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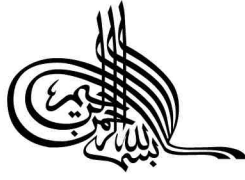
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**Maleekat-ul-Arab Sayyeda
Khadeeja-tul-Kubra (SA)**
(Part II)

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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 aalam main jis andaaz say ye shouq apni jaga bana chuka hay, is aetibaar say hamari qoum ko abhi bohat mehnat karna hay. Albatta ye baat arz karna bhi nehayat zaroori hay kay is silsilay main mukhtAlif idaaro nay kaam shuroo kardiya hay. "Gohar e Hikmat" kay naam say 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 khuwahish hay kay bachoo aur nojawano main shouqe e mutala' ko farogh denay kay liye apni sa'e wa koshish ki jaey. Is silsilay ko agay bar'hatay howay is baar bhi is kitabchay kay liye mawaad ma'roof kitab "Al-Anwar Al-Sataa min Al-Ghurra Al-Tahira Khadija (sa) bintay Khuwaylad" kai musannif, Al-Shaikh Ghalib Al-Silawi se iqtibaas liya gaya hay. Is kitaab main maulif na seerat e janab Khadija (sa) ko mukhtalif unwanat kay tehat umdagi say tasneef kia hay. Urdu daan tabqay kay liye zuban ki salasat kay paishe nazar asl matn say taqaabul kartay howe kaiee maqamaat par urdu tarjumay main kaiee islahaat bhi ki gaeen hain. Mutala'ay main ghour talabi kay unsur ko baaqi rakhnay kay liye mukhtasir kitabchey ki surat may kuch sawalat ka aik musabiqah bhi rakha jata hay takay tawajjuh aur diqqat say mutala' kia jay.

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 say ziada umr ki had hata kar har umr kay mard o khawateen ko is program main shirkat ki dawat di gae hay.

Baradaraane anjumand qibla Maulana Syed Hashim Abbas Zaidi, Maulana Qamar Ali Lilani, Maulana Mustafa Ali Vakil aur Maulana Mujtaba Hasan Jivani sahibaana ka nihayat hi shukar guzaar hon kay jinhoo nay na sirf is

project ko mukammal tor par sambhala balkay nihayat hi khoobsoorti aur nafasat kay sath is mushkil kaam ko payae takmeel tak pohunchaya.

Khudawande muta'aal say dua go hon kay wo inki taufeeqaat main izaafa farmaey aur ham sab ko naasiraane Imam (as) main shamil farmaey.

Was-Slaam

Maulana Ghulam Raza Roohani

Hazrat Khadija (sa) ki Rasool Allah (saww) kay sath moaashirat

Bayshak is azeem khatoon nay Rasool Allah (saww) kay ehtram ko baja laanay main koi kasar baqi nahi chori, mushkil tareen halaat jin say Anhzrat (saww) guzray un main bhi Hazrat Khadija (sa) saabit qadam raheen aur Rasool Allah (saww) kay liay gham gusaar raheen. Jab bhi Rasool Allah (saww) apni qoum say eeza rasani wa takzeeb ki wajah say ghamgeen ho kar ghar tashreef laatai thay to Hazrat Khadija (sa) ieemaan e ILLAHI say sarshaar ho kar mohabbat wa ehtram say is tarhan istiqbaal karti theen kay Rasool Allah (saww) un tamam gham o andoh ko bhool jatay thay jo Aap (saww) nay is ILLAHI Risalat e khalida ko pohchanay main bardasht kiay jis nay tamam sharieatoon ko naskh kardia tha aur khud roz e mehshar tak rehna tha.

Khulasa yeh kay Hazrat Khadija (sa) Rasool Allah (saww) kay tamam gham o parayshaniyon ko door karnay wali khatoon theen aur is daaway ki daleel Bihar ul Anwaar main naqal honay wali yeh riwayat hay:

كانت خديجة أول من آمن بالله ورسوله وصدقت بها جاء من الله ووازرته على أمره فخفف الله بذلك عن رسول الله ص وكان لا يسمع شيئاً يكرهه من رد عليه وتكذيب له فيحزنه ذلك إلا فرج الله ذلك عن رسول الله صلى الله عليه وآله بها إذا رجع إليها تثبته وتخفف عنه وتهون عليه أمر الناس حتى ماتت رحبها الله۔

Janab Khadija (sa) wo pehli khatoon theen jo Allah aur is kay Rasool (saww) par ieemaan laieen aur jo kuch Allah kay Rasool Allah (saww) ki janib say laaien un sab ki na sirf tasdeeq ki balkay Rasool Allah

(saww) kay amr e risalat main un ka mukammal sath dia, isi sabab Allah nay Rasool Allah (saww) par tamam mushkilaat aur ieezaa rasanio ko aasaan kar dia aur Rasool Allah (saww) kabhi bhi koi aisi baat nahi suntay thay jo in par giraan guzray magar yeh kay Allah Janab Khadija (sa) ke zariay Rasool Allah (saww) ko tasalli daita tha aur un ki mushkil ko aasaan karta tha. Jab bhi Rasool Allah (saww) Janab Khadija (sa) kay paas lot-tay thay Janab Khadija (sa) inhain dilasa dia karti, un kay boojh ko aasaan kia karti theen aur logon ki ieeza rasaani say Rasool Allah (saww) ko aasooda e khatir kia karti theen.

Hazrat Khadija (sa) kay sath Anhazrat (saww) ki mohabbat o ulfat

Ganji Shafiee nay zikar kia hay: Hisham bin Urwah nay apnay waalid say aur unhon nay Aisha say naqal kia hay kay

مَا عَزَّتْ عَلَى نِسَاءِ النَّبِيِّ صَلَّى إِلَّا عَلَى خَدِيجَةَ وَإِنِّي لَمْ أُدْرِكْهَا قَالَتْ وَكَانَ رَسُولُ اللَّهِ صَلَّى إِذَا ذَبَحَ الشَّاةَ فَيَقُولُ أُرْسِلُوا بِهَا إِلَى أَصْدِقَاءِ خَدِيجَةَ. قَالَتْ فَأَغْضَبْتُهُ يَوْمَ فَقُلْتُ خَدِيجَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى إِنِّي قَدْ رَمَقْتُ حُبَّهَا۔

Mujhay Nabi Akram (saww) ki azwaaj main sab say ziaada hasad Hazrat Khadija (sa) say howa halaankay main nay un ka zamana nahi paaya tha lekin Rasool Allah (saww) jab bhi kisi dunbay waghaira ko zibah farmaatay thay to is main say Hazrat Khadija (sa) ki sehaylioon kay liay bhi hissa bhajtay thay.

Aisha kehti hain main nay aik din Rasool Allah (saww) ko naraaz kar dala (aur is ki wajah) Rasool Allah (saww) ka Janab Khadija (sa) ko baar baar yaad karna tha, to Anhazrat (saww) nay farmaya: Bayshak mujhay Khadija (sa) ki mohabbat ataa ki gaiee hay.

Ganji Shafi kehtay hain kay yeh saheeh hadees hay jisay Muslim nay apni kitaab Saheeh Muslim main naqal kia hay.

Neez Aisha say riwayat hay, woh kehti hain kay Rasool Allah (saww) nay Hazrat Khadija (sa) ki zindagi main doosri shadi nahi ki yahan tak kay un ki wafaat hogaiee.

Ganji Shafi kehtay hain kay is riwayat ko Muslim nay apni Saheeh main darj kia hay jis tarhan hum nay yahan par zikr kia hay to is say Hazrat Khadija (sa) ki azeem shakhsiyat aur Nabi Akram (saww) kay nazdeek Hazrat Khadija (sa) ki ehmiyat maloom hoti hai kay un ki zindagi main Aap (saws) nay kisi doosri aurat say shadi nahi ki aur Janab Khadija (sa) ki wafaat kay baad bhi kasrat kay sath Janab Khadija (sa) ko yaad kia kartay thay.

