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ترغیب مطالعہ پروگرام

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(سترہواں شمارہ)

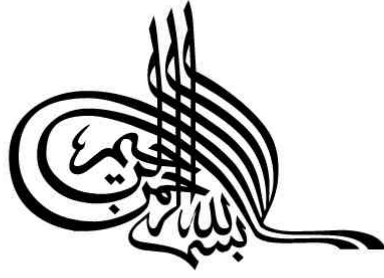
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(Hissa-e-doum)

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تمہارا بہترین (دینی) بھائی وہ ہے جو اپنے بارے میں تمہاری خطاؤں کو بھول جائے اور اپنے اوپر تمہاری نیکیوں کو یاد رکھے۔
(بخارا الانوار، جلدی ۷۵، ص ۳۷۹)

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| ﴿ مرحوم یوسف علی محمد علی زیورج | ﴿ مرحومہ فاطمہ بانی قاسم علی |
| ﴿ مرحوم اسماعیل باوا | ﴿ مرحومہ نرگس بانوبنت شریف علی |
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Pesh Lafz

Assalamo alaikum wa rahmatuLLAHi wa barakatuh,

Kutub beeni aur mutalia' ka shouq qomo ki taraqqi main intihai eham kirdaar ada karta hay. Aqwaame aalam main jis andaaz say ye shouq apni jaga bana chuka hay, is itaybaar say hamari qoum ko abhi bohat mahnat karna hay albatta ye baat arz karna bhi nihayat zaroori hay kay is silsilay main mukhtalif idaaro nay kaam shuroo kardiya hay. "Gohar-e-hikmat" kay naam say targeeb e mutalia' ka yeh silsila bhi aisi hi aik choti si koshish hay takay qoum main shouq e mutalia' ujagar kiya jaey.

Green Island Youth Forum ki khuwahish hay kay bachoo aur nojuwano main shouqe mutalia' ko farogh dainay kay liay apni sai'e o koshish ki jaey. Us silsilay ko agay barhatay howay is baar kitabchay kay liye mawad ma'roof kitab "safinatul bihaar" kay musannif, Siqatul Mohaddiseen Sheikh Abbas Qummi ki kitab "Muntah-ul-Aamaal" say iktibas liya gaya hay. Is kitaab main Sheikh Abbas Qummi nay Chahardah-e-Masomeen (AS) ki seerat ko mukhtalif unwanaat kay tahat umdagi say tasneef kiya hay aur sath hi rehlate Rasool (SAWW) kay baad kay khulafa aur us dour ki mukhtlif mash-hoor shakhsiyat kay halaat ko bhi bayan kiya hay. Pakistan main pehli bar is kitab ka Tarjuma Imamia Publications Pakistan nay "Ahsan-ul-Maqaal kay nam say chapa. Is ishaat kay liay matan agarchay "Ahsal-un-Maqaal" say lia gaya hay laikin urdu daan tabqay kay liay zaban ki salasat kay paish e nazar asal matan say taqabul kartay howay kai maqamaat par urdu tarjumay main baaz islahaat bhi ki gai hain.

Mutala'ay main ghor talabi kay unsar ko baaqi rakhnay kay liay mukhtasar kitabchay ki soorat main kuch sawalat bhi diay gay hain takay

dorane mutalia' in sawalaat kay jawabaat ko hasil karnay kay liay tawajjuh bhi baqi rahay.

Kamsin nojawano kay shouq ko dekhtay howay kam az kam 12 saal ki umar tak kay larko aur larkio ko is program main shamooliat ka ehal qarar diya gaya hay aur sath hi sath ziada say ziada umar ki had hata kar har umr kay khawateen wa hazrat ko is program main shirkat ki dawat di gai hay.

Baradaraane arjumand Qibla Maulana Syed Hashim Abbas Zaidi, Maulana Qamar Ali Lilani, Maulana Mustafa Ali Vakil aur Maulana Mujtaba Hasan Jivani sahibaan ka nihayat hi shukar guzaar hon kay jinhoo nay na sirf is project ko mukammal tor par sambhala balkay nihayat hi khobsoort aur nafasat kay sath is mushkil kaam ko paya e takmeel tak pohunchaya.

Khudawande muta'aal say dua go hon kay wo inki taufeeqaat main izaafa farmain aur ham sab ko naasiraan e Imam (AJTF) main shamil farmain.

Wasslaam

Maulana Ghulam Raza Roohani

Pahli Fasal: Imam Ali Raza (AS) ka Madina say

Mar'o ka safar

Ye baat wazeh hay jo riwayat se bhi zahir hoti hay ke jab Mamoon ko khilafat mil gai aur is ka farmaan Aalam e Islami ke tamam atraaf main nafiz hogaya to us ne Iraq ki governari Hassan bin Sahal ko sonp di aur khud us ne shehr Mar'o ko apna dar ul khilafa banaya. Us waqt hijaz aur yaman main fitna ka gobaar utha aur baaz sadat ne khilafat ke husool ki lalach main Mamoon ke khilaaf bagawat ka parcham buland kia.

Jab Mar'o main ye khabar Mamoon tak pohanchi to us ne Fazal bin Sahal se mashwara kia jis ke pass do(2) auhday the, wo Mamoon ka wazeer tha aur mushawir bhi, bohat gaur o fikar ke baad Mamoon aur Fazal ne ye tadbeer ki ke Hazrat Imam Raza (AS) ko Madine se Mar'o ki taraf dawat dain aur inhain apni janasheeni yani wali ehdi ka mansab ataa krain taa kay baqi sada'at ita'at karain aur khilafat ke baarey main sochnay aur lalach karnay se baaz ajayain.

Mamoon ne Rajaa ibne Abi Zahhaak ko apnay baaz makhsoos afraad ke sath Imam Raza(AS) ki khidmat main Madina bhaija taa kay wo Aap (AS) ko Khurasan ki taraf safar ki targeeb di. Jab ye log Aap(AS) kay pass pohanchain aur inhain Mamoon ka paigham pohanchaya to Imam(AS) ne saaf inkaar kardia laikin in logo ne jab Imam(AS) se bohat ziada israar kia to bilakhir Imam(AS) ko majbori aur karahat ke sath qubool karna para.

Imam Ali Raza (AS) ka Paighambar (SAWW) aur ahl o ayaal se alwidaah

Sheikh Sudoq(RA) ne Makhool Sajastani se riwayat hay ke wo kahta hay:

Jab qasid ayaa ke Imam Raza(AS) ko Khurasan lay jaye to main Madina main tha, Imam(AS) Masjid e Nabawi(SAWW) main dakhil howay taa kay Rasool(SAWW) se alwidah kar skain. Imam(AS) ne kahi bar Qabar e Rasool(SAWW) ko widah kia, is tarah ke bahir aatay phir dubara Qabar e Rasool(SAWW) ki taraf palat kar jaatay aur buland awaz main shiddat ke sath girya kartay thay.

Main un kay qareeb gaya aur main nay unhain salam kia to unhone mairay salam ka jawab dia. Main nay unhain (wali ehdi ke silsilay main) mubarak baad pesh ki to farmaya:

فَقَالَ دُرِّي فَإِنِّي أَخْرُجُ مِنْ جَوَارِ جَدِّي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ أَمُوتُ فِي غُرْبَةٍ وَ
أُدْفَنُ فِي جَنْبِ هَارُونَ

Mujhay chor do kion ke main apnay Jad(SAWW) kay jawar se rukhsat ho raha hun aur mairi maut aalam e gurbat main hogi aur mujhay Haroon ke barabar main dafan kia jaiga.

Ravi kehta hay: Main un ke rastay ki pairawi kartay huway nikla yahan tak ke wo Toos main wafat pa gay aur unhain Haroon ke barabar main dafan kia gaya.

Shiekh Yousuf bin Hatim Shami jo Muhaqqiq e Hilli ke shagird hain, Dur un Nazeem main likhtain hain ke Imam Raza(AS) ke as'haab main se aik jamaat ne riwayat ki hay ke Hazrat(AS) ne farmaya:

Jab Main ne Madine se nikal kar Khurasan jaanay ka irada kia to main ne apnay ahl o ayaal ko jama kia aur main ne unhain hukm dia ke mujh par girya krain yahan tak ke main un ke girya wa zari ki awaz sun lun. Phir main ne un ke darmiyan baara(12) hazar deenar taqseem kiay aur un se kaha:

إِنِّي لَا أَرْجِعُ إِلَى عِيَالِي أَبَدًا. ثُمَّ أَخَذْتُ أَبَا جَعْفَرٍ فَأَدْخَلْتُهُ الْمَسْجِدَ، وَوَضَعْتُ يَدَهُ عَلَى حَافَةِ الْقَبْرِ، وَالْصَّفْقُتُهُ بِهِ وَاسْتَحْفَظْتُهُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، فَالْتَفَتَ أَبُو جَعْفَرٍ فَقَالَ لِي: يَا أَبَايَ أَنْتَ وَأُمِّي، وَاللَّهِ تَذْهَبُ إِلَى اللَّهِ.

Main apnay ahl o ayaal ki taraf kabhi bhi palat kar nahi aunga. pas main ne Abu Jafar Imam Mohammad Taqi Jawwad(AS) ko uthaya aur unhain masjid main le gaya aur un ka hath Qabr e Rasool(SAWW) kay kinary par rakha aur unhain Qabr e Shareef se chintaya aur Rasool(SAWW) se un ki hifazat talab ki to Abu Jafar Imam Mohammad Taqi(AS) meri taraf mutawajjah howay aur mujh se kaha: Mere maa baap Aap per qurbaan! Allah ki qasam! Aap Allah ki bargah main ja rahain hain.

Phir Imam Raza(AS) farmatay hain ke main ne apnay tamam woqala wa khuddaam ko hukum dia ke wo Imam Mohammad Taqi(AS) ki baat sunain aur un ki ita'at krain aur un ki mukhalifat na karain aur main ne unhain smjhaya ke mairay baad mairay qaaim maqam Imam Mohammad Taqi (AS) hain.

Allam Majlisi farmatay hain ke Kashf ul Gamma wagaira mian Umayya bin Ali se riwayat hay kay wo kahta hay kay main us waqt Imam Ali Raza(AS) kay sath tha jis saal Imam Ali(AS) haj ke liay gay thay aur phir wahan se Khurasan ki taraf gay thay. Usi saal Haj ke moqa par Imam

Raza(AS) kay sath Imam Mohammad Taqi(AS) bhi thay. Imam Ali Raza(AS) tawaf e widaa anjaam de rahay thay. Jab Imam(AS) ka tawaf khatam hua to maqam e Ismail ki taraf gay aur namaz adaa ki. Us waqt Imam Mohammad Taqi(AS) jo Hazrat Imam Ali Raza(AS) ke ghulam Mowaffaq ke kandho per baith kar tawaf kar rahay thay, Jab wo Hajar e Ismail par pohchain to kandhay say utar kar zameen par baith gay aur kafi dair tak baithay rahay. Jab kafi dair hogai to Muwaffiq nay kaha: Main Aap(AS) par qurban jaon, ab uth ja'iaay. Imam Mohammad Taqi(AS) nay farmaya: Main us waqt tak is jagah se nahi uthonga jab tak Allah na chahay, jab kay Imam(AS) chahray par gam kay aasaar numaya thay.

Mowaffiq Imam Raza (AS) ki khidmat main hazir howa aur kahnay laga: Main Aap par qurban ho jaon! Abu Jafar Imam Mohammad Taqi (AS) Hijr e Ismail main baith gay hain aur uthnay say inkaar kar rahay hain. Imam Raza (AS) kharay howay aur Imam Taqi (AS) kay pas aay aur farmaya: Aye mairay farzand uthiay! Imam Jawwad (AS) ne farmaya:

كَيْفَ أَقُومُ وَ قَدْ وَدَّعْتُ الْبَيْتَ وَدَاعَاً لَا تَرْجِعُ إِلَيْهِ

Main kaisay khara ho jaon jabkay main nay daikha ke Aap (AS) ne Khana Ka'aba se aisay widah kia hay jaisay Aap (AS) ab palat kar na aain gay. Imam (AS) nay farmaya: Aay mairay piaray farzand ! kharay hojaiay, to wo un kay sath kharay ho gaye.

Imam Raza (AS) Khurasan ki taraf 200 hijri main tashreef lay gaye aur qoul e mash'hoor kay mutabiq is waqt Imam Mohammad Taqi (AS) ki umr e mubarak saat (7) saal thi aur jab Aap (AS) is safar par rawana howay to har manzil par bohat maujizat o karamat Aap (AS) say zahir howay jin main say aksar kay aasaar to ab bhi mojud hain.

Madina se Mar'o ke dauran mukhtalif manazil par qayam

1. QUM

Janab Syed Abdul Kareem bin Ta'oos kay jin ki wafat 693 Hijri main howi hay, Farhatul Gurra main riwayat kartay hain kay jis zamanay main Mamoon ne Imam Ali Raza (AS) ko Madina-e-Munawara say Khurasan bulaya tha to Imam Raza (AS) Madina se Basra ki taraf rawana howay aur Koofa na gaye aur Basra se Koofa ka rasta Baghdaad ki taraf tashreef lay gaye phir wahan se Qum tashreef lay aaye. Ahlay Qum Aap (AS) ke istiqbaal kay liay aay aur aik dosray say Aap (AS) ki ziafat o mehmani ka sharaf hasil karnay main bahas karnay lagay aur har aik ki dili khowahish thi kay Hazrat (AS) us kay ghar qayam farmayain. Hazrat (AS) nay farmaya ke

أَنَّ النَّاقَةَ مَأْمُورَةٌ

Meri Ountni (hukm-e-Ilahi par) mamoor hay yani jahan wo baith jayegi main wahin utronga. Pas wo Ountni chalti rahi yahan tak kay aik ghar ke darwazy par baith gai aur us makan kay maalik nay raat aalam-e-khuwab main daikha tha kay Imam Ali Raza (AS) kal us kay mehmaan hongay. Pas kuch arsay main wo maqam ba'azmat hogaya aur aaj kal yahan aik mash'hoor madarsa, Madarsa Rizviya kay naam say qaaim hay.

2. Neeshapoor

Sahib-e-Kashf ul Gamma aur dusray ulama nay naqal kia hay kay jab Imam Ali Raza (AS) Neeshapoor main dakhil howay to Aap (AS) aisi

sawari par sawar thay jis ki zeen chandi ki thi. Pas bazar main do(2) aisay afraad par Imam (AS) ka guzar howa jo hafiz-e-ahadees e nabawiyya thay, jin ka naam Abu Zaraa aur Mohammad bin Aslam Toosi tha pas unho nay arz ki:

أَيُّهَا السَّيِّدُ بْنُ السَّادَةِ أَيُّهَا الْإِمَامُ وَابْنُ الْأَئِمَّةِ أَيُّهَا السَّلَاحَةُ الطَّاهِرَةُ الرَّضِيَّةُ أَيُّهَا
الْمُخَلَّصَةُ الرَّاحِيَةُ النَّبَوِيَّةُ بِحَقِّ آبَائِكَ الْأَطْهَرِينَ وَ أَسْلَافِكَ الْأَكْرَمِينَ إِلَّا مَا أَرِئْتَنَا
وَجْهَكَ الْمُبَارَكَ الْمَيْمُونَ وَ رَوَيْتَ لَنَا حَدِيثًا عَنْ آبَائِكَ عَنْ جَدِّكَ نَذْكُرُكَ بِهِ.

Aay sadaat kay Syed Farzand! Aay Imam aur Aaimma kay baitay! Aay Paak o Pakeeza Hasti! Aay wo hasti jo Allah say razi hay! Aay wo jo bando main sab se bahtar aur muhazzib hasti hay! Aay Khandaan-e-Nabowwat kay fard! Aap (AS) ko Aap (AS) kay aabay e tahireen aur ba'izzat ajdaad ka waasta kay apnay chahray e mubarak ki hamain ziarat karayain aur hamain apny aaba o ajdaad say apnay Nana (SAWW) ki hadees bayan kijiay kay jis hadees kay zariay hum Aap (AS) ko yaad rakhain.

Jab Abu Zaraa aur Ibn e Aslam nay ye khowahish ki to Hazrat (AS) ne apni sawari ko rauk lia aur kojaway kay parday ko uthaya aur musulmano ki ankhon ko apnay munawwar chahray ki ziarat say roshni bakhshi. Log kharay thay baaz cheekhain martay, baaz girya kartay, baaz giraybaan chaak kartay aur baaz zameen par lot'tay thay aur jo qareeb thay wo Aap (AS) ki sawari ki lagam kay boosay latay the aur baaz gardanain ouchi kar kay sawari ki mahmil ko daikh rahay thay. Yahan tak kay dophar hogai aur aansoo nahar ki tarah jari thi aur awazain khamosh hogai aur aaimma aur qazi cheekhay aur chillaaye kay aye logo suno aur yaad rakho aur Rasool Allah (SAWW) ki zurriyyat ko aziyyat pohancha kar Rasool Allah (SAWW) ko aziyyat na pohanahcao.

Imam Hussain (AS) ki mazlomiyyat

Muallif farmatay hain kay main jab us muqaam par pohancha to mujhay Ashoor kay din Imam Hussain (AS) ki gurbat yaad aagai jab Aap (AS) lashkar-e-Koofa kay samnay aye to Aap (AS) nay chaha kay unhain waaz o naseehat farmaain to un ki sa'adat say mehroom afraad aur gumrahi ki wadi main mast logo nay awazain buland ki aur Hazrat (AS) ki guftugoo ki taraf kaan na dharay. Aap (AS) nay unhay hukum dia kay khamosh hojaain lekin unho nay khamoshi ikhtiyaar karnay say inkaar kar dia. Us waqt Imam (AS) nay farmaya:

وَيْلَكُمْ مَا عَلَيْكُمْ أَنْ تُنْصِتُوا إِلَيَّ فَتَسْمَعُوا قَوْلِي وَ إِنَّمَا أَدْعُوكُمْ إِلَى سَبِيلِ
الرَّشَادِ.¹

Halak hojao. Tumhain kia ho gaya hay kay tum mairay liay khamosh nahi hotay aur mairi baat ko nahi suntay aur main to tumhain faqat hidayat kay rastay ki taraf bula raha hun.

