

Aaj woh din aaya ke is ijtimaa azeem ke liye Ashhur-e-Haram ki ta'yeen kar di jaye, aap ne farmaaya:

As-sanatu ithna 'ashar shahran minhaa arba'ah hurum, thalathah mutawaliyat Dhu'l-Qi'dah wa Dhu'l-Hijjah wa Muharram wa Rajab shahr Mudhar alladhi bayna Jumadi wa Sha'ban

Saal mein barah mahine jin mein chaar mahine qabil-e-ihtram hain, teen to mutawali mahine hain, Dhu'l-Qi'dah, Dhu'l-Hijjah aur Muharram, aur choutha Rajab ka mahina jo Jumadi al-thani aur Sha'ban ke beech mein hai.

Duniya mein adl o insaaf ka mehwar sirf teen cheezein hain: jaan, maal, aur aabroo. Aap ﷺ kal ke khutbah mein gavaan ke mutaliq irshaad farma chuke the, lekin Arab ke sadiyon ke zang door karne ke liye mukarrar ta'keed ki zarurat thi. Aaj aap ﷺ ne is ke liye ajeeb balegh andaaz ikhtiyar farmaaya, logon se mukhatib ho kar poocha:

"Kuch maaloom hai, aaj kaun sa din hai?"

Logon ne arza kiya: "Khuda aur us ke Rasool ko zyada ilm hai," aap ﷺ der tak chup rahe, log samjhe ke

shayad aap ﷺ is din ka koi aur naam rakhenge. Der tak sukoon ke baad farmaaya: "Kya aaj Qurbani ka din nahi hai?"

Logon ne kaha: "Haan, beshak hai."

Phir irshaad hua: "Ye kaun sa mahina hai?"

Logon ne phir isi tareeqe se jawab diya, aap ﷺ ne phir der tak sukoon kiya, aur farmaaya: "Ye Dhu'l-Hijjah nahi hai?"

Logon ne kaha: "Haan, beshak hai."

Phir poocha: "Ye kaun sa shahr hai?"

Logon ne badastoor jawab diya, aap ﷺ ne isi tarah der tak sukoon ke baad farmaaya: "Kya ye Baldatul-Haram nahi hai?"

Logon ne kaha: "Haan, beshak hai."

Jab saami'een ke dil mein ye khayal poori tarah jaaguzain ho chuka ke aaj ka din bhi, mahina bhi aur khud shahr bhi muhtaram hai, yani is din is maqam mein jang aur khoon rizi jaaiz nahi, tab farmaaya:

Fa-inna dimaatakum wa amwaalukum wa a'raadhukum 'alaykum haram ka-hurmat-e-yawmikum hatha, fi shahrikum hatha, fi baladikum hatha

To tumhara khoon, tumhara maal aur tumhari aabroo (taqiyyamat) isi tarah muhtaram hai, jis tarah ye din, is mahina mein aur is shahr mein muhtaram hai.

Qoomon ki barbadi hamesha aapas ke jung o jidaal aur baahmi khoon-rizi ka nateeja rahi hai, woh Paighambar jo ek la-zawal qaumiyat ka baani ban kar aaya tha, us ne apne peeroon se ba-aawaz buland kaha:

Ala la tarj'oo ba'dee dullal yadribu ba'dukum riqaab ba'd, wa satalqawna Rabbakum fa-yas'alukum 'an a'malikum

Haan! Mere baad gumrah na ho jaana ke khud ek doosre ki gardan maarne lago, tum ko Khuda ke saamne haazir hona padega aur woh tum se tumhare aamaal ka sawal karega.

Zulm o sitam ka aik aalamgir pehlu yeh tha ke agar khandan mein kisi aik shakhs se koi gunah sarzad ho jata to us khandan ka har shakhs us jurm ka qanooni mujrim samjha jata tha, aur aksar mujrim ke roposh ya faraar ho jaane ki surat mein badshah ka us khandan mein se jis par qaboo chalta tha, us ko saza deta tha. Baap ke jurm mein beta ko sooli di jati thi, aur betay ke jurm ka khamiyaza baap ko uthana parta tha. Yeh sakht zalimana qanoon tha, jo muddat se duniya mein hukmaran tha. Agarche Qur'an Majeed ne "La taziru waziratun wizra ukhra" ke wasee qanoon ki ro se is zulm ko hamesha ke liye khatam kar diya tha, lekin us waqt jab duniya ka aakhri paighambar aik nizaam-e-siyasat tarteeb de raha tha, is usool ko faramosh nahi kar sakta tha. Aap ﷺ ne farmaya: "Haan! Mujrim apne jurm ka khud zimmedar hai. Haan! Baap ke jurm ka zimmedar beta nahi, aur betay ke jurm ka jawabdeh baap nahi."

Arab ki bad-amni aur nizaam-e-mulk ki be-tarteebi ka aik sabab yeh tha ke har shakhs apni khudawandi ka khud mudda'i tha, aur doosre ki matahati aur farmanbardari ko apne liye nang aur aar jaanta tha. Irshaad hua: "Agar koi Habshi, kaan kata ghulam bhi tumhara ameer ho, aur woh tum ko Khuda ki kitaab ke mutabiq le chale to uski ita'at aur farmanbardari karna."

