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**Wilayate Hazrat Fatima AS.Quran o
Ahadees ki roshni main.**

Nashir: Green Island Publications(GIP)

BismiLLAHir Rahmaanir Raheem

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Tumhara behtareen (deni) bhai wo hay jo apny baray main tumhari khatao'n ko bhool jaey aur apnay oper tumhari naikion ko yaad rakhay.

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Pesh lafz

Assalamo alaikum warahmatuLLAHi wabarakatuh

Kutub beeni aur mutala' ka shouq qomo ki taraqqi main intihai eham kirdaar ada karta hay. Aqwaame alam main is andaaz se ye shouq apni jaga bana chuka hay, is aetibaar se hamari qoum ko abhi bohat mehnat karna hay. Albatta ye baat arz karna bhi nehayat zaroori hay kay is silsilay main mukhtalif idaaro ne kaam shuroo kardiya hay. "Gohare hikmat" kay naam se targhibe mutala' ka ye silsila bhi aisi hi aik choti si koshish hay takay qoum main shouq e mutala' ujagar kiya jaey.

Green Island Youth Forum ki khwahish hay kay bachoo aur nojawano main shouqe mutala' ko farogh denay kay liye apni sa'e o koshish zaroor ki jaey. Is silsilay ko agay barhatay howay is baar maroof kitab Al-Ghadeer kay musannif, fakhre tashayyu hazrat allama Ameen ki kitab "Hazrat Fatima Zahra as. ka tarjuma pesh kiya gaya hay. Ye kitab Allama Ameen ki taqareer hain jinhain unkay farzand ne kitabi soorat main farsi aur urdu main shaya karwaya. Urdudaan tabqay kay liye zaban ki salasat kay peshe nazar asl matan se taqabul kartay howay baaz maqamat par urdu tarjumay main kuch islahaat bhi ki gae hain aur mutalaa main asani kay unsur ko madde nazar rakhtay howay hawala jat ko shaya nahi kiya gaya.

Ghour talabi kay unsur ko baaqi rakhnay kay liye aakhir main kuch sawalat bhi diye gaey hain takay dorane mutala' in sawalaat kay jawabaat ko hasil karnay kay liye tawajjuh bhi baqi rahay.

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

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Khudawande muta'al se dua go hon kay wo inki taufeeqaat main izaafa farmaey aur ham sab ko naasiraane Imam AS. main shamil farmaey.

Was-slaam

Ghulam Raza Roohani

Wilayate Hazrat Fatima AS. Quran ki roshni main

Pehli Ayat

(اَلَمْ يَرِىْدُ اللّٰهُ لِيُذْهِبْ عَنْكُمْ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً)

(سورة احزاب (۳۳)، (۳۳))

“Aey Peghambar saww kay ahlebait, Khuda to bas ye chahta hay kay (har tarah ki) burai ko tum se door rakhay aur tumhain wesa paak o pakayeza rakhay jo paak o pakayeza rakhnay ka haq hay”.

Baaz hazrat ka khayal hay kay Ahlebait as. main azwaaj bhi shamil hain kionkay ye ayat un 2 ayatoo kay darmiyan hay jo azwaj se mutalliq hain. Haqeeqat ko jannay kay liye zaroori hay kay ayat par 5 rukh se nazar karain:

- 1) Is ayat ki shane nuzool kay baray main irshade peghambar saww. kiya hay?*
- 2) Is baray main azwaaje peghambar saww kiya farmati hain. Kiya un main se kisi ne dawa kiya hay kay is ayat main azwaaj bhi shamil hain?*
- 3) Hazrat Ali as. ya aapki aulaad ne is ayat se kiya istidlaal kiya hay? Kiya unhoonay ye dawa kiya hay kay ye ayat sirf ham Ahlebait as. ki shan main nazil hoi hay?*
- 4) Ayate Tatheer ki shane nuzool kay baray main ashaabe peghambar saww. kiya farmatay hain?*

5) Is baray main mufasssireen aur mohaddiseen ki kiya raey hay, kiya un main se kisi ne kaha hay kay ayate tatheer ka talluq azwaaje peghambar saww. se hay?

Ayate Tatheer aur Irshade Peghambar saww.:

Is ayat ki shaane nuzool se mutaliq warid honay wali mutawatir riwayatain is baat ki nishan dahi karti hain kay ayat e tatheer, janabe Ummal Salma kay ghar mai nazil hoi thi aur us wat Rasool Akram saww., Janab e Fatima sa., Amaierul momineen as., aur Hasnain as. mojud thay. Janab e Ummal Salma nay chadar mai dakhil hona chaha to Rasool saww. nay mana kardia aur farmaya: "Tum dakhil na ho, kion kay ye ayat hum panjetan se makhsoos hay, albatta tum khair per ho".

Jin sahaba nay is ki riwayat ki hay aur unki riwayatain mutawatir hain, hasbe zail hain:

- 1) Saad Bin Waqas (2) Anas Bin Malik (3) Ibn e Abbas
- 4) Abu Saeed Khudri (5) Umar Bin Abi Salma
- 6) Wasila Bin Asqa (7) Abdullah Bin Jaffer
- 8) Abu Humra Hilal (9) Aisha (10) Ummal Salma
- 11) Abu Hurera (12) Ma'qal Bin Yasaar (13) Abu Tufail
- 14) Jabir Bin Abdullah Ansari (15) Abu barza Aslami
- 16) Miqdad Bin Aswad.

In sab ka kayhna hay kay ayat e tatheer Ummal Salma kay ghar nazil hoi thi aur ye panjetane pak as. se makhsoos hay. Azwaje Peghambar saww. main se koi bhi is mai shamil nahi hay.

Mazkoora as'haab kay ilawa taqreban 300 buzrugan nay jin ka tal'luq mukhtalif sadiyon se hay yehi baat kahi hay aur main nay apni kitab "Al Ghadeer" mai in 300 afraad ko ma'a toseeq kay tafseel se bayan kia hay.

Ayate tatheer kay nazil honay kay baad Rasool Akram saww. se daryaft kia gaya kayh yeh ayat kis ki shan mai nazil hoi hay? Hazrat saww. nay farmaya: "Mairi ,Ali as., Fatima sa. aur Hasnain as. ki shan mai."

Lihaza Janabe Fatima sa. Ayate tatheer mai shamil aur ahlebait as. main dakhil hain. In sab baaton kay ilawa haqeqat ko wazeh karnay kay liye Rasool Akram saww. nay aik aur ehem kaam anjaam dia jisko 9 sahaba nay is tarha naql kia hay kay is ayat kay nazil honay kay baad Rasool Akram saww. (taqreban zindagi kay aakhri ayyam tak) jab namaze subh kay liye masjid tashreef le jatay thay to pehlay dare Fatima sa. per aatay thay aur farmatay thay:

اَلْسَّلَامُ عَلَیْكُمْ يَا اَهْلَ الْبَيْتِ اِنَّمَا يَرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِیْرًا

"Aey Peghambar saww. kay Aihlebait, tum per salam, khuda to bas ye chahta hay kay tum say har tarha ki burai ko door rakhay aur jo paako pakiza rakhnay ka haq hay aisa paako pakiza rakhay."

Aik raawi ka kayhna hay kay main 6 mahinay madinay main tha aur har roz is waqiye ka mushahida karta tha.

Dosri riwayat main aik aur rawi ka bayan hay kay main 9 mahinay madinay mai tha aur har roz is manzar ko dekhta tha.

Aik aur riwayat mai rawi ka kayhna hay kaymain 12 mahinay madinay main tha aur Rasool Akram saww. kay is tarze amal ka rozana mushahida karta tha aur is ka silsila Aap saww. ki zindagi kay aakhri ayyam tak raha.

Mazkoora riwayat se bakhoobi waazeh hogaya kay Ayate tattheer, khanae Janabe Fatima sa. aur wahan mojud afrad se makhsus hay. Aik muddat tak rozana dare Fatima sa. per Rasool Akram saww. kay anay ka maqsad bhi yehi tha kay agar kisi nay Aap saww. ki baton ko roze guzishta nahi suna to aaj sun lay aur agar aaj nahi to kal aur agar kal nahi to aanay walay dino mai sunlay. Iska natija ye howa kay madinay mai mojud as'hab aur dosray shehro'n se aanay walay musafireen tak aagah hogaey kay ayate tattheer sirf aur sirf khandane Peghambar (panjetane paak as.) ki shan mai nazil hoi.

Ayate Tattheer aur Azwaje Peghambar saww. kay bayanaat:

Yahan is baat ki wazahat ki jaey gi kay azwaje peghambar saww. main se kisi nay ye da'wa nahi kiya kay ayate tattheer unki shan mai nazil hoi hay. Shion nay azwaje peghambar saww. se, kay jin mai Ummi Salma bhi hain, kai riwayatain naql ki hain jin ko ehle sunnat ny sahih qarar dia hay. In hi riwayaton mai se aik riwayat mai, jis ko fareeqain (yanay shia o sunni) ne tasleem kia hay, Ummi Salma khud farmati hain kay main nay Rasool Akram saww. se ayate tattheer kay mutalliq sawal kia kay ye kis ki shan mai nazil

hoi hay? To Aap saww. nay farmaya, Mairi, Ali as., Fatima sa, aur Hasnain as. ki shan mai nazil hoi hay aur tum (ummai salma) is main shamil nahi ho.

Ummal Salma, jo, azwaje Rasool saww. main Janabe Khadija sa. kay baad martabay kay lihaz se sab se balatar theen wo khud hi ailania tor per is baat ka iqrar kar rahi hain kay is ayat main na to main shamil hoon, na hi deegar azwaje Peghambar saww. Ye baat bhi nihayat hi wazeh hay kay ye ayat agar azwaje Peghambar saww. ki shan mai hoti to yaqeenan janabe Aisha(jange jamal main) oont ki peshani per likh detien aur us se istidlaal kartien. Is se yeh baat roze roshan ki tarha wazeh hojati hay kay azwaje peghambar saww. main se kisi nay bhi kabhi ye dawa nahi kia kay ye ayat inki shan mai nazil hoi thi.

Ayate Tattheer aur aqwaale Aimmah At'haar as. aur Hazrate Zahra as.

Amaierul momineen as., Janabe Fatima as., Imam Hasan as., Imam Hussain as., Imam Zainul-aabideen as., Imam Muhammad Baqir as. aur Imam Jafare Sadiq as. nay fakhro mubahaat kay maqamaat per isi ayat se istidlaal kia hay aur apni baat kay saboot mai isi ko batore daleel paish kia hay.

Amaierul momineen as. nay shoora main apnay haq kay isbaat kay liye isi ayat se istidlaal kia tha aur sawal kiya tha kay kia ayate tattheer hamari shan mai nazil nahi hoi hay? aur us waqt saray sahaba ne jawab dia tha kay beshak ye Aap as. hi ki shan mai nazil hoi hay.

Ayate Tatheer aur bayanaate sahaba:

Jesa kay ibteda main bayan kiya ja chuka hay kay saray sahaba aur tabieen ka kayhna hay kay ayate tatheer Panjetan Pak as·ki shan mai nazil hoi hay· Sirf akrama ka kayhna hay kay choonkay ayate tatheer kay ma-qabl o ma-baad aayaton main moannas ki zamaier hay lihaza is ki bhi zamaier moannas mai badal mai jaey gi·

Mufasssireen aur muhaddiseen mazkura riwayat ki tehqeeq kay baad is natijay par pohncHay hain kay sanade akrama motabar nahi hay aur na hi uska ye istidlaal sahi hay kay chahay ayate tatheer main muzakkar ki zamirain hain lekin choonkay is ayat kay pehlay aur bad ki ayaton mai moannas ki zamaierain bhi moannas main badal jain gi· Is tarha goya tamam as'hab bhi is baat se muttafiq hain kay ye ayat azwaj se mutalliq nahi ho sakti·

Nateeja:

Agar Janabe Fatima sa· ki shan mai ayate tatheer kay ilawa koi aur fazilat na bhi hoti to yehi Aap as· ki ismat kay saboot kay liye kaafi hay aur maqaamai ismat, mansabe wilayat mai se aik hay· Is wajha se hum koi masoom nahi dekhtay jo wali na ho·

Ibtadae khilqate Adam as· se Khatam saww· tak jo shakhs masoom hay wo ya to wali hay ya peghambar hay ya Imam hay ya Siddeeq hay aur Janabe Fatima Zahra as· bhi inhi main se aik hain·

Doosri ayat

(قُلْ تَعَالَوْا اَدْعُ اٰیٰتِنَا وَ اٰیٰتِكُمْ وَ نِسْآئِنَا وَ اَنْفُسَكُمْ وَ اَنْفُسَنَا وَ اَنْفُسَكُمْ ثُمَّ تَبْعِلْ فَتَجْعَلْ لَعْنَةُ اللّٰهِ عَلٰی الْكَٰذِبِیْنَ)

(آل عمران ۶۱:۳)

“To aey peghambar saww. kayh dijiye kay aao ham apnay baitoo ko bulain aur tum apnay baitoo ko aur ham apni aurtoo ko bulain aur tum apni aurtoo ko aur ham apnay nafsoo ko bulain aur tum apnay nafsoo ko, iskay baad ham sab mil kar khuda ki bargaah main girgiraain aur jhootoo par khuda ki lanat karain.”

Ye ayat waazeh lafzoo main ailaan kar rahi hay kay jab Peghambare Akram saww. nay najraan kay eesaaiyoo se mubahila kiya to Janabe Fatima as. Aap saww. kay sath theen aur ye aisi muqaddas zaat hay jisko 4 masoomoo as. kay darmiyan rakha. 2 masoom abna'ana yani Hasnain as. aur 2 masoom anfusana yani Peghambar saww. aur Ali as. aur 1 masooma nisa'ana jo un kay darmiyan hain. Yahan nisa'ana se muraad inhi ki zaat hay.

Qabile ghour baat ye hay kay najraan kay nasara se mubahila koi asaan kaam nahi tha. Koi aam mard ya aurat na hi is mubahila ka iqdaam karsaktay thay aur na hi muqabil ko maghloob o ruswa, kionkay aisay ma'rkay ko sirf paak o pakayeza aur bargazeedgan sar kartay hain kay jin main Fatima as. bhi hain.

Hakimai neshapori kayhtay hain tafseer ki kitaboo main ibne abbas waagayra se mutawatir riwayatain warid hoi

hain kay peghambar saww. ne mubahila kay din Ali as. o Hasan as. o Husain as. ka hath pakara aur Fatima as. ko peechay rakha aur phir farmaya: "Ye mairayfarzand, nafs aur aurtain hain, tum bhi apnay farzandoo, nafsoo aur aurtoo ko lay aao takay aik dosray par nafreen karain aur jhooto par khuda ki lanat bhaijain."

Teesri ayat

(فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ)

(بقرہ ۲:۳۷)

"Phir Adam as. ne apnay Parwardigaar se chand alfaaz seekhay, pas khuda ne in alfaaz ki barkat se Adam as. ki tauba qubool farmai."

Is ayat kay zail main bari aihmiyat ki hamil riwayatain warid hoi hain. Agar insan is ayat aur un riwayat par ghour karay to bakhoobi samajh sakta hay kay Janabe Fatima as. khilqate kainaat ki illat o sabab hain yani jis tarah Rasool Akram saww., Amaierul momineen as., aur Hasnain as. sababe khilqate kainaat hain isi tarah Janabe Fatima Zahra as. bhi hain aur ye baeed az aql baat hay kay koi hasti sababe khilqat ho aur uskay paas wilayat na ho.

Is silsilay ki 2 riwayatain pesh ki jarahi hain. 1 Amaierul momineen as. se manqool hay aur dosri ibne abbas se.

Jo riwayat Amaierul momineen as. se manqool hay aur isko kae huffaaze ahle sunnat ne zikar kiya hay ye hay

kay Amaierul momineen as. farmatay hain kay main ne Rasool Akram saww. se “فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ” kay ma’na poochay to Aap saww. ne farmaya: jab khudawande alam ne Adam as. ko hindustan main aur janabe Hawwa ko jaddah main utara aur Adam as. aik muddat tak rotay rahay to Allah Tha’ala ne Jibraeel as. ko unkay pas bhaija aur unhoonay Hazrat Adam as. tak khuda ka peghaam pohunchaya, Aey Adam as.! kiya main ne apnay daste qudrat se tum ko peda nahi kiya aur hawwa ko tum se munsalik nahi kiya? Adam as. ne arz ki: haan.. khitaab howa phir ye girya kaysa? Arz kiya: kion girya na karon jabkay teray jaware rehmat se door kar diya gaya hon. Irshaade ilahi howa: “Un kalimaat ko waseela banao kay khuda unkay zariye tauba qubool aur gunah maaf kardeta hay, Adam as. kaho khudaya to paak o pakayeza hay, teray siwa koi ma’bood nahi hay, main ne ghair munasib amal anjam diya aur apnay aap par zulm kiya ba-tufail Mohammad saww. o Aale Mohammad saww. mujh ko bakhsh day kionkay to ghafoor o raheem hay.”

Ye hain wo alfaaz jo Adam as. ne apnay parwardigaar se seekhay thay. In alfaaz se khuda ne Adam as. ko tasalli di kay agar tum jaware rehmat se door hogaey hoto kiya howa ye alfaaz(kalimat) tum ko jaware rehmat se qareeb aur maihroom nematoo ka jubraan kar daingay.

Is silsilay ki dosri riwayat jo ibne abbas se manqool hay ye hay:

“ Khuda ne Adam as. ko jab khalq kiya aur unko cheenk aai to unhoonay ilhaamai ilahi se ”الحمد لله رب العالمين“ kaha khuda ne jawab main farmaya ”يرحمتك“ Khuda ki tum par rehmat ho. Phir jab farishtoo ne Adam as. ko sajdah kiya to unko thora ehsaase kibr howa aur fakhriya lehjay main kaha: Khudaya: Kiya to ne aisi makhlooq khalq ki hay jo teray nazdeez mujh se ziada maihboob ho? Is sawal ki 3 baar takaraar ki magar koi jawab nahi aya to inhain ehsaas howa kay main ne kaheen be-maihel sawal to nahi kar diya. Itnay main irshaade ilahi howa: aey Adam as. tum se maihboob tar makhlooq mairay pas hay kay agar inko khalq na karna hota to tum ko peda na karta. Adam as. ne arz ki: Ma’bood zara unka dedaar kara day. Uswaqt farishtoo ko wahi hoi kay wo parday utha dain. (beshak khuda pardae ghaib main kuch aisay afraad ko rakhta hay jo Adam as. o aulaade Adam ki tarbeat ka zariya hain) jesay hi parda utha to pushte pardah se 5 soortain zahir hoin jo arshe ilahi kay samnay khari theen. Adam as. ne arz ki: Parwardigar ye kon hain? Jawab mila ye maira nabi Mohammas saww. hay, ye uska chacha zad bhai Ali as. hay, ye uski beti Fatima as. hay, aur ye 2 Hasan as. aur Husain as. pisaraane Ali as. o farzandane Peghambar saww. hain. Aey Adam as.! ye afrad buland maqam par faaiz hain aur inkay darajaat bohat buland hain aur tumhara martaba insay kam hay.

Phir jab Adam as. tarkay aula kay murtakib howay to arz ki: Aey Parwardigar! Behaqqe Mohammad saww. o Ali

as· o Fatima as· o Hasan as· o Husain as· dast ba-dua hon kay mairi khata maaf karday· Is par khuda ne unki dua qubool ki· Ye hain is ayat kay ma'na jis main irshade ilahi hota hay, Adam as· ne apnay parwardigar se chand alfaaz seekhay jin ki barkat se khuda ne Adam as· ki dua qubool ki·”

Is kay baad ibne abbas kayhtay hain kay Peghambare Akram saww· ne farmaya: jab Adam as· zamaien par aey to apnay liye aik angothi banai jis par, “محمد رسول الله و علي امير المؤمنين” kanda kiya aur “ابو محمد” kuniyat hoi·

Ulemae ahle sunnat main ahem shakhsiyat kay hamil hafiz ibne najjar ne, ibne abbas se ye riwayat naql ki hay kay:

“Main ne Peghambare Akram saww· se daryaft kiya hay kay wo konsay alfaaz thay jinko Adam as· ne apnay parwardigar se seekha tha aur unki barkat se khuda ne inki tauba qubool ki thi? Hazrat saww· ne farmaya· Wo alfaaz jin kay zariye dua qubool karnay ki darkhwast ki thi ye hain: behaqqe Mohammad saww· o Ali as· o Fatima as· o Hasan as· o Husain as· mairi tauba qubool farma pas khuda ne unki tauba qubool ki”·Is riwayat ki sayoti ne durre mansoor main, badkhashani ne ibne najjar aur hafiz kabeer ne dar qutni se aur ibne maghazli ne apni manaqib main asnaad kay sath naql kiya hay·

Mazkoora tamam baato ko madde nazar rakhtay howay ye baat ba-asani kahi jasakti hay kay is ayat se bhi

yehi istifada hota hay kay Janabe Fatima Zahra as· sababe khilqate kinaat aur “ WaliyatULLAH” theen·

Chothi ayat

(وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ)

(بقره ۱۲۴:۲)

“ Jab Ibrahim as· ko unkay parwardigar ne chand kalimat kay zariye azmaya aur unhonay pora kar diya”

Phichli ayat ki tarah is ayat main bhi kalimat se murad Rasool Akram saww·, Amaierul momineen as·, Janabe Fatima as· aur Hasnain as· hain· Is silsiley main Imam Jafare Sadiq as· kay khas sahabi Mufazzal bin umar jo aik azeem hakayem, falsafi aur faqeeh thay, Hazrat as· se aik riwayat naql kartay hain· Wo kayhtay hain kay :

“ Main ne Imam Jafare Sadiq as· ki khidmat main arz ki kay (وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ) main kalimat se kiya murad hay· To Aap as· ne farmaya: ye wohi kalimat hain jo Adam as· ne khuda se sekhay aur is tarah arz kiya, parwardigara! Behaqque Mohammad saww· o Ali as· o Fatima as· o Hasan as· o Husain as· tujh se darkhwast karta hon kay mairi tauba qubool farma, pas inki tauba qubool hoi kionkay wo to rabbe raheem hay·

Mufazzal kayhtay hain: main ne arz kiya: “ فَأَتَتْهُنَّ ” se kiya murad hay? Farmaya: Imam Husain as· ki aulaad se 9

imam jinka silsila Qaimai Aale Mohammad as· par khatam hoga·

Lehaza wo kalimat jin kay zariye janabe Ibraheem as· ka imtehan howa tha wo un kalimat se ziada jaamai' thay jinko Adam as· ne apnay parwardigar se seekha tha aur yehi wo kalimat hain jinkay baray main Imam Ali Naqi as· farmatay hain “نحن الكلمات , yani ham hi wo kalimat hain jinki taraf khuda ne quran main ishara kiya hay·”

Chahardah masoomaien as· ko is liye kalima kaha gaya hay kay Aap as· kay naam arsh par likhay howay hain· Rahmai madar main aap kay dosh par likha hota tha

(وَتَبَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدًا لَا مُبَدِّلَ لِكَلِمَاتِهِ)

Sura An'aam 6:115

Yani: Sachai aur insaf main to tumharay parwardigar ki baat pori hogai· Koi iski baatoo ka badalnay wala nahi hay·

Aur jab ye hazraat dunya main tashreef latay thay to shanay per yehi ayat likhi hoti thi· Inhi kalimaat kay baray mai Imamai zamana as· duae rajabia mai irshad farmatay hain:

“Khudawanda! tujh mai aur in mai koi farq nahi hay bajuz is kay kay wo terey banday aur teri makhlooq hain aur un kay saray umoor terey ikhteyar mai hain, tu nay hi unko khalq kia hay aur teri hi taraf ye palat kar jain gay, bando par terey shahid aur terey umoor ki dekh bhal karnay walay yehi hain·”

Aur ye mumkin hi nahi hay kay jinka naam zabane wahi mai “kalimate ilahi” ho aur imbiya ny inko wasila banaya ho wo wilayat se khali hon. Janabe Fatima as. un kalimat mai dakhil hain aur un kalimate ilahi ka aik hissa hain jinki marifat janab e Adam as. o Nooh as. o Essa as. balkay saray ambiya as. nay hasil ki thi aur unhi ko wasila banaya tha.