Musannif farmatay hain kay pehli riwayat yeh bayan karti hay kay Rasool Allah (saww) ki Janab Khadija (sa) say mohabbat sirf tabaiee aur fitrati nahi thi balkay is mohabbat ki wajah Hazrat Khadija (sa) ki Rasool Allah (saww) kay sath achi seerat aur achi shohar daari bhi thi aur yeh mohabbat rutbay main bulandtar thi balkay yeh mohabbat amr e ILAHI thi aur Allah Tabarak o Taala ki taraf say qarar di gaie thi balkay yoon kaha jaaye kay yeh mohabbat rutbay kay aataybaar say muqaddam hay Rasool Allah (saww) kay is qoul ki wajah say: “إِنِّي رَمَقْتُ حَبِهَا”. yani: Mujhay Khadija (sa) ki mohabbat ataa ki gaaie hay.

Hadees e Mubarak ka yeh jumla is azeem shakhsiyat ki qadar o manzilat ko bayan kar raha hay kay Allah Taala nay qibay e Rasool Allah (saww) ko Hazrat Khadija (sa) ki mohabbat ka zarf qarar dia aur is main Janab Khadija (sa) ki mohabbat ko rakha.

Ibn e Magazili nay Hisham bin Urwah say unhon nay apnay waalid say aur unhon nay Aisha say naqal kia hay wo kehti hain kay: Mujhe Nabi Akram (saww) ki zawjaat main say Hazrat Khadija (sa) say ziaada kisi aur aurat say hasad nahi howa halaank main nay un ko nahi daikha lekin kion

kay Rasool Allah (saww) kasrat say un ka zikar e khair kia kartay thay hatta kay agar koi dunba zibah kartay to is main say Hazrat Khadija (sa) ki sihayliyon ko zaroor bhijwatay thay.

Is tarhan ka bayan Ibn Jozi aur Qandozi Hanafi ka bhi hai. Allama Mohaq-qiq Arbali nay Imam Ali (as) say naqal kartay howay bayan kia hay: Aik roz Rasool Allah (saww) nay apni zaojaat kay samnay giryaa kia aur Hazrat Khadija (sa) ko yaad kia to Aisha nay kaha: Aay Rasool Khuda (saww)! Aap kion is qadar Khadija (sa) ko yaad kartay hain? Khadija (sa) Bani Asad main say aik boorhi aurat theen (jo is dunya say chali gayieen) yeh sun kar Rasool Khuda (sa) nay farmaya:

”صَدَّقْتَنِي اِذْ كَذَبْتُمُو اَمَنْتَ بِي اِذْ كَفَرْتُمُو وَلَدْتَ لِي اِذْ عَقِمْتُمُ

Unhon nay is waqt mairi nabuwwat ki tasdeeq ki hay, jab tum log mujhay jutlaatay thay, wo is waqt mujh par ieemaan laaieen haay jab tum kafir thay, Khadija (sa) say mairi aulaad howi jabkay tum sab banjh theen". Aisha kehti hain: Is kay baad hamaisha main nay Rasool Allah (saww) ki mojooodgi may Hazrat Khadija (sa) ka zikar un ka qurb haasil karnay kay liay kia karti thi.

Sheikh Kualaini nay saheeh sanad kay sath Halabi say unhon nay Imam Jaffer Sadiq (as) say riwayat naqal ki hay kay: Rasool Allah (saww) nay Hazrat Khadija (sa) kay sath kisi aur aurat say nikah nahi kia aur Muslim nay is ko apni Saheeh main zikar kia hay.

Ibn e Hajar Asqilaani bayan kartay hain: Nabi Akram (saww) nay apni zaujaat kay samnay Hazrat Khadija (sa) ki tareef kartay thay jabkay doosri baigamat ki tareef nahi kartay thay aur yeh matlab Aisha ki hadees main hay kay wo farmaati hain: Aap (saww) is waqt tak ghar say bahir nahi nikaltay thay jab tak Hazrat Khadija (sa) ka zikar e khair aur un ki tareef na karain. Isi tarhan aik roz Hazrat Khadija (sa) ka zikar kia to mujhay hasad howa aur main nay kaha:

Khadija (sa) aik boorhi aurat theen jo is dunya say chali gaieen aur Khuda wand Mutaal nay un kay badlay main un say bahtar biwi Aap (saww) ko ataa ki hay.

Yeh sun kar Rasool Khuda (saww) nay ghazabnak ho kar farmaya:

“صَدَّقْتَنِي اِذْ كَذَبْتُمْ وَاَمَنْتَ بِي اِذْ كَفَرْتُمْ وَوَلَدْتَ لِي اِذْ عَقَبْتُمْ

Khadija (sa) nay us waqt mairi nabuwwat ki tasdeeq ki hay, jab tum log mujhay jutlatay thay, wo us waqt mujh par ieemaan laaieen jab tum kafir thay, un say mairi aulaad howi jabkay tum banjh ho.

Aisha kehti hain main nay apnay dil main kaha aindah kabhi buraaeie say un ka zikar nahi karoon gi.

Sunan e Tirmazi main Aisha say riwayat hay wo kehti hain mujhay Nabi Akram (saww) ki azwaaj main say kisi kay baray main itna hasad nahi howa jitna Hazrat Khadija (sa) kay baray main howa halankay main nay un ka zamana nahi paaya tha laykin hasad ki wajah Rasool Allah (saww) ka kasrat say Janab Khadija (sa) ka zikar karna tha aur agar kabhi dunbay ko zibah kartay to is main say Hazrat Khadija (sa) ki sihaylooon ko bhi bhajtay.

Hazrat Khadija (sa) ka Rasool Allah (saww) ki madad o nusrat karna

Is azeem khatoon nay apni jaan aur apni saari daulat deen e haneef ki nusrat main sarf kar di, yeh wo cheez hay jis say Hazrat Khadija (sa) ki shakhsiyat wa azmat maloom hoti hay jaisa kay riwayat main zikr howa hay kay Hazrat Khadija (sa) nay apni poori milkiyat wa jaidad Rasool Allah (saww) ko hiba kar di.

Allama Majlisi nay zikar kia hay: Hazrat Khadija (sa) nay apnay chacha Warqa say kaha: Yeh maal lay kar Muhammad (saww) kay paas jaayen aur un say kahain yeh sab un kay liay hadya hay aur wo is maal kay

maalik hain jis tarhan chahain istaymaal aur kharch karain neez un ko paigham dain kay maira maal, mairay ghulam aur jo kuch mairi milkiyat haay wo sab main nay Mohammad (saww) ko hiba kar dia hay un ki azmat o ijlal ki khatir, Warqa Zam Zam o Maqam kay darmiyan khara howa aur oonchi aawaz main kaha,

Aay arab kay logo! Khadija (sa) tum logon ko is baat par gawah qarar day rahi hay kay unhon nay apni jaan o maal, apnay ghulam o khidmat guzaaron aur jo kuch un ki milkiyat main tha kaneezon aur janwaron, mehar ki qeemat aur deegar atyat wo sab Mohammad (saww) ko hiba kia hay un ki tazeem o ehtram ki khatir aur un say mohabbat ki khatir, bas tum log is par gawah rehna.

Allama Majlisi naqal kartay hain: Jab Allah Taala nay wahi nazil ki

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَن

Tarjuma: "Pas jis cheez ka Aap (saww) ko hukum dia gaya hay is ka wazeh aaylaan kar dain aur mushrikon say rogardani karain (un ki kuch parwa na karain)". Is paigham e Elahi kay miltay hi Rasool Allah (saww) Safa ki pahari par khar'ay howay aur hajj kay dinon main aaylaan farmaya, "Aay logo! main Rab ul Aalameen ka rasool hon" yeh jumla Rasool ul Allah (saww) nay teen(3) baar duhraya. Yeh sunnay kay baad log Rasool ul Allah (saww) ko daikhtay rahay. Is kay baad wahan say Marwah kay maqam par tashreef lay kar aaye, apne kaanon par haath rakha aur teen(3) baar buland aawaz say aaylaan kia : Aay logo! main Allah ka rasool hoon. Yeh jumla Aap (saww) nay is maqam par bhi teen(3) baar duhraya. Log khamoshi say daikhtay rahay laikin Abu Jehal (lanatulAllah) nay Rasool ul Allah (saww) ko pathar mara jis say Rasool ul Allah (saww) ki paishani zakhmi ho gaie aur mushriq pathar uthaaye Rasool ul Allah (saww) kay peeche par gaye. Rasool ul Allah (saww) apna difaa kartay howay pahaar par aaye aur wahan aik jagah kay sath taik lagaai jis ko "Almutakaa" kaha jata hay aur mushriq dhoondtay howay wahan tak pohanchay.

