



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

Salateen o Amra ko Dawat-e-Islam

7th ke mah-e-Muharram ki pehli tareekh thi ke Nabi ﷺ ne badshahaan-e-aalam ke naam dawah-e-Islam ke khutoot-e-mubarak apne safiron ke haath rawana farmaaye, jo safir jis qaum ke paas bheja gaya woh wahan ki zaban jaanta tha ta ke tabligh bikhubi kar sake.

Ab tak Nabi ﷺ ne koi mohr na banai thi, jab shahaan-e-aalam ke khutoot likhe gaye to un par mohr karne ke liye khatam tayyar ki gayi, yeh chaandi ki thi, teen sutoor mein yeh ibarat kanda thi.

In khutoon ke dekhne se maloom hota hai ke jo khat Eesaai badshahon ke naam the unmein khususiyat se yeh ayat-e-sharifa bhi thi:

“Ae Ahl-e-Kitaab, aao aisi baat par ittefaq karein jo hamare tumhare deen mein masavi hai, yani Khuda ke siwa kisi doosre ki ibadat na karein aur kisi cheez ko uska shareek na thahrayein aur Khuda ke siwa khudai ka darja hum apne jaise insanon ke liye tajweez na karein.”

Ab hum mukhtasar tor par un safaraton ka haal darj karte hain:

Nama Mubarak binaam Najashi Shah-e-Habsha

As-ham bin Al-Jar, Badshah-e-Habsha, jo Najashi ke laqab se mashhoor the, ke paas Amr bin Umayyah Ad-Damri Aanahuzoor ﷺ ka nama mubarak le kar gaye the, yeh badshah Eesaai tha.

Bismillah ir-Rahman ir-Raheem

Yeh khat Allah ke Rasool Muhammad ﷺ ki taraf se Najashi As-ham Badshah-e-Habsha ke naam hai, tujhe salaamti ho. Main pehle Allah ki staaish karta hoon jo Malik, Quddus, Salaam, Momin aur Muheman hai, aur zaahir karta hoon ke Eesa bin Maryam Allah ki makhluk aur uska hukm hai, jo Maryam Batool Tayyibah Afifah ki janib bheja gaya aur unko Eesa ka is se haaml tha, Khuda ne Eesa ko apni rooh aur nafah se is tarah paida kiya jaisa ke Aadam ko apne haath aur fath se paida kiya tha.

Ab meri dawat yeh hai ke tu Khuda par jo akela aur la shareek hai, iman le aa, aur hamesha us ki farman-bardari mein raha kar aur meri itba' kar aur meri taleem ka sachay dil se iqraar kar, kyunki main Allah ka Rasool hoon.

Main qabl is ke is mulk mein apne chachere bhai Ja'far ko Musalmano ki ek jamaat ke saath bhej chuka hoon, tum use ba-aaraam thahralina, Najashi! Tum takabbur chhod do kyunki main tumko aur tumhare darbar ko Khuda ki taraf bulata hoon, dekho main ne Allah ka hukm pohcha diya aur tumhein bikhubi samjha diya, ab munaasib hai ke meri naseehat maan lo, salaam us par jo seedhi raah par chalta hai.

Najashi is farman-e-mubarak par Musalman ho gaya, aur jawab mein yeh arizah tehreer ki:

