



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

Fatah Makkah

6 Hijri mein jo muahida Quraish ne Nabi ﷺ se ba maqam Hudaibiyyah kiya tha us ki ek daf'a mein yeh tha ke das saal jang na hogi. Is shart mein jo qoumein Nabi ﷺ ki jaanib milna chahein wo udhar mil jayein aur jo Quraish ki jaanib milna chahein wo udhar mil jayein.

Is ke muwafiq Banu Khuza'ah Nabi ﷺ ki taraf aur Banu Bakr Quraish ki taraf mil gaye the. Muahida ko abhi do baras bhi na poore hue the ke Banu Bakr ne Banu Khuza'ah par hamla kar diya aur Quraish ne bhi asleha se imdaad di. Ikrimah bin Abi Jahl, Suhail bin Amr (muahida par isi ne dastakhat kiye the), Safwan bin Umayyah (mashhoor sardaran Quraish) khud bhi naqab posh ho kar ma'a apne hawali wa mawali Banu Khuza'ah par hamla avar hue.

In becharon ne aman bhi maangi, bhaag kar Khana Ka'bah mein panah li magar in ko har jagah talash kiya gaya. Jab yeh mazloom (ilahaka ilahaka) apne Khuda ke waste keh kar reham ki darkhwast karte to yeh zalim in ke jawab mein kehte the **la ilaha al-yawm** (aaj Khuda koi cheez nahin).

Mazloomon ke bache kuche chalis aadmi jinhon ne bhaag kar apni jaan bachali thi, Nabi ﷺ ki khidmat mein pahunche aur apni mazloomi wa barbadi ki daastan sunai. Amr bin Salim Khuza'i ne pur dard nazm mein tamaam waqiat gosh guzar kiye. Us ke chand ashaar darj kiye jate hain:

Tarjuma: "Quraish ne aap ﷺ se wa'da khilafi ki, unhon ne mazboot muahida ko jo aap ﷺ se kiya tha tod daala, maqam Kadaa' mein logon ko ghaat mein laga diya, woh samajhte hain ke hamari imdaad ko koi nahin aane ka, woh zaleel hain aur qaleel hain, unhon ne Wateer mein hum ko sote mein ja liya, hum ko ruku' wa sujood ki haalat mein para para kar diya."

Muahida ki pabandi, fareeq mazloom ki dad'rasi sun kar ainda hifazat ki ghaaraz se Nabi ﷺ Makkah ki jaanib sawar ho gaye, das hazaar ki jam'iyat hamrakab thi. Le do manzil chale the ke raah mein Abu Sufyan bin Harith bin Abdul Muttalib aur Abdullah bin Abu Umayyah aanhazrat ﷺ se mile.

Yeh woh log the jinhon ne Nabi ﷺ ko sakht ezayen di thin aur Islam ke mitaane mein badi koshishen ki thin. Aanhazrat ﷺ ne unhein dekha aur rukh pher liya. Ummul Mu'mineen Umm Salamah r.a. ne arz ki: Ya Rasool Allah ﷺ! Abu Sufyan aap ke haqiqi chacha ka beta hai aur Abdullah haqiqi phoophi (Atika) ka ladka hai, itne qareebi to marhamat se mehroom na rehne chahiye.

Is ke baad Hazrat Ali r.a. ne in dono ko yeh tarkeeb batayi ke jin alfaaz mein baradaran Yusuf ne maafi ki darkhwast ki thi tum bhi aanhazrat ki khidmat mein ja kar unhi alfaaz ka istemal karo. Nabi ﷺ ke 'afw wa karam se umeed hai ke zaroor kamiyaab ho jaoge.

Inhon ne Nabi ﷺ ke huzoor mein haazir ho kar yeh ayat padhi:
Tallahi laqad atharaka Allahu ‘alayna wa in kunna lakhat’iin

Rasool Allah ﷺ ne jawab mein farmaya:
La tatriba ‘alaykum al-yawm yaghfirullahu lakum wa huwa arhamur-rahimeen

Is waqt Abu Sufyan ne josh wa nishat se yeh ashaar padhe:

Qasam hai ke jin dinon nishan-e-jang is liye uthaya karta tha ke Laat (but ka naam) ka lashkar Muhammad ﷺ ke lashkar par ghalib aa jaye, un dinon mein main is khar pusht jaisa tha jo andheri raat mein takrein khata ho, ab waqt aa gaya hai ke main hidayat paon aur seedhe raste jaon, mujhe haadi ne na ke mere nafs ne hidayat di hai aur Khuda ka rasta mujhe us shakhs ne bataya hai jise main ne dhutkaar diya aur chhod diya tha.