Aik shakhs nay aa kar Imam Ali (as) say kaha, Aay Ali (as)! Mohammad (saww) ko qatal kar dia gaya hay. Imam Ali (as) wahan say uthay aur Hazrat Khadija (sa) kay ghar aaye. Darwaaza khat khataya Hazrat Khadija (sa) nay poocha kon hay? Farmaya main Ali (as) hoon. Hazrat Khadija (sa) nay poocha aay Ali (as)! Mohammad (saww) nay kia

kia hay? Imam (as) nay jawab dia nahi maloom laikin itna maloom hay kay mushrikon nay App (saww) par pathar barsaay hain. Nahi maloom kay Aap (saww) zindah hain ya nahi, bas mujay koi pani ka bartan dain aur jaldi main koi cheez lain aur mairay sath aain, AnHazrat (saww) hum say jab milain gay to bhookay aur piaasay hon gay. Chaltay rahay yahan tak aik pahar' say guzar gaye. Imam Ali (as) nay farmaya: Aay Khadija (sa)! waadi main daakhil hotay hain taakay hum Hazrat Mohammad (saww) ko dhoond sakain. Imam Ali (as) nay pukartay howay kaha: Aay Muhammad (saww) Ya Rasool ul Allah (saww) mairi jaan aap par qurbaan! Aap (saww) kis waadi main hain? Hazrat Khadija (sa) nay aawaaz daitay howay farmaya: Kon hay jo mujhay Nabi Mustafa (saww) kay baaray main bataaye? Kon hay jo mujay mairi bahaar e murtaza kay baray main mujay bataaye? Kon hay jo mujay bataaye kay Allah Taala ki raza ki khaatir thukraya howa kahaan hay? Mujay Abbu ul Qasim (saww) ki khabar kon day ga?

Hazrat Jibrael (as) nazil howay jab Nabi Akram (saww) ki nazar un par par'i to Aap (saww) nay giriya kia aur farmaya: Tum nay daikha mairi qoum nay mairay sath kia kia hay, mujay jhutlaya, mujhay rad kar dia aur bahar nikaal dia.

Hazrat Jibrael (as) nay arz ki: Aay Mohammad (saww)! mujay apna haath dejiye. Hazrat Jibrael (as) nay Rasool ul Allah (saww) ka haath thaama aur pahar' par bithaya phir apnay paron kay neechay say jannat ki chaadaroon main say aik chadar nikaali jis main yaqoot jur'ay howay thay is ko zameen par bichaaya jis say 'Tehaama' ki pahar'i bohat buland ho gaaie. Phir Rasool ul Allah (saww) ka haath pakr'a aur is kay oopar bitha kar kaha:

Aay Mohammad (saww)! kia Aap (saww) chahtay hain kay Aap (saww) ko maloom ho kay Allah Taala ki bargaah mein Aap (saww) ki qadar kia hay? to Rasool Allah (saww) nay isbat main jawab dia. Hazrat Jibrael (as) nay kaha: Aap (saww) is darakht ko bulaaen wo Aap(saww) ki ita'at karay ga. Rasool Allah (saww) nay is ko bulaya to is ne itaat ki aur sajday main gir gaya. Hazrat Jibrael (as) nay kaha: Ya Rasool Allah (saww) is ko hukum dain kay wapis chala jaay, Rasool Allah (saww) nay is ko hukum dia to wo apni jagah par wapis chala gaya.

Dunyawi aasman ki hifazat karnay wala farishta Ismaiel utar kar aaya aur kaha: Salam ho Aap (saww) par Allah kay Rasool(saww)! mujhay mairay Rab nay hukum dia hay kay main Aap (saww) ki ita'at karoon, kia Aap (saww) mujhay hukum daitay hain kay main un kay oopar sitaaray barsaaon aur un ko pees kar rakh doon?

Sooraj ka farishta haazir howa, us nay kaha: Salam ho Aap (saww) par Allah kay rasool! mujhay mairay Rab nay hukum dia hay kay main Aap (saww) ki ita'at karoon, kia Aap (saww) mujhay hukum daitay hain kay main sooraj ko un kay suron par laa kharaa karoon aur un ko jala kar raakh kardoon?

Is kay baad zameen ka farishta naazil howa aur us nay kaha: Salam ho Aap (saww) par Allah kay rasool! mujhay mairay Rab nay hukum dia hay kay main Aap (saww) ki ita'at karoon, kia Aap (saww) mujhay hukum daitay hain kay mein zameen ko hukum doon kay wo un sab ko apnay shikam main lay lay jis tarhan abhi yeh zameen kay oopar chal phir rahay hain?

Is kay baad pahar'oon ka farishta haazir howa aur us nay: Salam ho Aap (saww) par Allah kay rasool! mujhay mairay Rab nay hukum dia hay kay main Aap (saww) ki ita'at karoon, kia Aap (saww) mujhay hukum daitay hain kay main pahaar'on ko hukum doon kay wo un ko teh wa baala kar dain?

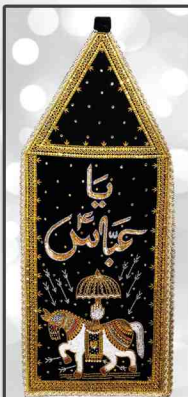
Is kay baad samndaroon ka farishta haazir howa aur us nay kaha salam ho Aap (saww) par Allah kay rasool! mujhay mairay Rab nay hukum dia hay kay main Aap (saww) ki ita'at karoon, kia Aap (saww) mujhay hukum daitay hain kay main samandar ko hukum karoon kay wo un sab ko ghark karday?

Rasool Allah (saww) nay farmaya tum sab ko mari ita'at karnay ka hukum dia gaya hay? To sab nay isbat main jawaab dia.

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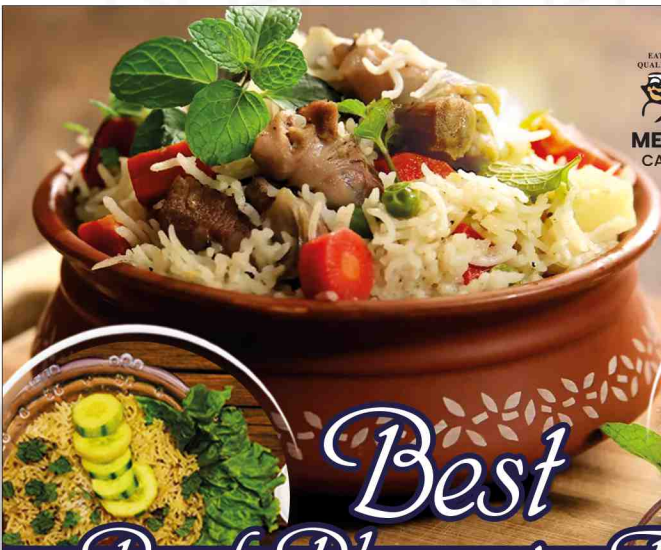




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Anhazrat (saww) nay apna sar aasman ki taraf buland kia aur farmaya: Mujhay azaab kay tor par nahi bhaija gaya hay balkay mujay aalameen kay liay rehmat bana kar bhaija gaya hay. Mujhay mairi qoum kay sath chorhdain kion kay wo (wo jo kuch kar rahay hain is kay baray main) nahi jantay.

Hazrat Jibrael (as) nay Hazrat Khadija (sa) ko waadi main parayshan haal daikha to kaha: Aay Allah kay Rasool (saww) kia Aap (saww) nahi daikh rahay hain kay Khadija (sa) kay ronay ki wajah say aasman par farishtay giriya kar rahay hain? Aap (saww) un ko apni ki taraf bulaaien aur un ko mari taraf say salam kahain neez un say kahiay ga kay: Allah Taala nay un par salam bhaija hay aur un ko jannat main aik aisay ghar ki bashaarat di hay jis main koi ranj o alam nahi hay, jisay sonay kay motiyoon say aarasta kia gaya hay.

Rasool Allah (saww) nay Hazrat Khadija (sa) ko bulaaya jab kay Aap (saww) kay chehra e anwar say khoon zameen par beh raha tha aur Aap (saww) zameen say khoon ko saaf kartay jatay thay. Hazrat Khadija (sa) nay farmaya: Aap (saww) par mairay maa baap qurbaan hon! khoon ko zameen par behnay dijiaye. Rasool Allah (saww) nay farmaya mujhay dar' hay kay kaheen Khuda ahay zameen par ghazabnak na ho jaaye.