Bismillah ir-Rahman ir-Raheem

Muhammad Rasool Allah ﷺ ki khidmat mein Najashi As-ham bin Abjar ki taraf se, Ae Nabi Allah ke, aap par Allah ki salaamti, rehmat, aur barkatain hoon, isi Khuda ki jis ke siwa koi ma'bud nahi, aur jis ne mujhe Islam ki hidaayat farmaayi hai. Ab arz yeh hai ke Huzoor ﷺ ka farman mere paas pohcha, Eesa ke muta'alliq jo kuch aap ne tehreer farmaaya, bikhuda-e-zameen o asmaan woh is se zarra barabar bhi barh kar nahi, unki haisiyat itni hi hai jo aap ne tehreer farmayi hai, hum ne aap ki taleem seekh li hai aur aap ka chehra bhai aur Musalman mere paas aaraam se hain, aur main iqraar karta hoon ke aap Allah ke Rasool hain, sachay hain aur raast baazon ki sachai zaahir karne wale hain, main aap se bi'at karta hoon, main ne apne chachere bhai ke haath par bi'at aur Allah ki farman-bardari ka iqraar kar liya hai, aur main Huzoor ﷺ ki khidmat mein apne farzand Arra ko rawana karta hoon, main to apne hi nafs ka malik hoon, agar Huzoor ﷺ ka munshe ho ga ke main haazir khidmat ho jaoon to zaroor haazir ho jaoonga, kyunki main yaqeen karta hoon ke Huzoor ﷺ jo farmaate hain wohi haq hai, Ae Khuda ke Rasool salaam aap par.

Binaam Shah-e-Bahrain

(2) Mundhir bin Sawi, Shah-e-Bahrain tha, Shahanshah-e-Fars ka khiraj guzaar tha, Ala bin Al-Hadhr mi is ke paas nama mubarak le kar gaye the, yeh Musalman ho gaya aur us ki riaya ka aksar hissa bhi Musalman hua. Us ne jawab mein Aanahuzoor ﷺ ki khidmat mein likha tha ke “baaz logon ne to Islam ko azhad pasand kiya hai, baaz ne kirahat ka izhar kiya hai, baaz ne mukhalfat ki hai, mere ilaqa mein Yahudi aur Majusi bohat hain, un ke liye jo irshad ho kya jaye.”

Nabi ﷺ ne jawab mein tehreer farmaya:

وَمَنْ يَنْصَحْ فَلِنَفْسِهِ، وَمَنْ أَقَامَ عَلَى يَهُودِيَّةٍ أَوْ مَجُوسِيَّةٍ فَلَعْنَةُ الْجَزْيَةِ

“Jo naseehat karta hai woh apne liye, aur jo Yahoodiyat ya Majusiyat par qaim rahe woh jizya (khiraj riyatna) diya kare.”

Binaam Shah-e-Oman

(3) Ja'far wa Abd, farzandan Jalandi, Mulk-e-Oman ke naam Amr bin Al-As ke badast khat bheja gaya. Amr ka qoul hai ke jab main Oman pohcha to pehle Abd se mila, yeh sardar tha aur apne bhai ki nisbat zyada narm o khush-khuluq tha. Main ne use bataya ke main Rasool Allah ﷺ ka safir hoon aur tumhare paas aur tumhare bhai ke paas aaya hoon.

Abd bola: Mera bhai Umar, main mujh se bada aur mulk ka malik hai, main tumhe us ki khidmat mein pohcha doon ga, magar yeh to batao ke tum kisi cheez ki dawat dete ho?

Amr bin Al-As ne kaha: Akelay Khuda ki taraf jis ka koi shareek nahi, naiz is shahadat ki taraf ke **Muhammad ﷺ Khuda ke bande aur (us) ke Rasool hain.**

Abd ne kaha: Umar to sardar qaum ka beta hai, bata tere baap ne kya kiya, kyun ke hum use namoona bana sakte hain?

Amr bin Al-As ne jawab diya: Woh mar gaya, Nabi ﷺ par iman na laya tha, kaash woh iman lata aur Aanahuzoor ﷺ ki raastbazi ka iqraar karta, main bhi apne baap ki rai par tha hatta ke Khuda ne mujhe Islam ki hidaayat farmaayi.

Abd: Tum kab se Muhammad ﷺ ke pairo ho gaye ho?

Amr bin Al-As: Abhi thoda arsa hua.

Abd: Kahan?

Amr bin Al-As: Najashi ke darbar mein, aur Najashi bhi Musalman ho gaya.