Insab baton ko madde nazar rakhtay howay apni baat ki takaraar karta hon kay ye baeed az aqal baat hay kay koi “kamilatUllah” ho, ambiya as. nay unko wasila bhi banaya ho magar wo maqamai wilayat per faiz na hon, lihaza ye ayat bhi un ayaat main se hay jis se wilayat e janabe Fatima as. sabit hoti hay.

Panchwee ayat

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْبُودَ فِي الْقُرْبَىٰ)

(الشورى ۲۳:۳۲)

(Aey Rasool saww.)Ap kayh dijiyeh kay main is tablighe risalat ka apnay qarabat daron ki mawaddat kay siwa tum se koi sila nahi mangta.

Peghambare Akram saww. ,hukmai ilahi se apnay qarabat daro'n ki mawaddat ko ajre risalat qaraar de rahay hain, yani qarabtdaro'n ki mawaddat hi ajre risalat ho sakti hay.

Is ayat kay baray mai tafsili behes hogi takay ye wazeh hojaey kay ye ayat kis ki shan mai nazil hoi hay? aur

ye besh baha muhabbat kis ki hay aur kitni muhabbat ki jaey jo ajre risalat kay hum-palla ho sakay. Fareqain (shia o sunni) ka is per ijma' hay kay ye ayat Aehlebaith as-(Ali as- o Fatima as- o Hasan as- o Husain as-) ki shan mai nazil hoi hay.

Hafiz tabrani, Hafiz Ibne mardoya, mufasssire waahidi, mufasssire sa'labi, hafiz abu-naeem, mufasssire baghwi, faqeeh ibne maghazli nay ibne abbas se naql kia hay kayh:

Jab ye ayat nazil hoi to logon nay Peghambar saww- se pocha: Aap saww- kay wo konsay qarabat daar hain jin ki muhabbat hum per wajib ki gai hay? Hazrat saww- nay farmaya: Ali as- o Fatima as- aur inkay dono pisan-

Is riwayat ko muhibbud-deen tabari nay zakhairul uqba main, zamakh-shari nay kash'aaf main, hamweni nay faraidul samtain main, neshapoori nay apni tafseer main, ibne talha shafai' nay matalibus suo'ol main, imam Raazi, abu saeed, abu hayan, aur nasfi nay apni apni tafsero'n main, hafiz haismi nay majma'uz zawaid main, ibne sabbaagay maliki nay alfusoolul muhimma main, hafiz ganji nay kifayatut talib main, zarqani nay sharhul mawahib main, Ibne hajar ne alsawaequl moharriqa main, sayoti ne ahyaul mayyet(matboo par hashiya ithaaf) main, shiblinji ne noorul absaar ain aur sabban ne is'aaful raghibeen main naql kiya hay.

Qastalani likhtay hain:

Allah tha'ala ne Peghambar saww- kay qarabatdaroo ki mawaddat ko sab par lazim qarar diya hay aur is wujoob ko yoon bayan kiya hay: (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ)

Mulla apni tareekh main riwayat kartay hain kay Rasool Akram saww. ne farmaya: "Khuda ne tum par mairi ujrati, mairay Aehle-bait as. ki mawaddat ko qarar diya hay aur main roze qayamat is mawaddat kay baray main tum se sawal karonga."

Yani qayamat kay din jis cheez kay baray main sab se sawal kiya jae-ye-ga, chahardah masooma-ien as. ki wilayat hay, goya wilayate Janabe Fatima as. kay mutalliq bhi sawal kiya jae-ye-ga.

Jabir bin Abdullah se marvi hay kay:

"Peghambar saww. kay pas aik ae'rabi aya aur usnay arz kiya: mujhay musalman banaiye. Aap saww. ne farmaya: tum gawahi do kay khuda aik hay aur Mohammad saww. uska banda aur Rasool hay. Ae'rabi ne arz ki: ujrati bhi chahtay hain? Hazrat saww. ne farmaya: mairi ujrati sirf qarabatdaroo ki mohabbat hay. Ae'rabi ne poocha: Ya Rasool-Allah saww. apnay qarabatdaroo se ya Aap saww. kay? Hazrat saww. ne farmaya: mairay qarabatdaroo se. ae'rabi ne kaha: apna hath barhaiye takay is mawaddat par be'at karon. Khuda lanat karay us shakhs par jo Aap saww. aur Aap saww. kay qarabatdaroo ko dost na rakhay. Peghambar saww. ne is dua par aama-ien kaha."

Goya jiska eemaan aur aiteqad wilayate Janabe Fatima as. par nahi hay zabane Peghambar saww. main wo maloon hay.

Tabari, ibne asakar aur hakimai haskani ne shawahidut tanzeel main chand tareeqoo se abi umama bahili ki ye

riwayat naql ki hay jis main Peghambare Akram saww. ne irshad farmaya:

“Khuda nay Ambiya as. ko mukhtalif darakhto se paeda kiya aur mujh ko aur Ali as. ko aik darakht se paeda kiya, main is darakht ki jar, Ali as. iska tana, Fatima as. iska phool aur Hasan as. aur Husain as. uskay phal hain. Jis ne is darakht ki shakhoo main se kisi shakh ko pakara to usnay najat pae aur jo shakhs insay munharif howa wo gumrah howa. Agar koi bandae khuda aik hazar saal tak safa aur marwa kay darmiyan Allah ki ibadat karay aur phir aik hazar saal tak, aur uskay baad phir aik hazar saal tak, laikin ham aehle bait as. ki mohabbat us kay dil main na hoto khuda usko moo kay bal jahannam main daal day ga. Phir is ayat ki tilawat farmai: (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا التَّوَدُّ فِي الْقُرْبَىٰ).

Lehaza agar koi musalman khuda ki ibadat karay (na ye kay butt parastee karay) aur ibadat bhi karay to kahan? Safa aur marwa kay darmiyan (na un makaano main jo gandagee se pur hain) aur kitni ibadat karay? 3000 saal tak, lekin wilayate panjetane paak as. ka jis main wilayate janabe Fatima as. bhi shamil hay, emaan aur eiteqaad na rakhay to uski ibadat na to shumari ki jaegee aur na to qubool hogee aur uski jaga jahannam hogi. Ye wohee mohabbat hay jisko is ayate mawaddat main “Hasana” se tabeer kiya hay irshad hota hay:

وَمَنْ يَفْقَرِفْ حَسَنَةً نَّزَّلَهُ فِيهَا حَسَنًا (سورة شورى 23-42)

Aur jo shakhs neki hasil karay ga ham uskay liye uski khoobi main izafa kar dain gay.

Jesa kay ahmaid bin hanbal aur abu hatim ne ibne abbas se riwayat ki hay kay ayat main “hasana” se murad aale mohammad as• ki mohabbat hay•

Hafiz abu sheikh ibne hayyan ne Kitabus Sawab main wahidi se naql kiya hay kay Amaierul momineen as• ne farmaya:

“Quran majeed main aik ayat hay jo sirf ham AaleMohammad saww• ki shan main hay jis ka mazmoon ye hay kay ham aehleibait as• se siwaaey momin kay koi mohabbat nahi karay ga• Phir is ayat ki tilawat farmai (قل لا استلکم علیہ اجر الا البودۃ فی القربی)•

Pas jis kay dil main mohabbate aehleibait as• na ho wo momin nahi hay aur us say eeman salb hojata hay• Lihaza wilayate janab e Fatima as• par eemaan na rakhnay wala bhi aetiqadate islami par eeman nahi rakhta•

Jis din hazrat Ali as• shaheed howay, Imam Hasan as• ne apnay khutbay main molaey kainaat as• kay fazail in alfaz main bayan farmaey:

“ Logo tum ne aisi zaat ko kho diya hay kay awwaleen o aakhireen main na to koi is (kay martabay) se aagay barha na hi is tha pohuncha, yehi wo zaat thi jiskay hatho main peghambar saww• ne apna alam diya, maidaane jang main jibraeeel as• dahnī taraf aur maikaeel as• baeen taraf se is kay hamrah jang kartay thay, wo us waqt tak jang se wapis nahi ata tha jab tak kamyabi is kay qadam na choom lay• Khuda ne iski rooh usi shab main qabz ki jis main

wasi e moosa as• ki qabze rooh hoi thi aur eesa bin Maryam as• ko falak e chaharum par bulaya tha•

Aiuhannas! Jo mujhay pehchanta hay wo to pehchanta hi hay laikin jo nahi pehchanta wo pehchan lay main Hasan as• ibne Mohammad saww• hon• Phir is ayat ki tilawat farmai (واتبعتملةآبائي ابراهيم واسحاق ويعقوب (يوسف ١٢-٣٨)•

Phir farmaya: Main us peghambar saww• ka farzand hon jo rehmate ilahi ki basharat denay wala aur azabe ilahi se daranay wala tha• Wohi jo logo ko khuda ki taraf bulata tha• Main farzande siraje munir hon, main uska farzand hon jisko aalamaien kay liye Rehmat bana kar bhaija gaya tha, main us khandan se hon jis se najasatoo ko door rakhnay aur unhain paak o pakayeza rakhnay ki khuda ne zamanat li hay, main us khanwaday se hon jis ki mohabbat o Wilayat khuda ne sab par farz ki hay• Ham aehlebaait as• ki shan main hi khuda ne peghambar saww• par ye ayat nazil ki hay•

(قل لا اسئلكم عليه اجرا الا الودعة في القربي).

Is riwayat ko hafize bazzar, hafiz tabarani ne mojam main, abul faraj main maqatilut talibeen main, ibne abil hadeed ne sharhe nehjul balagha main, haisami ne majmauz zawaid main, ibne sabbagh ne al-fusoolul mohimma main, hafiz ganji ne kifayatut talib main, hafiz nisai ne habeera se, ibne hajr ne al-sawaiqul moharriqa main, hazrami ne rashfatus saadi main, aur safoori nazhatul majalis main naql kiya hay•

Hakim zarandi mazkoora riwayat ko naql karnay kay baad likhtay hain kay imam Hasan as• ne farmaya:

“ Main us khandan se hon jinkay paas jibraeel as-
aatay aur phir aasmaan ki taraf parwaz kar jatay thay, main
us khanwaday se hon jinki mohabbat khuda ne saray
musalmano par wajib ki hay(yani musalman honay kay liye
mohibbe aehleibait hona zaroori hay) inhi afraad ki shan main
irshade ilahi howa (قل لا اسئلكم عليه اجرا الا البودة في القربى ومن يقترب حسنة نزد) (له فيها حسنة)
kay kasbe hasana se murad mohabbate aehleibait
as- hay.

Imam Zainul aabideen as- ne damishq kay rastay main
aik shami se ayate mawaddat kay baray main istidlaal kartay
howay farmaya:

“ Kiya too ne quran parha hay? Usne kaha: han!
Hazrat as- farmaya: ayate aal Haa Maiem ko parha hay?
Shami ne kaha: ye kayse hosakta hay kay quran parhoon aur
ayate Haa Maiem na parhon? Hazrat as- ne farmaya: kiya
ayate mawaddat ko nahi parha? Shami ne poocha: kiya ap
usi khandaan se hain? Hazrat as- ne farmaya: main usi
khandan se hon.”

Is riwayat ko sa’labi aur abu hayyan ne apni tafseero
main, soyooti ne durre mansoor main, abne hajar ne a;-
sawaiqul moharriqa main aur zarqaani ne sharhul mawahib
main naql kiya hay.

Tabari apni tafseer main likhtay hain:

Saeed ibne jubair aur amr ibne shoaib ka bayan hay: is
ayat se murad Rasool saww- kay qarabat dar hain.

Isi baat ko abu hayyan ne apni tafseer main aur sayooti main durre mansoor main saeed ibne jubair, amr ibne shoaib aur suddi se naql kiya hay.

Imam razi likhtay hain:

“ Mairi nazar main aale Mohammad saww. wo afraad hain jinkay umoor ki bazgasht peghambar saww. ki taraf hoti hay. Lehaza jinka kaamil rabt peghambar saww. se hoga wohi an hazrat saww. ki aal hongay aur ismain kisi shak o shubha ki gunjaish nahi hay kay peghambar saww. se sab se ziada rabt Fatima as., Ali as., Hasan as., Hussain as. ka tha aur ye baat mutawatir ahadees se sabit hay lihaza wohi an hazrat saww. ki aal hongay”.

Khulasae kalam ye hay kay Ali as. o Fatima as. o Hasasn as. o Hussain as. aale peghambar saww. hain aur Janabe Fatima as. ki mohabbat ajre risalat aur nishan dahindae Wilayat hay.

Chati ayat

(وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مَسْكِينًا وَيَتِيمًا ۖ وَأَسِيرًا ۚ إِنَّمَا تُطْعَمُونَ لُوحَةَ اللَّهِ لَا تَرِيدُونَ مَنَّهُمْ
جزاء ولا شكوراً)

(دھر ۶۶-۸)

Aur uski mohabbat main mohtaj aur yateem aur aseer ko khana khilatay hain (aur unka kayhna yehi hay kay) ham to tum ko bas khalis khuda ki kay liye khilatay hain, ham na tum se badla chahtay hain na shukar guzari.

Ye baat bhi fareqain (shia o sunni) kay nazdeek musallam hay kay Janab e Fatima as. un afraad main shamil hain jinki shan main sorae Dehr nazil howa hay.

Is Silsile mai pehle Ibn e Abbas ki riwayat naql karay ge, is kay baad sand Hadees kay Tehqeeq aur in rawio kay naam paish karain ge jinho ne is hadees ko naql kiya he.

"Ibn e abbas kayhte hain kay aik martaba Hasan as. Aur Hussain as. Bemar ho gaey aur Rasool akram saww. Ayadat kay liye tashreef laey. In kay hamrha aur log bhi thay. Hazrat saww. ne hazrat Ali as. se farmaya kay behtar hota kay agar tum apne farzando kay liye nazar mante. Is par Ali as. ,Fatima as. ,aur kaneez fizza as. ne in dono kay tandrusti kay liye teen teen roze rakhnay ki mannat mani. Jab dono tandrust ho gaey to sub ne mil kar rozay rakhay lekin in kay paas iftar kay liye kuch bhi na tha, lehaza hazrat Ali as. ne shamoon yahodi se teen saa' (taqrebin 9 kilo) jao qarz liye is mai se aik saa' ko pees kar hazrat Fatima as. ne panch rotia tayyar kayen. jab iftar kay liye in kay aagay rakheen to aik saail ne awaz di, aey ahlebait muhammad saww. !Aap as. Par maira salam ho, main musalman miskayeno main se aik miskayen hoon, mujhe khilaiye, khuda aap ko janat kay ne'mato se sair karay gaye sun kar sub ne apna khana is ko de diya aur pani se iftar kar kay so rahay, dosray din phir roza rakha aur jub iftar kay liye unho ne apne aagay khana rakha to aik sa'il ne awaz de kay mai yateem hoon. Sub ne khana is ko de diya aur pani se iftar kar kay so rahe. isi tarha tisre din ki iftari aik

qaidi ko day de. subha ko Ali as. ,Hasan as. aur Hussain as. ka hath pakar kar Rasool akram saww. ki khidmat main le gaey wo sub bhook se chozae murgh ki tarha kaanp rahay thay. Hazrat muhammad saww. ne in ko dekh kar farmaya: ye kiya halat he jis se mujh ko bohat runj hota he.

Pir aap hazrat Ali as. kay ghar tashreef lay gaey waha Fatima as. ko mehraabe ibadat mai is halat mai khara hoa dekha kay za'af se in ki ankho mai halqay par gaey thay aur kamar, pait se lag gaey thay. ye dekh kar hazrat saww. ko bohat malal hoa. Itne mai jibraeel as. nazil howe aur kehney lagay: aey muhammad saww. ye lijiay, khuda aap saww. ko aap saww. kay ahlebait par mubarak baad paish karta hat aur ye sura parha."

Ulma e ahle sunnat mai jinho ne is riwayat ko naql kiya he, hasb e zail hain.

Abu jafar haskani mutawaffi 240 hijri, hakeem tirmizi mutawaffi bad az 285 hijri, muhammad bin jareer tabri mutawaffi 310 hijri, ibn e abde rabbih mutawaffi 368 hijri, hakim neshapori mutawaffi 405 hijri, hafiz ibn e mardoya mutawaffi 416 hijri, mufasir kabeer sa'lbi mutawaffi 427 hijri, mufasir kabeer abul Hasan wahidi mutawaffi 468 hijri, hafiz abu abdullah undlasi humaidi mutawaffi 488 hijri, abul qasim zamakhshari mutawaffi 538 , akhtab khawarزمi mutawaffi 567 hijri, hafiz abu moosa mutawaffi 581 hijri, abu abdullah razi mutawaffi 606 hijri, sharkhani mutawaffi 643 hijri, muhammad bin talha shafi mutawaffi 652 hijri, abul muzaffar sibt ibn jozi mutawaffi 654 hijri, izzud deen Abdul

hameed mutawaffi 655 hijri, hafiz abu abdullah ganji shafa'i mutawaffi 658 hijri, qazi nasirul deen bezawi mutawaffi 685 hijri, hafiz muhibud deen tabri mutawaffi 694 hijri, hafiz abu muhammad abu hamza azdi undalasi mutawaffi 699 hijri, hafizul deen nasfi mutawaffi 701 hijri, shaikhul islam hamawaini mutawaffi 722 hijri, aathwe sadi kay mashhoor mufassir nizamud deen qummi neshapori, alaod deen ali bin muhammad khazin baghdadi mutawaffi 741 hijri, qazi azadud deen aiji mutawaffi 756 hijri, hafiz ibne hajar mutawaffi 852 hijri, hafiz jalalud deen sayoti mutawaffi 917 hijri, abul saood imaadi hanfi mutawaffi 982 hijri, sheikh ismail barosvi mutawaffi 1137 hijri, shokani mutawaffi 1173 hijri, aur barhwee sadi hijri kay alime deen muhammad sulemaan mehfooz hain. in kay ilawa aur bhi ulmae ahlesunnat ne mazkoora ayat kay zail mai is riwayat ko naql kiya hay.

Satwee Ayat

(انا عرضنا الامانة على السهوات والارض الجبال فابين ان يحملنها واشفقن منها
وحملها الانسان انه كان ظلوماً جهولاً)

(surae ahazaab, 33-73)

“be shak ham ne (Roz e azal) apni amanat ko saare Asmano aur zameen aur paharo kay samnay paish kiya to unho ne is (baar) kay uthanay se inkar kiya aur is se dar gaey aur admi ne isay (be tammul) utha liya be shak insan (apne Haq mai) Bara zalim (aur) nadan hay.”

Mazkora ayat bhi un ayato mai se hai jis se wilayat janab Fatima as. ko sabit kiya ja sakta hay, is liye kay wo amanat jis ko Khuda ne asmano, zameen aur pahardo kay samne paish kiya wo Peghambar akram saww. ,ameerul momineen as., Fatima as., Hasnain as. aur in kay bad anay walay imamo ki wilayat hay.

Mufazzal bin umar kehtay hain kay imam jafar sadiq as. ne farmaya:

“Khuda ne ajsaam ki khilqat se do hazar saal qabl arwaah ko khalq kiya aur sub se afzal o ashraf Muhammad saww. ,Ali as.,Fatima as. o Hasnain as. aur nasl e Hussain as. se 9 imamo ki arwaah ko qarar diya. phir isay Asman o Zameen aur paharo kay samnay paish kiya aur jub in kay noor ne sari jagho ka ehata kar liya to Khitaabe Elahi hoa: ye mairay Mehboob aur Wali hain. Yahee sari Makhlooq par maire taraf se Hujjat hain,(lehaza irshade Elahi ki roo se janab Fatima as. Hujjat Allah aur waliyyatullah theen) koi bhi in se ziada meri nazar mai mehboob nahee hay. Mai ne bahisht ko in kay dosto aur jahannum ko in kay Mukhalifeen aur aziyyat dene walo kay liye Khalq kiya hay pas in ki wilayat meri Makhlooq kay paas aik amanat hay.in kay ilawa kon hay jo is amanat ko apne kandho par uthaey ya is maqam par fa'iz honay ka Da'wa karay?

Jub Allah ne Adam as. o Hawa as. ko bahisht mai jaga day aur unho ne Choda masoomen as. kay martabay ko dekha to arz kiya: parwardegaara! ye buland muqam kin ka hay? Awaz aai zara sar utha kar arsh ki taraf to dekho.

Adam as· o Hawa as· ne sir uthaya to dekha kay arshe Elahi par khate noor se Muhammad saww· o Ali as· o Fatima as· o Hasnain as· aur in kay baad anay walay 9 imamo kay naam likhay hoe hain· Arz kiya: Parwerdegaara! ye kon sa martaba hay jo too ne in ko ata kiya hay? Khudaya tere nazdeek sari makhlooq mai ye kyun sub se zayada mehboob hain? Irshade Elahi hoa! aey Adam as·! agar ye choda tan na hotay to tum ko aur Hawa as· ko Khalq na karta, ye mairay ilm ka makhzan aur mairay asraar kay ameen hain (is lehaz se janabe Fatima as· makhzane ilm aur asraare Elahi ki ameen theen)·

Jab Allah ne Adam as· o Hawa as· ki Tauba qubool karna chahi to jibraeel as· nazil hoay aur Adam as· o Hawa as· se kaha: ye pareshani to tum ne khud se mol li hay lehaza khuda se kaho kay un asma' kay tufail mai kay jin ko arshe Elahi par dekha tha hamari tauba qubool farma·

Chunanche Adam as· o Hawa as· ne kaha: parwardegaar! Tujh se darkhwast karte hain kay ba tufail Muhammad saww· o Ali as· o Fatima as· o Hasan as· o Hussain as· o Aima'e Masoomeen as· ,jo teri nazar mai sub se ziada Azeed hain hamari tauba qubool farma aur apni rehmat ko hamaray shamile haal qarar de· Beshak tu tawwab o Raheem hay· Jis ki wajah se Khuda ne in ki tauba qubool ki· Is waqaey kay baad jitney bhi Ambiya as· aey wo is amanat ki hifazaat kartay aur apnay awsiya aur apni ummat kay khaas afraad ko batate rahay· Is kay baray mai ye irshade ilahi hay “اناعرضناالامانة...”

Lehaza janabe Fatima as· isi tarha Ambia as· kay liye Waliyya theen jis tarha Peghambare Akram saww·, Hazrat Ali as· aur 11 Imam as· in kay wali thay aur wo sub kay sub 14 Masoomeen as· par eeman o aiteqaad rakhtay thay·

Jesa kay baaz riwayat main hay kay Janabe Moosa as· aur janabe Eesa as· kay zamanae Nabowwat mai in ki ummat kay amaal mai se aik Muhammad wa Aal Muhammad saww· par salawaat bhajna tha· Ye khud is baat ki nishandahi karta hay kay Ambia 14 Masoomeen as· ki wilayat kay motarif thay·

Imam as· se poocha gaya kay Salawaat se kiya murad hay? Hazrat as· ne farmaya: Salawaat Muhammad saww· wa Aale Muhammad saww· ki wilayat ka Aiteraaf karna hay·

Ye thee wo 7 Ayatain jin se janab Fatima as· ki azmat ko jana ja sakta hay·

Baab Doum: Fatima as. Hadees ki Roshni mai

Wo riwayaat o ahadees jo janabe Fatima as. kay fazail mai warid hoee hain aur fariqain (Sunni o Shia) kay nazdeek sahi bhi hain ,wo 2 tarha ki hain.

1) Wo ahadees jo Ayaat kay zail mai naql howe hain, unko ham baabe awal mai yani "Fatima as. Quran ki roshni mai" bayan kar chukay hain.

2) Wo ahadees jo janabe Fatima as. ki shaan mai bayan howe hain un ko "Fatima as. Hadees ki roshni mai" kay unwan se bayan kar rahay hain. Ye ahadees bhi 2 tarha ki hain:

1 Wo ahadees jo panjatane paak as. ki shan mai mushtrak hain.

2 Wo ahadees jo Masoomae a'lam as. se makhsoos hain aur aap hi ki Fazilat mai warid howe hain.

Wo Hadees jo panjatan paak as. kay fazail mai mushtrak hain,wo 15 mozoaat par mushtamil hain.

Pehla Mouzo: Fatima as., illate khilqate kainaat

Is silsile mai fariqain (Shia o Sunni) se bohat si riwayatain manqool hain jin se sabit hota hay kay jis tarha Aap as. kay padar buzurgwaar saww. ,Hazrat Ali as. aur Hasnain as. illate Khilqate kainaat thay isi tarha Janabe Fatima as. bhi then.