Wahan aisa koi Khuda parast nahi tha jo faryaad karta aur pukarta kay aye logo! ye Farzand e Paighambar (SAWW) hay usay kion aziyyat daitay ho, kion khamosh nahi hotay taa kay wo unhain naseehat kar sakain aur apni guftugoo aakhir tak pohancha lain. Is Sayed e Mazloom (AS) kay masaib main say aik ye musibat thi jisay Kumait Shair nay apnay sher main bayan kia hay aur ye sher Kumait nay Imam Mohammad Baqir (AS) kay samnay parha, jisay sun kar Imam (AS) girya karnay lagay. Kumait nay kaha hay:

وَقَتِيلٌ بِأَلْطَفِ غُودِرٍ مِنْهُمْ - بَيْنَ غَوْغَاءِ أُمَّةٍ وَ طَعَامِ²

Aur Karbala ka shaheed ummat kay shor o gul aur kaminay logo kay darmian phans kar rah gaya.

Riwayat hay kay jab Kumait is sher par pohncha to Hazrat (AS) nay girya kia aur farmaya:

وَاللّٰهُ يَا كُمْيْتُ لَوْ كَانَ عِنْدَنَا مَالٌ لَّا عَطَيْنَاكَ مِنْهُ وَ لَكِنْ لَّكَ مَا قَالَ رَسُولُ
اللّٰهِ ص الْحُسَيْنِ بْنِ ثَابِتٍ لَّن يَزَالَ مَعَكَ رُوحُ الْقُدُسِ مَا ذَبَبْتَ عَنَّا⁴، يَا كُمْيْتُ
لَا تَزَالَ مُؤَيَّدًا بِرُوحِ الْقُدُسِ مَا نَصَرْتَنَا بِلسَانِكَ وَ قُلْتَ فِيْنَا¹

Aye Kumait! Allah ki qasam! Agar hamary pass maal hota to hum tujhay un ashaar kay badlay wo maal ataa kartay laikin tairay liay wo kalam hay jo Rasool Allah (SAWW) nay Hassan bin Sabit (Shair) say farmaya tha ke jab tak tum Ahlaybait (AS) say dushmano kay hamlo ko door kartay rahogy aur apni zuban se hamari madad kartay rahogay aur hamary (fazail) bayan kartay rahogay, tab tak Rooh-ul-Quds ki tayeed main rahogay.

Hadees-e-Silsilat uz Zahab

Hum Nishapoor wali hadees e sabiq ki taraf rujoo kartay hain. Nishapoor kay logo nay kaan daharay taa kay Imam Ali Raza (AS) hadees bayan farmain aur Hazrat (AS) nay ye hadees likhwai, yani Aap (AS) aik aik lafz farmatay aur Abu Zaraa aur Mohammad ibne Aslam Imam (AS) kay kalaymaat logo tak pohanchtay. Is hadees ko likhnay kay liay chobees hazar (24,000) qalamdaan dawaat kay ilawa shumar kiay gaye.

فَقَالَ عَلَيْهِ السَّلَامُ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ الْكَاطِمُ قَالَ حَدَّثَنِي أَبِي جَعْفَرُ
 بْنُ مُحَمَّدٍ الصَّادِقُ قَالَ حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ
 الْحُسَيْنِ زَيْنُ الْعَابِدِينَ قَالَ حَدَّثَنِي أَبِي الْحُسَيْنُ بْنُ عَلِيٍّ شَهِيدُ أَرْضِ كَرْبَلَاءَ قَالَ
 حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ شَهِيدُ أَرْضِ الْكُوفَةِ قَالَ حَدَّثَنِي أَخِي
 وَابْنُ عَمِّي مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ حَدَّثَنِي جِبْرِيلُ
 عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُ رَبَّ الْعِزَّةِ سُبْحَانَهُ وَتَعَالَى يَقُولُ كَلِمَةً لَا إِلَهَ إِلَّا اللَّهُ
 حِصْنِي فَمَنْ قَالَهَا دَخَلَ حِصْنِي وَ مَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي، صَدَقَ اللَّهُ
 سُبْحَانَهُ وَ صَدَقَ جِبْرِيلُ وَ صَدَقَ رَسُولُهُ وَ صَدَقَ الْأَئِمَّةُ عَلَيْهِمُ السَّلَامُ.¹

Aap (AS) nay farmaya kay mairay walid Moosa bin Jafar (AS) nay mujh se farmaya, un kay walid Jafar bin Mohammad al Sadiq (AS) nay mujh se farmaya kay mairay walid Ali bin Hussain Zain ul Abideen (AS) nay mujh say farmaya kay mairay walid Hussain bin Ali shaheed e Karbala (AS) nay mujh say farmaya kay mairay walid Ameer ul Momineen Ali bin Abi Talib (AS) nay sar zameen-e-Koofa main mujh say farmaya kay mairay bhai aur chacha zaad Hazrat Mohammad (SAWW) nay farmaya kay Jibrail (AS) nay mujh say hadees bayan ki kay main nay suna kay Rab ul Izzat (SWT) farma rahay hay: Kalma e La ilaha Illallah maira qilaa hay, pas jis nay ye kalama kaha wo mairay qilaa main dakhil ho gaya aur jo mairay qilaa main dakhil ho gaya wo mairay azaab say amaan main hoga. Allah tala, Jibrail Ameen(AS), Rasool Allah (SAWW) aur Aaima (AS) nay sach farmaya.

Nishapoor main Imam (AS) kay maujizaat wa karamaat

(A) Sheikh Sadooq (RA) nay riwayat ki hay kay jab Imam Ali Raza (AS) Nishapoor main dakhil howay to Aap (AS) aik mohallay main aakar rahay, kay jisay Fauza kahtay thay, aur wahan hammam banaya gaya, wo hammam aaj tak “Garma bay e Imam Raza (AS)” kay naam say mashoor hay wahan aik chashma tha kay jis main pani kam hogaya tha Aap (AS) nay kisi ko mamoor kia kay wo us ka pani nikalay yahan tak kay jitna ziada pani nikala gaya itna ziada hota gaya aur darwazay kay bahir aik hauz banwaya jo chand seerhiyan neechay chashmay tak jata tha pas Aap (AS) us main tashreef lay gaye aur gusul kia aur bahir aay aur uskay peechay namaz parhi, log aatay aur us hauz say ghusal kartay aur talab e barkat kay liay us ka pani peetay, us kay peechay namaz parhty aur dua kartay aur apni hajatain Khuda say talab kartay aur wo hajatain puri hoti thi, aur us chashma ko aj kal “Aain e Kohlaan” kahtay hain aur aaj tak log us chashma par aatay hain.

(B) Sheikh Sudooq (RA) aur Ibne Shehr e Aashob (RA) ne Abu Salat se riwayat ki hay ke jab Imam Raza (AS) Mamoon ki taraf rawana huway rasta main Surkh Gaun pohanchay to logo nay arz ki: Farzand e Rasool (SAWW)! zawal ka waqt hogaya hay kia namaz nahi parhaingay? Pas Aap (AS) sawari say neechy tashreef laaye aur farmaya kay (wuzooh kay liay) pani lao to unho nay kaha kay hamary pass to pani nahi hay to Aap (AS) nay apnay dast e mubarak say zameen ko kuraida to itna pani josh maar kay nikla kay Hazrat (AS) nay aur jo Aap (AS) kay sath thay sab nay wuzooh kia, us ka asr o nishan ab tak baqi hay.

3. Sanabaad (Toosh)

Sheikh Sudooq (RA), Aba salat harawi say riwayat kartay hain kay jab Aap (AS) Sanabaad main pohanchay to Aap (AS) nay apni pusht e mubarak us pahaar' kay sath laga di kay jis say daigain tarashi jati thi aur bargah e ilahi main dast ba dua ho kar farmanay lagay:

اللَّهُمَّ أَنْفَعْ بِهِ وَ بَارِكْ فِيمَا يُجْعَلُ فِيهِ وَ فِيمَا يُنْحَتُ مِنْهُ

Khudaya is pahaar' say (hamay) nafah day aur is pahar' say tarashay howay bartan main jo cheez rakhi jay us main barkat ataa farma. Aap (AS) kay farmaan say Aap (AS) kay liay is pahaar' say daigchiaan tarashi gai. Aap (AS) nay farmaya kay jo cheez bhi main tanawul karun usay isi bartan main pakaya jaye jo is pahaar' se tarasha gaya ho. Imam (AS) giza kam khaatay thay. Pas us din kay baad say logo nay daigchiaan aur bartan us pahaar' se tarash kar banana shuru kardiay, jin main Imam Raza (AS) ki dua ki barkat zahir hona shuru hogai.

Phir Hazrat (AS) Humaid bin Qahtaba Taaii kay ghar main dakhil huway aur us gunbad kay neechay gaye kay jis main Haroon ki qabar thi aur Aap (AS) nay apnay dast e mubarak say us kay qareeb hi khat khencha aur farmaya:

هَذِهِ تُرْبَتِي وَ فِيهَا أُدْفَنُ وَ سَيَجْعَلُ اللَّهُ هَذَا الْمَكَانَ مُخْتَلَفَ شِيعَتِي وَ أَهْلِ مَحَبَّتِي
وَ اللَّهُ مَا يَزُورُنِي مِنْهُمْ زَائِرٌ وَ لَا يُسَلِّمُ عَلَيَّ مِنْهُمْ مُسَلِّمٌ إِلَّا وَجِبَ لَهُ عُفْرَانُ اللَّهِ
وَ رَحْمَتُهُ بِشَفَاعَتِنَا أَهْلِ الْبَيْتِ.

Ye meri turbat hay aur may yahin dafan honga, is ke baad Khuda wand alam is makan ko mairay shion aur doston kay liay amad o raft ki jagah qarar daiga. Khuda ki qasam! Un may say koi bhi mairi qabar ki ziarat nahi kraiga aur mujh par salam nahi bhaijay ga magar ye kay Khuda

wand Aalam ki maghfirat aur rahmat, hum Ahly bait (AS) ki shifaat kay sabab us kay liay wajib hojaye gi.

Phir Aap (AS) nay qibla ki taraf rukh kia aur chand rakat namaz baja laye aur kahin duain ki aur jab dua se farigh huway to sajda main gaye aur sajda ko itna tool dia kay Aba Salat Harawi kahty hain main nay sajda ki halat main Imam (AS) ki tasbeehat shumar ki to wo Panchso (500) tasbeehain thi. Phir Aap (AS) nay sajda say sir uthaya aur bahir tashreef lay gay.

Imam Raza (AS) ka hairat angaiz hirz

Syed Ibne Taoos nay Mamoon kay khadim Yasir say riwayat ki hay kay jis waqt Abul Hasan Ali bin Moosa Raza (AS) Humaid bin Qahtaba Tai kay qasar main warid howay to Aap (AS) nay apnay libaas utaar kar Humaid ko dia aur Humaid nay apni kaneez ko dia taa kay wo usay dhoyain, pas kuch waqt nahi guzra tha kay wo kaneez aai aur us kay sath aik ruqaa tha wo Humaid ko dia aur kahnay lagi kay ye ruqaa mujhay Imam Raza (AS) kay libaas kay giraybaan say mila hay. Humaid nay Imam (AS) say arz ki: Aap (AS) par qurban jaun! Us kaneez nay Aap (AS) kay payrahan kay giraybaan main aik ruqaa paya hay wo kia hay? farmaya: wo aik taweez hay kay jisay main apnay say door nahi karta. Humaid nay arz ki: Aayaa mumkin hay kay hamain bhi ataa farma dain? Pas farmaya: Ye taweez hay kay jo shakhs usay apnay giraybaan main rakhay to us say bala door hoti hay aur ye taweez Shaitan e Rajeem say aur zalim badshah say hirz o panah hay, Pas Aap (AS) nay taweez Humaid ko imlaa likhwaya aur wo ye hay:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تَقِيًّا أَوْ غَيْرَ
تَقِيٍّ أَخَذْتُ بِاللَّهِ السَّمِيعِ الْبَصِيرِ عَلَى سَمْعِكَ وَبَصْرِكَ لَا سُلْطَانَ لَكَ عَلَيَّ وَ
لَا عَلَى سَمْعِي وَ لَا عَلَى بَصْرِي وَ لَا عَلَى شَعْرِي وَ لَا عَلَى بَشْرِي وَ لَا عَلَى
لَحْمِي وَ لَا عَلَى دَمِي وَ لَا عَلَى نُحْيِي وَ لَا عَلَى عَصَبِي وَ لَا عَلَى عِظَامِي وَ لَا
عَلَى مَالِي وَ لَا عَلَى مَا رَزَقَنِي رَبِّي سَتَرْتُ بَيْنِي وَ بَيْنَكَ بِسِتْرِ التُّبُوَّةِ الَّذِي اسْتَتَرَ
أَنْبِيَاءَ اللَّهِ بِهِ مِنْ سَطَوَاتِ الْجَبَابِرَةِ وَ الْقَرَاعِنَةِ جَبْرِئِيلُ عَنْ يَمِينِي وَ مِيكَائِيلُ عَنْ
يَسَارِي وَ إِسْرَافِيلُ عَنْ وَرَائِي وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَمَامِي وَ اللَّهُ مُطْلِعُ
عَلَيَّ يَمْنَعُكَ مِنِّي وَ يَمْنَعُ الشَّيْطَانَ مِنِّي اللَّهُمَّ لَا يَغْلِبُ جَهْلُهُ أَنْتَا أَنْ يَسْتَفْزِنِي
وَ يَسْتَحِفَّنِي اللَّهُمَّ إِلَيْكَ التَّجَاثُ اللَّهُمَّ إِلَيْكَ التَّجَاثُ اللَّهُمَّ إِلَيْكَ التَّجَاثُ.¹

Aur us hirz ka ajeeb o gareeb qissa hay kay jisay Abu Salat nay riwayat kia hay kay aik din mairay Mola Ali Ibne Moosa Raza (AS) apnay maqan main baithay huway thay kay Mamoon ka qasid Aap (AS) ki khidmat main hazir howa aur kahnay laga kay Ameer Aap (AS) ko bula rahay hay.

فَقَامَ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ فَقَالَ لِي يَا أَبَا الصَّلْتِ إِنَّهُ لَا يَدْعُونِي
فِي هَذَا الْوَقْتِ إِلَّا لِدَاهِيَةٍ وَ اللَّهُ لَا يُمَكِّنُهُ أَنْ يَعْمَلَ بِي شَيْئاً أَكْرَهُهُ لِكَلِمَاتِ
وَقَعَتْ إِلَيَّ مِنْ جَدِّي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Pas Imam (AS) kharay huway aur mujh say farmaya kay us waqt Mamoon mujhay kisi sakht kaam kay liay bula raha hay aur Khuda ki qasam! Mamoon mairay sath un kalimaat ki wajah say jo mujh tak mairay Jad e Amjad Rasool Khuda (SAWW) say pohonchain hain, Koi badi nahi kar sakaiga.

Abu Salat kahtay hain kay main bhi un kay jaanay kay liay Hazrat (AS) kay sath bahir nikla, jab Aap (AS) ki nigah Mamoon par pari to aap nay ye hirz akhir tak parha. Jab Mamoon nay Aap (AS) ki taraf nigah ki to kahnay lagay, Aay Abul Hassan (AS)! Main nay hukum dia hay kay Aap

(AS) ko aik lakh dirham diaye jaain aur Aap (AS) ki jo hajat ho wo tehreer farmain pas jab Imam (AS) nay pusht pheri to Mamoon nay Aap (AS) ki taraf peechay say nazar ki aur kehney laga main nay irada kia aur Khuda nay irada kia aur jo Khuda nay irada kia wo behtar hay.

Dusri Fasal: Mamoon ka Imam Ali Raza (AS) ko Wali ehdi kay liay majboor karna aur logo ka bai'yat karna

Jab Imam Raza (AS) Mar'o main tashreef laaye to Mamoon nay Aap (AS) ki bari tazeem wa takreem ki aur apnay khawas aur as'haab ko ikhatta kia aur kehney laga, Aye logo! Main nay Aal e Abbas aur Aal e Ali (AS) main gor o ta'mmul kia to kisi ko Ali bin Moosa Raza (AS) say afzal aur amr e khilafat kay liay sab say ziada sazawar nahi paya. Phir us nay Imam Ali Raza (AS) ki taraf rukh kia aur kehney laga main nay irada kia hay ke apnay aap ko khilafat say mazool kar kay usay Aap (AS) kay supurd kardun. Hazrat (AS) nay farmaya kay:

إِنْ كَانَتْ هَذِهِ الْخِلَافَةُ لَكَ وَاللَّهُ جَعَلَهَا لَكَ فَلَا يَجُوزُ لَكَ أَنْ تَخْلَعَ لِيَأْسًا
أَلْبَسَكَ اللَّهُ وَتَجْعَلَهُ لِعَیْرِكَ وَإِنْ كَانَتْ الْخِلَافَةُ لَيْسَتْ لَكَ فَلَا يَجُوزُ لَكَ أَنْ
تَجْعَلَ لِي مَا لَيْسَ لَكَ.¹

Agar ye khilafat tairay liay hay aur Khuda wand Aalam nay usay tairay liay qarar dia hay to phir tujhay haq nahi kay jo libaas Allah nay tujhay pehnaya ho wo utaar kar kisi dosray ko day aur agar ye khilafat tumhari nahi to phir bhi tumhain ye ikhtiar nahi kay kisi dosray ko ye khilafat tafweez karo.

Mamoon kehney laga: Yabna Rasool Allah (SAWW)! Aap (AS) kay pas us khilafat ko qabool kar lainay kay ilawa koi chara nahi hay. Hazrat (AS) nay farmaya kay main apni raza mandi aur ragbat say usay kabhi bhi qubool nahi karunga aur do (2) maah tak ye guftugoo hoti rahi. Chonkay Imam (AS) Mamoon ke maqsad ko samajhtay thay is liay jitna us nay zor dia Aap (AS) inkaar kartay rahay.

Jab Mamoon Aap (AS) kay khilafat qubool karnay say mayoos hogaya to kehney laga agar Aap (AS) khilafat ko qabool nahi kartay to phir mairi wali ehdi (Janasheeni) ko qabool krain taa kay mairay bad Aap (AS) ki khilafat ho. Hazrat (AS) nay farmaya kay mairay Aaba o Ajdaad nay mujhay Rasool Allah (SAWW) ki taraf say khabar di hay kay main tujh say pehlay dunya se jaonga aur mujhay zalim zehar say shaheed kia jay ga aur mujh par asmaan wa zameen kay malaika girya kraingay aur may gurbat kay aalam main Haroon Rasheed kay pehloo main dafan kia jaonga. Mamoon ye baatain sun kar ronay laga aur kehney laga jab tak main zinda hun kon Aap (AS) ko qatal kar sakta hay? aur Aap (AS) say badi karnay ka khayal dil main la sakta hay?