Abd: Wahan ki riaya ne Najashi ke saath kya sulook kiya?

Amr bin Al-As: Use badastoor badshah rehne diya aur unhon ne bhi Islam qubool kar liya.

Abd: (Tajjub se) Kya Bishop padriyon ne bhi?

Amr bin Al-As: Haan!

Abd: Dekho Amr, kya keh rahe ho, insaan ke liye koi cheez bhi jhoot se barh kar zillat bakhsh nahi.

Amr bin Al-As: Main ne jhoot nahi kaha aur Islam mein jhoot bolna jaaiz bhi nahi.

Abd: Har Qal ne kya kiya, kya use Najashi ke Islam lanay ka haal maloom hai?

Amr bin Al-As: Haan!

Abd: Tum kyonkar aisa keh sakte ho?

Amr bin Al-As: Najashi har Qal ko khiraj diya karta tha, jab se Musalman hua keh diya hai ke ab agar woh ek dirham bhi maangega to na doonga.

Har Qal tak yeh baat pohanchi, Har Qal ke bhai Yanaq ne kaha: "Yeh Najashi Huzoor ka adni ghulaam ab khiraj dene se inkaar karta hai aur Huzoor ke deen ko bhi chhod diya hai." Har Qal ne kaha: "Phir kya hua? Usne apne liye ek mazhab pasand kar liya aur qubool kar liya, main kya karoon? Bikhuda agar is shahanshahi ka mujhe khayal na hota to main bhi wohi karta jo Najashi ne kiya hai."

Abd: Dekho Amr! Kya keh rahe ho?

Amr bin Al-As: Qasam hai Khuda ki, sach keh raha hoon.

Abd: Acha batao, woh kin cheezon ke karne ka hukum dete hain aur kin cheezon se mana karte hain?

Umaru bin Al-As ka Dawat-e-Islam aur Hukum

Umaru bin Al-As woh Allah `Azza wa Jal ki itaat ka hukum dete hain aur ma' siyat-e-ilahi se rokhte hain, woh zina, sharab ke istemal se aur pattharon, buton aur salib ki parastish se mana farmaate hain.

Abd: Kaise achche ahkaam hain jin ki woh dawat dete hain, kaash mera bhai meri rai qubool kare, hum dono Muhammad ﷺ ki khidmat mein ja kar iman laayen.

Main samajhta hoon ke agar mere bhai ne is paighaam ko rad kiya aur duniya hi ka raghb rahi, to woh apne mulk ke liye bhi sarapa nuqsan sabit hoga.

Amru bin Al-As: Agar woh Islam qubool karega to Nabi ﷺ us ko is mulk ka badshah tasleem farma lenge, woh sirf itna kareinge ke yahan sadaqa wasool kar ke yahan ke ghareebon ko taqseem kar diya karein.

Abd: Yeh to achhi baat hai, magar sadaqa se kya muraad hai?

Amru bin Al-As ne Zakat ke masaa'il bataaye, jab yeh bataya ke oont mein bhi zakat hai, to Abd bola: Kya woh hamare mawaashi mein se bhi sadaqa dene ko kahenge? Woh to khud hi darakhton ke patton se pait bhar leta aur khud hi paani peeta hai.

Amru bin Al-As: Haan! Oonton se sadaqa liya jaata hai.

Abd: Main nahi jaanta ke meri qaum ke log jo tadaad mein zyada hain aur door door tak bikhre pare hain, woh is hukum ko maan leinge.

Al-Gharz Amru bin Al-As wahan chand roz thehre, Abd roz-roz ki baatein apne bhai ko pohchaata rehta tha. Ek roz Umaru bin Al-As ko badshah ne talab kiya, cho badaron ne dono janib se bazu thaam kar unhein badshah ke huzoor mein pesh kiya, badshah ne farmaya unhein chhod do, cho badaron ne chhod diya, yeh baithne lage, cho badaron ne phir do ka, unhone badshah ki taraf dekha, badshah ne kaha: Bolo tumhara kya kaam hai?