Is Mouzoo se mutalliq chand riwayatain, Ayaat kay zail mai baabe awwal mai bayan ho chuki hain. In kay ilawa aik aur riwayat hay jo isi baat ki taeed karti hay aur is kay raawi abu hurera hain. Abu hurera kehtey hain kay Peghambere Akram saww. ne farmaya:

“Jub Khuda ne Abul Bashar Adam as. ko khalq kiya aur un mai apne rooh phonki to Adam as. ne arsh ki janib nazar ki, dekha panch norani soortain hain jo halate rukoo o sujood mai hain, Adam as. ne arz ki: Baare ilaha! Kiya too ne mujh se pehlay kisi aur ko matti se khalq kiya hay? Jawab aya: nahi. Adam as. ne arz ki: Phir ye panch chehrey mairi hai’at kay kis kay hain jinhe mai dekh raha hoon? irshad rabbul izzat howa: ye Panjetan as. tumhari aulaad mai se hain, agar ye na hotay to tum ko khalq na karta ,in kay naamo ko apne asmaa se mushtaq kiya hay.(yani inkay naamo ko apnay naamo se nikala hay)Agar ye panjetan as. na hotay to na bahisht ko khalq karta na jahannum ko, na arsho kursi ko na Asmano Zameen ko, na hi inso jin ko, mai Mehmood hoon aur ye Muhammad saww. hain,mai Aali hoon aur ye Ali as. hain,mai Fatir hoon aur ye Fatima as.

hay,main sahibe ehasan hoon aur ye Hasan as· hay,main Mohsin hon aur ye Hussain as· hay· Mujhe qasam hay apne Izzato jalal ki! Agar kise kay Dil mai zara barabar bhi in ki taraf se kena o dushmani hogi to main us ko jahanum main daal doon ga· ye Panjatan as· maire bargazeda hain har Shaks kay nijat in ki muhabbat se aur halakat in ki dushmani se wabasta hay,Aey Adam as· jub bhi tum ko koi hajat ho to In hi ko apna wasila banana·

Abu Hurara ka kehna hay:pir Peghambar saww· ne farmaya: Ham Panjatan paak as· Safinae nijaat hain, jis ne ham se tamassuk kiya us ne nijaat pai aur jis ne ham se rogardani ki wo halak hoa, pas jo shaks Khuda se koi hajat rakhta ho is ko chaiye kay Ham Ahlebait as· kay wasele se talab hajat karay·

Is riwayat ko sheikhul islam Hamoweni ne farahid ul simtain mai,Hafiz Khuwarzami ne Munaqib mai aur in kay ilawa kai ulmaee Ahlesunnat ne apni apni kitabo mai naql kiya hay· aisi tarha bazrurg shia ulma ne bhi is rawayat ko naql kiya hay, jis par ghor karne se 6 fazilatain samnay aati hain aur in main panjatan paak as· ka har fard shamil hay·

1) Panjetan Paak as·kay khilqat aur in ka nor janab Adam as· ki khilqat se pehle se tha aur is baat ki bohat si riwayatain neshandahi karti hain jin mai baaz main do hazar saal qabl aur baaz mai is se ziyada ka zikar hay·

2) Panjatan paak is kainaat ki khilqat ka sabab hain·

- 3) In kay naam ,asmae Ilahi se mushtaq hain.
- 4) In se bugz o kenay ki saza aatish jahanum hay.
- 5) Wo mehboobe khuda haina aur inki muhabbat nijat dahinda aur inki dushmani halakat hay.
- 6) Wo mehboob Khuda hain aur in ki muhabbat nijaat dahinda aur in ki dushmani halakat hay.
- 7) Khuda se hajat talb karte waqt ,Istejaabate dua kay liye in ka wasila zaruri hay.

Mazkora munaqib ko dekhey hoay is baat ka yaqeen ho jata hay kay panjatan paak as. ,aam insan nahe the balkay ye wo the jin ka tahruf Khuda ne lbtedai khilqat e Adam as. mai in se is tarha kiya kay tumhari aur tumhari aulaad kay Khilqat ka sabab ye afraad hain,agar koi hajat ho to in kay dar ka rukh karo,ye maire mehboob hain aur main ne hi in ka naam rakha hay.

In manaqib main panjatan paak as. kay darmian koi farq nahe hay.in mai sabhi ham darja wa ham rutba hain albata dosrey aitibar se mumkin hay k bartari kay qail ho jain maslan Peghimbar Akram saww. kay paas jo mansab tha wo dosron kay paas nahe tha.

Panjatan Paak as. ki shan main agar in 6 manaqib kay sewa aur kuch bhi na hota to in ka aik dosre kay hamradaif hona is baat ki neshandahe karta hay kay panjatan paak ka har fard khuda ki nazar main az Adam as. ta khatam saww. sari maqhllooq se afzal o bartar hay ,kion kay agar in ki khalqat na hoti to na dastarkhawne rehmat bichta aur na hi kainaat

wajood mai aati, sabi ne in kay daman man panah li. Isi ki taraf Imam zainul Aabideen as. Ishaad farmatay hain kay
(نحن رحمة من استرحمك وغوث من استغاث بك)

Dosra MOZOO: Naame Fatima as. saaq e Arsh aur dar e Janat par

Dosri mushtriq Fazilat ye hay kay panjetan paak as. ka naam satoon arsh aur dare bahisht par maktoob hay aur is ki shanakht saray farishto ko karai gae thi, malaika nay isay dekha tha aur pehchana tha.

Is silsle mai ibn e abbas se manqool hay kay Peghambare Akram saww. ne farmaya:

“Shabe Mairaj jab aasman se maira guzar howa to dare jannat par ye ibarat dekhi: Khuda kay siwa koi ma’bood nahi hay, Muhammad saww. Rasool Allah hain, Ali as. mehboobe khuda hain, Fatima as. o Hasan as. o Hussain as. bargazidgaan khuda hain, in se dushmani rakhnay walay par Khuda ki la’nat hay.”

Is riwayat ko shia ulama kay ilawa ulamae ahlesunnat mai se khateebe baghdadi ne apni tareekh mai, ibne asakar ne apni tareekh mai, Hafiz ganji ne kifayatul talib mai, Hafiz Khuwarzmi ne apne manaqib mai aur badakhshani ne miftahun najat mai naql kiya hay, in kay ilawa aur bhi Ulama hain jinho ne is ki riwayat ki hay.

Hafiz Asmi ne zainul fata mai “Fatima Khiaaratul Allah” se mutalliq aik aur riwayat naql ki hay jis mai Peghambar saww. ne Hazrat Ali as. se farmaya:

“Khuda ne kainaat (yani jami bashar) ki taraf nigah ki to mardo mai mujh ko muntakhab kiya phir dosri martaba nigah ki to tumhara intekhab kiya aur tesree martaba tumhari aulaad mai, Aimmah ko munthakab kiya, is kay baad chothi martaba sari aurtoo mai Fatimah as. ko muntakhab kiya.”

Mufazzal ne imam Jafar sadiq as. se sawal kiya kay riwayat mai “ala nisail aalamien” se kiya muraad hay? kiya sirf apnay zamanay ki aurtoo ki sardar theen? hazrat as. ne farmaya: wo mariyam as. theen jo sirf apnay zamanay ki aurtoo ki sardar theen lekin Fatimah as. awwaleen o akhireen ki aurtoo ki sardaar hain.

Mukhtasar ye kay mazkora hadees is baat ki nishandahe karti hay kay choda masoomien as. bargazidgaane khuda hain aur is mai sub masawi hain.

Peghambar akram saww. se aik aur riwayat naql ki gae hay jis mai Aap saww. ne farmaya: “jub khuda ne Adam as. ko khalaq kiya aur un ko cheenkh aai to wo baith gaey. farishto ne in se kaha: aey aba Muhammad tum par khuda ki rehmat ho. jab Adam as. ne sar uthaya to arsh par ye ibarat dekhi:

لا اله الا الله محمد رسول الله على حبيب الله الحسن والحسين صفوة الله فاطمة خيرة الله

Isi tarha Adam as. ko taleem di gae kay panjetan as. hi ilahi intekhab hain aur farishte bhi jis taraf nigah uthatay thay, inhi naamo ka mushahida kartay thay. Ye wo fazilat hay jis mai panjetan paak as. ka har fard shamil hay.

Teesra mouzu: Bahisht mai tasweer e Fatima as.

Tesree wo fazilat jis mai janabe Fatima as. apne padare buzurgwaar ,sohar aur farzando kay sath shareek hain. "Bahisht ka in ki zaat se munawwar hona" hay.

Anas bin malik Peghambare akram saww. se riwayat kartay hain kay Aap saww. ne farmaya:

"Jab Adam as. ne bahisht ko har taraf se dekha aur koi surat apni shakl o qiyafay ki nazar na aai to arz ki: parwardegara! kiya to ne koi surat mujh jesi khalq ki hay? Khuda ne inhain bahisht ki taraf mutawajeh kiya. Adam as. ne sufaid yaqoot ka aik mehal dekha aur jab is mehal mai dakhil howay to paanch suratain dekhien jin kay naam is tarha likhay thay, mai mehmood hoo aur ye Ahmad saww. hain, mai a'ala hoo aur ye Ali as. hain, mai faatir hoo aur ye Fatima as. hain, mai mohsin hoo aur ye Hasan as. hay, mai zol ehsaan hoo aur ye Hussain as. hain."

Isi mouzu se mutalliq sheikh abdul rehman safoori ne nuzhat ul majalis mai aur muhammad mubeen ne ma'arijul nubowat mai imam jafar sadiq as. se riwayat ki hay jis mai aap ne farmaya:

"Adam as. o Hawa as. bithay howay thay kay jibraeel as. in kay paas aey aur in ko sone kay banay howe qasr mai le gaey jahan surkh yaqoot ka aik takht tha aur us takht kay oopar aik qubba tha jis se noor satay tha, is qubbay kay darmian aik pur noor chehra tha jis kay sar par taaj, kano mai lo'lo kay do ghoshwaray aur gardan mai norani haar tha.

Adam as· o Hawa as· in kay noraniyat ko dekh kar itna mutahayyar howe kay Adam as· husne Hawa as· ko bhool gaey· Jibraeel as· se poocha ye kis ki surat hay? Jibraeel as· ne jawab diya ye Fatima as· hain aur taaj in kay padar e bazurgwaar, haar in kay shohar aur do goshwaray Hasan as· o Hussain as· Hain·is waqt Adam as· Ne apne sar ko qaba e noor kay taraf buland kiya aur waha in paanch namo ko khat nor se lekha dekha, mai mahmood ho oar ye ahmaid saww· Hain,mai ahala ho oar ye Ali as· hain, mai fatir hoon aur ye Fatima as· hain, mai mohsin hoon aur ye Hasan as· hain, mai zawil-ehsaan hoon aur ye Hussain as· hain·”

In naamo kay parhnay kay baad jibraeel as· ne kaha: Adam as· in naamo ko yaad karlo kay baad main tumhain in ki zarorat paray gi, aur yahi tumhari mushkil ko hal karay gi· Jab Adam as· tarke awla kay murtakib howe jis ki wajah se zameen par utaray gaey to 300 saal tak ashk reezi kay baad (in muqaddas naamo ki yaad aai aur) in ko wasila banatay howe bargahe ilahi mai dast ba-dua howe aur kaha: “Ya mahmoodo behaqqe Muhammad, ya a’ala behaqqe Ali as· ya fatiro behaqqe Fatima as·, ya mohsino behaqqil Hasan as· walhussain” mairi khata maaf kar day aur mairi tauba qubool farma·

Khitaab e ilahi howa: aey Adam as· jis wasilay se tum ne maghfirat talab ki hay agar apni pori zurriyat ki mughfirat ki dua kartay to in kay bhi gunahoo ko maaf kar deta·

Yaqeenan khuda kay liye koi bari baat nahi hay agar is dua ki barkat se saray gunahgaro kay gunahoo ko maaf kar de, lehaza ham ko bhi kehna chahiye:

ya rab behaqqe Muhammad saww. wa Ali as. o Fatima as. o Hasan as. o Hussain as. hamaray gunaho ko maaf kar day aur hamari tauba qubool farma.

Janabe salman ne Peghambare akram saww. se aik taweele hadees naql ki hay, jis mai Aap saww. ne farmaya:

“khuda ne apnay asmaa se hamaray naamo ko mushtaq kiya, mai mahmood hoon aur ye Ahmad saww. hain, mai a’ala hoon aur ye Ali as. hain, mai fatir hoon aur ye Fatima as. hain, mai mohsin hoon aur ye Hasan as. hain, mai zawil ehsaan hoon aur ye Hussain as. hain.”

Is riwayat ko natanzi ne khasais alawiya mai, naiz deegar shia o sunni ulamaa ne naql kiya hay. agar is riwayat kay ilawa koi dosri hadees na be ho to isi se aham baato ka istefada kiya ja sakta hay. kyun kay 300 saal tak aanso bahane kay baad yahi naam Adam as. kay liye mushkil kusha banay thay. jis se ye baat waazeh ho jati hay kay aulaade Adam as. sakhtio mai isi kay mohtaaj thay. aur aainda inhi naamo kay tawassul se manzile maqsood tak pohncain gay.



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Chotha mouzu: Fatima as. Raahe hidayat

Chothi fazilat jis mai janabe Fatima as. apnay padare buzurgwaar, hamsar aur farzando kay sath shareek hain wo iqtidaa aur tamassuk hay yani logo ka unsay hidayat pana aur inki pairwi karna aur zarorat kay waqt inko wasila banana hay. is silsile mai abu ishaq sa'labi apni kitaab "alhara'is" mai riwayat kartay hain kay:

"Anas bin malik se marwi hay kay aik din Rasool khuda saww. ne namaze subha hamaray sath parhi jab namaz say farigh howe to ham logo ki taraf rukh karkay farmaya: logo! jo aftar ko kho day wo mahtaab say mutamassik howa aur agar mahtaab na ho to zuhra say mutamassik ho aur zuhra kay na honay ki surat mai do roshan sitaro say mutamassik ho. As-hab ne daryaft kiya: ya Rasool Allah saww. Aftar o mahtaab o zuhra aur sitaro say murad kon hain? Hazrat saww. nay farmaya: mai aftar hoon, Ali as. Mahtaab hay, Fatima as. zuhra aur do sitaray Hasnain as. hain. wo kitabe khuda say kabhi bhi juda nahi ho saktay yahan tak kay hauze kosar par mairay paas pohinchay gay"

Natnazi ne al-khasaisul alawiya mai is riwayat ko yoon naql kiya hay kay Peghambare akram saww. ne farmaya:

"Aftaab ko haasil karo, agar aftar ghuroob ho jaey to mahtaab kay husool ki sa'ee karo, jab mahtaab poshida ho jaey to zuhra ko hasil karo, aur jab zuhra poshida ho jaey to do sitaroon ko talash karo. As-hab ne daryaft kiya: aftar o

mahtaab o zuhra o farqadeen (do sitaray) say muraad kon hain? is par Rasool saww. ne farmaya: mai aftar hoon, Ali as. mahtaab hain, Fatima as. zuhra aur do roshan sitaray Hasnain as. hain.

Aik aur ibarat kay sath aisi hadees ko "rozatul safa" aur "habeebus seyar" kay moallif ne jabir bin abdullah say naql kiya hay kay Rasool saww. ne farmaya:

"Aftar ko hasil karo, agar aftar ghuroob ho jaey to mahtaab kay husool kay sa'ee karo, jab mahtaab poshida ho jaey to Zuhra ko hasil karo, aur jab Zuhra poshida ho jaey to do sitaro ko talash karo. As-hab ne daryaft kiya: aftar o mahtaab o Zuhra o farqadeen (do sitaray) say muraad kon hain? is par Rasool saww. ne farmaya: mai aftar hoon, Ali as. mahtaab hain, Fatima as. Zuhra aur do roshan sitaray Hasnain as. hain.

Is riwayat ko shia ulama ne bhi jabir bin abdullah say naql kiya hay. sheikh sadooq ra. ne ma'aniul akhbar mai thoray say farq say zikr kiya hay aur in ki riwayat mai bajaey افتدو kay افتدو hay. aur shia o sunni say manqool aksar riwayat mai irshaad Peghambar saww. is jumlay par khatam hota hay, kitabe khuda aur mairi etrat aik dosray say milay howe hain aur ye hargiz aik dosray say juda nahi hon gay yaha tak kay meray paas hauze kosar par warid hoon. aur ye baat khud bari ahmiyat ki hamil hay.

In riwayat say bakhobi wazeh ho gaya kay janab Fatima as. mazkora tamam maratib o manaqib mai Rasool akram saww. hazrat Ali as. aur Hasnain as. kay ham palla hain, aur

maqam "tamassuk" o "iqteda" aur "ihteda" mai inhi buzurgwar ki misl hain. agar aap as. maqam ismat o wilayat mai Peghambar akram saww., hazrat Ali as. aur Hasnain as. ki misl na hoteen to logo ka aap as. ki pairwee karna aur hidayat pana, naiz mushkilaat mai wasila banana, feale laghw hota. janab Fatima as. in zakhair mai say aik hain jin ko Paighambar akram saww. ne apne baad chora aur in kay bare mai irshad "inni mukhlifun fikum us saqalain kitaaballahi wa etrati" yani mai tumharay darmiyan do giranqadar cheesain chore ja raha hoon aik kitaab khuda aur dosray meri etrat. Lehaza janab Fatima as., etrate peghambar saww. ke aik fard hain aur wo zuhra hain jo esmat o wilayat kay ird gird gardish karne mai shams o qamar o farqadean kay masavi hain. agarche shams o qamar ka noor, zuhra par ghalib hay isi wajah say is ka noor mushahiday mai nahi ata hay, aur sari rewayato mai asma'a ki tarteeb mai taqaddum o ta'khur say Paighambar akram saww. is baat ko wazeh karna chahte hain kay hazrat Ali as., janab Fatima as. say afzal hain aur maqam hazrat zehra as., maqame hazrat Ali as. kay baad hay, agar aisa na hota to pehle janabe Fatima as. kay naam ka zikr hota.

Asmano mai, arsh o kursi aur jannat mai balkay jin jin jagho par panjetan paak as. kay asma'a likhe hain, isi tarteeb say hain, Paighambar akram saww. jab bhi koi baat panjetan paak as. kay baray mai irshad farmatay thay to pehlay apna naam letay thay phir hazrat Ali as. ka aur us kay baad janab Fatima as. ka. sari riwayatain isi tarteeb say

hain js say maloom hota hay kay janab Fatima as. ka martaba hazrat Ali as. kay baad hay, agarchay mazkora manaqib o fazail mai panjetan paak as. hamradeef o masawi hain, is kay bawajood in kay maratib mai farq mumkin hay. albatta irshad Paighambar saww. mai asma'a ki tarteef say itna istifada to yaqenan kiya ja sakta hay kay panjetan as. mai peghambar akram saww. sub say afzal, in kay baad hazrat Ali as., in kay baad janab Fatima as. aur phir janab Hasnain as. ka martaba hay.

Main is baat ko sabit karon ga kay janab Fatima as. geyara(77) imamo say afzal hain aur agar aap as. ki shan mai aik fazilat kay sewa koi aur fazilat na bhi hoti to yahi maqame wilayat kay isbat ky liye kafi thi. peghambar islam ne chand aisay afraad ko apni jaga moiyyan kar diya tha jo ummat ki ilmi aur amali zaruryaat ko pori kar sakay aur janab Fatima as. in saray umoor mai saheem o shareek theen. Be-ebarate degar jis tarha hazrat Ali as. hamare quaid, hadi, paishwa aur wali hain isi tarah janab Fatima as. bhi quaid o paishwa aur wali hain, aur ye sirf musalmano say makhsoos nahi hay balkay is mai sari nasle bashar shamil hay.

Panchwa mouzo: Hub wa bughze Fatima as., hub wa bughze

Rasool Allah saww. hay

Ye mouzu dosray mouzua't kay muqablay mai is liye ziada ahmyat ka hamil hay kay janab Fatima as. maqame wilayat mai hazrat Ali as. aur Hasnain as. ki shareek hain aur aap say jang o sulah ya hub o bughz bilkul peghambar akram saww. hazrat Ali as. aur Hasnain as. say jang o sulah aur hub o bughz hay. is silsilay mai darj zail ahadees mulahiza ho:

1) Zaid bin arqam say riwayat hay kay "qaala Rasool Allah le ali o Fatima wal hasan wal hussain ana harbun leman harabakum wa silmun leman salamakum."

"peghambar akram saww. nay Ali as. o Fatima as. o hasan as. o hussain as. say farmaya: Har us fard say meri jang hay jis ki tum say jang hay aur har us fard say meri sulah hay jis ki tum say sulah hay".

Ye riwayat mukhtalif alfaz mai warid howe hay. kabhi hazrat saww. ne farmaya:

"ana harbun leman harabakum wa silmun leman salamakum."

"Har us fard say meri jang hay jis ki un say jang hay aur har us fard say meri sulah hay jis ki un say sulah hay".

to kise maqam pe farmaya:

“ana silmun leman saalamtum wa harbun leman harabtum.”

“jis say tum log sulah karo ge is say mai be sulah karon ga aur jis say tum log jang karon gay us say mai bhi jang karon ga.”

aik aur maqam par irshad farmaya:

“ana harbun leman harabtum wa silmun leman salamtum.”

“jis say tum log jang karo gay us say mai bhi jang karon ga aur jis say tum log sulah karo gay us say mai bhi sulah karon ga.”

Is hadees ko hakim ne almustadrak alas sahihain mai, baghwi ne masabeeh mai, khateeb tabraizi ne mishkatul masabeeh mai, jassas ne akhaamul quran mai, ibn kaseer ne albidaya walnehaya mai, muhibbud deen tabari ne zakhair ul uqba' mai, ibn kaseer ne usdul ghaba mai, tirmizi ne apni saheeh mai, ibn asakar ne tareeq sham mai, ibn maja ne apni sanan mai, ibne sabbagh maliki ne alfusoolul mohimma mai, tabarani ne mo'jam mai, in kay ilawa aur bhi ulamae shia o sunni ne naql kiya hay.

2) Zaid bin arqam hi say riwayat hay kay:

“aik din ham log Rasool Allah saww. kay hamraah thay kay itne mai wahee nazil howe. mousam bohat garm thaa. sabhi wahee kay mukammal honay kay muntazir thay takay hazrat saww. hujray say bahir tashreef laey. itnay mai hazrat Ali as., Fatima as.

,hasan as·, hussain as·, aye aur hazoor saww· kay intizar mai dewaar kay saye mai baith gaey· wahee mukammal honay kay baad hazrat saww· hujray say bahar tashreef laey· jaisay hi aap saww· ki nazar hazrat Ali as· o Fatima as· o hasan as· o hussain as· par pari aap un kay qareeb gaey aur un kay saro par apne aba'a ka saya is tarha kiya kay aik kona hazrat saww· kay haath mai tha aur dosra hazrat Ali as· kay haath mai· Is kay baad irshad farmaya: khudaya main in ko dost rakhta hoon, too bhi in ko dost rakh· Ma'bood mai us say sulah karon ga jo in say sulah karay ga aur us say jang karon ga jo un say jang karay ga· aur is akhari jumle ki teen baar takraar ki·”

3) Hazrat abu bakar ka kehna hay kay:

“Aik din Rasool saww· apnay khaimay mai aik arbi kaman par taik lagaey bethay they aur Ali as· o Fatima as· o hasan as· o hussain as· bhi is khaimay mai tashreef farma thay· hazrat saww· nay logo say mukhatib hokar farmaya: logo! aagah ho jao jo shakhs (ahle bait as·) say sulah o safai say paish aey ga mai bhi is say sulah o aatshi say paish aaonga aur jo shakhs in (ahle bait as·) say bar saray paikaar hoga mai bhi us say barsaray paikar hoon ga, jo bhi in (ahle bait as·) ka dost hay mai bhi us ka dost hoon· un say saeed aur halal zaday kay siwa koi mohabbat nahi karay ga aur badbakht aur waladuz zina kay siwa koi inhain apna dushman nahi rakhe ga·”

4) Sabeeh ka bayan hay:

“Aik din main dare Nabi saww. par aap saww. ka muntazir tha kay Ali as. o Fatima as. o hasan as. o hussain as. tashreef laey aur aik jagah baith gaey. jab Rasool akram saww. hujrae mubarak say bahar tashreef laey to inki taraf mukhatab hokar farmaya: tum log khair par ho-is kay baad in par khaibaree aba'a ka saya kar kay irshad farmaya: “jo tum logo say jang karay ga us say main bhi jang karon ga aur jo tum say sulah karay ga us say mai bhi sulah karon ga”.