Nabi ﷺ ne farmaya: Haan! Tum to mujhe chhodte hi rahe the.

Nabi ﷺ ki khwahish yeh thi ke ahl-e-Makkah ko is aamad ki khabar na hone paye. Chunancha aisa hi hua ke jab aanhazrat ﷺ Makkah tak pahunch kar baahar khaimazan ho gaye, to aap ﷺ ne hukm farmaya ke aag ke alaa’o roshan kiye jayein. Chunancha is ki ta’meel ki gayi.

Is waqt Abu Sufyan bin Harb jasusi ki ghaaraz se aur halaat ka andaza karne ke liye udhar se guzre aur un ke munh se nikla ke is shaan ka lashkar aur is tarah ki roshni to main ne is se pehle kabhi nahin dekhi thi. Hazrat Abbas bin Abdul Muttalib is se pehle hijrat kar chuke the aur is lashkar mein maujood the. Unhon ne Abu Sufyan ki awaaz pehchaan li aur kaha dekho Rasool Allah ﷺ logon mein tashreef farma hain, kal Quraish ka anjaam kitna haulnak hoga.

Phir yeh soch kar ke koi Musalman unhein dekh lega to foran un ka kaam tamaam kar dega, apne khanjar ke peeche unhein sanbhaal liya aur Nabi ﷺ ke paas laaye. Jab aap ﷺ ki nazar mubarak unpar padi to aap ne farmaya: Abu Sufyan tumhara bhala ho, kya abhi tak us ka waqt nahin aaya ke tum is par iman lao ke Allah ke siwa koi ma’bood nahin?

Unhon ne kaha: Mere maa baap aap par qurban! Aap kitne haleem aur kitne kareem hain aur kis qadar silah-rahmi karne wale hain. Khuda ki qasam main to yeh samajhta hoon ke Allah ke siwa kisi aur ma’bood ka wujood hota to aaj mere kuch kaam aata.

Aap ﷺ ne farmaya: Abu Sufyan Khuda tumhein samajh de, kya ab bhi us ka waqt nahin aaya ke tum is baat ka iqraar karo ke main Allah ka Rasool hoon? Abu Sufyan ne kaha: Mere maa baap aap par qurban! Aap kitne haleem aur kitne kareem aur silah-rahmi karne wale hain, lekin jahan tak is maamle ka ta’alluq hai is baare mein mujhe abhi shakk hai.

Hazrat Abbas RA ne farmaya: Banda Khuda! Qabl is ke ke tumhari gardan talwar se uda di jaye Islam qubool kar lo aur gawahi do ke Allah ke siwa koi ma’bood nahin aur Muhammad ﷺ Allah ke Rasool hain. Yeh sunkar Abu Sufyan Islam laaye aur shahadat de kar is faridah se auda bar aa hue.

Maafi ki Sadaaye Aam

Rasool Allah ﷺ ne maafi aur aman o hifazat ka daaira us roz wasee farma diya ke ahl e Makkah mein se sirf wahi shakhs halaak ho sakta tha jo khud maafi aur salaamti ka khwahishmand na ho aur apni zindagi se bezar ho, Aap ﷺ ne farmaya ke jo Abu Sufyan ke ghar mein daakhil ho jaayega us ko panaah milegi, jo apne ghar ka darwaza band kar le ga woh mehfooz hai, jo Masjid Haram mein daakhil ho ga us ko aman hai. Rasool Allah ﷺ ne ahl e lashkar ko hidaayat farmaayi ke Makkah mein daakhil hote waqt sirf us shakhs par haath uthayein jo unki raah mein haayel ho aur unki muzahamat kare, Aap ﷺ ne iska bhi hukm farmaaya ke ahl e Makkah ki jaidaad ke baare mein mukammal ehtiyaat barati jaaye is mein mutlaq dast daraazi na ki jaaye.