Jab raat ki tareeqi chaa gaiee to Hazrat Khadija (sa) Nabi Akram (saww) aur Hazrat Ali (as) kay sath apnay ghar main daakhil hoween. Hazrat Khadija (sa) nay Rasool Allah (saww) ko aisi jagah par bithaya jahan oopar say chataan thi aur khud Rasool Allah (saww) kay samnay khar'ay apni chadar say parda kar kay khar'i ho gaie. Mushrikon nay aa kar (dobarah) pathar barsana shuru kar diay. Jab pathar oopar say aata to chataan main lagta aur agar idhar udhar say aata to barabar ki deewar main lagta aur jab pathar samnay aatay to wo Hazrat Khadija (sa) ko lagtay. Hazrat Khadija (sa) nay aawaz daina shuru kar di, Aae Quraish kay logo! tum aik aazad khatoon kay ghar main sang baari kar rahay ho? Jab unhon nay yeh jumla suna to tit-tar bit-tar ho gay aur jab subah howi to

Rasool Allah (saww) subah sawairay masjid main namaz par'hnay chalay gaye.

Musannif farmatay hain kay agar sirf yehi aik riwayat Hazrat Khadija (sa) ki fazeelat bayan kar rahi hoti tab bhi kaafi thi, kion kay is riwayat main Hazrat Khadija (sa) ki Rasool Allah (saww) say bay misaal mohabbat ka bayan hay neez Aap (sa) ka buland martaba hona is say zahir hota hay kay jis ki Hazrat Jibraaieel (as) nay Rasool Allah (saww) ko khabar di, isi tarhan Hazrat Khadija (sa) ka apni jaan ko Rasool Allah (saww) kay samnay nichhaawar kar daina, patharon kay saamnay khar'ay ho jana jis say Aap (sa) ki mout bhi waqay ho sakti thee, jaan bhi ja sakti thi laikin Aap (sa) nay apnay aap ko is deen e haneef kay sardar Mohammad Mustafa (saww) par qurbaan kar dena tha. Bas salam ho Hazrat Khadija (sa) par jis din un ki wiladat howi aur jis din un ki wafaat howi aur jis din un ko dobarah zindah kia jaaye ga aur salam ho Hazrat Khadija (sa) ki mazlooma beti Hazrat Fatima Zahra (sa) par aalameen ki arwah qurbaan hon Janab Sayyada (sa) par, aur salam ho Sayyada (sa) ki aulaad e taahireen par jin ki qadmon ki khaak par aalameen ki arwah qurbaan hon, aay mairat Allah hamaray aur un kay darmiyan aik palak jhapaknay kay barabar bhi judaaiee na honay daina, na dunya main aur na hi aakhirat main, bay shak to sab say ziyada reham karnay wala hay.

Allama Zarqaani nay Qastani kay kalaam ki sharah main Ibne Ishaq kay qoul ko naqal kia kay: Hazrat Khadija (sa) nay Rasool Allah (saww) ki mohim main madad ki aur Allah Taala nay Rasool Allah (saww) ka boojh halka kia pas Rasool Allah (saww) koi aisi baat nahi suntay thay jis say Aap (saww) ko aziyat hoti ho jaisa kay risalat ka inkaar karna ya Aap (saww) ki takzeeb magar yeh kay Allah Taala Rasool Allah (saww) par istara kushadgi farmata tha kay jab Aap (saww) Hazrat Khadija (sa) kay paas tashreef lay kar jaatay thay to woh Aap (saww) ki dhaaras bandhati theen aur takleef kam karti theen. Rasool Allah (saww) ki tasdeeq karti theen jis say Rasool Allah (saww) kay liaye logon ki taraf say pohnchaaiee janay wali aziyat ko bardasht karna aasaan ho jata tha layhaza Allah Taala

Hazrat Khadija (sa) kay is tarhan kay azeem karnamon par jazaay khair ataa farmaiye.

Sheikh ut Taaifa Sheikh Toosi nay naqal kia hay: Abu Ubaida nay kaha kay main nay UbaiduLLAH say yani Ibn Abu Rafay say kaha: Kia Rasool Allah (saww) kay paas itnay paisay thay kay is tarhan kharch karain? Us nay kaha: Main nay yahi sawal apnay waalid say kia tha to unhon nay kaha: Tumahray khayaal main Khadija (sa) ki doulat kahan kharch howi? aur kaha kay Rasool Allah (saww) nay farmaya: Mujhay kisi maal o doulat say is qadar faida nahi howa jitna Khadija (sa) kay maal o doulat say howa. Allah kay Rasool (saww) nay maqrozon aur aseeron ko Hazrat Khadija (sa) ki doulat say aazad kia aur laacharoon kay ikhraajaat ko poora kia aur un ki takleef main kharch kia aur apnay sahaaba main say ghareebon ki madad ki jab wo Mecca main thay aur un logon kay hijrat kay ikhraajaat ki daikh bhaal ki. Maal e Janab Khadija (sa) ka andaza is aik baat say ho sakta hay kay jab tijarat ki garz say Quraish ka qaafila mausam e sarma aur mausam e garma main nikalta tha to is qaafily ka aik hissa Khadija (sa) ka hota tha aur wo Quraish main sab say ziaada maal o doulat ki maalika theen aur isi maal ko Rasool allah (saww) nay Hazrat Khadija (sa) ki zindagi main jo chaha kharch kia. Hazrat Khadija (sa) ki wafaat kay baad Rasool Allah (saww) aur Hazrat Khadija (sa) ki aulaad nay is maal o jaaiaad ko wirasat main paaya.

Hazrat Khadija (sa) ka Shoab e Abi Taalib (as) main bhook o piaas ko bardasht karna

Sahib e Bihar ul Anwaar nay zikar kylie hay: Baisat kelat aathwain(8) saal Quraish nay aapas main aik moaahida kia aur Rasool Allah (saww) ki dushmani par kasmay khaaieen. Is ki wajah yeh thi kay jab Hazrat Hamza nay islam qubool kar lia to Najjashi nay apnay paas mojood musalmanoon ki himayat kar di neez Hazrat Abu Taalib (as) nay Rasool Allah (saww) ki khul kar himayat karna shuru kar di. Bano Hashim wa Bano Abdul Mutallib Rasool Allah (saww) kay sath khar'ay hogaye aur

Rasool Allah (saww) ko Quraish kay hawalay karnay say mana kardiya is tarhan kaiee qabaail tak islam phail gaya. Mushrikon nay noor e islam ko chupanay ki nakaam koshishain karna shuru kar deen magar Allah Taala ko kuch aur hi manzoor tha. To Quraish nay andaza kar liya kay ab wo Hazrat Mohammad (saww) tak rasaaiiee haasil nahi kar saktay to aapas main jama howay aur Bano Hashim aur Bano Abdul Mutallib kay khilaaf aik moaahida tayyar kia kay koi na un kay sath nikah karay ga aur na hi khareed o farokht karay ga. Aik tarhan say moaasharti qata e ta'lluq (social boycott) tha, aik saheefah tayyar kia gaya jis main poori Jamaat e Quraish nay dastakhat kiay aur is ko Ka'ba tul Allah main latka dia. Is kay baad un logon ki maloomat jama kee jinhon nay islam qabool kar lia tha to un ko bhi azeeyatain deen aur un par shadeed qisam kay qehar dhaaye.

Quraish nay jafaa ki shuroaat Bani Abdul Muttallib say ki aur kaha: Tumharay aur hamaray darmiyan main koi sulah nahi hogi aur na hi koi reham hoga siwaaye is kay jo hamaray deen say munharif honay walay (Hazrat Mohammad saww) ko qatal karay ga, Hazrat Abu Talib (as) ne apnay bhateejay aur apni baap ki aulaad aur deen e islam kay pairokaron ko apnay "Shaib Abi Taalib" (Mecca kay qareeb aik pahar' ki ghaati dar-ray ka naam hay neez do(2) pahoron kay darmiyan waqay ihattay ko bhi "shaib" kaha jata hay) main jama kar lia hay. Quraish nay is moaasharti boycott kay douran inhain bay panah azeeyatoun say do chaar kia. Har tarhan say mohaasiray main lay lia yahan tak kay baazaaron tak rasaaiiee bhi khatam kar di.

