

SWORD OF ALLAH
KHALID
BIN AL-WALEED

A BIOGRAPHICAL STUDY OF ONE OF THE
GREATEST MILITARY GENERALS IN HISTORY

(ROMAN URDU/HINDI)

PART -1



"What an excellent slave of Allah: Khalid bin Al-Waleed, one of
the swords of Allah, unleashed against the unbelievers!"

Prophet, Muhammad (ﷺ)



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- Akhiguide

Chapter 1 – Woh Ladka

"Jahiliyat ke sabse behtareen log Islam mein bhi behtareen hain, agar unmein samajh ho."

— Nabi Kareem (SAWS)

Khalid aur lamba ladka ek doosre ko ghussa bhari nazar se dekh rahe thay. Dheere dheere dono दौरا बना कर ghoomne lage, dono ki पूरी तवाज्जू ek doosre par thi. Har ek is intezaar mein tha ke kab hamla kare, aur doosre ki chaalon se bhi hoshiyar tha.

Lekin yeh ek dushmani nahi thi, balki ek jazbaati muqabla tha. Arab ke ladko mein kushti ka craze tha, aur yeh dono apni umar ke sabse taqatwar ladke samjhe jaate thay. Yeh mukabla sirf ek tafreeh nahi, balki ek izzat ka sawal tha. Dono lagbhag ek umar ke thay, taqreeban naujawan doraan mein. Khalid ka muqabla ek lambi qaad ka ladka tha, jo thoda uncha zaroor tha, magar dono ke chehre itne milte julte thay ke log aksar dono ko ek doosre se milate thay.

Khalid ne akhirkaar uss lambi qaad wale ladke ko patakh diya. Lekin yeh ek aam girana nahi tha. Jaise hi ladka neeche gira, ek zor ka awaz aaya – uski taang toot chuki thi! Uske chehre par dard ki shiddat saaf nazar aayi, aur Khalid ek pal ke liye samajh nahi paya ke kya hua. Jo ladka uske samne gir chuka tha, woh sirf uska dost hi nahi, balki uska bhateja bhi tha – Umar bin Khattab!

Din guzarte gaye, aur Umar ki taang dubara theek ho gayi. Woh phir se ladne ke liye tayar ho gaya, magar ek cheez jo kabhi nahi badli, woh thi Umar aur Khalid ke darmiyan ek mukhtalif si riwayat. Dono mazboot irade

wale thay, dono joshile aur jazbaati. Aur dono hamesha ek doosre se muqabla karne ko tayar rehte thay.

Sehra Ki Zindagi (Desert Life)

Arab ke mashhoor aur izzatdaar gharano mein yeh rivaaj tha ke bache ko maa se alag kar diya jaye aur use be-duniya aur sehra ki khaali jagah mein bheja jaye, taake uski parwarish ek taqatwar aur mazboot insan ki tarah ho. Isi liye Khalid ko bhi Makkah se door, ek Bedouin qabeela ke paas bhej diya gaya. Wahan ek doodh pilane wali maa uski dekhbhaal karti thi.

Sehra ka saaf, thanda aur be-milawat hawa Khalid ke liye ek naya jehan khol diya. Jab woh 5 ya 6 saal ka hua, tab use dubara apne asal ghar, Makkah wapas bhej diya gaya.

Chand saalon baad, usne ek beemari ka samna kiya – chhoti bachpan ki bimari, chechak (smallpox). Magar Allah ka shukar tha, yeh sirf ek halki beemari thi jo sirf uske chehre par kuch nishaan chor gayi. Magar yeh nishaan bhi uske roab aur shakhsyat ko kam nahi kar sake. Uske sakht chehre aur mazboot jism ki waja se, Arab ki auratein uski taraf khichti chali gayi – jo kabhi kabhi khud Khalid ke liye bhi mushkil bana!

Ek Sardaar Ka Beta (Son of a Chief)

Jab Khalid bara hua, toh usse yeh ehsaas hua ke woh sirf ek aam ladka nahi hai – balki ek mashhoor aur taqatwar sardaar ka beta hai. Uska baap, Al-Waleed, Quraish ke ek mashhoor qabeela, Banu Makhzum, ka sardar tha. Yeh qabeela jangon ke liye mashhoor tha – yahan ke log sirf tijarat ya gharelu kaam nahi karte thay, balki ghodon aur talwaron ki duniya mein jeete thay. Unka kaam tha jang ke liye tayari karna, aur aksar Quraish ke lashkaron ki qiyadat bhi isi qabeela ke haathon hoti thi.

Khalid ki training bhi isi lehaz se hui. Chhoti si umar se usne ghodon ki sawari seekhna shuru kar diya. Lekin sirf ghode sawar karna kaafi nahi tha – usse be-jangli ghodon ko sudharke, ek behtareen jang ka ghoda banana bhi aana chahiye tha. Aur yeh sirf ghodon tak mehdood nahi tha – ek asli Arab fauj ka sipahi tab samjha jata jab woh unta (camel) aur ghoda dono par ustadi hasil kar le.

Jang ka hunar seekhna bhi uska ek maqsad tha. Woh har tarah ka hathiyaar chalane mein maahir ho gaya – bhala, neza, teer, aur talwar. Talwar uski pasandeeda chiz thi, kyunki yeh sabse zyada izzat aur shujaat ka nishan thi. Ek asal mard woh hota jo talwar se ladta, samne wale ki aankhon mein aankhein daal kar!

Aakhri Alfaaz

Jab Khalid jawan hua, toh uska kad bhi nikal aaya – ek lamba, mazboot aur ghane dari wala naujawan. Uski shakhsiyat aisi thi ke log usko door se dekh kar bhi pehchan lete thay. Uska jazba sirf ek cheez ke liye tha – Jang aur Fateh!

Woh aksar sochta, "Main ek din ek azeem fauj ka sardar banoonga, aur aisi jangon mein shamil honga jo sab yaad rakhenge." Magar us waqt tak usko yeh andaza nahi tha ke uski taqdeer mein kya likha hai. Uska naam sirf ek sipahi ka nahi, balki Islam ke sabse azeem faujiyon mein likha jayega!

Chapter 2 – Naya Deen

"Woh hai jisne apne Rasool ko hidayat aur sachay deen ke saath bheja, taake usse tamam mazhabon par ghalib kar de. Aur Allah kaafi hai gawaahi dene wala." (Quran 48:28)

Makkah ki galiyon mein ek Arab aadmi raat ko chalta rehta, soch mein ghum. Yeh ek aise khaandaan ka fard tha jo kabhi bohot ameer tha, lekin ab itna nahi tha. Akele chalne wale is shakhs ki shaksiyat bohot azeem thi – qad meeyanah, mazboot chauda kandhay aur gehri soch mein doobi badi aankhein.

Arab samaj ke kuch aise rewaaj the jo is shakhs ko andar se dukh dete. Garibon aur kamzoron par hone wala zulm, nainsaafi, be-wajah khoon-kharaba, aur aurton ke saath jaanwaron jaisa bartao – ye sab dekh kar uska dil barh jata. Jo baat isko sabse zyada takleef deti thi woh thi choti choti bachiyon ko zinda dafan karne ka rasm. Yeh baat uske liye naqablay bardasht thi.

Kuch qabail aise thay jo choti bachiyon ko chhe saal tak pyaar se paalte, lekin phir ek din unko mazeed ghar ka hissa na banaane ka faisla karte. Ek baap apni beti ko achay kapron mein tayar kar ke ek gadday huey qabar ke paas le jata. Bholi bachchi yeh samajhti ke shayad uska baap usay kahin ghoomne le ja raha hai. Magar phir achanak, bina kisi raham ke, usay qabar mein dhaikil diya jata aur uspar mitti dal di jati. Yeh ghinoni rasm sirf kuch qabeelon mein thi, lekin jo bhi isko dekhta uska dil ro uthta.

Ek aur baat jo is shakhs ko dukh deti thi woh thi but-parasti. Kabah jo Hazrat Ibrahim (A.S) ne sirf Allah ki ibaadat ke liye banaya tha, usme 360

but rakh diye gaye thay. Yeh log in buton ko Allah ke bete ya betiyan samajhte aur unse madad maangte. Kabah ka sabse bada but "Hubal" tha, jo laal aqeeq se bana tha. Jab Makkah walon ne is but ko Shaam se mangaaya tha toh iska ek haath nahi tha, is liye unhon ne uska haath sone ka bana kar jod diya!

Arab log Allah ko maante thay magar saath saath buton ko bhi poojte. Yeh samajhte thay ke Allah sabse bada hai lekin but bhi chhoti chhoti taqat rakhte hain. Yeh log apne naam bhi buton ke naam par rakhte, jaise "Abdul Uzza" yani Uzza ka banda, aur saath hi "Abdullah" bhi rakhte jo Allah ka banda hota hai.

Magar yeh bhi sach hai ke Arab log sirf buri aadat mein nahi thay. Unka mehmaan nawazi ka tareeqa, himmat, aur izzat ka ehsaas bemisaal tha. Magar ek cheez jo unko neecha dikha rahi thi, woh thi jahalat aur but-parasti.

Is shakhs ne ek raasta ikhtiyar kiya – wo Makkah ke ek pahadi ghaar mein jaa kar tanha Allah ko yaad karta. Yeh ek mahina wahaan rehta, sochta, aur dua karta. Phir ek din usay mehsoos hua ke koi uske aas paas hai. Ek awaaz aayi: "Parho!"

Usne hairani se poocha, "Main kya parhoon?"

Phir dobara awaaz aayi: "Parho!"

Aakhir mein awaaz ne kaha: "Parho, apne Rab ke naam se jisne paida kiya, Jisne insaan ko ek jama hue khoon se paida kiya. Parho, aur tumhara Rab nihayat Bakhshish karne wala hai, Jisne qalam se likhna sikhaya, Jisne insaan ko woh sikhaya jo woh nahi jaanta tha." (Quran 96:1-5)

Yeh August 610 CE ki ek raat thi. Duniya badalne wali thi, kyunki Muhammad (SAW) par pehli wahee nazil hui thi. Ek naye deen ki buniyad rakh di gayi thi.

Jab yeh wahee nazil hui, tab Khalid bin Waleed ki umr sirf 24 saal thi.

Teen saal tak Nabi (SAW) chup rahe, sirf apni qareebi rishtedaron ko batate rahe. Phir ek din Allah ka hukum aaya ke ab dawat-e-Islam khule aam deni hai. Nabi (SAW) ne sabse pehle apni family aur apne qabeelay ke logon ko bulaya. Magar unmein se aksar log hansii udate rahe.

Phir Nabi (SAW) ne apne ghar mehmaan bulaye aur sab ko ek achi dawat di. Jab sab khana kha chuke, toh aap ne kaha: "O Bani Abdul Muttalib! Main tumhare paas aise baat lekar aaya hoon jo kisi aur ne nahi laayi. Yeh duniya aur aakhirat ke behtareen faiday wali cheez hai. Kya koi hai jo meri madad karega?"

Sab khamosh ho gaye, koi nahi bola. Phir ek patle duble ladke ki awaaz aayi: "Main, ya RasulAllah! Main aapki madad karunga."

Sab hasne lage, magar yeh larka hazrat Ali (RA) thay. Phir dheere dheere Islam Makkah mein phailne laga, magar mushrikon ne bohot zyada mukhالفat shuru kar di. Jo bhi Islam qabul karta, uspar zulm hota. Magar Musalmaan apni imaan par qaim rahe.

Is naye deen ke aane se, Makkah ke bade bade sardaron ko takleef hone lagi. Abu Jahl, Abu Sufyan, aur Khalid bin Waleed ke walid Al Waleed ne Islam ka mukabla karne ka irada kiya. Magar Nabi (SAW) apne mission par barqarar rahe.

Phir ek din, Makkah ke kuch log Madinah se aaye aur Islam qabool kar liya. Unhon ne kaha, "Ya RasulAllah, aap Madinah aa jayein, wahan aapko madad milegi."

Ab Allah ka hukum aaya ke Musalmaan hijrat karein. Nabi (SAW) aur unke ashaab Madinah hijrat kar gaye. Is hijrat ke baad, Islam ka naya markaz Madinah bana aur naye daur ka aghaaz hua.

Chapter 3: Jang-e-Uhud

[Quran 3:152]

"Allah ne tumse apna wada poora kiya, jab tum uski ijazat se dushman ko tabah karne waale thay. Lekin tum ne darna shuru kiya aur hukum ki na-farmani ki, aur uske baad bhi jo tumhe pasand aaya woh dikhaane ke baad galti ki. Tum mein se kuch log duniya ke peeche thay, aur kuch aakhirat ke. Phir Allah ne tumhe in se hataya takay tumhari imtihaan le. Magar usne tumhe maaf kar diya, kyuki Allah iman walon par meharbaan hai."

Makkah walon ko Palestine se aane wali qaafila ki wusool par bohat khushi hui. Ye qaafila Madina ke qareeb samundari raaste par kuch din khatre mein rahi aur musalmano ke haath lagne se bas bachi. Abu Sufyan ki hoshiyari aur qayadat ne ise bachaya. Ye qaafila 1,000 oont aur 50,000 dinar ke maal ki thi, jis par Abu Sufyan ne 100% munafa kamaya. Makkah ke har khaandan ne is qaafila mein paisa lagaya tha, isliye ye munafa sab ke liye khushi ka baais bana. Aur Arabia mein bahaar ka mausam tha: March 624.

Jab Makkah ke log ga rahe thay, naach rahe thay, aur saudagar apne hisse ke munafe ka intezar kar rahe thay, Quraish ki tooti hui fauj thak kar Makkah ki taraf laut rahi thi. Ye fauj Abu Sufyan ke madad ke ilaake par nikli thi, jab usne pehli dafa musalmano ka khatra mehsoos kiya. Lekin Quraish fauj ke ladne se pehle hi Abu Sufyan ne qaafila ko bacha liya aur Quraish ko Makkah wapis aane ka kaha. Magar Abu Jahal, jo fauj ka commander tha, ne inkaar kar diya. Usne 15 saal Nabi (ﷺ) ke khilaaf jung

ki thi, aur ye mauqa haath se jaane nahi dena chahta tha. Usne musalmano se jung chher di.

Ab ye ghamandee fauj sharm aur hairaani ki halat mein ghar wapis ja rahi thi.

Jab Quraish fauj raaste mein thi, ek paighambar tez oont par Makkah pahuncha. Shahar ke bahar pahunchte hi usne apni qameez phaadi aur cheekhna shuru kiya, buraayi ki khabar sunate hue. Makkah walon ne usse gher liya aur apne aziz logon ke baare mein poocha. Har kisi ko apne piyare logon ki maut ka dard mila. Abu Sufyan aur uski biwi Hind bhi wahan maujood thay.

Hind ne suna: uske baap Utbah ko Ali aur Nabi (ﷺ) ke chacha Hamza ne maara; chacha Sheiba ko Hamza ne maara; bhai Waleed ko Ali ne maara; aur bete Handhalah ko Ali ne maara. Usne Hamza aur Ali ko laanat bheji aur badla lene ki qasam khaayi.

Jang-e-Badr musalmano aur unke dushmano ki pehli badi takkar thi. 313 musalmano ne 1,000 mushrikon ka muqabla kiya. Ghanton tak sakht jung ke baad Quraish fauj toot gayi aur bhag nikle. 70 mushrik mare gaye aur 70 qaid kar liye gaye, jabke sirf 14 musulman shaheed hue. Mare hue logon mein 17 Bani Makhzum ke log thay, jinme se zyadatar Khalid ke cousins ya nephews thay. Abu Jahal mara gaya. Khalid ka bhai Waleed qaid ho gaya.

Jab paighambar ne mare hue logon aur unko maarne walon ke naam bataye, Quraish ne dekha ke Ali aur Hamza ke naam baar-baar aa rahe thay. Ali ne akela 18 logon ko maara aur 4 auron ko maarne mein shareek raha. Hamza ne 4 logon ko maara aur 4 mein Ali ke saath shareek raha. Isliye Ali ka naam is majlis ka markaz ban gaya.

Do din baad Abu Sufyan ne Quraish ke tamaam leaders ki meeting bulayi. Har kisi ne Badr mein apna aziz khoya tha: kisi ka baap, kisi ka beta, kisi ka bhai. Meeting mein sabse zyada awaz Safwan bin Ummayya aur Ikrimah (Abu Jahal ka beta) ki thi.

Ikrimah ko rokna sabse mushkil tha. Uske baap ko Badr mein Quraish fauj ki qayadat ka izzat mili thi aur woh jung mein mara gaya. Beta thoda tasalli paaya ke uske baap ne ek musalman ko maara tha aur usne khud ek aur ko maara. Iske ilawa usne us musalman ka haath kaat diya tha jisne uske baap ko ghaayat zakhm diye the. Lekin ye sab uski badle ki pyaas ko bujhaane ke liye kaafi nahi tha. Usne zor diya ke Quraish ke izzat ke liye badla lena zaroori hai.

"Main ne bhi apna beta Handhalah khoya hai," Abu Sufyan ne kaha. "Meri badle ki pyaas tumse kam nahi. Main pehla hoon jo Muhammad ke khilaaf ek takatwar fauj tayyar karunga."

Is meeting mein sab ne badle ki qasam khaayi. Is baar koi peeche nahi hatna tha. Makkah mein kabhi nahi dekhi gayi itni badi fauj tayyar ki gayi, aur dusre qabileyon ko bhi musalmano ko khatam karne ke liye bulaya gaya. Qaafilon se kamaye gaye 50,000 dinar is fauj par kharch kiye gaye. Abu Sufyan ko Quraish fauj ka commander bunaya gaya.

Abu Sufyan ne do faisle kiye. Pehla faisla ye tha ke Badr mein mare hue logon ke liye koi rona-dhona nahi hoga. Is ka maksad tha ke ansu dil ki takleef ko dhul na dein, aur ye takleef tab tak zinda rakhi jaye jab tak musalmano se badla na le liya jaye. Magar jo log apne gham se dab gaye thay, unhon ne chupke se roya.

Dusra faisla qaidiyon ke baray mein tha. Abu Sufyan ne unko chhudane ki koshishon se mana kiya, takay musalman zyada fidya na maang lein. Lekin har kisi ne is par amal nahi kiya. Do din mein hi ek shaks raat ko chupke se apne baap ko chhudane nikla. Jab doosron ko pata chala, unhon ne bhi apne aziz logon ko chhudaya. Abu Sufyan ko apna faisla wapis lena para.

Fidya ki miqdar alag thi: sabse zyada 4,000 dirham aur kam az kam 1,000 dirham. Kuch gareeb qaidiyon ne musalman bachon ko padhna-likhna sikha kar azadi hasil ki. Kuch be-saharoon ko Nabi (ﷺ) ne fidya ke baghair chhor diya, shart ye ke woh kabhi musalmano se na ladein.

Qaidiyon ko chhudane ke liye Ikrimah, Khalid (jo Hijaz mein na hone ki wajah se Badr ki jung se mehroom raha) aur Khalid ka bhai Hisham gaye thay. Khalid aur Hisham ne apne bhai Waleed ko chhudaya. Jab Hisham ne suna ke fidya 4,000 dirham hai, usne kam karne ki koshish ki lekin Khalid ne usse rok diya. 4,000 dirham ada kiye gaye aur Waleed ko azadi mili. Raat ko Zhul Halifa mein camp lagate hi Waleed chupke se Madina wapis gaya, Nabi (ﷺ) ke paas gaya aur musalman ban gaya. Woh ek nek musalman bana aur Nabi (ﷺ) ko bohat piyara laga. Khalid se uske rishte mein koi farq nahi aaya.

Jab Quraish ki meeting mein badla hi asal mudda tha, ek aur wajah thi jo unhe musalmano se ladne par majboor kar rahi thi: maashi zindagi. Quraish ki Syria karwaan ka asal raasta ab Badr ki jung ke baad band ho chuka tha. November mein Safwan bin Ummayya ne tijarat ke liye ek aur raaste se Syria karwaan bheji. Ye karwaan Iraq ke raaste se nikla aur Madina se door se guzra. Lekin Nabi (ﷺ) ko iski khabar mili aur Zaid bin Harithah ko 100 logon ke saath bhej kar ise loot liya gaya. Safwan aur Abu Sufyan ne faisla kiya ke Syria se tijarat ke liye musalmano ko jald se jald khatam karna zaroori hai. Ikrimah ne bhi jaldi ki zid ki. Abu Sufyan ne

samjha ke fauj tayyar karne mein waqt lagega: oont, ghode aur hathyar khareedne honge. Usne puri koshish ka wada kiya.

Fauj ki tayyariyan shuru hui. Is dauraan ek badnaam kafir Abu Sufyan ke paas aaya. Ye shaks Abu Amir tha jo Madina ka rehne wala tha. Usne Nabi (ﷺ) ke Madina aane aur Aws qabile ke logon ke tezi se Islam apnane par aitraaz kiya aur kabhi wapis na aane ki qasam khaayi. Makkah mein usne Quraish ko musalmano ke khilaaf bhadkaya. Pehle Abu Amir ko "Rahib" (monk) ke naam se jaana jata tha, lekin Nabi (ﷺ) ne uski nickname "Badnaam" rakhi!

"Mere paas meri qom ke 50 log hain," usne Abu Sufyan se kaha. "Meri Aws qom par bohat asar hai. Main chahta hoon ke jung shuru hone se pehle musalman fauj mein mojud Aws walon ko samjhaun. Mujhe yaqeen hai ke woh sab Muhammad ko chhor kar mere saath aa jayenge." Abu Sufyan ne khushi se is raye ko qubool kiya. Aws Madina ki do badi qabielon mein se ek thi aur musalman fauj ka ek tihai hissa banati thi.

Qareeb qabielon se baatcheet shuru hui. Kinana aur Thaqeef qabielon ne bari faujein bhejin. March 625 ke aghaz mein Makkah mein fauj ki tayyariyan jama honi shuru hui. Isi dauraan Abbas (Nabi ke chacha) ne Makkah se Nabi ko khat likh kar in tayyariyon ki khabar di.

March ke doosre hafte mein Quraish 3,000 afrac ke sath Makkah se nikle – jinme 700 zirehposh thay. Unke paas 3,000 oont aur 200 ghode thay. Fauj ke sath 15 Quraish auratein bhi thi jin ka kaam tha Quraish ko Badr ke shuhada ki yaad dilana aur hosla barhana. Hind in auraton ki leader thi. Dusron mein Ikrimah ki biwi, Amr bin Al Aas ki biwi aur Khalid ki behen shamil thi. Ek aurat Amrah bint Alqama bhi thi, jiska zikr baad mein hoga. Kuch gane wali auratein bhi thi jo dholak le kar gayi thi.

Jab ye lashkar Madina ki taraf barha, Jubair bin Mut'im ne apne ghulam "Jangli" Wahshi bin Harb se kaha: "Agar tum Muhammad ke chacha Hamza ko maro (meray chacha ke badle mein), main tumhe azad kar doonga." Jangli ko ye offer pasand aayi. Woh ek kaala, bada Habshi ghulam tha jo Africa ki baan (nezay) se ladta tha. Uske haath kabhi khali nahi gaye thay.

Thora aage chaltay hue Jangli ne dekha ke ek oont par sawari karne wali haudah uske qareeb aaya. Haudah se Hind ne bahar jhankar usey kaha: "Aye Abu Siyaahi! Shifa talash kar, aur apna inaaam lo." Usne wada kiya ke agar woh Hamza ko maare (jisne uske baap ko maara tha), to woh apne sare zevar usse de degi.

Jangli ne laalach se uske zevar dekhe – haar, chudiyan, anguthiyan. Sab bahumoola lag rahe thay.

Nabi (ﷺ) ko Abbas ne Quraish ki tayyariyon ki pehle hi khabar de di thi. Quraish ke raaste mein rehte hue dostana qabielon ne unki har harkat ki khabar di. 20 March ko Quraish Madina ke qareeb Uhud pahar ke maghribi hisse mein camp kiya. Usi din Nabi ne do jasoos bheje jinhon ne Quraish ki tadaad ki sachi khabar di.

21 March ko Nabi 1,000 afraad ke sath Madina se nikle – jinme 100 zirehposh thay. Musalmano ke paas sirf 2 ghode thay – ek Nabi ka apna. Woh Shaikhan naam ki chhoti kali pahari ke qareeb raat ko ruke.

Agle din subah, Abdullah bin Ubayy ki qayadat mein 300 Munafiq (dikhawa musalman) ne bahana banaya: "Madina se bahar Quraish se ladna nakami hai." Woh wapis chale gaye. Nabi ke paas ab 700 log reh gaye. Asal mein Nabi Madina mein hi jung ladna chahtay thay, lekin zyadatar musalmanon ne bahar nikalne ki zid ki thi.

Nabi ne Uhud ke paon mein apni fauj ko tarteeb diya.

Uhud ek bada pahar ka dhaacha hai jo Madina se 4 mile north mein hai (Madina ka markaz Masjid-e-Nabwi hai). Yeh pahar maidanon se 1,000 feet ooncha aur 5 mile lamba hai. Uhud ke maghribi hisse mein ek bari shaakh zameen ki taraf teeli utarti hai. Madina ki taraf se dekhne par, is shaakh ke daayein ek ghaati hai jo dheere-dheere oonchi hoti hui ek tang raaste (1,000 yards ke fasele par) tak jaati hai. Is raaste ke aage yeh pahar ki deewar se mil kar khatam ho jati hai. Nabi (ﷺ) ne apni fauj ko is shaakh ke paon aur ghaati ke muhaney par tainaat kiya.

Nabi ne musalmano ko 1,000 yards ke front par mazboot saf bandi mein khada kiya. Daaya wing shaakh ke paon par aur baaya wing "Ainain" naam ki chhoti pahari (40 feet oonchi, 500 feet lambi) ke paon par rakha. Musalmano ka daaya wing mehfooz tha, lekin baayein ko ghira ja sakta tha. Isliye Nabi ne Ainain par 50 teer-andazon ko tainaat kiya, jinhe Abdullah bin Jubair ki qayadat mein ye hukm diya: "Dushman ke ghode-sawaroon par teer chalana. Humein peeche se bachana. Jab tak tum yahan ho, humari peeth mehfooz hai. Yahan se hilo mat. Agar hum jeet rahe hon, hamare saath mat aana. Agar hum haar rahe hon, madad ko mat aana."

Musalmano ke peeche 14 auratein thi jin ka kaam tha pyaase ko pani dena, zakhmion ko uthana aur unke zakhm bandhna. In mein Fatimah

(Nabi ki beti aur Ali ki biwi) bhi thi. Nabi ne apni jagah fauj ke baaye wing mein li.

Musalmano ki tarteeb Quraish ko seedhe muqablay par majboor karne ke liye thi. Yeh unki himmat aur jungi maharat ko istemal karti thi aur Quraish ke zyada afrac aur ghode-sawar fauj (jo musalmano ke paas nahi thi) ko

be-*asar* karti thi. Abu Sufyan chahta tha khule maidaan mein ghuma kar musalmano ke peeth par hamla kare, lekin Nabi ne use tang jagah par ladne par majboor kiya. Ghour karein: Musalmano ke chehre Madina ki taraf thay aur unki peeth Uhud ki taraf. Quraish ko Madina ka raasta khula tha.

Ab Quraish aage barhe. Unhon ne spur se ek mile south mein apna camp banaya. Abu Sufyan ne fauj ko do ghode-sawar daston (daaya: Khalid, baaya: Ikrimah) aur pehli saf mein 100 teer-andazon ke saath tainaat kiya. Quraish ka jhanda Talha bin Abi Talha (Badr ka bacha hua fardi) ne uthaya. Quraish ki fauj musalmano aur Uhud ke samne, Madina ki taraf peeth kiye khadi thi. (Yani musalmano aur unke base Madina ke beech mein).

Quraish ke peeche unki auratein khadi thi. Jung shuru hone se pehle, Hind ki qayadat mein in auraton ne Quraish ke samne chal kar Badr ke shuhada ki yaad dilai. Phir Hind ne ye geet gaya:

Aey Abduddar ke beto!

Apne gharoon ke rakhwalo!