Rasool Allah ﷺ ne Hazrat Abbas رضي الله تعالى عنه ko hidaayat ki ke Abu Sufiyan ko aisi jagah le jaayein jahan se Islami daston ki pesh qadammi ka nazara ho sakay, yeh fatahana daste samundar ki maujon ki tarah mutalattim nazar aate the, mukhtalif qabaa'il apne apne jhandon ke saath guzar rahe the. Jab koi qabeela guzarta to Abu Sufiyan Abbas se us ka naam darayaft karte aur kehte ke mujhe is qabeela se kya sarokaar hai.

Yahan tak ke Rasool Allah ﷺ binafs nafees ek musallah daste mein tashreef laaye jo sabz maloom ho raha tha, yeh Muhajireen aur Ansaar ka aahan posh dasta tha ke un ki sirf aankhein nazar aati thein. Abu Sufiyan ne yeh manzar dekh kar kaha ke Khuda ki shaan Abbas yeh kaun log hain? Unhon ne jawab diya ke Rasool Allah ﷺ hain jo Muhajireen aur Ansaar ke juloos mein tashreef le ja rahe hain. Unhon ne kaha in mein se kisi ko is se pehle yeh taaqat aur shaan o shaukat haasil nahin thi, Khuda ki qasam ae Abu al-Fazl! Tumhare bhateje ka iqtedar aaj ki subah kitna azeem hai. Unhon ne kaha, Abu Sufiyan! Yeh nabuwat ka mo'jiza hai.

Is ke baad Abu Sufiyan ne buland awaaz se yeh elan kiya ke ae Quraish ke logon! Yeh Muhammad ﷺ itni taaqat ke saath tumhare paas aaye hain jis ka tum ko kabhi tajurba na hua hoga. Ab jo Abu Sufiyan ke ghar mein aa jaayega us ko amaan di jaayegi. Log yeh sunkar kehne lage, Allah tum se samjhe tumhare ghar ki haqeeqat hi kya hai ke hum sab ko us ghar mein panaah mil sakay? Phir unhon ne kaha, jo apne ghar ka darwaza band kar le ga us ko amaan milegi, jo Masjid (Masjid Haram) mein chala jaayega us ko bhi amaan milegi. Chunancha log muntashir ho gaye apne apne gharon aur Masjid Haram mein panaah geer ho gaye.

Rasool Allah ﷺ Makkah mein us shaan se daakhil hue ke sar mubarak abadiyyat o tawazu ke ghalbe se bilkul jhuk gaya tha, qareeb tha ke Aap ﷺ ki thodi oont ke kajawa se lag jaaye. Aap ﷺ daakhil hote waqt Surah Fath parh rahe the.

Makkah ke is fatahana daakhle mein (jo Jazeeratul Arab ka qalb o jigar aur roohani o siyasi markaz tha) adl o musawaat, tawazu aur izhar e abadiyyat ka koi andaaz na tha jisko Aap ﷺ ne ikhtiyar na farmaaya ho. Usama ko jo Aap ﷺ ke maula (aazaad kardah ghulaam) Hazrat Zaid ke sahibzaade the, Aap ﷺ ne apni sawaari ke peeche jagah di. Bani Hashim aur ashraaf e Quraish mein se jin ki badi tadaad wahan maujood thi yeh sharaf kisi ko haasil na hua.

Fath Makkah ke roz ek shakhs ne Aap ﷺ se guftagu ki to us par kapkapi taari ho gayi, Aap ﷺ ne farmaya: "Daro nahin, itminaan rakho, main koi badshah nahin hoon, main to Quraish ki ek aisi aurat ka ladka hoon jo gosht ke sookhay tukde khaya karti thi."

Maafi aur rehem ka din hai khoon rizi ka nahin

Jab Hazrat Sa'd bin Ubadah jo Ansar daste ke ameer the, Abu Sufiyan ke paas se guzre, unhon ne kaha: "الْيَوْمَ يَوْمُ الْمَحَمَّةِ، الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ، الْيَوْمَ أَذَلَّ اللَّهُ قُرَيْشًا"

(Aaj ghamsaan ka din hai aur khoon rizi ka din hai, aaj Ka'bah mein sab jaa'iz hoga, Allah Ta'ala ne Quraish ko zaleel kiya hai).