Hazrat (AS) nay farmaya kay agar chahon to bata sakta hon kay mujhay kon shaheed karayga.

Mamoon kehney laga in baaton say Aap (AS) ki garaz ye hay kay mairi wali ehdi qabool na krain taa kay log ye kahain kay Aap (AS) nay dunya ko chor dia aur zohad ikhtyaar karlia.

Hazrat (AS) ne farmaya:

وَاللّٰهُ مَا كَذَبْتُ مِنْذُ خَلَقَنِي رَبِّيْ عَزَّ وَجَلَّ وَ مَا زَهَدْتُ فِي الدُّنْيَا لِلدُّنْيَا وَ اِنِّيْ
لَا اَعْلَمُ مَا تُرِيْدُ.

Khuda ki qasam! Jis din mairay Parwardigaar nay mujhay paida kia hay ab tak main nay kabhi jhoot nahi bola aur dunya hasil karnay kay liay tark nahi kia aur tairi garz ko bhi main janta hun.

Kehnay laga mairi garz kia hay? Farmaya: Kia sach bolnay par mujhay amaan hay? Kaha han Aap (AS) ko amaan hay. Imam (AS) nay farmaya:

تُرِيدُ بِذَلِكَ أَنْ يَقُولَ النَّاسُ إِنَّ عَلِيَّ بْنَ مُوسَى الرِّضَا ع لَمْ يَزْهَدْ فِي الدُّنْيَا بَلْ زَهَدَتْ الدُّنْيَا فِيهِ أَلَا تَرَوْنَ كَيْفَ قَبِلَ وَلَايَةَ الْعَهْدِ طَمَعًا فِي الْخِلَافَةِ.

Tairi garz ye hay kay log kahain kay Ali bin Moosa Raza (AS) nay dunya ko tark nahi kia tha balkay dunya nay usay chor rakha tha aur jaisay hi dunya usay mayassar aai to khilafat ki lalach main wali ehdi ko qubool karlia.

Mamoon aag bagola hogaya aur kahnay laga kay Aap (AS) hamaisha na munasib baatain mairay samnay kartay hain aur mairay zulm say amaan main hain. Khuda ki qasam! agar wali ehdi qubool na ki to main Aap (AS) ki gardan uradunga. Hazrat (AS) nay farmaya:

قَدْ نَهَانِي اللَّهُ تَعَالَى أَنْ أُلْقِيَ بِيَدِي التَّهْلُكَةَ فَإِنْ كَانَ الْأَمْرُ عَلَى هَذَا فَأَفْعَلُ مَا بَدَأَ لَكَ وَ أَنَا أَقْبَلُ ذَلِكَ عَلَى أَنِّي لَا أُولِي أَحَدًا وَ لَا أَعَزُّ أَحَدًا وَ لَا أَنْقُضُ رِسْمًا وَ لَا سُنَّةً وَ أَكُونُ فِي الْأَمْرِ مِنْ بَعِيدٍ مُشِيرًا.

Khuda Wand Alam nay mana farmaya hay kay main apnay ko halakat main dalon, pas agar majboor kartay ho to main qubool karlita hon bashart ye kay kisi ko nasb o azl nahi karonga aur kisi rasam ko nahi toronga aur koi nai sunnat raaij nahi kronga aur door say khilafat ko daikhta rahonga. Mamoon in sharait par razi hogaya.

Pas Hazrat (AS) nay asman ki taraf hath utha kar arz ki: Khudaya tu janta hay kay mujhay majboor kardia gaya hay aur zor zabardasti say main nay us amr ko ikhtyaar kia hay pas mujh say muwakhaza na karna jaisay kay tu nay apnay do(2) bando aur do(2) paighambaro Yousuf (AS) wa Daniyal (AS) ka muwakahza nahi kia jab inho nay apnay zamany kay badshah ki taraf say wilayat ko qubool karlia. Khudaya! Koi ehad tairay ehad kay ilawa nahi aur koi wilayat nahi magar jo tairi taraf say ho. Pas mujhay taufeeq dain kay main tairay deen ko qaaim rakhon aur tairay Paighambar (SAWW) ki sunnat ko zinda rakhon. Beshak to behtareen Mola aur Madadgaar hay. Pas gamgeen halat main rotay huway Aap (AS) nay Mamoon ki wali ehdi qubool ki.

Dosray din jo Ramzan ul Mubarak ki chay (6) tareekh ka din tha jaisay kay Sheikh Mufeed ki kitab "Tareekh e Sharia" say zahir hota hai, Mamoon nay aik azeem jalsa muna'qqid kia aur Hazrat (AS) kay liaye apni kursi kay sath aik kursi rakhi aur Aap (AS) kay liaye takya lagwaya gaya aur tamam akaabir wa ashraaf wa sadaat wa ulama ko jama kia. Pehlay apnay baitay Abbas ko hukm dia kay Hazrat (AS) ki baia't karay us kay baa'd logo nay baia't ki. Phir maal o daulat ki thailian laaie gaien aur bohat say inamaat logo ko bakhshay gaye. Khutaba aur shoo'ra kharay howay aur khutbay aur qasaid Imam (AS) ki shaan main parhay aur inaam liaye aur hukm dia kay minbaro par Aap (AS) ka naam buland ho aur dirham o deenar ko Aap (AS) kay naam naami aur laqab e girami kay sath mozayyan kia jaye.

Us saal Madinay main Minbar e Rasool Khuda (SAWW) par khutba parha gaya aur Hazrat Imam Ali Raza (AS) kay liaye dua kartay howay kaha gaya:

وَلِيُّ عَهْدِ الْمُسْلِمِينَ عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ
 عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ.
 سِتَّةُ آبَاءٍ هُمْ مَا هُمْ
 أَفْضَلُ مَنْ يَشْرَبُ صَوْبَ الْعَمَامِ¹

Musalmano kay wali ehad Ali bin Musa bin Jafar bin Mohammad bin Ali bin Hussain bin Ali bin Abi Talib (AS), jin k che (6) Aaba o Ajdad wo hain jo baadal ka pani peenay walo say bohat afzal hain.

Neez Mamoon nay hukum dia kay siyah libaas jo bani umayya ki bidda't thi, usay tark kia jaaye aur sabz libaas pehna jaaye aur apni aik beti Umm e Habeeba ki Imam Raza (AS) say shadi ki aur apni dosri beti Umm e Fazl ko Imam Mohammad Taqi (AS) say mansoob kia aur Is'haaq bin Moosa ki apnay chacha Is'haaq bin Jafar ki beti se shaadi ki aur usi saal Ibrahim bin Moosa, Imam Raza (AS) kay bhai nay Mamoon kay hukum say logo kay sath haj kia.

Namaz Eid ki Imamiat aur namaz ki adaaygi say

pahlay roka jana

Jab Eid ka din qareeb aaya to Mamoon nay Hazrat ki khidmat main paigham bhaija kay zaroori hay kay Aap (AS) sawar ho kar eidgaah main jaain aur namaz e eid parhaaien aur khutba dain, Imam (AS) nay jawabi paigham bhaija kay tujhay maloom hay kay main nay wali ehdi is shart par qabool ki thi kay main in kamon main madakhilat nahi karonga. Mujhey logo kay sath namaz eid parhnay say maaf hi rakho. Mamoon nay paigham bhaija kay main chahta hon kay is kaam main logo ko ye itminaan hojaay kay Aap (AS) mairay naye wali ehad hain aur log Aap (AS) kay fazal ko pehchanain. Hazrat (AS) nay qabool nahi kia. Musalsal qasid Hazrat (AS) aur Mamoon kay darmian aata jata raha aur logo ka israar bhi ziada howa to majboran Aap (AS) nay paigham bhaija kay agar mujhay maaf hi rakho to ye mairay nazdeek bahtar hay aur agar maaf nahi rakhtay ho to main namaz kay liay isi tarah jaaonga jis tarah Rasool (SAWW) aur Ameer ul Momineen Ali ibne Abi Talib (AS) jaya kartay thay. Mamoon kehney laga Aap (AS) namaz kay liay jaain jis

tarah Aap (AS) chahain pas is nay afsaron aur darbanon aur tamam logo ko hukum dia kay wo subah sawairay Hazrat Imam Raza (AS) kay ghar par hazir hon.

Ravi kehta hay kay jab eid ka din aaya to log Hazrat (AS) ke deedar kay liay raaston aur chaton par jama howay aur aurton aur bachon nay ijtama kia aur Anhazrat (AS) kay bahir aanay kay intizaar main aa bethay aur tamam afsar o fauji Aap (AS) kay ghar par hazir huway jab kay wo ghoron par sawar thay, wo utar kar kharay hogaye, yahan tak kay sooraj nikal aaya pas Hazrat (AS) nay ghusal kia aur apna libaas pehna aur safaid amama jo kapas say bana howa tha, sir par rakha aur amamay ki aik taraf ko apnay seenay kay darmian aur doosri taraf ko dono kandhon kay darmian dala aur kuch miqdaar khushboo lagai aur asaa hath main lia aur apnay ghulamo say farmaya kay tum bhi aisa karo jaisa kay main nay kia hay pas wo as'haab o ghulam Hazrat (AS) kay aagay aagay chalty huway ghar say bahir niklay aur Hazrat nangay pair rawana huway aur aadhi pindli tak kapra upar kia howa tha aur Aap (AS) ka libaas simta hua tha.

Pas thora raasta tay kar kay Aap (AS) nay aasmaan ki taraf sir utha kar eid kay din ki takbeer kahi aur Aap (AS) kay ghulamon nay Aap (AS) kay sath takbeer kahi, pas jab wo makan kay darwazay tak pohanchay to afsaron foujion nay jab Aap (AS) ko is hulyeh wa hayya't main daikha to wo sab apni sawarion say qood paray aur intayhaii khiffat kay sath apnay jootay paaon say utaar diaye. Aur un sab main say ziada bahtar halat main wo tha kay jis kay pas koi chuhri thi, to is nay apnay jotay kay tasmay kaatay aur paon nikaal kar paa barehna paidal hogaya.

Rawi kehta hay Hazrat Imam Raza (AS) nay ghar kay darwazay par takbeer kahi aur sab logo nay Aap (AS) kay sath takbeer kahi, hamain khayal wa tasawwur hota tha kay aasmaan aur diewarain bhi Aap (AS) kay sath takbeer keh rahi hain aur log Hazrat (AS) ki takbeer

sun kar dharain maar maar kar ro rahay thay, is had tak kay Mar'o ka shahar logon kay girya o bukaa ki aawaaz say laraznay laga. Jab ye khabar Mamoon tak pohanchi to wo dar gaya kay agar Hazrat (AS) is kaifiyat main eid gaah tak pohanch gaye to log Aap (AS) kay mureed aur fareefta hojaingay, to us nay Hazrat (AS) ko na jaanay dia jaye aur kisi ko Aap (AS) ki khidmat bhaija aur kaha hum nay Aap (AS) ko zehmat wa takleef di, Aap (AS) wapis hojain aur apnay Aap (AS) ko mushaqqat main na dalain. Jo shakhs har saal eid ki namaz parhata hay wohi namaz parha daiga. Hazrat (AS) nay apnay jootay mangwaya aur sawar ho kar wapis chaly gaye.

Mamoon ki munafiqat aur Imam Raza (AS) se batni dushmani

Muallif farmaatay hain kay agarchay Mamoon zahiran Hazrat Imam Ali Raza (AS) ki tauqeer wa tazeem main koshaan rehta tha aur Aap (AS) kay ehtiraam main kotahi nahi bartta tha laikin apnay batin ki shaitanat aur munafiqat kay sabab dil main Imam (AS) ki dushmani aur keena basaaye huway tha aur bahukm e Quran: **هُمُ الْعَدُوُّ فَاحْذَرُهُمْ**² wo dushman hay un se bacho. Wo dushman e waqaie, balkay Aap (AS) ka sakht tareen dushman tha, jo kay bazahir to muhabbat o doasti aur khush zabani kay zariaye Imam (AS) kay sath paish aata tha laikin batin main sanp ki tarah Aap (AS) ko dasta aur hamaisha Aap (AS) ko zehar kay ghoont pilata rehta, laihaza jis waqt say Aap (AS) wali ehad kay mansab par faaiz huway tab say hi Aap (AS) ki museebat, aziyyat aur sadamat ki ibtidaah hogai aur Aap (AS) ki bai'at karnay kay din hi Hazrat (AS) kay khawas main say aik shakhs kehta hay kay main Hazrat (AS) ki khidmat main tha aur Hazrat (AS) ko mansab naseeb howa, is

wajah say main khush haal tha kay itnay main Hazrat (AS) nay mujhay apnay qareeb bulaya aur ahista say mujh se farmaya:

لَا تَشْغَلْ قَلْبَكَ بِهَذَا الْأَمْرِ وَلَا تَسْتَبْشِرْ لَهُ فَإِنَّهُ شَيْءٌ لَا يَنْجِي.

Apni soch o fikr is par (wali ehdi) mashghool na karo aur is maamla say khush na ho, kion kay ye kaam takmeel ko nahi pohanchay ga aur main is haal main baqi nahi rahonga.

Ali bin Jeham ki hadees main hay kay jab Mamoon nay ulama wa fuqaha ko jama kia taa kay Imam Ali Raza (AS) kay sath mubaahisa aur munaazira karain to Aap (AS) in sab par ghalib aaye aur sab nay Hazrat (AS) ki fazeelat ka iqrar kia aur Hazrat (AS) Mamoon ki majlis say uth kar apnay hujray main wapsi tashreef lay gaye, to main Aap (AS) ki khidmat main hazir howa aur arz ki Khuda ka shukar hay kay us nay Mamoon ko Aap (AS) ka mutee' qarar dia hay aur wo Aap (AS) ki bohat izzat karta hay aur Aap (AS) ki tazeem main musalsal koshan hay. Aap (AS) nay farmaya:

يَا ابْنَ الْجَهْمِ لَا يَعْرِتُكَ مَا أَلْفَيْتُهُ عَلَيْهِ مِنْ إِكْرَامِي وَالِاسْتِمَاعِ مِنِّي فَإِنَّهُ سَيَقْتُلُنِي
بِالسَّيِّئِ وَهُوَ ظَالِمٌ إِلَيَّ إِنِّي أَعْرِفُ ذَلِكَ بِعَهْدِ مَعْهُودٍ إِلَيَّ مِنْ آبَائِي عَنْ رَسُولِ
اللَّهِ ص فَانْكُتُمُ هَذَا مَا دُمْتُ حَيًّا.¹

Aay Ibne Jeham! tu nay Mamoon ka mairay sath rawayya daikha hay kay jis tarah mairay ehtiraam karta hay aur mairi baatain ghour say sunta hay, Ye cheez tujhay dhokay main daal dain, kion kay anqareeb wo mujhay zulm wa sitam kay sath zehar say shaheed karaiga aur main ye baat aik ehad o paiman ki wajah say janta hun jo mairay Aabaa o Ajdaad ki taraf say mujh tak pohancha hay pas jab tak main zinda hun is baat ko posheeda rakhna kisi say bayan na karna.

Khulasa ye hay kay hamaisha batin main Mamoon kay buray rawayyeh say Aap (AS) kay dil ko dukh wa dard pohanchta raha aur Aap (AS) kisi say izhaar nahi kar saktay thay aur aakhir main Aap (AS) itna tang aagaye thay kay Khuda say maut ki darkhuwast ki jaisa kay Aap (AS) ka khadim, Yasir kehta hay kay har jumay kay din jab Aap (AS) Jame Masjid say wapis aatay to paseena main sharaboore aur gubar aalood halat main apnay hath aasman ki taraf buland kartay aur arz kartay:

اللَّهُمَّ إِنْ كَانَ فَرَجِي مِمَّا أَنَا فِيهِ بِالْمَوْتِ فَعَجِّلْهُ إِلَيَّ السَّاعَةَ.²

Khudaya! agar mairi halat main sukoon aur aaram mairi maut par munhasir hay to isi waqt mairi maut main ta'jeel farma.

Aur Aap (AS) hamaisha ghum wa andoh main rahtay, yahan tak kay dunya say kooch farma gaye. Agar koi ghor o fikr karnay wala Mamoon kay Imam Ali Raza (AS) kay sath bartao aur rawayyeh main ghor o fikr karay to wo is matlab ki taieed karaiga kay aaya koi aaqil shakhs tasawwur kar sakta hay kay Mamoon jaisa dunya parast, jo khilafat wa riyasat ki lalach main hukum day kay is kay bhai Mohammad Ameen ko intayhaii baidardi say qatal kardia jaaye aur is ka sir us kay pas laaya jaye aur wo usay apnay ghar kay sehan main aik lakri par nasb karday aur apnay lashkar ko hukum day kay har shakhs kharay ho kar us par lanat karay aur apna inaam wusool karay to jo shakhs is qadar talib e khilafat o mulk ho, Imam Ali Raza (AS) madina say Mar' o bulata hay aur do (2) maah tak israar karta hay kay may chahta hun kay khilafat say mazool ho jaon aur khilafat ka libaas Aap (AS) ko pehna don to, kia siwaye shaitanat aur badi kay koi aur nukta Mamoon kay manzoor e nazar ho sakta hay?!?! Halankay khilafat Mamoon ki ankh ki thandak thi

aur khilafat aur hukoomat kay liay kaha gaya hay **الْمُلْكُ عَقِيمٌ** kay mulk banjh aurat ki tarah hay (Yani ye kisi rishtay naatay ka laihaaz nahi karti). Us kay bhai Ameen nay usay khoob pehchana howa tha jaisay kay us nay

Ahmed bin Salam say kaha jab us ko giraftaar kar lia gaya tha kay Mamoon mujhay qatal karday ga? Ahmed kehney laga nahi wo tujhay qatal nahi karaiga kion kay jazba e reham us kay dil ko tujh par meharbaan kar daiga. Us par Ameen kehney laga:

هَيْهَاتَ الْمُلْكُ عَقِيمٌ لَا رَحِمَ لَهُ

Ye baat bohat baieed hay. Mulk banjh hay aur mulk o saltanat kay husool main koi reham aur saghi rishtadari nahi hoti.

Us kay ilawa Mamoon nahi chahta tha kay Hazrat Raza (AS) ki fazeelat zahir ho jaisa kay namaz e eid aur dusri riwayat say ye baat bilkul waazeh hay.