Waleed bin Mughaira nay Quraish main yeh aaylaan kia kay un main say kisi bhi shakhs ko daikho kay wo khanay ki ashya khareed raha hay to is kay liay qeemat bar'ha do. Bani Abdul ul Mutallib is mohaasiray main teen(3) saloon tak ghiray rahay aur azeeyatoon ki intiha nahi rahi yahan tak kay Quraish kay logon nay bhook o piaas say bachon kay karahnay ki aawaazain soneen.

Halaank Quraish Bani Hashim ki is sooratay haal ko na pasand kia kartay thay yahan tak kay Quraish kay aam afraad Bani Hashim par dhaaye gaye mazaalim say nafrat karneay lagay aur moaahiday kay saheefay kay khilaaf apni nafrat ka izhaar karte thay. Nobat yahan tak pohanch gaiee kay baaz log is say baraat karnay ka soch rahay thay aur idhar say Hazrat Abu Taalib (as) ko tashweesh thi kay kaheen mushriqeen raat kay waqt Rasool Allah (saww) par hamla karkay Aap (saww) ko qatal na kardain chonancha jab bhi Aap (saww) sotay apna bistar Aap (saww) ke aik pehlu main bichaa daitay thay aur apnay aik baitay ka bistar Aap (saww) kay dosray pehlu mein qarar daitay thay aur yoon Paighambar (saww) ko beech main qarar daitay thay.

Raat ko jab Bani Hashim kay bachon ki karahnay ki sadaayain suneen to subah kay waqt Quraish Khana Kaaba kay paas baithy howay thay aur aik shakhs nay sab say poocha kay tumahray ghar waalon ki raat kis tarhan guzri? To sab nay kaha khairiyat say guzri. Phir us nay kaha laikin tumahray bhai "shaib" main hain, jin kay bachon nay bhookay pait rotay howat raat guzaari hay, kuch logon ko Rasool Allah (saww) aur Aap (saww) kay chahanay walon ki azeetat say lutf mehsoos ho raha tha laikin baaz logon ko yeh acha nahi lag raha tha.

Quraish kay is moaahiday ko do ya teen saal guzar gaye. Quraish ki taraf say sakht pehra daari aur moaahiday ki paasdari kay sabab "Shaib Abi Taalib" main koi cheez pohanch nahi pa rahi thee magar yeh kay nihaayat khufya tor par koi cheez pohanchanay main kamyaab hogaya ho.

Agar Quraish main say koi "Shaib Abi Taalib" main mojood logon main say apnay rishtay daaron kay liay kuch karna chahay hatta kay riwaayat hay kay Hakeem bin Hizaam (Hazrat Khadija (sa) ka bhatija) apnay sath aik fard ko lay kar apni phoophi kay liaye khana lay kar ja raha tha to achanak say Abu Jehal samnay aa gaya to is nay kaha tum Bani Hashim ki taraf khana lay kar ja rahay ho? Allah ki qasam na hi tum ja

saktay ho aur na hi yeh khana. Main abhi Quraish ko khabar karta hon. Abu ul bakhtari bin Hisham bin Haaris nay Abu Jehal say kaha: Tum keh rahay ho kay Hakeem bin Hizam apni phoophi kay liay khana na le kar jaye? Jo un ka apna hay? Abu Jehal nay phir bhi un ka raasta rokna chaha magar Al-Bakhtari apna oont us kay samnay lay kar aaya aur Abu Jehal ko oont kay pairon talay roond kar shadeed zakhmi kia. Hazrat Hamza qareeb say khar'ay is manzar ko daikh rahay thay kay yeh Quraish kay wo log hain jo nahi chahtay kay Rasool Allah (saww) aur un kay ashaab kay paas koi cheez pohanchay aur wo dukh o dard main daikh kar lutf andoz hotay hain.

Chunancha riwayat hay Hisham bin Amr bin Rabiaa aik raat teen(3) samaan say laday oont lay kar aaya aur is baat ka ilm Quraih ko hogaya to unhon nay aakar us say is mozo par baat ki to Hisham nay kaha: Main dobarah tum logon ki mukhalifat main koi kaam nahi karoon ga phir doosri raat aik ya do(2) oont lay kar ja raha tha kay rastay main Quresh say mulaqaat hogaie Quraish kay log us ki taraf bar'h rahay thay kay Abu Sufyaan nay kaha: Us ko janay do yeh apnay rishtay daaron say silay rehmi karna chahta hay baqi main Allah ki qasam khata hon agar hum log bhi isi tarhan hi kartsy to yeh hamaray liay aataydaal pasandi hoti aur Allah Taala nay fatah e Mecca kay roz Hisham ko islam ki saadat say nawaaza.

Taqreeban isi tarhan kay matlab ko moarrikh Yaqoobi nay bhi zikar kia hay magar yeh kay unhon nay kaha: Yahan tak kay Rasool Allah (saww) nay apna maal kharch kia, Hazrat Abu Talib (as) nay apna maal kharch kia aur Hazrat Khadija (sa) nay apna maal kharch kia aur aakhir main bhook o piaas sat faaqon tak nobat aagai thi.

Neez mufassir e kabeer Allama Rawandi nay guzishta mataalib ki tarhan hi zikar kia hay magar unhon nay yeh kaha kay: Hazrat Abu Taalib (as) aur Hazrat Khadija (sa) nay apni poori doulat kharch kar di is ke baad un kay paas khanay kay liay kuch nahi bacha magar yeh kay mausam e haj

say mausam e haj tak phir unhon nay aisi bhook o iflaas ki zindagi guzaari jis kay baray main haqeeqi ilm Allah taala kay paas hai.¹

Hazrat Khadija (sa) kay fazail

Hazrat Jibraieel (as) Hazrat Khadija (sa) tak Allah taala ka salam pohnchata hay

Allama Najjashi nay Zurara wa Hamran aur Mohammad bin Muslim say aur in teeno nay Imam Mohammad Baqir (as) ki aik riwayat naqal ki hay kay Imam (as) nay farmaya: Abu Saeed Khudri bayan kartay hain kay Rasool (saww) nay farmaya jis raat mujay mairaaaj par lay jaya gaya is raat jab main wapis aaya to main nay kaha aay Jibraieel (as) koi kaam hay? To Hazrat Jibraieel (as) nay kaha mairi haajat yeh hay kay Aap (saww) Hazrat Khadija (as) ko Allah Taala ka salam pohnchaain aur mairi taraf bhi say salam pohnchaain. Jab hum nay Hazrat Khadija (as) ko is kay baray main bataya to unhon nay kaha Allah Taala ki zaat salamti wali hay aur isi say salamti hay aur is ki taraf hi salamti hay aur Hazrat Jibraieel (as) par salam ho.²

Muhaddis Majlisi (ra) nay zikar kia hay kay Hazrat Jibraieel (as) Rasool (saww) ki khidmat main haazir howi aur Hazrat Khadija (as) kay baray main sawal kia. Is waqt Hazrat Khadija (sa) wahan par mojud nahi theen. Hazrat Jibraieel (as) nay kaha jab wo tashreef lay kar aaieen to un ko khabar deejay ga kay un kay Rab nay inhain salam bhijwaya hay.³

Neez Muhaddis Ganji Shaafiee nay is khabar ko zikar kia hay wo kehtay hain kay yeh hadees saheeh hay aur is ko Hafiz Muslim bin Hajjaj

¹ - الخرائج والجرائح، ج 1، ص 85۔

² - تفسير عياشي، ج 2، ص 279۔

³ - بحار الانوار، ج 16، ص 8۔

nay apni saheeh main riwayat kia hay aur yehi riwayat Ganji nay Abu Zaraa say bhi riwayat ki hay aur Abu Zaraa kehta hay main nay Abu Huraira ko kehtay howay suna: Hazrat Jibraieel (as) Rasool Allah (saww) ki khidmat main haazir howa aur arz ki, Aay Allah kay Rasool (saww) abhi Hazrat Khadija (sa) Aap (saww) kay paas aaieen gi, un kay sath aik bartan hay, is main ya saalan hay ya koi khana ya mashroob hay, jab who App (saww) kay paas aaieen to un ko un kay Rab ki taraf say aur mairi taraf say salam kahiay ga neez un ko jannat main aisay ghar ki basharat deegiay ga jis main koi ranj o alam nahi hoga.¹

Hazrat Khadija (sa) ka Islam

Wo riwayaat jo Hazrat Khadija (sa) kay islam qabool karnay par dalalat karti hain wo bohat ziaada hain hum un main say baaz ko ikhtisaar kay sath zikar karain gay:

Allama Majlisi bayan kartay hain Hazrat Jibraieel (as) zard rang kay ghor'ay say utray jabkay An-Hazrat (saww), Imam Ali (as) aur Hazrat Jafer kay darmiyan thay. Hazrat Jibraieel (as) Rasool Allah (saww) kay sarhaanay ki taraf say aur Hazrat Mikaieel (as) Rasool Allah (saww) kay pairon ki taraf se aa kar khamoshi se baith gaye, Rasool Allah (saww) kay ehtram main inhain baidaar karna munasib nahi samjha.