Is riwayat ko tabrani nay ousat mai, jassas nay akhaamul quran mai, heisami nay majmauz zawa'ed mai, ibn aseer nay usdul ghaba mai, ibn hajar nay al-isaba' mai aur is kay ilawa aur bhi kae ulama nay naql kiya hay.

5) Abu huraria ka kehna hay:

Rasool saww. nay Ali as. o Fatima as. o hasan as. o hussain as. ki taraf negah ki phir farmaya: jo tum logo say jang karay ga is say mai bhi jang karon ga aur jo tum say sulah karay ga is say mai bhi sulah karon ga.

Is hadees ko hakime neshapori nay almustadrak alas sahihain mai, khateebe baghdadi nay tareeqe baghdad mai, ahmad bin hanbal nay apni masnad mai, heisami nay majmauz zawaid mai, ibn asakar nay tarikhe damishq mai aur tabarani nay apni mo'jam mai zikr

kiya hay. Is kay ilawa ba'az ulamae shia nay bhi is riwayat ko naql kiya hay.

Is baab mai jo riwayatate zikr ki gae hain wo nehayat ghor o fikr ki hamil hain. kion kay jo zaat ghazab aur khushi kay waqt, ranjo pareshani kay moqay par, suroor o nishat kay zamane mai, khulasa ye kay saray halaat o kaifiaat mai sahabe ikhtiar aur sabhi kay liye laiqe iqtidaar hoo aur sari bashariyat is ki eta'at kay samne sare niaz kham kiye hoon aur is ki dosti peghambar saww. ki dosti, is say dushmani peghambar saww. say dushmani, is kay eta'at Peghambar saww. ki eta'at aur is say sulah Peghambar saww. say sulah hoo. agar wo in tamam sifaat mai Paighambar saww. kay hamradeef na ho to hargiz ye ehkaam is kay silsilay mai jari nahi ho saktay. dosray lafzo mai yoon kaha jaey kay jis zaat mai tamam makarime akhlaaq aur fazail jama ho chukay hoon aur us say halki si bhi laghzish na howe ho, aur sabhi ba-hukme khuda aur Rasool saww. is kay eta'at aur is kay samnay sare niaz kham karnay mai ma'moor hoo, ho hi nahi sakta kay wo hamradeef o hamtaey Peghambar saww. na ho.

Jis shakhs ki zuban say razai ilahi kay khilaf aik lafz bhi na niklay aur marzie parwardegaar kay khilaf aik qadam bhi na uthay wohi haqeqatan is ka ahal hay kay Peghambar saww. is ki sulah aur is ki jang ko apni sulah aur jang say tabeer karay aur choonkay janab

Fatima as. in sari sifaat ki hamil theen lehaza umoore wilayat mai Paighambar saww. ,ali murtaza as. aur Hasnain as. kay wo bhi ham palla theen.

Chata mouzu: Fatima as. aalameen ki aurtoon ki sardar hain

Ye mushtarak fazilat bhi us fazilat ki misl hay jis ka paanchwa mouzu mai zikr howa hay. ibne abbas riwayat kartay hain kay:

“Aik din Rasool akram saww. tashreef farma thay aur wahan Ali as. o Fatima as. o hasan as. o hussain as. bhi maujood thay, is waqt hazrat saww. daste dua buland kiya aur farmaya: ma’bood to bakhoobi janta hay kay ye meray ahlebait as. hain aur tamam logo mai mujhe sub say ziada azeez hain. ma’bood! too in kay dosto ko dost rakh aur in kay dushmano ko dushman rakh. jo shakhs in ki madad karay to iski madad kar aur in ko har gandagi say paak aur har gunah say mehfooz rakh aur rohul quds kay zariye in kay taeed kar(rohul quds wohi rooh hay jis ki wajah say Peghambar sahibe wilayat howay aur Ali as. o Hasnain as. degar aimma as. ko logo par wilayat hasil howe, aur yahi janab Fatima as. kay paas bhi thi).

Phir hazrat Ali as. say mukhatib ho kar irshad farmaya: aey Ali as.! meray baad tum meray ja-nasheen aur meri ummat kay paishwa ho aur bahisht mai jane wale

momineen kay tum hi quaid ho. goya mai abhi dekh raha hoon kay roze qayamat meri beti Fatima as. noor ki sawari par is tarah jalwa afroz hay kay sat'tar hazar(70,000) malak is kay daien janib, sat'tar hazar(70,000) malak baien janib, sat'tar hazar(70,000) malak is ki sawari kay agay aur sat'tar hazar(70,000) malak is ki pusht par hain aur wo un mominaat ki qayadat kar rahi hay jo bahisht mai ja rahi hay. aey Ali as.! tum jannat ki taraf momineen ki rehnumai karnay walay ho aur Fatima as. mominaat ki rehnumai karnay wali hain kion kay wo aalameen ki aurtoon ki sardar hain.

Kisi nay pocha: ya Rasool Allah saww.! kiya Fatima as. apnay zamanay ki aurtoon ki sardar hain? to hazrat saww. nay farmaya: wo marium binte imran theen jo sirf apnay zamanay ki aurtoo ki sardar theen, meri beti Fatima as. to awwaleen o akhireen ki aurtoo ki sardar hain. ye wo Fatima as. hay kay jab mehraabe ibadat mai khari hoti hay to sat'tar hazar(70,000) malika muqarrabeen is par durood o salam bhajtay hain aur nida detay hain: aey Fatima as. tumhi ko khuda nay aalameen ki aurtoo mai muntakhib kiya aur tum ko har aalodgee say paak o pakiza rakha.

Phir Paighambar saww., Ali as. ki taraf mutawajjah ho kar farmatay hain: aey Ali as.!Fatima as. meri parae jigar, meri aankho ka noor aur maira maiwae qalb hay, jo isay napasand wo mujhe napasand, jo cheez isay khush karay wo mujhay khush karay, meray khandan mai sab say pehli wohi mujh say

milay gee. aey Ali as! meray baad tum us kay sath acha sulook karna.

Phir aap saww. nay ye dua farmai: bare ilaha! too gawah rehna jo shakhs bhi is ka dost hay wo maira dost hay, jo in ka dushman hay wo maira dushman hay, jo in say jang karay ga us say main bhi jang karon ga aur jo in say sulah karay ga us say mai bhi sulah karon ga”.

Is riwayat par ghor karnay kay baad phir apni baat ki takraar kar raha ho kay yaqeenan janabe Fatima as. sahibe wilayat theen kion kay ye baat baeed az aql hay kay jis ki dosti aur dushmani Paighambar saww. say dosti aur dushmani kay mutaradif ho aur jo cheez Fatima as. ko masroor o mehزون karay wohi paighmber saww. ko bhi shad o ghamgeen karay aur wo maqame wilayat par faiz na ho.

Agar janab Fatima as. wilayato ismat mai apne baap, shohar, aur dono farzando kay hamradeef na hotay to Paighambar saww. hargiz aisa na farmatay, kion kay aap saww. ki farmai howe koi bhi baat laghw nahi hoti thi balkay wahie ilahi kay mutabiq hoti thi kion kay (ma yantiqu anil hawa in howa illa wahiun yooaha: S.Najam, ayat 3,4) aur wo bhi khuda ko gawah bana kar! goya Paighambar saww. in fazail o maratib kay pohchanay par khuda ki janib say ma'moor thay, tabhi to apni baat mai khuda ko gawah banaya jesa kay aap nay anjame nabowwat aur apna paigham pohchanay mai mukhtalif mawaqay par khuda ko gawah banaya aur logo say bhi ai'teraf o iqrar karaya aur logo say in lafzo mai sawal bhi kiya: hal balaghto? kiya mai nay apni

zimmedari pori ki? sabhi nay jawaban kaha! haan aap saww. nay paigham pohncha diya.

Bilkul isi tarah aap nay maidan ghadeer mai wilayate ali ibne abi talib as. kay ailan mai khuda ko gawah banaya aur is ka logo say aetiraf o iqrar bhi karaya. isi tarah wilayat Fatima as. kay ailan ko bhi is ehssaas kay sath zaruri samjha kay khuda sawal karay ga, aya tum nay wilayate Fatima as. ka ailan kiya kay nahi. isi wajah say hazrat saww. nay kae baar janabe Fatima as. kay fazail aur aap ki wilayat ki wazahat kartay howay khuda ko gawah banaya tha.

Isi riwayat mai Paighambar saww. nay hazrat Ali as. say irshad farmaya: "innaha awwalo man yalhaquni min ahle baite ...fa ahsin ileha" yane aey Ali as. meray khandan kay tamam afrac mai sab say pehlay meri beti Fatima as. mujh say milay gi, lehaza hattal imkan is say acha sulook karna aur ye meri amanat hay iski hifazat kartay rehna. Isi wajah say hazrat Ali as., Paighambar saww. ki is khwahish ko pori karnay kay liye Fatima as. ko khush karte thay. albatta ye sirf is liye nahi tha kay aap saww. ki zoja, Rasool saww. ki beti thi balkay is liye kay Fatima as. "waliyatullah theen aur is ko Ali as. apna fariza samajhtay thay, chunanchay janab Fatima as. ka bhi hazrat Ali as. kay baray mai ba haisiat waliullah aisa hi fariza tha aur ye dono aik dosray ki shakhsiyat ki hifazat mai kosha'n rehtay thay aur hazrat Ali as. ki hifazat o nige hdari mai janabe Fatima as. ki koshishain bari aihmyat ki haamil hain kay agar Paighambar saww., janabe Fatima as. ko wilayat Ali as. ki hifazat o nige hdari

aur is kay difa' ka hukm detey (jesa kay hukm diya hay) tab bhi janabe Fatima as. ki is rawish say behtar koi dosri rawish mumkin nahi thi.

Wilayate hazrat Ali as. ki hifazat main janabe Fatima as. ka eesaar aur aap ki qurbanian be-nazeer theen. Is silsilay mai aap as. nay apnay wujood ko faramosh kar diya tha aur har waqt is wilayat kay hifazat mai kosha'n rehti theen. Ye sari tawajjuh is liye thi kay aap as. waliyatullah theen aur apne shohar ki wilayat ki kamil ma'rifat rakhti theen.

Satwaa' n mozoo: Fatima as. , rukne Ali as. hain

Janabe Fatima as., hazrat Ali as. kay liye isi tarah rukn ki haisyat rakhti theen jis tarah Paighambar akram saww. hazrat Ali as. kay liye rukn ki haisyat rakhti theen. Is silsilay mai jabir bin abdullah riwayat kartay hain kay Paighambar akram saww. nay hazrat Ali as. say farmaya:

“aey abu rehan! tum par maira salam ho, qabl iskay kay tumharay do rukn munhadim ho jaein tum ko mai wasiyyat karta hoon kay in do rehano (yani Hasnain as.) ki hifazat karna. Tum ko khuda kay supurd karta hoon kay wo tumhari hifazat karnay wala hay.

Jabir ka bayan hay kay Paighambar akram saww. ki wafat kay baad hazrat Ali as. nay farmaya: jin do rukno kay baray mai Paighambar akram saww. nay irshad farmaya tha, in mai

say aik munhadim ho gaya. Jab Fatima as. is dunya say rukhsat howee to hazrat Ali as. nay farmaya: jis ko Paighambar saww. nay dosra rukn kaha tha aaj wo bhi munhadim ho gaya.”

Is hadees ko darj zail ulama nay naql kiya hay.

Hafiz abu naeem nay hilyatul awaliya mai, hafiz ibne asakar nay tareekhe sham mai, hafiz muhibbudeen tabari nay riyazun nazrah aur zakhairul uqba mai, imam hanabila ahmad bin hanbal nay apni kitaab mai, hafiz ganji nay kiyfayatul talib mai, abulmuzaffar sibt ibne jozi nay tazkiratul khawas mai, hafiz sayooti nay jame'ae kabeer mai, In kay ilawa aur bhi danishwar o muhaqqiqeen hain jinho nay is ki riwayat ki hay.

Rukn say kiya muraad hay?

jo cheez musallam hay wo ye hay kay jo mana Paighambar saww. kay baray mai tasawwur kiya ja sakta hay beaenihi wohi janabe Fatima as. kay liye bhi mutasawwar hay. Bebarate degar janab Fatima as. maqam rukniyat mai Paighambar saww. ki misl hay.

Ali as. ka rukn hone say yaqeenan ye muraad nahi hay kay janabe Fatima as. khana dari aur khanae Ali as. ki dekh bhaal karney wali hain kion kay ye to har musalman khatoon kay faraiz mai shamil hay, balkay eham ye hay aur hazrat zehra as. ki azmat ka raaz ye hay kay ba wajood is qurani ayat kay “alrejaalo qawamoona alan nisa” kay jis mai Allah ta’ala nay mard aur aurat ki haisyat ko moiyy’en farma diya hay, Paighambar akram saww. janabe Fatima as. ko isi tarah

hazrat Ali as. kay liye rukn qarar day rahay hain jis tarah apnay aap ko. Yani Rasool akram saww. jis ma'na o mafhoom mai rukn Ali as. hain isi ma'na o mafhoom mai Fatima as. ka bhi shumaar hoga aur is rukn honay ka sar-chashma wilayat hay aur in teeno (Paighambar saww., Ali as., Fatima as.) mai say har aik, baqi do kay liye rukn ki haisyat rakhta hay aur ye usi surat mai mumkin hay jab janabe Fatima as. ko maqame wilayat mai Paighambar akram saww. aur hazrat Ali as. kay ham-palla qarar dain. Goya jis tarah Paighambar saww. rukne wilayat hain, asaase islam hain aur us mawaddat ki asl hain jis ko khuda nay ajre risalat qarar diya hay isi tarah janab Fatima as. bhi in umoor mai aap kay shareek aur hamta hain.

Isi wajah say Paighambar akram saww. nay farmaya: "lao lum yakhlug Allaho ali ibn e abi talib, ma kaana leFatimata kufw" yani agar Allah ta'ala nay Ali as. ko khalq na farmaya hota to dunia mai koi Fatima as. ka kufw na hota."

Dosri jagah irshad farmaya: "lao laaka ya ali lama kaana leFatimata kufwun ala waj'hel arz" yani aey Ali as.! agar tum na hote to rooe zameen par Fatima as. ka koi kufw na hota.

Is riwayat ya dosri riwayat mai Fatima as. kay bare mai jo Paighambar saww. nay lafaz "kufw" istemal kiya hay is say kiya murad hay? kiya is say hazrat saww. ki murad maal mai barabari hay? yaqenan ye Paighambar saww. ki murad nahi hay balkay muraad wilayato fazail mai barabari

hay yani bilkul waisay hi hay jaisey Paighambar akram saww. umoore wilayat mai hazrat Ali as. kay shareek o ham palla hain isi tarah janab Fatima as. bhi shareek hain. Jis tarah Paighambar akram saww. rukne eemaan, rukne islam, rukne toheed ,rukn mantiq o bayan aur rukne haqeqat o sharaf e insani hain, isi mafhoom o ma'na mai janab Fatima as. aur aaima at'haar as. bhi rukn o asaas aur bunyaad o paya kay haisyat rakhte hain.

Ziarat mab'as mai hazrat Ali as. say ham is tarah mukhatib hotay hain:

“wasalle ala abdika wa ameenikal awafa wa ruknil awaliya wa emaadil asfiya”

Hazrat Ali as. jo khud tamam awliya o asfeya kay liye rukn o sutoon gaah thay, Paighambar akram saww. kay irshad kay mutabiq janab Fatima as. in kay liye rukn o takya gaah thay. Ziarate mutlaqa ameerul momineen as. ki aik ziarat mai aap ko “syed ul awseya wa rukn ul awliya” say yaad kiya gaya hay. ziarat warisa mai ham parhtay hain “ash-hado annaka min da'aemid deen wa arkaanil momineen” ziarat eidul fitr o eide qurbaan aur ziarat arbaeen imam hussain as. main hay “ash-hado annaka min da'a-emiddeen wa arkaanil muslimkeen wa ma'qalil momineen”

Aur ziarate jamia mai hay “wasa'satal ebaad wa arkanal bilaad wa abwaab al imaan”

Choda masomaeen bhi arkaan toheed o imaan o islam thay aur in mai say har aik dosray kay liye rukn kay haisyat rakhta tha aur hazrat Ali as. kay liye Paighambar saww. ki

tarah janab Fatima as. bhi rukn theen. Is silsilay mai imam jafar sadiq as. irshad farmate hain.

“Agar khuda ameerul momineen Ali as. ko khalq na karta to is rooe zameen par awwaleen o aakhireen main Fatima as. ka koi kufw aur ham-palla na hota”

Ali as. o Fatima as. dono sahabe ismat o taharat aur dono arkaane tauheed o iman hain, imam jafar sadiq as. dosray alfaz mai irshad farmate hain.

“agar hazrat Ali as. ,Fatima as. say izdiwaaj na kartay to rooe zameen par qayamat tak az adam as. ta khatam saww. koi Fatima as. ka kufw na hota.”

Aik insan ka dosray insan kay liye rukn ya kufw hona aik aisa masla hay jis kay idraak say insani aql ajiz hay, sirf aik zaat khuda kay hay jo apni maqhllooq kay dil kay baatho say agah hain (wallah ya'lam ma khalaq) wahe bata sakta hay kay dunia mai kon kis ka kufw aur ham rutba hay).

Lehaza janab Fatima as. ko Ali as. ki zojiiyat kay liye muntakhib karna aik ilahi intikhaab tha. Isi wajah say is aqd ka khutba khuda nay parha jab kay Paighambar saww., jibraeel aur malaika gawah banay aur hona bhi yahi chahiye tha kion kay sewai khuda kay koi nahi janta tha kay Fatima as. ka kon kufw hay. Isi martabae janabe Fatima as. kay na jan'nay ka natija tha kay abu bakar o umar bhi aap as. say izdiwaaj kay khwahan thay aur Paighambar saww. nay in kay jawab mai farmaya tha is ka mujh say koi rabt nahi hay ye bus khuda kay ikhtyaar mai hay (Allah ya'lam ma khalaq) sirf khuda hay janta hay kay is kay liye munasib shohar kon hay

agarche ham dono sahabe wilayat hain magar maira aur meri beti ka wali khuda hay hai aur is kay shohar ka intekhab bhi isi kay hath mai hay.

Aathwaa mouzu: Fatima as. aur masjide nabawi saww.

Dosri masjido kay muqablay mai masjid nabwi ki aik imtyazi shan ye hay kay junub aur haiz o nifaas wali aurtein agarche baqi sari masjido say rukay baghair guzar sakti hain magar mazkora halaat mai wo masjid nabwi say nahi guzar sakti. Ye hukm masjid nabwi say makhsoos hay, lekin is hukm say Ali as. o Fatima as. o Hasnain as. ko istisna' hasil thi. Wo har halat mai is masjid say guzar saktey thay balkay ikhtyare taam rakhtey thay. Ye imtyaaz bari ahmiyat ka hamil hay aur ham ko ghor o fikar ki da'wat deta hay. Is silsilay mai ulmae ahlesunnat ki chand riwayat mulahiza farmaen.

1) Hafiz nisai nay ibne abbas say riwayat ki hay jis ko allama sayoti nay yoon naql kiya hay:

“Rasool khuda saww. nay hazrat Ali as. say farmaya: moosa as. nay apne parwardegaar say dua kay ki khuda in ki masjid ko haroon aur un ki zurriyat kay zariye paak o mutah'har kare aur mai nay bhi dua mangi kay meri masjid ko tumhary aur tumhari aulaad kay zariye paak o pakiza karey.”

2) Isi mazmoon ki hadees hazrat Ali as. say manqool hay jis mai aap nay farmaya:

“aik din Rasool saww. nay maira haath pakra aur farmaya kay moosa nay khuda say darkhwast ki kay masjid ko haroon ki sukonat ki wajah say paak o pakiza rakhey aur mai nay bhi darkhwast ki hay kay meri masjid ko tumharey aur tumhari aulaad ki rehaish say pak o pakiza karey”.

Is riwayat ko hafiz bazzaz, hafiz haisami, hafiz sayoti aur halabi nay apni tareekh mai naql kiya hay.

3) Hafiz behaqi apni sunane kubra mai Paighambar akram saww. say riwayat karte hain kay hazrat saww. nay farmaya:

“Aagah hojao kay meri masjid mai haiz aur mujnib ka dakhil hona haraam hay sewai meray aur meray ahlebait as. Ali as. o Fatima as. o hasan as. o hussain as. kay”

Is riwayat ko aur bhi ulama nay naql kya hay.

4) Bukhari apni “tareekh kabeer” mai janabe aisha say riwayat kartey hain kay Paighambar saww. nay farmaya:

“Sewai muhammad saww. o aale muhammad as. kay munjib aur ha'iz ka masjid mai dakhil hona jaiz nahi hay”

5) Hafiz behaqee nay Paighambar saww. say is say jamae', aik dosri hadees naql ki hay jis mai hazrat saww. nay farmaya: aagah ho jao kay meri masjid mai haiz aur mujnib ka dakhil hona haraam hay sewai meray aur meray ahlebait Ali as. o Fatima as. o hasan as. o hussain as. kay” aagah ho jao kay mai nay har aik kay naam juda juda zikr kar diye hain takay tum gumrahi mai na par jao.

Aham baat ye hay kay Rasool akram saww. asmaa kay tay'yun o tashakhus say ye baat wazeh kar dena chahte hain kay aale muhammad as. say muraad kon log hain, takay badkhwah ye na kahain kay aale muhammad saww. say azwaaj muraad hain ya har wo shakhs jis nay aap saww. kay sath zindagi guzari thi, jaisa kay ayate tattheer mai aisa ho chuka hay. Is jaisey ghalat istedlaal say in logo ki koshish ye hoti hay kay baaz afraad kay liye aik fazilat garh kar aale muhammad saww. kay musllama fazail ko aik afsana bana dain.

“Qad bayyantu lakum ul asma’a an la tazalu” yani logo! is par khob dhyan do kay is fazilat mai sirf wohi ash’khaas shamil hain jin kay naam mai nay bayan kiye hain.

Is baat ko fareqeen(shia o sunni) nay tasleem kiya hay. qabile zikr baat ye hay kay ham ulama e ahlesunnat ki aik jamaat is kay bawajood kay wo tasdeeq karte hain kay sirf panjetan paak as. masjid nabawi kay silsilay mai istisnai hukm rakhtey thay, magar phir bhi wo kehtey hain kay chunkay dar e khana Ali as. masjid nabawi mai khulta tha, lehaza in kay liye is masjid say har halat mai uboor jaiz tha. Is ka jawab ye hay kay in ki is taweel say itna to wazeh ho gaya kay in kay nazdeek bhi masjid nabawi say ahlebait as. kay uboor ka jawaz sabit hay. dosray ye kay Ali as. kay ilawa aur as-hab kay darwazay bhi masjid nabawi saww. mai khulthey thay phir in ko ijazaat kion nahi di gae? balkay hazrat saww. nay farmaya! sub darwazey siwai Ali as. aur aulad Ali as. kay darwaze kay, band kar diye jain. Is par logo

mai che-magoiyan hone lageen, yahan tak kay hazrat saww. kay chacha janabe abbas nay kaha kay mai apna darwaza band to kar don ga laikin itni ijazaat day dijiye kay mai aik dareecha masjid ki taraf khol loon. Is par Paighambar saww. nay farmaya: ba khuda mai nay na koi darwaza band kiya hay aur na koi darwaza kuhla rakha hay. mujhey to jo hukm khuda ki taraf say mila tha uski tameel ki hay, main hargiz ijazat nahi donga kay aik bhi darwaza masjid ki taraf khula rahay, ye fazilat Ali as. aur aulaad Ali as. say makhsoos hay. Is istisnai hukm kay barey main ulama e ahlesunnat ki aik jamat ka nazaria ye hay kay in (Ali as. o aulad Ali as.) kay yaha ijraey hukm ki sharait mafqood they kyunkay wo paak o mutahhar they, lehaza na in say ma'nawi nijasat qareeb hoti thi na hi zahiree najasat. Isi wajah say janabe Fatima as. ka naam tahira o mutahhara hay. apni baat kay suboot kay toor par ye afraad Paighambar akram saww. ki in ahadees ko paish karte hain.