Raja bin Abi Zahak ki riwayat kay aakhir main hay kay jab Raja nay Imam Ali Raza (AS) kay fazaail aur ibadat ka haal Mamoon kay samnay naqal kia to Mamoon nay kaha:

فَلَا تُخْبِرْ أَحَدًا بِمَا شَاهَدْتَهُ مِنْهُ لَعَلَّ يَظْهَرُ فَضْلُهُ إِلَّا عَلَى لِسَانِي

Jo kuch tu nay mujhay bataya hay logo ko us ki khabar na daina (Aur apni maslihat o shaitanat ki bina par kaha) taa kay Aap (AS) kay fazail sirf mairi zaban say zahir hun.

Aakhir main jab us nay daikha kay har roz Hazrat (AS) kay anwar e ilm o kamal aur aasar o rifa't o jalal logo par zahir ho rahay hain aur Aap (AS) ki mohabbat un kay dilo main ghar karti ja rahi hay to hasad ki aag us kay seenay main bharki aur Hazrat (AS) ko thikanay laganay ki tadbeer karnay laga. Lihaza Hazrat (AS) ko zehar dia jaisa kay Sheikh Sudooq (RA) nay Ahmed bin Ali say riwayat ki hay. Wo kahta hay kay main nay Abu Salat Harawi say pocha kay:

كَيْفَ طَابَتْ نَفْسُ الْمَأْمُونِ بِقَتْلِ الرِّضَا عَلَيْهِ السَّلَامُ مَعَ إِكْرَامِهِ وَ مَحَبَّتِهِ لَهُ وَ مَا
جَعَلَ لَهُ مِنْ وَلَايَةِ الْعَهْدِ بَعْدَهُ؟

Kisi tarah Mamoon Imam Raza (AS) kay qatal par razi hogaya jabkay wo Imam Raza (AS) ka bohat ehtiram aur mohabbat karta tha yahan tak us nay Hazrat (AS) ko apna wali ehad bhi bana dia tha?

Aba Salat nay jawab dia: Mamoon nay is liay Aanhazrat (AS) ko izzat di kiun kay wo Aap (AS) ki fazeelat o buzurgi ko janta tha aur wali ehad Aap (AS) ko is liay supurd ki taa kay log ye samjhain kay Hazrat (AS) dunya ki taraf raghib o maa'il hain aur un ki dilon say Aap (AS) ki mohabbat kam hojaye. Jab us nay daikha kay ye kaam say to logo kay dilon main Imam (AS) ki mohabbat aur ziada barh gai hay to us nay tamam firqo kay ulama ko aur yahood o nasaara o majoos o sa'ibeen o barahma o mulhideen o daharieen aur tamam milal o adyaan kay ulama ko jama kia taa kay wo Hazrat (AS) say mubahisa o manazira karain kay shayad wo Aap (AS) par ghalib ajaain taa kay Aanjanab (AS) main koi nuqs zahir ho aur us wajah say logo ki un say mohabbat aur aetiqaad main kuch kamzori ajaaye, is tadbeer nay bhi us kay maqsood kay khilaaf nateeja dia aur wo sab bhi Hazrat (AS) kay muqablia main maghloob hogaye balkay inho nay Aap (AS) ki fazeelat o jalalat ka iqrar kia, is liay jab Mamoon kay saaray heelay baikaar hogaye to us nay Imam (AS) ko zehar day kar shaheed kardia.

Muallif farmatay hain kay mujhay munasib maloom howa kay Aap (AS) ki munaziray ki mehfilon main say sirf aik nashist ki taraf yahan ishara karon aur apni kitaab ko is say zeenat dunga.

Hazrat Imam Ali Raza (AS) ka ulama e malal o

adiyaan ke sath munazira

Sheikh Sudooq (RA) nay Hasan bin Nofil Haashmi say riwayat ki hay kay jab Imam Raza (AS) Mamoon kay paas tashreef lay gaye to Mamoon nay Fazal bin Sehal ko hukum dia kay wo as'haab e guftugoo ko jama karain, maslan:

1. Jasleeq jo Nasara ka ra'ees tha
2. Ra's ul Jaloot jo yahudiyon ka bara aalim tha
3. Raosaa e Saaibeen jo ghuman kartay hain kay wo Hazrat Nooh (AS) kay deen par hain.
4. Hirbiz Akber ko jo ke aatish paraston ka buzurg hay.
5. As'haab e Zardhusht o Nastaas e Roomi aur Mutakallimeen

taa kay Mamoon, Imam Raza (AS) aur un logo ki guftugoo sunay. Pas Fazal bin Sehal nay un sab ko jama kia aur Mamoon ko un kay ijtimaa ki khabar di, Mamoon kehney laga kay unhain mairay pass lao aur jab wo Mamoon kay yahan ikhattay huway to us nay inhain marhaba kaha aur un par nawazish wa inayaat ki aur kehney laga kay main nay tumhay khair kay liay jama kia hay aur may chahta hun kay tum sab mairay chachazaad bhai kay sath jo kay Madinay say mairay pass aya hua hay munzira karo. Pas jab subah ho to tum mairay paas aana aur tum main say koi khilaaf warzi na karay. Wo sab kehney lagay:

سَمْعًا وَ طَاعَةً يَا أَمِيرَ الْمُؤْمِنِينَ

Basar o chasham, hum kal subah Inshah Allah hazir hongay. Ravi Hasan bin Mohammad Nofli kehta hay kay hum Imam Abul Hassan Raza (AS) kay pass bethay thay aur kisi hadees ka zikar ho raha tha kay achanak Yasir jo kay Hazrat Imam Ali Raza (AS) kay maamlat ka mutawalli tha,

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andar aaya aur kehney laga: Aye mairay Syed o Aaqa! Ameer ul Momineen nay Aap (AS) ki khidmat main salam kaha hay aur kehta hay kay Aap (AS) ka bhai Aap (AS) par qurbaan jaye! Tamam millaton kay as'haab maqalaat aur ahly adyaan o mutakalimeen mairay paas jama huway hain, agar Aap (AS) in say guftugoo karnay main ragbat rakhtay hain to kal subah mairay pass tashreef lay aayen aur agar napasand kartay hain to apnay Aap (AS) ko zehmat na dain aur agar Aap (AS) ki khuwahish ho kay hum Aap (AS) ki khidmat main hazir hojain to ye bhi hamary liay aasaan hay. Hazrat (AS) nay us say farmaya:

قُلْ لَهُ قَدْ عَلِمْتُ مَا أَرَدْتُ وَأَنَا صَائِرٌ إِلَيْكَ بُكْرَةً إِنْ شَاءَ اللَّهُ

Mamoon say kaho kay main tumharay irada ko janta hun, main kal subh inshah Allah tumhari majlis main aaunga. Rawi kehta hay kay jab Yasir chala gaya to Hazrat (AS) nay mairi taraf rukh kia aur farmaya: Aye Naufli! Tu Iraq ka rehnay wala hay aur Iraqion ki sochnay samajhny ki salahiyat bhondi nahi hay, tairay chachazaad ka hamaray liay ahlay shirk o as'haab e maqalaat (Yani wo log jo majalis o mahafil main amali guftugoo karain) ko jama karna tairi nazar main kia hay?

Main nay arz ki: Aap (AS) par fida hun! Wo Aap (AS) ka imtihaan laina chahta hay aur wo chahta hay kay Aap (AS) kay ilm ki gehraii aur wusa't ko samajhay laikin us nay gair mohkam asaas par bunyaad rakhi hay aur Khuda ki qasam us nay bari bunyaad rakhi hay. Hazrat (AS) nay farmaya: Is silsilay main us ki bunyaad kia hay?

Main nay kaha: As'haab e kalaam o bida', ulama kay bar aks hotay hain, kion kay aalim gair munkir ka inkaar nahi kartay jabkay as'haab e maqalaat o mutakallimeen o ahle shirk, as'haab e inkaar aur aik dosray ko mabhoot o hairan karnay waalay hotay hain. Agar Aap (AS) un say istidlaal karain kay Allah aik hay, to wo kehtay hain kay us ki wehdaniyyat ko sabit karain aur agar kahain kay Mohammad (SAWW)

Rasool Allah hain, to wo kehtay hain kay un ki risaalat ko sabit karain, pas wo insan ko hairan kar daitay hain aur jab insan sehat wa daleel say un ki baat ko batil karday to wo mughalitay main daaltay hain taa kay insan apni kahi hui baat ko chor day aur apnay qowal say dastbardaar hojaye, pas Aap (AS) un say bachiay, Main Aap (AS) par fida hojaon.

Hazrat (AS) nay muskaraatay howay irshaad farmaya: Aay Naufli! kia tumhay dar hay ke wo mairi daleelon ko tor daingay? Main nay arz ki: Khuda ki qasam! Main har ghiz Aap (AS) kay mutalliq ye ghumaan nahi rakhta aur main umeed rakhta hun kay Khuda Wand Aalam Aap (AS) ko in par inshah Allah kamyabi inayat farmaingay.

Aap (AS) nay farmaya: Aye Naufli! kia tum chahtay ho kay tumhay maloom ho kay Mamoon kis waqt apnay amal par pashaymaan hoga? Main nay arz ki: Jee han, Imam (AS) nay farmaya:

إِذَا سَمِعَ احْتِجَاجِي عَلَى أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ عَلَى أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ
عَلَى أَهْلِ الزَّبُورِ بِزُبُورِهِمْ وَ عَلَى الصَّابِئِينَ بِعِبْرَانِيَّتِهِمْ وَ عَلَى الْهَرَابِذَةِ بِفَارِسِيَّتِهِمْ
وَ عَلَى أَهْلِ الرُّومِ بِرُومِيَّتِهِمْ وَ عَلَى أَصْحَابِ الْمَقَالَاتِ بِلُغَاتِهِمْ فَإِذَا قَطَعْتُ كُلَّ

صِنْفٍ وَ دَحَضْتُ حُجَّتَهُ وَ تَرَكْتُ مَقَالَتَهُ وَ رَجَعْتُ إِلَى قَوْلِي عِلْمَ الْمَأْمُونِ أَنَّ
الْمَوْضِعَ الَّذِي هُوَ بِسَبِيلِهِ لَيْسَ هُوَ مُسْتَحَقٌّ لَهُ فَعِنْدَ ذَلِكَ تَكُونُ النَّدَامَةُ مِنْهُ وَ
لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Jab Mamoon mairi Ahlay Torait kay khilaaf unki Torait say aur Ahlay Injeel kay khilaaf unki Injeel say aur Ahlay Zaboor kay khilaaf unki Zaboor say aur Saibeen kay khilaaf unki Abraani zaban say aur Aatish Parasto kay khilaaf un ki Farsi zaban say aur Romion ky khilaaf unki Romi zaban say aur Ahly Maqalat kay khilaaf un ki istilahaat say daleel laanay ko sunaiga aur jab main har sinf ka mun band kardonga aur un ki dalilain batil hojaingi aur har aik apna qoul chor kar mairi baat ka qaail hojaiga

to us waqt Mamoon ko pata chalayga kay wo maqam kay jis par wo betha hay wo us ka mustahiq nahi, to wo us waqt pashemaan hoga. Aur koi taqat o qowwat siwaaye Khudaye buland o baala kay kisi ki nahi.

Pas jab wo subah howi to Fazal bin Sehal aaya aur anjamab (AS) se arz ki: Aap (AS) par qurbaan jaun! Aap (AS) ka chachazaad Aap (AS) ka muntazir hay. Aur wo sab log jama hogaye hain pas tashreef laanay kay mutaaliq Aap (AS) ki kia raaye hay?

Aap (AS) nay farmaya: Tum chalo main inshah Allah tumharsy peechay aarha hun. Is kay baad Aap (AS) nay wuzoo kia aur sattoo ka aik glass piya aur humain bhi sattoo pilaya. Us kay baad bahir niklay aur hum bhi Aap (AS) kay sath chalay yahan tak kay Mamoon kay darbaar main dakhil huway daikha kay darbaar logo se bhara howa hay aur Mohammad bin Jaffar, Talibeen aur bani Hashim kay darmiyaan betha tha aur afsaraan e lashkar hazir thay. Pas jab Imam Raza (AS) dakhil huway to Mamoon aur Mohammad bin Jaffar kharay hogaye aur tamam bani Hashim bhi Aap (AS) ki tazeem kay liay kharay hogaye aur Hazrat Imam Ali Raza (AS) Mamoon kay sath beth gaye aur baqi tamam log kharay rahay yahan tak kay Aap (AS) nay hukum dia to tamam log beth gaye aur Mamoon ka rukh musalsal Imam (AS) ki taraf raha aur wo Aap (AS) say aik ghanta tak guftugoo karta raha. Us kay baad Mamoon nay Jasleeq ki taraf rukh kia jo Nasara ka aalim tha aur kaha kay, Aye Jasilee! ye mairay chachazaad bhai Ali bin Moosa bin Jaffar (AS), Aulaad e Janab e Fatima (SA) dukhtar e Paighambar (SAWW) main say hain aur Ali bin Abi Talib (AS) kay farzand hain. Main chahta hun kay un say guftugoo munazira karo aur insaaf kay sath un say paish aao.

Jasleeq kehney laga: Aye Ameer ul Momineen! main kis tarah is shakhs say mubahisa aur munazira karon jo mairay samnay aesi kitaab ki daleel pesh karaiga jis ka main munkir hun aur aisay paighambar kay qoul ko paish karaiga jis paighambar par main ieman nahi rakhta?

Hazrat Imam Raza (AS) nay farmaya: Aye Jasieeq! agar main tairi Injeel say daleel paish karun to kia tu us ka iqrar o aetiraaf karaiga?

Jasleeq kehney laga: Kia main qudrat rakhta hun kay us cheez ko rad karun jo Injeel main tehreer hay? Haan Khuda ki qasam main us ka iqraar karunga.

Hazrat (AS) me Jasleeq say farmaya: Phir sawal karo aur us ka jawab lo.

Jasleeq kehney laga: Aap Janab e Eesa (AS) ki nabuwwat o kitaab kay mutaalliq kia farmatay hain? Kia in dono main say kisi cheez ka inkaar kartay hain?

Imam Raza (AS) nay farmaya kay main iqraar karta hun Eesa (AS) ki nabuwwat aur unki kitaab ka aur us cheez ka jis ki basharat unho nay apni ummat ko di thi aur hawariyeen nay is ka iqraar kia laikin main har us Eesa ki nabuwat ka inkaar karta hun jis ne Mohammad (SAWW) ki nabuwwat aur un ki kitab ka iqrar nahi kia aur apni ummat ko us ki khush khabri nahi di.

Jasleeq kehney laga: Kia aisa nahi kay ehkaam ka faisla do (2) shahid aadil kay zariye hota hay?

Farmaya: Han aisa hi hay.

Arz karnay laga: Phir nabuwwat Mohammad (SAWW) kay lia apnay ahly millat o mazhab kay ilawa do (2) aisay gawah paish kejiaye, millat e nasraniat main say, jin ki gawahi qabil e qabool ho aur is qisam ka sawal hamari millat kay ilawa logo say bhi kejiaye.

Hazrat (AS) nay farmaya: Aye Nasrani! ab tu insaaf par aaya hay. Kia is aadil ko qubool nahi karogay jo Maseeh Esa bin Maryam (AS) kay nazdeek muqaddam o buzurg tha.

Jasleeq kehney laga: Ye kaun aadil hay mujhay is ka naam btaaiye.

Farmaya: Tumhara Yohanna e Dailmi kay haq main kia khayal hay?

Arz karnay laga: Bakkhin bakkhin (wah wah) kia kehna! Aap (AS) nay aisay shakhs ka zikar kia hay jo logo main sab say ziada janab Maseeh (AS) ka dost o mehboob tha.

Hazrat (AS) nay farmaya:

فَأَقْسَمْتُ عَلَيْكَ هَلْ نَطَقَ الْإِنجِيلُ أَنَّ يُوحَنَّا قَالَ إِنَّ الْمَسِيحَ أَخْبَرَنِي بِدِينِ مُحَمَّدٍ
الْعَرَبِيِّ وَبَشَّرَنِي بِهِ أَنَّهُ يَكُونُ مِنْ بَعْدِهِ فَبَشَّرْتُ بِهِ الْخَوَارِجَ فَأَمَنُوا بِهِ

Main tujhay qasam daita hun! Kia Injeel ye kehti hay kay Yohanna nay kaha kay Maseeh (AS) nay mujhay deen e Mohammad e Arabi (SAWW) ki khabar di aur mujhay ye khushkhabri sunaiye kay Mohammad (SAWW) un kay baad hain aur main nay is ki khushkhabri hawariyeen ko di hay aur wo hawariyeen Mohammad (SAWW) par ieman lay aaye aur unho nay isay qabool karlia?

Jasleeq kehney laga: Yohanna nay ye baat Maseeh (AS) say naqal ki hay aur aik shakhs ki nabuwwat, us kay ahlay bait (AS) aur us kay Wasi (AS) ki basharat di hay laikin ye tashkhees nahi ki kay kis zamana main hoga aur un kay naam bhi bayan nahi kia taa kay main unhain pehchan sakun.

Hazrat (AS) nay farmaya: Agar hum koi aisa shakhs lay aain jo Injeel ki qira'at karta hun aur tairay samnay Mohammad (SAWW), un kay Ahly bait (AS) aur un ki ummat kay zikar ki tilawat karay to kia tu ieman lay aaega?

Arz ki: Jee han. Ye pukhta wa mohkam baat hay.

Hazrat (AS) nay nastaas Romi ki taraf rukh kia aur farmaya: Tujhay Injeel ka safar soyem kis tarah hifz hay?

Arz ki: Mujhay bari achi tarah hifz hay.

Phir Hazrat (AS) nay Raas ul Jaloot ki taraf rukh kia aur farmaya: Kia tum Injeel parha kartay ho?

Arz kia: Mujhay apni jaan ki qasam hay kay main usay parha karta hun.

Farmaya: Pas kaan laga kar mujh say us ka safar soyem suno ab agar us main Mohammad Mustafa (SAWW), un kay Ahly bait (AS) aur un ki ummat ka zikar ho to mairay haq main gawahi daina aur agar na ho to phir mairay haq main gawahi na daina.

Pas Aanhazrat (AS) nay safar e soyem ki qira'at ki, yahan tak kay us jagah tak pohanchay kay jahan Paighambar (SAWW) ka tazkira tha to Aap (AS) nay tawaqquf kia aur ruk gaye.

Phir farmaya: Aye Nasrani tujhay Maseeh (AS) aur us ki walida kay haq ki qasam day kar puchta hun kia tujhay maloom nahi hua kay main Injeel ka ilm rakhta hun?

Arz ki: Jee han.

Pas Aap (AS) nay hamary samnay Mohammad (SAWW) aur un kay Ahly bait (AS) aur unki ummat kay zikar ki tilawat farmaye.

