



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

Sulh Hudaybiyyah wa Bay‘at Rizwan

Dhu al-Qi’dah 6H Ke Mu’azzamah se ek manzil ke faasla par ek kunwaah hai jis ko Hudaybiyyah kehte hain. Gaon bhi is kunwaah ke naam se mashhoor ho gaya.

Chunanchah moahida sulh hai khaya gaya isliye is waqia ko Sulh Hudaybiyyah kehte hain.

Tareekh-e-Islam mein ye waqia nihayat aham hai, yani Islam ki tamam aindah kamiyabiyon ka deebaacha hai. Aur is bana par bawajood is ke ke woh sirf ek sulh ka moahida tha aur sulh bhi bazahir maghlooba na thi, taham Khuda ne Qur’an Majeed mein is ko fatah ka laqab diya hai.

Ka’bah aur Makkah Mu’azzamah

Ka’bah Islam ka asli markaz tha. Islam ki buniyaad Hazrat Ibrahim عليه السلام ne qaim ki thi aur ye laqab Islam bhi unhi ki ijaad hai:

هُوَ سَمَّكُمُ الْمُسْلِمِينَ (Al-Hajj: 78)

“Ibrahim hi hai jis ne tumhara naam Musalman rakha.”

Rasool Allah صلى الله عليه وسلم ko jo shari’at mili woh koi nai shari’at na thi, balke wohi Ibrahim shari’at thi: مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ (Al-Hajj: 78)

“Tumhare baap Ibrahim ka mazhab.”

Door-e-zamana ke imtidad se go unhi ki aulaad but-parast ban gayi thi, ta hum Ka’bah jo Ibrahim yaadgaar tha, Arab ka qibla gah aam tha. Tamam Arab is ko apna mushtarik virsa abai samajhte the, na sirf woh log jo Hazrat Ibrahim ke khandan se the, balke woh bhi jo Qahtani the aur jin ka silsila nasab is khandan se alag tha. Arab ke qabail saal bhar aapas mein larte rehte the aur yehi gharaat grian un ki baqa-e-zindagani ka zariya thi, kyun ke un ki ma’ash bhi isi par munhasir thi. Taham chaar mahine tak jo shahr Haram kehlate the, tamam laraaiyaan band ho jati thi. Qabail Arab door door se safar kar ke aate aur is qibla gah aam mein ibadat aur aqida ki rasoom bajalatay the. Woh qabail jin mein se ek doosre ke khoon ka pyaasa hota tha, ab yakja jama nazar aate the aur sher o shakar ho kar milte the. Goya bhai bhai hain.

Musliman bah jabr Makkah se nikalay gaye the. Lekin ye khayaal un ke dil se nahi gaya tha aur na ja sakta tha ke Ka’bah par un ka bhi kam az kam isi qadar haq hai jis qadar aur qabail ka hai. Is ke saath Makkah se Musliman ke guno goon ta’alluqaat the. Woh un ka qadeem aur mehboob watan tha. Makkah ki yaad ek phaans thi jo har waqt un ke liye muntazir rehti thi. Hazrat Bilal Makkah mein is qadar sataaye gaye the, taham un ko jab Makkah yaad aata to rote the aur pukar kar ye ashaar parhte the:

“Kya phir bhi woh din aa sakta hai ke main Makkah ki waadi mein ek raat basar karoon aur mere paas Adkhar aur Jaleel hon, aur kya do din bhi ho ga ke main Majnah ke chashmon par utroon aur Shamah o Tufail mujh ko dikhai dein.”

Aksar Muhajireen jaan bacha kar nikal aaye the aur baal bache wohi reh gaye the.

Irada-e-Umrah

Islam ke faraiz chahargana mein ka'bah ek rukn-e-azam hai. Gharz mukhtalif asbaab se Anha Rasool ne Makkah Mu'azzamah ka irada kiya aur is gharz se ke Quraish ka koi aur ehtimaal na ho, Umrah ka ihram baandha aur qurbani ke oont saath liye. Ye bhi hukum diya ke koi shakhs hathiyar baandh kar na aaye. Sirf talwar jo Arab mein safar ka zaroori aala bhi jati thi, paas rakh li jaye. Is mein bhi ye shart hai ke naam mein band ho.