1) Kirmani akhbaar ul dowal mai janab aisha say riwayat kartay hain, wo kehti hain kay:

“Fatima as. ka andaaz bilkul Rasool Allah saww. jesa tha, wo najasate mahana say paak theen, ye pakeezgi is bahishte saib ki wajah say thee jo khilqate zehra as. ka sabab bana tha.”
 Ye wo bahishti saib hay jo khuda wande aalam nay shabe mairaa-j Paighambar akram saww. ko hadia mai diya tha aur jis kay tanawul farmaney kay baad Fatima zehra as. ka maaddae hayat mun'aqid howa. Isi wajah say Paighambar janab Fatima as. ka hamaisha bosa letey thay aur farmatey

they: "aey Fatima as• jab mai bahisht ka mushtaq hota hoon to tum say boe bahisht ka isteshmaam karta hoo, tum say is bahishti saib ki khushbo ati hay."

Chunkay janab aisha nay khud Paighambar saww• say in baato ko suna tha lehaza ijtehaad kiya kay Fatima as• ka nejasat say paak rehna isi bahishti saib kay wajah say hay• aisha mazed farmati hain:

"Jab batne Fatima as• say hasan as• bin Ali as• paida howe to aap usi waqt nifaas say paak ho gaey, phir aap nay ghusl kiya aur namaz maghrib parhi isi wajah say aap ka naam zehra as• howa•

Yaqeenan janab Fatima as• kay shayaane shan na tha kay aam aurto ki tarah najasatein inhein bhi ibadat say rokein kyun kay wo mehboobe khuda theen• lehaza zaruri tha kay wo har waqt khuda kay huzoor mai rahein aur bargaah ilahi thori dair kay liye bhi wujoode zehra as• say khali na rahey•

2) Umme salma farmati hain:

"Jab batne Fatima as• say hassan as• paida howe aur mai nay Fatima as• mai najasat kay aasaar na dekhe to Paighambar saww• say is ki wajah daryaft ki• Hazrat saww• nay farmaya: kiya tum nahi janti kay meri baiti Fatima as• paak o pakiza hay aur haiz o nifaas ki nijasat is say door hay•"

Is riwayat ko hafiz muhib ud deen tabri nay zakhair ul uqba mai naql kiya hay•

3) Anas bin malik apni maa (um saleem bint malhan) say naql karte hain kay:

“Fatima as· nay na haiz dekha na nifaas·”

4) hazrat Ali as· say marwi hay kay:

“as-haab nay Paighambar saww· say pocha: batool kay kiya ma’na hain? kion kay ham nay aap saww· ki zabani suna hay kay marium batool hain ,Fatima as· batool hain· hazrat saww· nay jawab diya: batool wo hay jo surkhi na dekhey yani wo haiz na ho kion kay ye halat dukhtaraane Paighambar saww· kay liye makrooh hay·”

Arbi zaban mai “batala” kay ma’na “inqeta” kay hain ulamae ahlesunnat nay janab Fatima as· kay batool say mosoom honey ki mukhtalif wujohaat bayan ki hain·

1) ibn kaseer likhtey hain:

“Fatima as· ko batool is liye kaha gaya kay wo fazl o sharaf aur hasb o nasab mai degar aurtoo say juda theen·”

2) Ibn e kaseer dosri wajah tasmia bayan kartey hain kay “choonkay Fatima as· ka dil dunia say hut kar khuda say wabasta ho gaya tha is liye inhain batool kaha gaya·”

3) Janab aisha ka bayan hay kay Paighambar saww· nay farmaya:

“Aey humaira! Fatima as· aur aurtoo jesi nahi hay is say kabhi bhi aasaar haiz o nifaas zahir nahi howe·”

4) abu ubaid harawe kitabul gharabieen mai likhtey hain:

“Imam baqir as· irshad farmatay hain :Fatima as· is liye tahira say mosoom hoween kay khuda nay inhain har tarah ki aalodgi say paak o saaf rakha tha is had tak kay unho nay aik din bhi aasaar nijasat ko nahi dekha.”

Inhi baaton say ulama ki aik jamaat nay ye natija akhz kiya kay masjid nabwi saww· mai har halat mai janab Fatima as· kay aaney janey ki ijazaat ka raaz yahee taharat o pakizgi thee·

Tesree sadi kay buzurg hanafi aalim deen “jasaas” apni kitaab aayaate akhaam mai raqam taraz hain:

“Paighambar akram saww·, hazrat Ali as·, Fatima as· aur Hasnain as· ko har halat mai masjid nabawi saww· say uboor aur tawaqquf ki ijazaat ayat tatheer ki wajah say thee jo in ki shan mai nazil howe thee, aur ye hukm sirf masjid nabawi say makhsoos nahi tha balkay har masjid kay liye yahi hukm tha.”

Panjetan paak as· jo har tarah ki aalodgee aur nijasat say paak o pakiza theen in kay liye masjidain ghar ki tarah theen· Khuda nay inhain akham masjid say mustasna kiya tha aur khud Paighambar saww· ko hukm diya tha kay is say apni ummat ko bakhabar kar dain aur har aik kay asma’a bhi bayan kar dain takay koi is hukm mai apne ko mulhaq na kar ley·

Nawan mouzu: Fatima as. mohaddisa hain

Janab e Fatima ki naween fazilat jis main Aap as., hazrat Ali as. or giyarah Aaima as. kay sath shareek hain woh Aap as. ka muhaddisa hona hai(farishton ki bat sunnay walay ko muhaddis kehtay hain).

Mansab e ilahi teen tarhan kay hain:

1) Nabowat

2) Risalat

3) Imammat

Ulmae ahle sunnat nay apni kitabon main naql kia hai kay Abdullah bin abbas (wama arsalna min qablika min Rasoolon wala nabiyyin) (sorah al-hajj (66) 52)ki is tarhan qara'at kartay they (wama arsalna min qablika min Rasoolon wala nabiyyin wala muhaddis)

Shia o sunni ulama ka is bat per ittifaq hai kay Paighambar as. baad chand afrad ka jo farishton ki batain sunien or or unky aqwalo amaal faramiene ilahi kay mutabiq hon.

Isi afrad hamraaz woh farishta hai jo faize ilahi ka wasta hota hai or woh jo kuch farishty ki zubani suntay hain unhen bakhobi amali jama pehnatay hain. Shia aetiqaad ki roo se is mansab per faiz hony waly aimma at-haar as. hain.

Ulmae aehle sunnat bhi is baat ko qubool kartay hain kay Paighambar akram saww. kay bad aik isi shakhs ki zaroorat hai jo farishton ki batein sunay magar un kay

nazdeek Paighambar as· nay apny bad jisko is mansab (muhaddis) per faiz kia wo umar hain·

Albattah shia kehtay hain kay bad Paighambar as· is mansab (muhaddis) per faiz honay walay Ali as· hain·

Ahle sunnat ki kitabon main moujood jin ahadees main lafze muhaddis aya hai un main say chand ye hain:

Bukhari apni sahih main manaqibe umar bin khattab main likhty hain:

“Paighambar as· nay farmaya: qabl az islam bani israeel main chand afrad muhaddis they jab kay wo nabi nahi they mairi ummat main agar koi muhaddis hoga to wo umar hain·”

Muslim apni sahih main fazaile umar main isi mazmoon ki riwayat kartay hain kay Rasool khuda saww· nay farmaya:

“Uname sabiqah main bhi muhaddis they aur mairi ummat main koi muhaddis hoga to wo umar hain”·

Lihaza muhaddis ka hona islami masala hai na kay mazhabi, is lie is per fareeqain (shia o sunni) ham raey wa ham nazar hain· Mazkorah riwayaton kay ilawa aur bhi ahadees hain jinki ulamae ahle sunnat nay riwayat ki hai or un main muhaddis ka lafz istimal hua hai lekin un subhi riwayaton kay akhir main umar bin khattab kay nam ka izafa hai·

Muhaddis kon tha hazrat umar ya Hazrat Ali as· ye koi paicheeda masala nahi hai balkay bohat asan kam hai

kiunkay dono baten tareekh kay saf'hat per maujood hain jo nishandahi karti hain kay kon is mansab ka ehel tha.

Jo shakhs Paighambar saww. say waqte ehtizaar kahay "inna alrajula layahjur" yani ye shakhs (Paighambar as.) hizyaan keh raha hai, is bat ki nishandahi karta hai kay uska ustad kon hai farishta ya shaitan?

Sheikh kulaini ra. nay apni kitab kaafi main Rasool o nabi o muhaddis main farq bayan karnay kay bad chand riwayatun naql ki hain jo in teenon mansabon per faiz afrad ki nishandahi karti hain.

Imam baqir as. is ayat (wama arsalna min qablika min Rasoolon wala nabiyyin) kay zail main irshaad farmaty hain: "Rasool" wo hai jis kay pas farishtay wahi le kar aaen, wo farishtay ko dekhay usay pehchany or us say guftugu karay, ye bohat buland martabah hai. Or "muhaddis" wo hai jo faarishton ki batein to sunay magar dorane guftugu unko na dekhay." Is silsilay main imam Muhammad Baqir as. or imam jafer sadiq as. say bohat si riwayatun naql hui hain jin main say chand batore namona paishe khidmat hain:

"Muhammad as. kay saray awsiya muhaddis hain."

"Sary Aaimma aalim, sadiq, faheem or muhaddis hotay hain."

"(Kana aliun muhaddisan) Ali as. muhaddis the"

Imam jafer sadiq as. say dariyaft kia gaya kay muhaddis say kia murad hai? Aap as. nay farmaya: "jis kay pas farishta aaey or is kay dil main nukaate wahee ilqaa karay magar wo farishtay ko na dekhay."

Mazkorah riwayaten, aaimma athaar as· ki yaqeeni tour per sadir shudah riwayaton mai se hain· In ko yahan paish karnay ka maqsad is bat ko sabit karna hay kay janab Fatima as· bhi muhaddisa theen·

Imam jafer sadiq as· farmatay hain:

“Fatima as· binte Rasoolullah as· muhaddisa theen na kay nabi· Fatima as· muahddisa say is lie mosoom huen kay farishtay in kay pas isi tarhan atay they jis tarhan mariyam kay pas aya kartay they aur guftugu kartay they· Farishtay kehtay they (ya Fatima uqniti lerabbiki wasjudi war ka’ee maa’r rakieen)”

Iskay baad imam as· farmatay hain: aik shab Fatima as· nay farishton say poocha, kia mariyam binte imran zanane aalam main sub say behtar nahi hain? Farishton nay jawab dia, nahi kion kay mariyam as· sirf apny zamany ki aurton ki sardar theen jubkay khuda nay aap as· ko zamanay mariyam or awwaleen o aakhareen ki aurton ki sardar banaya hai·”

Is riwayat ko ulama kay aik guroh nay naql kia hai·

Baaz riwayaat main ye baat sarahat kay sath bayan hui hai kay janabe Fatima as· say hazrat jibraeel as· bhi guftugu kartay they· Is silsilay main warid honay wali riwayaten wazeh alfaz main batai jaati hain kay Paighambare akram saww· ki wafaat kay bad khuda nay janabe Fatima as· ki tasalli ki khatir farishton ko bhaija takay wo un say guftugu karein·

Imam jafer sadiq as· farmatay hain:

“Paighambare akram saww·ki wafaat kay baad Fatima as· sirf 75 din zindah rahien· Aap as· ko apny baba ki wafaat ka behad sadmah tha· Isi wajah say jibraeel as· barabar aap ki khidmat main atay they or tasalli detay they or apkay pidar buzurgwar kay maqamo manzilat ko bayan kartay they or rehlate Paighambar as· kay bad apki zurriyat par honay walay hawadis ki khabar detay they or jibraeel as· jo kuch kehtay Ali as· unhen likh letay they· Unhi aqwal kay majmo’ae ko mushafe Fatima kehtay hain.”

Kafi main imam jafer sadiq as· say aik dosri riwayat naql hui hai jis main Aap as· nay farmaya:

Jab khuda nay apnay Paighambar as· ki rooh qabz ki to qalbe zahra as· per is azeem gham ka kitna sadmah hua is ko siwaye khuda kay koi nahi janta· Isi wajah say khuda nay aik farishtay ko janab-e-Fatima as· ka monis banaya taky wo unky ghamon kay lie tasalli ka bais banay or tanhai main unsey guftugu karay· Fatima as· nay jab ye bat Ali as· ko batai to Hazrat as· nay farmaya jab bhi tum farishtay kay anay ka ehsas karna to mujhay khabar karna, chunanchay Ali as· jo bhi suntay they usy likh lety they or wohi mushaf kehlaya· Isi mushaf kay baray main Ali as· nay farmaya kay is mushaf main halalo haram kay masail nahi balkay wo baten hain jo wuqoo pazeer ho choki hain ya waqay hongee”·

Lihaza Fatima ka muhaddisa hona musallamat main say hay jesa kay aap ki ziarat main ham perhty hain:

“Assalamo alaiki ayyatohal altaqiyyat unnaqiyyat assalamo alaiki ayyatoha almuhaddasat ulalimatu”

Mukhtasar ye kay janabe Fatima as., aaimmae masoomeen as. ki tarhan muhaddisa theen, or is mansab tak siwaye wali kay koi or nahi pohanch sakta chunky Fatima as. waqliyatullah theen is lie is maqame wilayat kay zaire saya farishton nay Aap as. say guftugu ki, kiunkay Paighambare akram saww. or ameerul momineen nay wilayat ko muhaddis ka hamraaz qarar dia hai. Isi wajah say her nabi nay aik wali ko apna janasheen qarar dia or Paighambare akram saww. nay apnay baad bhi apnay is mansab kay liye terah masoomoo ko muntakhab kia. Khud janab-e-Fatima as. ki harkaato saknaat, guftaaro kirdar is bat ki nishandahi karti hain kay Aap as. muhaddisa theen.

Daswan Mouzu: Bahisht, shiayan e Fatima as. kay liye hay.

Paighambar akram saww. nay jis tarhan Ali as. ko basharat di or un ki azmato manqabat bayan farmai, is tarhan shiayane Fatima as. ki bhi manqabat bayan ki or inhein bahisht ki khushkhabri sunai.

Shia yani tabay, pairavi or iqtida'a karnay wala. Shiae Ali as. usay kehtay hain jo hazrat Ali as. ko apna hadi manay or in kay daman say tamassuk ikhtiyar karay. Ahadees ki roo say shiayane Fatima o Ali as. aik hain. Kabhi Paighambar as. nay shiayane Ali as. ki madah sarai ki hai or kabhi shiayane Fatima as. ki. Paighambar as. ki ye rawish is baat ki akkas hai kay janabe Fatima as. aik mustaqil

shakhsiat kay tour per sahibe karamaat, buland maqam or wilayate kubra kay mansab per faiz theen.

Jabir bin Abdullah say marwi hai kay paighambare akram saww. nay janabe Fatima as. ki shan main farmaya:

“Qayamat kay din mairi baiti Fatima as. isi bahishti naqay pe sawar ho kay maidane mehshar main warid hogi jis ki mahar marwareed kay, paon sabz zamarrud kay or aankhen surkh yaqoot ki hongy. Is pur noor sawari ka aik qubba hoga jis say her sha’i dekhi ja saky gi. Is naqay kay sar per aik taj hoga, jis kay duro yaqoot kay sattar paye honge or wo isi tarhan zaufishani karen gi jis tarhan aasman per sitaray. Is sawari kay daen or baen dono janib sattar sattar hazar malak hongay. Is naqeh ki mahar jibrael as. kay hath main hogi or wo baawaze buland nida den ge : Aye ehlay mehshar! Tum apni ankhen band karlo kay abhi Fatima bintay Muhammad guzren gi. Ye suntay hi sub kay sub yahan tak kay paighambaran o ambia or shuhada o siddiqeen bhi apni ankhen band kar lein gay. Fatima as. arshe ilahi kay samnay khari hojaen geen us waqt sadae ilahi gonjay gi: aye meray habib ki beti! tum jo bhi mango gi main tumhay don ga or jis ki tum shifa’at karo gi main us ko qubool karon ga Fatima as. kahan geen: aey meray khuda! Meri zurriyat or meray shion ki shifa’at qubool farma. Bare degar sadae ilahi buland hogi: kahan hain zurriate Fatima as. or uski pairavi karnay walay? Kahan hain is kay or iski zurriyat kay dost? Us waqt aik guroh aaey ga jo farishtae rehmat kay hisaar

main hoga or Fatima as· un sab ko le kar bahisht main dakhil hon geen·”

Qayamat kay din janabe Fatima as· ki sawari moqa or mehal kay lihaz say mukhtalif hogi, ahadees main jin mukhtalif sawariyon ka zikr hai or baz nay is sawarion se ikhtilaf kia hai ye sahi nahi hai· Is liye kay jis sawari ka zikr hua hai us ka zikr aik khas moqa or mehal hai· Lihaza woh sari riwayatien sahi hain or or un main ikhtilaf ki koi gunjaish nahi hai· Sawari kay mutal’liq ikhtilaf ki wajah ye hai kay jab janabe Fatima as· arshe ilahi kay samnay aen geen to us waqt sawari dosri hogi or jab bahisht ki janib rawana hongeen to us waqt sawari koi or hogi· Jis riwayat main zikr hua hai kay jibraeel as· naqeh ki mahar pakray hongey is say hazrat as· ki murad ye hai kay us waqt jibraeel as·, khuda kay khas numaindae khas honge or baz riwayatien main jahan khud khuda kay aanay ka zikr hai us say ulama nay khuda kay numainday janabe jibraeel as· ko murad lia hai·

Maidane mehshar main durood kay waqt janabe Fatima as· jaisi aurat kay liye yahi munasib hai kay un kay murkab ki mahar hazrat jibraeel as· kay hath main ho or wo pur iftikhar lehjay main kahen “ ghazzu absarakum hatta tajoozo Fatimata binte muhammad” yani apni ankhen band karon takay Fatima binte muhammad as· guzren·

Paighambare akram saww· se aik or riwayat naql hui hai jis main Aap as· nay farmaya:

“Baroze qayamat munadi nida day ga: aye aehe mehshar apni ankhen band karlo Fatima as· binte muhammad

siraat say guzer rahi hain, us waqt Fatima as· apnay shiyon kay hamrah siraat say misle berq kay guzren geen·

Phir jibraeel as· farmaen gay: Aey Fatima as· jo chaho khuda say maango· Fatima as· rabbul izzat ki bargah main arz karein geen: khudaya: meray shion ko kay gunah maaf kar day· Nida aaey gi main nay tumharay saray shion kay gunahon ko maaf kar dia· Fatima as· dobarah kahen gi: ma'bood! Hamari aulaad kay shion ko bhi maaf kar day· Nida aaey gi: main nay in sub ko maaf kar dia· Aey Fatima as· aehle mehsahr kay darmiyan jao jobhi tumhari panah main ana chahay wo tumharay sath bahisht main jaey ga· Us waqt sabhi kufe afsoos maltay huay kahain gay aaey kash main bhi Fatimi hota· Aey Fatima as· us din tumharay or Ali as· kay shia or tumhari aulaad kay shia, nihayat sukoon kay sath dakhile bahisht honge·”

Janabe jabir nay Imam Muhammad Baqir as· say aik tolani riwayat naql hai, jis main Aap as· nay farmaya: aaey jabir! Ba-khuda ye wo din hoga jab mairi maan Fatima as· aehle mehshar say apnay shion ko is tarhan juda karen gee jis tarhan parinda achay danay ko kharab danay say juda karta hai· Joon'hi shiane Fatima as· in kay hamrah bahisht per pohnchen gay, khuda in kay dilon main ye bat dalay ga kay wo palat kar nigah karen· Jab wo paltein gay to khitaabe ilahi hoga: tum kiun paltay jab kay main nay to tumharay liye Fatima ki shifa'at qubool kar li hay? Us waqt kahen gay: ma'bood ham chahtay hain kay aj shiyane Fatima as· ki qadro manzilat pehchani jaey· Khitabe ilahi

hoga: aaeY meray dosto'n, tum maidane mehshar ki taraf wapis jao or aehle mehshar per nazar karo jis nay bhi tum say Fatima kay muhib honay ki wajah say muhabbat ki, jis nay bhi tum ko Fatima as· kay muhib honay ki wajah say khana khilaya, jis nay bhi unka muhib honay ki wajah say tmhay pani pilaya ya tumharay pase pusht tumhara difa' kiya, unka hath pakro or dakhile bahisht hojao.

Iskay baad Imam as· nay farmaya: bakhuda meri jaddah Fatima as· ki muhabbat ki barkat say koi bhi mehroom nahi rahay ga magar kafir ya munafiq ya wo jo unkey martabay kay baray main mashkook raha ho.

Tafseere furat main Paighambar as· say riwayat hai kay Aap as· nay farmaya:

“Meri beti Fatima as· apni zurriyat or apnay shion kay sath dakhile bahisht hogi or inhi kay baray main hai kay qayamat ka hawlnak manzar un logo'n per asar andaz nahi hoga (soratul ambia (21):103)”

Yaqeenan janabe Fatima as·, inki zurriyat or inkay shia rehmate ilahi ki bina per mehshar ki wehshat say mehfooz rahen gay· Isi say maloom hota hai kay janabe Fatima as· apnay shion kay haq main aik khas shakhsiyat ki haamil hain·

Aasimi nay apni kitab “zainul fata” babe ishtirate sa'at main janab salman ra· say aik riwayat naql ki hai kay Paighambare akram saww· nay farmaya:

“Aey salman! Is zaat ki qasam jis nay mujhko risalat kay sath mab'oos farmaya, qayamat kay din main jibraeel as·

ka daman pakaray hongā, Ali as· meray daman ko, Fatima as· Ali as· kay daman ko, Hasan as·, Fatima as· kay daman ko, Hussain as· Hasan as· kay daman ko, or inkay shia inkay daman ko, aey salman! Tum jantay ho kay khuda apnay Paighambar saww· ko kahan bhajay ga? Aey salman kia tum jantay ho kay Ali as· o Fatima as· o Hasan as· o Hussain as· or inkay shiyon ko kahan bhajay ga? Iskay baad Paighambare akram saww· nay teen martaba farmaya:

Rabbe kaba ki qasam bahisht ki janib· Ye wo paimaan hai jis ka wa'da jibraeel as· nay min janibillah mujhsey kia hai·”

Janabe Fatima as· ki wilayat or in say mawaddat ka izhaar Aap ki makhsos ziarat main in lafzon main hua hai:

“Khudaya tu gawah rehna kay main shiyane Zahra as· or inkay doston main say hon, inki wilayat ka aitiqad rakhta hun·”

In bat'on ko madde nazar rakhtay huay kay janabe Fatima Zahra as· apnay padare buzurgwar, apnay shohar or apnay dono farzandon kay mazkorah fazail main shareek hain, naiz in baton ko paishe nazar rakhtay huay jo qayamat kay din kay liye Aap as· kay baray main bayan hui or wo basharate'n jo Aap as· kay shiyon kay liye Paighambar saww· say manqool hueen, ye baat maqool nahi hai kay is azeem martabay per faiz honay wali waliyatullah na ho·

Giyarwan Mouzu: Chodah Masoomen as. ki khilqat aik hi noor

say hui

Tamam insanon kay muqablay main Aale Muhammad saww. ki imtiyazi khilqat, inkay maqame wilayat ko sabit karti hai, kiunkay ye imtiyazi shan, wilayat kay buland maqam per faiz huay baghair imkan pazeer nahi hain or yahi inki afzaliyat ki daleel bhi hai Paighambar saww. or aimma masomaeen as. ki tarhan saray ambia or malaika say afzal huen.

Baqi ahadees main agar Aap as. ki wilayat ka tazkira sarahat say na bhi hua hota (halankay sarahat kay sath tazkira to ho hi chuka hai) tub bhi Aap as. ki khilqat ki imtiyazi shan, Aap as. ki wilayat or tamam makhloqat per Aap as. ki bartari ki hikayat karti hai. is silsilay ki ahadees mulahiza kijiye.

