



**Content for Essay Writing Competition for Classes 6<sup>th</sup> to 10<sup>th</sup> students**

## Aap ﷺ ka kafar aur mushrikeen ke saath husn-e-suluk

Kafar ke saath Aap ﷺ ke aman khulq ke bohot se waqiat mazkoor hain. Morakheen Europe mudda'i hain ke ye us waqt tak ke waqiat hain jab tak Islam za'eef tha aur mujmalat aur lutf o aashtee ke siwa chaarah na tha. Is liye hum is unwan ke neeche sirf woh waqiat naqal karenge jo is zamana ke hain ke jab mukhalifeen ki quwwatein paimaal ho chuki thi aur Aap ﷺ ko poora iqtadar haasil ho chuka tha.

Abu Basrah Ghafari ka bayan hai ke jab woh kafir the Madinah mein Aap ﷺ ke paas aa kar mehman rahe. Raat ko ghar ki tamaam bakriyon ka doodh pi gaye. Lekin Aap ﷺ ne kuch na farmaya. Raat bhar tamaam Ahl-e-Bayt Nabvi bhook ke rahe.

Isi tarah ek waqia Hazrat Abu Hurairah ne bayan kiya. Shab ko ek kafir Aap ﷺ ka mehman hua. Aap ﷺ ne ek bakri ka doodh us ke samne pesh kiya. Woh pi gaya. Phir doosri bakri do hi gayi aur doodh bhi be-ta'ammul pi gaya. Phir teesri phir chothi. Yahan tak ke sab bakriyan doii gayi aur woh sab doodh peeta gaya. Aap ﷺ ne koi ta'aruz zahir na farmaya. Shayad isi husn-e-akhlaq ka asar tha ke woh subah ko asar subah Musalman tha aur sirf ek bakri ke doodh par qana'at ho gayi.

Hazrat Asma bayan karti hain ke Sulh Hudaibiyah ke zamana mein un ki maa jo mushrika the, i'anat khwah Madinah Hazrat Asma ke paas aayin. Unko khayal hua ke Ahl-e-shirk ke saath kya bartao kiya jaye. Aap ﷺ ke paas aa kar daryaft kiya. Aap ﷺ ne farmaya: "Un ke saath neki karo."

Hazrat Abu Hurairah رضي الله عنه ki maa kafirah thin aur bete ke saath Madinah mein rahti thin. Jahalat se Aap ﷺ ko galiyan deti thin. Hazrat Abu Hurairah رضي الله عنه ne khidmat-e-aqdas mein arz kiya. Aap ﷺ ne bajaye ghaiz o ghazab ke, dua ke liye haath uthaye.

Aap ﷺ ke ghar ka tamaam kaarobar Hazrat Bilal ke superd tha. Rupiya paisa jo kuch aata tha un ke paas rehta. Nadarri ki haalat mein woh bazaar se sauda-salf qarz late aur jab kahin se raqam aa jati to us se ada kar diya karte.

Ek dafah bazaar ja rahe the. Ek mushrik ne dekha. Un se kaha: "Tum qarz lete ho to mujh se liya karo." Aap ﷺ ne qubool kiya. Ek din azan dene ke liye khade hue to woh mushrik chand saudagaron ke saath aaya aur kaha: "O Habshi!" Unho ne is bad-tahzibi ke jawab mein labbaik kaha. Bola: "Kuch khabar hai? Wada ke sirf char din reh gaye hain. Tumne is muddat mein qarza ada na kiya to tum se bakriyan charwa ke chhodoonga."

Ye Isha pad kar Aap ﷺ ki khidmat mein aaye aur sara haal bayan kar ke kaha ke khazana mein kuch nahi hai. Kal woh mushrik aa kar mujh ko fazihat karega. Is liye mujhe ijazat ho ke main kahin nikal jaun, phir jab qarza ada karne ka saman aa jaye to wapas aa jaon. Arz raat ko ja kar sur hai aur saman-e-safar ya'ni thela, jooti, dehaal sir ke neechе rakh li. Subah uth kar safar ka saman kar rahe the ke ek shakhs daudta hua aaya aur kaha.