Hum raat ki betiyan hain,

Hum gaddon mein chalne waliyan,

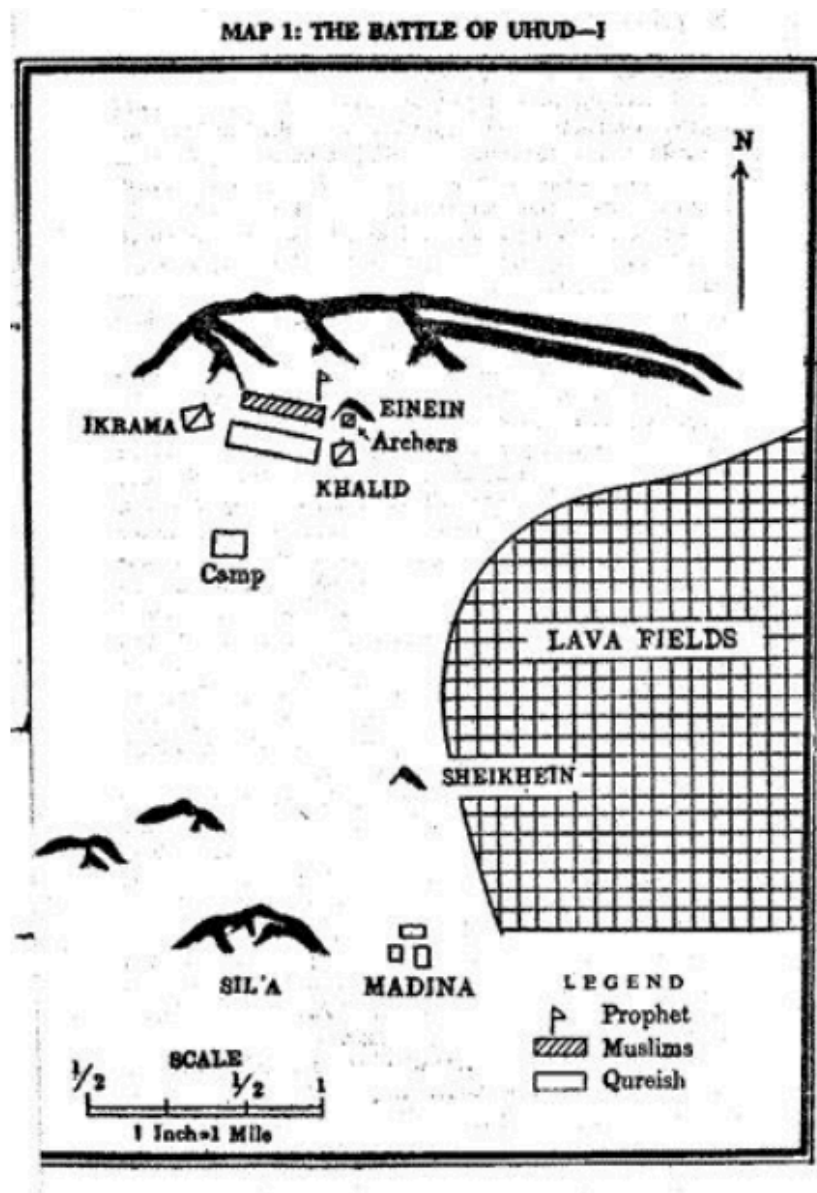
Agar aage badho ge to tumhe gale lagaenge,

Agar peeche hatoge to chhor denge,

Bina mohabbat ke judaai mein

22 March 625 (7 Shawwal, 3 Hijri) ki subah – Badr ke ek saal aur ek hafte baad. 700 musalman aur 3,000 kafir ek doosre ke samne khade thay. Ye pehli baar tha jab Abu Sufyan ne Nabi (ﷺ) ke khilaaf jung ki qayadat ki. Magar uske paas mahir commanders thay, aur woh jeet ka yaqeen rakhta tha. Musalman ne Quran ki aayat dohrayi: "Allah hi hamaare liye kaafi hai, aur woh behtareen himayatgar hai." [Quran 3:173].

Jung ka pehla waqiya "Badnaam" (Abu Amir) ka Aws qabile ko bigaadne ki koshish tha. Woh Quraish ke front rank se aage barha aur 50 sathiyon ke saath Aws ki taraf cheekhne laga: "Aey Aws walo! Main Abu Amir hoon. Tum mujhe jaante ho!" Aws ne ek awaaz mein jawab diya: "Tera koi swagat nahi, aey Badnaam!" Iske baad Aws ne pathron ki baarish kardi, jiske neeche Abu Amir aur uske log Quraish ke piche bhag gaye. Quraish ke chehron par mazaaq dekhte hue Abu Amir ne kehna shuru kiya: "Mere baad mere log takleef uthayenge." Lekin Quraish par koi asar nahi hua!



Ab dono taraf se teer-andazon ne hamle shuru kiye. Quraish ke 100 teer-andaz aur musalman archers (jo Ainain par ya front rank mein thay) ke beech yeh "teeron ki jung" thi. Khalid ne apne ghode-sawar dastay ke saath musalmano ke baaye wing par hamla kiya, lekin musalman teer-andazon ne use wapis dhakel diya. Iske baad Quraish auraton ka geet phir sunai diya: "Hum raat ki betiyan hain..."

Ab "mard-o-mard" ki jung ka daur shuru hua. Quraish ka jhanda-bardar Talha aage nikla aur cheekha: "Main Talha, Abu Talha ka beta hoon. Koi muqabla karega?" Ali (R.A) tezi se aage barhe aur Talha ko ek hi waqt mein zameen par gira diya. Talha zakhm hua aur reham ki bheek maangi. Ali ne usse chhor diya. Baad mein jung ke dauraan musalmano ne zakhm Talha ko khatam kar diya. Talha ke girte hi ek aur kafir ne jhanda uthaya, jise Hamza (R.A) ne maara. Is waqt "Jangli" (Wahshi) ne Hamza ko apne bade mor wale pagri se pehchaan liya aur chupke se uski taraf barhne laga.

Ek ke baad ek Talha ke rishtedar jhanda uthate rahe aur musalmano ke haathon mar khate rahe. Zyadatar Ali (R.A) ki talwar ka nishana bane. Abu Sufyan bhi jung mein aaya aur Handhalah bin Abu Amir (jo paidal tha) ne uske ghode ki tang kaat di. Abu Sufyan ne madad ke liye cheekha aur uska ek sathi Handhalah ko maar kar bacha gaya.

Ek aur Quraish jangju Abdur-Rahman (Abu Bakr ka beta) aaya aur muqablay ke liye cheekha. Abu Bakr ne talwar nikali lekin Nabi (ﷺ) ne rok diya: "Talwar wapis rakho." Baad mein Abdur-Rahman Islam qubool karke Syria ki jungon mein bahaduri dikhane wala banega.

Jald hi "mard-o-mard" ki jung aam ho gayi. Dono faujein sakht haatho-haath ladne lagi. Musalman talwar-baazi aur himmat mein aage

thay, lekin Quraish ki tadaad zyada thi. Jab ye jung jari thi, Khalid ne musalmano ke baaye wing (jahan Nabi ﷺ khade thay) par phir hamla kiya, lekin Ainain ke teer-andazon ne use phir dhakel diya.

Nabi ﷺ khud Quraish ke jhund par teer chalute rahe. Unke saath Saad bin Abi Waqqas (mashhur teer-saaz) khada tha. Nabi nishana dikhate aur Saad use hamesha lagata.

Hamza (R.A) musalman fauj ke baaye kinare lad rahe thay. Ab tak woh do logon ko maar chuke thay. Teesra Saba bin Abdul Uzza aaya, jise Hamza jaante thay. Hamza ne cheekha: "Aa mere paas, aye chamdey katne wali ki aulaad!" (Saba ki maa Makkah mein khatna karti thi). Saba gusse se talwar le kar Hamza par toot pada.

Jab dono talwar-o-dhaal se lade, "Jangli" (Wahshi) pattharon ke piche rehte hue Hamza ke qareeb aaya. Aakhirkaar usne apni baan Hamza ke pet mein phenki. Tez baan ne Hamza ke pet mein waar kiya aur paar ho gayi. Hamza ne "Jangli" ki taraf ghoora aur kadam uthaye, lekin kuch steps ke baad gir gaye.

"Jangli" ne wait kiya jab tak Hamza harkat band na ho gaye. Phir usne baan nikali aur jung se hat gaya. Uska kaam khatam tha. Hamza - "Allah aur uske Rasool ke sher" - ab nahi rahe.

Jald hi Quraish fauj dheeli padne lagi aur musalmano ne zor shuru kiya. Quraish ka jhanda ek ghulam ne uthaya, lekin woh bhi mar gaya. Quraish bhatak kar bhagne lage.

Quraish mein hungama mach gaya. Musalmano ne unka peeche kiya. Quraish auratein cheekhti hui bhagi, apne libaas utha kar tez daudti hui. Sirf Amra (ek aurat) apni jagah par khadi rahi.

Musalman Quraish ke camp mein ghus gaye aur lootna shuru kiya. Camp mein ghabrahat thi: auratein aur ghulam bachne ki koshish kar rahe thay. Musalman khushiyan mana rahe thay, lout maar rahe thay. Koi hukumat nahi thi – sab ne samjha jung jeet li hai.

Jang ka pehla hissa khatam hua. Quraish haar chuke thay. Yeh Uhud ki jung ka anjaam hona chahiye tha... lekin nahi hua.

Jab Quraish bhage aur musalman unke camp mein ghus gaye, Khalid aur Ikrimah ke ghode-sawar dastay abhi bhi mazboot thay. Khalid ne ghabrahat ka mazaak dekha: bhagte Quraish, lootte musalman, Ainain ke teer-andaz. Woh intezaar kar raha tha mauqe ka. Aakhirkaar usko mauqa mil gaya..

Jab Ainain ke teer-andazon ne Quraish ki haar aur musalmano ka unke camp tak pahunchna dekha, to loot mein hissa lene ka jazba paida hua. Quraish ka camp unhe bula raha tha. Unhon ne apne commander Abdullah bin Jubair se ijazat maangi, lekin Abdullah ne mana kar diya: "Tumhe Nabi ﷺ ka hukm yaad hai. Humein is pahari par tab tak rehna hai jab tak unka hukm na aaye." Teer-andazon ne jawab diya: "Lekin jung toh khatam ho gayi! Yahan rehne ka kya faida?" Commander ke inkaar ke bawajood, zyadatar teer-andaz pahari chhor kar camp ki taraf daud pade: "Ghanimat! Ghanimat!" Abdullah 9 teer-andazon ke saath akela reh gaya.

Khalid ne ye harkat dekhi aur intezaar kiya jab tak teer-andaz camp tak na pahunch jayein. Phir usne hamla kiya. Usne bache hue teer-andazon par ghode-sawar hamla kiya. Ikrimah bhi apne squadron ke saath Khalid se aamila. Ainain ki choti pahari par Khalid aur Ikrimah ke dastay ne bache hue musalmano ko ghayal kar ke bhaga diya. Abdullah bin Jubair, jo akhri dam tak apni jagah par lada, Ikrimah ke haathon shaheed ho gaya.

Ab Khalid aur Ikrimah ne musalmano ke peeth par hamla kiya. Ikrimah ka dasta Nabi ﷺ ke gird khade logon par toot pada, jabke Khalid ne camp mein lootte musalmano ko ghayal kiya. Khalid ne soche ke "Yeh bewakoof musalman ab bikhar jayenge," lekin unhon ne himmat se muqabla kiya. Kuch bhage, lekin zyadatar ne jung jari rakhi.

Is dauraan Amra ne zameen par gira hua Quraish ka jhanda uthaya aur hawa mein hilaya. Abu Sufyan ne ye dekha aur apni fauj ko phir jung mein jhoka diya. Quraish ne naara lagaya: "Uzza ke liye! Hubal ke liye!"

Musalman ab do aag mein phans gaye: Khalid-Ikrimah ki ghode-sawar fauj peeche se aur Quraish ki bari fauj samne se. Abu Sufyan ne khud ek musalman ko maara. Musalman chhote groups mein toot gaye, har koi apni jaan bacha raha tha. Gard-o-ghubar mein kuch musalmano ne ghalti se ek doosre se bhi lad liya!

Khalid ne apne talwar se pehla shikaar Abu Aseera ko maara. Ek aur musalman ko gira kar chala gaya, lekin woh zakhm hua aur phir se uth kar lada.

Badr ki jung mein ek jawan Abdullah bin Ubayy (Munafiqon ke leader Abdullah bin Ubayy se ghalti na ho) musalmano ka qaid ho gaya. Uske baap Ubayy bin Khalf ne 4,000 dirham fidya de kar use chhudaya. Madina se jaate waqt Ubayy ne Nabi ﷺ ko ghamandi andaaz mein kaha: "Aey Muhammad! Mere paas ek ghoda hai jise main ghas khila kar taqatwar bana raha hoon. Agli jung mein main us par sawar hokar tujhe maar dalunga!" Nabi ﷺ ne jawab diya: "Nahi, tum mujhe nahi mar sakte. Lekin main tumhe zaroor maroonga agar Allah ne chaha, aur woh bhi usi ghode par sawar hokar!" Ubayy hans kar apne bete ke saath chala gaya.

Ab Ubayy bin Khalf apne ghode par sawar Nabi ﷺ ki taraf barh raha tha. Usne dekha ke Sahaba raasta chhod rahe hain. Nabi ﷺ do zireh pehne hue thay, helmet ke saath jiske kinare unke gaal dhak rahe thay. Talwar kamarband mein thi aur haath mein barchhi pakde hue. Ubayy ne Nabi ke chauray kandhe aur mazboot haath dekhe – haath jo barchhi ko tod sakte thay. Nabi ﷺ ka chehra junoon aur quwwat se chamak raha tha.

Kam log jante hain ke Nabi ﷺ apne zamane ke sabse mazboot musalmano mein se the. Ubayy ne ek musalman ko maara hua tha aur uska hosla buland tha. Nabi ﷺ apne Sahaba ko hukam de sakte thay ke Ubayy ko mar dalen, ya Ali ko kaha hota, lekin unhone kisi ki madad nahi li. Yeh ek "mardangi" ka muqabla tha.

Jab Ubayy qareeb aaya, usne ghoda rok kar talwar nikali. Nabi ﷺ ne apni barchhi uthayi aur Ubayy ke kandhe par zor se waar kiya. Ubayy jhukne ki koshish ki lekin der ho chuki thi. Zakhm halka tha, lekin girte waqt uski pasli toot gayi. Ubayy chillate hue bhaga: "Allah ki qasam! Muhammad ne mujhe maar dala!"

Quraish ne uske zakhm ko dekha aur kaha: "Yeh to kuch nahi hai!" Ubayy ne cheekh kar kaha: "Main mar jaunga! Agar Muhammad thook bhi de to main mar jaunga!" Quraish jab Makkah wapis aaye, Saraf naam ki jagah par Ubayy ki maut ho gayi. Asal wajah zakhm nahi thi... Allah behtar jaanta hai!

Musalmano ki halat aur bhari hoti gayi, lekin woh haar nahi maan rahe thay. Abu Sufyan aur Khalid jaldi faisla chahte thay. Quraish ne faisla kiya ke Nabi ﷺ par hamla kiya jaye – unki shahadat se jung khatam ho jayegi.

Teen Quraish jangju – Utbah bin Abi Waqqas, Abdullah bin Shahab aur Ibn Qamiah – ne pathar phenk kar Nabi ﷺ ko nishana banaya:

- **Utbah ke 4 patharon se Nabi ke daanton mein se do toot gaye aur hont kaat diya.**
- **Abdullah ke ek pathar ne peshani par gehri zakhm kiya.**
- **Ibn Qamiah ke pathar ne Nabi ke gaal kaat kar helmet ke do kariyon ko haddi mein ghod diya.**

Nabi ﷺ zameen par gir gaye. Talha ne unhe uthaya. Musalmano ne jhapat kar Quraish ko dhakel diya. Saad (Utbah ka bhai) ne talwar kheenchi lekin Utbah bhaag gaya. Saad ne baad mein kaha: "Kabhi kisi ko itna maarne ka dil nahi kiya jitna apne hi bhai ko!"

Nabi ﷺ ne apne chehre ka khoon poch kar farmaya: "Kaise falaah pa sakte hain wo log jo apne Nabi ka chehra khoon se rang dete hain, jabke woh unhe Allah ki taraf bulata hai?" Abu Ubaidah ne apne daanton se helmet ki kariyan nikali – is mein unke do daant toot gaye. Baad mein log unhe "Al Asram" (bina daanton wala) kehte thay.

Is darmiyan ek kali aurat Umm Eiman (jo Nabi ki loriya hilaati thi) unke qareeb khadi thi. Quraish ke Haban bin Al Arqa ne peeth se teer maara jo Umm Eiman ke pichwade mein lag gaya. Haban hansne laga. Nabi ﷺ ne gusse mein Saad ko apna teer diya. Saad ne teer chalaya aur Haban ki gardan mein maar diya.

Akhri hamle mein Ibn Qamiah phir se aa pohancha. Usne Mus'ab bin Umair ko Nabi samajh kar talwar se maar dala. Ek aurat Umm Ammarah (jo talwar utha chuki thi) ne Ibn Qamiah ke kandhe par waar kiya, lekin zireh ne bacha liya. Ibn Qamiah ne jawab mein uska kandha kaat diya – woh gir gayi lekin mar nahi.

Jab Umm Ammarah giri, Ibn Qamiah ne Nabi ﷺ ko akela dekha aur uspar hamla kar diya. Usne talwar utha kar Nabi ke sar par zor se waar kiya. Talwar ne zireh ke helmet ke kuch kariyon ko kaat diya, lekin andar tak nahi pahunchi. Helmet se hat kar talwar Nabi ke daayein kandhe par lagi. Itna zor tha ke Nabi ﷺ peeche ek chhote khadda mein gir gaye. Ali aur Talha ne unhe uthaya.

Ibn Qamiah ne chillaya: "Main ne Muhammad ko maar diya! Main ne Muhammad ko maar diya!" Ye awaz sun kar musalmano ka hosla toot gaya. Zyadatar Uhud ki pahariyon ki taraf bhagne lage. Kuch ne faisla kiya: "Agar Rasool Allah shaheed ho gaye hain, toh hum zinda kyun rahen?" Woh Quraish ke ghode-sawaron par toot pare, lekin Khalid aur Ikrimah ne unhe jaldi khatam kar diya. Khalid ne teesra shikaar Rafa'a bin Waqsh ko maara.

Jab musalman paharon ki taraf bhage, Quraish ne lout maar shuru kar di. Nabi ﷺ aur unke saathiyon ne mauqa dekha aur tang ghaati ki taraf wapis huye. Khalid ne unhe rokne ki koshish nahi ki, kyunki woh musalman fauj ka peeche kar raha tha. Nabi ﷺ ek 400 feet oonchi chattaan par ruke, jahan sirf 14 zakhmion ke saath reh gaye thay. 16 Sahaba shaheed ho chuke thay.

Nabi ﷺ ne apne zakhmon ka ilaj kiya. Fatimah (R.A) unke paas aayi. Ali (R.A) ne dhaal mein pani la kar diya. Fatimah ne rote hue Nabi ke chehre ka khoon saaf kiya. Is tang raaste mein Quraish ka hamla mushkil tha, isliye Nabi ne aaram kiya.

Uhud ki pahariyon par panah lene walon mein se Kab bin Malik ne Nabi ﷺ ko pehchaan liya. Usne tez awaz mein chillaya: "Khush ho jao,

musalmano! Rasool Allah zinda hain!" Is awaz ko sun kar Umar (R.A) aur doosre musalman wahan pahunche.

**Abu Sufyan Nabi ki laash dhoondh raha tha. Usne Khalid se poocha:
"Muhammad kahan hain?" Khalid ne chattaan ki taraf ishara kiya. Abu Sufyan ne hukam diya: "Apne ghode-sawaron ko le kar wahaan hamla karo!"**

Khalid ne patharon se bhare ghaati aur teeli pahari ko ghoor kar dekha. Usne socha: "Yahan ghode-sawar fauj ka kaam mushkil hai." Lekin woh hosla na haarne wala tha. Usne apne dastay ko pahari ki taraf hilaya.

Nabi ﷺ ne ye harkat dekhi aur dua ki: "Aey Rab! In logon ko yahan tak na pahunchne dena." Umar (R.A) ne kuch musalmano ko lekar niche utar kar Khalid ka muqabla kiya. Khalid ne dekha ke Umar oonchi jagah par mazboot hai. Usne samajh liya ke yahan jeet mumkin nahi. Woh wapis laut gaya. Yeh Uhud ki jung ka aakhri hamla tha.

Abu Sufyan aur Khalid ne aisa manzar dekha jo kabhi nahi bhool paye: Hind aur Quraish ki auraton ne shaheed musalmano ki laashon ko barbaad kiya. Hind ne Hamza (R.A) ki laash payi. Usne pait phaad kar jigar nikala, uska tukda chaba kar nigal liya! Naak aur kaan kaat kar gehno mein pahne.

"Jangli" (Wahshi) ke paas aakar Hind ne apne sare zavar usko de diye. "Makkah pahunch kar 10 dinar aur doongi," usne kaha. Phir usne shaheedon ke kaan- naak ka haar banaya aur pehen liya! Hind ne geet gaya:

**"Badr ka badla le liya humne,
Khoon se khoon ka hisaab barabar.
Utbah, mere chacha, bhai, bete ka ghum,**

*Ab mere dil ko thandak mili hai.
Jangli ne mere dil ka dard mita diya,
Zindagi bhar uska shukr ada karungi!"*

*Abu Sufyan ne pahari ki taraf chillaya: "Kya Muhammad tum mein hai?"
Nabi ﷺ ne khamoshi ka hukam diya. 3 baar poochne par bhi koi jawab
nahi aaya. Phir usne poocha: "Abu Bakr hai? Umar hai?"*

*Umar (R.A) se nahi raha gaya. Usne cheekha: "Jhoot bol raha hai, aey Allah
ke dushman! Ye sab zinda hain!" Abu Sufyan hans kar bola: "Umar! Allah
tumhe bachaye. Kya sach mein Muhammad zinda hai?"*

*Umar (R.A) ne jawab diya: "Mere Rubb ki qasam! Woh zinda hain aur
tumhari har baat sun rahe hain."*

Abu Sufyan: "Tum Ibn Qamiah se zyada sachay ho."

Aakhri Guftagu:

Abu Sufyan: "Hubal ki azmat ho! Uzza ki azmat ho!"

Nabi ﷺ (Umar ke zariye): "Allah ki azmat ho, jo sab se ooncha hai!"

*Abu Sufyan: "Humare paas Uzza aur Hubal hain. Tumhare paas kuch
nahi."*

Nabi ﷺ: "Humara Rubb Allah hai. Tumhara koi Rubb nahi."

*Abu Sufyan: "Badr ka badla le liya. Jung ka rang badalta rehta hai. Agle
saal Badr mein phir ladenge."*

Nabi ﷺ: "Badr hi sahi. Hum taiyar hain."

*Abu Sufyan: "Tumhare mardo ki laashein bigaadi gayi hain. Main ne na
hukam diya na pasand kiya."*

*Abu Sufyan laut gaya. Quraish ne jung ka maidan chhoda aur kal wale
camp (Madina se 10 mile door Hamrat-ul-Asad) mein ruke. Nabi ﷺ ne Ali
(R.A) ko bheja: "Dekho Quraish oonton par hain ya ghodo par?" Ali ne*

dekha ke Quraish oonton par sawar hokar Makkah ko ja rahe hain. Nabi ﷺ ne farmaya: "Yeh Makkah wapis ja rahe hain. Agar Madina par hamla karte, to ghodo par hote. Us case mein hum phir se ladte!"

Dosri Subah:

Nabi ﷺ ne zireh pehni. Unka chehra sooj gaya tha, daant dard kar rahe thay, aur kandhe mein tez dard tha. Unhone Bilal (R.A) ko hukam diya: "Kal ki jung mein shirkat karne walo ko jama karo!"

Musalman, jinme se har koi zakhmī tha, behoshi aur dard ke bawajood, lamton ka sahara le kar Nabi ke paas pahunche. Labbaik kehte hue 500 musalmano ne phir jung ka elaan kiya.

Jab Musalman jung ke liye jama ho rahe the, Quraish ke camp mein ek zor-dar jhagda ho raha tha. Ikrimah, jo pichle din ki tarah hi josh mein tha, jung mein wapas jane ki israr kar raha tha, is wajah se ke Musalman jung ke natije mein kharab halat mein the aur abhi unhe poori tarah kuchalne ka behtar waqt tha.

"Bas ho gaya," Safwan bin Umayyah ne jawab diya. "Humne jung jeet li hai, aur yeh fatah humare liye kafi hai. Agar Musalman kharab halat mein hain, to hum bhi bilkul theek nahi hain. Hamare zyada tar ghode aur kai aadmi zakhm hui hain. Agli jung mein, agar hum apni maujooda taqat se ladenge, to shayad hum kal ki tarah kamyab nahi ho sakte."

Is waqt tak Quraish ke leaders ne bhi 300 Munafiqon ke bhaag jaane ki khabar sun li thi. Unhe yeh khauf tha ke shayad yeh 300 tauba kar ke Nabi (SAW) ke paas wapas aa jayen, jisse Musalmanon ki taqat mein izafa ho jayega. Jab yeh jhagda jaari tha, to Quraish ke faujiyon ne do Musalman scouts ko pakad liya, jo Nabi (SAW) ne Quraish ki malumat hasil karne ke

liye bheje the. In scouts ko foran qatal kar diya gaya, lekin unki maujoodgi ne Safwan aur Abu Sufyan ke khauf ko taid kar diya ke Musalman jung ka irada rakhte hain. Abu Sufyan ne foran Makkah ki taraf rawana hone ka hukm diya; aur Quraish ki fauj wahan se chali gayi.

Dopahar tak Musalman Hamrat-ul-Asad pahunch gaye aur wahan khaali pada hua dekha. Unhone camp lagaya. Char raat Hamrat-ul-Asad mein guzarne ke baad, woh Madinah wapas aa gaye.

Jang-e-Uhud ka muhim khatam ho gaya. Kul 70 Musalman shahid ho gaye. Abu Sufyan ne ek ko qatal kiya. Safwan bin Umayyah, Khalid (RA), aur Ikrimah ne har ek ne teen Musalmanon ko qatal kiya. Quraish ki taraf se 22 kafir mare gaye, jinmein se chhe Ali (RA) ne aur teen Hamza (RA) ne qatal kiye. Musalmanon ke liye yeh haar thi, lekin qati nahi.

Yeh Islam ki tareekh ki doosri badi jung thi. Yeh woh pehli jung thi jahan Abu Sufyan ne Musalmanon ke khilaf fauj ki qiyadat ki, aur Khalid (RA) ki zindagi ki pehli jung thi. Nabi (SAW) ne is jung mein haar ka saamna kiya, aur iski zimmedari un teer andazon par thi jinhone Nabi (SAW) aur apne qaedi commander ke hukm ki na-farmani ki. Asal mein, apni jagah chhod kar, yeh teer andaz Musalman nahi rahe, balke qabaili Arab ban gaye, jo maal-e-ghanimat ke piche bhage the.

Kai writers ne yeh rai di hai ke is dor ke Arab regular jung ke baray mein jahil the; ke fauji tor par woh ghair mamooli ghaziyon se zyada kuch nahi the, aur unhe regular jungon ka koi ilm nahi tha. Kai writers ne yeh bhi kehne ki koshish ki hai ke Arab ne jung ka fun Roman aur Persian se seekha, jinke saath unka fauji taaluq Nabi (SAW) ki wafat ke baad hua. Yeh baat bilkul ghalat hai. Hum pehle hi Nabi (SAW) ki fauji tadbeer aur unke

deployment ke piche ke maqool fauji asbab par ghor kar chuke hain. Yeh bhi gaur karna chahiye ke maidan-e-jang ka intekhab karte waqt Nabi (SAW) ne Madinah ko Quraish ke hamle ke liye khola chhod diya. Madinah Musalmanon ka base tha, lekin us base tak ka rasta, jo Musalman position ke junooob mein tha, Abu Sufyan ke liye khola tha. Musalman Abu Sufyan ke raste mein nahi the, agar woh Madinah ki taraf barhna chahta. Is faisle mein, Nabi (SAW) ne sahi andaaza lagaya ke Abu Sufyan Madinah ki taraf barhne ki himmat nahi karega, kyunke aisa karne se woh apne flank aur rear ko Musalmanon ke hamle ke liye khol dega. Aur yahi hua. Abu Sufyan ne Musalmanon ke khauf ki wajah se Madinah ki taraf barhne ki himmat nahi ki. Yeh fauji tareekh mein bar bar dohraaya gaya ek classic misaal hai, jahan ek fauj apne base ko frontal action mein baith kar nahi, balke us base ki taraf kisi dushman ki harkat ko flank se khatre mein daal kar bachaati hai.

Jab Abu Sufyan ko apne liye munasib halat mein jung ladne par majboor kiya gaya, to uski fauj ki tadbeer maqool thi, jo Roman aur Persian ke amal ki tarah thi, jismein markaz mein infantry ka bara jism hota tha aur dushman ke flanks aur rear par hamla karne ke liye mobile wings hoti theen. Maidan-e-jang ke intekhab aur fauj ki tadbeer ke mutaliq, shak hai ke koi Roman ya Persian general, jo in faujon ki qiyadat karta, Nabi (SAW) aur Abu Sufyan se mukhtalif tarz mein fauj ko deploy kar pata. Yaqeenan kisi naqid ne humein iska behtar hal nahi diya!