Jab mufazzal ibne umar nay imam jafer sadiq as. say wiladat janabe Fatima as. kay mutalliq sawal kiya to hazrat as. nay aghaze kalam main farmaya: Na'am (yani han!) wazeh rahy ye lafz kisi bat kay aghaz main bola jaye to iska matlab ye hota hai kay bolnay walay kay aetibar say koi ehem bat shuru ki ja rahi hay.

Phir hazrat as. nay farmaya: jab janabe khadija as. nay paighambare akram saww. say shadi ki to makkah ki aurton nay in say rabta munqata kayrli. Koi bhi aurat na to in kay ghar aati thi or na hi mulaqat kay waqt salam karti thi, balkay dosri aurton ko bhi wahan janay say rokhti

theen. Is tarze amal se be-chain rehti theen or wehshat ka
 ehsas karti theen. Albattah inki ye be-chaini apni jan kay
 khouf say nahi thee balkay un khatra'at ki wajah say thee jo
 Paighambar saww. ki jan ko lahaq honay wali theen. Jab
 Fatima as. shikame maadar main theen to Aap as. Khadija
 as. kay liye moonis theen, in say guftugu farmateen theen
 or inhen sabr ki talqeen karti theen. Is bat ko janabe khadija
 as. nay Paighambare akram saww. say makhfi rakha tha. Aik
 din Rasool akram saww. ghar main dakhil huay to Khadija
 as. ko kisi say guftugu kartay suna. Aap as. nay janabe
 khadija say dariyaft kiya tum kis say mehway guftugu
 theen? Khadija as. nay arz ki: jo bacha meray shikam main
 hai meri tanhai main wahi maira moonis hai. Paighambar
 saww. nay farmaya: Khadija as.! mujhko jibraeel as. nay
 khabar di hai kay ye dukhter hai or maira silsilae nasab isi
 say hai. Khudawande alam nay isi ki nasl say aaimmae
 tahireen as. ko meray bad rooway zameen per khalifa
 muqarrar kia hai. Fatima as. jab tak shikame maadar main
 rahein, maan ki moonis theen or is say guftugu karti theen.
 Jab wiladat ka waqt qareeb aya to raij rasm kay mutabiq
 unhon nay quraish or bani hashim ki aurton ko is nazuk
 moqay per madad karnay kay liye kaha magar unhon nay
 jawab dia kay chonkay shadi kay waqt tum nay hamari baat
 nahi suni or yateeme Aale abi talib (Muhammad saww.) say
 shadi kar li, lihaza ham bhi tumharay kisi jashan main
 shareek na hongay. Is jawab say Khadija as. kay dil per chot
 lagi. Aisay main bani hashim ki aurton jesi char khawateen

dakhil huen. Khadija as. inhen dekh kar ghabraen. To in main say aik aurat nay kaha tum ghabrao nahi, ham khuda ki taraf say tumhari madad kay liye bhaiji gae hain. Main sara as., ye aasia binte mazahim as., ye mariyam as. or ye kulsoom as. khuwahare musa as. hain. In char aurton main say aik Khadija as. kay daen taraf, dosri baen taraf, tesri rubaro or chothy sirhany baith gaeen. Thori dair kay bad Fatima as. pak o pakizah paida huen or Aap as. ki paishani say aik aisa noor satey hua jis say sara makka munawwar hogaya. Isi waqt das hooren Aabe kouser say bharay huay tasht liye warid huen jis say unhon nay janabe Fatima as. ko ghusl dia or phir aik khushbu daar kapray main lapeta or qabl is kay koi kuch kahay Fatima as. nay is tarhan guftugu ka aghaz kia: main gawahi deti hun kay khuda kay siwa koi ma'bood nahi or meray padare buzurgwar Rasoolallah saww. hain, meray shohar or meray farzand paighambar saww. ki anay wali naslon kay syed o salaar hain."

Ba'de wiladat yahi jumlay thay jo sub say pehlay zaban e masooma say jari huay. Phir Aap as. nay in char aurton ko naam le le kar salam kia or unhon nay khush ho kar muskuratay huay salam ka jawab dia. Is Mubarak moqey per hoorane bahisht nay aik dosry ko Mubarakbad di. Jab is tehniyat ki awaz ahle asman nay suni to ahle asman nay bhi aik dosray ko Mubarak baad di. Masooma as. ki wiladat kay waqt asman per aik aisa noor satey hua tha kay is se pehlay malaika nay is ka mushahida nahi kia tha.

Wo aurten is nou molood ko khidmate khadija main laen or arz ki aaey Khadija as. apni dukhtar ko le len, kay is per or iski nasl per khuda ki be-payan barkatein hain.

Ye saray imtiazaat aisi zaat kay liye hi hotay hain jo waliyat-ullah ho kiunky wiladat ki ye kaifiat inhi logon say makhsoos hai jo awliya-e khuda hon, maqame wilayat per faiz hon or dosron per khud unsay ziada haq-e tasarruf rakhtay hon.

Ye is noor say khalq honay ki wajah say bhi hai kay jis say paighambare akram saww. or Ali as. ki khilqat hui or isi noor ki wajah say inhein malaika par bertari hasil hui. Is bat ki wazahat khud paighambar saww. us waqt farmai jab Aap as. say dariyaft kia gaya kay Aap afzal hain ya jibraeel as.? farmaya: main. To ibne abbas nay poocha: kiun? Farmaya: khuda nay mujhay isi noor say khalq kia hai jiski kaifiyat say siwaye khuda kay koi agah nahi hai, khuda ne isharah kiya is say aik noor khalq hua phir dosri martaba isharah kia or is say aik or noor khalq hua phir wo dono noor aik dosray say mil gaey kay pehlay noor say hamari arwaah or dosray noor say hamary ajsaade a'lam wujood main aaey.

Isi noor say khalq honay ki wajah say Paighambare akram saww. or aimma masoomen as. rehome maadar main hi her cheez say ba-khabar they to phir yahi imtiazaat janabe Fatima as. ko bhi hasil honay chahiye, kiunky mazkorah fazail nabowato imamat say makhsoos hain balkay in ka rabt wilayat or awla bi-tasarruf honay say hai, isi wajah say jab janabe Fatima as. is dunya main tashreef laen

to wo har cheez say agaah theen, is liye kay Aap as• kay takamul ka rabt chotay or baray honay say nahi tha. Yahi wajah hai kay jis tarhan wiladat kay waqt dooshe paighambar saww• per (wa tammāt kalimatu rabbika sidqan wa adlaa) naqsh tha, isi tarhan janabe Fatima as• nay is dunya main qadam rakhtay hi apnay padare buzurgwar ki nabowat ki kahbar di halanky Aap as• nay abhi elaane nabowat bhi nahi farmaya tha or phir khuda ki wehdaniyat or Muhammad saww• ki risalat ka iqrar kia. Aap as• kay ilm main bachpan say akhir umr tak zarrah barabar bhi farq nahi tha, har cheez say aagah or saray umoor say ba-khabar theen. Aap as• na sirf farishton kay naam, hoorul'een or ahle bahisht kay naam, apnay dushmanoo kay naam or saray ambia kay naam janti theen balkay khilqate kainat say qayamat tak ki har baat say waqif theen. Khuda nay Aap as• ko batne maadar main or ba'de wiladat wohi ilm dia tha jo paighambare akram saww• or Ali as• ko ata kia tha, lihaza jis tarhan hazrat Ali as• nay waqte wiladat quran ki tilawat farmai thee isi tarhan agar Aap as• wiladat kay waqt paighambare akram saww• ki risalat ki gawahi dein to kisi shako shubhay ki gunjaish hi nahi honi chahiye kiunki in sab ka sar chashmae wilayat hai aur is Mubarak noor ka asar hai jis say Aap as• ki khilqat hui thee aur is noor ki kaifiyat say siwaey khuda kay koi aagah nahi hai. Aalame malakoot kay saray aalam aaienay ki manind is main mun'akis hotay hain. Isi noor kay mutalliq Paighambare akram saww• nay farmaya: jab khudawande alam nay is noor o khalq kiya to is ko teen

hisso'n mai taqseem kiya or isi say mairi, Ali as. or Fatima as. ki khilqat hui.

Ammar kehtay hain:

"Main nay Ali ibne abi talib as. ko khanae Zahra as. main jatay dekha, jab Fatima as. ki nazar aap as. per pari to arz ki: aaey Ali as. meray qareeb aaiye takay main Aap as. ko un cheezon kay baray main khabar don jo wuqoo pazeer ho chuki hain ya waqay honay wali hain, naiz wo cheezen jo kabhi waqay na hongy.

Ammar kehtay hain: main nay Ali as. ko dekha kay Fatima as. ko jawab diye baghair wapas aagaey or main bhi sath hogaya. (Ali as. ka ye sukoot or baghair jawab diye palat jana mozu ki azmat or dosron kay samnay janabe Fatima as. kay martaby ko wazeh karta hai, warna choda masoomeen as. main say har aik dosray kay martabay say ba-khobi waqif tha).

Jaisay hi Ali as. nabie akram saww. kay pas pohncHay, hazrat nay Aap as. ko apnay qareeb bulaya or farmaya: aey Ali as. tum bayan karo gay ya main. Ali as. nay arz kia: behtar hota Aap as. bayan farmatay. Paighambar saww. nay farmaya: goya main tumharay sath khanae Zahra as. main gaya or us nay tum say aisa aisa kaha or tum wahan say meray pas aagaye or mam'lay ko tum nay ham par choor dia. Ali as. nay arz kiya: ya Rasoolallah saww. aisa hi hai. Phir Ali as. nay dariyaft kia: kia noore Fatima as. hamary noor say hi hai? Hazrat as. nay farmaya kia tum nahi

jantay? Ye sun kar Ali as· nay apnay ko sajdae shukar main gira dia·

Sawal o jawab kay andaz say maloom hota hai kay ye sirf dosron ko bakhabar karnay kay liye tha, mas'ala jannay ya na jannay ka nahi tha or hazrat Ali as· nay bhi jawab main nahi Farmaya kay main nahi janta)

Ammar ka bayan hai kay Ali as· paighambar saww· say rukhsat ho kar khanae Zahra as· main tashreef laey· Main bhi Aap as· kay hamrah tha· Fatima as· nay arz ki: aey Ali as· Aap yahan say baba ki khidmat main gaye aur main nay jo kuch kaha tha uskay mutalliq dariyaft kiya· Ali as· nay jawab dia: han! Fatima as· aisa hi hai· Phir Fatima as· nay arz ki: aey abul Hasan as· jab khuda nay meray noor ko khalq kiya to ye khuda ki tasbeeh o tehleel kar raha tha, phir khuda nay is amanat ko aik bahishti darakht kay supurd kia, meray padare buzurgwar kay bahisht main anay tak ye zau-afshani kar raha tha· Jab Aap as· bahisht main aaey to khuda ki taraf say ilham hua kay is darakht kay mai-weh ko tanawul farmayen, us waqt mera noor sulbe padar main or phir rehme kahdija main muntaqil hua or jo kuch ho chuka hai ya honay wala hai ya jis kay na honay ka yaqeen hai un sub say main ba-khabar hun, aaey abul Hasan as· momin, khudai noor say dekhta hai·”

Ye hadees jo aimma at'haar as· or janabe Fatima as· ki khilqat ki taraf isharah kar rahi hai wo is baat ki nishandahi karti hai kay chodah masoomeen as· ka noor aik noor tha or har cheez ka ilm isi noor ki wajah say tha or

yahi wo noor tha jiski kaifiyat say ba-juz khuda koi aagah nahi tha.

Is silsilay main Paighambar as· say manqool hai kay:

“Kuda nay apnay noor say jannat ko khalq kia phir is ko teen hisso’n main taqseem kia aik meray liye, dosra Fatima as· kay liye, teesra Ali as· or aulade Ali as· kay liye, jis tak iski roshni pohncchi usay wilayate aale Muhammad as· hasil ho gai or jo is say mehroom raha wo wilayate aale Muhammad as· say mehroom raha.”

Ye noor her shia per noor afshani kar raha hai “shiatuna khuleqo min fazili teenatena” hamary shia hamari bachi hui mitti say khalq kiye gaey hain.

Paighambare akram saww· nay mazkorah noor ko (nooru wajhillah nooru azmatillahi noorul jalale noorul jamale noorul kamala) say tabeer kia hai or farmaya hai (noorun makhzoonun maknoonun fi ilmillah) ye wo noor hay jo ilme khuda main hai.

Jaisa kay bayan hua kay ye noor teen hisson main masawi taqseem hua, jiskay aik hissay say Muhammad bin Abdullah saww·, or dosray hissay say Fatima as· or teesray hissay say Ali as· or aulade Ali as· ki khilqat hui.

Noor say khalq honay ki wajah say Aalame azal, Aalame alast, Aalame arwah, jineen, qabr, barzakh, hashr, or jannat main Paighambar saww· jin jin khusosiat kay hamil hain wo sari khususiyaat hazrat Fatima Zahra as·, hazrat Ali as· or Aap ki masoom aulaad as· mai bhi maujood hain. Ab agar wiladate Paighambar saww· kay waqt pora makkah

munawwar hogaya tha to wiladate janabe Fatima as. kay waqt bhi aisa hi hua kiunki dono aik hi noor thay or wo noor ilmo taqwa, zuhdo safa or rehmat azmat ka sar chashma tha or riwayaton main aya hay kay chodah masoomeen as. ki khilqat, bashar ki khilqat say do hazar saal ya dus hazar saal ya sola hazar saal ya bees hazar saal qabl hoi thee wo asl main is baat ki wazahat thee kay inki khilqat sub say pehlay hui thee or isi khusosiat ki wajah say Paighambare akram saww., hazrat Ali as. or Aap ki masom aulaadon ki tarhan janabe Fatima as. bhi sahibe Wilayate kubra theen.

Barhwan Mouzu: Chodah Masoomeen as. ki wilayat aik hai

Barhwan mouzu bhi giyarhwen mouzu say marboot hai. Chodah masoomeen as. ki aik jesi khilqat ka taqazah ye hai kay subhi umoore Wilayat main aik hi martabay par hon or kisi aik se bughz ya muhabbat ya kisi aik kay hukum ki ita'at ya is say mukhalifat dosray say bughz ya muhabbat kay mutaradif ho, is silsilay mai shia or sunni donon nay bohat si sahi ahadees ki riwayat ki hain jin mai say chand ye hain:

اخذ الرسول الاكرم ﷺ بيد الحسن والحسين فقال من احبني واحب هذين واباهما وامهما كان معي
 ”في درجتي يوم القيامة“

“Paighambare akram saww. nay Hasan as. o Hussain as. ka hath pakar kar irshad farmaya: jo shakhs mujhay or

meray in donon farzandon ko or inky maan baap ko dost rakhay ga, qayamat kay din wo maira ham darja hoga.

Paighambare akram saww. ka ham darja hona koi mamoli baat nahi hai, lekin ye kesey ho sakta hai kay koi An-hazrat saww. kay ham darja hojaey? Ye kaisay mumkin hai kay koi hazrat Ali as. kay ham darja hojaye? Ghaliban hazrat ye batana chah rahay thay kay jo mujhay or mairi itrata ko dost rakhay wo wilayat per eman lanay walon kay darjay par faiz hai aur wilayat per aitiqad rakhnay main maira ham darja hai. Ye aur baat hai kay jis tarhan qayamat kay din muwahhideen or ba-eman afrad kay darajaat main farq hoga isi tarhan wilayat par eeman rakhnay walon kay darajat main farq hoga. Dosray lafzon main youn kaha jaey kay jis tarhan maidane jang main jan denay wala har shakhs shaheed to hai, magar martabay maqame ma'nawi kay lihaz say in main farq hai, kay lihaz say in main farq hai, isi tarhan saray muwahhideen "Darjat ul toheed" main masawi or ham darja hain magar in hi muwahhideen main ambia bhi hain or ausiya bhi, ulama bhi hain aur shuhadao mukhliseen bhi, kay in main maqamo martabay kay lihaz say bohat farq hai, jab kay muwahhid honay main aik dosray kay shareek hain. "Darjat ul wilayati" or "Derjat ul muhibbat" bhi "Darajat ul toheed" jese hain.

Mazkorah ahadees (Akhazar Rasool al-akram...) ko bohat say ulamae ahle sunnat nay naql kia hai. Abdullah bin Ahmad bin Hambal nay Masnade Ahmad main, Tirmizi nay Jam'ey Sahih main, Khateebe Baghdadi nay apni tareekh

main, jazari nay Asnaa al-matalib main, ibne aseer nay usdul ghabah main, abul muzaffer nay tazkirah main, muhibbud deen tabari nay riyazun nazrah or zakhairul uqbaa main, ibne hajar nay tehzeeb main or ibne hajar haisami nay sawaiqe muharriqah main naql kia hai.

ibne hajar maismi is hades ki sharah likhtay hain:

“Hazrat ki mai’yat ka ye matlab nahi kay khuda is kay samnay say hijab utha day ga or is raf’e hijab main wo Paighambar saww. jaisa hoga. Ye aisa hi hai jaisay irshade ilahi hai(fa-ulaika ma’al lazeena anama-llaho alaihim minan nabiyyeena wassiddiqeena washuhadae was saliheena wa hasuna ulaika rafiqa) (sorah Nisa (4):(29)) yani: aisay log in maqbool bandon kay sath hon ge jinhen khuda nay apni nai’maten di hain yani ambia or siddiqeen or shuhada or saliheen or ye log kitnay achay rafeeq hain.”

Ye bat wazeh rahay kay ye ayat aik jesay martabay ko nahi bayan kar rahi, balkay ye bata rahi hai kay saray aehly eeman kasbe faiz or rehmate ilahi kay nuzool main yaksan hain, warna martabay kay lihaz say ambia, siddiqeen, shuhada ulama, saliheen, abrar, akhiyar or mukhliseen main kafi farq hain. Khud panjetane pak ka hi wo martaba hai jis tak kisi ki rasai nahi hui.

Ulamae shia o sunni nay is kay ilawa or bhi riwayatien naql ki hain. Jin main say chand ye hain:

Paighambar saww. nay irshad farmaya: “man ahabba haa ulaye yani alHasan e wal-hussain wa Fatimata wa Aliyan faqad ahabbani wa man abghazahum faqad abghazahani”

“Jis nay inhen yani Hasan o Hussain o Fatima as· or Ali as· ko dost rakha, is nay mujhay dost rakha, or jis nay in say dushmani rakhi us nay mujhse dushmani ki.”

Aap as· nay janabe Fatima as· or Ali as· kay baray main irshad farmaya: “...man a’azaaha faqad a’azaani waman a’azaani faqad a’azallah wa zalika qowlihi ta’ala in’nallazeena yu’zoonallaha wa Rasoolaho la’annahum-ullahu fiddunia wal akhirah...”

Jis nay Fatima as· ko aziyat di us nay mujhay aziyat di or jis nay mujhay aziyat di us nay Allah ko aziyat di or jis nay Allah ko aziyat di unhi logon kay liye irshade ilahi hai kay: wo log jo khuda or iskay Rasool saww· ko aziyat detay hain un per khuda nay dunia or akhirat dono main la’nat ki hai· (Sorah ahzab (33):57))

Lihaza irshade Paighambar saww· ki roo say Fatima as· ko aziyat dena khuda or Rasool ko aziyat deny kay mutaradif hai· Janabe Fatima as· say mutalliq is hadees ko or iskay ham-ma’na darje zail ahadees ko shia or sunni ulama nay sahih qarar dia hai·

“Fatimatu baz’atu minni man aghzabaha aghzabani”

Fatima as· maira tukara hai jis nay isay ghazabnak kia us nay mujhay ghazabnak kia·

“Fatimatu baz’atu minni youzeeni ma-a’azaahaa wa yaghzaboni ma-aghzaboha”

Fatima as· maira tukra hai jis nay isy aazaar pohanchaya us nay mujhay aazaar pohanchaya or jis nay isay ghazabnak kia us nay mujhay ghazabnak kia·

"Fatimatu baz'atu minni youzeeni maa-a'azaahaa wa yaghzaboni maa ansabuhaa"

Fatima as· maira tukra hai jis nay isay kia us nay mujhay aazurdah kia jis nay ishay liye mushkilen khari kien us nay meray liye mushkilen khari kien·

Shia or sunni isi kay ham ma'na mukhtalif alfaz main or bhi ahadees naql ki hain jin main chand ye hain;

"Fatimatu baz'atu minni yas'afuni maa yas'afuha"

"Fatima as· maira parae-tun hai jis nay isko malool kia us nay mujhay malool kia·"

"Fatimatu shajanatun minni yabsatuni maa yabsatuha wa yaqbizuni maa yaqbazuha"

"Fatima as· mairay darakhthe wujood ki aik shakh hai jis nay isay shaad kia us nay mujhay shaad kia or jis nay isay aazurdah kia usnay mujhay azurdah kiya·

"Fatimatu muqnniatun minni man aazaha faqad aazani"

"Fatima as· maira parae-tun hai jis nay isko aziyat di us nay mujhay aziyat di·"

"Fatimatu muzgha'atun minni yaqbizuni maa qabuzhaa wa yabsutuni maa basataha"

"Fatima as· maira parae-tun hai jis nay isay ranjeeda kia us ne mujhay ranjeedah kia·"

"Fatimatu muzgha'atun minni yasurruni maa yasurroha"

"Fatima as· maira parae-tun hai jis nay isay masroor kia us nay mujhay masroor kia·"

Janabe Fatima as• ki manqabat main in ahadees kay naql karnay ka maqsad sirf ye hai kay sab per ye bat wazeh hojaye kay in say muhabbato dosti ya bughz o dushmani bilkul Paighambare akram saww• say muhabbato dosti o dushmani hai or ye kisi khas firqay kay sath makhsos nahi hai balkay is ka rabt saray islami firqon say hai• Yahan yahan main tairhwen sadi hijri tak kay un ulama kay naam darj karta hun jinhood nay hadees ““Fatimatu baz’atu minni...” ko mukhtalif alfaz main naql kia hai•

Ibne abi maleekah mutawaffi (117^{hijri•}), ibne dinare makki mutawaffi (125^{hijri•}), lais bin sa’ad misri (175^{hijri•}), abu Muhammad bin aeniyia mutawaffi (198^{hijri•}), abu nasar Baghdadi mutawaffi (205^{hijri•}), ahmad bin younus yerboei mutawaffi (227^{hijri•}), hafiz abu al-waleed tiyalesi mutawaffi (227^{hijri•}), abu muammar hazali mutawaffi (232^{hijri•}), qutaibah bin saeed saqafi mutawaffi (240^{hijri•}), eesa bin hammad misri 248 hijri, Imame hanabila ahmad bin hanbal 251 hijri, hafiz abu Abdullah (sahib sahih bukhari 256 hijri, Muslim sahabe sahih muslim 261 hijri, hafiz abu Abdullah ibne maja 273 hijri, Hafiz abu dawod sajistani 275 hijri, hafiz abu eesa tirmizi 279 hijri, hakeem abu Abdullah tirmizi 285 hijri, hafiz abu abdur rahman nisai 303 hijri, abul faraj isfehani 356 hijri, hakim abu Abdullah neshapori 405 hijri, haifz abu naeem isfihani 430 hijri, hafiz abu bakar behuqi 458 hijri, abu zakriya khateeb tabrezi 502 hijri, hafiz abu mohammad baghqvi 510 hijri, qazi abul fazl qazi ayaz 544 hijri, akhtab khwarzami 568 hijri, hafiz abul qasim suhaili 581

hijri, ibne abil hadeed mo'tazili 586 hijri, abul faraj ibne jozi 597 hijri, ibne aseer 630 hijri, abu salim ibne talha shafae 652 hijri, sibt ibne joazi hanafi 654 hijri, hafiz ganji 658 hijri, hafiz mohibuddin tabari 694 hijri, hafiz azdee undulusi 699 hijri, hafiz zahabi shafae 748 hijri, qazi aeji 756 hijri, jamaluddin zarani ba'd az 750 hijri, abus sa'dah yafae 768 hijri, zainuddin Iraqi 806 hijri, hafiz noruddin haisami 807 hijri, hafiz ibne hajar asqalani 856 hijri, hafiz jalaluddin sayoti, hafiz abul abbas qastalani mutawaffi (923^{hijri}), hafiz qazi dayar bakari mutawaffi (966^{hijri}), ibn-e-hajar haisami mutawaffi (974^{hijri}), zain-uddeen manawi mutawaffi (1031^{hijri}), inkay ilawah duswen sadi say le kar aj tak bohat say ulamae ahle sunnat hain jinhon nay is hadees ko naql kia hai.