Amru bin Al-As ne khat diya jis par mehr sabt thi.

Ja'far ne mehr tod kar khat khola, padha, phir bhai ko diya, usne bhi padha, aur Amru bin Al-As ne dekha ke bhai zyada narm dil hai.

Badshah ne poocha ke Quraish ka kya haal hai?

Amru bin Al-As: Sab ne tawa'a o karha unki itaat ikhtiyar kar li hai.

Badshah ne poocha: Unke saath rehne wale kaun log hain?

Amru bin Al-As: Jinhon ne Islam ko biridha o ragbat qubool kiya, sab kuch chhod kar Nabi ﷺ ko ikhtiyar kar liya hai aur poori fikr aur ghour aur aqal o tajurba se Nabi ﷺ jaanch kar liye hain.

Badshah ne kaha: Acha, tum kal phir milna.

Amru bin Al-As: Dusre roz badshah ke bhai se phir mile, woh bola ke agar hamari hukumat ko sadma na pohche to badshah Musalman ho jaayega.

Umaru bin Al-As phir badshah se mile.

Badshah ne kaha: Main ne is maamla mein ghour kiya, dekho agar main aise shaks ki itaat ikhtiyar karta hoon jis ki fauj hamare mulk tak nahi pohonchi, to main saare Arab mein kamzor samjha jaaunga, halankeh agar unki fauj is mulk mein aaye to main aisi sakht ladai ladu ke tumhe kabhi pehle na hui ho.

Amru bin Al-As: Behtar, main kal wapas chala jaoonga.

Badshah: Nahi! Kal tak thehro.

Dusre din badshah ne unhein aadmi bhej kar bulaya aur dono bhai Musalman ho gaye aur riaya ka aksar hissa bhi Islam le aaya.

Binaam Haakim-e-Dimashq wa Haakim-e-Bahrain

(4) Mundhir bin Harith bin Abu Shammar, Dimashq ka haakim aur Shaam ka governor tha, Shuja' bin Wahb Al-Asadi us ke paas bator safarat bheje gaye, yeh khat padh kar bohot bigda, kaha main khud Madina par hamla karunga, balakhir safir ko ba-izzat ruksat kiya magar Musalman na hua.

(5) Hawzah bin Ali, haakim Yamamah, Isai mazhab tha, Sulayt bin Amr nama-e-mubarak us ke paas le gaye the, us ne kaha ke agar Islam par meri aadhi hukumat tasleem kar li jaaye to Musalman ho jaoonga, Hawzah is jawab se thode dinon baad halaak ho gaya.

Benaam Shah Iskandariya

(6) Jarih bin Mati, al-Muqallab bi Maqawqas, Shah Iskandariya wa Misr, Isai mazhab tha. Hatib[ؓ] bin Abi Balta'ah us ke paas safir ho ke gaye the. Nabi ﷺ ne khat ke aakhir mein tahrir farma diya tha ke agar tum ne Islam se inkaar kiya to tamaam Misriyon (Ahl-e-Qibt) ke Musalman na hone ka gunah tumhari gardan par hoga.

Safir ne khat pohanchane ke ilawa badshah ko in alfaaz mein samjhaya tha:

Sahib! Aap se pehle is mulk mein ek shakhs ho chuka hai jo

أَنَا رَبُّكُمْ الْأَعْلَى (Main tum logon ka bada Khuda hoon) kaha karta tha, aur Allah ne usay dunya aur aakhirat ki ruswayi di, jab Allah ka ghazab bhadka to woh mulk waghaira kuch bhi na raha, is liye tum doosron ko dekho aur ibrat pakro, yeh na ho ke doosre tum se ibrat liye karein.”

Badshah ne kaha: Hum khud ek mazhab rakhte hain, ise tark nahi karenge, jab tak is se behtar deen koi na mile.