Is jung se ek aur ahem haqeeqat samne aati hai, aur woh hai Khalid (RA) ka fauji faisla aur maharat. Jab Quraish ka bara jism bhaag gaya, to uske chhote hisse—ghode sawar squadrons—maidan-e-jang par mazboot khare rahe. Aam tor par, jab fauj ka bara hissa bhaag jata hai, to uske chhote hisse bhi nahi rehte. Is mein hum Khalid (RA) aur Ikrimah ki ghair mamooli

himmat dekhte hain, jo apne squadrons ko maidan-e-jang par qaboo mein rakhe hue the, halanke koi maqool wajah nahi thi ke aisa kyun kiya jaye. Hum Khalid (RA) ka sabr aur haar ko qabool na karne ka jazba dekhte hain. Khalid (RA) ki tez nigah hi thi jisne teer andazon ke jagah chhodne par khuli hui fursat ko dekha. Usne fursat dekhi aur Musalmanon ke vulnerable rear mein jane ka faisla kiya. Khalid (RA) ki yeh shandaar tadbeer thi jisne Musalmanon ki qareeb mukammal fatah ko qareeb mukammal haar mein badal diya.

Hum Khalid (RA) ki himmat aur sakht jani ka bhi izhar dekhte hain, jo usne Musalmanon ke zid par zor diya, jab tak ke woh toot na gaye. Usne teen aadmiyon ko qatal kiya, jo insaan ki shakhsi himmat aur jung ka hunar dikhata hai. Jawani ki josh aur umar ke sabr aur faisle ke sath, Khalid (RA) ne bade fauji kaamyabiyon ka wada diya.

Yeh Islam ki pehli jung thi jahan ek behtareen tadbeer ka amal kiya gaya. Iske baad se Musalman jungon mein tadbeer aur hikmat ko zyada ahmiyat di jane lagi. Is tafseer mein jin naamon ka zikr hua hai, woh agle do dasakon mein fatah aur fateh ban kar abadi shohrat hasil karenge... Khalid (RA), Amr bin Al-Aas, Abu Ubaidah, Saad bin Abi Waqqas.

Chapter 4: Khandaq Ki Jung

"Tum mein Allah ke Rasool ke liye ek behtareen misaal hai, har us shaks ke liye jo Allah aur Qayamat ke din ki umeed rakhta hai, aur Allah ko bohat yaad karta hai."

[Quran 33:21]

Jab momino ne ittehaqi faujon ko dekha, to unhonne kaha, "Yeh wohi hai jo Allah aur uske Rasool ne humse wada kiya tha, aur Allah aur uske Rasool ne sach kaha." Isne unke iman aur itaat mein izafa kiya.

Momanon mein woh log hain jo Allah ke saath apne ehad par qaim rahe. Unmein se kuch ne apna wada poora kar liya, aur kuch intezar kar rahe hain, lekin unhonne kabhi bhi apni qadam mein kami nahi ki.

Allah sachche logon ko unke sach ke badle mein inaam dega, aur munafiqon ko saza dega agar woh chahe, ya unpar raham kare, kyunke Allah bakhshne wala, meharbaan hai.

Aur Allah ne kafiron ko unki poori shiddat ke bawajood wapas phek diya—unhe koi fayda nahi hua, aur momino ke liye Allah kaafi hai. Aur Allah qudrat wala, zabardast hai.

Allah ne Ahle-Kitab mein se un logon ko unke qilayon se neeche utara, aur unke dilon mein khauf daal diya: kuch ko tumne qatal kiya, aur kuch ko qaid kiya. Allah ne tumhe unki zameen, unke ghar, aur unke maal ka waris banaya, aur ek aisi zameen ka bhi jahan tum pehle kabhi nahi gaye the. Aur Allah har cheez par qadir hai.

[Quran 33:21-27]

Jang-e-Uhud ke baad Makkah wapas aane ke baad, Khalid (RA) ke zehan mein is jung ka khayal bar bar aata raha. Woh bar bar sochta raha ke kaise mauqa aaya jab teer andazon ne apni jagah chhod di, aur kaise usne tezi aur durusti se is fursat ko samjha. Khalid (RA) ne apni zindagi ki baqi jungon mein aise counterstrokes dohraye. Lekin ek haqeeqat jo uske zehan par bojh ban kar rehti thi, aur jiski woh wazahat nahi kar pata tha, woh Musalmanon ki himmat aur sabr thi. Yeh koi fitri baat nahi lagti thi ke ek chhoti si fauj, jo itni kam tadad mein thi aur har taraf se hamle ka samna kar rahi thi, itni sakhti se apni jagah par qaim rahe aur apne leader aur apne deen ki hifazat ke liye akhri dam tak ladne ko tayyar ho. Aakhir kar, Musalman bhi Quraish aur doosre Arabon ki tarah hi the. Shayad is naye deen ne apne mannay walon par kuch aisa asar daala tha jo doosre deen nahi kar sakte the. Shayad Muhammad (SAW) ki shakhsiyat mein kuch aisa tha jo doosre logon mein nahi tha. Aise khayalat Khalid (RA) ke zehan mein aate rahte the, lekin abhi tak woh is naye deen ki taraf mail nahi rakhta tha. Asal mein, woh Musalmanon ka dobara samna karne ka intezaar kar raha tha, lekin kisi badla ya nafrat ke baghair. Woh agli jung ke baray mein ek khiladi ki tarah sochta tha, jaise woh apni agli match ke baray mein sochta hai.

Aur Khalid (RA) apni zindagi ka lutf uthata raha, josh aur jazbe ke sath, jo uski shakhsiyat ka hissa tha.

Agle do saal tak Musalmanon aur Quraish ke darmiyan koi seedha fauji takrao nahi hua. Lekin ek waqiya, jo Rajee ke waqiya ke naam se mashhoor hai, ne Makkah aur Madinah ke darmiyan taaluq aur bhi kharab kar diye.

Yeh waqiya July 625 mein hua. Kuch Arab Nabi (SAW) ke paas apne qabile ki taraf se ek delegation ban kar aaye, Islam qabool karne ka irada zahir kiya, aur kaha ke woh apne qabile ko deen aur uske farz samjhane ke liye kuch

log bhejein. Nabi (SAW) ne apne chhe sahaba ko is kaam ke liye muntakhib kiya, aur yeh log, haqeeqat ko phelane ke liye chune jaane par fakhr mehsoos karte hue, delegation ke sath rawan ho gaye, bilkul be-khabar ke unke liye ek jaal bicha hua hai. Jab yeh log, apne guides ke sath, Rajee naam ki jagah par pahunche, jo Usfan se zyada door nahi thi, to unhe us qabile ke 100 jungjawaron ne gher liya. Musalmanon ne apni talwain nikali, lekin unhe koi mauqa nahi mila. Unmein se teen ko qatal kar diya gaya aur teen ko qaid kar liya gaya. Qaidiyon ko Makkah le jaya gaya, raaste mein se ek ne apne bandhon se nijat pa li aur apne qaid karne walon par hamla kar diya, lekin usko bhi qatal kar diya gaya. Makkah pahunchne wale do qaidiyon ke naam Khubaib bin Adi aur Zaid bin Al-Dasina the. Dono ne jung mein kafiron ko qatal kiya tha; aur ab unke qaid karne walon ne unhe Makkah le jakar un kafiron ke rishtedar ko bech diya, jinhone apne mare hue logon ka badla lene ke irade se unhe khareed liya.

Kuch dino tak qaidiyon ke khilaf koi karwai nahi ki gayi, kyunki yeh Safar ka muqaddas mahina tha. Mahina khatam hote hi dono qaidiyon ko Tan'eem le jaya gaya, jo Makkah ke shumali maghribi kinare par ek jagah hai, jahan poore shehr ke log, ghulam, aurtein aur bachche jama the. Do lakri ke khonte zameen mein gaad diye gaye, aur qaidiyon ko unse bandh diya gaya. Unhone akhri namaz padhne ki ijazat maangi, aur unki darkhwast qubool kar li gayi. Namaz khatam hone ke baad, qaidiyon ko khonton se bandh diya gaya.

Ab har ek qaidi ko Quraish ke butparasti ki taraf wapas aane ya maut ka option diya gaya. Dono Musalmanon ne maut ka option chuna. Abu Sufyan har qaidi ke paas gaya aur kaha, "Kya tum nahi chahte ke tum apne ghar mein mehfooz hote aur Muhammad (SAW) tumhari jagah hote?" Har ek ne is tajweez ko sakht tareeqe se radd kar diya aur kaha ke koi bhi takleef unke

zehan mein aisi baat nahi la sakti. Abu Sufyan gusse aur naraazgi ke sath wahan se chala gaya aur apne doston se kaha, "Maine kabhi aise log nahi dekhe jo apne leader se itni mohabbat rakhte hon, jitni Muhammad (SAW) ke log unse rakhte hain."

Zaid pehle shahid hua, aur uska inteqal jaldi aur aasan tha. Ek ghulam uske paas aaya aur uske seenay mein barchhi ghonp di. Phir Khubaib ki bari aayi, aur yeh ek tamasha ban gaya. Yeh woh cheez thi jiske liye Makkah ke log khushi ke sath intezaar kar rahe the.

Ishara milte hi, 40 larke, barchhiyon ke sath, Khubaib ke khonte ki taraf daud kar gaye aur unhe barchhiyon se chubhane lage. Kabhi woh door hote aur phir barchhiyon ko utha kar uski taraf daudte, jaise ke use qatal kar denge, lekin aakhri waqt pe hamla rok kar sirf halka sa chubha dete—jissee khaal kat jati thi lekin qatal nahi hota tha. Kuch larke be-dhang the aur zyada gehray zakhm kar dete the, aur jald hi Khubaib ka jism khoon se bhar gaya, jo sau zakhm se beh raha tha. Har barchhi ke chubhne par woh thora sa hilta, lekin uske labon se koi aawaz nahi nikalti. Aur dekhne walon ko Khubaib ke dard ka yeh manzar dekh kar khoobsurat lutf mil raha tha.

Jab yeh kuch der tak chalta raha, to ek aadmi barchhi le kar Khubaib ke paas aaya aur larkon ko hata diya. Shayad ab tak larkon ka maza khatam ho chuka tha. Shayad dekhne walon ka bhi dil bhar gaya tha. Is aadmi ne ab apni barchhi utha kar Khubaib ke dil mein ghonp di, aur uska dard khatam kar diya. Dono laashein khonte par sadi rehne di gayi.

Is tamashay ko tayyar karne wala aur larkon ko is mein hissa lene ke liye tayyar karne wala koi aur nahi balke Ikrimah tha, Abu Jahl ka beta. Ikrimah ko is waqt khabar nahi thi ke woh apne Islam ke khilaf sakht

muqablay aur Musalmanon ke khoon ke liye maaf kiye ja sakte hain, lekin yeh woh gunah hai jise maaf nahi kiya ja sakta. Is din Ikrimah ek jungi mujrim ban gaya.

Yeh yaad rahe ke Jang-e-Uhud se pehle Abu Sufyan ne Musalmanon ko ek saal baad Badr mein milne ka challenge diya tha, aur Nabi (SAW) ne is challenge ko qubool kar liya tha. Iska matlab tha ke March 626 mein yeh mulaqat hogi, lekin jab yeh waqt qareeb aaya, to Abu Sufyan ne Musalmanon se milne ka irada badal liya. Sardi ki barish aam se bhi kam hui thi, aur jab sardi khatam hui to darja-e-hararat mein achanak izafa hua. Mausam garam aur khushk tha, aur yeh saal aam se zyada bura hone ka wada de raha tha. Abu Sufyan ne is amal ko taalne ka faisla kiya aur Madinah mein ek agent bheja taake wahan afwah faila de ke Quraish bohat bari tadad mein jama ho rahe hain, aur is baar woh Uhd se zyada taqat ke sath ayenge. Uska maqsad Musalmanon ko darana tha taake woh Madinah mein hi rahein, lekin jab yeh reports Nabi (SAW) tak pahunchi, to unhone farmaya, "Main kafiron se mulaqat ka wada poora karunga, chahe mujhe akela hi kyun na jana pare."

March ke aakhir mein, Musalman Madinah se rawan hue. Unki tadad 1,500 thi, jinmein se 50 ke paas ghode the. Fauj 4 April 626 (1 Dhul Qadah, 4 Hijri) ko Badr pahunchi, lekin Quraish ka koi nishan nahi tha.

Jab Abu Sufyan ko Musalmanon ke Madinah se nikalne ki khabar mili, to usne Quraish ko jama kiya aur Makkah se nikal pada. Fauj mein 2,000 aadmi aur 100 ghode the, aur Khalid (RA), Ikrimah, aur Safwan jaise namwar log bhi fauj ke sath the. Jab Quraish Usfan pahunchi, to Abu Sufyan ne faisla kiya ke woh kisi bhi halat mein is muhim ko ladne nahi jayega. Usne apne subordinates se kaha, "Yeh jung ladne ke liye bura saal hai. Zameen mein qahat hai, aur humne kabhi itni garmi nahi dekhi. Yeh halat

jung ke liye munasib nahi hain. Hum agle saal, jab khushhali hogi, phir ladenge." Yeh wajah de kar, usne Makkah wapas jaane ka hukm diya. Safwan aur Ikrimah ne is faisle ka sakht tareeqe se inkaar kiya, lekin unki mukhalifat ka koi asar nahi hua. Makkan Makkah wapas aa gaye.

Musalman Badr mein 8 din tak rahe. Phir, Abu Sufyan ke Makkah wapas jaane ki khabar sun kar, unhone camp uthaya aur Madinah wapas chale gaye.

Quraish ke Makkah wapas aane ke baad, Musalmanon aur Quraish ke darmiyan aman qaim ho sakti thi, lekin kuch Yahudiyon ki sazishon ne ise rok diya. Is ki wajah samajhne ke liye, humein woh din yaad karne honge jab Nabi (SAW) Makkah se hijrat kar ke Madinah pahunche the.

Jab Nabi (SAW) Madinah pahunche, to Musalman do giroh mein taqseem ho gaye: Muhajireen (woh log jo Makkah se hijrat kar ke aaye the) aur Ansar (Madinah ke naye Musalman jo Nabi (SAW) ko apne saath rehne ke liye bulaye the). Musalmanon ka ek chhota giroh Munafiqeen ke naam se mashhoor hua, jo Madinah ke rehne wale the jo waqiaat ke mutabiq Nabi (SAW) aur unke deen ko qabool kar liye the, lekin dil se Musalman nahi the. Unka leader Abdullah bin Ubayy tha, jo Madinah mein izzat aur asar rakhta tha aur mehsoos karta tha ke Nabi (SAW) ke aane se uski izzat aur asar kam ho gaya hai. Yeh Munafiqeen woh log the jinhone Jang-e-Uhud ke din Musalman fauj ko akela chhod diya tha. Woh Nabi (SAW) ke raaste mein har tarah ki rukawatein paida karte rahe, aur khule aam unke ya unke deen ke khilaf na hone ke bawajood, har mauqe par Musalmanon ke azm ko kamzor karne ki koshish karte the.

Madinah ki abaadi mein ek ahem hissa Yahudiyaon ka tha, jo teen qabail mein taqseem the: Bani Qainqa, Bani Nazir, aur Bani Quraizah. Jab Nabi (SAW) Madinah pahuncha, to in Yahudiyaon ne kisi tarah ke khatre ko mehsoos nahi kiya aur unhone Nabi (SAW) ko bilkul qabool kar liya. Har qabile ne Nabi (SAW) ke saath ek ehadnama kiya, jise dosti ya ghair-jang ka ehadnama kaha ja sakta hai. Is ehadnama mein yeh shart thi ke ek taraf dusri taraf ke dushman ko kisi tarah ki madad nahi karegi, agar woh jung mein ho.

Jab Nabi (SAW) Makkah mein the, to Quran ki wahi zyada tar roohani aur dini masail se mutaliq thi. Is liye Islam ka character us waqt bilkul roohani aur dini tha, jo insaan aur Allah ke rishte se mutaliq tha. Jab Nabi (SAW) Madinah hijrat kar gaye, to Islam ne zindagi ke maamlaat mein zyada dynamic aur muhim kirdar ada kiya, aur samaji, siyasi, aur iqtisadi maamlaat mein dakhil hua. Islam ne insaan ko samaj ka aik hissa samjha, aur samaj ko insaniyat ke liye behtar, taraqqi yafta, aur khushhali ka zariya banaya. Islam ka yeh naya dynamic character ise purane deenon se takrao mein lana zaroori tha. Yeh takrao jald ya baad mein zaroor hone wala tha; aur Islam ka sabse qareebi purana deen se takrao Yahudiyaat se hua.

Yahudiyaon ko apni maujoodgi ko khatre mein mehsoos hua jab Musalmanon ne Jang-e-Badr mein shandaar fatah hasil ki. Phir Bani Qainqa ne apna ehadnama tod diya aur Musalmanon ke khilaf khula muqabla shuru kar diya. Nabi (SAW) ne is qabile ko unke qilayon mein gher liya aur unhe tasleem hone par majboor kar diya. Ehadnama todne ki saza mein, Bani Qainqa ko Madinah se nikal diya gaya, aur woh Syria hijrat kar gaye.

Agla Yahudi qabile jo apna ehadnama toda, woh Bani Nazir tha, jo Jang-e-Uhud ke baad hua. Is qabile ko bhi Musalmanon ne wohi saza di. Is

qabile ke kuch log Syria hijrat kar gaye, jabke kuch Khaibar mein aabaad ho gaye, jo Madinah ke shumal mein hai. In dono qabail ke khilaf amal mein, Munafiqeen ke leader Abdullah bin Ubayy ne pehle Yahudiyon ka sath diya, aur chupke se unhe Nabi (SAW) se ladne ke liye uksaya aur apne followers ki madad ka wada diya. Baad mein, jab usne dekha ke jung ka rukh Musalmanon ke faide mein hai, to usne Yahudiyon ko unki qismat par chhod diya.

Teesra Yahudi qabile, Bani Quraizah, Madinah mein aman se reh raha tha. Unke aur Musalmanon ke darmiyan tamam taaluq bilkul theek aur aman pasandana the, aur dono taraf ehadnama ki sharton ka paas karte the. Lekin Khaibar mein aabaad hone wale Bani Nazir ke Yahudiyon ne Musalmanon ko apne nikal diye jaane ka badla lene ka faisla kiya. Uhud ke baad unhe Musalmanon aur Quraish ke darmiyan ek aur jung ke ehadnama ka pata chala, aur woh intezar karne lage ke is jung mein Musalmanon ko kuchla diya jayega. Lekin jab unhe pata chala ke ek saal baad koi jung nahi hogi, to unhone Musalmanon par hamla karne ke liye seedha amal karne ka faisla kiya.

626 ke garmiyon ke aakhir mein, Khaibar ke Yahudiyon ka ek delegation Makkah ke liye rawan hua. Is delegation ka leader Huyaiy bin Akhtab tha, jo Madinah mein Bani Nazir ka leader tha. Makkah pahunch kar is delegation ne Abu Sufyan se mulaqat ki, aur Nabi (SAW) ke khilaf ek muhim tayyar karne ki koshish shuru ki. Huyaiy ke liye zaroori tha ke woh Quraish ke khauf aur jazbaat par kaam kare, aur usne shuru kiya ke Arab mein Islam ke phelne ke khatre ko bayan kiya. Agar Musalman Yamamah tak pahunch gaye, to Quraish ke Iraq aur Bahrain ke tijarti raste band ho jayenge.

Abu Sufyan ne Huyaiy se poocha, "Aye Akhtab ke bete, tum Ahle-Kitab mein se ho. Kya tumhari rai hai ke Muhammad (SAW) ka naya deen hamare deen se behtar hai?" Huyaiy ne pal bhar bhi na soche jawab diya, "Kitab ko janne wala ke tor par, main tumhe yaqeen dila sakta hoon ke tumhara deen Muhammad (SAW) ke deen se behtar hai. Tum haq par ho." Yeh baat Quraish ko bohat pasand aayi, aur unhone man liya ke agar doosre Arab qabail bhi unke saath mil jayen, to woh Muhammad (SAW) se ladenge.

Yahudi delegation phir Ghatfan aur Bani Asad ke paas gayi, jahan unhonne milti julsi ki aur wahi natije hasil kiye. In aur kai qabail ne Musalmanon ko tabah karne ke liye ek bari muhim mein hissa lene ka wada diya.

Jang-e-Uhud ke baad Quraish ne Syria ke saath tijarat band hone ko qabool kar liya tha. Kyun ke Musalman Madinah mein qabiz the, Makkan Syria ke sahil raste ka istemal nahi kar sakte the. Is liye Makkan ne Iraq, Bahrain, aur Yemen ke saath tijarat barha di, aur Syria ke tijarat band hone ke nuqsan ko kuch had tak poora kar liya. Yahudi delegation se mulaqat ke baad, Abu Sufyan ko Islam ke phelne se Makkan tijarat ko khatre ka zyada ehssaas hua. Agar Musalman Yamamah tak pahunch gaye, to Quraish ki tijarat sirf Yemen tak hi mehdood ho jayegi, kyun ke Iraq aur Bahrain ke raste Musalmanon ke qabze mein honge. Aur yeh tijarati kami Quraish ke liye aik iqtisadi dard-e-sar ban jayegi, jise woh bardasht nahi kar sakte. Abu Sufyan ko Safwan bin Umayyah ne bhi pichli muhim mein uski himmat ki kami par bohat chidhaya tha. In dono asbaab ne Abu Sufyan ko Madinah par ek aur muhim karne ke liye sakht aur jazbati bana diya.

Muhim ki tayyari shuru hui. Qabaili contingents February 627 ke shuru mein jama hone lage. Quraish ne sabse bari fauj di, jismein 4,000 aadmi, 300 ghode, aur 1,500 oont the. Phir Ghatfan ne 2,000 aadmi Uyaina bin Hisn ke qiyadat mein bheje, jabke Bani Sulaim ne 700 jungjawaron ko

bheja. Bani Asad ne bhi ek contingent bheja, jiski tadad maloom nahi hai, Tulaiha bin Khuwailid ke qiyadat mein. Jab Quraish aur kuch chhote qabail Makkah mein jama hue, to Ghatfan, Bani Asad, aur Bani Sulaim apne qabaili ilaqaon mein jama hue, jo Madinah ke shumal, shumal-mashriq, aur mashriq mein the, aur wahan se seedha Madinah ki taraf barhne wale the. Kul fauj ki tadad, jismein chhote qabail bhi shaamil the, 10,000 thi, aur Abu Sufyan ne is muhim ki kul qiyadat sambhal li. Is ko qabail ka jama kehna behtar hai. Is ke liye koi behtar naam nahi hai, to hum ise Allies (muttafiqeen) keh sakte hain.

24 February 627 (1 Shawwal, 5 Hijri) ko, Allies apne alag alag qabaili ilaqaon se Madinah ke qareeb pahunchे aur apne camp lagaye. Quraish ne Koh-e-Uhud ke maghrib mein nadi ke sangam ke qareeb camp lagaya, jahan woh Jang-e-Uhud ke liye camp lagaye the. Ghatfan aur doosre qabail Zanab Naqnia mein camp lagaya, jo Koh-e-Uhud se 2 mile mashriq mein hai. Camp lagane ke baad, Allies ne Madinah ki taraf barhna shuru kiya.

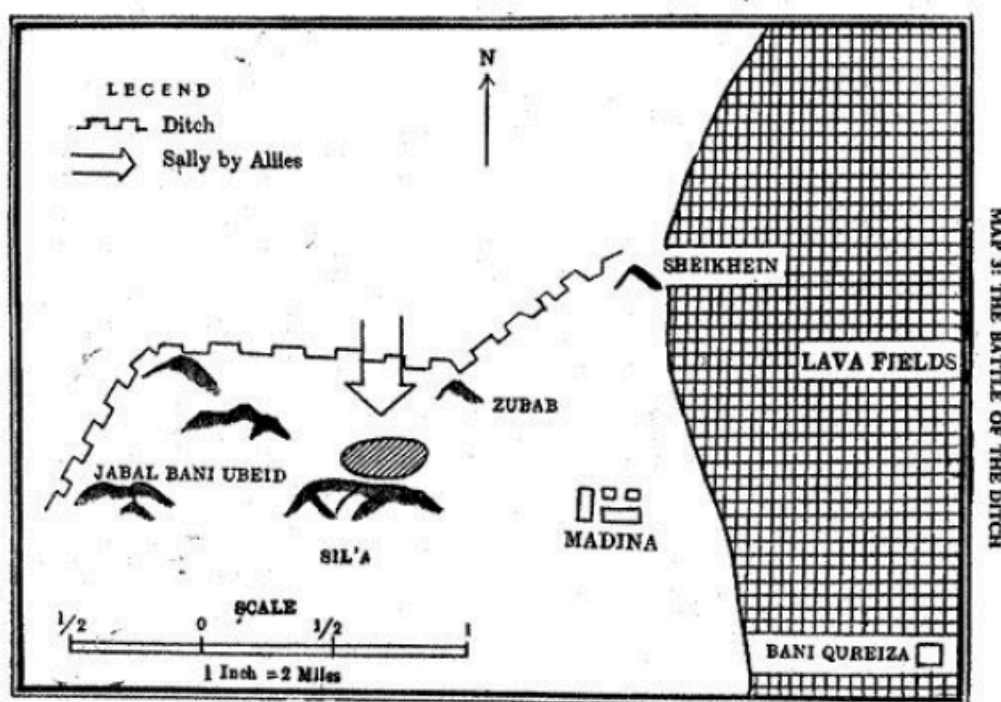
Jab Allies ka jama hona shuru hua, to agents ne is ki khabar Madinah pahuncha di. Jab zyada qabaili contingents jama hone lage, to reports aur bhi khatarnak ho gaye. Aakhir mein Nabi (SAW) ko yeh khabar mili ke 10,000 jungjawaron ka jama, jo Musalmanon ko tabah karne ka irada rakhta hai, Madinah ki taraf barh raha hai. Musalmanon mein khauf aur be-umeedi phail gayi, kyun ke yeh khabar bohat buri thi. Musalman hamesha apne dushmanon se kam tadad mein the. Jang-e-Badr aur Uhud mein unki aur dushman ki tadad ka nisbat ek se teen aur ek se char tha, aur ab Madinah mein Musalmanon ki tadad 3,000 tak pahunch chuki thi, lekin unmein se kai sau Munafiqeen the, jin par bharosa nahi kiya ja sakta tha. Aur 10,000 ka jama bohat bari tadad lagti thi. Hijaz ki tareekh mein kabhi itni bari fauj jung ke liye jama nahi hui thi.

Phir ek roshni ki kirn nazar aayi, jo Salman Farsi (RA) ke tajweez se aayi. Unhone samjhaya ke jab Farsi fauj ko zyada taqat ka samna karna parta hai, to woh dushman ke raste mein ek khandaq khod dete hain, jo itni chauri aur gehri hoti hai ke dushman usko paar nahi kar sakta. Arabon ke liye yeh jung ka ek anjaan tareeqa tha, lekin unhone is ki ahmiyat samajh li aur is tajweez ko qubool kar liya.

Nabi (SAW) ne khandaq khodne ka hukm diya. Kai Arab, jo is tarah ki tadbeer ko samajh nahi pa rahe the, is sakht mehnat se bachne ke liye be-dili ka izhar kar rahe the, aur Munafiqeen hamesha ki tarah logon ko is mehnat se rokne ki koshish kar rahe the. Lekin Nabi (SAW) ne khud apne haath se khandaq khodna shuru kar diya, aur is ke baad koi bhi khud-dar Musalman is kaam se door nahi reh sakta tha. Khandaq ki jagah muqarrar ki gayi aur iski poori lambai ko Musalmanon mein 10 aadmiyon ke giroh ke hisab se 40 gaz per giroh taqseem kar diya gaya. Jab Musalman is sakht mehnat mein paseene baha rahe the, to Hassan bin Thabit (RA) unke darmiyan ghoom kar apni shayari suna rahe the aur unmein naya jazba paida kar rahe the. Hassan (RA) ek shayar the, aur shayad apne dor ke sabse bare shayar the. Woh kisi bhi mozu ya mauqe par be-takalluf shayari kar sakte the, aur itni khoobsurti se ke sunne walon ko yaqeen nahi aata tha ke yeh be-takalluf shayari hai. Woh logon ko jazbaat ki lehar mein le ja sakte the. Lekin agar Hassan (RA) apne dor ke sabse bare shayar the, to unki maharat yahin tak mehdood thi. Jung jaise mardana kaamon ke liye Hassan (RA) bilkul bhi raghibat nahi rakhte the, jaise ke hum baad mein dekhenge.