Chonkay ye behes ulamae ahle sunnat kay nazdeek bhi bari ehmiyat ki hamil hai or isi hadees say unhon ne istidlal kia hai kay jo janabe Fatima as. say muhabbat na karay ya inhen aziyat pohanchaye wo kafir hai lihaza main bhi is kay mutalliq itna zaror bayan karon ga kay agarchy baaz baten kisi khas firqeh say makhsoos hoti hain lekin baaz aisi hain jo kisi khas firqeh se mutalliq nahi balkay inka subhi islami firqon say rabt hai. Shia or ahle sunnat ki kitabon say ye bat wazeh hai kay janabe Fatima as. say muhabbato bughz ka rabt kisi khas firqay say nahi hai balkay ye saray islami firqon say marboot hai, or jis nay bhi janabe Fatima as. ko aazaro aziyat pohanchai or aap sa. us say naraz huen wo kafir hai.

Janabe Fatima as· kay mutalliq Paighambare akram saww· nay irshad farmaya:

“Innallaha tabaraka wa taala yaghzibu lighazabe Fatima wa yarza lirazaha”

Fatima as· kay ghazabnak honay say khuda ghazabnak hota hai or or Fatima as· kay razi wa khushnood honay say khuda khushnood hota hai·

Aap as· hi nay janabe Fatima as· say mukhatib ho kar irshad farmaya:

“Innallaha yaghzibu lighazabika wa yarza lirazaka”

Aaey Fatima as· tere ghazabnak honay say khuda ghazabnak hota hai or teri raza say khuda razi hota hai·

In dono riwayaton ko bohat say buzurg ulama nay naql kia hai jin main chand ye hain· Abu mosa ibne musna mutawaffi (252^{hijri}·), ibny asim mutawaffi (687^{hijri}·), abu yaali mosli mutawaffi (307^{hijri}·), hafiz abul qasim tabrani mutawaffi (360^{hijri}·), hafiz abu abdullah hakim neshapori mutawaffi (405^{hijri}·), hafiz abu saad khergoshi mutawaffi (407^{hijri}·), hafiz abu naeem isfihani 407 hijri, hafiz abul qasim ibne asakar 571 hijri, abul muzaffar sibt ibne jouzi 654 hirji, hafiz abul abbas tabari maliki 1122 hijri, abul irfan sabban mutawaffi (1206^{hijri}·), badakhashani sahib miftah-ul-najaat mutawaffi qarn 13·

Aur ye ho hi nahi sakta kay jiski raza, razae khuda ho, jis ka ghazab khuda ka ghazab ho, jiski khushnoodi khushnoodi e khuda ho, jiski muhabbat muhabbate khuda ho, jiski dushmani dushmanie khuda ho, or jisko ye haqarat say

dekhen us per khuda ki haqarat ki nazar karay or wo sahibe wilayate mutlaqa na ho.

Isi wilayat kay na mannay ka natija hai kay islami firqon kay baaz ulama Paighambare akram saww. kay baray main kehtay hain kay auron ki tarhan Paighambar saww. bhi bura bhala kehtay the or wo ghazabnak hotay the aur phir is had tak aap as. ki shan main jasarat ki kay ye keh dia:

“Innar rajula la yahjur”

“Ye shakhs to (naoozu billah) hiziyaan keh raha hai”

Janabe Fatima as. ki azmat ko Paighambare akram saww. nay apni umar kay akhri lamhay tak bayan kia or aap as. ki muhabbat ko khuda ki muhabbat, Aap as. ki ita'at ko Allah ki ita'at, Aap as. ki raza ko Allah ki raza, Aap as. ki mukhalfat ko khuda ki mukhalfat, Aap as. ki narazgi ko khuda ki narazgi or Aap as. kay ghazab ko khuda ka ghazab qarar dia jis ka lazmi natija ye hai kay aap as. sahibe Wilayat e mutlaqah theen, jo aap as. ki wilayat per eman na rakhay or Aap as. ki muhabbat ko apnay dil main jagah na day wo kafir hai, or ye baat sirf main nahi keh raha hun balkay ulamae ahle sunnat ki bhi yahi raye hai kay in main ba'az ki ibarat ka naql karna faida mand hai.

Abulqasim suhaili mutawaffi (581^{hijri}) apni kitab al-rouz-ulanf (J)2 pg.196 par likhtay hain:

“Abu lababa rafa'ah bin abdul manzar jab gunah kay murtakib huay or unhon nay toba karni chahi to apnay aapko mazbot rassi say masjid kay aik sutoon say bandh lia

or qasam khai kay isay siwaye Paighambar saww. kay koi bhi nahi kholay ga, jab quboole toubah ki ayat (soorah toubah: ayat 102) nazil hui to Fatima as. nay is band ko kholna chaha. Is waqt abu lababah nay kaha: main nay kasam khai hai kay siwaye Paighambar saww. kay koi bhi is band ko nahi kholay ga. Jaise hi ye awaz Paighambar saww. kay kaan tak pohnchee Aap as. nay farmaya: Fatima maira parae tun hai.”

Ye hadees dalalat karti hai kay jo Fatima as. ko nasaza kahay wo kafir hai or jis nay Fatima as. per salwat bhaji us nay Paighambar saww. par salwat bhaji.”

Janabe Fatima as. per salwat or aap as. ki ziarat say mutalliq Paighambare akram saww. say marwi hadees is baat ki nishandahi karti hai kay in hazrat as. ki tarhan aap as. ki bhi makhsos salwat or ziyaraat hain. Is riwayat ko ibne hajar nay bhi jamay sagheer ki sharah main naql kia hai.

Zainuddin manawi muallif kitab kanzul daqaiq is hadees kay zimn main likhtay hain:

“Abul qasim suhaili nay hadees “Fatimatu bazaar minni...” say istidlal kia hai kay jo Fatima as. ko na saza kahay wo kafir hai, kiunkay Aap as. ko bura bhala kehna Aap as. say bughez ki nishandhi karta hai or isi shakhs ko khuda dushman rakhta hai or jis ko khuda dushman rakhay wo yaqeenan kafir hai.

Suhaili nay isi hadees say nateeja akhaz kia hai kay Fatima as. shaikhain say bhi afzal theen.”

Ye bat wazeh hai kay sirf Fatima as. parae tane Paighambar saww. nahi theen balkay Aap as. ki aulaad chunky parae tune Fatima as. hain lihaza wo bhi Fatima as. kay tawassut say parae tune Paighambar saww. hain. yahi wajah hai kay jab ummul fazl nay khuwab main mai dekha kay paighmber saww. kay badan ka aik hissa unki aghosh main Aa-gira to sawal kiye janay per Paighambar saww. nay tabeer farmai kay Fatima as. kay batan say aik bacha paida hoga jo ummul fazl ki aaghosh paye ga. Aj jahan kahin bhi zurriyate Fatima as. nazar a rai hai wo sub kay sub bohat say waston kay bawajood parae tune Paighambar saww. hain or jo koi bhi is main ghoor karay ga wo aale muhammad say dushmani ki bajaye ehsase muhabbat karay ga.”

Ibne hajar likhtay hain:

Fatima as. ko aazaro aziyat pohanchana haram hai kiunky jo cheezen inhein aazaar pohanchaen geen, hadees ki roo say wohi Paighambar saww. ko bhi azaro aziyat ka bais hon geen, or Paighambar saww. ko aazar pohanchana dar haqeeqat khuda ko aazar pohanchana hai.”

Ibne hajar akhir main ye nateeja akhz kartay hain kay: “maazi ki tareekh hamain batati hai kay jis nay Fatima as. ko aziyat pohanchai wo dunia main hi azab main mubtila hua, or akhirat ka azab to is say bhi sakht hai.”

Janabe Fatima as. ko bura kehna, Paighambar saww. or Ali as. ko bura kehnay kay mutaradif hai kay jiska silsila khudawande alam per khatam hota hai. Jaisa kay Rasool khuda as. nay hazrat Ali as. kay mutalliq irshad farmaya:

“Laa tusubbu Aliyyan man sabba Aliyyan sabbani waman sabbani faqa sabballah”

Ali as• ko bura na kaho kiunkay jis nay isay bura kaha us nay mujhay bura kaha or jis nay mujhay bura kaha us nay khuda ko bura kaha.”

“Laa tughzibu aliyyan man aghgzaba aliyyan faqad aghzabani waman aghzabani faqad aghzaballah.”

Ali as• ko ghazabnak na karo kiunkay jis nay isay ghazabnak kia us nay mujhay ghazabnak kia or jis nay mujhay ghazabnak kia us nay khuda ko ghazabnak kia.”

“Waman ahabbuhu faqad ahabbani waman ahabbani ahabballah.”

Janabe Fatima as• ki shan main Paighambar saww• say riwayat shuda is jesi ahadees shia or ahle sunnat ki mo'tabar kitabon mai moujood hain jo is baat ki nishandahi karti hain kay janabe Fatima as• umoore wilayat main Paighambare akram saww• or hazrat Ali as• ki shareek theen• Isi wajah say ulama nay fatwa dia hai kay jo shakhs Paighambar saww• ya hazrat Ali as• ya janabe Fatima as• ko bura bhala kahy wo wajibul qatl hai, or ulamae ahle sunnat kay nazdeek wo kafir bhi hai or wajibul qatl bhi•

Bare ilaha behaqe Muhammad o aale muhammad as• hamain janabe Fatima as• ki nazare inayat say mehroom na farma, hamary qloob ko noore wilayat say munawwer ferma or aap as• ki wilayat per hamari zindagi ka khatma bakhair farma•



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Terhwan Mouzu: Bahisht main panjetane paak as. ka martaba

Bahisht main in panchon ka darja aik hai, aur is main koi or shareek nahi hai.

Zaid bin arqam nay paighambar saww. say riwayat ki hai kay aap as. nay farmaya:

Aey Ali as. tum or mairi beti as. bahish kay aik hi qasr main rahen ge, phir is ayat ki tilawat fermai (ikhwanan ala sururin mutaqabileen) yani ye baat baham aik dosray kay samnay takhton per is tarhan baithay hongay jaise bhai bhai.” (soorah hajar (15):47))

Is riwayat ko muhibbudin tabari nay alriyazun nazrah main, ibne maghazli nay manaqibe ameerul momineen main, hamawayani nay faraidus samtein mai, ibne kaseer nay wasilatul mal main, aasimi nay zianul fata main or ahmad bin hambal nay apni manaqib main naql kia.

Paighambar saww. say aik or hadees marfoa’n naql ki hai jis main aap saww. nay farmaya:

Bahisht main aik darja hai jis ka nam “alwasilah” hai lihaza meray silsilay main jab tum khuda say talabe hajat karo to is maqam “alwasilah” kay liye dua mango.”

As-hab nay dariyaft kia ya Rasoolallah saww. is darjay main kon aap as. kay sath rahay ga? Farmaya: Ali as., Fatima as., aur Hasan as. o hussain as..

Is hadees ko ulamae ahle sunnat apni kitabon main zikr kia hai, or sayoti nay jamiul kabeer main hafiz ibne mardoya say is ko naql kia hai.

Ham shiane Ali as· bhi ziarate Rasool khuda saww· main parhtay hain:

“Allahumma a’atihi darajata arrafi’ata wa atihil wasilah minal jannati.”

Jannat ka buland tareen darja alwasilah panjetane paak as· say makhsoos hai· Kisi bashar ki is tak rasai nahi hai or ye wo darja hai jo tamam ambia ,awsia ulama, or mukhliseen kay darjay say buland tar hai·

Hazrat Ali as· nay Paighambar saww· say riwayat ki hai kay aap saww· nay farmaya: “main, Fatima as·, Ali as·, Hasan as·, or Hussain as·, qayamat kay din aik jagah hongay haqeeqat ye hai kay panjetan pak as· har maqamo manzilat main yaksan hain kuwah alame noor ho ya alame zer, alame azal ho ya mehshar, awalime siflee ho ya alawi, malaki ho ya malakoti, alame ghaib ho ya shahood·

Is hadees ko ahmaid bin hambal nay apni masnad main or hafiz muhibbuddin tabri nay arriyaz un nazrah main naql kia hai·

Aik or hadees ko ulamae ahle sunnat nay bari aehmiyat di hai, ye hai:

aik din Paighambare akram saww· khana-e-Ali as· main tashreef laey· Us waqt Ali as· aram kar rahay the· Hazrat as· nay Fatima as· say mukhatib ho kar farmaya: main, tum, Hasan as·, Hussain as·, or ye shakhs jo aram kar raha hai (yani Ali as·) qayamat kay din aik jagha hongay·

Is riwayat ko ahmad bin hambal nay apni masnad main or hafiz bin asakar, muhibbud deen tabri, hakim haskani nay

naql kia hai, hakim neshapoori nay is hadees kay sahi honay ki takaeed ki hai or ham nay bhi silsilae sanad ki tehqeeq ki hai. Is kay sahi honay main kisi shak-o-shubha ki gunjaish nahi hai.

Abdullah bin qais, Rasool-e-khuda saww. say naql kartay hain kay aap as. nay farmaya:

“Main ,Ali as., Fatima as., or Hasan as. wa Hussain as. qayamat kay din is qubbay main rahen ge jo arsh kay neechy hai.”

Is riwayat say maloom hota hai kay wasila is buland tareen derjay ka nam hai jo azmate ilahi ka markaz hai or is tak kisi ka guzar nahi hai or agar hai to sirf panjetan as. ka hai.

Chodhwan Mouzu: Bahisht main Fatima as. kay Durood ki shan

Chodhwen manqabat jis main janabe Fatima as. apnay padare buzurgwar, hazrat Ali as. or Hasnain as. ki shareek hain ye hai kay aap as. naqah per sawar dakhile bahisht hongeen, or ye aeyzaz awwaleen wa akhareen ki kisi aurat ko nahi mila. Janabe Fatima as. or deegar aurton main balkay jamie'y siddequeen, ulama, hukama, or shuhada main farq ye hai kay aap as. murkab per sawar hokar dakhile bahisht hongy, jab kay baqiya piyada waride bahisht hongy.

Bareedah nay paighambere akram saww. say riwayat ki hai kay aap as. nay farmaya:

“Qayamat kay din khuda naqahe saleh ko zindah karay ga or saleh as· aur un per eman lanay walay is naqeh kay sheer say sairab hongay, lekin meray liye aik houz hai jiski chorai adan say ummaan tak hai or is kay ird gird sitaron kay manind kasay hongay or ambia as· mujh say pani talab karen ge·

Phir hazrat as· farmatay hain: khuda saleh as· ko inkay naqeh kay sath mab'oos karay ga·

Ma'az nay aap saww· say dariyaft kia kay aap naqah azbaa per maidaane mehshar main warid hongay? Hazrat nay jawab dia, meri makhsoos sawari burraq hai, jo kisi nabi ko naseeb nahi hua or azbaa to mairi beti Fatima as· ki makhsoos sawari hai...

Is riwayat ko hafiz bin asa'kar nay apni tareekh main naql kia hai, or ulamae shia nay apni kitabon main iska zikr kia hai· Ount ka nam hai jis per sawar hokar hazrat Ali as·, Paighambar saww· ka numainda ban kar tableegh kay liye jatay thay· Kuffar kay samnay soorahe bara'at (toubah) ki qara'at karnay isi naqeh per sawar hokar tashreef le gaye thay·

Kaseer bin murrah hazrami say marwi hai kay Paighambar saww· nay farmaya:

“Qayamat kay din maira aik houz hoga jis say main or mujh per eman lanay walay or ambia main say jo chahen ge wo sairaab hongay· Us din saleh kay liye naqae samood zindah ki jaey gi or saleh or unki ki qoum main un per eman lanay walay us ountni kay sheer say sairaab hongay· Phir

saleh apni qabr kay pas is naqeh per sawar hongay. Aur maidane mehshar main aaen gay.

Maaz nay arz kia ya Rasoolallah saww. us din aap naqah azbaa per sawar hongay? Farmaya nahi, azbaa to meri beti Fatima as. ki sawari hai or meri sawari burraq hai jo sirf meray liye hai, is main koi nabi shareek nahi hai.

Abu hurerah ka bayan hai kay main nay Paighambare akram saww. say suna kay:

Qayamat kay din ambia chopayon per per sawar mab'oos kiye jaen ge. Saleh apnay naqeh per sawar mab'oos hongay. Main burraq per sawar mab'oos honga. Meray samnay Fatima as. kay dono baitay Hasan as. o Hussain as. dono naqon per sawar mab'oos honge or Ali meray makhsoos naqeh per sawar mab'oos hoga.

Riwayaton main jo ambiya ki sawari ka zikr hai wo bahisht ki umomi sawariyan hain, khud inki koi maksoos sawari nahi hogi, sirf panjetan as. hain jinki makhsoos sawari hogi or riwayaton kay mutabiq mukhtalif maqamat say is tarteeb say panjetan pak as. ka guzar hoga kay sab kay aagay janabe Fatima as., Aap as. ki pusht per raoole akram saww., rasoole akram saww. ki pusht per hazrat Ali as., aur unki pusht par janabe Hasnain as. hongay yahan tak kay koi bahisht main bhi isi tarteeb say panjetane paak as. dakhil hongay.

Abu hurera ki is riwayat ko muhibbuddin tabari nay zakhairul uqba main, hakim nay mustadrak alas-sahihain main (isay naql kay bad hadees kay sahih honay ki taeed bhi

ki hai), ibne asa'kar nay apni tareekh main or kahteeb nay apni tareekh main naql kia hai.

Sayoti nay is hadees ko abu sheikh, haakim, khateeb aur ibne asa'kar say naql karnay kay bad kehtay hain:

Ye riwayat shiyon ki un ahadees ki taeed karti hai jo ye batati hain kay panjetan as. kay qaflay main sab say agay Fatima as. hongeen.

Hafiz sayoti nay jaameul jame' main asnaado madarik kay sath Paighambar saww. ki ye hadees naql ki hai;

"Awwalo shakhsin yadkhulu aljannata fatimta binte muhammad"

Jannat main dakhil honay wali sab say pehli shakhsiyat Fatima as. binte muhammad hongeen.

Or dosri hadees main main hai kay:

"Inna awwala man yadkhulul jannata ana wa ali wa fatima walHasan walHussain"

Jannat main sab say pehlay main Ali as., Fatima as., Hasan as., Hussain as., dakhil hongay.

Is silsilay main Paighambare akram saww. ki ahadees ki ro say janabe Fatima as. ki kae makhsoos sawariyan hain jin main aik murkab noor, dosri murkabe yaqoot or teesri murkab zamarrud hai or unhi sawariyon main say aik azbaa hai. Janabe Fatima as. mukhtalif maqamat say mukhtalif sawariyon main guzren geen, mehshar main anay wali sawari or hogi, aur bahisht main anay wali sawari koi aur. Isi wajah say riwayaton main mukhtalif sawarion ka zikr hai or ye aisi fazilat hai jis main awwaleen wa akhareen koi bhi aurat

janabe Fatima as. ki shareek nahi hai or janabe Fatima as. ka is manqabat main Paighambare akram saww. ka shareek hona batata hai kay aap as. sahibe wilayat theen, isi wajah say sari aurtein pa piyadah hongee jab kay aap waliyatullah honay ki wajah say apni makhsoos sawari per hongee.

Pandarhwan Mouzo: Janabe Fatima as. per salawat bhainay ki fazilat

Janabe Fatima as. kay waliyatullah honay ki aik or daleel aap as. per salawat or aap as. ki ziarat jo Peghambare akram saww., per salawat bhainay ka hukm diya gaya isi tarhan janabe Fatima as. per bhi salawat bhainay ka hukm dia gaya hai kiunki aap as. ayate tattheer main shamil hain aur ahlebaite Paighambar as. main dakhil hain aur yaqeenan ahlebait as. per salawat bhainay ki takeed ki gae hai. Aap as. nay farmaya:

“Mujh per dum bureeda salawat na bhaino.”

As-haab nay dariyaft kiya: ya Rasoolallah saww. dum bureeda salawat kon si hai?

Aap as. nay farmaya: yani mujh per to Allah humma sallay ala muhammad keh kar bhaino lekin mairi aal kay baray main kahmoosh hojao. Tum is tarhan salawat bhaino karo “Allah humma sallay ala muhammadin wa aalay Muhammad”

Yani jo salawat, Ali as., Fatima as., aur Hasnain as., ko shamil na karti ho wo dum bureeda salawat hai aur

khuda or is kay Rasool saww. ki nazar main qabile qubool nahi hai. Lihaza janabe Fatima as. un afraad main say hai jin per shabo rooz har ba eeman musalman (khuwah shia ho ya sunni) panjganah namazon main salawat bhajta hai or is silsilay main aap as. yaqeenan Peghambare akram saww., hazrat Ali as. aur Hasnain as. kay ham rutba hain or ye koi mamooli rutba nahi hai blakay aik a'la mansab ki nishandahi karta hai jo mansab risalato imamat kay barabar hai.

Paighambar saww. Irshaad farmatay hain:

“Aey Fatima as. jis nay tujh pe salawaat bhajee khuda is kay Gunah maaf kar day ga aur isey Bahisht mai mujh say mila day ga.”

Jesa kay us say pehley bhi bayan howa hay kay Ahadees mai jo Rasool Khuda saww. kay sath aik darjay mai hona, ya Paighambar saww. say bahisht mai mulhaq hona, ya Hazrat saww. kay hamsaie hone ka zikr hay, is say muraad ye hay kay momineen darjatul imaan aur sahee aiteqaad mai aik hay, warna khud in kay darjaat aur maratib mai kafi farq hay.

Aik aur riwayat mai Paighambar saww., janabe Fatima as. kay fazail ko youn bayan farmatay hain.

Jibraeel as. meray paas aaey aur unho nay kaha kay jab Fatima as. ki Rooh Qabz hogee aur inhein dafn kar diya jaey ga to Qabar mai do farishtay in say pouchein gay: Tumhara rab kon hay? Farmaen gee: Allah maira parwardegaar hay. Phir wo sawal karain gay: tumhara nabi kon hay? jawab dain gee: meray baba. Is waqt sawal karay

gay: tumhara wali kon hay? Farmain ge:Ali ibne abi talib as jo meray kinaray kharay hain.

Is kay baad Hazrat saww. farmatay hain: tum Fatima as. ki aur fazilat bhi sunna chahtay ho? (shayad Paighambar saww. batana chah rahay thay kay is kainaath mai sirf Fatima as. hi wo hasti hay jis ka baap Allah ka Rasool aur shohar waliullah hay).

Ye kay har Paighambar saww. nay irshad farmaya: Khuda nay Fatima as. kay liye farishto ko moiyyen kiya hay jo iski har taraf say hifazat kartay hain,aur wo Fatima as., is kay baap,is kay shohar aur is kay farzando par salawaat bhejtey hain.(yani Khuda kay muqarrar karda farishtey, Rasool Khuda saww. ,Hazrat Ali as. aur Hasnain as. par salawaat bhajitey waqt janab Fatima as. par bhi salawaat bhajitey hain aur is fazilat mai bhi aap as. in sub kay sath shareek hain)

Phir farmaya: jis nay meri wafat kay baad meri ziarat ki, usnay goya meri zindagi mai meri ziarat ki aur jis nay Fatima as. kay ziarat ki us nay goya meri ziarat ki aur jis nay Ali as. ki ziarat ki us nay Hasnain as. ki ziarat ki aur jis nay Hasnain as. ki ziarat ki Zurriyat ki ziarat ki us nay khud Hasnain as. ki ziarat ki...

Isi wajah say shehre Re'(Tehran) mai shah abdul azeem kay ziarat, karbala mai imam Hussain as. ki ziarat jaisi hay aur ye kay ahlebait as., khas tor par Fatima as. par salawaat bhajna khud Paighambar saww. par salawaat bhajnay kay mutaradif hay.

Is baat ko ulamae ahle sunnat nay bhi tasleem kiya hay, chunanche suhaili “alroozul anf”(j2:5192) mai likhtay hain: (wa man salla alaeha faqad salla ala abeeha). Yani jis nay Fatima as. par salawaat bhaji dar haqeqat us nay in kay baba par salawaat bhaji.

Is hadees say bhi janabe Fatima as. ka waliyatullah hona sabit hay.