Aap ﷺ ne yaad farmaya, ye gaye to dekha ke char oont ghulla se lade hue darwaze par khade hain. Aap ﷺ ne farmaya: "Mubarak ho, ye oont Rais Fadak ne bheje hain." Unho ne bazaar mein ja kar sab cheezen farokht ki aur mushrik ka qarza ada kar ke Masjid Nabvi mein aaye aur Aap ﷺ se arz kiya ke sara qarza ada ho gaya.

Ye waqia Fadak ki fatah ke baad ka hai jo Hijrat ka saatwan saal hai. Hazrat Bilal Aap ﷺ ke muqarrab khaas aur ghar ke muntasir the. Ek mushrik unko Habshi keh kar pukarta hai aur kehta hai ke "Tujh se bakriyan charwa ke chhodoonga." Hazrat Bilal is tang-giri ke dar se bhag jane ka irada karte hain. Aap ﷺ ye baatein sunte hain lekin mushrik ke liye ek lafz nahi farmate, na Bilal ki himayat aur daad hi ki tadbeer karte hain. Ittifaq se ghulla aa jata hai aur mushrik ka qarza ada ho jata hai aur us ki bad-zabani aur sakht-giri se darguzar kiya jata hai. Ye ilm, ye 'afu, ye tahammul, Rehmat-ul-'Alameen ﷺ ke siwa kis se hosakta hai?

Sab se mushkil maamla munafiqeen ka tha. Ye kafar ka ek group tha jiska rumein Abdullah bin Abi tha. Aap ﷺ jis zamana mein Madinah tashreef laye, us se kuch pehle tamaam shehar ne is par ittefaq kar liya tha ke woh Madinah kafir-manrava bana diya jaye. Jung-e-Badr ke baad us ne Islam ka ilan kiya. Lekin dil se kafir tha. Us ke peero bhi isi qisam ka munafiqana Islam laaye aur munafiqeen ki ek mustaqil jama'at qaim ho gayi. Ye log dar-parda Islam ke khilaf har qisam ki tadbeer karte the. Quraish aur dusre mukhalif qabail se saazish rakhte aur unko Musalmanon ke makhfi raaz ki khabar dete rehte.

Bayan-e-zahir: Bina ghairat, darakht aur zahir se Aap ﷺ in par kufr ke ahkam jari nahi karte the. Yahaan tak to shari'at aur qanoon ka maamla tha, lekin fiyaz-dili aur 'afu, halim ke iqtiza se Aap ﷺ un se hamesha husn-e-akhlaq ka bartao karte the.

Ek dafah ek ghazwa mein ek Muhajir ne ek Ansari ko thappar maara. Ansari ne kaha: "Ya lil-Ansar" (ya'ni Ansar ki daihai). Muhajir ne bhi Muhajireen ki daihai di. Qareeb tha ke dono mein talwar chal jaye. Aap ﷺ ne farmaya: "Ye kya jahiliyat ki baatein hain."

Dono ruk gaye. Abdullah bin Abi ne suna to kaha: "Madinah chal kar zaleel Musalmanon ko nikal doon ga." Saathiyon se kaha: "Aasaan baat ye hai ke tum log Muhajireen ki khabargiri se haath uthao. Ye khud tabah ho jaayenge." Chunanche Quran-e-Majeed mein ye waqia mazkoor hai.

**Humūlladhīna yaqūlūna lā (المناقون: ٢٧)**

Yehi log hain jo kehte hain "*Rach na karo ta ke woh muntashir ho jaen.*"

**Yaqūlūna la'in r-raj'u lā dal (النافقون: ٨)**

"Kehte hain ke jab hum Madinah ko wapas milein to mu'azzaz log... Madinah se nikal dein ge."

Aap ﷺ ne Abdullah bin Abi ko bula bheja ke tumne ye alfaaz kahe the. Us ne saaf inkaar kiya. Hazrat Umar maujood the, bole: "Ya Rasul Allah ﷺ, ijaazat dijie ke is munafiq ki gardan uda doon." Aap ﷺ ne farmaya: "Log char-cha karengе ke Muhammad ﷺ apne saathiyon ko qatal karte hain."