Khandaq Shaikhan se Zubab ke pahad tak, aur phir Jabal Bani Ubaid tak jati thi. Ye sare pahad khandaq ke zariye mehfooz ilaqe mein shaamil the,

aur maghrib mein khandaq Jabal Bani Ubaid ke do pahadon mein se bayen taraf ke pahad ke bayen flank ko dhakti thi. Shaikhan ke mashriq aur Jabal Bani Ubaid ke janubi-maghrib mein wus'at lava fields the—tutay hue, na-hamwar zameen jo baday, kale patharon se dhaki hui thi, aur bari fauji harkat ke liye na-qabil guzar thi. Khandaq ke markaz se thora sa janub mein Sil'a ka buland pahad tha, jo lagbhag 400 feet ooncha, ek mile lamba, aur thora kam chaura tha, aur aam tor par shumal-janub ki taraf chalta tha, lekin iski shakhein har taraf phaili hui thi. Asal mein Zubab ka chhota pahad Sil'a ke shumali-mashriqi shakh ke qareeb tha, lekin hamare naksha mein ye saaf zahir nahi hota. (Naksha 3 dekhein)



Khandaq khodne ke baad, Musalmanon ne apna camp Sil'a ke pahad ke qareeb lagaya. Unki kul tadad 3,000 thi, jismein Munafiqeen bhi shaamil the, jinki jungi qadar aur bharosemandi mushkil thi. Nabi (SAW) ka mansooba yeh tha ke apni fauj ka zyada hissa be-commit rakhein, taake dushman ke kisi bhi jagah par qabza karne ki koshish par zor-dar hamla

kiya ja sake. Khandaq ki poori lambai par 200 aadmiyon ko halka sa dhak diya gaya, jismein se zyada tar logon ko khandaq ke qareeb pahadon par picquets ke tor par tayin kiya gaya. 500 aadmiyon ki mobile fauj ko Madinah ke mukhtalif ilaqon ka patrolling aur kisi bhi ghuss khore ko rokne ke liye tayin kiya gaya, aur un ilaqon ko bhi kuch hifazat di gayi jo khandaq se na dhake hue the. (Madinah us waqt ek shehr nahi tha, balke mukhtalif qasbon aur qilayon ka jama tha. Madinah ka markaz, jismani aur roohani, Nabi (SAW) ka Masjid tha.) Aurtein aur bachon ko jung ke mukabale se door qilayon aur gharoon mein rakh diya gaya.

Jo sardi guzar rahi thi, woh sakht thi. Aur yeh lambi sardi sabit hone wali thi.

Jab Quraish ne khandaq dekhi, to pehle to woh hairan hue, phir gusse mein aa gaye. Woh itni taqat ke sath aaye the ke fatah yakeen lag rahi thi. Abu Sufyan ne khushi se ek fatah hasil karne ki umeed ki thi, aur ab yeh khandaq unke raste mein aa gayi thi!

"Allah ki qasam!" Abu Sufyan ne gusse se kaha. "Aise hikmat Arab ka tareeqa nahi hai!" Aam Arab ke zehan mein aise hikmat ke liye koi jagah nahi thi. Shujaat pasand Arab ke liye yeh bilkul 'cricket nahi tha'!

Lekin Allies ne apna camp aage barhaya, khandaq ke shumal aur shumal-maghrib mein deploy kiya, aur 23 din tak ke liye mahasire par aa gaye. Din mein Allies khandaq ke qareeb aate, jahan Musalman halke se dhake hue the. Din bhar teer andazi hoti, aur raat ko Allies apne camp wapas chale jate. Kabhi din mein aur kabhi raat ko, Allies ke patrols khandaq ke upar neeche ghoomte, kisi aise jagah ki talash mein jahan se paar kiya ja sake. Aakhir mein unhe aisi ek jagah mili, lekin is ke baray mein baad mein batayenge.

10 din tak mahasira jaari raha, koi faisla nahi hua aur na hi kisi taraf kami aayi. Dono taraf ke logon ka jazba sakht par gaya, lekin kamzor hone ke bajaye aur bhi mazboot ho gaya. Musalmanon ko bhukh ke dard ka ehsaas hone laga. Madinah mein khane ka koi bara stock nahi tha, aur Musalman ab aadhi ration par the. Munafiqeen apni tanqeed mein aur bhi zyada khule ho gaye. Jab khandaq khodi ja rahi thi, to Nabi (SAW) ne Musalmanon se wada kiya tha ke kuch saalon mein woh Rome aur Persia ki taqat ko tabah kar denge aur unke khazane apne qabze mein le lenge. Munafiqeen ab kehne lage, "Muhammad (SAW) humein Caesar aur Khosrow ke khazane ka wada dete hain, lekin woh humein is aam mushkil se nikal nahi sakte!" Asal momin, haalanke, mazboot aur mustaqil rahe, aur apne leader par unka iman hila nahi.

Allies ke liye bhi halat aahista aahista kharab ho rahi thi, jis se unke darmiyan be-itefaqi paida ho gayi. Arab lambay mahasiron ke aadi nahi the, aur woh jaldi aur zindah jung ko is tarah ke jung ke muqable mein pasand karte the. Mausam be-lutf reh raha tha aur Allies mein sakht takleef paida kar raha tha. Khana bhi kam ho gaya, kyun ke Abu Sufyan ne itne lambay waqt ke liye khane ka intezam nahi kiya tha. Lekin kyun ke Allies khud mahasire mein nahi the, to kuch jaldbazi mein khane ka intezam kiya gaya. Log gila shikwa karne lage, aur Abu Sufyan ko is mushkil se nikalne ka koi rasta sochna para. Aakhir mein, usne Huyaiy Yahudi se mashwara kiya, aur dono ne ek naya plan banaya jo kamyabi ka wada de raha tha.

Jumma ki raat, 7 March ko, Huyaiy Bani Quraizah ke ilaqe mein chupke se dakhil hua. Usne unke leader, Ka'b bin Asad, ke darwaze par dastak di; lekin Ka'b, jo samajh gaya tha ke Huyaiy Yahudi hai aur shayad Musalmanon ke khilaf unke qabile ko uksane aaya hai, ne usse milne se inkar kar diya. Kuch jhagdon ke baad, Huyaiy ko andar aane ki ijazat mil gayi, aur usne hikmat

se Ka'b par kaam karna shuru kiya, use Musalmanon ke khilaf Allies ke sath milne ke liye dabane ki koshish ki. Pehle to Ka'b ne inkar kiya. "Muhammad (SAW) ne hamare sath apna ehadnama nibhaya hai, aur humein koi shikayat nahi hai," usne kaha. "Kisi bhi surat mein tumhe fatah ka koi yaqeen nahi hai. Agar hum tumhare sath mil kar aur muhim nakam ho gayi, to tumhare butparast log apne ghar wapas chale jayenge, aur hum Muhammad (SAW) ke gusse ka samna karenge." Lekin Huyaiy ne dabana jari rakha, kabhi dhamki dete, kabhi lalach dete, aur aakhir mein Ka'b ko Allies ke sath ehadnama karne par razi kar liya. Is ehadnama ke mutabiq, Allies aur Bani Quraizah ek saath hamla karenge. Yahudiyaon ka ilaqa aur qilay Madinah ke janubi-mashriq mein do mile door the, aur woh is taraf se hamla karenge, jisse Musalmanon ko khandaq se hata kar Allies ke frontal hamle ka mauqa mile. Agar hamla nakam ho gaya, to Allies Yahudiyaon ke qilay mein ek mazboot garrison chhod denge, taake Yahudiyaon ko Musalmanon ke gusse se bachaya ja sake. Bani Quraizah ne hamla shuru karne se pehle 10 din ki mohlat maangi, taake woh apne aap ko tayyar kar sake, aur is dauraan Allies shumal se chhote amal jari rakhe.

Is tarah, Madinah ke aakhri Yahudi qabile ne, apne qabile ke logon ke qadmon par chalte hue, Musalmanon ke sath apna ehadnama toda. Unhe nahi pata tha ke unki be-wafai ka kitna bhari anjaam hoga!

Jald hi Nabi (SAW) ko is ehadnama ka pata chal gaya. Unhe yeh malumat ek agent ke zariye mili, jo Allies ke camp mein chupke se dakhil hua tha aur kuch guftagu suni thi. Phir is ehadnama ki afwah bhi phail gayi, aur 'Safiyyah aur Yahudi' ke waqiya ne is ki tasdeeq kar di.

Safiyyah Nabi (SAW) ki khala thi, aur doosri aurton aur bachon ke sath Madinah ke janubi-mashriqi hisse mein ek chhote qilay mein chali gayi thi. Qilay mein Hassan Shair bhi mojud tha, aur woh wahin ka akele mard tha!

Ek din Safiyyah ne qilay se neeche dekha to ek musallah Yahudi ko dekh jo deewar ke neeche chupke se ghoom raha tha, jaise ke woh qilay ke gird raasta dhoondh raha ho. Safiyyah ne foran yeh natija nikala ke woh Bani Quraizah ka scout hai, jo apne qabile ko Musalmanon ke pichhe se hamla karne ke liye raasta dikhane aaya hai. Yeh Yahudi unka rahbar banega, aur apne qabile ko Musalmanon ke mahasire mein ghuss khore ke liye le jayega.

Safiyyah ne shair ke paas ja kar kaha, "Aye Hassan! Ek Yahudi hai jo raasta dhoondh raha hai, jahan se woh Bani Quraizah ko hamare ilaqaon ke pichhe se hamla karne ke liye le jayega. Tum jante ho ke Allah ke Rasool aur sare mard maidan-e-jang mein masroof hain aur humein hifazat ke liye fauj nahi bhej sakte. Is aadmi ko foran qatal karna hoga. Jao aur use qatal karo!" Hassan ne jawab diya, "Allah tumhe barkat de, aye Abdul Muttalib ki beti! Tum jante ho ke aisa kaam mere liye nahi hai." Shair ko tahqeer bhari nazar se dekh kar, Safiyyah ne ek danda uthaya, apne kamar mein patka bandha, aur Yahudi se milne neeche utar gayi. Is bahadur aurat ne Yahudi ko qatal kar diya. Use khoon ke darye mein pade chhod kar, woh qilay wapas aayi aur Hassan se kaha, "Aye Hassan! Maine use qatal kar diya. Ab jao aur uske jism se maal looto, kyun ke aurat ke liye mard ke kapde utarna munasib nahi hai." Hassan ne jawab diya, "Allah tumhe barkat de, aye Abdul Muttalib ki beti! Mujhe aise maal ki zarurat nahi hai."

Jab yeh khabar Musalmanon tak pahunchi, to unhe Bani Quraizah ki be-wafai ke baray mein koi shak nahi raha. Halat aur bhi kharab ho gaya, aur Munafiqeen aur bhi zyada khule ho gaye. Musalman aadhi ration se chothai ration par aa gaye. (Baad mein yeh bilkul khatam ho gaya!) Unka azm abhi bhi mazboot tha; lekin agar mahasira aur lamba khichta, to

bhukh Musalmanon ko tasleem hone par majboor kar degi. Aur Musalmanon ko is masle ka koi seedha fauji hal nahi mil raha tha.

Nabi (SAW) ne ab diplomacy ka istemal kiya, taake woh natije hasil karein jo quwwat se hasil nahi ho sakte the. Unhone Ghatfan contingent ke commander, Uyaina bin Hisn, ke sath chupki se mazakrat shuru ki. (Uyaina ek bahadur aur seedha-saadha insaan tha. Ek aankh wala, jiske paas dimagh se zyada taqat thi, Nabi (SAW) ne usko 'bewaqoof-e-mashooq' ka laqab diya tha.) Mazakrat ka maqsad Allies ke do bade hisson, Ghatfan aur Quraish, ke darmiyan phoot daalna tha—Ghatfan ko mahasire se hata kar. Agar yeh ho jata, to doosre qabail bhi Quraish se alag ho sakte the; lekin agar nahi bhi hote, to Ghatfan ke 2,000 jungjawaron ke jaane se Allies ki taqat itni kam ho jati ke Musalman unhe Madinah se bhagane ke liye fauji amal kar sakte.

"Agr Ghatfan alliance se alag ho kar apne ghar wapas chale jayen, to unhe Madinah ki khajoor ki paidawar ka ek hissa diya jayega," Nabi (SAW) ne yeh shart pesh ki. Uyaina, jo ab fauji fatah ki koi umeed nahi rakhta tha, ne yeh shart qubool kar li. Ehadnama tayyar ho gaya, lekin ise sign aur seal karne se pehle (jiske bagair yeh baandh nahi hota), Nabi (SAW) ne kuch Musalman leaders se is baat ka zikr kiya. In Musalmanon ne sakht mukhalifat ki. "Khajoor!" woh chillaye. "Kafiron ko humse talwar ke siwa kuch nahi milega!" Nabi (SAW) ke sath yeh ikhtilaf itna aam aur itna zor-dar tha ke unhone Musalmanon ki marzi ko qubool kar liya, aur mazakrat band kar di gayi.

In dilair mominon ko fauji halat ki sakhtgi ya diplomacy ki pechidaigiyon ka itna ilm nahi tha jitna Nabi (SAW) ko tha. Unhe pata tha ke is masle ka hal sirf diplomacy ke zariye mahasire ko torne mein hai, aur ab woh koi aur rasta dhoondhne lage. Jald hi ek aur mauqa mil gaya. Ghatfan mein Nuaim

bin Masud naam ka ek aadmi tha, jo Musalman ho chuka tha lekin apne iman ko chhupa kar rakhta tha. Is ilaqe mein ek namwar shakhsiyat, woh Allies ke teen bade hisson—Quraish, Ghatfan, aur Bani Quraizah ke Yahudiyon—se achhe tarah waaqif tha. Woh ek qabil aadmi bhi tha.

Nuaim ek raat Ghatfan camp se nikal kar Madinah pahuncha. Woh Nabi (SAW) ke paas aaya, apni halat bayan ki, aur Musalmanon ki khidmat karne ka irada zahir kiya. "Mujhe jahan bhejna chahein, bhej dijiye," usne kaha. Yeh woh mauqa tha jiske liye Nabi (SAW) ne dua ki thi. Nuaim ke sath ek conference mein Nabi (SAW) ne poori halat par ghor kiya aur Nuaim ko jo amal karna tha, woh bataya.

Usi raat Nuaim Bani Quraizah ke ilaqe mein chupke se dakhil hua aur Ka'b se mila. Usne Yahudiyon ke liye halat ke khatre ko bayan kiya. "Tumhari halat Quraish aur Ghatfan se alag hai," usne wazahat ki. "Tumhare paas yahan apne ghar aur khandan hain, jabke unke ghar aur khandan Madinah se mehfooz fasilon mein hain. Unhe is jung mein koi khaas dilchaspi nahi hai. Agar woh Muhammad (SAW) ko shikast nahi de sakte, to woh apne ghar wapas chale jayenge, aur tum Musalmanon ke gusse ka samna karo ge. Tumhe unke sath koi amal nahi karna chahiye, jab tak ke woh apne behtareen khandan ke logon ko tumhare paas rehne ke liye bhej kar apni wafadari ka yaqeen na dilayen."

Nuaim phir Quraish ke paas gaya aur Abu Sufyan se mila, jo uski rai ka ehtram karta tha. "Tumne ek aise qom ke sath ehadnama kiya hai jo be-wafa aur na-qabil-e-bharosa hai," usne kaha. "Mujhe Madinah ke doston se maloom hua hai ke Bani Quraizah ne tauba kar li hai aur Muhammad (SAW) ke sath naya ehadnama kar liya hai. Apni wafadari sabit karne ke liye, woh tumse tumhare behtareen khandan ke logon ko rehne ke liye mangenge, jinhe woh foran Muhammad (SAW) ke hawalay

kar denge, jo unhe qatal kar dega. Yahudiyan phir Musalmanon ke sath mil kar ham par hamla karenge. Kisi bhi surat mein Yahudiyon ko rehne ke liye log mat dena!"

Phir woh Ghatfan ke paas gaya, jahan usne wohi manzar pesh kiya. Nuaim ke khatam karne tak, Allies ke zehan mein shak aur ikhtilaf ke beej bo kar diye gaye the.

Abu Sufyan par is ghubar ka asar hone laga, jo Yahudiyon ke sath alliance par bilkul bharosa karta tha. Usne jung ka rukh tez karne aur Yahudiyon ke iradon ki imtehan lene ka faisla kiya. Jumma ki raat, 14 March ko, Nuaim ke aane ke baad, usne Ikrimah ki qiyadat mein ek delegation Bani Quraizah ke paas bheji. "Yeh halat sakht hai," Ikrimah ne wazahat ki. "Isse aur lamba nahi khinch sakte. Hum kal hamla karenge. Tumhare paas Muhammad (SAW) ke khilaf hamare sath ehadnama hai. Tumhe apne ilaqe ki taraf se hamle mein hissa lena hoga."

Yahudiyon ne thora sa ghum-phir kiya, aur phir apni shartein pesh ki.

"Hamari halat tumhari nisbat zyada naazuk hai. Agar tumhe kamyabi nahi mili, to tum humein chhod kar chale jao ge, aur hum Muhammad (SAW) ke gusse ka samna karenge. Is liye tumhe hamare paas apne behtareen khandan ke logon ko rehne ke liye bhejna hoga, taake jung ke khatam hone tak humein tumhari wafadari ka yaqeen ho. Waise bhi, kal Saturday hai, aur Yahudiyon ke liye Saturday ke din jung karna mana hai. Jo log Saturday ko todte hain, Allah unhe suar aur bandar bana deta hai." Ikrimah khaali haath wapas aaya. Abu Sufyan ne phir ek aur koshish ki, aur Ka'b ke paas ek aur delegation bheji; lekin dono taraf ka moqif wahi raha:

Quraish: Koi rehne wale log nahi; kal jung karo!

Yahudiyan: Saturday ko jung nahi; aur pehle rehne wale log do!

Teenon giroh ne kaha, "Nuaim ne sahi kaha tha. Usne humein jo naseehat di, woh kitni daaniyana thi!" Nuaim ne apna kaam behtareen tarike se kiya tha. Bani Quraizah ko alliance se acha tarike se alag kar diya gaya tha.

Agle din, Saturday, 15 March ko, Khalid (RA) aur Ikrimah, dair se tang aa kar aur Allies ke muttahir amal ki koi umeed na dekh kar, ne faisla kiya ke woh khud hi halat ko suljhane ki koshish karenge. Woh apne ghode sawaron ke squadrons ke sath Zubab ke maghrib mein ek jagah ki taraf barhe, jahan khandaq itni chauri nahi thi, aur jahan ghode ya aadmi pairon se paar kar sakte the. Yeh jagah Musalman camp ke saamne thi, jo Sil'a ke pahad ke niche tha.

Ikrimah ka squadron pehle aage badha, aur ek chhota giroh khandaq paar kar gaya, ghode Musalman taraf sahi utre. Is giroh mein saat aadmi the, jismein Ikrimah aur ek bohat bara aadmi shaamil the, jisne apne bohat bare ghode ko giroh se aage badhaya aur Musalmanon ka jayza lene laga. Musalman Quraish ke achanak zahir hone se hairan the. Ab tareekh ki ek behtareen jung ka manzar tayyar tha, jise poori tafseel se bayan kiya jata hai.

Yeh bara aadmi bohat ooncha aur bhari bhar kam tha, aur apne paon par khara hokar apne humsafiron se bohat ooncha lagta tha. Apne bare ghode par baith kar, woh bilkul ghair haqeeqi lagta tha. Bara, mazboot, aur be-khauf, uske chehre par ek darawana izhar tha—jo uske humsafiron ko jazba deta tha aur dushmanon ko khaufzada karta tha.

Yeh Amr bin Abdu Wud tha. (Hum use 'Giant' keh sakte hain!) Ghora aur sawar dono be-harkat the, jab uski nigah Musalmanon ke darmiyan ghumi.

Achanak Giant ne apna sar uthaya aur dahaad kar kaha, "Main Amr bin Abdu Wud hoon. Main Arab ka sabse bara bahadur hoon. Main hamesha

fatah yafta hoon. Main... main..." Usne apne baray mein bohat zyada socha hua tha. "Kya tum mein se koi hai jo mujh se muqabla karne ki himmat rakhta ho?"

Musalman is challenge ko khamoshi se sunte rahe. Woh ek doosre ko dekhte, phir Nabi (SAW) ki taraf dekhte. Lekin koi hila nahi, kyun ke Giant apni taqat aur maharat ke liye mashhoor tha, aur chahe kitni hi baar zakhm hua ho, kabhi bhi muqabla hara nahi tha, aur kabhi bhi apne muqabil ko nahi chhoda tha. Yeh kaha jata tha ke woh 500 ghode sawaron ke barabar tha; ke woh ek ghode ko utha kar zameen par phék sakta tha; ke woh ek bachde ko apne bayen haath se utha kar jung mein shield ki tarah istemal kar sakta tha; ke woh... Kahaniyan be-intiha theen. Arab ki tayyari zehan ne is darawane bahadur ke gird ek legend bana diya tha.

Is liye Musalman khamosh rahe, aur Giant ne tahqeer se hans kar Quraish ko bhi hansaya, kyun ke woh khandaq ke qareeb the aur sab kuch dekh aur sun rahe the.

"Kya tum mein se koi mardana himmat rakhta hai? Aur tumhara Islam kahan hai? Aur tumhara Nabi (SAW) kahan hai?" Is tahqeer bhari taunt par, Ali (RA) ne apni jagah se harkat ki aur Nabi (SAW) se ijazat mangi ke woh muqabla karein aur is gustakh ki zaban ko hamesha ke liye band kar dein. Nabi (SAW) ne farmaya, "Baith jao. Yeh Amr hai!" Ali (RA) apni jagah par wapas aa gaye.

Phir tahqeer bhari hans, aur phir taunts aur challenge. Ali (RA) phir Nabi (SAW) ke paas gaye. Nabi (SAW) ne phir ijazat nahi di. Phir hans, phir taunts. Phir Amr ka challenge, aur is baar pehle se bhi zyada gustakhana. "Tumhara jannat kahan hai?" Woh chillaya. "Jiska tum kehte ho ke jung mein shahid hone wale jayenge? Kya tum mein se koi nahi jo mujh se lad sake?"

Jab teesri baar Ali (RA) ne Nabi (SAW) ki taraf harkat ki, to Nabi (SAW) ne Ali (RA) ki aankhon mein woh izhar dekha jo woh achhe tarah jante the; aur unhe pata tha ke Ali (RA) ko ab rokna mumkin nahi. Unhonne Ali (RA) ko pyar se dekha, kyun ke Ali (RA) unke liye kisi bhi doosre shaks se zyada aziz the. Unhonne apni pagri utari aur Ali (RA) ke sar par bandh di. Phir unhonne apni talwar nikali aur Ali (RA) ke kamar mein bandh di. Aur unhonne dua ki: "Aye Rab! Uski madad farma!"

Yeh talwar, jo Nabi (SAW) ne Ali (RA) ko di, pehle Munabba bin Hajaj naam ke ek kafir ki thi. Yeh shaks Jang-e-Badr mein qatal hua tha, aur talwar Musalmanon ko ghanimat mein mili thi. Nabi (SAW) ne is talwar ko apne liye rakh liya tha. Ab Ali (RA) ke haath mein yeh Islam ki sabse mashhoor talwar banne wali thi, jo kisi bhi talwar se zyada logon ko jung mein qatal karegi. Yeh Zulfiqar thi.

Ali (RA) ne jaldi se Musalmanon ka ek chhota giroh ikattha kiya aur kafiron ki taraf barha. Giroh kuch door ruk gaya, aur Ali (RA) aage badh kar muqabla karne ke liye tayyar ho gaya. Giant Ali (RA) ko achhe tarah janta tha. Woh Ali (RA) ke walid, Abu Talib, ke dost the. Usne Ali (RA) ko ek bachhe ki tarah muskurati hui nigah se dekha.

"Aye Amr!" Ali (RA) ne pukara. "Yeh maaloome hai ke agar Quraish ka koi shaks tumhe do tajweez de, to tum kam az kam ek ko qubool karte ho."

"Sach hai."

"To pehli tajweez: Islam qubool karo."

"Mujhe iski zarurat nahi."

"Phir apne ghode se utar kar mujh se ladho."

"Kyun, aye mere bhai ke bete? Mujhe tumhe qatal karne ka koi irada nahi."

"Lekin mujhe," Ali (RA) ne jawab diya, "tumhe qatal karne ka bohat irada hai!"

Giant ka chehra gusse se laal ho gaya. Gussa bhari cheekh ke sath woh apne ghode se kooda, apni taqat ke bawajood itni tezi se ke log hairan reh gaye. Usne apne ghode ki rag kata, apni talwar nikali, aur Ali (RA) par hamla kar diya. Jung shuru ho gayi.

Amr ne Ali (RA) par kayi baar hamla kiya, lekin Ali (RA) bilkul bhi zakhm nahi huye. Woh har hamle ko apni talwar ya shield se rok lete ya chalak kar nikal jate. Aakhir mein Giant thak kar ruk gaya, hairan aur pareshan. Woh soch raha tha ke yeh kaise ho sakta hai. Is se pehle koi bhi shaks uske muqable mein itni der tak nahi tik saka tha. Aur ab yeh bacha uske sath khel raha tha!

Phir itni tezi se hua ke koi bhi is ke silsile ko samajh nahi saka—na Musalman, na Quraish, na khud Giant. Ali (RA) ne apni talwar aur shield zameen par phenk di; uska jism hawa mein utha aur uske haath Giant ke gale par ja lage; ek wrestler ki tarah usne Giant ko halka sa dhakka diya, aur Giant zameen par gir gaya—sirf chand seconds mein. Ab Giant apni peeth par tha, aur Ali (RA) uske sine par baitha hua tha. Dono faujon ne saans rok li.

Giant ke chehre par hairani ka izhar gusse mein badal gaya. Aakhir kar, woh gira diya gaya tha, aur is naujawan ne use shikast di thi, jo uske nisbat aadha bhi nahi tha! Lekin girne ke bawajood, woh abhi khatam nahi hua tha. Woh abhi bhi jung jeet sakta tha aur Arab ka sabse bara bahadur hone ka apna moqaa wapas hasil kar sakta tha. Woh is naujawan ko hawa mein utha kar patte ki tarah phék deta.

Giant ka chehra neela ho gaya, uski gardan ki ragein ubhar aayi, aur uske biceps aur forearms larazne lage, jab usne Ali (RA) ke pakad ko torne ki koshish ki. Lekin woh ek inch bhi hila nahi saka. Ali (RA) ke muscles mein folaad ki sakhti thi.

"Jaano, aye Amr," Ali (RA) ne halki awaaz mein kaha, "fatah aur shikast Allah ki marzi par hai. Islam qubool karo! Is tarah na sirf tumhari jaan bach jayegi, balke tum is zindagi aur akhirat mein Allah ki barkat se fayda uthao ge." Ali (RA) ne apni kamar se ek tez chhuri nikali aur Amr ke gale ke qareeb rakhi.

Lekin yeh sab Giant ke liye zyada tha. Kya woh, jise Arab ka sabse bara bahadur samjha jata tha, apni zindagi shikast aur ruswai ke saaye mein guzare ga? Kya yeh kaha jayega ke usne apni jaan bachane ke liye apne muqabil ki shartein qubool ki thi? Nahin! Amr bin Abdu Wud ne talwar se zindagi guzari thi. Woh talwar se hi mar jayega. Zindagi jo tashadud se guzari hai, uska anjaam bhi tashadud se hi hona chahiye. Usne apne muh mein thook ikattha kiya aur Ali (RA) ke chehre par thook diya!

Usne janta tha ke kya hoga. Usne janta tha ke saans andar khinch kar, Ali (RA) ka dahina haath hawa mein uth kar uske gale par gir jayega. Amr ne apni peeth jhukai aur apni thodi uthai—taake Ali (RA) ko uska gala pesh kare. Kam az kam usne socha ke woh janta hai ke kya hone wala hai!

Lekin agle pal jo hua, usne use aur bhi hairan kar diya. Ali (RA) Amr ke sine se uth kar kuch door khare ho gaye, apna chehra saaf kiya, aur apne muqabil ko gaur se dekha. "Jaano, aye Amr, main sirf Allah ki raah mein qatal karta hoon, aur kisi shakhsi badle ke liye nahi. Tumne mere chehre par thook diya, to ab tumhe qatal karne ka mera irada shakhsi badla ho sakta hai. Is liye main tumhe chhod deta hoon. Utho aur apne logon ke paas wapas jao!"