Chunanchah Muhajireen umooman aur aksar Ansar is sa'adat ke muntazir the, chaudah sau log is safar mein saath the. Maqam Dhu al-Halifah mein pohanch kar qurbani ki ibtidaai rasmein ada ho gayi, yani qurbani ke oont saath the aur un ki gardan mein qurbani ki alamat ke tor par lohay ke na'al laga diye gaye.

Ihtiyaat ke liye qabeela Khuz'ah ka ek shakhs, jis ke Islam lane ka haal Quraish ko maloom na tha, pehle bhej diya gaya ke Quraish ke irada ki khabar laye. Jab qafila Asfan ke qareeb pohancha, us ne aakar khabar di ke Quraish ne tamam qabail ko yakja kar ke keh diya hai ke Muhammad ﷺ Makkah mein kabhi nahi aa sakte.

Quraish ki rokne ke liye tayari

Gharz Quraish ne bade zor o shor se muqabala ki tayari ki. Qabail muttahida ke paas paighaam bheja, woh jam'iyat azeem le kar aaye. Makkah se bahar Baladih ek maqam par faujen faraham hui. Khalid bin Walid jawab tak Islam nahi laaye the, do sau sawar le kar jin mein Abu Jahl ka beta Makramah bhi tha, muqadma al-Jaish ke tor par aagay badhe aur Ghamim tak pohanche jo Rabigh aur Ja'fah ke darmiyan hai.

Anha Rasool ne farmaya ke Quraish ne Khalid ko Tal'iyah bana kar bheja hai aur woh maqam Ghamim tak aa gaye hain, is liye katra kar dahni taraf se chalo. Fauz-e-Islam jab Ghamim ke qareeb pohanchi to Khalid ko ghodon ki gard urti nazar aayi. Woh ghoda urate hue gaye aur Quraish ko khabar di ke lashkar-e-Islam Ghamim tak aa gaya. Anha Rasool ﷺ aagay badhe aur Hudaibiyyah mein pohanch kar maqam kiya. Yahan pani ki qillat thi. Ek kunwaah tha, woh pehle hi aamad mein khaali ho gaya. Lekin i'jaz-e-Nabwi se is mein is qadar pani aaya ke sab seeraab ho gaye.

Bay'at Rizwan

Bala akhar aap ne guftagu sulh ke liye Hazrat Umar ko intikhaab kiya, lekin unhone ma'azrat ki ke Quraish mere sakht dushman hain aur Makkah mein mere qabeela ka ek shakhs bhi nahi jo mujhe bacha sake. Aap ﷺ ne Hazrat Uthman ko bheja. Woh apne ek azeem (Aban bin Sa'id) ki himayat mein Makkah gaye aur Anha Rasool ﷺ ka paighaam sunaya. Quraish ne unko nazar band kar liya, lekin aam tor par ye khabar mashhoor ho gayi ke woh qatl kar daale gaye.

Ye khabar Anha Rasool ko pohanchi to aap ﷺ ne farmaya ke Uthman ke khoon ka qisas lena farz hai. Ye keh kar aap ﷺ ne ek Babul ke darakht ke neeche baith kar Sahaba se jaan nisari ki bay'at li. Tamam Sahaba ne jin mein auratain aur mard dono shamil the, walwala angez josh ke saath dast-e-mubarak par jaan nisari ka ahd kiya. Ye tareekh-e-Islam ka ek muhtam baal-shan waqia hai.

Is bay'at ka naam **Bay'at al-Rizwan** hai. Surah Fath mein is waqia ka aur darakht ka zikr hai:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا (Al-Fath: 18)

Allah Musalmanon se raazi tha jab ke woh tere haath par darakht ke neeche bay'at kar rahe the. Soo Khuda ne jaan liya jo kuch un logon ke dilon mein tha. To Khuda ne un par tasalli naazil ki aur aajilana fatah di.

Lekin baad mein maloom hua ke woh khabar saheeh na thi.

Suhail ka safeer ban kar aana

Quraish ne Suhail bin Amr ko safeer bana kar bheja. Woh nihayat faseeh o balegh muqarrar the. Chunanchah logon ne unko khateeb ke Quraish ka khitaab diya tha. Quraish ne un se keh diya sulh sirf is shart par ho sakti hai ke Muhammad ﷺ is saal wapas chale jayein.