Jab Rasool Allah ﷺ apne daste mein Abu Sufiyan ke paas se guzre to unhon ne Aap ﷺ se iski shikayat ki aur kaha: Ya Rasool Allah ﷺ! Aap ne suna Sa'd ne abhi kya kaha? Aap ﷺ ne farmaya: Kya kaha hai? Unhon ne woh sab dohra diya. Sa'd ke jumlay ko Aap ﷺ ne napasand farmaya aur farmaya:

"الْيَوْمَ يَوْمُ الْمَرْحَمَةِ، الْيَوْمَ يُعْرِ اللَّهُ قُرَيْشًا، وَيُعْظِمُ اللَّهُ الْكَعْبَةَ"

(Nahin! Aaj to rehem o maafi ka din hai, aaj Allah Ta'ala Quraish ko izzat ata farmaayega aur Ka'bah ki azmat barhayega).

Aap ﷺ ne Hazrat Sa'd رضي الله عنه ko bulwa bheja aur Islami parcham un se lekar un ke sahibzaade Qais ke hawale kiya. Aap ﷺ ne yeh khayaal farmaya ke unke sahibzaade ko parcham dene ke ma'ni yeh honge goya parcham un se wapaa nahin liya gaya hai.

Is tarah ek harf ki tabdeeli (al-malhamah ke bajaaye al-marhamah farma dene) aur ek haath ko doosre haath se tabdeel kar dene se (jin mein se ek baap ka haath tha doosra bete ka) Aap ﷺ ne Sa'd bin Ubadah (jin ke imani aur mujahidana karnama azhar minash shams the) ki adna dilshikni ke baghair Abu Sufiyan ki (jin ki taleef e qalb ki zaroorat thi) dil joi ka samaan aise hakeemana balke mo'jizana tareeqe par anjaam de diya jis se behtar tareeqe ka tasawwur mein aana mushkil hai. Baap ke bajaaye unke bete ko yeh mansab ata kar diya, jis se Abu Sufiyan ke zakhm khorda dil ki taskeen manzoor thi. Doosri taraf Aap ﷺ Sa'd bin Ubadah رضي الله عنه ko aazurdah khaatir nahin dekhna chahte the, jin hon ne Islam ke liye badi khidmaat anjaam di theen.

Mamooli jharr hain

Is moqa par Safwan bin Umayyah, Ikrimah bin Abu Jahl, Suhail bin Amr aur Khalid bin Waleed ke saathiyon ke darmiyan kuch jharpein huein, jin mein taqreeban ek darjan mushrikeen mare gaye, is ke baad unhon ne shikast qubool kar li. Le is ki wajah ye thi ke Rasool Allah ﷺ ne Islami lashkar ke salaron ko ye hidayat farma di thi ke jab woh Makkah mein daakhil hon to sirf un par haath uthayen jo unpar haath uthaye.

Haram se buton ki safai

Jab Rasool Allah ﷺ Makkah mein apne maqam par pohonch gaye, aur log bhi mutmain ho gaye to us waqt aap bahar tashreef laye, Baitullah ki taraf rawana hue, wahan ja kar Baitullah ke gird tawaf kiya, us waqt aap ﷺ ke dast-e-mubarak mein ek kaman thi, Ka'bah mein teen so saat (360) but the, aap is kaman se un buton ko konchte the, aur farmate the:

JAA'AL-HAQQU WA ZAHQAL-BAATILU INNAL-BAATILA KAANA ZAHOOQAA (Surah Isra 81)

Tarjuma: Haq aa gaya aur batil mit gaya, aur batil mitne hi ki cheez thi.

Is ke saath ye tamam ek ek kar ke munh ke bal girte jaate.

Aap ﷺ ko Ka'bah mein kuch tasweerein aur shabeehein bhi nazar aayin aur aap ke hukum se un ko bhi tod phod diya gaya.

Jab aap ﷺ ne tawaf poora farma liya to Usman bin Talhah ko jo Ka'bah ke nighbaan the bulwaya, Ka'bah ki chaabi un se li, darwaza khola gaya, aur aap ﷺ Ka'bah mein daakhil hue, is se pehle jab aap ﷺ ne Madinah hijrat se qabl ek din ye chaabi talab farmai thi, to unhon ne sakht jawab diya tha, aur aap ﷺ se ehanaat aamez guftagu ki thi, aur aap ﷺ ne haleem aur bardasht se kaam lete hue ye farmaya tha:

Usman! tum ye kaleed kisi waqt mere haath mein dekho ge, us waqt main jise chahoonga use ye doonga.