Giant utha. Lekin haar kar apne logon ke paas wapas jaane ka sawal hi paida nahi hota tha. Woh jeet kar hi jayega, ya bilkul nahi. Woh akhri koshish karne ka irada kiya. Woh apni talwar utha kar Ali (RA) par hamla karne laga. Shayad woh Ali (RA) ko be-khabar pakar leta.

Ali (RA) ke paas sirf itna waqt tha ke woh apni talwar aur shield utha lein aur naye hamle ke liye tayyar ho jayen. Giant ka yeh hamla jung ka sabse zor-dar hamla tha. Usne apni talwar se Ali (RA) ki shield ko tor diya, lekin is tarah uska zor aur raftaar kam ho gaya, aur woh sirf Ali (RA) ke peshani par halka sa zakhm kar saka. Zakhm itna halka tha ke Ali (RA) ko koi fikr nahi hui. Giant apni talwar phir uthane se pehle hi, Zulfiqar chamak uthi, aur uski nok Giant ke gale ko cheer gayi. Giant ka khoon fawara ki tarah uchal pada.

Ek pal ke liye Giant be-harkat khara raha. Phir uska jism larazne laga, jaise ke woh nasha mein ho. Aur phir woh zameen par gir gaya, aur bilkul harkat band ho gaya.

Zameen is bade jism ke girne se nahi hili. Zameen bohat bari hai. Lekin Sil'a ka pahad 2,000 Musalmanon ke Allah-o-Akbar ke naare se laraz utha. Ye fatah ka naara wadi ke har kone mein goonj utha, aur phir khamoshi mein gum ho gaya.

Musalman giroh ab baqi rehne wale chhe Quraish par hamla karne laga. Talwaron ki jung mein ek aur Quraish qatal hua, aur ek Musalman shaheed ho gaya. Kuch hi lamhon baad Quraish giroh ne rukh kiya aur khandaq paar kar wapas bhaag gaya. Ikrimah ne apna barcha khandaq paar karte waqt phenk diya, jis par Hassan Shair ne kayi rude ash'ar likhe. Ek aadmi, Nofal bin Abdullah, jo Khalid (RA) ka cousin tha, khandaq paar karne mein nakam raha aur usmein gir gaya. Jab woh uthne ki koshish kar raha tha, to Musalman kinare par aa kar us par patthar phenkne lage. Nofal ne cheekha,

"Aye Arab! Yaqeenan maut is se behtar hai!" Is par Ali (RA) ne khandaq mein utar kar uska sar qalam kar diya.

Musalman giroh ab camp wapas aaya, aur crossing par mazboot guard tayin kar diya gaya.

Agle din dopahar ko, Khalid (RA) ek squadron ke sath aage badha, aur koshish ki ke woh crossing par qabza kar le, jahan Ikrimah nakam hua tha. Lekin is baar Musalman guard ne uski harkat dekhi aur crossing ko bachane ke liye kafi waqt mein deploy ho gaya. Teer andazi ka bari amal hua, jismein ek Musalman aur ek Quraish qatal hua, lekin Khalid (RA) crossing paar nahi kar saka.

Kyun ke maujooda halat mein mukabla sakht tha, Khalid (RA) ne hikmat ka istemal kiya. Usne apna squadron kuch door wapas le gaya, jaise ke usne crossing paar karne ka irada chhod diya ho. Musalman is fareb mein aa gaye, aur yeh samajh kar ke Khalid (RA) ne apni koshish chhod di hai, unhone apni tayyariyan dheemi kar di aur raat ke sukoon ka intezaar karne lage. Achanak Khalid (RA) apne squadron ke sath wapas daud kar aaya, aur Musalman guard ke tayyar hone se pehle hi kuch Quraish crossing paar kar gaye. Lekin woh khandaq se zyada aage nahi barh sake, kyun ke Musalman phir se tayyar ho gaye aur Khalid (RA) ko chhote bridgehead mein hi rok diya. (Naksha 3 dekhein) Khalid (RA) ne sakht koshish ki ke Musalmanon ka muqabla tor sake, lekin Musalman mazboot the, aur uski koi kamyabi nahi hui. Is dauraan kuch haatho-haath ki jung hui, jismein Khalid (RA) ne ek Musalman ko qatal kiya. Savage bhi wahan mojud tha, aur usne wohi barcha istemal kiya jo usne Hamza (RA) ke khilaf Uhud mein istemal kiya tha, aur is dafa bhi usne ek Musalman ko qatal kiya. Lekin jald hi, halat ko be-umeed dekh kar, Khalid (RA) ne rukh kiya aur khandaq paar kar wapas chala gaya. Yeh Jang-e-Khandaq ka aakhri bara fauji amal tha.

Agle do din tak koi khaas harkat nahi hui, siwaye kuch teer andazi ke, jismein kisi taraf ko koi nuqsan nahi hua. Musalman ab bilkul khana khatam ho gaya tha; lekin unka jazba be-umeedi se aur bhi mazboot ho gaya, aur woh bhukh se marne ko tayyar the, lekin nafrat ke kafiron ke saamne jhukne ko tayyar nahi the. Allies ke camp mein gussa barh raha tha aur jazbaat kam ho rahe the. Har koi janta tha ke is muhim, jis se shandaar fatah ki umeed thi, nakami par khatam hui hai. Har taraf gila shikwa tha, aur sab se buri baat yeh thi ke koi is mushkil se nikalne ka rasta nahi dhoondh pa raha tha.

Phir Tuesday ki raat, 18 March ko, Madinah ke ilaqe mein achanak tez aandhi aayi. Thandi hawa Allies ke camp par sakhti se padi aur wadi mein goonj uthi. Darja-e-hararat tezi se gir gaya. Allies ka camp Musalman camp se zyada khula tha, aur aandhi ne unhe sakhti se nuqsan pahunchaya. Aandhi ne aag bujha di, bartan gira diye, aur khaimon ko uda diya. Allies apne kambal aur cloak mein lipat kar baith gaye, jab aandhi unke gird goonj rahi thi, aur khatam hone ka intezaar kar rahe the.

Abu Sufyan ab bardasht nahi kar saka. Woh utha, aur aandhi ke khilaf chillaya: "Yeh hamare liye koi theek jagah nahi hai. Insaan aur janwar dono sakht takleef mein hain. Bani Quraizah suar aur bandar ban gaye hain, aur hamari zarurat ke waqt humein dhoka diya hai. Aandhi ne hamare camp ko tabah kar diya, aag bujha di, aur khaimon ko gira diya. Chalo Makkah wapas chalein. Lo, main ja raha hoon!"

Is aakhri taqreer ke baad, Abu Sufyan oont par sawar hua aur apne logon ke sath wapas chala gaya, aandhi se bachne ki umeed mein. Lekin aandhi ke badal uske peechhe pure raat lage rahe. Ghatfan ko bhi Quraish ki harkat ka pata chal gaya, aur doosre qabail bhi apne ilaqon aur charagahon ki taraf rawan ho gaye. Quraish fauj ke piche Khalid (RA) aur Amr bin Al-Aas apne

ghode sawaron ke squadrons ke sath rear guard ki tarah chal rahe the, taake Musalman Madinah se nikal kar Quraish ki harkat mein rukawat na daal dein. Abu Sufyan ek sakht mayoos aur be-zar insaan tha, jiske dil par nakami ka bojh tha.

Agle din subah Musalmanon ne dekha ke Allies chale gaye hain, aur woh apne ghar wapas aa gaye. Yeh Quraish ka Musalmanon ko kuchalne ka aakhri irada tha; iske baad woh hamesha defensive rehne wale the.

Jang-e-Khandaq khatam ho gayi. Har taraf se char aadmi shaheed hue the. Musalmanon ke liye yeh fatah thi, kyun ke unhane apne ghar aur apne aap ko Allies ke hamle se bachane ka maqsad hasil kar liya, jab ke Allies apne maqsad mein nakam rahe. Asal mein, Allies ko koi nuqsan nahi pahuncha saka. Mahasira 23 din tak jaari raha, aur dono taraf par bohat sakht dabao tha. Yeh aandhi ki wajah se khatam hua, lekin aandhi is ka sabab nahi thi. Yeh aakhri qatra tha. Asal mein, yeh amal ek mahasira aur muqabla tha, na ke jung, kyun ke dono faujen kabhi aamne-samne nahi aayi the. Yeh Musalman tareekh mein siyasat aur diplomacy ka pehla istemal tha, aur yeh dikhata hai ke qaumi maqsad hasil karne ke liye siyasat aur quwwat ka kaise istemal hota hai. Quwwat ka istemal jung ka aik pehlu hai—ek tashadud aur tabahi wala pehlu—jise sirf tab istemal kiya jata hai jab siyasi tadabeer maqsad hasil karne mein nakam ho jati hain. Jab jung zaroori ho jati hai, to siyasat, diplomacy ke zariye, quwwat ke istemal ke liye zameen tayyar karti hai. Yeh dushman ko kamzor karti hai, aur uski taqat ko itna kam kar deti hai ke quwwat ka istemal kamyabi ke sath kiya ja sake.

Aur yahi Nabi (SAW) ne kiya. Unhone diplomacy ke zariye dushman ko taqseem kiya aur kamzor kiya, na sirf tadad mein balke jazbaat mein bhi. Zyada tar Musalman is baat ko samajh nahi pa rahe the, lekin woh apne

*leader se seekh rahe the. Nabi (SAW) ka farman, "Jung hikmat hai,"
Musalman muhimon mein bar bar yaad kiya jata raha.*

Chapter 5: Khalid Ka Islam

"Yaqeenan humne tumhein ek zahir fatah ata ki hai. Taake Allah tumhare agle aur pichle gunah maaf kare, aur tum par apna ehsan poora kare, aur tumhe seedhe raaste par chale. Aur taake Allah tumhein qudrati madad se madad kare. Wohi hai jo aasmano aur zameen ki quwwaton ka malik hai, aur Allah sab kuch janne wala, hikmat wala hai."

[Quran 48:1-4]

Sulah Hudaibiya April 628 (Dhul Qadah 6 Hijri) ke shuru mein hui. Nabi (SAW) ne Makkah ka safar karte waqt is sulah ka irada nahi kiya tha. Unka maqsad Umrah (off-season Hajj) ada karna tha, aur unke sath 1,400 musallah Musalman aur kayi qurbani ke janwar the.

Lekin Quraish ko yeh khauf tha ke Musalman jung ladne aur Quraish ko unke ghar mein shikast dene aaye hain, kyun ke ab initiative Musalmanon ke haath mein tha. Is liye Quraish Makkah se nikal kar qareeb hi ek camp mein jama ho gaye, jahan se Khalid (RA) ko 300 ghode sawaron ke sath Madinah ki taraf bheja gaya, taake Musalman fauj ko rok sake. Khalid (RA) ko nahi pata tha ke woh itni bari fauj ko kaise rok sakta hai, lekin usne faisla kiya ke woh jo bhi ho sakega karega. Woh Kura-ul-Ghameem pahuncha, jo Usfan se 15 mile door tha, aur ek pahadi raste mein block karne ke liye tayyar ho gaya. (Naksha 4 dekhein)

Jab Musalman Usfan pahunchi, to unke aage 20 ghode sawaron ka ek reconnaissance giroh bheja gaya. Is giroh ne Khalid (RA) se Kura-ul-Ghameem mein mulaqat ki, aur Nabi (SAW) ko Khalid (RA) ki position aur taqat ki khabar di.

Nabi (SAW) ne faisla kiya ke woh is jagah par waqt zaya nahi karenge. Woh kisi bhi tarah khoon bahane se bachna chahte the, kyun ke unka maqsad jung nahi balke Hajj tha. Unhone apne aage ke giroh ko hukm diya ke woh Khalid (RA) ka dhyan apni taraf kare, aur jab Khalid (RA) is mein masroof ho, to Nabi (SAW) ne apni fauj ko daayein taraf se le jana shuru kiya, mushkil pahadi raste se, jo sahil ke qareeb Saniyat-ul-Marar ke raste se guzarta tha. Yeh safar sakht tha, lekin kamyabi se mukammal hua, aur Khalid (RA) ki position ko bypass kar diya. Jab tak outflanking movement poori tarah jaari nahi hui, Khalid (RA) ne Musalman column ka dhool door se dekha, aur samajh gaya ke kya hua hai. Woh jaldbazi se Makkah wapas chala gaya. Musalman safar jaari rakhe, jab tak ke woh Hudaibiya pahunch gaye, jo Makkah se 13 mile maghrib mein hai, aur wahan camp lagaya.

Hudaibiya mein kuch der tak jung ka manzar bana raha, lekin Nabi (SAW) ke khoon bahane se bachne ke irade ke bawajood. Kuch jhagde hue, lekin koi nuqsan nahi hua. Kuch din baad, Quraish ko ehssaas hua ke Musalman haqeeqatan Hajj ke liye aaye hain, na ke jung ke liye. Is ke baad dono faujon ke darmiyan delegates ka aana jana shuru hua, aur aakhir mein sulah ho gayi, jo Sulah Hudaibiya ke naam se mashhoor hui. Is sulah ke mutabiq:

1. 10 saal tak Musalman aur Quraish ke darmiyan koi jung, hamla, ya kisi bhi tarah ka fauji amal nahi hoga.
2. Agle saal Musalmanon ko Hajj ada karne ki ijazat hogi. Unhe Makkah mein 3 din rehne ki ijazat hogi.
3. Agar Quraish ka koi shaks Musalmanon ke paas bhag jaye, to use wapas kiya jayega; lekin agar koi Musalman Quraish ke paas bhag jaye, to use wapas nahi kiya jayega.

Doosre qabail bhi is sulah mein shaamil ho sakte the, aur woh isi sharton par bandh hote.

Kuch Musalman, khaas tor par Umar (RA), is sulah ke teesre clause par bohat gusse mein the, aur unhonne is ka sakht tareeqe se inkaar kiya; lekin Nabi (SAW) ne sab protests ko radd kar diya. Asal mein, is sulah se Musalmanon ko kuch faide zaroor huye, lekin yeh faide us waqt sab ko zahir nahi the. Sulah ke zariye Musalmanon ne Arab qabail par ek acha asar daala, aur yeh zahir kiya ke woh kafiron ke saath apne muamle mein kitne confident hain. Is ke ilawa, agar kuch Musalman Makkah mein rehne par majboor ho gaye, to woh Musalmanon ke liye dushman ke darmiyan apni aankhen aur kaan ban sakte the, aur Makkah ke logon par asar daal sakte the. Unki maujoodgi Quraish camp mein Musalmanon ke liye taqat ka zariya ban sakti thi. "Koi bhi shaks jab humse milna chahega, Allah uske liye raste nikal dega," Nabi (SAW) ne farmaya.

Is sulah ke aakhri clause ke natije mein, Makkah aur uske gird rehne wale do qabail bhi is mein shaamil ho gaye: Khuza'a Musalmanon ke sath, aur Bani Bakr Quraish ke sath. Yeh dono qabail purani dushmani rakhte the, jo Islam se pehle ke dor se chali aa rahi thi.

Hudaibiya mein do hafta se zyada waqt guzarne ke baad, Musalman Madinah wapas aa gaye. Agle saal, March 629 (Dhul Qadah 7 Hijri) mein, Musalman, Nabi (SAW) ki qiyadat mein, Hajj ada karne Makkah gaye. Quraish ne Makkah ko khaali kar diya aur gird ke ilaqon mein rehne lage, aur Musalmanon ke Madinah wapas jaane ke baad hi woh apne ghar wapas aaye.

Kuch arse se Khalid (RA) ke zehan mein tabdeeli aa rahi thi. Pehle to woh sirf fauji masail aur maqasid par hi ghor karta tha. Apni qabiliyat aur fauji maharat ke baray mein woh yaqeen rakhta tha ke woh haqeeqatan fatah ka

mustahiq hai, lekin kisi tarah fatah hamesha usse door rehti thi.

Jang-e-Uhud mein, apni shandaar tadbeer ke bawajood, Musalman bari shikast se bach gaye the. Unhone Nabi (SAW) ki fauji tadbeer aur us tarz ki tareef ki, jis mein Nabi (SAW) ne Quraish ko apne faide mein jung ladne par majboor kiya tha. Jang-e-Khandaq mein bhi Quraish ko fatah nahi mili. Woh itni tayyari aur taqat ke sath jung ke liye gaye the ke fatah yakeeni lagti thi; lekin khandaq ki hikmat ne unki fatah ko unse cheen liya. Quraish ki fauj sher ki tarah gayi thi, aur chuhe ki tarah wapas aayi thi. Hudaibiya ki muhim mein, jab usne Musalmanon ko rokne ki koshish ki, to Nabi (SAW) ne uski position ko bypass kar diya, jab ke uska dhyan sirf aage ke chhote Musalman giroh par tha. Khalid (RA) insaan ko dhoondh raha tha, aur woh Muhammad (SAW) ki fauji maharat, shakhsiyat, aur character ki tareef kiye bagair nahi reh sakta tha—woh gunah jo usse kisi aur mein nahi milte the.

Sab se barh kar, Khalid (RA) jung ka takrao aur fatah ki shohrat chahta tha. Uska jungi jazba fauji muhim ka talabgar tha, aur Quraish ke sath sirf nakami hi mil rahi thi. Woh Quraish ke sath kamyabi se jung ladne ki koi umeed nahi dekh raha tha. Shayad usko Nabi (SAW) ke sath milna chahiye, jiske sath fatah aur shohrat ki be-intiha imkanat theen.

Madinah mein bohat fauji harkat jaari thi. Har waqt muhimen nikal jati theen, ya to dushman qabail ko unke bade jama hone se pehle torne ke liye, ya oont aur doosre janwar hasil karne ke liye. Jang-e-Uhud aur Hajj ke darmiyan, Musalmanon ne 28 muhimen nikali theen, jinmein se kuch Nabi (SAW) khud ki qiyadat mein theen, aur kuch unke mutayyan officers ki qiyadat mein. Bohat kam exceptions ke sath, yeh muhimen Musalmanon ke liye mukammal kamyabi par khatam hui theen. In mein sab se bari muhim Khaibar ki thi, jahan Yahudiyon ka aakhri muqabla tor diya gaya tha. In muhimon ne na sirf Islam ki siyasi hadood ko barhaya, balke maal o zar

mein bhi bohat izafa kiya. Jab bhi Makkah mein Musalman fauji kamyabiyon ki khabar aati, to Khalid (RA) sochta ke Musalman kitna 'maza' kar rahe hain. Kabhi kabhi woh khwab dekhta ke kash woh Madinah mein hota, kyun ke wahan 'action' tha!

Nabi (SAW) ke Hajj ke baad Khalid (RA) ke zehan mein apne deeni aqeedat ke baray mein shak paida ho gaya. Woh kabhi bhi zyada deeni nahi the, aur Kabah ke buton ki taraf khaas dilchaspi nahi rakhte the. Woh hamesha khule zehan wale insaan the. Ab usne deeni masail par ghor karna shuru kiya, lekin apne khayalat kisi ke sath share nahi kiye. Aur phir achanak uske zehan mein chamak pari ke Islam hi haq deen hai. Yeh baat Nabi (SAW) ke Hajj ke do mahine baad hui.

Islam ke baray mein apna faisla karne ke baad, Khalid (RA) ne Ikrimah aur kuch doosron se mulaqat ki aur kaha, "Aqalmandon ke liye yeh zahir hai ke Muhammad (SAW) na to shayar hain aur na hi jadugar, jaise ke Quraish kehte hain. Unka paigham haqeeqatan Allah ki taraf se hai. Har aqalmand insaan ke liye zaroori hai ke woh unki pairwi kare."

Ikrimah Khalid (RA) ki baat sun kar hairan reh gaya. "Kya tum apna deen chhod rahe ho?" usne hairani se poocha.

"Main haq Allah par iman la chuka hoon."

"Quraish mein se tum hi aise kaise ho sakte ho?"

"Kyun?"

"Kyun ke Musalmanon ne jung mein tumhare aziz logon ko qatal kiya hai. Main to kabhi bhi Muhammad (SAW) ko qubool nahi karunga, aur tumse kabhi baat nahi karunga, jab tak tum is bewaqoofana khayal ko nahi

chhodte. Kya tum nahi dekhte ke Quraish Muhammad (SAW) ka khoon chahte hain?"

"Yeh jahiliyat ki baat hai," Khalid (RA) ne jawab diya.

Jab Abu Sufyan ne Ikrimah se Khalid (RA) ke zehni tabdeeli ka pata chala, to usne dono ko bulaya. "Kya yeh sach hai jo main sun raha hoon?" usne Khalid (RA) se poocha.

"Aur tum kya sun rahe ho?"

"Ke tum Muhammad (SAW) ke sath milna chahte ho."

"Haan. Aur kyun nahi? Aakhir kar, Muhammad (SAW) bhi to hum mein se hain. Woh hamare rishtedar hain."

Abu Sufyan gusse mein aag bhara hua tha aur Khalid (RA) ko dhamkiyan dene laga, lekin Ikrimah ne use sambhala. "Sambhalo, aye Abu Sufyan!" Ikrimah ne kaha. "Tumhara gussa mujhe bhi Muhammad (SAW) ke sath milne par majboor kar sakta hai. Khalid (RA) ko apni marzi ka deen ikhtiyar karne ka haq hai." Ikrimah, jo Khalid (RA) ka bhatija aur aziz dost tha, ne apne deeni ikhtilaf ke bawajood uska sath diya.

Usi raat Khalid (RA) ne apna zirah, hathiyar, aur ghoda liya aur Madinah ki taraf rawan ho gaya. Raaste mein uski mulaqat do aur logon se hui, jo usi taraf ja rahe the: Amr bin Al-Aas aur Uthman bin Talha (Uhud mein Quraish ke standard bearer ka beta). Jab unhonne dekha ke har ek Madinah ja raha hai, to unhe bohat hairani hui, kyun ke har ek doosre ko Islam ka dushman samajhta tha! Yeh teen talabgar 31 May 629 (1 Safar 8 Hijri) ko Madinah pahunch gaye, aur Nabi (SAW) ke ghar gaye. Khalid (RA) pehle dakhil hua aur apni itaat zahir ki. Phir Amr aur phir Uthman ne bhi aisa hi kiya. Teenon ka Nabi (SAW) ne khush amdeed ki, aur unke pichle dushmani ko

maaf kar diya, taake woh nayi shuruat kar sake. Khalid (RA) aur Amr bin Al-Aas apne dor ke sabse behtareen fauji zehan the, aur unka Islam mein dakhil hona agle dasakon mein Musalman fauj ki kamyabiyon ka sabab bana.

Khalid (RA), ab 43 saal ka aur apni zindagi ke ujale mein, Madinah mein khush tha. Usne purane doston se mulaqat ki aur dekha ke sab use khush amdeed keh rahe hain. Purani dushmaniyan bhool chuki gayi theen. Madinah mein nayi rooh thi—pioneer ki rooh. Wahan harkat, umeed, jazba, aur optimism tha, aur yeh mahaul Khalid (SAW) ke dil mein utar gaya. Woh naye deen ki saaf hawa mein saans le raha tha aur khush tha.

Usne Umar (RA) se bhi mulaqat ki, aur dono phir se dost ban gaye. Dono ke darmiyan purani rivalry ka kuch hissa ab bhi tha, lekin yeh zehni tor par tha, na ke kisi irade ya jazbe ka. Khalid (RA) ko ab ehsaas hua ke Umar (RA) ke muqable mein woh ek kamzor moqay par hai, kyun ke woh naya Musalman tha jab ke Umar (RA) muhajir the, jo Makkah se hijrat kar ke aaye the. Umar (RA) Musalman hone wale 40ve shaks the. Jab Musalman Makkah mein the, to is position par fakhr karne ka koi khaas sabab nahi tha, kyun ke Musalman kam the; lekin ab jab Musalmanon ki tadad hazaron mein thi, to 40ve Musalman hona ek bohat ahem position thi. Ab Khalid (RA) na sirf apni barabar taqat, irade, aur qabiliyat wale shaks ke muqable mein tha, balke Musalman No. 40 ke muqable mein bhi tha!

Khalid (RA) Nabi (SAW) se bar bar milne lage. Woh ghanton tak Nabi (SAW) ki baatein sunte, unki hikmat aur fazilat ke chashme se apni pyaas bujhate. Ek din Khalid (RA) aur Fadhl bin Abbas (Nabi (SAW) ke cousin) unki biwi Maimuna (RA) ke ghar mein unse milne gaye, jo Khalid (RA) ki khala bhi thein. Isi waqt ek bedouin dost ne Nabi (SAW) ko pakwaan bheja tha, aur apne aam tareeqe ke mutabiq, Nabi (SAW) ne mehmanon ko apne saath

khane ke liye bulaya. Zameen par ek kapra bichaya gaya, aur sab uske gird baith gaye—Nabi (SAW), unki biwi, aur do mehman.

Jab Nabi (SAW) ne haath pakwaan ki taraf badhaya, to Maimuna (RA) ne poocha, "Aye Allah ke Rasool, kya aap jante hain ke yeh kya hai?"

"Nahi."

"Yeh bhuna hua lizard hai!"

Nabi (SAW) ne apna haath wapas kheench liya. "Yeh gosht main nahi khaunga," unhane farmaya.

"Aye Allah ke Rasool," Khalid (RA) ne poocha, "kya yeh mana hai?"

"Nahi."

"Kya hum kha sakte hain?"

"Haan, tum kha sakte ho."

Maimuna (RA) ne bhi khane se inkar kar diya, lekin Khalid (RA) aur Fadhl ne is pakwaan ka bhar poor kha liya. Bhuna hua lizard desert ke Arabon mein pasandeeda khana tha. Zahir hai, Khalid (RA) ko bhi yeh pasand tha, kyun ke usne dil khol kar khaya!

Chapter 6: Jang-e-Mutah aur Saifullah

"Allah ka kitna acha banda hai Khalid bin Walid, Allah ki talwar, jo kafiron ke khilaf chala di gayi hai!"

[Prophet Muhammad (SAW)]

Madinah pahunchne ke teen mahine baad, Khalid (RA) ko apni fauji qabiliyat aur iman ke liye apna moqaa dikhane ka mauqa mila. Nabi (SAW)

ne Busra ke Ghassan chieftain ke paas ek envoy bheja tha, jo unhe Islam ki daawat dene ke liye tha. Raaste mein Mutah ke qareeb is envoy ko Shurahbil bin Amr naam ke ek Ghassan chieftain ne rok liya aur qatal kar diya. Yeh Arabon mein aik sakht jurm tha, kyun ke diplomatic envoys ko kisi bhi halat mein hamla nahi kiya jata tha, chahe woh kis bhi dushman power ka numainda ho. Is jurm ki khabar ne Madinah mein aag laga di.

Is jurm ke badle mein ek muhim tayyar ki gayi, aur Nabi (SAW) ne Zaid bin Harithah (RA) ko is fauj ka commander muntakhib kiya. Agar woh shaheed ho jate, to command Jafar bin Abi Talib (RA) ko milna tha. Agar woh bhi shaheed ho jate, to command Abdullah bin Rawahah (RA) ko milna tha. In officers ko chain of command mein muntakhib karne ke baad, Nabi (SAW) ne farmaya, "Agar yeh teenon shaheed ho jayen, to fauj apne aap mein se kisi ko commander muntakhib kar le."

Muhim mein 3,000 aadmi shaamil the, jinmein se 50 ke paas ghode the. Zaid (RA) ko jo mission diya gaya tha, woh tha Muslim envoy ke qatal ka badla lena aur Mutah ke logon ko Islam ki daawat dena. Agar woh Islam qubool kar lete, to unhe nuqsan nahi pahunchaya jana tha. Is waqt Musalmanon ko dushman ki taqat ka koi ilm nahi tha.

Madinah se rawan hote waqt fauj ka jazba buland tha. Jab fauj Ma'an pahunchi, to pehli baar reports mili ke Eastern Roman Emperor Heraclius Jordan mein hai, aur uske sath "100,000 Romans" aur "100,000 Christian Arabs" (zyada tar Ghassan se) hain. Musalman Ma'an mein do din tak apne agle qadam par behas karte rahe. Kuch hesitation aur nervousness thi. Kuch ne tajweez di ke Nabi (SAW) ko dushman ki bari taqat ki khabar di jaye, taake woh unhe nirdesh de sake ke kya karna chahiye; lekin Abdullah bin Rawahah (RA) (teesra commander) ne is tajweez se inkaar kiya, kyun ke is mein beja delay hota aur yeh zahir hota ke Musalman darte hain. Unhonne

kuch ash'ar parhe aur fauj ke jazbaat ko uksane ke liye taqreer ki. Unhone khatam karte hue kaha, "Log tadad ya hathiyar se nahi ladte, balke iman se ladte hain. Jung mein ja kar humein do shandaar imkanat milti hain: fatah aur shahadat." Ye taqreer sun kar Musalmanon ke dil se har shak door ho gayi, aur woh Syria ki taraf rawan ho gaye.