Registan-e-Arab ka zarra zarra us waqt Islam ke noor se munawwar ho chuka tha, aur Khanah-e-Ka'bah hamesha ke liye millat-e-Ibrahim ka markaz ban chuka tha, aur fitna-pardaaz quwwatein paamaal ho chuki thin. Is buniyad par aap ﷺ ne irshaad farmaya: "Haan! Shaitaan is baat se mayoos ho chuka ke ab tumhare is sheher mein uski parastish qayamat tak na ki jaye gi, lekin chhoti chhoti baaton mein uski pairwi karoge aur woh is par khush hoga." Sab se aakhir mein aap ﷺ ne Islam ke farz-e-awwalin yaad dilaye: "Apne parwardigar ko poojo, paanchon waqt ki namaz padho, maheene ka roza rakha karo, aur mere ahkaam ki ita'at karo, Khuda ki jannat mein daakhil ho jaoge."

Yeh farmakar aap ﷺ ne majma ki taraf ishaara kiya aur farmaya: "Kya main ne paighaam-e-Khudawandi pohuncha diya?" Sab bol uthay: "Haan!" Farmaya: "Allahumma ash-had" — "Aye Khuda tu gawah rehna." Phir logon ki taraf mukhatib ho kar farmaya: "Jo log is waqt mojud hain woh unhein suna dein jo mojud nahi hain." Khutbah ke ikhtitam par aap ﷺ ne tamam musalmanon ko widaa kaha.

Us ke baad aap ﷺ qurbangah ki taraf tashreef le gaye aur farmaya ke qurbani ke liye Mina ki kuch takhsees nahi, balke Mina aur Makkah ki ek ek gali mein qurbani ho sakti hai. Aap ﷺ ke saath qurbani ke sau oont thay, kuch to aap ﷺ ne khud apne haath se zabah kiye aur baaqi Hazrat Aliؓ ke supurd kar diye ke woh zabah karein. Aur hukm diya ke gosht, post jo kuch ho sab khairaat kar diya jaye, yahan tak ke qasaab ki mazdoori bhi us se ada na ki jaye, alag se di jaye.

Qurbani se farigh ho kar aap ﷺ ne Mu'ammār bin Abdullah ko bulwaya aur sar ke baal mundwaye. Aur farat-e-mohabbat se kuch baal khud apne dast-e-mubarak se Abu Talhah Ansariؓ aur unki biwi Umm-e-Sulaimؓ aur baaz un logon ko jo paas mein baithe thay, inaayat farmaaye. Aur baaqi Abu Talhahؓ ne apne haath se tamam musalmanon mein ek ek do do kar ke taqseem kar diye. Us ke baad aap ﷺ Makkah Mu'azzamah tashreef laye, Khanah-e-Ka'bah ka tawaaf kiya. Us se farigh ho kar chah-e-Zamzam ke paas aaye.

Chah-e-Zamzam se hajiyon ko paani pilane ki khidmat khandan-e-Abdul Muttalib se muta'alliq thi. Chunanche us waqt usi khandan ke log paani nikaal nikaal kar logon ko pila rahe thay. Aap ﷺ ne farmaya: "Ya Bani Abdul Muttalib, agar mujhe yeh khauf na hota ke mujhe aisa karte dekh kar aur log bhi tumhare haath se dol cheen kar khud apne haath se paani nikaal kar peene lagenge, to main khud apne haath se paani nikaal kar peeta." Hazrat Abbasؓ ne dol mein paani nikaal kar pesh kiya. Aap ﷺ ne qibla rukh ho kar kharay kharay paani piya. Phir yahan se Mina wapas tashreef le gaye aur wahi namaz-e-Zuhr ada ki.

Baqi ayyam-e-tashreeq yani 12 Zilhijjah tak aap ﷺ ne mustaqil qiyaam Mina hi mein farmaayi. Har roz zawal ke baad Rami-e-Jamar ki gharz se tashreef le jaate aur phir wapas aa jaate. 13 Zilhijjah ko seh shanbah ke din zawal ke baad aap ﷺ ne yahan se nikal kar waadi-e-Muhassib mein qiyaam kiya, aur shab ko usi maqam par aaraam farmaaya. Pichhle pehar uth kar Makkah Mu'azzamah tashreef le gaye aur Khanah-e-Ka'bah ka aakhri tawaaf kar ke wahi subah ki namaz ada ki. Us ke baad qafila us waqt apne apne maqam ko rawana ho gaya, aur aap ﷺ ne muhajireen o ansar ke saath Madinah ki taraf rawana huye.

Madinah ke qareeb pohunch kar Zu al-Hulaifah mein shab basar ki. Subah ke waqt ek taraf se aaftaab nikla aur doosri taraf ko nabuwat ka chaand Madinah Munawwarah mein daakhil hua. Aur Madinah par nazar padi to yeh alfaaz farmaaye: "Khuda buzurg o bartar hai, us ke siwa koi Khuda nahi, koi us ka shareek nahi. Bas us ki saltanat hai, us ke liye hamd o sana hai, woh har baat par qaadir hai. Lautay aa rahe hain, tauba karte huye, farmanbardarana, zameen par peshani rakh kar, apne parwardigar ki hamd o sana mein masroof ho kar. Khuda ne apna wa'da sach kiya, apne bande ki nusrat ki aur tamam muqabil ko tanha shikast di."