Jang-e-Uhad mein Abdullah bin Abi ain larai ke pesh aane ke waqt teen sau aadmiyon ke saath wapas chala aaya, jis se Musalmanon ki quwwat ko sakht sadma pohcha. Ta hum Aap ﷺ ne darguzar farmaya aur woh jab mara to is ehsan ke muawza mein ke Hazrat Abbasؓ ko us ne apna karta diya tha, Musalmanon ki narazgi ke bawajood Aap ﷺ ne apni qamees-e-mubarak us ko pehna kar dafn kiya.

## Yahood o Nasara ke Saath Bartao

Khalq-e-‘Aam mein kafir o Muslim, dost o dushman, aziz o begaana ki tamiz na thi. Abr-e-rahmat dasht o chaman par yaksaa barasta tha. (Yahood ko Aap ﷺ se jis shiddat ki ‘adawat thi us ki shahadat Ghazwa-e-Khaybar tak ke ek-ek waqia se milti hai.) Lekin Aap ﷺ ka tarz-e-amal muddat tak ye raha ke jin umoor ki nisbat mustaqil hukm na nazil hota, un mein hi un ki taqlid farmate.

Ek dafah ek Yahudi ne bar-sar bazaar kaha: “Qasam hai is zaat ki jis ne Musa ko tamaam Anbiya par fazilat di.” Ek Sahabi ye kharay sun rahe the. Un se raha na gaya, poocha: “Kya Muhammad ﷺ par bhi?” Us ne kaha: “Haan.” Unho ne gussa mein ek thappar us ke maar diya.

Aap ﷺ ke ‘adl aur akhlaq par dushmanon ko bhi is darja aitbaar tha ke woh Yahudi seedha aap ﷺ ki khidmat mein hazir hua aur waqia arz kiya. Aap ﷺ ne in Sahaba par barhami zahir na ki.

Ek Yahudi ka ladka bemar hua to Aap ﷺ us ki ‘iyadat ko tashreef le gaye aur us ko Islam ki da‘wat di. Us ne apne baap ki taraf dekha jaise baap ki raza-mandi daryافت ki ja rahi ho. Us ne kaha: “Aap ﷺ jo farmate hain us ko bajalao.” Chunanche us ne kalima padha.

Ek dafah sar-rah ek Yahudi ka janaza guzra to Aap ﷺ khare ho gaye.

Ek dafah chand Yahudi Aap ﷺ ki khidmat mein aaye aur shararat se *Salam Alaikum* ke bajaye *Assam Alaikum* (tum par maut) kaha. Hazrat Aisha رضى الله عنها ne gusse mein aakar unko sakht jawab diya. Lekin Aap ﷺ ne roka aur farmaya: “Aisha, bad-zaban na bano, narmi karo. Allah Ta‘ala har baat mein narmi pasand karta hai.”

Yahood ke saath bhalaai karte the. Un ke sakht o na-jaiz taqazay aur sakht kalmaat ko bardasht karte the. Yahood aur Musalmanon mein agar ma‘amalat mein ikhtilaf pesh aata to Musalmanon ki bila wajah janibdari na farmate. Is qisam ki mut‘adid misaalein doosre unwanon mein mazkoor hain.

Ek dafah ek Yahudi ne aakar shikayat ki ke Muhammad ﷺ, dekho ek Musalman ne mujhe thappar maara hai. Aap ﷺ ne us Musalman ko usi waqt bulwa kar tanbeeh ki.

Nasara ka waqia: Jab Najran se Madinah hazir hua to Aap ﷺ ne us ki mehman-dari ki. Masjid Nabvi mein unko jagah de di, balke unko apne tareeq par masjid mein namaz padhne ki bhi ijaazat di. Jab aam Musalmanon ne unko is kaam se rokna chaaha to Aap ﷺ ne mana farmaya.

Yahood o Nasara ke saath khane-peene, nikah aur mu‘ashrat ki ijaazat di aur un ke liye makhsoos imtiyazi ahkam shari‘at-e-Islamiyah mein jari farmaye.