Us kay baad farmaya: Aye Nasrani! Kia kehtay ho ye Eesa bin Maryam (AS) ka qoul hay. Agar is baat ki takzeeb karo to Injeel keh rahi hay to Musa (AS) o Eesa (AS) ki takzeeb karo aur jab is zikar ka inkaar karogay to tumhara qatal wajib hojayga kiun kay tum apnay Parwardigaar aur apnay paighambar aur kitab kay kafir o munkir hojaogay.

Jasleeq kehney laga: Main us cheez ka inkaar nahi karta jo beshak mairay samnay zahir ho chuki hay kay Injeel main hay balkay is ka iqraar karta hun.

Hazrat (AS) nay farmaya: Is kay iqraar par gawah rehna.

Phir Aap (AS) nay farmaya: Aye Jasleeq! Jis cheez kay mutaaliq chaho sawal karo.

Jasleeq kehney laga Mujhay bataiaye ke Eesa bin Maryam (AS) kay hawarion ki tadad kitni thi aur ulama Injeel kitnay thi?

Hazrat nay farmaya: **عَلَى الْحَبِيرِ سَقَطَتْ** yani tumhara wasta ba khabar aur aagah shakhs say para hay. Yad rakho kay hawariyeen bara(12) afraad thay aur un main say afzal o aalam **أَلَوْهَا** tha aur ulama e nasara teen(3) ashkhaas thay: Yohanna Akbar jo kay **أَجْ** main rehta tha aur Yohanna jo **فَرَقِيسَا** main rehta tha aur Yohanna dailmi jo **زَجَان** main rehta tha aur ye wohi shakhs hay kay jis nay ummat Eesa (AS) aur Bani Israel ko Hazrat (SAWW) ki basharat di thi.

Phir Farmaya:

يَا نَصْرَانِي وَ اللَّهُ إِنَّا لَنُؤْمِنُ بِعِيسَى الَّذِي آمَنَ بِمُحَمَّدٍ ص وَ مَا نَنْقِمُ عَلَى عِيسَاكُمْ شَيْئاً إِلَّا ضَعْفَهُ وَ قِلَّةَ صِيَامِهِ وَ صَلَاتِهِ!

Aye Nasrani! Khuda ki qasam! hum us Eesa (AS) par ieman rakhtay hain aur us Eesa (AS) ki tasdeeq kartay hain kay jo khud Mohammad Mustafa (SAWW) par leman laaye thay aur tumharay Eesa (AS) ki koi cheez na pasand nahi siwaye us kay kay wo kamzor thay, aur namaz o roza bohat kam anjaam daity thay.

Jasleeq kehney laga: Khuda ki qasam! Aap (AS) nay apnay ilm ko kharab aur fasid kia hay aur apnay maamla ko kamzor kardia aur main Aap (AS) kay mutaalliq gumaan nahi karta tha magar ye kay Aap (AS) ahlay islam kay sab say bar'ay aalim hain.

Hazrat (AS) nay farmaya: Main nay kia ghalat kaha?

Jasleeq kehney laga: Aap (AS) ka ye qoul kay Eesa (AS) kamzor thay aur bohat kam namaz o roza anjaam daitay thay. Halanky Janab e Eesa (AS) nay kabhi din main iftaar nahi kia aur kabhi raat main soye nahi aur hamisha din main roza aur raat main Ibadat main qaaim rehtay.

Hazrat (AS) nay farmaya: أَفَلَمْ كَانَ يَصُومُ وَ يُصَلِّي؟

Eesa (AS) kis kay liay namaz aur roza bajalatay thay?

فَخَرَسَ الْجَائِلِقُ وَ انْقَطَعَ, Jasleeq Aap (AS) kay jawab say gung rah gaya aur us ki guftugoo khatam hogaye.

Hazrat (AS) nay farmaya: Aye Nasrani! Mian tum say aik masla puchta hun.

Arz ki: Poochiaye agar janta hunga to zarur jawab dunga.

Hazrat (AS) nay farmaya: Tum kiun inkaar kartay ho kay Janab e Eesa (AS) hukum Khuda say murdon ko zinda kartay thay?

Jasleeq kehney laga: Maira inkaar is wajah say hay kay jo shakhs murda zinda karay, maadarzaad andhay ko beena aur jazaam kay beemar ko durust karday wo khuda hay aur mustahiq ibadat hay.

Hazrat (AS) ne farmaya:

1. Al-yasa' Paighambar (AS) nay bhi wohi kia jo Eesa (AS) kartay thay wo pani par chaltay thay murda ko zinda, madarzaad nabeena ko beena aur jazaam ki beemari waly ko theek kar daitay thay, is ki ummat nay to usay Khuda nahi bana lia aur kisi nay us ki ibadat nahi ki hay.
2. Hizqeel Paighambar (AS) say bhi wohi cheezain sadir howi jo Eesa (AS) say sadir howi unho nay Paintees hazar (35,000) afraad ko marnay kay baad zinda kia jab kay unhain maray howay sath(7) saal guzar chukay thay. Phir Aap (AS) nay Raas ul jaloot ki taraf rukh kia aur farmaya: Aye Raas ul Jaloot! Kia Torait main tujhay milta hay kay ye Paintees hazar (35,000) afraad Bani Israel kay jawano main say thay, Jab Bakht Nasar nay Bait ul Muqaddas main jang ki to inhain Bani Israel kay baqi qaidiyon say alag karlia aur unhain shehar e Babul lay gaya, pas Allah Taala nay Hizqeel (AS) ko un ki taraf bhaija, unho nay unhain zinda kia aur ye cheez Torait main mojud hay aur koi is ka inkaar nahi kar saktaa magar wo jo tum main say kafir hojaaye. Raas ul Jaloot kehney laga: Hum nay ye suna bhi hay aur jaana bhi hay. Farmaya: Tu nay sach kaha. Phir Aap (AS) nay farmaya: Aye Yahoodi! Torait say is safar ko mujh say lay lo. Pas Aap (AS) nay Torait ki chand aayaat parheen aur wo Yahoodi Aap (AS) ki taraf mutawajjeh tha aur chahta tha kay Hazrat (AS) parhain aur usay tajjub hota tha kay Hazrat (AS) kis tarah ye parh rahay hain. Phir Hazrat (AS) nay is Nasrani yani Jasleeq ki taraf rukh kia aur farmaya: Aye Nasrani! Aaya ye Paintees(35) hazar afraad Eesa (AS) kay zamanay say pehlay thay ya Eesa (AS) in kay zamana say pehlay thay? Arz ki: Yaqeenan ye log Hazrat Eesa (AS) kay zamana say pehlay thay.
3. Hazrat (AS) nay farmaya: Quraish kay aik guroh nay Rasool e Khuda (SAWW) ki khidmat main ja kar arz ki: Aap un kay murdon ko zinda karain. Anhazrat (SAWW) nay Hazrat Ali (AS) ki taraf rukh kia aur farmaya: Qabrastan main jao aur buland awaz say is guroh kay naam pukaro kay jinhain ye log chahtay hain phir apni zaban par jari kro: Aye falan! aur aye falan! aur aye

faalan! Mohammad Rasool Allah (SAWW) tum say keh rahay hain kay bay izn e Khuda Azza Wajal kharay ho jao. Ameer ul Momineen (AS) nay aisa hi kia jaisa kay Anhaazrat (SAWW) nay

farmaya tha. **فَقَامُوا يَنْفُضُونَ التُّرَابَ عَنْ رُءُوسِهِمْ** pas un kay murday kharay hogaye is haal main kay wo apnay saron say khaak jhaar rahay thay. Pas Taifa e Quraish nay un murdon ki taraf rukh kia aur un say un ki umoor wa halaat poochnay lagay aur unho nay inhain bataya kay Mohammad (SAWW) maboos ba risalat huway hain. Wo kehney lagay kay hum chahtay thay kay kaash hum un ka zamana paatay aur un par ieman lay aatay. Pas Hazrat Raza (AS) nay farmaya kay hamary Nabi (SAWW) nay madar zaad andhon aur jazam walo aur deewano ko durust kia hay aur haiwanaat, parindo aur jin o shayateen nay un say guftugoo ki hay bawajood is kay hum nay uhain Khuda nahi mana aur hum kisi nabi ki fazeelat ka inkaar nahi kartay laikin na is had tak kay hum inhain Khuda samajhnay lagain. Tum Janab e Eesa (AS) ko jo Khuda kehtay ho phir Al-Yasa' (AS) aur Hizqeel (AS) ko kion Khuda nahi kehtay? Halankay ye dono buzurgwaar bhi murda ko zinda karnay aur dusray umoor main Eesa (AS) ki tarah thay.

4. Bani Israel kay aik guroh nay apnay shehar say taaoon kay

وَهُمْ أَلُوفٌ حَذَرَ الْمَوْتِ¹ aur marnay kay dar say farar ikhtiyaar kia pas Khuda Wand Kareem nay in sab ko aik hi waqt main maar dia. Is basti walo nay jahan ye log mar rahay thay wahan aik deewar khari kardi wo isi tarah rahay yahan tak kay in ki haddian boseeda ho kar raiza raiza hogaie. Pas wahan say Bani Israel main say aik nabi guzray aur unho nay un marnay walo par aur un ki boseeda haddion par ta'jjub kia. Pas Parwardigaar **أَتُحِبُّ أَنْ أُخَيِّرَهُمْ لَكَ فَتُذِرَهُمْ** aalam ki taraf say us nabi ko wahi hui: kia tum chahtay ho kay main unhain zinda karun taa kay tum unhain (azaab e ilahi say) daraya karo? Arz ki: Han aye mairay

Parwardigaar! Wahi aye kay unhay pukaro. To us Paighambar nay kaha: Aye boseeda haddion! izn e Khuda say kharay hojao pas aik hi dafa main wo sab zinda hogain is haal main kay wo apnay saron say khaak jhaar rahay thay.

5. Isi tarah Hazrat Ibrahim (AS) khaleel ul Rehman nay chaar(4)

parinday liay aur raiza raiza kia ² عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا aur har juz ko aik pahaar par rakha pas in parindo ko pukara aik hi dafa main wo sab aap (AS) ki taraf aagaye.

6. Hazrat Musa bin Imran (AS) apnay as'haab main say sattaar(70) afraad kay sath kay jinhain apni qoum main say muntakhib kia tha pahaar' ki taraf gaye pas inho nay Hazrat Musa (AS) say kaha kay Aap (AS) nay Khuda ko daikha hay, hamain bhi isi tarah dikhaain, jis tarah khud daikha hay. Hazrat Musa (AS) nay farmaya kay main nay usay nahi daikha. wo kehney lagay

لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً ¹ فَأَخَذْتُهُمُ الصَّاعِقَةُ ² hum Aap (AS) par harghiz ieman nahi laaingy jab tak waazeh tor par hamain Khuda ka deedar nahi karaaingay. Pas un sab par bijli giri aur wo jal kar khaak hogaye. Hazrat Musa (AS) tanha rah gaye to arz ki: Aye Parwardigaar main ne Bani Israaiel main say sattaar(70) afraad chunay thay aur un sab kay sath aaya tha ab agar main tanha wapis jaaon aur unhain bataaun to mairi qoum mairi tasdeeq nahi karaigi ³ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِنِّي أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا aur agar tu chahta to is say pahlay unhain aur mujhay halak kar sakta tha. To kia to is kaam ki wajah say jo hum main say baywaqoof logon nay kia hay, hamain halak karta hay? Pas Khuda Wand Aalam nay un sab ko un kay mar jaanay kay baad zinda kia.

Aye Jasleeq! ye jitnay waqiaat main nay bayan kiay hain in main say kisi aik ko rad karnay ki tujh main qudrat nahi hay kion kay ye Torait, Injeel, Zaboor aur Quran e Paak main mojud hain pas agar jo shakhs bhi murday ko zinda karay aur maadar zaad andhay, jazaam ki beemari

waalay aur deewanay ko durust kray to wo ibadat kay laaiq hay Khuda ke ilawa to phir in sab ko Khuda maan lo, ab kia kahtay ho?

Jasleeq nay arz ki: Baishak baat Aap (AS) hi ki sahi hay ولا اله الا الله
Nahi hay koi ma'bood siwaaye Allah kay.

Jasleeq kehney laga: Aye Musalmano kay aalim mujhay maaf kejiay. Hazrat (AS) nay farmaya: Main nay maaf kia. Aye Nasrani jo chaho sawal karo.

Jasleeq kehney laga: Ab mairay ilawa koi aur shakhs Aap (AS) say sawal karay. Hazrat Maseeh (AS) kay haq ki qasam! main guman nahi karta kay musalmano kay ulama main Aap (AS) jaisa koi ho.

Pas Aap (AS) nay Raas ul Jaloot ki taraf rukh kia aur farmaya: Tu mujh say sawal karaiga ya main tujh say sawal karun?

Arz ki: Beshak main hi sawal karonga aur main Aap (AS) ki koi daleel qubool nahi karonga magar jo Torait, Injeel aur Zuboor wa Dawood say ho ya aesi ho jo Sohuf e Ibrahim (AS) wa Musa (AS) main ho.

Hazrat (AS) nay farmaya: Mujh say koi daleel qubool na karo magar wo jo Torait nay zaban e Musa bin Imran (AS), Injeel nay Zaban e Eesa bin Maryam (AS) aur Zaboor nay Zaban e Dawood (AS) say bayan ki ho.

Pas Raas ul Jaloot kehney laga: Mohammad (SAWW) kaha say sabit kartay hain?

Hazrat (AS) nay farmaya: Aap (SAWW) ki gawahi Hazrat Musa bin Imran (AS), Hazrat Eesa bin Maryam (AS), Hazrat Dawood (AS) zameen main Khuda kay khalifa na di hay.

Kehnay laga: Aap Musa bin Imran (AS) ka qoul sabit kray.

Hazrat (AS) nay farmaya: Aye Yahoodi! Tujhay kia maloom hay kay Hazrat Musa (AS) nay Bani Israiel ko wasiyyat ki kay anqareeb tumhary pass tumharay bhaion main say aik nabi aaiga tum us kay kalaam ki tasdeeq karna aur us ki baat ko sunna!. Pas agar tum Yaqoob (AS) kay Ismaiel (AS) say rishta wa qaraabat ko, jo kay un kay darmian Ibraheem (AS) ki taraf say thi, Jantay aur pehchantay ho to kia tumhain aulaad e Ismael (AS) kay ilawa bani Israiel kay aur koi bhai maloom hain?

Raas ul Jaloot kehney laga: Han ye Musa (AS) ka qoul hay aur hum usay rad nahi kartay.

Hazrat (AS) nay farmaya: Aya bani Israiel kay bhaion main siwaye Mohammad (SAWW) ke koi nabi hay?

Kehney laga: Nahi. Laikin Aap ye baat mairay liay Torait say sabit karain.

Hazrat (AS) nay farmaya: Kia tum inkaar kartay ho kay Torait main hay لَكُمْ جَاءَ النُّورُ مِنْ

جَبَلِ طُورٍ سَيْنَاءَ وَ أَضَاءَ لَنَا مِنْ جَبَلِ سَاعِيرٍ وَ اسْتَعْلَنَ عَلَيْنَا مِنْ جَبَلِ قَارَانَ Yani Noor Toor e Seena pahar' say aaya hay aur us nay hamain Sayeer pahar' say logo ko roshni di aur hum par Faran pahar' say ashkaar howa. Raas ul Jaloot kehney laga je un alfaaz ko to pehchanta hun laikin in ki tafseer ko nahi janta.

Hazrat (AS) nay farmaya: Main tujhay batata hun. Ye jo noor Seena par aaya hay is say muraad wahi hay jo Allah tala nay Musa (AS) par Toor e Seena pahar' par nazil farmaai aur yeh kay us nay Saayeer pahar' say logo ko roshni di to ye wo pahar' hay kay Khuda nay Hazrat Eesa bin Maryam (AS) par wahi ki jab kay Aap (AS) pahar' kay oupar thay

aur ye kay hum par aashkar hua Faran pahar' say to wo Makka kay paharon main say aik hay, us kay aur Makkah kay darmiyan aik din ka raasta hay aur Sha'ya Nabi (AS) nay Torait main kaha taira aur as'haab kay qoul ki bina par

رَأَيْتُ رَاكِبَيْنِ أَضَاءَ

هُمَا الْأَرْضُ أَحَدُهُمَا رَاكِبٌ عَلَى حِمَارٍ وَ الْآخَرُ عَلَى جَمَلٍ

yani main nay do(2) sawar daikhay kay jin ke liay, zameen roshan hogai un main say aik gadhay par sawaar hay aur dosra ount par, pas wo gadhay ka sawaar aur ount ka sawaar kon hay?

Raas ul Jaloot kehney laga kay main to un ko nahi pehchanta, Aap (AS) mujhay batain kay ye dono kon hain?

Hazrat (AS) nay farmaya kay gadhay kay sawaar Hazrat Eesa (AS) aur ount kay sawaar Hazrat Mohammad (SAWW) hain. Kia in ka Torait main honay ka inkaar kartay ho?

Kehney laga: Nahi, Main inkaar nahi karta.

Is kay baad Aap (AS) nay farmaya: Haiqook Paighambar (AS) ko pehchantay ho?

Arz kia: Haan main inhain pehchanta hun.

Aap (AS) nay farmaya: Pas Haiqook Nabi (AS) nay ye farmaya jo kay tumhari kitab main bhi likha hay:

جَاءَ اللَّهُ بِالْبَيِّنَاتِ مِنْ جَبَلٍ قَارَانٍ وَ امْتَلَأَتِ السَّمَاوَاتُ مِنْ تَسْبِيحِ أَحْمَدَ وَ أُمَّتِهِ
يَحْمِلُ خَيْلُهُ فِي الْبَحْرِ كَمَا يَحْمِلُ فِي الْبَرِّ يَأْتِينَا بِكِتَابٍ جَدِيدٍ بَعْدَ خَرَابِ بَيْتِ
الْمَقْدِسِ يَعْنِي بِالْكِتَابِ الْقُرْآنَ

Khuda Wand Aalam Faran pahar' say bayaan laya aur Aasman, Ahmed (SAWW) aur us ki ummat ki tasbeeh say pur hogaay, wo apnay ghoray samandar main isi tarah lay jaiga jis tarah kay khushki par. Wo hamaray paas Bait ul Muqaddas kay kharab honay kay baad taza kitab laikar aayga aur taza kitab say murad Quran hay, Aaya usay pehchantay ho aur is ki tasdeeq kartay ho?