Seerat-un-Nabi صلى الله عليه وسلم

Anha Rasool صلى الله عليه وسلم ne Hazrat Ali ko bula kar hukum diya ke moahida ke alfaaz qalam band karein. Hazrat Ali ne unwan par “**Bism Allah ar-Rahman ar-Raheem**” likha.

Sulh nama ki ibarat par tanaza

Arab ka qadeem tareeqa tha ke khutoot ki ibtida mein **Bismik Allahumma** likhte the. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ se woh aashna na the. Is bana par Suhail bin Amr ne kaha ke **Bism Allah ar-Rahman ar-Raheem** ki bajaye wohi qadeem alfaaz likhe jayein. Anha Rasool ﷺ ne manzoor farmaya.

Aagay ka fiqra tha: **هَذَا قَاضِي عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ** yani woh moahida hai jo Muhammad Rasool Allah ﷺ ne tasleem kiya. Suhail ne kaha: “Agar hum aap ko paighambar hi tasleem karte to phir jhagra kiya hota. Aap sirf apna aur apne baap ka naam likhwa do.”

Anha Rasool ﷺ ne farmaya: “Go’tem takzeeb karte ho lekin Khuda ki qasam mein Khuda ka Paighambar hoon.” Ye keh kar aap ne Hazrat Ali ko hukum diya ke achha khali mera naam likho.

Hazrat Ali se zyada kaun farman gozar ho sakta tha, lekin ‘aalam-e-mohabbat’ mein aise maqam bhi pesh aate hain jahan farman bardari se inkaar karna parta hai. Hazrat Ali ne kaha: “Main hargez aap ka naam na manoon ga.” Aap ne farmaya: “Achha, mujhe dikhayo mera naam kahan hai.” Hazrat Ali ne is jagah ungli rakh di. Aap ne **Rasool Allah** ka lafz mita diya.

Anha Rasool ﷺ ko likhna nahi aata tha, isi bana par aap ko **Ummi** kehte hain. Ye waqia Muslim mein jahan manqool hai likha hai ke aap ne **Rasool Allah** ka lafz mita kar **Ibn Abdullah** likh diya. Bukhari mein chunanchah ye waqia aam riwayat ke khilaf hai, is liye ek **Mu’arikat al-Ara** mubahisa ban gaya, lekin haqeeqat ye hai ke likhne-padhne ka kaam roz marra jab nazar se guzarta rehta hai to na-khwandah shakhs bhi apne naam se harf aashna ho jata hai.

Is se ummat mein farq nahi aata. Be shubha Ummi hona aap ka fakhar hai aur khud Qur’an Majeed mein ye wasf sharaf o izzat ke mauqa par istemal hua hai:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ. (Al-A’raf: 157)

Sharaait Sulh

Sharaait Sulh ye theen:

1. Musalman is saal wapas chale jayein.
2. Agle saal aayein aur sirf teen din qayam kar ke chale jayein.
3. Hathiyar laga kar na aayein. Sirf talwar saath laayein, woh bhi niam mein aur niam bhi jalbaan (thela waghera) mein.
4. Makkah mein jo Musalman pehle se muqem hain un mein se kisi ko apne saath na le jayein aur Musalmanon mein se koi Makkah mein reh jana chahe to usko na rokein.
5. Kafiron ya Musalmanon mein se koi shakhs agar Madinah jaye to wapas kar diya jaye lekin agar koi Musalman Makkah mein jaye to wapas nahi kiya jaye ga.
6. Qaba’il Arab ko ikhtiyar hoga ke fareeqin mein se jis ke saath chahein moahida mein shareek ho jayein.

Sulh Hudaibiyyah ke masaleh

Ab tak Musalman aur kafir milte na the. Ab sulh ki wajah se aamam o raft shuru hui. Khandan aur tijarati talluqaat ki wajah se kafir Madinah mein aate. Mahinoon qayam karte aur Musalmanon se milte the. Baaton baaton mein Islami masail ka tazkira aata rehta tha. Is ke saath har Musalman ikhlaas, husn-e-'amal, neekokari, paakiz o ikhlaq ki ek zinda tasveer tha. Jo Musalman Makkah jaate the un ki sooratain yehi manazir paish karti theen. Is se khud ba khud kafir ke dil Islam ki taraf khinche aate the.