Hazrat Mikaieel (as) nay kaha kon say logon ki taraf maboos kia gaya hay?

Jibraieel (as) nay kaha darmiyan wali qoum ki taraf.

Jis waqt Rasool Allah (saww) baidaar howay to Hazrat Jibrael nay Allah Taala ki taraf say di gayi risalat ka paigham pohanchaya. Is kay baad Rasool Allah (saww) apni qoum ki taraf janay kay liay khar'ay howay to Aap (saww) jis darakht ya jagah say guzartay ja rahay thay wo cheeze Aap

¹- كفاية الطالب، ص 357-

(saww) par salam bhijti theen aur mubarak bad day rahi theen. Is kay baad say Hazrat Jibraieel (as) ka yeh mamool tha kay jab bhi Aap (saww) kay paas aatay ya qareeb hotay to Aap (saww) say ijazat talabb kia kartay thay.

Aik roz Hazrat Jibraieel (as) tashreef laaye jabkay Huzoor Akram (saww) Mecca Mukarmmah ki pahar'iyoon par thay, wahan par aik waadi say chashma phoota jis say Hazrat Jibraieel (as) nay wuzu kia neez Rasool Allah (saww) nay bhi wuzu kia. Is kay baad Namaz e Zohar ada ki aur yeh pehli namaz thi jis ko Allah Taala nay farz kia tha aur jisay Ameer ul Momineen (as) nay Nabi Akram (saww) kay sath adaa kia, Rasool Akram (saww) isi roz Hazrat Khadija (sa) kay ghar wapis aaye aur un ko khabar di, unhon nay bhi wuzu kia aur Namaz e Asar ko ada kia.¹

Ameen ul Islam Sheikh Tabarsi nay naqal kia hay kay: Jab AnHazrat (saww) ki umar e mubarak 37 saal ki howi to Aap (saww) nay khuwab daikha Aap (saww) sat koi shakhs aa kar keh raha hay: Aay Allah kay Rasool (saww)! laikin Aap (saww) is baat par ziaada dheyaan nahi diya, is tarhan jab aik arsa guzar gaya aur Aap (saww) pahaar'oon kaydarmiyan Hazrat Abu Talib (as) ki baihr'ain chara rahay thay to Aap (saww) nat 1 shakhs ko daikha jo Aap (saww) ko mukhatib kar kay keh raha hay, Aay Allah kay Rasool (saww)!... Huzoor Akram (saww) nay farmaya tum kon ho? to us nay kaha main Jibraieel (as) hon! mujhe Allah Taala nay Aap (saww) ki taraf bhaija hay aur us nay Aap (saww) ko apna Rasool (saww) qarar dia hay.

Yeh baat Rasool Allah (saww) nay Hazrat Khadija (sa) ko bataya halaank Hazrat Khadija (sa) tak yahoodion aur ieesaiee ulama neez Hazrat Aamina jo Rasool (saww) ki walida theen, ki baatein pohnchee howi theen to Hazrat Khadija (sa) nay farmaya aay Mohammad (saww)! main umeed karti hoon kay aisa hi ho. Halaank Rasool Allah (saww) yeh sab

¹۔ بحار الانوار، ج 18، ص 198۔

baatain sigha e raaz main rakhay howay thay, magar aik roz Aap (saww) par Hazrat Jibraieel (as) nazil howay aur Rasool Allah (saww) kay paas aasman say pani lay kar aay aur kaha Aay Mohammad (saww)! utho aur namaz kay liay wuzu karo. Is waqt Hazrat Jibraieel (as) nay Rasool Allah (saww) ko wuzu kay tareeqay ki wahi ki. Jab Rasool Allah (saww) ki umar e mubarak kay chalees(40) saal mukammal howay to Rasool Allah (saww) namaz ka hukum dia aur us ki hudood ki wahi farmaiee aur namaz ki auqaat kay baray main hukum nazil nahi farmaya.

Rasool Allah (saww) do do rakat kar kay har waqt namaz par'ha kartay thay aur Ali Ibn Abi Taalib (as) Aap (saww) kay aatay aur jatay main sath howa kartay thay kabhi un say alag nahi hotay thay. Pas Hazrat Ali (as) Rasool Allah (saww) kay paas tashreef lay kar aaye to daikha kay Aap (saww) namaz par'h rahay hain to arz ki kay Aay Abu ul Qasim(as)! yeh kia hay? Rasool Allah (saww) nay farmaya yeh namaz hay, jis ka mujhay hukum Allah Taala nay dia hay. Pas Mola Ali (as) nay Huzoor (saww) kay sath namaz par'hi aur Hazrat Khadija (sa) nay bhi islam qubool kar liya. Rasool Allah (saww) jab bhi namaz par'ha kartay thay to Ameer ul Momineen (as) aur Hazrat Khadija (sa) bhi Aap (saww) kay peechay namaz par'ha kartay thay.¹

Moalilf farmatay hain kay koi keh sakta hay kay is riwayat ki shuruaat aur aakhir ki ibaaraton main tazaad hay kion kay ibtida main yeh jumlay hain kay Hazrat Jibraieel (as) Rasool Allah (saww) par nazil howay aur Aap (saww) nay is kay baray main Hazrat Khadija (as) ko khabar di aur Hazrat Khadija (as) nay farmaya kay main umeed karti hon kay is tarhan hi ho. Is kay baad aakhir kay jumlon main yeh matlab nazar aata hay kay jab Aap (saww) chalees (40) baras kay ho jatay hain to Allah Taala nay Aap (saww) ko namaz ka hukum dia aur Imam Ali (as) nay namaz par'hi, is kay

1۔ اعلام الوری: ج 1 ص 102۔

baad Hazrat Khadija (sa) nay islam qabool kia to yeh aakhir ka jumla shuru kay mataalib say mutazaad hay.

Ham kahain gay yeh baat nahi hay, dono main koi tazaad nahi hay, kion kay ibtida e riwayat say jo matlab samajh main aata hay wo yeh hay kay Hazrat Jibraieel (as) nay Rasool Allah (saww) ko faqat aagah kiaa tha is kay sath koi hukum bayan nahi kia tha, is waqt AnHazrat (saww) ki umar e mubarak 37 saal thi jabkay aakhir kay kalamaat main yeh khabar ilzami tor par hay aur is kay sath hukum bhi hay aur Aap (saww) ki umar us waqt 40 baras hay to phir yahan par aapas main tazaad kahan par waqay howa.

Doosri baat yeh hay kay agar (37 saal ke waqt) baysat bator ilzaami thi to Rasool Allah (saww) nay apni zoja ko kion dawat nahi di halaank wo tamam logon main say Aap (saww) kay qareeb tareen theen aur Hazrat Khadija (sa) nay kion islam qabool nahi kia halaankay hum daikhtain hain kay riwayaat kay aakhir kay hissay kay alfaaz yeh hain kay Rasool Allah (saww) nay Hazrat Ali (as) ko dawat di isi wajah say riwayaat tawatur kay sath bayan kar rahi hain kay AnHazrat (saww) ki baisat kay waqt umar e mubarak chalees(40) baras thi aur chalees (40) baras say pehlay jo kuch hota raha hay wo nabuwwat o risaalat kay muqddimati maraahil thay, is matlab par bohat si riwayaat dalalat karti hain, tafseel kay liay Bihar ul Anwaar waghaira ki taraf rujoo karain.