Musalman Balqa (jo ab Jordan ke mashriq mein hai) ke qareeb ek jagah pahunch gaye, jahan unki mulaqat Christian Arabs ki bari fauj se hui. Yeh jagah jung ke liye munasib nahi thi, is liye Musalman commander ne apni fauj ko Mutah wapas le jane ka hukm diya. Christian Arabs ne Musalmanon ka peecha kiya, aur dono faujen phir Mutah mein mili. Dono taraf ne jung ladne ka faisla kiya. Yeh September 629 (Jamadi-ul-Awwal 8 Hijri) ka teesra hafta tha.

Zaid (RA) ne apni fauj ko markaz aur do wings mein deploy kiya. Right wing ko Qutba bin Qatadah (RA) command kar rahe the, aur left wing ko Ubaya bin Malik (RA). Zaid (RA) ne markaz ki command sambhali, aur markaz mein Khalid (RA) bhi mojud tha. Jang ka maidan Mutah ke mashriq mein tha, aur wahan se lagbhag ek mile tak phaila hua tha. Zameen hamwar thi, lekin halki si tehzeeb thi, aur Musalmanon ke piche ek chhota sa ridge tha, jab ke Christian Arabs unke samne shumal mein the.

Christian Arabs, jo Malik bin Zafila ki command mein the, ne apne aap ko Musalmanon ke samne gehri fauj ki shakl mein tayyar kiya. Kuch historians ne unki tadad 100,000 batayi hai, jab ke kuch ne is se bhi zyada. Yeh estimates ghalat hain. Dushman ki tadad shayad 10,000 se 15,000 ke darmiyan thi. Is jung mein Musalman fatah hasil nahi kar sake. Agar dushman ki tadad sirf do guna hoti, to Musalman unhe zaroor shikast dete; aur dushman ko Musalmanon ko shikast dene ke liye unki tadad se kayi

guna zyada hona zaroori tha. Isi bunyad par dushman ki tadad ka yeh andaaza lagaya gaya hai.

Jang shuru hui, aur dono faujen jald hi aamne-samne aa gayi. Yeh jung himmat aur stamina ki jung thi, na ke fauji maharat ki. Commander khud apne logon ke sath ladh raha tha, aur apna standard lekar. Thode hi waqt baad Zaid (RA) shaheed ho gaye. Standard unke haath se gir gaya, to doosre commander, Jafar (RA), ne use uthaya aur fauj ki qiyadat karte rahe. Unke jism par kayi zakhm hone ke baad, Jafar (RA) bhi shaheed ho gaye; aur standard doosri baar gir gaya. Musalmanon ko bohat dukh hua, kyun ke Jafar (RA) Nabi (SAW) ke cousin the aur unhe bohat mohabbat se dekha jata tha. Musalmanon mein kuch confusion paida ho gayi, lekin teesre commander, Abdullah bin Rawahah (RA), ne standard uthaya aur order wapas laaya. Woh ladhate rahe, jab tak ke woh bhi shaheed na ho gaye.

Ab Musalmanon mein haqeeqi disorder paida ho gaya. Kuch log maidan-e-jang se bhaag gaye, lekin kuch door ja kar ruk gaye. Doosre log confused tarike se ladh rahe the, doos ya teen ya bade giroh mein. Khushqismati se dushman ne apna faida nahi uthaya, kyun ke agar woh aisa karta, to Musalman, commander ke baghair, aasani se shikast kha sakte the. Shayad Musalman commanders ki bahaduri aur Musalmanon ki jang ladne ki himmat ne dushman ko cautious bana diya aur uski himmat tor di.

Jab Abdullah (RA) shaheed ho gaye, to standard Thabit bin Arqam (RA) ne uthaya. Unhone chillakar kaha, "Aye Musalmano, apne darmiyan se kisi ko commander muntakhib karo." Phir unhone Khalid (RA) ko dekha, jo unke qareeb khara tha, aur use standard diya. Khalid (RA) ko ehsaas tha ke woh naya Musalman hai, aur Musalmanon mein uska moqaa itna buland nahi hai, jab ke Thabit bin Arqam (RA) purana Musalman the. Yeh baat

ahem thi. Usne Thabit ki tajweez radd karte hue kaha, "Tum mere se zyada mustahiq ho." Thabit ne jawab diya, "Nahi, aur tumhare siwa koi nahi!"

Musalmanon ke liye yeh bohat bari khushqismati thi, kyun ke woh Khalid (RA) ki shakhsi himmat aur fauji maharat se waaqif the. Sab ne uski tayini par ittefaq kiya, aur Khalid (RA) ne standard liya aur command sambhal li.

Halat ab bohat sakht tha, aur Musalmanon ki shikast ka khatra tha. Khalid (RA) se pehle ke commanders ne himmat se zyada faisla kiya tha. Khalid (RA) ne apni chhoti si fauj par qaboo hasil kiya aur use munazzam tarike se deploy kiya. Uske samne teen options the. Pehla option tha wapas hatna aur Musalmanon ko tabahi se bachana, lekin ise shikast samjha jata aur us par Musalman fauj ki ruswai ka ilzam lagaya jata. Doosra option tha defensive rehna aur ladhna jari rakhna; is surat mein dushman ki zyada taqat aakhir mein fatah hasil kar leti. Teesra option tha hamla karna aur dushman ko off-balance kar dena, taake zyada waqt hasil ho sake aur behtareen faisla kiya ja sake. Yeh teesra option Khalid (RA) ki fitrat ke qareeb tha, aur isi ko usne ikhtiyar kiya.

Musalmanon ne pure front par zor-dar hamla kiya. Khalid (RA) ke pesh rahne se Musalmanon ko nayi himmat mili, aur jung aur bhi zyada sakht ho gayi. Kuch waqt tak haatho-haath ki jung chalti rahi; phir Qutba, jo Musalman right wing ki command kar raha tha, ne aage badh kar Christian commander Malik ko jung mein qatal kiya. Is se dushman mein confusion paida hui, aur woh ladhate hue piche hatne lage, taake dobara organize ho sake. Is dauraan Khalid (RA) ke haath mein daswi talwar thi, kyun ke usne pehli nau talwaron ko sakht jung mein tor diya tha.

Jab Christian Arabs piche hatne lage, to Khalid (RA) ne Musalmanon ko rok diya aur contact tor diya, apni fauj ko thora sa piche le gaya. Dono faujen ab teer andazi ki range se bahar the, aur dono ko aaram aur reorganize karne

ka waqt chahiye tha. Is jung ka yeh aakhri round Musalmanon ke faide mein khatam hua, jismein ab tak sirf 12 Musalman shaheed hue the. Dushman ke nuqsan ka koi record nahi hai, lekin woh zaroor bohat the, kyun ke Khalid (RA) se pehle ke commanders bhi bahadur aur mahir jungjawaar the, aur Khalid (RA) ne jo nau talwarein tori theen, woh Christian Arabs ke jismon par tori gayi theen. Lekin halat mein ab koi aur kamyabi ka imkan nahi tha. Khalid (RA) ne Musalmanon ko ruswai aur tabahi se bacha liya tha; woh aur kuch nahi kar sakta tha. Usi raat Khalid (RA) ne apni fauj ko Muthah se wapas le jana shuru kiya aur Madinah ki taraf rawan ho gaya.

Fauj ke wapas aane ki khabar Madinah mein pehle hi pahunch chuki thi, aur Nabi (SAW) aur jo Musalman Madinah mein the, woh wapas aane walon se milne nikle. Musalman bohat gusse mein the, kyun ke Jang-e-Uhud ke baad pehli baar kisi Musalman fauj ne dushman se contact tora tha aur maidan-e-jang dushman ke qabze mein chhod diya tha. Jab fauj Musalmanon ke darmiyan pahunchi, to logon ne unke chehron par mitti phenkna shuru kar di.

"Aye bhaagne walo!" woh chillaye. "Tumne Allah ke raaste se bhaag liya hai." Nabi (SAW) ne unhe rok diya aur farmaya, "Woh nahi bhage. Agar Allah ne chaha, to woh phir jung karenge." Phir Nabi (SAW) ne apni awaaz buland ki aur chillaye, "Khalid Allah ki talwar hai." Baad mein Khalid (RA) ke khilaf narazgi khatam ho gayi, aur Musalmanon ko ehsaas hua ke usne jung mein kaisi hikmat, faisla, aur himmat ka izhar kiya tha. Aur yeh naam Khalid (SAW) ke sath chipak gaya. Ab usse "Saifullah" (Allah ki talwar) ke naam se jana jane laga. Jab Nabi (SAW) ne Khalid (RA) ko yeh laqab diya, to unhone uski agli jungon mein kamyabi ka zameen bana diya.

Kuch historians ne Jang-e-Muthah ko Musalmanon ki fatah bataya hai; doosron ne ise shikast kaha hai. Asal mein, yeh na fatah thi aur na shikast.

Yeh ek draw jung thi; lekin Christians ke faide mein, kyun ke Musalman maidan-e-jang se hat gaye the aur use dushman ke hawalay kar diya tha. Yeh koi bari ya bohat ahem jung nahi thi. Lekin isne Khalid (RA) ko ek moqa diya ke woh apni fauji maharat ka izhar kare, aur usne "Saifullah" ka laqab hasil kiya.

Chapter 7: Fateh-e-Makkah

"Jab Allah ki madad aur fatah aa jaye..."

[Quran 110:1]

Jaisa ke pehle bataya gaya hai, Makkah ke do qabail Sulah Hudaibiya mein shaamil hue the: Khuza'a Musalmanon ke sath, aur Bani Bakr Quraish ke sath. Yeh dono qabail purani dushmani rakhte the, jo Islam se pehle ke dor se chali aa rahi thi, aur sulah ke baad bhi woh dormant thi. Lekin Bani Bakr ne phir se is dushmani ko zinda kar diya. Unhone Khuza'a par raat ko hamla kiya, jismein Quraish ne chupke se unki madad ki, na sirf hathiyar de kar balke kuch jungjawaron ko bhej kar, jinmein Ikrimah aur Safwan bin Umayyah bhi the. Is hamle mein Khuza'a ke 20 log qatal ho gaye.

Khuza'a ka ek delegation foran Madinah pahuncha aur Nabi (SAW) ko is sulah ki khalaf warzi ki khabar di. Mehmaanon ne apne qabile aur Musalmanon ke darmiyan alliance ka zikr kiya aur madad ki darkhwast ki.

Abu Sufyan is hamle mein seedhe tor par shaamil nahi tha. Woh ab bohat pareshan tha, kyun ke woh sulah todna nahi chahta tha; aur Musalmanon ke badle ke khauf se woh Madinah gaya taake nayi sulah kar sake.

Madinah pahunch kar usne pehle apni beti, Umm Habiba (RA), se milne ki koshish ki, jo Nabi (SAW) ki biwi theen, lekin usne use thanda jawab diya. Phir usne Nabi (SAW) se baat ki, nayi sulah ki tajweez ki, lekin Nabi (SAW) khamosh rahe, aur is ne Abu Sufyan ko kisi bhi dhamki se zyada pareshan kar diya.

Abu Sufyan ko nahi pata tha ke woh kahan khara hai, is liye usne bohtareen sahaba ki madad lene ka faisla kiya. Usne pehle Abu Bakr (RA) ke paas gaya aur kaha ke woh Nabi (SAW) se baat kare aur nayi sulah ki targheeb de, lekin Abu Bakr (RA) ne inkaar kar diya. Phir usne Umar (RA) ke paas gaya, jo hamesha ki tarah jung ke liye tayyar the, aur usne jawab diya, "Allah ki qasam, agar mere paas chintiyon ki fauj bhi ho, to main tumse jung karunga." Abu Sufyan phir Ali (RA) ke ghar gaya, aur pehle Fatimah (RA) se baat ki, phir Ali (RA) se. Ali (RA) ne wazahat ki, "Jab Allah ke Rasool ka zehan ban jata hai, to koi bhi cheez use badal nahi sakti."

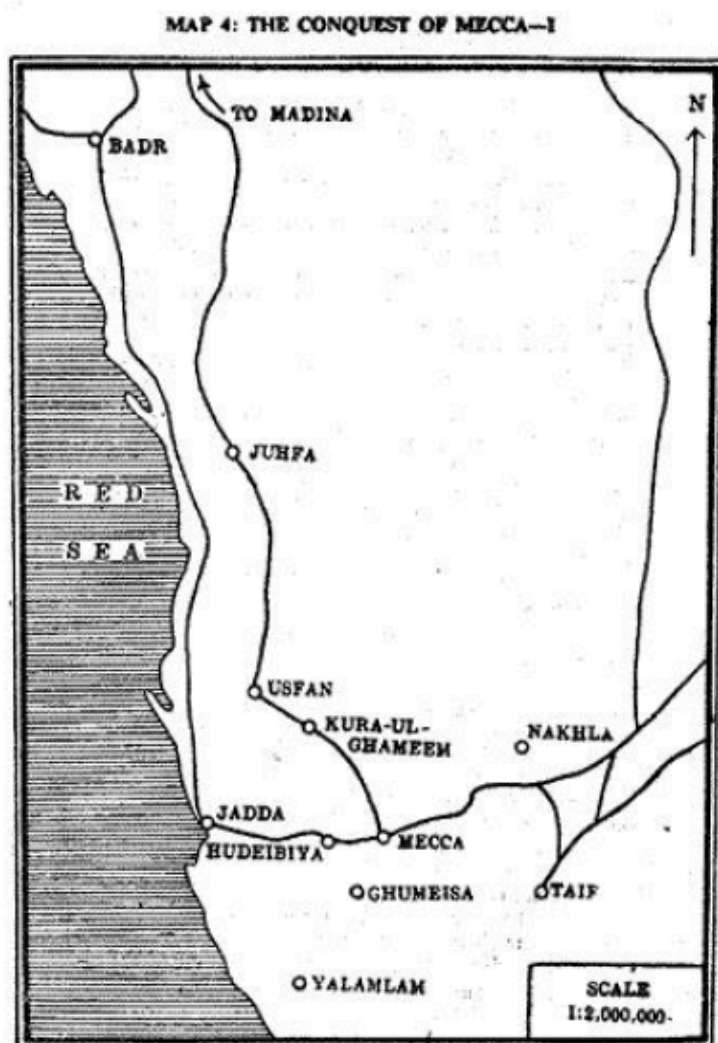
"To tum kya mashwara dete ho?" Abu Sufyan ne poocha.

"Tum Quraish ke leader ho, aye Abu Sufyan! Logon ke darmiyan aman qaim karo."

Is mashware ka kayi tarike se tabeer ho sakta tha, lekin kisi tarah is ne Abu Sufyan ko doosron se zyada tasalli di. Usne kuch aur nahi kar sakta tha, is liye woh Makkah wapas chala gaya. Usne kuch hasil nahi kiya.

Abu Sufyan ke jaane ke kuch der baad, Nabi (SAW) ne ek bari muhim ki tayyari ka hukm diya. Unka maqsad itni tezi se fauj ikattha karna aur itni chupki se harkat karna tha ke Quraish ko Musalmanon ke aane ka pata tab

chale jab woh unke darwaze par hazir ho jayen. Is tarah Quraish ko doosre qabail ke sath alliance banane ka waqt nahi milta. Jab fauj ikattha ho rahi thi, to Nabi (SAW) ko pata chala ke ek aurat Makkah ki taraf ja rahi hai, jo Musalmanon ki tayyari ki khabar Quraish ko dene wali hai. Unhone Ali (RA) aur Zubair (RA) ko us aurat ke peechhe bheja. In dono ne aurat ko pakar liya, paigham dhoondh liya, aur paigham aur paigham le karke jaane wali ko Madinah wapas le aaye.



Muslim fauj ka safar Madinah se 1 January, 630 (10 Ramadan, 8 Hijri) ko shuru hua. Kayi Muslim qabail ke lashkar Madinah mein Nabi (SAW) ke sath mil gaye, aur raaste mein aur bhi lashkar shamil ho gaye. Is tarah

Muslim fauj ki tadar 10,000 mujahideen tak pahunch gayi, jo us waqt tak sab se zyada thi. Is fauj ke sath Nabi (SAW) Marruz-Zahran pahunch gaye, jo Makkah se 10 mile north-west mein hai, aur Quraish ko unki harkat ka koi ilm nahi tha. Yeh Muslim fauj ka sab se tez safar tha.

Abbas, Nabi (SAW) ke chacha, ne ab tak Musalmanon ke sath milne aur iman qabool karne ka faisla kar liya tha. Jab Muslim fauj Juhfa mein thi, to Abbas aur unka khandan Madinah ja raha tha. Abbas ke iman qabool karne par Nabi (SAW) ne khushi ka izhar kiya, kyunki Abbas aur Nabi (SAW) ke darmiyan hamesha achhe talluqat rahe the.

Jab Musalman Marruz-Zahran pahunch gaye, to Abbas Makkah walon ke haal par fikrmand ho gaye. Unhe darr tha ke agar Musalmano ne Makkah ko zabardasti le liya, to Quraish ka nuqsan hoga. Is liye, Nabi (SAW) ki ijazat se, Abbas ne Quraish ko khatre se aagah karne aur aman ki dawat देने ke liye Makkah ka safar kiya.

Isi waqt Abu Sufyan Makkah se apni jasoosi karne ke liye nikla tha, taake dekhe ke koi Musalman nazar aate hain ya nahi. Abbas aur Abu Sufyan raaste mein mile.

Abu Sufyan ne pucha, "Aye Fadhl ke walid! Kya khabar hai?"

Abbas ne jawab diya, "Allah ke Rasool (SAW) 10,000 fauj ke sath aa rahe hain."

Abu Sufyan ne pucha, "To tum kya mashwara dete ho?"

Abbas ne kaha, "Agar Musalmano ne mukhalifat ke bawajood Makkah le liya, to woh tumhara sar qalam kar denge. Mere sath Nabi (SAW) ke paas chalo, main unse tumhari jaan bachane ki darkhwast karunga."

Abu Sufyan Abbas ke sath Nabi (SAW) ke camp mein pahuncha. Raat ke waqt Umar ne unhe dekha aur kaha, "Aye Abu Sufyan, Allah ke dushman!"

Allah ka shukr hai ke tum yahan bina aman ke aaye ho." Umar ne Nabi (SAW) ke tent ki taraf dauda, aur Abbas ne bhi apni khachchar tez ki. Teenon Nabi (SAW) ke tent mein pahunch gaye, aur Umar aur Abbas ke darmiyan takrar hui. Umar chahte the ke Abu Sufyan ka sar qalam kar diya jaye, jabke Abbas kehte the ke unhon ne Abu Sufyan ko aman di hai. Nabi (SAW) ne teenon ko subah wapas aane ka hukm diya.

Subah jab Abbas aur Abu Sufyan Nabi (SAW) ke tent ki taraf ja rahe the, to Nabi (SAW) ne farmaya, "Yeh shaks Musalman banne ka irada rakhta hai, lekin dil se Musalman nahi hai." Jab woh tent mein pahunch gaye, to Nabi (SAW) ne Abu Sufyan se pucha, "Aye Abu Sufyan! Kya tum nahi jante ke Allah ke siwa koi mabood nahi?"

Abu Sufyan ne jawab diya, "Is mamle mein mere zehan mein thora shak hai."

Abbas ne Abu Sufyan par gusse se kaha, "Aye Abu Sufyan! Tabiyat karo, warna tumhara sar qalam ho jayega!"

Abu Sufyan ne jaldi se kaha, "Main gawahi deta hoon ke Muhammad (SAW) Allah ke Rasool hain."

Abbas ne Nabi (SAW) se kaha, "Aye Allah ke Rasool! Abu Sufyan ek fakhr karne wala shaks hai. Usme izzat aur khud-dari hai. Kya aap uske sath karam farmayenge aur usko koi khas inam denge?"

Nabi (SAW) ne farmaya, "Jo shaks Abu Sufyan ke ghar mein dakhil hoga, usko aman hogi."

Abu Sufyan ka chehra khushiyan chamak utha. Unhe Nabi (SAW) ne khas izzat di thi.

Nabi (SAW) ne aage farmaya, "Jo shaks apna darwaza band karle, usko aman hogi. Jo masjid mein rahega, usko aman hogi."

Abu Sufyan Makkah wapas aaye, jahan log apne anjaam ka intezaar kar rahe the.

Abu Sufyan ne logon se kaha, "Aye Quraish! Muhammad (SAW) itni taqat ke sath aa rahe hain ke tum unka muqabla nahi kar sakte. Unki farmabardari karo aur aman pao. Jo shaks mere ghar mein dakhil hoga, usko aman hogi." Logon ne sarcastically pucha, "Aur tumhare ghar mein kitne log samaa sakte hain?"

Abu Sufyan ne kaha, "Jo shaks apne ghar mein rahega aur darwaza band karlega, usko aman hogi. Jo masjid mein rahega, usko aman hogi."

Log thande ho gaye, lekin Abu Sufyan ki biwi Hind ko yeh baat pasand nahi aayi.

Usne Abu Sufyan par hamla kiya aur unke moochon ko pakad kar chillayi, "Is mote buddhe ko maar do! Usne humse rukh badal liya hai."

Hind ke is hamle se Abu Sufyan ko takleef hui, lekin woh usse bach kar apne ghar chale gaye.

Musalmanon ne socha ke Makkah mein kuch mukhalifat hogi, lekin Nabi (SAW) ne koshish ki ke khoon na bahaye.

Lekin Ikrimah aur Safwan jaise sakht mukhalifein ke sath kuch bhi ho sakta tha.

Is liye, Nabi (SAW) ne Makkah ko ek military operation ke taur par fatah karne ka plan banaya.

Makkah Wadi-e-Ibrahim mein hai aur kale, sakht paharon se ghira hua hai, jo kai jagah 1,000 feet se bhi oonche hain.

Shahar ko char raaston se pahuncha ja sakta tha, har ek raasta paharon ke darmiyan se guzarta tha.

Yeh raaste north-west (qareeb north), south-west, south aur north-east se aate the.

Nabi (SAW) ne apni fauj ko char columns mein taqseem kiya, har ek column ek raaste se aage badhna tha.

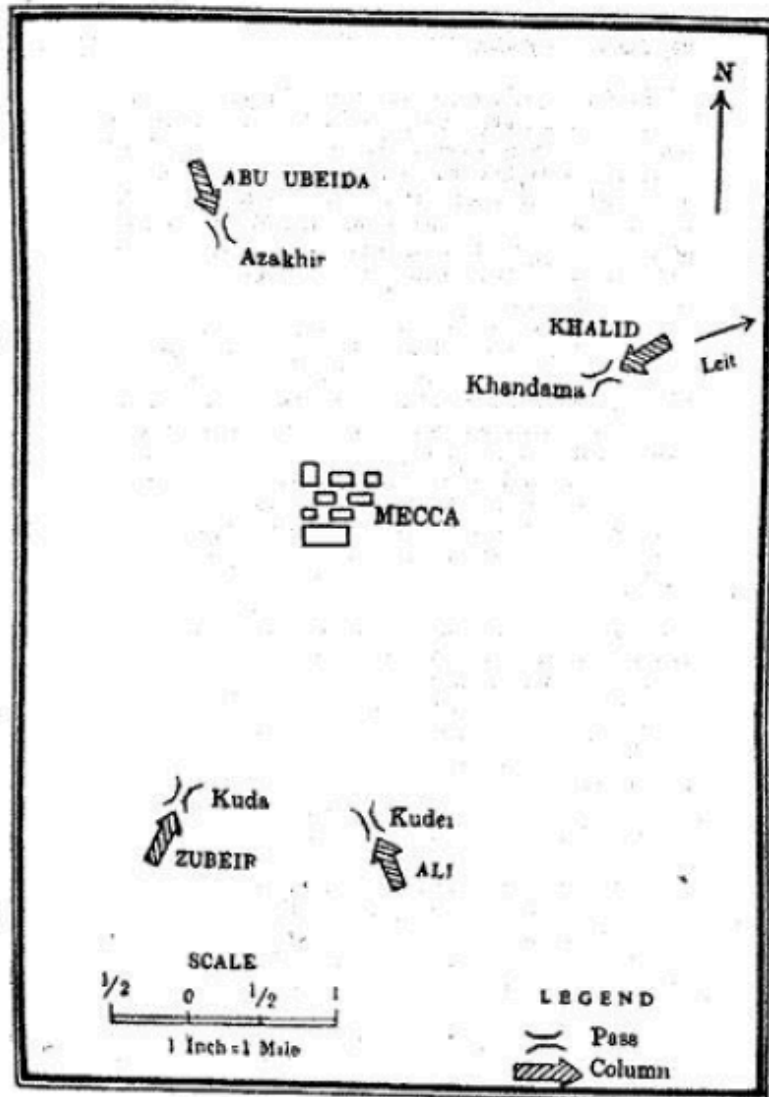
Asli column, jo Abu Ubaidah ke command mein tha aur jisme Nabi (SAW) khud safar kar rahe the, north-west se Makkah mein dakhil hoga, Azakhir ke raaste se.

Dusra column, Zubair ke command mein, south-west se dakhil hoga, Kuda pahar ke maghribi pass se.

Teesra column, Ali ke command mein, south se dakhil hoga, Kudai ke raaste se.

Chautha column, Khalid ke command mein, north-east se dakhil hoga, Lait aur Khandama ke raaste se.

MAP 5: THE CONQUEST OF MECCA—II



Yeh columns ek markazi maqsad ki taraf barh rahe the, jisse dushman ko chhote hisson mein taqseem kiya ja sake aur unki tawajjoh bikhri ho.

Is tarah, agar dushman kisi ek raaste par rukawat daal bhi deta, to hamle karne walon ke paas aur raaste khule hote, jisse unki kamiyabi ke zyada imkanat hote.

Yeh military tactics ke liye zaroori tha.

Is ka maqsad Quraish ko bhaagne se rokna bhi tha, lekin baad mein, jab chokasi dheeli ho gayi, to kuch log bhaagne mein kamiyab ho gaye.

Nabi (SAW) ne is baar par zor diya ke koi jung na ho, jab tak Quraish se musallah mukhalifat na ho.

Unhone hukm diya ke zakhmiyon ko na mara jaye, bhaagne walon ka peeche na kiya jaye, aur qaidiyon ko qatal na kiya jaye.

Makkah mein dakhila 11 January, 630 (20 Ramadan, 8 Hijri) ko hua.

Yeh aman pasand aur be-khoon operation tha, sirf Khalid ke sector mein kuch jhagra hua.

Ikrimah aur Safwan ne Quraish aur dusre qabail ke mukhalifeen ka ek lashkar tayyar kiya tha aur Musalmano se jung karne ka faisla kiya.

Woh Khalid ke column se Khandama mein mile, aur yeh Khalid ke liye ek naya aur ajeeb tajurba tha.

Jung mein unke dushman Ikrimah aur Safwan the, jo pehle unke aziz dost the, aur Safwan Khalid ki behan Faktah ka shohar bhi tha.

Lekin Islam ne jahiliyat ke sab rishtey aur dostiyein khatam kar di thi, aur koi ghair-Muslim apne purane rishton ki bina par Musalman se koi haq hasil nahi kar sakta tha.

Quraish ne apne teer chalayе aur talwarain nikali; aur yehi woh mauqa tha jiska Khalid intezaar kar raha tha.

Usne Quraish ki position par hamla kiya, aur ek chhote aur tez jhagre ke baad, Quraish ko peeche dhakel diya gaya.

Quraish ke 12 log mare gaye, jabke sirf 2 Musalman shahid hue.

Ikrimah aur Safwan jung ka maidan chhod kar bhaag gaye.

Jab Nabi (SAW) ko is jung aur kafiron ki maut ki khabar mili, to woh Khalid se naraz ho gaye.

Unka irada khoon bahane se bachne ka tha, aur Khalid ke sakht mizaj ko dekh kar unhe darr tha ke shayad Khalid ne hi jung shuru kar di ho.

Khalid ko bulaya gaya aur unse wazahat talab ki gayi.

Lekin Khalid ki wazahat Nabi (SAW) ne qubool kar li, aur unhe maana ke Khalid ne sahi kiya.

Unhone bas jawab diya tha.

Khalid ki fitrat thi ke jab bhi woh hamla karte, to sakhti se karte.

Unke mizaj mein koi dheela pan nahi tha.

Jab Makkah Musalmanon ke qabzey mein aa gaya, to Nabi (SAW) Kaaba gaye aur Allah ke ghar ka tawaf kiya.

Yeh Muhammad (SAW) ki zindagi ka ek azeem lamha tha.

7 saal se zyada ho chuke the jab woh Makkah se bhag kar aaye the, aur Quraish unke peeche the.

Ab Muhammad (SAW) bhagne wale nahi rahe.

Ab woh Makkah ke malik ban kar wapas aaye the.

Quraish masjid mein khade the, aur unhe Arab badley ki sakht fitrat ka ilm tha.