Chalees Fazaa'il

Mai nay pandra mouzo'at mai jo ba'tien janabe Fatima as. kay mutalliq bayan ki hain wo aap as. ki in chalees fazilato mai batoare khulasa ajati hain kay jin mai say aksar fazaail wo hain jo waliyyallah ki khususiyaat mai say hain aur Aap as. ka in chalees fazail mai apne padare buzurgwaar, apnay shohar aur apnay farzando kay sath shareek hona is baat ki daleel hay kay aap as. sahibe wilayat theen.

Ham yahan par in chalees fazail ko batoare ikhtisaar paish kar rahay hain.

1. Janabe Fatima as. ki khilqat apnay walid, shohar aur farzando ki tarah sab say pehlay howe thee.

2. Janabe Fatima as. ki khilqat azmat ilahi kay noor say howe thee aur ye noor us noor ka suls hay jis say Paighambare akram saww. aur hazrat Ali as. ki khilqat howe thee.

3. Janab Fatima as. ki khilqat apnay baba, apnay shohar aur apnay baitoo ki tarah asman o zameen, jannat o jahanum, arsh o kursi, malika aur jin o anas ki khilqat ka sabab howe, kay agar panjetan paak as. na hotay to anbiya o Awliyaa, Sadeqeen o Shahadaa, Mulk o Malakoot, Asman o Zameen, nor o naar, Bahisht o dozakh aur degar makhloqaat ki khilqat na hoti. Yani agar janabe Fatima as. na hoteen to na Adam as. hote aur na aulaade Adam as., agar aap as. na hoteen to na moosa as. ki khilqat hoti, na eesa as. ki, na Noh as. ki aur na Ibraheem as. ki, aap as. na hoteen to aaj na islam hota na hi musalman.

4. Paighambare akram saww. hazrat Ali as. aur Hasnain as. ki tarah janabe Fatima as. ka naam bhi Khuda nay rakha tha jis ka matlab ye hay kay aap as. ka kisi kaam mai koi ikhtiyar nahi tha, hatta ism guzari bhi Khuda kay zimmey thee.

5. Paighambare akram saww. hazrat Ali as. aur Hasnain as. ki tarah janabe Fatima as. ka naam bhi isme ilahi say mushtaq hay.

6. Paighambere saww. hazrat Ali as. aur Hasnain as. ki tarah aap as. kay naam say bhi anbya as. nay tawassul kiya tha aur aap as. par imaan nijat ka ba'is aur aap as. par imaan na lana halakat ka sabab hay.

7. Paighambar saww. hazrat Ali as. aur Hasnain as. ki tarah janabe Fatima as. ka naam bhi dare jannat aur saaqe arsh par likha hay. Hairat ki baat hay kay arshe ilahi par anbiya, awasia, mukhliseen aur muqarrab farishton kay naam to nahi

likhay hain magar panjetan paak as· kay naam say wo muzayyan hay·

8· Yameene arsh par Paighambare akram saww·, hazrat Ali as· aur Hasnain as· ki tarah aap as· ka noorani saya hay aur dare jannat par aap ki tasweer hay·

9· Jis tarah har musalmaan o momin Paighambare akram saww·, hazrat Ali as· aur aulaade Ali as· par imaan lata hay aur in ki eta'at aur in say tamassuk karta hay, isi tarah janabe Fatima as· par bhi imaan lata hay aur aap as· ki eta'at karta hay·

10· Paighambar saww· hazrat Ali as· aur Hasnain as· ki tarah janabe Fatima as· bhi masoom aur ayate tat-heer mai shamil hain·

11· Jis amanat ko khuda nay aasmano, zaminoo aur paharoo kay samnay paish kiya aur inho nay is ko lenay say inkar kiya aur bashar nay qubool kiya wo panjetan paak as· ki wilayat thi kay jin mai janabe Fatima as· ki wilayat bhi thee·

12· Paighambar saww· ki tarah hazrat Fatima as· bhi hazrat Ali as· kay liye rukn theen· Aur ye aisi fazilat hay jo Rasool-e Khuda saww· aur janabe Fatima as· say Makhsoos thee·

13· Paighambar saww· hazrat Ali as· aur Hasnain as· ki tarah janabe Fatima as· ko bhi har waqt masjid mai janay ki ijazat thee aur aap as· paak o pakiza rehti theen·

14· Aimmah Masoomeen as· ki tarah janabe Fatima as· bhi Mohaddisa theen aur is kay ba wajood kay Aap as· mansabe

imamat par faaiz nahi theen, phir bhi malaika say guftugoo karti theen.

15. Jis tarah Paighambar saww. nay shiyane Ali as. wa Aale Ali as. ko nijaat ki basharat di, isi tarah shiyan o Muhibbaane Fatima as. ko bhi azab ilahi say mehfooz rehnay ka muzda sunaya aur ye baat sahebaane wilayat say makhsoos thee.

16. Paighambar saww. hazrat Ali as. aur Hasnain as. ki tarah janabe Fatima as. bhi qayamat kay din sawari par tashreef laen gee.

17. Qayamat kay din Paighambar saww. rehmate ilahi kay daman ko pakray hoongi aur Paighambar saww. kay daman ko janabe Fatima as. aur janab Fatima as. kay daman ko hazrat Ali as. thamay howe hoongay aur hazrat Ali as. kay daman ko giyara aimma as.

18. Batne madar mai janabe Fatima as. janabe Khadija as. say guftugo farmati theen aur inhain sabr o tahammul ki talqeen karti theen, kay ye khud sahibe wilayat honay ki alamat hay.

19. Hazrat Ali as. aur degar Aimmah masoomen as. ki tarah janabe Fatima as. nay bhi is dunya mai qadam rakhtay howay apni zuban par kalma shahadatain jari kiya tha, kay ye baat sahebaane wilayat say makhsoos hay.

20. Paighambar saww. hazrat Ali as. aur Hasnain as. ki tarah janabe Fatima as. bhi maazi, haal aur qayamat tak rehnuma honay walay waqeaat say ba khabar theen.

21. Aimmæ at'har as· ki tarah janabe Fatima as· bhi paak o pakiza paida howe theen·

22. Aimmæ masoomen as· ki tarah janabe Fatima as· bhi har roz aik mah aur har mah aik saal kay barabar nasho numa pati theen·

23. Paighambar saww· ki tarah janabe Fatima as· ki wiladat kay waqt pora makka munawwar ho gaya·

24. Paighambar saww· aur aimmæ as· ki tarah janabe Fatima as· ki wiladat kay waqt malaika nay aik dosray ko teh'niat paish ki theen aur aisa kion na hota is liye kay sari makhloqaat ki khilqat ka sabab Fatima as· bhi hain kay jin mai malaika bhi shamil hain·

25. Ajre risalat ada karnay kay liye hazrat Ali as· aur Hasnain as· ki tarah janabe Fatima as· ki bhi mohabbat sab par wajib hay aur is say Rasool akram saww· bhi mubrra nahi hain· Khud Paighambar saww· nay irshad farmaya tha Khuda nay mujhay Char logoon say dosti karnay ka hukm diya hay Ali as·, Fatima as·, Hasan as·, Hussain as·· Albatta huzoor saww· ka in say dosti o mohabbat rishtay ki bunyaad par nahi thi balkay Hazrat saww· nay bhi degar momineen ki tarah janabe Fatima as· ki wilayat ka aetiraaf kiya tha·

26. Paighambar saww· hazrat Ali as· aur Hasnain as· ki tarah jannat kay "darajatul wasila" mai janabe Fatima as· ki jaga bhi hogee·

27. Paighambar saww· hazrat Ali as· aur Hasnain as· ki tarah janabe Fatima as· bhi zaire arsh noorani qubbay mai hongy aur ye muqaam "Darjatul Wasila" say juda hay·

28. Jannat mai sab say pehlay panjetan paak as. dakhil hoongay aur in mai sab say aagay janabe Fatima as. hoongi.

29. Janabe Fatima as. in kalemaat mai say hain jin kay zarye janabe ibraheem as. ka imtehaan howa tha aur wo kalemaat Muhammad saww., Ali as., Fatima as., Hasan as. Hussain as. hain.

30. Janabe Fatima as. un logo mai say aik hain jin ki shan mai ayate mubahia nazil howe thee.

31. Shia aur sunni ka is par ittefaaq hay kay Paighambare akram saww. say dosti ya dushmani, sulah ya jang aur isi tarah aap saww. ko na-saza kehnay aur aziyyat denay ka jo hukm hay wohi hukm janabe Fatima as. say dosti dushmani ka hay. Yani jis tarah Paighambar saww. say dushmani karnay walay aur aap saww. ko aziyyat denay walay ki saza qatl hay, ya ye feal kufr ka mojiab hay, isi tarah janabe Fatima as. say dushmani karnay ya aap as. ko aziyyat denay walay ki saza bhi qatl hay aur is feal ka murtakib honay wala kafir hay.

32. Hazrat Ali as. jin sifaat o kalemaat kay hamil thay, in sabhi mai janabe Fatima as. shareek theen, chunanchay Paighambar saww. nay irshad farmaya agar Fatima as. paida na hoti to Ali as. ka koi kufw na hota isi tarah Ali as. na hotay to Fatima as. ka koi misl o nazeer na hota aur ye inhesaar sirf aap as. kay zamanay tak nahi tha. Lehaza agar janabe Fatima as. ki shan mai hazrat saww. kay is irshad kay siwa koi aur bayan na hota to yahee aap as. kay sari makhloqaat say afzal honay kay liye kafi tha.

33. Ulama aur Fuqaha nay fatwa diya hay kay jo koi Paighambar saww. ya Ali as. say dushmani karay wo kafir hay. Janabe Fatima as. bhi is hukm mai shareek hain. Ab ye kaisay ho sakta hay kay koi sahibe wilayat na ho aur iski dushmani ba'ise kufr ho jaey?

34. Hazrat Ali as. aur Hazraate Hasnain as. ki tarah janabe Fatima as. ki shan mai bhi surae dahr nazil howa.

35. Jis tarah Paighambar saww. aur aimmae masoomen as. say saray anbya nay tawasul kiya isi tarah unho nay janabe Fatima as. ko bhi wasila banaya tha aur jab kisi nay in hazraat ko wasila banaya manzile maqsood tak pohnta.

36. Janabe Fatima as. ki wiladat kay waqt jo aurtain khuda ki janib say aai theen aap as. inhain pechantee theen aur aap as. nay har aik ka naam le kar Farmaya "assalamu alaiki ya sara, assalamu alaiki ya marium..." jis say ma'loom hota hay kay aap as. nay inhain is say pehle dekha tha aur aisa hona bhi chahiye tha, kion kay maqame wilayat ka taqaza yahi hay kay har waliyallah ya waliyyatullah apnay shion ko khudadaad salahiyato ki bunyad par pehchanain.

37. Paighambar saww. nay irshad Farmaya: Khuda nay aik martaba zameen par nazar ki awwaleen o Aakhireen mai maira intekhab kiya dosri martaba Ali as. ka, tesri martaba inki masoom aulaadoon as. ka aur chothi martaba awwaleen o aakhireen ki aurto mai Fatima as. ka intekhab kiya.

38. Paighambar saww. hazrat Ali as. aur Hasnain as. ki tarah janabe Fatima as. bhi apnay shion aur muhibbon ki

shafa'at karain gee aur qayamat kay din aap as• ki azmat kisi par poshida nahi rahay gee•

39• Qayamat kay din jis tarah Paighambar saww• hazrat Ali as• aur Hasnain as• ki qadro manzilat ko khuda bayan karega isi tarah wo janabe Fatima as• ki azmat ki ma'refat bhi karwaey ga•

40• Mo'tabar riwayaton kay mutabiq Paighambar saww• ko jis tarah anbya o mursaleen aur malika par bartari hasil thee isi tarah tamam makhloqaat par khwa jin hoon ya ins, janabe Fatima as• ki fazilat musallam hay•

Ham parwardigaare muta'al ki bargah main Mohammad o Aale Mohammad as• kay waseelay say duago hain kay wo ham sab ko sirate mustaqeem par qaaim o daaim farmaey aur duniya o aakhirat main Ahlebaite karaam as• ki mawaddat kay sath mutamassik rakhay• Aameen•

سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين•

Qawaid o zawabit

1. Is kitabchay main mojud sawalnamay kay jawabat isi kitabchay kay mutabiq wusool kiye jaingay.
2. Shar'an sirf wohi afraad is muqablay main hissa lenay kay ehel hain jo khud mutala' kar kay jawab nama pur karain.
3. Targheebe mutala' program main shumoliyat ki ehliyat: kam az kam 12 saal ki umr kay larkay aur larkiyan.
4. Diye gaey jawabaat main se munasib tareen jawab par nishan lagaen, lihaza aik se zaid jawab par nishan honay ki soorat main jawab ghalat shumaar hoga.
5. Sahih jawabat denay walay afraad main sab se ziada number hasil karnay walay ko bil-tarteef mundarja zaeil inamaat diye jaingay.

Khusoosi inamat:

Pehla inaaam: Digital Camera

Dosra inaaam: Android Tablet

Teesra inaaam: Gold coin

Chotha aur panchwaa'n inaaam: Rs.2500 cash.

Note:

1: Aik se zaid khusoosi inaaam kay haqdaar honay ki

soorat main inamaat bazariya qura andazi taqseem kiye jaingay.

2: Mundarja bala khusoosi inamaat mard o khawateen main alehda alehda taqseem kiye jaingay.

3: Tamam shuraka ko har sahih jawab par Rs.10 batore inaam diye jaingay aur har ghalat jawab par negative marking ki jaegi, lihaza maslan 10 jawabaat sahih aur 2 ghalat howay to 8 jawabaat sahih tasawwur kiye jaingay.

6. Muqablay main shamil honay ki fees Rs.50 hay, jo maqala hasil kartay waqt ada karna hogi.

7. Ye kitaab hamari website

www.youth.greenislandtrust.org se bhi hasil ki jasakti hay.

8. Kitabchay kay baghair faqat jawabnamay ki tasdeeq shuda copy Rs.30 fees kay sath hasil ki jasakti hay.

9. Bairooney pakistan rehnay walay momineen email par rabta karain: giyf@greenislandtrust.org.

10. Kitabcha 31 October 2016 se 28 November 2016 tak in centers se hasil aur jama karwaya jasakta hay.

1: GIYF (Rozana 10am - 10pm rozana siwaey itwar)

2: Mohammad Ali Book Depot. Soldier bazar (11am se 9pm siwaey itwar).

- 3: Rehmat Ali Book Depot· Kharadar (10am se 8pm tak siwaey itwar)
- 4: Madarsa Al-Qaim incholi (0334-3102169)
- 5: Intizare noor, jafare tayyar society,malir (0333-3778738)
- 6: Masjide Wehdate Muslimeen, chishti nagar (0312-9743508)
- 11· Is kitab ki roman urdu bhi pdf ki soorat main hamari website se hasil ki jasakti hay·
- 12· Nataij ka ailan aur taqseem e inaamaat ka program 9 Rabiul awwal ko Jashne Eide Zehra as· kay sath munaqid kiya jaeyga·
- 13· 17 December, 2016 tak inaamaat wusool na kiye gaey to idara zimmedaar na hoga·
- 14· Kitabcha jama karwatay waqt apnay 'B' form/CNIC ya school report card/fees slip ki asal ya photocopy zaroor sath lekar aain·
- 15· Is kitabchay se mutalliq tajaweez ya shikayaat idaray kay email par bhiji jasakti hain laikin intizamia ka faisla hatmi tasawwur kiya jaey ga·

Sawalaat

1. Hazrat Adam as• se mutalliq kiya baat Sahi hay?
 - a. Zameen par anay kay baad angothi banai•
 - b. anghoti par Muhammad s•a•w•w Rasool Allah, Ali Ameer ul Momineen as• kunda kiya
 - c. Panjetan as• ke wastay se Tooba Qabool hoi
 - d. Teeno sahi
2. Wo ahadees jo Panjetan paak as• ke faza'il me mustariq hain wo:
 - a. Pandra hain
 - b. do tarah ki hain
 - c. dono sahi
 - d. dono ghalat
3. Rewayat ke Mutabiq 'Ala Nisa'el Aalimeen' se kiya murad hay?
 - a. janab Fatima as• apnay zamanay ki aurtoo ki sardar hain
 - b. janab Marium as• tamam aurtoo ki sardar hain
 - c. Dono sahi
 - d. dono ghalat
4. Ayat mein Hasana se muraad:
 - a. Naiki
 - b. Aal e Muhammad as• ki Muhabbat
 - c. dono sahi
 - d. dono ghalat

5. Kalemaat se muraad Aehlabait as· hain, ye kis imam as· se riwayat hay?

- a. Imam Jafar sadiq as·
- b. Imam Ali Naqi as·
- c. dono sahi
- d. dono ghalat

6. Jab Adam as· ne arsh ki janib nazar ki to:

- a. panch noor dekhay
- b. aise Surtoo ko dekha jo rukoo o sujood mein theen
- c. dono sahi
- d. dono ghalat

7. Jin afraad ka kamil rabt Rasool saww· se hoga wohi inki Aal hongay , ye jumla kis ka hay?

- a. imam razi ka
- b. imam humbal ka
- c. tabari ka
- d. teeno ghalat

8. Sham'oon yahodi se kitnay jao qarz liye thay?

- a. 3 sa'a
- b. 3 kilo
- c. 9 sa'a
- d. teeno sahi

9. Riwayaat ki roshni main ye waazeh hota hay kay:

- a. Panjetan paak as· kainaat ki khilqat ka sabab hain
- b. istejabat e Dua ke liye Panjetan as· ka wasila Zarori hay
- c. in se bughz o keena ki saza aatishe jahanum hay
- d. teeno sahi

10. Jub Hazrat Adam as· tark e Awla k murtakib howe to:

- a. zameen par utaray gaey·
- b. foran Aehlebait as· kay asma' ko wasila banaya
- c. dono sahi
- d. dono ghalat

11. Ayate tat'heer umme salma ra· kay ghar me naazil hoi, isay riwayat kiya hay?

- a. miqdad ibn e yasaar ne
- b. 300 buzurgaan se ziyada afraad nay
- c. no(9) sahaba ne
- d. teeno sahi

12. Salawaat se kiya muraad hay?

- a. Anbia as· ki nabowat ka iqrar karna
- b. Muhammad saww· o Aal e Muhammad as· ke wilayat ka Aiteraaf karna
- c. Dono sahi
- d. teeno ghalat

13. Rasool saww. ne masjid se mutalliq dua ki:

- a. Khuda Haroon as. aur inki zurriyat kay zariye paak karay
- b. Khuda Ali as. aur AuladeAli as. ke zariye paak karay
- c. Khuda Fatima as. ki zurriyat ki zariye paak karay
- d. Teeno sahi

14. Riwayat kay mutabiq Ayate Tat'heer kay nuzool kay baad kitna Arsa Rasool saww. dare Fatima as. par salam kartay rahay?

- a. 12 Mah
- b. 6 mah
- c. 9 mah
- d. teeno sahi

15. Riwayat ke mutabiq Panjetan paak as. ka noor Hazrat adam as. ki khilqat se kitna arsa qabl tha?

- a. 2 hazar saal
- b. 2 hazar saal se zayada
- c. dono sahi
- d. dono ghalat

16. Kitne farishtay qayamat main hazrat Fatima as. ki sawari ke atraaf main hongay?

- a. 280,000 farishtay
- b. 70,000 farishtay dain janib
- c. dono sahi
- d. dono ghalat

17. Khuda Rasool saww. say sawal kar sakta hay.

- a. Wilayate Ali as. kay aelan kay
- b. Wilayat Hazrat Fatima as. ke aelan ka
- c. Dono sahi
- d. dono ghalat

18. Riwayat ne dosra rukn kisay kaha gaya hay.

- a. Imam Hussain as. ko
- b. Imam Ali as. ko
- c. Hazrat Fatima as. ko
- d. Teeno ko

19. Riwayat me Rehaan kisey kaha gaya hay.

- a. Imam Hasan as. ko
- b. Imam Hussain as. ko
- c. Imam Ali as. ko
- d. Imam Hasan as. aur Imam Hussain as. dono ko

20. Batool se muraad:

- a. Jo mahana surkhi na dekhay
- b. Jo hasab o nasab me dosro se juda hoo
- c. Jin ka dil dunia se hat kar Khuda se wabasta ho
- d. Teeno sahi

21. Jo farishto ko dekhay, pechane aur guftago karay usay ...
kehtey hain.

- a. Muhaddis
- b. Rasool
- c. Dono sahi
- d. Dono ghalat

22. Janab Fatima as. ke Muqaame Wilayat ko sabit karta hay.

- a. Azeem martaba
- b. Imtiazi Khilqat
- c. Dono sahi
- d. Dono ghalat

23. Hazrat Khadija as. Wehshat ka Ahsaas karti theen.

- a. Apni jaan kay khouf say
- b. Aurtoo se rabta munqata honay ki wajah say
- c. Dono sahi
- d. Dono ghalat

24. Sahi jumlay ka intekhab karein:

- a. Wilayat kay waqt hazrat Fatima as. ko Ghusl diya gaya
- b. Hazrat Fatima as. paak o pakiza paida hoeen
- c. Hasan as. o Hussain as. , Paighambar saww. ki anay wali naslo kay syed o sardar hain
- d. Teeno sahi

25. Janab Fatima as· nay Moula Ali as· say kaha ke main aap ko in cheezo ki khabar doon jo wuqoo pazeer ho chuki hain ya honay wali hain ya kabhi waqey na hongy is se kiya sabit hota hay?

- a. Mouzu ke azmat
- b. Masomeen as· ka aik dosre ke martbay se waqif hona
- c. Dono sahi
- d. Dono ghalat

26. Alwasela:

- a. Bahisht ka aik darja hay
- b. Ye rasool saww· ko ata hoga
- c. Is darjay par Panjetan as· rahain gay
- d. Teeno sahi

27. Medane Mehshar me Markab par sawar ho kar kon aey ga?

- a. Rasool saww·
- b. Hazrat Saleh as·
- c. Hazrat Fatima as·
- d. Teeno sahi

28. Hafiz sayoti se Manqool Hadees ke mutabiq, sub se pehle jannat main kon dakhil hoga·

- a. Hazrat Ali as·
- b. Rasool Khuda saww·
- c. Hazrat Fatima as·
- d. Imam Hasan as· aur imam Hussain as·

29. Dum Bureeda Salawaat se kiya Muraad hay.

- a. Allahumma Salle Ala Muhammad
- b. Jis Salawaat me Ali as. ,Fatima as. aur Hasnain as. shamil na hon
- c. Dono sahi
- d. Dono ghalat

30. Hazrat Fatima as. na hoti to:

- a. Na Adam as. hotay na Aulad e Adam as.
- b. Na Islam hota, na Musalmaan
- c. Dono sahi
- d. Dono Ghalat



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Bismillahir Rehmaanir Raheem

Wilayate Hazrat Fatima AS.

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Age:

DD	MM	YY

 Gender:

MALE	FEMALE

 Centre Name: _____

Mobile Name: _____ Email: _____

Address: _____

May nay Kitabchay may diye gaye qawaid o zawabit ko parh liya hai aur In per aamal Karo'nga/Karo'ngi

Signature of Candidate

Signature of Guardian

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Name: _____

Father/Husband Name: _____

Centre Name: _____ Date of Receiving: _____

Signature/Stamp

Note:

1: Nataij kay ailaan kay aik haftay baad tak inamaat wusool na kiye gaye to idara zimmedaar na hoga.

2: Inamaat wusool karnay kay liye is SLIP ka lana lazmi hay.

Jawab Nama

Reg.No. _____

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2.					17.				
3.					18.				
4.					19.				
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13.					28.				
14.					29.				
15.					30.				

Feedback Form

1: Aap kay khayal main quiz ka ye tareeqa ziada munasib hay? (.....)

2: Sawalnama kitnay sawaloo par mushtamil hona chahiye? (.....)

3: Quiz book kay saal main kitney shumaray honay chahiye.

Jawab:_____

4: Ab tak honay walay quiz programs main se konsa quiz ziada pasand aya?

Jawab:_____

5: Aap kay khayal main quiz kay liye konsay mauzooaat ziada zaroori hain.

Jawab:_____

6: Aap ko ittela denay ka tareeqa: __ bazariya sms ya aap kay khayal main: _____

7: Apni raey ka izhaar.

Jawab:_____



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