Raas ul Jaloot nay kaha: Haiqook Paighambar (AS) nay ye kaha hay aur hum us kay qoul ka inkar nahi kartay.

Hazrat (AS) nay farmaya kay Dawood (AS) nay apni Zuboor main kaha hay aur tum usay parhtay ho kay اللَّهُمَّ ابْعَثْ مُقِيمَ السُّنَّةِ بَعْدَ الْفَتْوَةِ
Parwardigaar is shakhs ko jo zamany kay guzarnay kay baad sunnat ko barpa karaiga, maboos farma. Yani Aasaar e Nabuwwat kay khatam honay aur deen kay mit jaanay kay baad. Pas kia kisi paighambar ko jantay ho kay jis nay sunnat ko zamana guzarnay kay baad qaaaim kia ho, siwaye Mohammad (SAWW) kay?

Raas ul Jaloot kehny laga: Ye Dawood (AS) ka qoul hay aur usay jantay hain aur us ka inkaar nahi kartay laikin in ka maqsood is kalam say Eesa (AS) hay aur in ka zamana hay.

Hazrat (AS) nay farmaya:

جَهِلْتُ إِنَّ عِيسَى لَمْ يُخَالِفِ السُّنَّةَ وَ قَدْ كَانَ مُوَافِقًا لِسُنَّةِ التَّوْرَةِ ”حَتَّى رَفَعَهُ
اللَّهُ إِلَيْهِ“¹ وَ فِي الْإِنْجِيلِ مَكْتُوبٌ إِنَّ ابْنَ الْبَرَةِ ذَاهِبٌ وَ الْفَارَقْلِيطَا (الْبَارَقْلِيطَا)
جَاءَ مِنْ بَعْدِهِ وَ هُوَ الَّذِي يُخَفِّفُ الْأَصَارَ وَ يُفَسِّرُ لَكُمْ كُلَّ شَيْءٍ وَ يَشْهَدُ لِي
كَمَا شَهِدْتُ لَهُ أَنَا جِئْتُكُمْ بِالْأَمْثَالِ وَ هُوَ يَأْتِيكُمْ بِالتَّأْوِيلِ

To jahil hay aur ye nahi janta kay Hazrat Eesa (AS) nay sunnat (Pahly dastoor) ki mukhalifat nahi ki aur wo Torait ki sunnat kay muwafiq thay, yahan tak kay Khuda Wand Aalam unhain aasman par la

gaya aur ye baat Injeel main likhi howi hay kay Ibne Barra (naik aurat ka baita) jaanay wala hay aur Baarqleeta us kay baad aanay wala hay aur wo baujh halkay karday ga aur wo tumhary liay har cheez ki tafseer karaiga aur mairay liay isi tarah gawahi daiga jis tarah main nay is ki gawahi di hay main tumharay liay misalain laya hun aur wo tumharay liay taweel laykar aaiga. Kia in baaton ki Injeel main honay ki tasdeeq kartay ho?

Kehnay laga: Haan main in ka inkaar nahi karta.

Phir Imam Raza (AS) nay farmaya: Aye Raas ul Jaloot! Main tujh say tairay Paighambar Musa bin Imran (AS) kay mutalliq sawal karta hun.

Arz ki: Sawal keejaiy.

Farmaya: Musa (AS) ki nabuwwat kay isbaat kay liay tumharay paas konsi daleel hay?

Wo kehnay laga: Mairi daleel ye hay kay Janab e Musa (AS) wo maujiza laaye jo Aap (AS) say pahlay ambia main say koi nahi laya.

Farmaya: Kon sa maujiza laaye thay?

Kehnay laga: Darya ka cheerna aur Asaa ka Aap (AS) kay hath par Azdaha hona aur Asaa ko pathar par marna aur us say chashmo ka jari hona aur Yad e Baiza ban kar daikhnay waalon kay liay bahir nikalna aur deegar is qisam ki alamaat kay jin par makhlooq qadir nahi hay.

Hazrat (AS) nay farmaya: Sach kahtay ho kay in ki nabuwwat ki sehhat aur daleel ye thi kay wo aisi cheezain laain kay jis qisam ki cheezon ki makhlooq qudrat nahi rakhti thi. To kia aisa nahi kay jo shakhs dawa e nabuwwat karay aur us kay baad aisi cheez laaye kay jaisi

cheezon par makhlooq qudrat na rakhti ho to tum par is ki tasdeeq wajib hay?

Kehnay laga: Nahi kion kay Musa (AS) ki nazeer na thi, is maqam o martaba kay sabab jo unhain bargah e Rabbul Izzat main hasil tha aur hum par wajib nahi kay hum har us shakhs ki nabuwwat ka iqrar o aaytiraaf krain jo nabi honay ka dawa kray jab tak kay wo Hazrat Musa (AS) jaisa maujiza na lay aaye.

Hazrat (AS) nay farmaya phir tum nay in Ambia ki nabuwwat ka jo Musa (AS) say pehlay thay kis tarah iqraar karlia hay? Halankay na unhon nay dariya shigaaf kiay na pathar say baara (12) chashmay jari kiay aur na hi un kay haathon say Musa (AS) ki tarah Yad e Baiza nikla aur aur na Asaa ko Azdaha bana dia.

Is Yahoodi nay arz ki: Main aap (AS) say keh chuka hun jab wo nabuwwat par aisi alamaat o maujizat lay aain kay makhlooq is jaisay kaam karnay ki qudrat na rakhti ho agarchay wo aisa maujiza lay aain jo Musa (AS) na laaye hon ya is tareeqa par Musa (AS) nahi laaye thay to bhi un ki tasdeeq zaruri aur wajib hay.

Hazrat (AS) nay farmaya: Aaye Raas ul Jaloot! Pas kia maanay aur rukawat hay Hazrat Eesa bin Maryam (AS) ki nabuwwat kay iqraar o aaytiraaf karnay main halankay inho nay murda ko zinda kia, madarzaad andhay ko beena kia, bars ki beemari waalay ko durust kia aur mitti say

parinday ki shakal bana kar is main phoonktay to ^۱ **فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ**
Khuda kay hukum say wo parwaaz karnay lagta?

Raas ul Jaloot kehnay laga: Ye log kehtay hain wo aisa kartay thay laikin hum nay usay nahi daikha.

Hazrat (AS) nay farmaya: Kia tu ghuman rakhta hay kay jo maujizay Janab e Musa (AS) lay aaye wo to nay ankhon say daikhay

thay? Kia aisa nahi kay Janab e Musa (AS) kay mo'tamid as'haab say tujhay khabar mili hay kay Hazrat Musa (AS) aisa kartay thay?

Arz ki: Jee han.

Aap (AS) nay farmaya: Phir Hazrat Eesa bin Maryam (AS) ka maamla bhi aisa hi hay. Mutawatir khabron say ye baat sabit hay kay wo aisa kartay thay to phir kis bina par tum Musa (AS) ki tasdeeq to kartay ho, Eesa (AS) ki nahi kartay?

Raas ul Jaloot jawab na day saka.

Hazrat (AS) nay farmaya: Hazrat Mohammad (SAWW) ka maamla aur jo maujizat Aap (AS) lay kar aaye wo bhi isi tarah hay balkay har nabi jis ko Khuda nay maboos ba risalat kia hay, Is ka maamla isi tareeqay par hay. Hazrat Mohammad (SAWW) kay maujizat o aayat main say ye hay kay Anhazrat (SAWW) yateem aur faqeer, charwahay aur ajeer thay, kisi kitab ki taleem hasil nahi ki thi aur na kisi ustaad kay saamnay zanuway adab teh kiaye phir bhi aisi kitab laaye kay jis main ambiya kay waqiyaat aur un ki khabrain harf ba harf hain aur guzray huway logo ki aur qayamat tak aanay waalay logo ki khabarain hain aur Anhazrat (SAWW) nay logo ko un kay khufya raazo aur har us amal ki jo apnay gharon main kartay thay khabar di balkay bohat say maujizat lay kar aaye kay jinhain shumar nahi kia ja sakta.

Raas ul Jaloot kehney laga: Eesa (AS) aur Mohammad (SAWW) ki khabar hamaray han sehhat ko nahi pohanchi aur hamaray liaye sahi nahi kay hum un do afraad kay liay iqrar krain us cheez ki wajah say jo hamary nazdeeq darja e sehhat ko nahi pohanch saki.

Hazrat (AS) nay farmaya: Pas in gawahon nay jinho ne Eesa (AS) o Mohammad (SAWW) kay liay gawahi di hay, jhoot bola hay? yani wo ambiya kay jin kay kalam ko bayan kia gaya, kay jinhon nay in ka iqrar kia hay?

Wo Yahoodi jawab say aajiz aagaya aur us nay koi jawab nahi dia.

Phir Aap (AS) nay Hirbiz e Akbar ko apnay paas bulaya jo aatish paraston ka bar'a tha aur us say farmaya kay mujhay Zartusht kay mutaalliq bata jis kay mutaalliq taira guman hay kay wo Paighambar tha, Tairay pass us ki nabuwwat ki kia daleel hay?

Arz kia: Wo aisa maujiza lay kar aye jo is say pahlay koi nahi laya aur hum nay daikha to nahi laikin guzishta logo say humain ye khabar mili hay kay is nay hamaray liay is cheez ko halal kia hay jisay is kay ilawa kisi nay halal nahi kia, pas hum nay is ki peeravi ki hay.

Hazrat (AS) nay farmaya: Pas is tarah hay kay choonkay tum say naqal kia gaya aur tum tak ye baat pohanchi to tum nay apnay paighambar ki peravi karli hay?

Is nay kaha: Jee han.

Aap (AS) nay farmaya: Baqi guzishta ummaton kay paas bhi khabrain pohanchi hain in cheezon kay mutalliq jo kay deegar paighambar aur Musa (AS) o Eesa (AS) o Mohammad (SAWW) lay aaye hain pas tumharay paas in kay iqrar na karnay main kia uzur hay kion kay tumhara Zartusht kay liay iqrar karna akhbaar e mutuwaatir ki wajah say tha ke wo aisi cheezen laaye jo dosray nahi laaye?

Hirbiz lajawab hogaya aur dusri baat na kar saka.

Phir Hazrat (AS) nay farmaya: Aye qoum! agar tum main say koi aisa shakhs hay jo islam kay mukhalif ho aur koi sawal karna chahay to sharam o khajalat kay bagair sawal karay.

Pas Imran Saabi khara hogaya jo mutakallimeen main say aik tha.

Aur kehney laga: Aaye aalim aur logon main say sab say ziada dana shakhs! Agar Aap (AS) nay khud hamain sawal karnay kay liay pukara na hota aur kuch pochnay ki dawat na di hoti to main Aap (AS) say sawal na karta pas is main shak nahi kay main Koofa o Basra o Shaam aur Jazeera main gaya hun aur main nay mutakllimeen say guftugoo ki hay. Ab tak mujhay koi aisa nahi mil saka jo aisay aik ko sabit kar sakay jis ka koi gair nahi is haal main kay apni wehdaniyyat par qaaim ho. Kia mujhay ijazat hay kay Aap (AS) say sawal karun?

Hazrat (AS) nay farmaya kay agar is majma main koi Imran Saabi hay to wo to hay.

Arz ki: Jee han, main Imran Saabi hon.

Hazrat (AS) nay farmaya: Sawal karo! Aye Imran! Lekin insaaf ko apnay paish e nazar rakho aur fasid kalam aur zulm say parhaiz karo.

Kehney laga: Aye mairay Sayyed o Aaqa! Khuda ki qasam! Main is kay siwa kuch nahi chahta kay Aap (AS) mairay liay sabit karain aesi cheez jis ka main paband hojaun aur is say tajawuz na karun.

Hazrat (AS) nay farmaya: Jo chahtay ho sawal karo.

Pas log is ki taraf mutawajjeh howay aur ikhattay hogaye aur baaz, baaz say ja milay.

Imran kehney laga: Mujhay Kaain e Awwal aur jo kuch is nay khalq kia hay, us ki khabar dain.

Aap (AS) nay farmaya: Tu nay sawal kia hay to is ka jawab sun.

Muallif farmatay hain kay Hazrat (AS) nay is ka mufassil jawab dia. Is nay dubara sawal kia aur hazrat (AS) nay jawab dia aur isi tarah tolaani kalam main guftugoo howi kay jis ka zikar karna is kitab kay mukhtasar honay kay manafi hay. Yahan tak kay namaz ka waqt agaya,

Hazrat (AS) nay Mamoon ki taraf rukh kia aur farmaya kay namaz ka waqt hogaya hay.

Imran nay arz ki: Mairay Mola! mairay sawal ko munqateh na kejiay kiun kay maira dil naram o raqeeq ho chuka hay is maanay main kay qareeb hay kay matlab mujhay maloom hojaye aur Islam lay aaon.

Hazrat (AS) nay farmaya: Hum namaz parh kar wapis aaingay.

Pas Anjanab (AS) aur Mamoon apni jagah say kharay hogaye aur Hazrat (AS) nay makan kay andar namaz parhi aur logon nay bahir Mohammad bin Jaffar kay sath namaz adaa ki pas Imam (AS) aur Mamoon bahir niklay aur Aap (AS) nay apni majlis ki taraf rukh kia aur wapis aaye aur Imran ko bulaya.

Aur farmaya: Sawal karo! Aye Imran!.

Us nay sawal kia aur Hazrat (AS) nay jawab dia aur musalsal sawal karta raha aur Hazrat (AS) jawab daitay gaye.

Yahan tak kay Aap (AS) nay farmaya: Aye Imran Kia samajh gaye ho?

Arz ki: Jee han aye mairay Sayyed o Sardar! Main samajh gaya,

أَشْهَدُ أَنَّ اللَّهَ عَلَى مَا
وَصَفْتُهُ وَوَحَّدْتُهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ الْمَبْعُوثُ بِالْهُدَى وَدِينِ الْحَقِّ

Imran nay Kalma e Shahadatain zaban par jari kia aur qibla rukh ho kar sajda main gir para aur Islam lay aaya.

Hassan bin Mohammad Nofili rawi kehtay hay kay jab mutakallimeen nay Imran Saabi ki guftugoo ko suna, halankay wo aisa jadali wa munazira karnay wala tha kay harghiz kisi nay is ki daleel ko nahi tora tha, to koi dusra shakhs ulama e adyaan o arbaab e maqalaat

main say Hazrat (AS) kay qareeb na aaya aur kisi cheez kay mutalliq kisi nay sawal na kia aur shaam hogai.

Pas Mamoon aur Hazrat Imam Ali Raza (AS) uth kar maqan kay andar chalay gaye aur log muntashir hogaye aur main as'haab ki is jamat main say tha kay jinhain Mohammad bin Jaffar nay bhaija tha, Main us kay paas hazir howa to kehney laga: Aye Nofili! To nay apnay rafeeq aur sathi ki guftugoo daikhi? Khuda ki qasam! Main guman nahi karta tha kay Ali bin Musa Raza (AS) ko in matalib kay baaray main koi ilm hoga, jo aaj unho nay bayan kiaye hain aur Madinay main hamary darmian ye mashoor nahi kay Hazrat (AS) nay kabhi takallum (Ilm e kalam) kia ho ya as'haab e kalam Aap (AS) kay paas jama huway ho.

Main nay kaha: Haji log Aap (AS) kay paas aatay thay aur apnay halal o haram kay masail in say poochtay thay aur Aap (AS) unhain jawab daitay thay aur baaz auqat Aap (AS) kay paas koi hajat kay liay hi aata tha to Aap (AS) kalam kartay thay.

Mohammad bin Jaffar kehney laga: Aye Abu Mohammad! Main darta hun kay kahin ye shakhs yani Mamoon in say hasad karay aur in ko zehar day ya kisi musibat main mubtila karday. Tum inhay salah wa mashwara deina kay wo is qisam ki baaton say apnay aap ko rokain aur is qisam kay matalib bayan na farmain.

Main nay kaha: Wo mairi baat qabool nahi farmaingay. Us shakhs yani Mamoon ki murad o maqsad un ka imtayhan tha kay usay maloom ho kay aaya in kay paas in kay Aaba o Ajdaad kay uloom main say kuch hay ya nahi.

Mohammad bin Jaffar kehney laga: Un say kehna kay Aap (AS) ka chacha na pasand karta hay kay Aap (AS) is baab main dakhil hon aur kai wujoohat ki bina par wo chahta hay kay Imam Raza (AS) is qisam ki guftugoo say baaz rahain jo logon kay darmian un ki maqbooliat ka sabab banay.

Ravi kehta hay kay jab main Imam Raza (AS) kay ghar gaya to main nay Aap (AS) ko wo baatain bataien jo un kay chacha Mohammad bin Jaffar na kahi thi.

Hazrat (AS) nay tabassum kia aur farmaya: Khuda Wand Aalam mairay chacha ki hifazat kary, Main khoob janta hun kay wo mairi in baaton ko kiun pasand nahi kartay. Phir farmaya: Aye Jawan! Imran Saabi kay paas jao aur usay mairay paas lay aao.

Main nay kaha: Aap (AS) par qurban jaon! Main janta hon wo kahan tehra howa hay. Wo hamary baaz shia bhaion kay pass tehra howa hay.

Hazrat (AS) nay farmaya: Koi haraj nahi koi sawari lay jao aur usay lay aao.

Main gaya aur usay lay aaya.

Hazrat (AS) nay usay marhaba kaha aur libaas mangwa kar usay khullat di aur sawari usay marhamat farmaie aur das hazar (10,000) dirham mangwa kar usay diaye.

Main nay kaha Aap (AS) par qurban jaun! Aap (AS) nay apnay Jad Ameer ul Momineen wala fail anjam dia hay.

Farmaya: Hum isi tarah pasand kartay hay.

Phir hukm dia kay shaam ka khana laya jaye. Mujhay Aap (AS) nay apnay daain taraf aur Imran ko apnay baain taraf bithaya. Jab hum khana khaanay say farigh huway to Imran say farmaya: Jao Khuda tumhara madadgaar ho aur subah hamary paas aana taa kay hum tumhain Madina ka khana khilaain.

Is kay baad Imran ka dastoor tha kay as'haab mutakallimeen is kay paas jama hojatay aur is say behas o takallum kartay aur wo un ki

baaton ko baatil kardaita, yahan tak kay un logon nay us say doori ikhtiyaar karli aur Mamoon nay bhi das hazar (10,000) dirham Imran ko ataa kiay aur Fazal nay kuch maal aur sawari ka ghora dia aur Hazrat Imam Ali Raza (AS) nay usay balkh kay mawqoofat ka mutawalli bana dia pas bohat say atya us kay naseeb hua.