Hazrat Hatib[ؓ] ne kaha: Main aap ko is deen ki janib bulata hoon jo jumla mazhab se kafayat karnay wala hai.

Nabi ﷺ ne sab hi ko dawat-e-Islam farmaayi hai, Quraish ne mukhalafat ki hai aur Yahood ne adawat ki, lekin sab mein se mauddat o muhabbat ke saath qareeb-tar Nasara rahe hain. Bikhuda jis tarah Hazrat Musa ne Hazrat Isa ke liye basharat di, usi tarah Hazrat Isa ne Muhammad ﷺ ki basharat di hai. Qur'an Majeed ki dawat hum aap ko usi tarah dete hain jaise aap Ahl-e-Tawrah ko Injil ki dawat dete the.

Jis Nabi ko jis qaum ka zamaana mila, wohi qaum us ki ummat samjhi jaati hai, is liye aap par laazim hai ke us Nabi ki itaat karein jiska ahd aap ko mila hai aur yeh samajh lein ke hum aap ko Hazrat Masih ke mazhab hi ki dawat dete hain.

Maqawqas ne kaha: Main ne is Nabi ke baare mein ghour kiya, hanooz mujhe koi raghbat maloom nahi hui, agarche woh kisi marghoob cheez se nahi rokte hain, main jaanta hoon ke woh saahir zarar-rasa hain, na ka hin ka zab, aur un mein to nubuwat hi ki alamat payi jaati hai. Bahar haal main is maamla mein mazeed ghour karunga.

Phir Nabi ﷺ ke khat ko haathi daant ke dabbe mein rakhwa kar mehr laga kar khazana mein rakhwa diya, Nabi ﷺ ke liye tohfay bhi bheje aur jawab khat mein yeh likha ke yeh to mujhe maloom hai ke ek Nabi ka zuhūr baaqi hai magar main yeh samajhta raha ke woh Rasool mulk Shaam mein honge.

Daldal mashhoor khachar isi ne tohfay mein bheja tha.

Benaam Harqal Shah Qustantiniyah

(7) Harqal, Shah Qustantiniyah ya Roma ki mashriqi shaakh saltanat ka naamwar shahanshah, Isai mazhab tha. Hazrat Dahiya bin Khalifa Al-Kalmi us ke paas nama-e-mubarak le kar gaye the. Yeh badshah se Bayt-

ul-Maqdis ke maqam par mile. Harqal ne safir ke a'izzat mein bara shandar darbar kiya aur safir se Nabi ﷺ ke mutaliq bohut hi baatein daryaft karta raha.

Is ke baad Harqal ne mazeed tahqiqat karna bhi zaruri samjha aur hukum diya ke agar mulk mein koi shakhs Makkah ka aaya hua maujood ho to pesh kiya jaaye.

Ittefaq se un dino Abu Sufyan ma'a digar tajiran Makkah Shaam aaye hue the, unhein Bayt-ul-Maqdis pohanchaya aur darbar mein pesh kiya gaya. Qaysar ne humrahi tajiron se kaha ke main Abu Sufyan se sawal karunga, agar yeh koi jawab ghalat dein to mujhe bata dena.

Abu Sufyan un dino Nabi ﷺ ke jaani dushman the. Unka apna bayan hai ke agar mujhe yeh darr na hota ke mere saath wale mera jhoot zahir kar denge to main bohut si baatein banata magar us waqt Qaysar ke samne mujhe sach sach hi kehna pada.

Sawal o Jawab ye hain:

Qaysar:

Abu Sufyan : **Muhammad ﷺ ka khandan aur nasab kaisa hai?**

Abu Sufyan : Sharif wa azeem.

Yeh jawab sun kar Harqal ne kaha: Sach hai, Nabi sharif gharanay ke hote hain, taake unki itaat mein kisi ko aar na ho.