Allama Rawandi naqal kartay hain: Ali Ibn Ibrahim bin Hashim (jin ki shakhsiyat hamaray rawiyaon kay darmiyan aala darjay ki hai) nay bayan kia hai: AnHazrat (saww) ki umar e mubarak jab 37 saal ki howi to khuwab main daikha kay koi aakar keh raha hay: Ya Rasool Allah (saww)! Aap (saww) pahar'oon kay darmiyan bhairain charaa rahay thay kay Aap (saww) nay 1 shakhs ko daikha jo Aap (saww) ko Ya Rasool Allah (saww) keh kar mukhaatib kar raha hay, Aap (saww) nay farmaya tum kon ho? To us nay kaha main Jibraieel (as) hon mujhay Allah Taala nay Aap (saww) ki

taraf bhaija hay taakay main Aap (saww) tak risalat ka paigham pohnchaaon.

Rasool Allah (saww) nay amr e risalat ko posheeda rakhay howay thay kay Janab Jibraieel (as) aasman say pani lay kar nazil howay aur kaha Aay Mohammad (saww)! khar'ay hoon aur wuzu karain.

Hazrat Ali (as) jab aaye to Rasool Allah (saww) namaz par'h rahay thay. Yeh us waqt ki baat hay jab Rasool Allah (saww) ki umar e mubarak chalees(40) mukammal hogaiee thi. Jab Mola Ali (as) nay Rasool Allah (saww) ki taraf daikha to kaha Aay Abul Qasim (saww) yeh kia hay? Rasool Allah (saww) nay farmaya yeh namaz hay Allah Taala nay mujay is ka hukum dia hay. Phir Ameer ul Momineen (as) nay Rasool Allah (saww) kay sath namaz par'hi, neez Hazrat Khadija (sa) nay bhi islam qabool kia. Is kay baad Rasool Allah (saww) jab bhi namaz par'htay to Imam Ali (as) wa Hazrat Khadija (sa) Aap (saww) kay peechnay khar'ay hotay thay.

Aik roz Hazrat Abu Taalib (as) Rasool Allah (saww) kay ghar tashreef lay kar aaye aur Hazrat Jafer bhi sath thay jab unhon nay daikha kay Rasool Allah (saww) namaz par'h rahay hain aur pehlu main Ameer ul Momineen (as) bhi khar'ay hain to Hazrat Abu Talib (as) nay Hazrat Jafer ko hukum dia kay tum bhi apnay chacha zaad kay barabar main khar'ay ho jaaon aur namaz par'ho to doosri taraf say Hazrat Jafer khar'ay hogaye.

Kuch roz kay baad Rasool Allah (saww) arbo kay bazaar main tashreef lay kar gaye to wahan par Hazrat Zaid ko daikha aur Hazrat Khadija (sa) kay liay khareed kar laaye kion kay Rasool Allah (saww) nay Hazrat Zaid ko samajh daar aur aqalmand insaan paaya tha. Jab Rasool Allah (saww) ki Hazrat Khadija (sa) say shadi howi to Hazrat Khadija (sa) nay Zaid ko Rasool Allah (saww) ki khidmat main hadya kar diya tha. Jab Rasool Allah (saww) maboos ba-risalat howay to Hazrat Zaid bhi islam lat kar aay aur wo bhi Rasool Allah (saww) kay peechnay namaz par'ha kartay thay. Is tearhan Rasool Allah (saww) kay peechnay namaz par'hnay walay

naamon main Hazrat Ali (as), Jafer, Zaid aur Hazrat Khadija (sa) kay naam hain.¹

Is khabar ko Allama Behrayni nay bhi apni kitaab Hulyat ul Abrar main zikar kia hay.

Jaleel ul Qadar Syed Ibn Taoos nay Hazrat Ibn e Abbas say naqal kymia hay:

Hamaisha say qabal az wahi Rasool Allah (saww) aik aawaz suna kartay thay jab is baaray main Aap (saww) nay Hazrat Khadija (sa) ko khabar di to unhon nay kaha Aap (saww) ko basharat ho kion kay wo Aap (saww) kay liaye siwaaye khair kay kuch aur nahi karnay wala.

Hazrat Ibn Abbas mazeed kehtay hain kay aik roz Rasool Allah (saww) logon kay sath Gar e Hira ki taraf niklay. Hazrat Khadija (sa) nay Rasool Allah (saww) kay liay khana banaya aur kisi ko Aap (saww) ki taraf bhaija lekin Aap (saww) ko na dhoond sakain, phir Aap (saww) kay chachaoon aur rishtay daaron kay ghar dhoonda lekin Huoor Akram (saww) ki koi khabar nahi mil saki phir achanak say Rasool Allah (saww) tashreef lay kar aay lekin chehra e mubarak ka rang mutaghayyar tha Hazrat Khadija (sa) samjheen kay shayad chehra e aqdas par koi gird o gubaar hay to Aap (sa) nay is ko saaf karna shuru kia lekin wo saaf nahi howa Aap (sa) nay daiha kay Rasool Allah (saww) kay chehray ka rang zard para howa hay.

Hazrat Khadija (sa) nay kaha: Aay Abdul Allah (as) kay baitay! kia howa hay? Rasool Allah (saww) nay farmaya: Main nay wo daikha jis ki tumhay khabar di thi kay main us ko sun raha hon, Allah ki qasam! Is roz main Hira main khar'a tha kay koi aaya aur kaha: Aay Mohammad (saww)! Khushkhabri ho main Jibraieel (as) hon aur tum is ummat kay Rasool

¹ - قصص الانبياء، ص ۳۱۵۔

(saww) ho is kay baad aik tehreer nikaali aur phir Hazrat Jibraieel (as) nay kaha:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ-

Apnay Parwardigaar kay naam say pae'hiay, jis nay (sab kaainaat ko) ko paida kia. Insaan ko jamay howay khoon kay aik lotharary say paida kia

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ-

Insaan ko wo kuch par'haya jo wo nahi jaanta tha.

Hazrat Jibraieel (as) nay kaha mairay sath pahar' say neechay utrain. Jab hum sath e zameen par pohunchay to is nay mujhay qaleen par bithaya, is par do(2) sabz rang kay kapr'ay rakhay howay thay. Is kay baad Hazrat Jibraieel (as) nelay apna paoon zameen par mara wahan say chashma phoota. Hazrat Jibraieel (as) nay wahan say wuzu kia aur mujhay kaha wuzu karain, main nay wuzu kia is kay baad khar'a howa aur namaz par'hi main nay bhi un kay sath do(2) rakat namaz par'hi.

Hazrat Khadija (sa) nay Rasool Allah (saww) say kaha kia main nay Aap (saww) say kaha nahi tha kay Aap (saww) ka Rab Aap (saww) say khair ka hi maamla karay ga? Is kay baad Hazrat Khadija (as) Warqa bin Nofal kay paas gayeen jo un kay chacha kay baitay thay. Warqa bin Nofal nay baisat say qabal apni qoum kay deen ko tark kar kay ieesaiyat qabool kar li thi. Hazrat Khadija (sa) nay un say Janab Jibraieel (as) kay baray main poocha to unhon nay kaha: Wo kia hay? Tab Hazrat Khadija (sa) nay Rasool Allah (saww) kay waqiyay ko tafseel say sunaya, wo sun kar Warqa nay kaha: Allah ki qasam! agar Jibraieel (as) say kisi shakhs nay zameen par mulaqaat ki hay to bay shak Jibraieel (as) Allah Taala ki sab say behtareen makhloq par nazil howa hay. Tum jao aur Mohammad (saww) ko mairay paas bhajjo.

Hazrat Khadija (sa) Rasool Allah (saww) kay paas aain aur Aap (saww) ko warqa kay paas bhajia to Warqa nay AnHazrat (saww) say kaha: Allah ki Qasam! Agar Aap (saww) maboos howay to Allah ki madad say main Aap (saww) ki nusrat main paish hon ga lekin baisat say qabl Warqa ki wafaat ho gai unhon nay AnHazrat (saww) ka zamana e nabuwwat nahi paaya.¹

Is baab main bohat si riwayaat hain jo Hazrat Khadija (sa) kay islam qabool karnay par dalalat kar rahi hain lekin hum nay ikhtisaar ko mad e nazar rakhtay howay un sab riwayaat ko zikr nahi kia hay.