Teesri Fasal: Fazeelat e Ziarat Imam Ali bin Musa Raza (AS)

Ibne Abu Babvay nay sanad e mutasar kay sath riwayat ki hay kay ahly Khurasan main say aik shakhs Imam Raza (AS) ki khidmat main hazir howa aur arz ki kay main nay Janab Risalatmaab (SAWW) khuwab main daikha hay aur Aap (AS) nay mujh say farmaya hay:

كَيْفَ أَنْتُمْ إِذَا دُفِنَ فِي أَرْضِكُمْ بَضْعَتِي وَ اسْتُحْفِظْتُمْ وَ دِيْعَتِي وَ غُيِبَ فِي ثَرَاكُم
نَجْمِي؟

Tum ahlay Khurasan ki is waqt kia halat hogi jab tumhari sarzameen main mairay badan kay aik tukray ko dafan kia jaiga aur mairi amanat tumharay supurd ki jaaygi aur tumhari zameen par maira sitara doob jaayga?

Imam Raza (AS) nay farmaya:

أَنَا الْمَدْفُونُ فِي أَرْضِكُمْ وَ أَنَا بَضْعَةٌ مِنْ نَبِيِّكُمْ وَ أَنَا الْوَدِيعَةُ وَ النَّحْمُ أَلَا فَمَنْ
رَأَى بَنِي وَ هُوَ يَعْرِفُ مَا أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ مِنْ حَقِّي وَ طَاعَتِي فَأَنَا وَ آبَائِي
شَفَعَاؤُهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كُنَّا شَفَعَاءَهُ نَحْنَا وَ لَوْ كَانَ عَلَيْهِ مِثْلُ وَزْرِ الثَّقَلَيْنِ الْجِنِّ
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Wo main hon jo tumhari zameen main dafan kia jaaonga aur main tumharay Paighambar (SAWW) kay badan ka tukra hon aur main hi wo amanat hon jo tumharay supurd ki jaaygi aur main hi wo sitara hon jo tumhari sarzameen par duboonga. Jo shakhs is haal main mairi ziarat kray kay mairay haq aur mairi itaat ki maarifat rakhta ho to main aur mairay Aaba o Ajdaad (AS) qayamat kay din is ki shafee' hongay aur wo zaroor nijaat paaye ga chahay us kay zimmay jin o ins kay gunah kay barabar gunah ho.

Beshak mujhay mairay walid nay apnay Aaba o Ajdaad (AS) say khabar di gai hay kay Hazrat Mohammad Mustafa (SAWW) nay farmaya kay jo shakhs mujhay khuwab main daikhay us nay mujhay hi daikha hay kion kay shaitan mairi soorat main zahir nahi ho saktaa aur na hi mairay kisi wasi ki shakal main, aur na hi hamary kisi khaas shia ki shakal may aur batehqqeeq sachha khuwab nabuwwat kay sattar (70) ajza main say aik juz hay.

Dusri moa'tabar sanad kay sath Imam Raza (AS) say manqool hay Aap (AS) nay farmaya: Khuda ki qasam! hum Ahly bait (AS) main say koi aisa shakhs nahi magar ye kay wo qatal hoga aur shaheed kar dia jaayga. Arz ki gaye: Aye Farzand e Rasool (SAWW)! Aap (AS) ko kon shaheed karaiga? Aap (AS) nay farmaya: Mairay zamany ki badtareen makhlooq mujhay zehar say shaheed karaygi aur mujhay apnay watan say door aalam e gurbat main dafan kia jaayga. Phir farmaya:

أَلَا فَمَنْ زَارَنِي فِي غُرَّتِي كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ وَ مِائَةِ
أَلْفِ صِدِّيقٍ وَ مِائَةِ أَلْفِ حَاجٍّ وَ مُعْتَمِرٍ وَ مِائَةِ أَلْفِ مُجَاهِدٍ وَ حُشِرَ فِي زُمرَتِنَا وَ
جُعِلَ فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ رَفِيقًا.

Aagah ho jao, jo shakhs bhi is gurbat main mairi ziarat karayga to Khuda Wand Aalam aik lakh shaheed, aik lakh siddeeq aur aik lakh Haj o Umrah karnay waalay aur aik lakh jihad karnay waalay ka ajar is

kay nama e amal main likh daiga aur wo hamary sath mehshoor kia jaayga aur jannat kay aala maqaamaat par hamara rafeeq o sathi qarar paayga.

Neez sanad e mao'tabar kay sath Hazrat Imam Jaffar Sadiq (AS) say riwayat hay kay Hazrat Rasool e Akram (SAWW) nay farmaya:

سَيُذْفَنُ بَضْعَةً مِنِّي بِأَرْضِ خُرَاسَانَ لَا يَزُورُهَا مُؤْمِنٌ إِلَّا أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ
الْجَنَّةَ وَ حَرَّمَ جَسَدَهُ عَلَى النَّارِ.

Mairay badan ka aik tukra Khurasan ki sarzameen main dafan hoga. Koi Momin is ki ziarat nahi karayga magar ye kay Allah is par jannat ko wajib qarar dayga aur jahannum ki aag ko us kay badan par haram kardayga.

Neez sanad e mao'tabar say Hazrat Sadiq (AS) say riwayat hay kay Aap (AS) nay farmaya: Mairay baitay Musa Kazim (AS) say aik baita hoga kay jis ka naam Ameer ul Momineen (AS) kay naam par hoga aur usay Khurasan main zehar say shaheed karaingay aur gurbat kay aalam main apnay watan say door usay dafan kia jaaiga. Phir farmaya:

مَنْ زَارَهُ عَارِفًا بِحَقِّهِ أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ أَجْرَ مَنْ أَنْتَقَى مِنْ قَبْلِ الْفَتْحِ وَ قَاتِلِ

Jo koi us kay haq ki ma'rifat kay sath us ki ziarat karaiga Khuda Wand Aalam usay un afraad kay jaisa ajar daiga kay jinho nay fatah e Makkah say pahlay raah e Khuda main apni jaan o maal say kharch kia hay.

Neez sanad Mautabar kay sath Ameer ul Momineen (AS) say manqool hay kay Anjanab (AS) nnay farmaya kay mairi aulad main say aik shakhs Khurasan main zulm o udwan kay sath zehar day kar shaheed hoga kay jis ka naam mairay naam kay mutabiq hay aur us kay baap ka naam Musa bin Imran (AS) kay naam par hoga. Jo shakhs is ki is gurbat

main ziarat karay to Khuda Wand Aalam is kay guzishta aur aainda gunah maaf kardaiga, agarchay wo aasman kay sitaron aur baarish kay qatron aur darakhton kay patto kay barabar hi kion na ho.

Neez sanad e mau'tabar kay sath Imam Ali Raza (AS) say riwayat hay kay:

فَمَنْ زَارَنِي فِي غُرَّتِي وَجَبَتْ لَهُ زِيَارَتِي يَوْمَ الْقِيَامَةِ وَ الَّذِي أَكْرَمَ مُحَمَّدًا ص بِالنَّبُوءَةِ
وَ اصْطَفَاهُ عَلَى جَمِيعِ الْخَلِيقَةِ لَا يُصَلِّي أَحَدٌ مِنْكُمْ عِنْدَ قَبْرِي رُكْعَتَيْنِ إِلَّا
اسْتَحَقَّ الْمَغْفِرَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَلْقَاهُ وَ الَّذِي أَكْرَمَنَا بَعْدَ مُحَمَّدٍ ص
بِالْإِمَامَةِ وَ خَصَّنَا بِالْوَصِيَّةِ إِنَّ زُؤَارَ قَبْرِي لَأَكْرَمُ الْوُفُودِ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَ
مَا مِنْ مُؤْمِنٍ يَزُورُنِي فَيُصِيبُ وَجْهَهُ قَطْرَةٌ مِنَ الْمَاءِ إِلَّا حَرَّمَ اللَّهُ تَعَالَى جَسَدَهُ
عَلَى النَّارِ.

Anqareeb main zulm o sitam kay sath zehar daikar shaheed kia jaonga aur Haroon Rasheed kay pehlon main dafan honga aur Khuda Wand Aalam mairi qabar ko mairay shion aur mairay chahnay walo ki raft o amad ki jagah qarar daiga. Pas jo shakhs is aalam e gurbat main mairi ziarat karaiga to mujh par lazim hoga kay qayamat kay din us ki ziarat karon aur main qasam khata hun us hasti ki jis nay Mohammad (SAWW) ko nabuwwat kay sath izzat bakhshi hay aur unhain tamam makhlooq par muntakhib kia kay jo shakhs tum shion main do(2) rakat namaz mairi qabar kay paas adaa karaiga to beshak wo roz e qayamat Allah ki janib say maghfirat ka mustahiq qarar paay ga aur us Khuda kay haq ki qasam khata hun kay jis nay hamain Mohammad (SAWW) kay baad hamain mansab e Imamat kay zariye izzat bakshi aur hamain Anhazrat (SAWW) ka wasi muntakhib kia kay mairi ziarat karnay waalay qayamat kay din Allah kay paas hazir honay waaley har guroh say ziada ba izzat hon gay aur jo shakhs mairi ziarat karay aur us kay chehray par baarish ka aik qatra giray to beshak Allah us kay jisam par jahanum ki aag ko haram qarar daita hay.

Chothi Fasal: Kayfiat e shahadat e Imam Ali bin Musa Raza (AS)

Abu Salat kehty hain kay main aik din Imam Ali Raza (AS) ki khidmat main khara howa tha to Aap (AS) nay farmaya kay Haroon Rasheed kay gunbad main dakhil hojao aur us ki qabar kay chaaron taraf say aik muthi bhar mitti utha lao. Jab wo mitti lay aaya jo Haroon ki qabar kay aagay peechay say main nay uthaaie thi to Aap (AS) nay usay soongh kar phaink dia aur farmaya kay jab yahan mairi qabar khaodi jay gi to aik sakht qism ka bar'a pathar zahir hoga kay agar Khurasan kay sab hathory us kay ukhiarnay kay liay jama hojaain to wo usay nahi ukhair sakhaingay. Phir Aap (AS) nay sir ki taraf aur paaienti ki taraf ki matti ko soongha to phir yehi farmaya. Jab qibla ki taraf ki mitti ko soongha to farmaya anqareeb mairi qabar is jagah khodaingay pas in say kehna kay saat (7) seerhi kay barabar kay neechay tak khodain aur us main do (2) hath aur aik baalisht barabar lehad banaaien aur Khuda Wand Aalam jitna chahayga usay kushada kardayga aur jannat kay baaghon main say usay aik baagh qarar daiga. Us waqt sir ki taraf say kuch rutoobat zahir hogi pas Abu Salat say farmaya: Jo dua main tujhay taleem daita hun wo parhna yahan tak kay Allah ki qudrat say wahan pani jari hojaayga aur lehad us pani say pur hojay gi aur chand choti machlian us pani main zahir hongy to yeh roti jo tumharay supurd kar raha hun, us kay tukray kar kay us pani main daal daina kay jisay wo machlian khaa laingi. Us waqt aik bari machli zahir hogi jo un choti machlion ko khaanay kay baad gaaib hojaingi us waqt apna hath pani par rakh kar ye dua parhna jo main tujhay taleem karnay laga hun taa kay wo pani zameen main jazb hojaay aur qabar khushk hojay aur ye sab kaam Mamoon ki mojooodgi main karna aur farmaya kay main kal is fajir kay darbar main jaaonga wapsi par agar main sar dhaankay baghair bahir aaon to mujh

say baat karna aur agar main nay kisi cheez say sar ko dhanpa howa ho to phir mujh say baat na karna.

Abu Salat kahtay hain: Jab wo dosray din Imam Raza (AS) subah ki namaz parh chukay to apna libas pehna aur mehraab main beth gaye aur Aap (AS) muntazir rahay yahan tak kay Mamoon kay ghulam Aap (AS) ko bulany kay liay aaye is waqt Aap (AS) nay joota pehna aur apni ridaye mubarak dosh aqdas par dali aur Mamoon ki majlis main tashreef lay gaye aur main hazrat (AS) kay sath tha is waqt phalon kay kahii tasht us kay paas rakhay thay aur wo angooron ka aik khosha apnay hath main liay howay thay kay jis kay kuch daano ko soie kay zariay zehar aalood kia gaya tha aur un main say kuch daanay zehar aalood nahi thay tohmat door karnay kay liay un main say khud khaa raha tha jab is laeen ki nigah Hazrat (AS) par pari to apni jagah say khara hogaya aur Aap (AS) ki gardan mubarak main bahain daal deen aur us Qurratulain Mustafa (SAWW) ki dono ankhon kay darmian baosa dia aur jo kuch zahiri ehtiraam kay taqaazay thay un main koi kasar na chori. Aap (AS) ko apni masnad par bithaya aur wo angoor ka khosha Aap (AS) kay hath main dia aur kehney laga Aye Farzand e Rasool (SAWW)! Main nay in say behtar angoor nahi daikhain, Hazrat (AS) nay irshad farmaya: Shayad jannat kay angoor is say behtar hain Mamoon nay kaha in angoroon main say tanawul farmaain. Aap (AS) nay farmaya: Mujhay in anghoroon kay khaanay say maaf rakho. Mamoon nay bohat israr kia aur kehney laga kay zaroor in main say khaiaay, kia Aap (AS) mujh par tohmat laga rahay hain, bawajood is ikhlaas kay jo Aap (AS) nay mushahida farmaya? Ye kaisi badgumani hay jo Aap (AS) mairay mutaalliq rakhtay hain? Ye keh kar angoroon ka ghuchha lia aur us main say chand daanay khaaye aur dubara Aap (AS) kay hath main day diay aur khaanay par zor diya. Jab is Imam e mazloom (AS) nay is khosha main say teen(3) daanay khaaye to Aap (AS) ki halat mutagayyar honay lagi aur Aap (AS) nay baqi khosha zameen par phaink dia aur bahir tashreef jaanay lagay to Mamoon kehney laga aye mairay chachazaad! Aap (AS) kahan jaatay

hain? Farmaya: Jidhar tu nay bhaija hay wahin ja raha hun ye keh kar Hazrat (AS) nay sar e mubarak dhaanpay howay Mamoon kay ghar say niklay Abu Salat kehtay hain kay may nay Aap (AS) kay irshad kay mutabiq Aap (AS) say koi baat na ki yahan tak kay Aap (AS) makan main dakhil huway aur farmaya: Maqan ka darwaza band kardo aur ghum o andoh kay aalam main Aap (AS) nay apnay bister par takia lia jab wo Imam Masoom (AS) bistar par qarar lay chukay to main nay makan ka darwaza band kardia aur makan kay darmian mehزون o maghmoom khara hogaya. Achanak main nay aik khubsoorat naujawan ko makan kay andar dakhil hotay huway daikha kay haibat e wilayat o imamat is ki jabeen say zahir thi aur sab say ziada Imam Raza (AS) say shabihat rakhta tha.

Main nay us say sawal kia kay kis rasta say makan dakhil huway hain halankay main nay darwaza achi tarah say band kia tha? Farmaya: Wo qadir hasti jo mujhay Madina say aik laihzay main Toos lay aya usi nay mujhayy band darwazon say mujhay makan main dakhil kia hay. Main nay pucha Aap kon hain? Farmaya: Abu Salat! Main tum par Hujjat e Khuda hun, Main Mohammad bin Ali (AS) hun. Madinay say aya hun taa kay apnay ghareeb o mazloom baap aur masoom masloom ko daikhon aur us ko widah karun. Pas wo us hujray main tashreef laygaye ke jis main Hazrat Raza (AS) thay jab is Imam e Masmoom (AS) ki nigah apnay farzand Imam Mohammad Taqi (AS) par pari to apni jagah say uthay aur Yaqoob (AS) ki tarah Yousuf (AS) ko apni agosh main lia aur us ki gardan main bhahain daal deen aur usay apnay seenay say chipka lia aur in ki dono aankhon kay darmian boosa lia aur musalsal un kay chahray kay boosay laitay thay aur un say asraar e mulk o malakoot aur khazaain e uloom Hayy e La Yamoot say kahi raaz ki baatain kartay rahay jinhain main nahi samajh sakta tha, uloom e awwaleen wa aakhirain aur wadaa e Sayyed e Mursaleen un kay supurd kia. Is waqt main nay Imam Ali Raza (AS) kay labo par jhaag sa daikha jo baraf say ziada safaid tha. Imam Mohammad Taqi (AS) nay usay chaat lia aur apna hath apnay

baap kay seenay kay darmian lay gaye aur koi chirya ki tarah cheez bahir nikli aur usay nigal lia aur phir Imam Ali Raza (AS) nay is daar e fani ko alwidaa kia aur apnay Parwardigaar ki baargah main tashreef lay gaye.