Morakheen ka bayan hai ke is moahida sulh se lekar Fatah Makkah tak is qadar kashrat se log Islam laaye ke is se pehle kabhi nahi laaye the. Hazrat Khalid bin Walid (Fateh-e-Sham) aur Hazrat Amr bin Aas (Fateh-e-Misir) ka Islam bhi isi zamana ki yaadgaar hai.

Moahida sulh mein ye shart thi ke jo Musalman Makkah se chala aayega woh phir Makkah ko wapas kar diya jaye. Is mein sirf mard daakhil the aur aurtein nahi the. Aurton ke mutaliq khaas ye aayat utari:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهْجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ، فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ طَلَبُ جُلٍّ لَهُمْ وَلَا بُمَّ يَحِلُّونَ لَهُنَّ، وَاتُّبِهُمَا مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَرِ [Al-Mumtahina: ??]

Musalmano! Jab tumhare paas aurtein hijrat kar ke aayen to unko jaanch lo. Khuda un ke iman ko achhi tarah jaanta hai. Ab agar tum ko maloom ho ke woh Musalman hain to unko kafiron ke haan wapas na bhejo. Na woh aurtein kafiron ke qabil hain aur na kafir un aurton ke qabil hain. Aur un aurton par un logon ne jo kharch kiya ho woh tum unko de do. Aur tum un se shadi kar sakte ho, bas un ke mehr ada kar do. Aur kafira aurton ko apne nikaah mein na rakho.

No Musalmano ki wapsi ki shart ki tansiikh

Jo Musalman Makkah mein majboori se ro gaye the, chunanche kafir unko sakht takleef dene lage the, is liye woh bhaag bhaag kar Madinah aate the. Sab se pehle Hazrat Uqbah bin Asid (Abu Basir) bhaag kar Madinah aaye. Quraish ne Aanahuzoor ﷺ ke paas do shakhs bheje ke “hamara aadmi wapas kar dijiye.”

Aanahuzoor ﷺ ne Hazrat Uqbah se farmaya ke wapas jao. Uqbah ne arz kiya ke “kya aap mujhe kafiron ke paas bhejte hain ke mujhe kufr par majboor karein?” Aap ne irshad farmaya:

"Khuda is ki koi tadbeer nikaale ga."

Hazrat Uqbahؓ majboor ho kar kafiron ki hirasat mein wapas gaye lekin Maqam Zu al-Halifah pahunch kar unhone ek shakhs ko qatl kar dala. Dosra shakhs jo bach gaya usne Madinah aakar Aanahuzoor ﷺ se shikayat ki. Saath hi Abu Basir bhi pohanche aur arz kiya ke “aap ne ahad ke muwaafiq apni taraf se mujhe wapas kar diya, ab aap par koi zimmedari nahi.” Ye keh kar Madinah se chale gaye aur Maqam 'Ays jo samundar ke kinare Zu Marwah ke paas hai, wahan rehna ikhtiyar kiya.

Makkah ke baiks aur sitam reseed logon ko jab maaloom hua ke jaan bachane ka ek thikana paida ho gaya hai, to chhupke bhaag bhaag kar yahan aane lage. Chand roz ke baad achhi khaasi jamiyat ho gayi aur ab in logon ne itni quwat hasil kar li ke Quraish ka karwan-e-tijarat jo Sham ko jaya karta tha, usko rok lete the. In hamlon mein jo maal ghaneemat mil jata tha woh unke maash ka sahara tha.

Quraish ne majboor ho kar Aanahuzoor ﷺ ko likh bhija ke “woh moahida ki is shart se hum baaz aate hain. Ab jo Musalman chahe Madinah ja kar abad ho sakta hai, hum is se ta'arudh na karenge.” Aap ne awara watan Musalmanon ko likh bhija ke “yahan chale aao.” Chunanche Abu Jandalؓ aur un ke saath Madinah aakar abad ho gaye aur Quraish ka raasta badastoor khul gaya.

Mustooraton mein se Hazrat Um Kulthum jo Rais Makkah (Uqbah bin Abi Mu'ayt) ki sahibzadi theen aur Musalman ho chuki theen, Madinah hijrat kar ke aayin, lekin unke dono bhai Amarah aur Waleed bhi aaye aur Aanahuzoor ﷺ se darkhwast ki ke unko wapas de dijiye. Aap ne manzoor nahi farmaya.

Sahaba mein se jin logon ki azwaj Makkah mein reh gayi theen aur ab tak kafir theen, Sahaba ne unko talaq de di.