Nabi (SAW) ne Quraish ki taraf dekha aur farmaya, "Aye Quraish! Tumhare sath kya sulook kiya jaye?"

Logon ne jawab diya, "Achhay bhai, aur ek nek bhai ke bete ki tarah!"

Nabi (SAW) ne farmaya, "To jao, tumhe maaf kiya gaya hai."

Nabi (SAW) ne ab Kaaba mein dakhil hokar dekhne ke liye andar gaye.

Wahan deewaron par but lagaye hue the - har qisam ke but, jo lakdi ya pathar se banaye gaye the.

Kaaba ke andar aur bahar 360 but the, jisme Ibrahim (AS) ka bhi ek but tha, jo faal nikalne ke teer pakde hue tha.

Nabi (SAW) ne apne haath mein ek bari chadi li aur in buton ko torne lage.

Jab yeh kaam mukammal ho gaya, to unhe mehsoos hua ke unke kandhon se ek bojh utar gaya hai.

Kaaba ab jhoothe maboodon se pak ho chuka tha; ab sirf Allah ki ibadat ki jayegi.

Nabi (SAW) ne Khushi se Quran ki ayat padhi: "Haq aa gaya aur batil mit gaya."

Agle kuch din Musalmanon ne Makkah ko mazboot karne aur nizam durust karne mein guzare.

Zyada tar Makkah walon ne Islam qabool kar liya aur Nabi (SAW) ki bait ki.

Makkah mein dakhile se pehle, Nabi (SAW) ne 10 logon ke naam ghosh kiye the, jinhe dekhte hi qatal kar diya jana tha, chahe woh Kaaba mein hi kyun na panah lete.

Yeh 10 log aaj ke lihaz se "war criminals" kehlate.

Yeh ya to murtad the ya Musalmano ko satane ya dhokha dene mein shamil the.

Is list ke sar par Ikrimah ka naam tha, aur Hind bhi unme se ek thi.

Jab Ikrimah ne Khalid se jung se hat kar Makkah mein panah li, to Musalmano ne apni chokasi dheeli kar di, aur woh Yemen ki taraf bhaag gaya, jahan se woh Abyssinia jaane ka irada rakhta tha.

Lekin Ikrimah ki biwi Musalman ho gayi, aur usne Nabi (SAW) se unki jaan bachane ki darkhwast ki.

Nabi (SAW) ne unhe maaf kar diya.

Is aurat ne jaldi se Yemen ka safar kiya, jahan usne apne shohar ko dhoondha aur wapas le aayi.

Makkah pahunch kar Ikrimah ne Nabi (SAW) se kaha, "Main ek gunehgar hoon aur ab tauba karta hoon. Mujhe maaf kar do."

Nabi (SAW) ne unki tauba qubool kar li, aur Ikrimah Islam ke bhai charon mein shamil ho gaye.

Safwan bin Umayyah, jo war criminals ki list mein nahi tha, lekin apni jaan ke khauf se Jeddah bhaag gaya, jahan se woh Red Sea paar karke Abyssinia mein panah lena chahta tha.

Lekin uske ek dost ne Nabi (SAW) se uski jaan bachane ki darkhwast ki.

Nabi (SAW) ka koi irada Safwan ko qatal karne ka nahi tha, aur unhone is baat ka izhar kar diya ke woh Safwan ki wapasi ko khushi se qubool karenge.

Is dost ne Jeddah ja kar Safwan ko wapas bulaya.

Safwan ne Nabi (SAW) ki farmabardari qubool kar li, lekin yeh ek shakhsi aur siyasi farmabardari thi.

Islam ke mutalliq usne Nabi (SAW) se do mahine ka waqt manga, taake woh apna faisla kar sake.

Nabi (SAW) ne use char mahine ka waqt diya.

War criminals mein se sirf 3 mard aur 2 auraten qatal ki gayin.

Baqiyon ko maaf kar diya gaya, jisme Hind bhi shamil thi, jo baad mein Musalman ho gayi.

Kaaba ke buton ko tabah karne ke baad, Nabi (SAW) ne chhote lashkar qareeb ke ilaqon mein bheje, jahan aur buton ke maabad the.

Khalid ko Nakhla bheja gaya, taake Uzza naam ki sab se barhi devi ko tabah kare.

Woh 30 sawaroon ke sath nikla.

Lagta hai ke do Uzza theen, ek asli aur ek nakli.

Khalid ne pehle nakli Uzza ko dhoondha aur use tabah kar diya, phir Nabi (SAW) ke paas wapas aakar apna kaam mukammal hone ki report di.

Nabi (SAW) ne pucha, "Kya tumne kuch ajeeb dekha?"

Khalid ne jawab diya, "Nahi."

Nabi (SAW) ne farmaya, "To tumne Uzza ko tabah nahi kiya. Dobara jao."

Gusse mein Khalid dobara Nakhla gaya, aur is baar usne asli Uzza ko dhoondha.

Uzza ke maabad ka nigebaan apni jaan bachane ke liye bhaag chuka tha, lekin apni devi ko chhodne se pehle usne unke gardan mein ek talwar latka di thi, taake woh apni hifazat kar sake.

Jab Khalid maabad mein dakhil hua, to usne ek nangi kali aurat ko dekha, jo uske raaste mein khadi thi aur rone lagi.

Khalid ne yeh sochne ka waqt nahi diya ke woh usko bahkane ke liye hai ya devi ki hifazat karne ke liye, balke usne apni talwar nikali aur ek zor dar war se aurat ko do hisson mein kaat diya.

Phir usne devi ko tor diya, aur Makkah wapas aakar Nabi (SAW) ko apne kaam ki report di.

Nabi (SAW) ne farmaya, "Haan, woh Uzza thi; aur ab tumhare mulk mein kabhi uski ibadat nahi hogi."

20 January, 630 ke qareeb, buton ko tabah karne ke baad, Bani Jazima ka dukhad waqia hua.

Nabi (SAW) ne Makkah ke qareeb rehne walay qabail ko Islam ki dawat dene ke liye kai lashkar bheje, aur unhe hukm diya ke jo log dawat qubool karen, unse jung na ki jaye.

Yahan bhi Nabi (SAW) ka maqsad khoon bahane se bachna tha.

Tihama ilaqe, Makkah ke janub, mein bheja gaya lashkar Khalid ke command mein tha.

Is lashkar mein 350 sawar the, jo kayi qabail ke lashkaroon se tashkeel diya gaya tha, jisme Bani Sulaim ke log sab se zyada the, aur kuch Ansar aur

Muhajireen bhi shamil the.

Is fauj ka maqsad Yalamlam tha, jo Makkah se 50 mile door tha.

Jab Khalid Al Ghumaisa pahuncha, jo Makkah se 15 mile door tha, to usne Bani Jazima qabile se mulaqat ki.

Qabile walon ne Musalmanon ko dekha aur apne hathiyar utha liye, aur sath hi pukara, "Humne farmabardari qubool kar li hai. Humne namaz qayam ki hai aur masjid bana li hai."

Khalid ne pucha, "Phir hathiyar kyun uthaye huye hain?"

Unhon ne jawab diya, "Humare kuch Arab qabail ke sath dushmani hai, aur humein apni hifazat karni padti hai."

Khalid ne hukm diya, "Hathiyar neechе rakh do! Sab log Musalman ho chuke hain, aur ab tumhe hathiyar uthane ki zaroorat nahi hai."

Bani Jazima ke ek shaks ne apne sathiyon ko chillakar kaha, "Yeh Khalid hai, Al Waleed ka beta. Isse hoshiyar raho! Hathiyar neechе rakhne ke baad hath bandhne ka hukm hoga, aur phir sar qalam kar diye jayenge!"

Khalid ke qabile aur Bani Jazima ke darmiyan purani dushmani thi.

Jahiliyat ke zamane mein, ek chhota Quraish ka qafila Yemen se wapas aa raha tha, jab Bani Jazima ne uspar hamla kiya aur qafila ko loot liya.

Is hamle mein do ahem shakhsiyat, Auf (Abdur-Rahman bin Auf ke walid) aur Fakiha (Al Mugheerah ka beta, jo Khalid ka chacha tha), qatal kar diye gaye the.

Abdur-Rahman ne baad mein apne walid ke qatil ko qatal kar ke badla liya tha, lekin Fakiha ke qatl ka badla nahi liya gaya tha.

Yeh sab jahiliyat ke zamane mein hua tha.

Bani Jazima ke log ab us shaks se behas karne lage, jo unhe Khalid se hoshiyar kar raha tha.

Unhon ne pucha, "Kya tum chahte ho ke hum qatal kar diye jayen? Sab qabail ne hathiyar neeche rakh diye hain aur Musalman ho gaye hain. Jung khatam ho chuki hai."

Chand logon ke behas ke baad, qabile ne hathiyar neeche rakh diye.

Aage jo hua, uska sabab saaf nahi hai.

Shayad Khalid ne jahiliyat ke zamane ki badley ki fitrat ko thode waqt ke liye wapas bulaya. (Woh sirf kuch mahine pehle Musalman hue the.)

Ya shayad Khalid ke dil mein Islami jazbe ki zyadati thi, aur usne qabile ke iman qabool karne ke iqrar par shak kiya.

Jab qabile walon ne hathiyar neeche rakhe, to Khalid ne apne logon ko hukm diya ke unke hath bandh diye jayen.

Phir usne hukm diya ke sab qaidiyon ko qatal kar diya jaye.

Khushqismati se sirf Bani Sulaim ne is hukm par amal kiya, aur unhon ne apne qabze mein jo qaidiyon ko qatal kiya, unki tadad maloom nahi hai.

Dusre qabail ke lashkaroon ne is hukm ko manne se inkar kar diya.

Abdullah bin Umar aur Abu Qatadah ne is hukm ke khilaf sakht aawaz uthayi, lekin Khalid ne unki aawaz ko nahi suna.

Abu Qatadah ne foran Makkah ka safar kiya aur Nabi (SAW) ko Khalid ke kaam ki khabar di.

Nabi (SAW) is waqia se bahut pareshan hue.

Unhon ne apne haath aasman ki taraf uthaye aur farmaya, "Aye Rab! Main Khalid ke kaam ka zimmedar nahi hoon."

Phir unhone Ali ko kuch paise de kar Bani Jazima ke logon ke jazbat ko thanda karne aur khoon ka badla dene ke liye bheja.

Ali ne is kaam ko karam ke sath anjam diya aur qabile ke logon ko poori tarah mutmaen karne tak wapas nahi aaye.

Khalid ko Nabi (SAW) ke paas bulaya gaya, aur unse apne kaam ki wazahat talab ki gayi.

Khalid ne kaha ke usko yaqeen nahi tha ke woh log sachche Musalman the, aur usne mehsoos kiya ke woh usko dhoka de rahe hain.

Usne kaha ke usne Allah ki raah mein qatal kiya hai.

Nabi (SAW) ke paas Abdur-Rahman bin Auf bhi maujood the.

Jab unhone Khalid ki wazahat suni, to unhon ne kaha, "Tumne Islam ke zamane mein jahiliyat ka kaam kiya hai."

Khalid ne socha ke woh is mushkil moqa se nikalne ka raasta dhoondh sakte hain, aur unhon ne jawab diya, "Lekin maine tumhare walid ke qatl ka badla liya hai."

Abdur-Rahman ne sakhti se kaha, "Tum jhoot bol rahe ho! Maine apne walid ke qatil ko bahut pehle qatal kar diya tha aur apne khandan ki izzat bacha li thi. Tumne Bani Jazima ka qatal apne chacha Fakiha ke qatl ka badla lene ke liye kiya hai."

Is par dono ke darmiyan sakht behas hui.

Aur yeh Khalid ki ghalti thi, kyunki Abdur-Rahman Ashra Mubashara (Blessed Ten) mein se the, aur unka muqam kam log hi challenge kar sakte the.

Jab behas zyada badhne lagi, to Nabi (SAW) ne darmiyan daakhil hokar farmaya, "Aye Khalid! Mere Sahaba ko chhor do. Agar tumhare paas sonay ka pahad ho aur tum use Allah ki raah mein kharch karo, to bhi tum mere Sahaba ke darje tak nahi pahunch sakte."

Yeh farmate hue Nabi (SAW) ka ishara unke pehle Sahaba ki taraf tha, kyunki Khalid bhi ek Sahabi the.

Is tarah Khalid ko unki jagah bata di gayi.

Unhe maaf kar diya gaya, lekin unhone yeh sabaq seekh liya ke woh, ek bad

mein Musalman hone ki wajah se, pehle Sahaba ke barabar darja nahi rakhte, khaas kar Ashra Mubashara ke.
Unhe is sabaq ko zindagi bhar yaad rakhna tha.

Chapter 8: Jang-e-Hunain

"Yaqeenan Allah ne tumhari madad ki hai kayi maidan-e-jang mein, aur Hunayn ke din bhi: dekho! Tumhari badi tadad ne tumhe ghuroor mein daal diya, lekin woh tumhe kuch faida nahi pahuncha saki. Zameen, apni wus'at ke bawajood, tum par tang ho gayi, aur tum peechay hat gaye.

Lekin Allah ne apni rahat apne Rasool (SAW) aur momino par nazil ki, aur woh quwwatein nazil ki jinhe tumne nahi dekha, aur usne kafiron ko saza di: Is tarah woh iman na lane walon ko badla deta hai. Phir Allah, is ke baad, jis par chaahe raham kare, kyunki Allah bakhshne wala, meharbaan hai."

[Quran 9: 25-27]

Makkah walon ne Nabi (SAW) ki bait ki thi aur shahar mein zindagi normal ho chuki thi, jab mashriq se dushman hawaien chalne lagi. Hawazin aur Thaqeef ke taqatwar qabail jung ke liye tayyar ho gaye. Hawazin Makkah

ke north-east mein rehte the, aur Thaqeef Taif ke ilaqe mein. Yeh dono qabail padosi the, aur ab unhe darr tha ke Musalman, Makkah ko fatah karne ke baad, unpar hamla karenge aur unhe apne qabaili ilaqon mein bikhara hua pakad len. Is nuqsan se bachne ke liye, unhone khud hamla karne ka faisla kiya, taake apni pehli karwai se faida utha saken. Donon qabail Autas mein jama hue, jo Hunayn ke qareeb hai, aur unke sath kayi aur qabail ke lashkar bhi shamil hue. Yeh bhi ek ittehad tha, jaisa Khandaq ki jung mein jama hua tha. Jama hone walon qabail ki kul tadad 12,000 log thi, aur kul commander 30 saal ka joshila Malik bin Auf tha. Is naujawan commander ne apne logon ko aise mushkil haalat mein ladne ka faisla kiya, jahan woh be-basi ki jurrat se ladte. Usne qabail ke khandanon aur maweshiyon ko bhi apne sath lene ka hukm diya.

Is ittehad mein ek aur leader tha, Duraid bin As-Simma. Umar ke sath, is shaks mein jung ladne ki taqat aur jurrat nahi thi, lekin woh ek hakeem shaks the, jo apne logon ke sath safar karte the, aur jung ke mamle mein unka mashwara hasil kiya jata tha. Unki jungi hikmat be-misaal thi.

Autas mein Duraid ne woh awaazein suni jo aksar khandanon aur janwaron ke jama hone par hoti hain. Usne Malik ko bulaya aur pucha, "Mujhe oont ki awaaz, gadhe ki cheekh, bakriyon ki meh-meh, auraton ki cheekh aur bachon ki rona kyun sunai de raha hai?" Malik ne jawab diya, "Maine khandanon aur maweshiyon ko fauj ke sath jama karne ka hukm diya hai. Har aadmi apne khandan aur maal ke piche ladte hue zyada jurrat dikhayega."

Duraid ne kaha, "Aadmi talwar aur barchiyon se ladte hain, auraton aur bachon se nahi. Khandanon aur maweshiyon ko jung ke maidan se door rakh do. Agar hum jeet gaye, to woh humare sath mil sakte hain. Agar hum haar gaye, to kam se kam woh mehfooz rahenge."

Malik ne ise apni hikmat par aik challenge samjha. Usne kaha, "Main unhe door nahi bhejunga. Tum budhaye ka shikar ho gaye ho, aur tumhara dimagh kamzor ho gaya hai." Is par Duraidd ne behas se hat kar Malik ko apni marzi karne di. Malik ne apne afsaroon se kaha, "Jab tum hamla karo, to ek aadmi ki tarah hamla karo. Hamle ke shuru hone ke sath hi sab talwarain nikal lo." Talwarain nikalne ka yeh amal Arab mein be-basi ka izhar samjha jata tha.

Asal mein sirf Hawazin ne apne khandan aur maweshiyon ko camp mein laya. Dusre qabail ne aisa nahi kiya.

Nabi (SAW) aur koi khoon bahana nahi chahte the, lekin unhe is naye dushman ka samna karne ke liye nikalna hi pada. Unhe intezaar nahi karna tha ke koi aur ittehad unke khilaf ban jaye aur unpar hamla kare, jaisa teen saal pehle Khandaq ki jung mein hua tha. Agar woh Makkah mein hi ruk kar dushman ko Autas mein tayyar hone ka mauqa dete, to yeh halat mahino tak khinch sakti thi; aur Nabi (SAW) itna waqt zaya nahi kar sakte the. Unhe qabail ko Islam ki taraf bulane aur Makkah ki fatah ke asar ko Arab ke logon ke zehan mein taaza rakhne ka kaam karna tha. Autas mein dushman ki taqatwar maujoodgi ki wajah se woh yeh kaam nahi kar sakte the. Is liye, unhe is challenge ka samna karna tha. Is mukhalifat ko kuchalna tha. Nabi (SAW) ne Makkah se aage barhne ka faisla kiya, jisse dono taraf ne jung ke liye aage barhne ka anokha moqa paida kiya.

27 January, 630 (6 Shawal, 8 Hijri) ko Musalman Makkah se nikle. Fauj mein woh 10,000 log the jo Makkah ko fatah karne gaye the, aur 2,000 naye Musalman bhi shamil the, jo Makkah ke logon mein se the. Ye naye Musalman Islam ke mutalliq shak ki halat mein the, kyunki Islam unke dil mein nahi utra tha; woh sirf is liye aaye the ke unhe lagta tha ke yeh sahi kaam hai. In mein Abu Sufyan aur Safwan bin Umayyah bhi the. Safwan ko

naye deen ke mutalliq apna faisla karne ke liye char mahine ka waqt diya gaya tha, lekin ab woh Nabi (SAW) ki taraf mail ho chuke the, aur unhon ne Musalmanon ko aaney wali jung ke liye 100 zirah (coat of mail) bhi udhar diye the.

Musalman fauj ka qiyada 700 logon ka lashkar tha, jo Bani Sulaim ke the, aur Khalid ke command mein tha. 31 January ki sham ko Musalman Hunayn ki wadi mein pahunch gaye aur apna camp qayam kiya. Hunayn ek wadi hai jo Sharai-ul-Mujahid (naya) se shuru hoti hai, jo Makkah se 11 mile east-north-east mein hai, aur Sharai Nakhla (purana) tak jati hai, jo 7 mile aur east mein hai. Wadi 7 mile aur east ki taraf barhti hai, aur phir north ki taraf Zaima ki taraf mud jati hai. (In jagahon ka us waqt koi wujood nahi tha.) Shara'i ke darmiyan wadi kafi chauri hai, lagbhag 2 mile, lekin purane Sharai ke baad yeh tang ho jati hai, aur Zaima ke qareeb aur bhi tang ho jati hai. Yeh wadi ka doosra hissa hai, jo ek tang darra hai, aur Zaima ke qareeb sab se tang hai. Zaima ke baad Taif ka raasta Wadi Nakhlat-ul-Yamaniya mein dakhil ho jata hai.

Jab Musalman Hunayn ki taraf barh rahe the, to dono taraf ne apne agents bheje the, taake dusre taraf ke mutalliq maloomat hasil karen. Dono taraf mukhalif taqat, mauqay aur harkat ke mutalliq kafi maloomat rakhte the. Nabi (SAW) ne Autas mein Hawazin ke darmiyan ek agent bheja, jisne ittehad ki taqat ka theek theek andaza laga kar Nabi (SAW) ko diya. Jab usne apni report di, to Umar bhi maujood the, aur kisi wajah se unhone agent ki di gayi maloomat par yaqeen nahi kiya. Unhon ne agent ko jhoota kaha, jis par agent ne jawab diya, "Agar tum mujhe jhoota kehte ho, to tum haq ko jhoot kehte ho. Aur tumne mujh se behtar shaks ko bhi jhoota kaha hai." Agent ki is baat ka matlab tha ke Umar, apne Musalman hone se pehle, Nabi (SAW) ke sakht dushman the.

Umar ne foran Nabi (SAW) ki taraf rukh kiya aur kaha, "Kya aap ne suna?" Nabi (SAW) ne farmaya, "Aye Umar! Tum pehle gumrahi mein the, aur Allah ne tumhe raah dikhai." Umar ne kuch nahi kaha.

Jab Musalman Hunayn ki wadi mein apne naye camp mein pahunch gaye, to Malik bin Auf ke agents ne unke aane ki khabar di. Malik ne andaza lagaya ke Musalman jante honge ke uska lashkar Autas mein hai, aur woh Autas ya uske qareeb jung ka intezaar karenge. Aur usne Musalmanon ko chhalne ka plan banaya.

1 February, 630 (11 Shawal, 8 Hijri) ko subah se pehle Musalman Autas ki taraf barhne ke liye tayyar ho gaye. Unka irada tha ke woh Hunayn ke darre se guzar jayen, taake dushman ko unki harkat ka ilm na ho. Aage ka lashkar phir se Bani Sulaim ka tha, jo Khalid ke command mein tha, aur uske peeche kayi Musalman units, jisme 2,000 Makkah ke naye Musalman bhi the. Camp ko operation ka base bana kar chhoda gaya.

Subah ki pehli roshni jab mashriq mein chamki, to aage ka lashkar darre mein dakhil ho gaya (Zaima se lagbhag 2 mile pehle). Autas mein dushman ko ghair-mutawassiq tor par pakar kar zor dar jung ka intezaar karte hue, Khalid ne apni raftar tez kar diya. Aur phir toofan tut pada!

Khalid ne sab se pehle ambush ka sadma mehsoos kiya. Subah ki khamoshi hazaron cheekhon se toot gayi, aur teer das ya bees nahi, balke sau sau ki tadad mein barasne lage. Teer gharon aur aadmiyon par baras rahe the. Bani Sulaim ne dushman ka muqabla karne ya sochne ka waqt nahi diya. Woh ek aadmi ki tarah palat kar bhaag gaye. Khalid ke apne logon ko rukne ke aehwaal gum ho gaye, aur woh khud bhi zakhmi ho kar bhaagte hue logon aur gharon ke sath baha kar le gaye. Kuch der baad woh apne ghore se gir gaye aur harkat karne se qasir ho gaye.

Jab Bani Sulaim ne palat kar bhaagna shuru kiya, to woh dusre units se takraye, jo tang raaste mein the, aur ab unhe pata chala ke kuch buri baat hui hai. Naye Makkah ke Musalman, jo dil se Musalman nahi the, bhi bhaag gaye, aur kayi dusre Musalman units bhi unke sath bhaag nikle. Kuch Musalman camp ki taraf bhaage, lekin zyada tar jung ke maidan se door chhup gaye. Kisi ko sahi samajh nahi aa raha tha ke kya hua hai. Ghamasha badh gaya, jab oont oont se aur ghore aur aadmi ek dusre se takraye, aur sab ko sirf bhaagne ka irada tha.

Malik bin Auf ne apne dushmanon ko chhal diya tha. Raat ke waqt usne apni fauj ko Hunayn ke darre mein le jane ka faisla kiya, jahan manouvre karne ki jagah nahi thi. Uske log raaste ke dono taraf chhup gaye, aur pattharon aur tooti hui zameen mein apne liye achhi cover hasil ki. Aage Hawazin the, jinke sath Thaqeef ke kuch groups bhi the. Phir Thaqeef the, aur unke peechay dusre qabail ke lashkar. Malik ne ek zabardast plan banaya tha. Usne apni harkat ko shab ke baad tak mehfooz rakha, taake Musalman yahi samjhein ke uska lashkar Autas mein hai, aur phir usne Hunayn ke darre mein ambush laga kar Musalmanon ko tabah karne ya unhe Makkah aur uske aage tak bhaagane ka irada kiya. Ambush ke peechay ek tang darra tha, jahan Malik wapas hat sakta tha, agar jung uske plan ke mutabiq na hoti. Jab tak yeh darra mehfooz tha, Musalman Autas tak nahi pahunch sakte the, jo Malik ka base tha.

Zyada tar naye Makkah ke Musalman Musalmanon ki is nakami se khush the. Abu Sufyan ne kaha, "Yeh wapsi tab tak nahi rukegi, jab tak woh samandar tak na pahunch jayen!" Safwan bin Umayyah ke sath uska bhai bhi tha, jisne kaha, "Ab Muhammad (SAW) ka jadu khul jayega." Safwan ne sakhti se kaha, "Khamosh! Allah tumhara munh tor de! Main Quraish ke

kisi aadmi ko apne upar hukmaran dekhna pasand karunga, na ke Hawazin ke kisi aadmi ko."

Nabi (SAW) raaste par khade rahe, aur unke sath unke nau Sahaba the, jisme Ali, Abu Bakr, Umar, aur Abbas bhi the. Jab Musalman bhaag rahe the, to Nabi (SAW) ne unhe pukara, "Aye Musalmano! Main yahan hoon! Main Allah ka Rasool hoon! Main Muhammad, Abdullah ka beta hoon!" Lekin unki cheekhen be-asr rahi. Hawazin ke aage badhne walon ne un jagah tak pahunch liya, jahan Nabi (SAW) khade the, aur yahan Ali ne pehle kafir ko gira diya, jo ek laal oont par sawar tha, aur uske hath mein ek lambi barchi thi, jiske aakhir par ek kala jhanda laga hua tha. Yeh shaks Musalmanon ka peeche kar raha tha. Ali ne uska peeche kiya, aur ek dusre Musalman ke sath mil kar uske oont ke peeche ke pairon ki nas kat di. Kafir oont ke sath gira, aur dusre Musalman ne uska sar qalam kar diya.

Nabi (SAW) ne apne group ke sath daayein taraf hat kar ek chhote pahari par panah li. Thaqeef ke kuch log Nabi (SAW) ke group ki taraf barhe, lekin Sahaba ne unhe wapas dhakel diya.

Malik bin Auf ne Musalmanon ke sath woh kiya, jo pehle kisi ne nahi kiya tha. Musalmanon ke liye yeh pehla aur kathin tajurba tha ke unhe itne bade scale par ambush ka samna karna pada, aur kayi Musalman jung ke maidan se bhaag gaye. Aise haalat mein, sab se bahadur log bhi ghabra jate hain.

Malik ne zabardast hamla kiya tha, lekin afsos ke sath, uske logon ne utna behtari ka izhar nahi kiya, jitna usne umeed kiya tha. Unhon ne intezaar nahi kiya ke Musalmanon ka asli lashkar ambush mein aa jaye, balke sirf aage ka lashkar unke fire range mein aane par hamla shuru kar diya. Aur Malik ne ab jo kuch hasil kiya tha, usse mutmaen ho kar Musalmanon ka peeche karne ki koshish nahi ki. Agar usne aisa kiya hota, to is jung ka

natija kuch aur hota. Is ke ilawa, Hawazin ke teer andazon mein kafi kami thi. Kuch Musalman aur unke ghode zakhmi ho gaye, lekin koi bhi ambush mein nahi mara gaya.

Nabi (SAW) ne apne samne ke manzar ka jayza liya, aur manzar kuch bhi umeed afza nahi tha. Unhon ne faisla kiya ke Malik ko itni asani se jeetne nahi dena hai. Unhon ne Abbas ko hukm diya ke Musalmanon ko apne aas paas jama karne ke liye pukaren. Abbas ek bade jism wale shaks the, aur unki aawaz kai mil door tak sunai deti thi. Ab unhon ne apni aawaz ko buland karte hue chillaya, "Aye Musalmano! Allah ke Rasool (SAW) ke paas aao! Aye Ansar... Aye Sahaba... Aye..." Unhon ne har qabile ko alag alag pukara, taake woh Nabi (SAW) ke paas jama ho jayen.

Yeh pukar zyada tar Musalmanon ne suna, aur woh foran Nabi (SAW) ke paas jama hone lage. Jab pehle 100 log Nabi (SAW) ke paas jama ho gaye, to unhone counter-attack ka hukm diya. In logon ne Hawazin ke un logon par hamla kiya, jo Nabi (SAW) ke sab se qareeb the, aur unhe wapas dhakel diya. Jald hi jama hone walon Musalmanon ki tadad badhne lagi, aur hazaaron log Nabi (SAW) ke paas jama ho gaye. Jab Nabi (SAW) ne mehsoos kiya ke kafi taqat jama ho chuki hai, to unhone Hawazin par general attack ka hukm diya.