Is ke jawab mein unhon ne kaha tha: Agar aisa hua to woh din to Quraish ki badi zillat o tabaahi ka hoga. Aap ﷺ ne farmaya: **Nahin, us din woh aabaad aur ba-izzat honge.**

Ye alfaaz Usman bin Talhah ne dil nasheen kar liye aur unhon ne mehsoos kiya ke jaisa aap ﷺ ne farmaya hai waisa hi hoga.

Jab aap ﷺ Ka'bah se bahar tashreef laaye to kunji aap ﷺ ke dast-e-mubarak mein thi, aap ﷺ ko dekhte hi Hazrat Ali khade ho gaye aur arz kiya: Allah aap par durood o salaam bheje, aap saqayah (paani pilane ka intizam) ke saath hijaabah (Baitullah ki darbaani) bhi humein ata farma dein.

Nabi ﷺ ne farmaya: **“Al-yawm yawmul-birri wal-wafaa'i”** (Aaj ka din to sulook karne, poore atiyat dene ka hai).

Phir Usman ko bulaya, unhi ko chaabi marhamat farmayi, aur irshaad farmaya ke jo koi tum se ye chaabi cheenega woh zalim hoga.

Arb mein dastoor tha koi shakhs kisi ko qatl kar deta tha to us ke khoon ka inteqam lena khandani farz qarar pa jata tha, ya'ni agar us waqt qatil haath na aa saka to khandani daftar mein maqtul ka naam likh liya jata aur sekron baras guzarte ke baad bhi inteqam ka farz ada kiya jata tha. Qatil agar mar chuka hai to us ke khandan ya qabeelah ke aadmi ko qatl karte the, isi tarah khoon baha ka mutaaliba bhi abaan an jad chala aata tha. Ye khoon ka inteqam 'Arab mein sabse bade fakhr ki baat thi. Isi tarah aur bohot si laghw baatein mafakhir-e-qaumi mein daakhil ho gayi thin. Islam in sab ke mitane ke liye aaya tha aur is buniyad par aap ﷺ ne inteqam aur khoon baha aur tamaam ghalat mafakhiraat ki nisbat farmaya ke main ne in ko paon se kuchal diya.

'Arab aur tamaam duniya mein nasal aur qoum o khandan ke imtiyaaz ki buniyad par har qoum mein farq maratib qaim kiye gaye the, jis tarah Hinduon ne chaar zaatein qaim ki, aur Shudar ko woh darja diya jo janwaron ka darja hai, is ke saath ye bandish kar di ke woh kabhi apne rutbah se aage na badhe.

Islam ka sabse bada ehsaan jo usne tamaam duniya par kiya, musawat-e-aam ka qaim karna tha, ya'ni Arab o Ajam, shareef o razeel, shah o gada sab barabar hain, har shakhs taraqqi ke har intihaayi darjah tak pohonch sakta hai. Is buniyad par Aaqa ﷺ ne Qur'an Majeed ki aayat padhi aur phir tawzeeh farmai ke: Tum sab aulaad-e-Adam ho aur Adam mitti se bane the.

Khutbah ke baad aap ﷺ ne majma ki taraf dekha to jabbaran-e-Quraish samne the, un mein woh hosla mand bhi the jo Islam ke mitane mein sab se aage the, woh bhi the jinki zubanein Rasool Allah ﷺ par galiyon ka badal barsati thin, woh bhi the jinki tegh o sinan ne paikar-e-qudsi ke saath gustakhiyaan ki thin, woh bhi the jinhon ne Aaqa ﷺ ke raste mein kaante bichhaye the, woh bhi the jo waaz ke waqt Aaqa ﷺ ki ediyon ko lahu lahu kar diya karte the, woh bhi the jinki tishna labi khoon-e-nubuwwat ke siwa kisi cheez se bujh nahi sakti thi, woh bhi the jinke hamlon ka sailaab Madinah ki deewaron se aa aa kar takrata tha, woh bhi the jo Musalmanon ko jalti hui rait par lita kar unke seenon par aatisheen mohrain lagaya karte the.

Rahmat-e-'Aalam ﷺ ne unki taraf dekha aur khauf angeez lehje mein poocha: **Tum ko kuch maaloom hai? Main tum se kya mu'aamla karne wala hoon.**

Ye log agarche zalim the, shaqi the, lekin mizaaj shinaas the, pukaar uthhe: **Akhun kareemun wabnu akhin kareem** – Aap shareef bhai hain aur shareef baradar zaada hain.