Qaysar : Muhammad ﷺ se pehle bhi kisi ne Arab mein nabi hone ka daawa kiya hai?

Abu Sufyan : Nahi.

Yeh jawab sun kar Harqal ne kaha: Agar aisa hota to main samajh leta ke apne se pehle ki taqlid aur race karta hai.

Qaysar : Nabi hone se pehle kya yeh shakhs jhoot bola karta tha? Us ko jhoot bolne ki kabhi tehmata di gayi thi?

Abu Sufyan : “Nahi”

Harqal ne is jawab par kaha: Yeh nahi ho sakta ke jis shakhs ne logon par jhoot na bola woh Khuda par jhoot baandh raha ho.

Qaysar : Is ke baap dada mein se koi shakhs badshah bhi hua hai?

Abu Sufyan : “Nahi”

Harqal ne is jawab par kaha: Agar aisa hota to main samajh leta ke nabuwat ke bahaane se baap dada ki saltanat hasil karna chahta hai.

Qaysar : Muhammad ﷺ ke maan-ne wale maskeen ghareeb log zyada hain ya sardaar aur qawi log?

Abu Sufyan : Maskeen aur haqeer log.

Harqal ne jawab par kaha: Har ek nabi ke pehle maan-ne wale maskeen ghareeb log hi hote rahe hain.

Qaysar : In logon ki tadaad roz ba roz barh rahi hai ya kam ho rahi hai?

Abu Sufyan : Barh rahi hai.

Harqal ne kaha: Iman ka yehi khasah hai ke ahista ahista barhta aur had-e-kamaal tak pohanch jata hai.

Qaysar : Koi shakhs in ke deen se bezar ho kar phir bhi jata hai?

Abu Sufyan : “Nahi”

Harqal ne kaha: Lazzat-e-iman ki yehi taseer hai ke jab dil mein baith jati aur rooh par apna asar qaim kar leti hai tab juda nahi hoti.

Qaysar : Yeh shakhs kabhi ahd o paimaan ko tor bhi deta hai?

Abu Sufyan : Nahi, is saal humara is se moahida hua hai, dekhiye kya anjaam hua?

Abu Sufyan kehte hain ke main sirf is jawab mein itna fiqra zyada kar saka tha, magar Qaysar ne is par kuch tawajjo na di aur yun kaha: Beshak Nabi ahd-shikan nahi hote, ahd-shikni dunya-daar hi karta hai, nabi duniya ke talab nahi hote.

Qaysar : Kabhi is shakhs ke saath tumhari larai bhi hui?

Abu Sufyan : “Haan.”

Qaysar : Jang ka natija kya raha?

Abu Sufyan : Kabhi woh ghalib rahe (Badr mein) aur kabhi hum (Uhud mein).

Harqal ne kaha: Khuda ke nabiyon ka yehi haal hota hai, lekin aakhir Khuda ki madad aur fatah un hi ko hasil hoti hai.

Qaysar : Un ki taleem kya hai?

Abu Sufyan : Ek Khuda ki ibadat karo, baap dada ke tareeq (but parasti) ko chhod do, namaz, roza, sachai, paakdaarni, silah-e-rahm ki pabandi ikhtiyar karo.

Harqal ne kaha: Ke Nabi mo’ood ki yehi alamatain hum ko batayi gayi hain, main samajhta tha ke nabi ka zuhūr hone wala hai, lekin yeh na samjha tha ke woh Arab mein se hoga.

“Abu Sufyan! Agar tum ne sach sach jawab diye hain to woh ek roz is jagah ka jahan main baitha hoon (Shaam wa Bayt-ul-Maqdis) ka zaroor maalik ho jaayega, kaash main unki khidmat mein pohanch sakta aur Nabi ﷺ ke paon dhoya karta.”

Is ke baad Nabi ﷺ ka nama-e-mubarak padha gaya, arakeen-e-darbar use sun kar bohot chichnay aur chalay aur hum ko darbar se baahar nikal diya gaya.