Is baar Malik hi hairan reh gaya. Woh yaqeen rakhta tha ke jeet uski hai, lekin ab uska apna lashkar hamle ka shikar tha. Haatho-haath ki jung aur zyada sakht ho gayi, aur Musalman is tarah ki jung mein apne talwar chalane ki maharat ki wajah se barh kar rahe the. Hawazin ko dheere-dheere peeche dhakela ja raha tha, aur Nabi (SAW) ne unke logon ko Musalmanon ke hamle ke samne girte hue dekha, to unhone farmaya, "Haqeeqat mein, main Nabi hoon, Abdul Muttalib ka beta hoon." Phir unhone apne paas khade logon se kaha, "Ab chulha garam ho raha hai!"

Malik ne mehsoos kiya ke woh jung haar rahe hain, aur apne withdrawal plan par amal kiya. Thaqeef Hawazin ke thode peeche tayyar the. Malik ne Thaqeef ko rearguard bana kar Hawazin ko sukoon se wapas le gaya. Musalman aage barhe aur Thaqeef se takraye, jo ab sakht saza paa rahe the. Kuch der baad Thaqeef bhi bhaag gaye, aur unke sath dusre qabail ke lashkar bhi, jin mein se kuch ne jung mein hissa bhi nahi liya tha. Is darmiyan Malik Hawazin ko darre tak le gaya, aur wahan unhe defensive position mein tayyar kiya, taake bichhadne walon ko wapas aane ka mauqa mile. Jab tak woh is darre ko mehfooz rakhte, Hawazin ke khandan aur maweshi mehfooz the.

Musalman na sirf ambush ke sadme se ubhar gaye the, balke unhon ne counter-attack karke apni position wapas hasil kar li thi aur dushman ko maidan-e-jang se nikal diya tha. Yeh ek tactical jeet thi, lekin is se zyada kuch hone wala tha.

Jab Musalman Thaqeef ke mare hue logon ke hathiyar aur kapde utar rahe the, to do Musalmanon ke darmiyan ek dilchasp waqia hua. Ek Ansar Madinah ka tha, aur dusra Mugheerah bin Shu'ba, jo Thaqeef qabile se taluq rakhta tha. Thaqeef ke mare hue logon mein ek Christian ghulam bhi tha, jo apne malik ke sath mara gaya tha. Ansar ne jab is ghulam ke kapde utare, to usne dekha ke woh khatna nahi kiya gaya tha. Is par woh hairan ho kar chillaya, "Aye Arab! Kya tumhe pata hai ke Thaqeef khatna nahi karte?" Mugheerah, jo Ansar ke paas khada tha, is report se hairan ho gaya, kyunke is se Thaqeef ki badnami ho sakti thi. Woh mare hue ghulam ko janta tha, aur samajh gaya ke yeh ghalat fehmi kaise paida hui. "Aisa mat kaho!" usne Ansar se kaha. "Yeh shaks ek Christian ghulam tha."

"Nahi, woh Thaqeef mein se tha," Ansar ne israr kiya. "Main yaqeen ke sath keh sakta hoon ke woh Thaqeef ka hai." Aur woh tab tak mutmaen nahi

hua, jab tak Mugheerah ne Thaqeef ke kuch aur lashon ke jismon ko nanga nahi kar ke unme khatna ke nishan nahi dikhaye!

Musalman fauj poori tarah jama ho gayi, sirf kuch log bhaag gaye the. Nabi (SAW) ne faisla kiya ke apne faide ko aage barhaya jaye. Unhon ne ek taqatwar cavalry group tayyar kiya aur use aage bheja, taake Hawazin ko wapass organize hone ka mauqa na mile. Is group mein kayi lashkar shamil the, jisme Bani Sulaim bhi the, jis par Khalid ne phir se qabza kar liya tha. Khalid Musalman counter-attack se mehroom reh gaya tha. Woh wahan gira raha, jahan Bani Sulaim ke bhaagte hue logon ne use chhora tha. Phir Nabi (SAW) unke paas aaye aur unke zakhmoon par phoonk mari, jis se Khalid ne apne aap ko taqatwar mehsoos kiya aur jung ke liye tayyar ho gaya. Usne jald hi Bani Sulaim ko jama kar liya.

Poori group Zubair bin Al Awwam ke command mein thi, jo ab darre ki taraf barha aur Malik se takraya. Ek chhote aur tez jhagre ke baad, Malik ko darre se nikal diya gaya. Poori wadi ab Musalmanon ke qabze mein thi. Nabi (SAW) ne Zubair ke cavalry group ko darre par tayyar rakha, taake Hawazin ke wapass aane se bacha ja sake, aur Abu Amir ko Autas bheja. Yeh Hawazin ka camp tha, jahan unhon ne apne khandan aur maweshiyon ki hifazat ke liye position li thi. Musalmanon ke pahunchte hi Autas mein sakht jhagra hui. Abu Amir ne apne haatho se nau logon ko qatal kiya, aur dusre ne unhe qatal kar diya. Is ke baad Abu Amir ke cousin Abu Musa ne command sambhali aur Autas par hamla jari rakha, jab tak Hawazin bhaag na gaye. Hawazin ka camp Musalmanon ke qabze mein aa gaya, aur yahan Zubair ke cavalry group ne Khalid ke sath mil kar qabza kar liya.

Dushman ka ittehad ab poori tarah bikhra chuka tha. Hawazin aur dusre qabail apne ilaqon mein bikhir gaye, jabke Thaqeef, Malik ke qiyadat mein, Taif ki taraf bhaag gaye, jahan unhon ne akhir tak mukawamat ka faisla

kiya. Hunayn ki jung khatam ho chuki thi. Musalman casualties is jung mein kam the, shukriya Hawazin ke bekar teer andazon ka. Kafi Musalman zakhmi ho gaye, lekin sirf char log shahid hue. Is ki wajah Musalmanon ki behtar maharat aur jurrat thi, jis ne unhe ek waqt mein 3 ya 4 dushmanon ka muqabla karne ki taqat di. 70 kafir wadi, darre aur Autas mein mare gaye, jisme sage Duraid bhi shamil the, jinhone itna acha mashwara diya tha, lekin bekar. Dushman ke camp mein Musalmanon ne 6,000 auraten, bachon aur ghulam qabz kiye, aur hazaaron oont, bakriyan aur bher bhi.

Yeh pehla mauqa tha jab Musalmanon ko apne dushmanon ne itne bade scale par ambush kiya tha. Yeh tareekh ka dusra waqia tha jab ek poori fauj ne dusri poori fauj ko ambush kiya (pehla waqia 217 BC mein Hannibal ne Romans ko Lake Trasimene mein ambush kiya tha). Malik ne Musalmanon ko tabah karne ka ek zabardast aur be-aib plan banaya tha, lekin apne logon ke kamzor performance ki wajah se woh apna maqsad hasil nahi kar saka. Is kamzor performance ke bawajood bhi, agar uska dushman Musalman na hote, to woh ek zabardast jeet hasil kar sakta tha.

Musalmanon ki jeet ki wajah Nabi (SAW) ka irada tha ke woh haar ko qubool nahi karenge, aur Musalmanon ka apne leader par iman tha. Malik ke baraks, Nabi (SAW) ne chhote faide se mutmaen nahi hokar apne faide ko aage barhaya, dushman ko haaraya, aur unka poora camp aur maal qabz kar liya.

Yeh pehla mauqa tha jab Khalid ne surprise ka sadma mehsoos kiya. Woh hamesha surprise ki ahmiyat samajhta tha, lekin is baar woh khud surprise ka shikar ho gaya. Usne dekha ke kaise uske bahadur log dushman ke achanak zahoor par ghabra gaye, aur woh bhi aise waqt aur jagah par jahan unhe is ki umeed nahi thi. Usne faisla kiya ke ab kabhi bhi is tarah surprise ka shikar nahi hoga. Aur woh kabhi nahi hua.

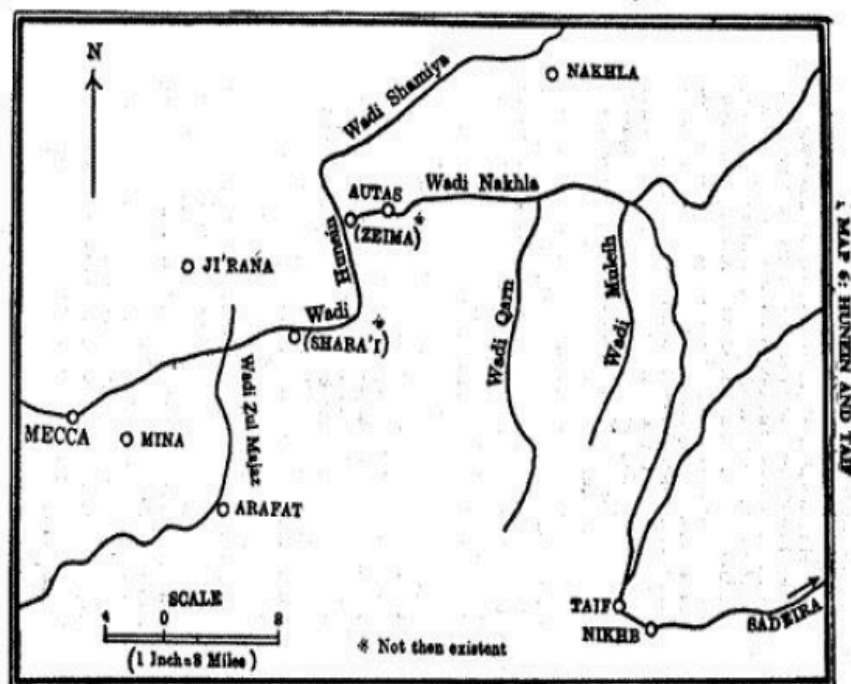
1. *Aaj kal Autas ki jagah ka koi ilm nahi hai, lekin yeh wadi mein hi hoga, kyunki 6,000 logon (fauj ke ilawa) aur hazaaron oont, bakriyon aur bher ka camp pahadon ya chhote wadi mein nahi banaya ja sakta. Main ne ise Zaima se thoda aage rakha hai, lekin yeh kahi aur bhi ho sakta hai.*

Chapter 9: Taif Ka Mohasara

"Kaha gaya, 'Aye Allah ke Rasool (SAW)! Thaqeef qabile (Taif ke) ke khilaf dua kijiye.' Unhone farmaya, 'Aye Allah! Thaqeef ko hidayat de, aur unhe (hamare paas) le aao.'"

Nabi (SAW) ne Hunayn mein dushman ko shikast de kar Autas se nikal diya tha. Ab unhone faisla kiya ke Malik bin Auf ko apni saans lene aur mukawamat organize karne ka mauqa na diya jaye. Is liye, unhone Autas mein qabz kiye gaye qaidiyon aur maweshiyon ko Jirana bheja, taake fauj ke wapas aane tak unhe mehfooz rakha jaye, aur agle hi din Taif ki taraf safar shuru kar diya, jahan sakht mukawamat ka samna karna tha. Lekin woh ahistagi se barhe, kyunke Hunayn mein ambush ka bura tajurba hone ke baad, unhe koi aur trap mein girne ka koi irada nahi tha. Ab ka ilaqa pahadi tha, jahan sakht chadhayi thi, jo Taif ke plateau tak jati thi; aur is terrain mein Malik jaise chalak commander kahin bhi ambush laga sakta tha.

Autas se nikal kar, Nabi (SAW) Nakhla Valley se guzre aur phir south ki taraf Wadi-ul-Muleih mein dakhil hue. Is wadi se woh Wadi-ul-Qarn mein dakhil hue, aur is wadi ko follow karte hue Taif ke plateau tak pahunch gaye, jo Taif se 7 mile north-west mein hai. Ab tak Musalmanon ko koi mukhalifat ka samna nahi hua tha, aur scouts ne Taif ke bahar Thaqeef ke koi nishaniyat nahi dekhi thi; lekin Malik ko surprise karne ki umeed mein, Nabi (SAW) ne apna axis badal diya. Taif ke north mein mushkil terrain ko cross karte hue, woh shahar ke east mein kam pahadi ilaqa mein pahunch gaye, jo Nikhb aur Sadaira ke darmiyan hai. Yahan se woh Taif ki taraf barhe, aur shahar ke pichhe se dakhil hue. Is safar mein Khalid ne phir se fauj ki qiyadat ki, aur Bani Sulaim advance guard tha.



Lekin Malik bin Auf, apne kam umar ke bawajood, aise shaks nahi the jo surprise ka shikar ho jayen. Hunayn aur Autas mein Musalmanon se sakht takkar ka tajurba hone ke baad, unhone faisla kiya ke woh Musalmanon se khule maidan mein jung nahi karenge; woh apne shart par jung karenge. Is liye, unhone apni fauj ko Taif ke deewaron ke andar rakha aur jald hi shahar mein kafi saman jama kar liya, taake lambi muhasare ka samna kar sake. Yahan Thaqeef, apne jawan commander ke sath, Musalmanon ke aane ka intezaar kar rahe the.

Musalman 5 February, 630 (15 Shawal, 8 Hijri) ko Taif pahunch gaye, aur 18 din tak muhasara shuru kiya. Taif pahunchte hi camp shahar ki deewar se bohat qareeb lagaaya gaya, aur is ghalti ki saza Thaqeef ke teer andazon ne di, jinhone camp par teeron ki barish ki. Kuch Musalman shahid ho gaye,

jab tak camp ko hata kar Ibn Abbas ki masjid ke qareeb naya base nahi banaya gaya. Ab Musalmanon ke groups ko shahar ke gird tayyar kiya gaya, taake dakhil aur nikalne ko roka jaye; aur Abu Bakr ko muhasare ki zimmedari di gayi.

Zyada tar waqt donon faujon ke darmiyan teer andazi ka muqabla hota raha. Musalman shahar ke qareeb jate aur deewar par khade Thaqeef ke teer andazon ko nishana banate, lekin Thaqeef ko cover ka faida tha, jis ki wajah se Musalman ko nuqsan uthana parhta tha. Kayi Musalman zakhmi hue, jisme Abu Bakr ka beta Abdullah bhi shamil tha, jo baad mein apne zakhm ki wajah se shahid ho gaya.

Kuch din guzar gaye. Makkah ki fatah ke baad, Nabi (SAW) ne do Musalmanon ko Jurash (Yemen) bheja tha, taake muhasare ki jung ke mutalliq seekh sake. Lekin yeh donon shaks Taif ke muhasare ke baad hi wapas aaye, is liye unka is muhasare mein koi hissa nahi tha. Lekin Salman Farsi ne phir Musalmanon ki madad ki, jaisa unhon ne Khandaq ki jung mein ki thi. Ek Persian hone ke naate, woh zyada mukammal jung ke tareeqon se waqif the. Unhon ne Musalmanon ko hukm diya ke woh ek catapult banayen, jis se pathar shahar mein pheke jayen; lekin Musalman is kaam mein amateur the, aur catapult ka koi khaas asar nahi hua.

Salman ne phir ek testudo banane ka faisla kiya. (Testudo ek bari shield hoti hai, jo lakdi ya chamre se banai jati hai, jiske neeche hamla karne walon ka group fort ke darwaze tak mehfooz rah kar pahunch sakta hai, aur ya to darwaza tor sakta hai ya usme aag laga sakta hai.) Salman ke hukm par Musalmanon ne gaaye ki khaal se ek testudo banaya, aur unka ek group iske neeche shahar ke lakri ke darwaze ko aag lagane ke liye aage barha. Lekin jab woh darwaze tak pahunch gaye, to Malik aur uske logon ne testudo par garam lohay ke tukre phék diye. Yeh tukre testudo ko jala kar

unhe dara diya, jis ki wajah se woh is ajnabi equipment ko chhod kar bhaag gaye. Jab woh bhaag rahe the, to Thaqeef ne un par teeron ki barish ki, aur unme se ek ko qatal kar diya.

Do hafte guzar gaye, aur khatam ka koi nishan nahi tha. Thaqeef shahar se bahar nikal kar jung karne ko tayyar nahi the; Musalman shahar mein dakhil ho kar jung karne mein kamiyaab nahi ho rahe the. Har baar jab woh shahar ke qareeb jate, to teeron se wapas dhakel diye jate. Ek din Abu Sufyan ne bhi shahar ki taraf hamle mein hissa liya, aur ek teer unki aankh mein lag gaya. Is ke baad woh ek aankh wale shaks ki tarah zindagi guzare.

February ke mahine mein Taif ke ilaqe mein bohat thand hoti hai, aur muhasare ke darmiyan mausam kharab tha. Musalmanon ne Taif ke qareeb kuch vineyards ko tabah karne ka faisla kiya, taake Thaqeef ko shahar se bahar nikal kar jung karne par majboor kiya jaye; lekin Thaqeef ne apne fort ki hifazat ko chhodne se inkar kar diya. Malik bohat chalak commander tha, aur woh apne dushman ke liye munasib halat mein jung karne ka koi risk lene ko tayyar nahi tha. Aakhir mein Nabi (SAW) ne apne afsaroon ki mashwarat talab ki. Ek afsar ne kaha, "Jab aap lomri ko uske bil mein gher lete hain, to agar aap kuch der intezaar karen, to lomri pakad lete hain. Lekin agar aap lomri ko uske bil mein hi chhod dete hain, to woh aapko koi nuqsan nahi pahunchati." Abu Bakr ne Makkah wapas jaane ka mashwara diya, aur Umar ne bhi is se ittefaq kiya.

Nabi (SAW) Taif ke girne ka intezaar nahi kar sakte the, kyunke unhe aur bhi ahem kaam the. Unhon ne mashwara diya ke muhasara khatam kiya jaye aur fauj Makkah wapas chali jaye; lekin kuch Musalman joshile logon ne is ke khilaf aawaz uthayi aur israr kiya ke woh jung karte rahen, jab tak jeet hasil na ho jaye. Nabi (SAW) ne farmaya, "To kal hamla karo."

Agle din kuch joshile Musalman phir shahar ki taraf barhe, lekin Thaqeef ke teer andazon ne unhe sakht saza di. Woh wapas aaye aur Nabi (SAW) ke mashware se ittefaq kiya ke lomri ko uske bil mein hi chhod dena behtar hai.

23 February, 630 (4 Dhul Qad, 8 Hijri) ko muhasara khatam kar diya gaya. Musalmanon ke 12 log shahid hue the, aur kayi zakhmi hue the. Thaqeef ab bhi mukawamat par qaim the. Das mahine baad, is qabile ne Islam qabool kiya aur apne iman mein mazboot ho gaye.

Musalman 26 February ko Jirana pahunch gaye, aur yahan Nabi (SAW) ne Autas mein hasil kiye gaye maal ghaneem ka taqseem kiya. Naye Musalman Makkah walon ko bhi is maal mein hissa diya gaya, taake unhe yeh ehsaas na ho ke unhe Islam qabool karne mein deri ki wajah se nuqsan uthana par raha hai. Lekin jab auraton, bachon aur janwaron ka taqseem ho chuka tha, to Hawazin ka ek delegation Nabi (SAW) ke paas aaya aur elaan kiya ke qabile ne Islam qabool kar liya hai. "Kya aap hamse woh cheezein wapas nahi karenge jo jung mein hamse qabz ki gayi thi?" delegation ne darkhwast ki. Asal mein unhe is cheez ka koi haq nahi tha, kyunke woh kafir ki halat mein qabz ki gayi thi, na ke Musalman ki halat mein; lekin Nabi (SAW) ne karam dikhaya. Unhone pucha, "Kya tumhare liye tumhari auraten aur bachon se zyada tumhara maal aziz hai?" Unhon ne jawab diya, "Hamari auraten aur bachon ko wapas kar do, aur baqi cheezein tum rakho."

Nabi (SAW) ne apni fauj se Hawazin ki auraton aur bachon ko wapas karne ki darkhwast ki. Har sipahi ne Nabi (SAW) ki is darkhwast par amal kiya, sirf Safwan bin Umayyah ko chhod kar, jisne apne hisse ki ek larki ko wapas karne se inkar kar diya. Woh larki bohat khoobsurat hogi!

Kuch din baad Malik Taif se nikal kar Musalman camp mein aaya. Usne Islam qabool kiya, aur Nabi (SAW) ne usko khas inam se nawaza. Afsos ki baat hai ke is jawan aur hoshiyar sipahi ko baad ke Muslim campaigns mein koi ahem role nahi diya gaya, halanke woh ek behtareen commander ban sakta tha.

Nabi (SAW) aur Islam ki fauj ab Madinah wapas aayi, aur March 630 ke aakhir mein wahan pahunch gaye. Is tarah Hijra ka aathwan saal khatam hua. Agla saal "Saal al-Wufood" (Delegations ka Saal) ke naam se mashhur hua, kyunke is saal Arab ke zyada tar qabail ne Madinah mein delegations bheje aur Nabi (SAW) ki farmabardari qubool ki. Sab delegates ya qabail ke sardar haqeeqi deen ki talash mein nahi the, jaisa ke baad mein dekha jayega. Kuch haqeeqi haq talab karne walon mein se the, to kuch siyasi wajahon se aaye the. Kuch sirf jaanne ki khwahish mein aaye the, aur kuch bilkul badmash the.

Chapter 10: Daumat-ul-Jandal Ka Sarguzasht

"... Aur tum logon ko dekho ge ke woh Allah ke deen mein jhurnein mein dakhil ho rahe hain, phir apne Rab ki tareef karo, aur usse maafi mango: kyunki woh bakhshne wala, meharbaan hai."
[Quran 110:2-3]

Hijra ke nauwein saal mein Musalmanon ne sirf ek bara operation kiya - Tabuk ka safar, jis ki qiyadat Nabi (SAW) ne khud ki. Yeh ek aman pasand operation tha; lekin jab bhi log aman se apne kaam karte hain, Khalid hamesha kuch adventure aur hinsa dhoondh hi leta hai.

630 ke lambay, garam garmiyon mein Madinah mein reports aaye ke Romans ne Syria mein bari fauj jama ki hai, aur unhon ne Jordan mein apne aage ke lashkar bheje hain. Byzantine Emperor Heraclius khud Emessa mein tha.

October 630 ke darmiyan, Nabi (SAW) ne Musalmanon ko Romans se jung ke liye tayyar hone ka hukm diya. Is expedition ka maqsad sirf Romans se jung karna nahi tha, kyunki woh baad mein bhi kiya ja sakta tha jab mausam behtar ho jata. Nabi (SAW) chahte the ke Musalmanon ke iman ko test karen, unhe garmiyon ki sakht گرمی mein safar karwa kar. Is halat mein sirf sachche momin hi jawab dete.

Aur sachche momin ne jawab diya. Musalmanon ki aksariyat ne expedition ke liye tayyariyan shuru kar di; lekin kuch logon ko is hukm se takleef hui. Is saal ka October bohat garam mahina tha, aur khajoor ke darakhton ki thandi chhaon in Musalmanon ke liye bohat dilkash thi. Log kuch bhi nahi chahte the, bas thandi chhaon mein aaram karna chahte the jab tak گرمی kam na ho jaye. Munafiqeen, hamesha ki tarah, Musalmanon ko expedition

mein shamil hone se rokne ki koshish kar rahe the; lekin is baar kuch sachche Musalman bhi hichkicha gaye.

October 630 ke aakhir mein (mid-Rajab, 9 Hijri) Musalman Tabuk ki taraf nikle. Yeh woh sab se bari fauj thi jo kabhi Nabi (SAW) ke parcham ke neeche jama hui thi. Is mein Madinah, Makkah aur zyada tar qabail ke log shamil the, jo Islam qabool kar chuke the. Ek source ke mutabiq, is fauj ki tadad 30,000 mujahideen thi, jisme 10,000 sawar the, lekin yeh shayad exaggeration hai.

Tabuk pahunch kar Musalmanon ko pata chala ke Jordan ke Romans wapas Damascus chale gaye hain. Ab aage jaane ki zaroorat nahi thi. Lekin Nabi (SAW) ne faisla kiya ke is ilaqe ke qabail ko Islam ke siyasi qabze mein laya jaye. Is ilaqe ke ahem maqamat Eila (aj kal ka Aqaba), Jarba, Azruh aur Magna the, jo Gulf of Aqaba ke kinare par the. In qabail se pacts banaye gaye, aur unhon ne Jizya dene par razi hua.

Ek aur ahem ilaqa, jo Nabi (SAW) ne qabz karna chahta tha, Tabuk se thora door tha. Yeh Daumat-ul-Jandal tha (aj kal ka Al Jauf), jahan Ukaidar bin Abdul Malik hukumat karta tha, jo Kinda qabile ka ek Christian sardar tha aur shikar ka bohat shaukeen tha. Is ilaqe ko qabz karne ke liye, Nabi (SAW) ne Khalid ko 400 sawaroon ke sath bheja aur Ukaidar ko qabz karne ka hukm diya. Nabi (SAW) ne farmaya, "Tum use shayad jungli bail ka shikar karte hue pao ge."

Khalid Daumat-ul-Jandal ke shahar ke qareeb ek chamakte hue, chandni raat mein pahuncha. Hardly hi usne apni fauj ko shahar ke qareeb deploy kiya tha, ke darwaze khule aur Ukaidar kuch doston ke sath gharon par sawar, shikar ke hathiyar liye hue bahar aaya. Shayad din ki garmi ki wajah se Ukaidar ne raat ke thand mein shikar ka faisla kiya tha, aur chamakti chandni ne achhe shikar ka wada kiya tha. Khalid ne apne kuch

logon ko lekar shikar party par hamla kiya. Khalid ne khud Ukaidar ko ghore se gira diya, jabke uske logon ne dusre members par hamla kiya. Ukaidar ka bhai, Hassaan, ne capture hone se inkar kiya aur qatal ho gaya; lekin baqi log fort ki taraf bhaag gaye aur andar ja kar darwaza band kar liya.

Khalid ab apne maqbool qaidi ko lekar Tabuk wapas aaya. Ukaidar ne Nabi (SAW) ke sath ek pact kiya, apne liye bhari fidya di, aur Jizya dene par razi hua.

Is waqia ke kuch der baad hi Musalman fauj Tabuk se Madinah wapas chali gayi. Woh December 630 ke darmiyan Madinah pahunchi, jab tak mausam bohat khushgawar ho chuka tha.

Tabuk ke baad Nabi (SAW) ki zindagi mein koi bara military operation nahi hua. Arab ke tamam qabail ne Madinah mein delegations bheje, Nabi (SAW) ki bait ki, Islam qabool kiya, aur kuch taxes dene par razi hua. Har qabile ke liye Nabi (SAW) ne us qabile ke Musalmanon mein se ek leader muqarrar kiya. Nabi (SAW) is tarah riyasat ke mamlat mein masroof rahe, Islam ke faido ko mazboot kar rahe the, aur naye riyasat ki bunyad utha rahe the. Unhon ne Arab ke mukhtalif ilaqon mein chhote lashkar bheje. Unka mission tha ke qabail ko Islam ki dawat di jaye, lekin agar kisi qabile ne musallah mukhalifat ki, to unse jung ki jati.

July 631 (Rabi-ul-Akhir, 10 Hijri) mein, Nabi (SAW) ne Khalid ko Bani Harithah bin Kab qabile ke khilaf ek military expedition par bheja, jo Yemen ke north mein hai. Khalid ko hukm diya gaya, "Qabile ko teen baar Islam ki dawat do. Agar woh qubool karen, to unhe koi nuqsan na pahunchao. Agar inkar karen, to unse jung karo." Khalid 400 sawaroon ke sath gaya.

Khalid Najran pahuncha aur Bani Harithah bin Kab se mulaqat ki. Usne unhe Islam ki dawat di, aur unhon ne ise qubool kar liya. Kisi ka khoon nahi bahaya gaya. Khalid qabile ke sath kuch mahine tak raha, unhe Islam ka tareeqa sikhaya; aur jab usko yaqeen ho gaya ke woh achhe Musalman ban gaye hain, to usne Nabi (SAW) ko apne mission ki taraqqi ke mutalliq khat likha. Nabi (SAW) ne Khalid ko tareef se bhara khat likha aur usse Madinah wapas aane aur Bani Harithah bin Kab ka delegation lekar aane ka hukm diya. Khalid delegation ke sath January 632 (Shawal, 10 Hijri) mein Madinah wapas aaya. Nabi (SAW) ne delegation ka istiqbal kiya aur unhe submission ke sharaat samjhaye. Qabile ke liye ek leader muqarrar kiya gaya, aur delegation Najran wapas chali gayi.

Yeh Nabi (SAW) ki zindagi mein Khalid ka aakhri mission tha.

PART 2 AND 3 SOON.....



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