Irshaad hua:

la tathreeba 'alaikum alyawma idhhaboo, fa'antumut-tulaqaa'! tum par kuch ilzaam nahin jao, tum sab aazaad ho, kuffar e Makka ne tamam muhajireen ke makaanaat par qabza kar liya tha, ab waqt tha ke un ko huqooq dilaye jaate lekin aap ne muhajireen ko hukm diya ke woh bhi apni mamlukaat se dast bardaar ho jaayen.

Namaz ka waqt aaya to Hazrat Bilal ne baam e Kaaba par charh kar azaan di, wohi sarkash jo abhi raam ho chuke the, un ki aatish e ghairat phir mushtail thi, Atab bin Asid ne kaha "Khuda ne mere baap ki izzat rakh li ke is aawaaz ke sun'ne se pehle us ko duniya se utha liya" ek aur sardar e Quraish ne kaha ab jeena bekaar hai.

Maqaam e Safa mein aap ek buland maqam par ja baithe, jo log Islam qabool karne aate the aap ﷺ ke haath par bai'at karte the, mardon ki baari ho chuki, to masturaat aayein aurton se bai'at lene ka yeh tareeqa tha ke pehle un se arkaan e Islam aur mahasin e akhlaaq ka iqraar liya jaata tha, phir paani ke ek labrez pyaala mein AnHazrat ﷺ dast e mubarak dubo kar nikal lete the, aap ﷺ ke baad auratein us pyaale mein haath daalti theen aur bai'at ka mu'aahida pukhta ho jaata tha.

Ru'asa e Arab mein us waqt kuch shakhs the jo Quraish ke sartaaj the, un mein Safwan bin Umayya Jaddah bhaag gaye, Umair bin Wahb ne AnHazrat ﷺ ki khidmat mein aakar arz kiya ke raees e Arab Makka se jala

watan ho jaata hai, aap ﷺ ne alamat e amaan ke taur par apna imaamah inaayat kiya. Umair Jaddah pahunch kar un ko wapas laaye, Hunain ke ma‘rakah tak yeh Islam nahin laaye.

Abdullah bin Zub‘ari Arab ka sha‘ir jo AnHazrat ﷺ ki haju karta aur Qur‘an Majeed par nukta cheeniyan karta tha, Najran bhaag gaya lekin phir aa kar Islam laaya.

Harith bin Hisham ki sahibzaadi Umm Hakim Ikrima bin Abu Jahl ki zawja theen, woh Fath e Makka ke din Islam laayen lekin un ke shauhar Ikrima bin Abu Jahl Islam se bhaag kar Yaman chale gaye, Umm Hakim Yaman gayeen aur un ko Islam ki da‘wat di aur woh Musalman ho gaye aur Makka mein aaye, AnHazrat ﷺ ne jab un ko dekha to farat e musarrat se foran uth khare hue, aur is taizi se un ki taraf badhe ke jism e mubarak par chadar tak na thi, phir un se bai‘at li.

Wahshi ko bhi maafi di gayi jis ne Ameer Hamza (Asadullah wa Rasooluh) ko dhokha se maara tha aur phir nash ko be hurmat kiya tha.

Fath se doosre din ka zikr hai ke Nabi ﷺ Kaaba ka tawaaf kar rahe the Fudala bin Umair ne moqa dekh kar irada kiya ke AnHazrat ﷺ ko qatl kar daale, jab woh is irade se qareeb pahunchaa to Nabi ﷺ ne farmaya: “Kya Fudala aata hai?” Fudala: “Haan!”

Nabi ﷺ ne farmaya: “Tum apne dil mein abhi kya irada kar rahe the?” Fudala ne kaha kuch nahin, main to Allah Allah kar raha tha.

Nabi ﷺ yeh sun kar hans pade aur farmaya: “Achha tum apne Khuda se apne liye maafi ki darkhwast karo” yeh farma kar apna haath bhi us ke seenay par rakh diya.

Fudala ka bayaan hai ke haath rakh dene se mujhe itminaan e qalb haasil hua aur AnHazrat ﷺ ki muhabbat is qadr mere dil mein paida ho gayi ke Huzoor se barh kar koi bhi mehboob na raha. Main yahan se ghar ko chala raaste mein meri mashooqa mili jis ke paas main baitha karta tha, us ne kaha: Fudala ek baat suntay jao, maine jawab diya: Nahin, nahin! Khuda aur Islam aisi baaton se mujhe mana karte hain.