Abu Sufyan kehte hain ke mere dil mein isi roz se apni zillat-e-nafs aur Nabi ﷺ ki aindah azmat ka yaqeen ho gaya.

Bnam Kisra Shah Iran

(8) Khosro Parviz Kisra Iran (nisf mashriqi duniya) ka shahanshah tha, Zardashti mazhab rakhta tha, Abdullah bin Hudhafa us ke paas namah mubarak le gaye the, namah mubarak ki naqal ye hai.

Bismillah ir-Rahman ir-Rahim

Allah Rahman Rahim ke naam se:.

Muhammad Rasul Allah ki taraf se Kisra buzurg Fars ke naam, salam us par jo seedhay rasta par chalta aur Khuda aur us ke Rasul par iman lata aur ye shahadat ada karta hai ke Khuda ke siwa koi ibadat ke laiq nahi aur Muhammad ﷺ us ka banda aur Rasul hai, main tujhe Khuda ke paigham ki dawat deta hoon aur main Khuda ka Rasul hoon, mujhe jumla nasal Adam ki taraf bheja gaya hai ta ke jo koi zinda hai use azab ilahi ka dar sunaya jaye aur jo munkir hain un par Khuda ka qawl poora ho, to Musalman ho ja, salamat rahega, warna Majus ka gunah tere zimma hoga.”

Khosro ne dekhte hi khat gusse se chaak kar dala aur zuban se kaha, “Meri riaya ka adni shakhs mujhe khat likhta hai aur apna naam mere naam se pehle tahreer karta hai?” Us ne Khosro Bazan ko jo Yemen mein us ka viceroy (naib al-sultanat) tha aur Arab ka tamam mulk us ke zair-e-iqtadar ya zair-e-asar samjha jata tha, ye hukum bheja ke is shakhs (Nabi ﷺ) ko (Mu’adh Allah) girafat kar ke mere paas rawana kar do.

Bazan ne ek fouji dasta mamoor kiya, fouji afsar ka naam Khurkhsara tha, ek mulki afsar bhi rawana kiya jiska naam Babu ye tha, Babuyah ko ye hidayat thi ke an-nabiyy ke halat par gehri nazar daale aur an-Nabi ﷺ ko Kisra ke paas pahunchade, lekin agar aap saath jaane se inkaar karein to wapas aakar report kare.

Jab ye afsar Madinah mein Nabi ﷺ ki khidmat mein hazir hue to Nabi ﷺ ne farmaya ke woh kal ko phir hazir ho, doosre roz Nabi ﷺ ne farmaya: ”Aaj raat tumhare badshah ko Khuda ne halak kar dala, jao aur tahqiq karo.” Afsar ye khabar sun kar Yemen ko laut gaye, wahan viceroy ke paas sarkari ittila aa chuki thi ke Khosro ko us ke bete ne qatl kar diya hai aur takht ka malik Shiroya hai jo baap ka qatil tha.

Ab Bazan ne Nabi ﷺ ke adat o akhlaq aur taleem o hidayat ke mutaliq kamil tahqiqat ki aur tahqiqat ke baad Musalman ho gaya, darbar aur mulk ka aksar hissa Musalman ho gaya.

Jo safeer Nabi ﷺ ne bheja tha us ne wapas aakar arz kiya ke Shah Iran ne namah mubarak chaak kar dala, us waqt Nabi ﷺ ne farmaya: “(Us ne apni qaum ke farman saltanat ko chaak kar diya hai.)”

Naziriin! Is mukhtasir aur pur-heybat jumla ko dekhein aur sawa choudah so baras ki tareekh-e-aalam mein talaash karein ke kisi jagah is qaum ki saltanat ka nishan milta hai jo is waqia se pehle char paanch hazar baras se nisf duniya par shahanshahi karti thi aur jiske futoohat barha ya Yunaan o Roma ko neechah dikha chuki thi, har guz nahi.