Phir Imam Mohammad taqi (AS) nay farmaya: Aye Abu Salat! is kamray kay andar jao aur pani aur gusal ka takht lay aao. Main nay arz ki Farzand e Rasool (AS) is main na to pani hay na hi takhta. Aap (AS) nay farmaya: Jis tarah main keh raha hun waisay hi karo. Abu Salat kahtay hain: Jab main us kamray main gaya to pani aur takhta mojud paya. Imam (AS) ki khidmat main lay gaya aur main daman samait kar tayyar howa kay Imam (AS) ko gusal dainay main madad karun. Farmaya: Dosra koi madad karnay wala mojud hay. Malaika e Muqarribeen mairi imdaad karaingay. Tumhari zarorat nahi hay. Jab gusal say farigh huway to farmaya: kamray main jao aur kafan o hunoot lay kar aao jab main andar gaya to daikha kay kamray main kafan aur hunoot aik tokri kay upar rakha howa hay halankay main nay in cheezon ko is kamray kay andar nahi daikha tha. Main unhain utha kar Hazrat (AS) ki khidmat main lay aya pas Aap (AS) nay apnay pidar e buzurgwaar ko kafan pehnaya aur un kay maqamat e sajda par kaafoor chirka aur Malaika e Karrobeen aur Arwah e Ambiya wa Mursaleen kay sath us farzand khair ul bashar par namaz parhi aur farmaya: Taboot mairay pass lay aao. Main nay arz ki: Farzand e Rasool (SAWW)! kia barhai (najjar) kay paas ja kar taboot lay aao? Farmaya: Kamray main say lay aao. Jab main makan kay andar gaya to taboot daikha jo main nay wahan kabhi nahi daikha tha kay jisay Dast e qudrat Haq Ilahi say Sidratul Muntaha ki lakri say tayyar kia gaya tha. Pas Hazrat (AS) ko is taboot main utara aur do(2) rakat namaz baja laaye. Ab Aap (AS) namaz say farigh huway thay kay taboot Qudrat e Khuda say zameen say alag howa aur makan ki chat phat gai aur asman ki taraf chala gaya aur nazar say gayab hogaya. Jab Aap (AS) namaz say farigh huway to main nay arz ki: Aye Farzand e Rasool (SAWW)! agar Mamoon aaya aur mujh say Hazrat (AS) kay baaray main daryaft kia to us ko jawab main kia kahun? Farmaya kay

khamosh raho bohat jald wo taboot wapis ajaay ga. Aye Abu Salat agar koi paighambar mashriq main rehlat kary aur us ka wasi ki maghrib main wafat ho to bhi Khuda in kay ajsad e mutahhira aur anwaar e munwwara ko aala iliyeen main aik dosray kay sath jama karaiga. Hazrat (AS) abhi yehi baat kar hi rahay thay kay dubara chat phati aur wo taboot utar gaya aur Hazrat (AS) nay apnay pidr ko taboot say uthaya aur bistar par is tarah lita dia kay goya unhain gusal o kafan nahi dia gaya. Phir farmaya kay jao makan ka darwaza kholo taa kay Mamoon andar ajaye. Main nay makan ka darwaza khola to main nay daikha kay Mamoon apnay ghulamon kay sath darwaza par khara hay. Pas Mamoon kay andar aaya aur noha wa zari aur girya shuru kardia. Apna giraybaan chaak kia aur sar par hath maarnay aur faryad karnay lagay kay Aye sayyed o Sardar! Aap (AS) ki musibat nay mairay dil ko dard o takleef pohanchai hay aur is hujra main gaya aur aap (AS) kay sarhaanay beth gaya aur kehney laga kay Hazrat (AS) ki tajheez shuru karo aur hukum dia kay Aap (AS) ki qabar khodi jaye, jab qabar khodnay lagay to jo kuch Imam Raza (AS) nay mujh say farmaya tha wohi zahir howa.

Pas jab Haroon kay sar kay peechay ki taraf Hazrat (AS) ki qabar khodnay lagay to zameen nay itaat na ki. Ahlay majlis main say aik shakhs kahnay laga kay is ki Imamat ka iqrar karta hay kehney laga kay han is nay kaha to phir Imam (AS) ko hayat o mamaat (Zindagi main aur wafat kay baad) tamam logo par muqaddam hona chahiay.

Pas us nay hukum dia kay qabar qiblay ki taraf khodi jaye. Jab pani aur machlian zahir howi to Mamoon kehney laga kay hamaisha Imam Ali Raza (AS) apni zindagi main ajaaib aur maujizat hamain dikhaya kartay thay aur marnay kay baad bhi apni karamat hamaray samnay zahir kar rahay hain. Jab bari machli nay choti machlion ko khaa lia to Mamoon kay aik wazir nay kaha: Aap ko maloom hay kay Hazrat (AS) nay apni karamat kay zimn main apko kis cheez ki khabar di hay? Mamoon nay kaha mujhay nahi maloom. Wo kehney laga kay Hazrat

(AS) nay irshaad kia hay kay tum Bani Abbas ki hukoomat o khilafat ki misal in machlion ki tarah hay. Anqareeb tumhara mulk khatam hojaaiga aur tumhari dawlat o saltanat aakhir ko pohanch jaaygi aur Khuda Wand Aalam aik shakhs ko tum par musallat kar daiga aur jis tarah is bari machli nay choti machlion ko chun kar khaa lia hay wo bhi tumhain rooye zameen say phaink daiga aur Ahly Bait Risalat (AS) ka tum say intiqaam laiga. Mamoon nay kaha kay tum sach keh rahay ho. Pas Mamoon Imam (AS) ko dafan kar kay wapis chala gaya. Hum is riwayat ko isi maqam tak bayan kar rahay hain, safhaat kay toolani honay ki wajah say mukammal riwayat zikar karnay say qaasir hain isi tarah kuch aur riwayat bhi Imam Raza (AS) ki shahadat kay hawalay say mukhtalif kitabon main naqal howi hain laikin safhaat ki tangi hamain in kay zikar say qaasir karti hay, mutaliaa ka shoq rakhnay waalay hazraat zaror in riwayat kay liay kitab Ahsan ul Maqal ki taraf rujoooh farmaaingay.



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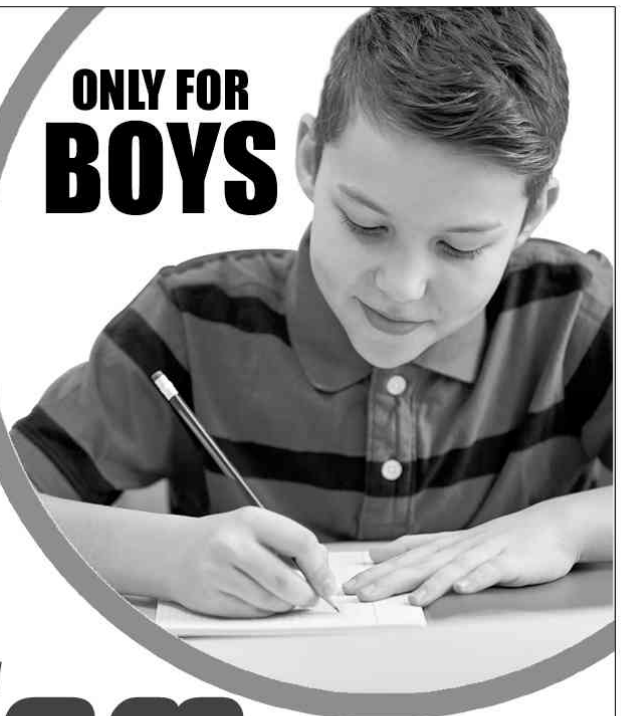
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 - h. Majlis Wahdat-e-Muslimeen, Chishti Nagar (0312-9743508)
9. Is Kitab ki roman english bhi PDF ki surat may hamari website se hasil ki jasakti hay.
10. Nataij ka ailan aur taqseem e inaamat ka program February 10, 2020 ko muna'qid kia jaiga.
11. February 22, 2020 tak inaamat wusool na kiay gay to idara zimmedar na hoga.
12. Kibcha jama karatay waqt apna B-form/ CNIC ya School report card/ Fees slip ki asal ya photocopy zaroor sath le ker aye.
13. Is kitabchay ke mutaliq tajaweez ya shikayat idaray kay email per bheji ja sakti hain, lekin intayzamia ka faisla hatmi tasawwur kia jaiga.

Sawalaat

- 1) Zair e Imam Ali Raza (AS) kay liay, Imam Raza (AS) nay Kin Cheezo ka waada kia hai?
 - a. Roz e qiyamat Allah kay huzoor anay walo may har guroh say ziada baizzat hoga
 - b. Mujh par lazim hay kay may is ko jannat may lay jaon
 - c. Aisa ajar milay ga jaisay fathay Mecca say pahlay rah e Khuda may apni jan o maal karch karnay walo ko mila.
 - d. Teeno sahi
- 2) Imam Ali Raza (AS) nay Jaasliek kay qaul “Hazrat Eesa (AS) Khuda hai” ko rad karnay kay liay kitnay Ambia ka naam lay kar un kay Hazrat Eesa (AS) jaisay Moujay ko paish kia?
 - a. 5
 - b. 6
 - c. 4
 - d. 7
- 3) Rajaa bin Zahak ba’z makhsoos afraad kay sath Imam Ali Raza (AS) kay paas aaya?
 - a. Takay wo Imam Ali Raza (AS) ko Mamoon ki taraf ragib karay
 - b. Mamoon ka paighaam pohunchaya
 - c. Majboor karay kay Imam (AS) Mamoon ki wali ehdi qabool karay
 - d. Teeno sahi
- 4) Kis nay Aba Salat say Mamoon kay Imam Ali Raza (AS) ko zahar dainay ka sabab daryaft kia?
 - a. Raja bin Abi Zahak
 - b. Ahmad Bin Salam
 - c. Ibn e Jaham
 - d. Teeno galat

- 5) Imran Saabi par Imam Ali Raza (AS) ki janib say kia inayat howi?
- Balakh kay moqofaat ata kiay
 - Madinay ki apni zameen ata ki
 - Das(10) hazar deenar ata kiay
 - Teeno galat
- 6) Haiqooq Nabi (AS) nay Paighambar (S.A.W.W) ki kia khososiyat batai?
- Aasaar e Nabowwat khatam honay kay ba'd maboos hoga
 - Asman un ki aur un ki ummat ki tasbhee say pur hoga
 - Faraan pahar say aashkaar hoga
 - Teeno sahi
- 7) "May nay do(2) sawar daikhay kay jin kay liay zameen roshan ho gai, in may say aik Gadhay par sawar hay aur dosra Aount par" ye qoul kis nabi ka hay?
- Hazrat Eesa Bin Marium (AS)
 - Sha'ya Nabi (AS)
 - Hazrat Moosa (AS)
 - Teeno galat
- 8) Imam Ali Raza (AS) ki shahadat kay baa'd in ko ghusal kis nay aur kin ki madad say daiga?
- Aba Salat nay Imam Muhammad Taqi (AS) ki madad say
 - Imam Muhammad Taqi (AS) nay Malaika e Muqarribeen ki madad say
 - Mamoon nay apnay ghulamo kay sath
 - Imam Muhammad Taqi (AS) nay Tanhadya
- 9) Aap (AS) par qurban jao! Aap (AS) nay apne jad Ameer ul Momineen (AS) wala fail anjam dia hay" ye jumla kis nay Imam Raza (AS) say kaha?
- Ahl e Khurasaan may say aik shaks nay
 - Humaid bin Qahtba
 - Makhool Sajistani
 - Teeno galat

- 10) Imam Ali Raza (AS) kay mukhtalif adyaan kay afraad say munazira kay doraan kis nay kaha kay may kaisay aisay shaks say munazira karo jo aisi kitaab say daleel paish karay kay jiska may munkir hoon?
- Jaasleeq
 - Ra'sul Jaloot
 - Hirbad e Akber
 - Imran Sabi
- 11) "Ibne Barrah" ka baita kisay aur kis kitab may kaha gaya hay?
- Baarqlita ka Zaboor may
 - Paighambar (S.A.W.W) ka Touraait may
 - Hazrat Eesa (AS) ka Ijeel may
 - Teeno galat
- 12) "Khuda ki qasam may guman nahi karta tha kay Ali bin Musa Al Raza (AS) ko in matalib ka ilm hoga..... Madinay may hamaray darmian ye mashoor nahi kay Aap (AS) nay kabhi takallum (Ilm e Kalam) kia ho" ye jumla kis nay kaha?
- Mamoon
 - Fazal Bin Sahal
 - Nofli
 - Teeno galat
- 13) Kis soorat may Allah Jahanum ki aag ko badan par haraam qarar daiga?
- 2 rakhat namaz agar qabar e Imam Ali Raza (AS) kay paas ada karay
 - Imam Ali Raza (AS) kay haq ki ma'rifat rakhta ho
 - Imam Ali Raza (AS) ki ziarat parhta hoo
 - Jab Imam (AS) ki ziyarat karain aur iskay chahray par barish ka aik qatra giray

- 14) Mandarja zail may say kin ambiya kay moujizaat may murday ko zinda karna tha?
- Hizqeel (AS)
 - Alyasa' (AS)
 - Hazrat Muhammad (S.A.W.W)
 - Teeno Sahi
- 15) "Anqareeb tumharay bhaio may say aik nabi aaye ga" Imam Ali Raza (AS) nay is baat say Paighambar (S.A.W.W) ko kin kay bhaio may say qarar dia?
- Hazrat Eesa (AS)
 - Hazrat Ismail (AS)
 - Bani Israhil
 - Teeno sahi
- 16) Rawi nay jab Imam (AS) ko mubarak ba'd paish ki to Aap (AS) nay farmaya mujhay chor do kion kay:
- may apnay Jad (S.A.W.W) kay jawar say rukhsat ho raha hoon
 - mairi mout aalam e gurbat may hogi
 - mujhay Haroon kay barabar may dafan kia jay ga
 - Teeno sahi
- 17) Imam Ali Raza (AS) kay farman kay mutabiq kis kay liay Khuda Wand Aalam ki magfirat aur rehmat Ahlaybait (AS) ki shafaat kay sabab wajib ho jay gi?
- Mairay shio kay liay
 - Mairay dosto kay liay
 - Mairay zairo kay liay
 - Teeno galat
- 18) Yohanna Dailmi kon tha?
- Zajaan may rehta tha
 - Howari e Hazrat Eesa bin Marium (AS) tha
 - Janab Maseeh (AS) ka mehboob tha
 - Teeno sahi

- 19) Imam Ali Raza (AS) kay angoor na kahnay par Mamoon nay Imam (AS) say kia kaha?
- Aap (AS) mujh par bharosa rakhay
 - Ye kaisai badgumani hay jo Aap (AS) mujh say rakhtay hain
 - Agar in may zehar hota to may na kahta
 - Teeno sahi
- 20) Tumhay kia ho gaya hay kay tum mairay liay khamoosh nahi hotay, ye jumla kis nay farmaya?
- Imam Ali Raza (AS)
 - Imam Muhammad Taqi (AS)
 - Imam Muhammad Baqir (AS)
 - Imam Husain (AS)
- 21) Saaeer kia cheez hay?
- Hazrat Eesa (AS) say mansoob maqam
 - Toraait may is ka tazkira hay
 - Pahar hay jaha wahi nazil howi
 - Teeno sahi
- 22) Ibrani zaban say taa'lluk aur gumaan hay kay Hazrat Noh (AS) kay deen par hay, ye kis gurho ki khusosiyyat hay?
- Zardahasht
 - Hirbad Akbar
 - Saiebeen
 - Nastaas e Romi
- 23) Imam Ali Raza (AS) ki auntni Qum may kaha ruki?
- Jaha Madarsa Razwiyya qaim tha
 - Jo aik ba azmat maqaam mashoor tha
 - Aik ghar kay darwazay par ruki
 - Teeno sahi

24) "Garmaba e Imam Ali Raza (AS)" kis jaga waqay hay?

- a. Ain e Kohlaan
- b. Surkh Gawa
- c. Fauzaa
- d. Teeno galat

25) Galat Jumlay ka Intakhaab karay:

- a. Mamoon nay apnay bhai Ameen ko Inthayhaie baydardi say qatal kardia tha
- b. Ameen ko apnay ghar kay sayhan may lakri par nasab kia tha
- c. Apnay lashkar ko hokum dia tha kay Ameen par lanat karay
- d. Teeno sahi

26) Imam (AS) nay kis shart par wali ehadi ko qabool kia?

- a. Kisi ko nasab o azal nahi karonga
- b. Koi nai sunnat raij nahi karonga
- c. Door say khilafat ko daikhta rahonga
- d. Teeno sahi

27) Kis Masoom (AS) nay apnay zamanay kay badshah ki wilayat ko qabool kia?

- a. Yousuf (AS)
- b. Danyal (AS)
- c. Imam Ali Raza (AS)
- d. Teeno galat

28) Bani Israiel kay murda afraad ko zinda kiay janay ka tazkira kis kis muqaam par hay?

- a. Quran Majeed kay Sura Baqara
- b. Toraaait
- c. 1 aur 2 dono sahi
- d. 1 aur 2 dono galat

29) Batin may Mamoon kay buray rawayye say Imam Ali Raza (AS) kay dil ki kia kayfiyyat thi?

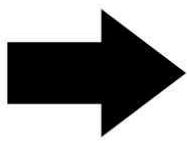
- a. Aap (AS) hamaisha gham o andoh may rahtay
- b. Khuda se maot ki darkhuwast kartay
- c. Aap (AS) kisi say khul kar is kay buray rawayye ka izhaar nahi kar sakhtay thay
- d. Teeno sahi

30) Mandarja zail may say konsa jumla sahi hay?

- a. Mamoon nay Raja bin abi Zahak say kaha, jo kuch to nay mujhay bataya hay is ki khabar Imam (AS) ko na daina ta kay Aap (AS) ki fazail sirf mairi zaban say zahir ho.
- b. Mamoon do(2) mah tak israar karta raha kay Imam (AS) ko khilafat ka libaas payhannay par tayyar ho jay.
- c. Raja bin Abi Zahak nay arz ki kay Khuda ka shukar hay kay usnay Mamoon ko Aap (AS) ka muttee qarar dia.
- d. Khilafat qabool na karnay par Mamoon nay Imam (AS) ko un ki garden ura dainay ki dhamki di.

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 Gender: _____

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2) Ap kay khayal main quiz kay liye konsay mozoaat ziada zaroori hai?

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3) Apni raey ka izhaar?

Jawab: _____

Jawab Nama

Q/A	A	B	C	D	Q/A	A	B	C	D
1.					16.				
2.					17.				
3.					18.				
4.					19.				
5.					20.				
6.					21.				
7.					22.				
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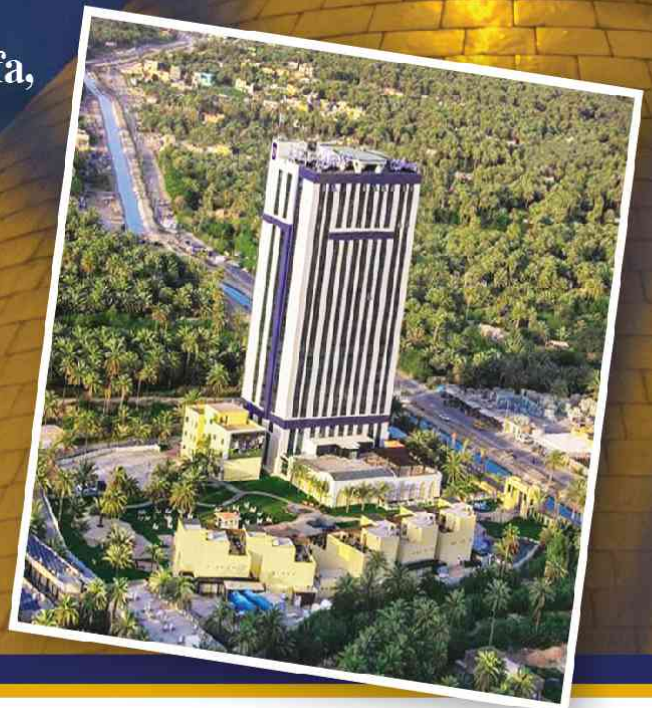
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