Hazrat Khadija (sa) ki Islam ki taraf paish qadmi

Tabraani nay Zaid bin Wahab say unhon nay Ibn Masood say riwayat ki hay kay pehli baar mujhe Rasool Allah (saww) kay baaray main tab maloom howa jab main apnay ma'mool kay mutabiq Mecca gaya to hum ko Abbas bin Abdul Mutallib kay baray main maloom howa. Hum un kay paas gaye to wo zam zam kay paas bethay howay thay. Hum un kay paas beth gaye. Waheen par hi bethay howay thay kay achanak say aik shakhs Baab e Safa ki taraf say zaahir howa, roshan rang, surkhi amaiz, ghongriyalay balon ki lat bohat ghani aur kaanon kay atraaf main phaily howi, pur waqar shakhsiyat, khar'i naak, samnay ke dandaan e mubarak chamakdar, bar'i ankhain, ghani dar'hi, Aap (saww) par do(2) safaid kapr'ay thay, goya chodhween ka chaand chamak raha ho. Aap (saww) ki daaieen taraf say aik no-jawan hay jis ki abhi tak daar'hi nahi thi lekin taaza moochain namodaar ho rahi hain aur un kay sath aik khatoon hay. Huzoor (saww) nay Hajar e Aswad ki taraf rukh kia aur us ko bosa dia. Is kay baad is no-jawan nay bosa dia aur phir is khatoon nay bosa dia.

Is kay baad AnHazrat (saww) nay no-jawan aur khatoon kay sath saat(7) martaba Khana Kaaba ka tawaaf kia. Phir rukn ka bosa lia aur

¹ - سعد السعود، ص 214 -

haath oopar kar kat takbeer kahi. No-jawan daaieen taraf khar'a howa, us nay bhi haath oopar kiay aur khatoon bhi khar'i howi, un dono kay peechay us nay bhi haath oopar kiay aur takbeer kahi. Taweel qunoot par'ha phir ruku kia aur wo ruku taweel ho gaya. Phir sir oopar kia ruku say khar'ay ho kar qunoot par'ha, is kay baad sajda kia phir no-jawan aur khatoon nay bhi sath melain sajda kia, wo dono bhi wohi kar rahay thay jo AnHazrat (saww) kar rahay thay.

Ravi kehta hay: Hum nay kuch aisa daikha jis kay baaray main hum jantay nahi thay. Hamain kuch ajeeb laga. Hum Hazrat Abbas bin Abdul Mutallib kay paas aaye aur kaha: Aay Abul Fazal! Aap logon kay darmiyan koi aisa deen bhi hay jis ko hum log nahi jantay hain ya yeh koi kuch naya hay?

Hazrat Abbas nay kaha: Haan, Allah ki qasam kia tum log yeh nahi jantay?

Hum nay kaha: nahi.

Kaha: Yeh maira bhatija hay, "Mohammad (saww) bin AbduLLAH" aur no-jawan Ali ibn Abi Taalib (as) hay aur wo khatoon Sayada Khadija binte Khuwailad (sa) hain, Allah ki qasam roye zameen par is deen kay mutabiq in teenu kay ilawa Allah Taala ki ibadat kisi nay nahi ki.¹

Sheikh jallel ul qadar Ahmed bin tawoos nay Jahiz (jo kay nasbi lanatuLLAH hay) ko radd kartay howay kaha hay kay un ka yeh kehna kay: Sab logon nay Rasool Allah (saww) ko jhutlaya siwaay Abu Bakar kay to is daway ko saabit karna mushkil hay kion kay Abu Bakar say pehlay deegar logon ka islam qabool karna saabit hay aur Hazrat Khadija (sa) kay qubool e islam main to kisi ko ikhtilaaf bhi nahi hai.²

¹۔ المعجم الكبير، ج 10، ص 183۔

²۔ بناء المقالة الفاطمية في نقض الرسالة الغثائية، ص 341۔

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قرار دیتا ہے۔ (تحفۂ اعتدال ص ۹۴۰)

التاس سورہ فاتحہ

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وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ۔ (سورة البقرة آیت نمبر 43)

Tarjuma: Aur namaz qaaim karo aur zakat ada karo aur (mairi bargaah mein) ruku karnay (jhuknay) walon kay sath ruku karo (yanay bajmaat namaz ada karo).

Yahya bin Afeef alAlkandi nay apnay waalid say unhon nay apnay jad say riwayat naqal ki hay: Main Mecca apnay ghar walon kay liay kapray aur itar ki khareedari karnay kay liay poncha to wahan par mairi mulaqaat Abbas bin Abdul al-mutlib say howi, wo aik tajir shakhs thay. Main un kay paas betha howa Kaaba tul Allah ki taraf daikh raha tha, jab sooraj aasman ki taraf char'h kar aaya to aik jawan aaya us nay aasman ki taraf nigah kar kay sooraj ko daikha phir qibla rukh ho kar khara howa, abhi kuch waqt hi nahi guzra tha kay aik aur no-jawan larka aaya aur wo aakar daayen taraf khara hogaya. Phir aik khatoon aaieen aur wo un dono kay peechnay khar'i hogai. Jawan nay ruku kia to no-jawan larkay aur khatoon nay bhi ruku kia, jawan nay ruku say sir uthaya to larkay aur khatoon nay bhi sir uthaya, us nay sajda kia to larkay aur khatoon nay bhi sajda kia.

Main nay kaha: Aay Abbas yeh to amar e azeem hay.

Abbas nay kaha: Jee haan yeh azeem amar hay. Tum jantay ho wo jawan kon hay?

Main nay kaha: nahi.

Kaha: Ayeh Mohammad (saww) bin Abdul Allah bin Abdul ul Mutallib hain aur yeh mairay bhateejay hain. Kia tum is larkay ko jantay ho kon? Main nay kaha: Nahi.

Kaha: Yeh Ali ibn Abi Taalib hay. Kia tum khatoon ko jantay ho?
Main nay kaha: Nahi.

To kaha: Wo hain Hazrat Khadija bintr Khuwailad (sa) Rasool Allah (saww) ki zoja hain.

Mairay bhateejay nay bataya hay kay un ka Rab aasmano aur zamiinon ka Rab hay. Us nay un ko is deen ka hukum dia hay jis par yeh amal kar raha hay. Allah ki qasam! is waqt roye zameen par un tenu kay ilawa is deen ka koi aur paio kaar nahi hai.¹

Aik jamaat nay Ibn Khaisam say aur doosri jamaat nay Yahya say yehi riwayat naqal ki hay aur is riwayat ki kaiee sandain hain neez is baab main Ibne Masood say bhi naqal howa hay.

Moallif farmatay hain kay is maqam par aik lateef nuqta hay, Wo yeh hay kay Hazrat Khadija (sa) ka islam qabool karna dosray logon say bohat mukhtalif hay. Kionkay aksar ahalay islam siwaaye chand afraad kay jin main say Hazrat Salman o Abu Zar aur in dono ki tarhan kay baaz deegar afraad jinhon nay mukhtasar ghor o fikar aur mahswara karnay kay baad islam qumabool kia tha. Lekin Hazrat Khadija (sa) nay islam qabool karnay main zara dair kay liay bhi takheer nahi ki. Is surat kay sath islam qabool karnay ki wajah do(2) cheeain theen:

Pehli cheez yeh thi kay: Hazrat Khadija (sa) adyaan e sabiqah aur un ki kutub kay baaray main ilm o maarfat rakhti theen neez rasoolon ki alamaat karly baaray main un ko un kay chacha Nofal bin Warqa nay aagah kia tha chunancha anqareeb Hazrat Khadija (sa) kay ilm kay baray main behas hogi to is tarhan Hazrat Khadija (sa) muttala theen kay anay walay zamanay main Hazrat Mohammad (saww) is ummat kay nabi

¹ - شواهد التنزيل لقواعد التفضيل في الآيات النازلة في أهل البيت، ج 1، ص 86-

hongay, jaisa kay Bihar ul Anwaar ki riwayat main tafseel kay sath zikar ho gaya hay.

Yeh janna kay Huzoor Akram (saww) is ummat kay nabi hain wazeh karta hay kay aap ka Allah par ieemaan tha aur aap Hazrat Ibrahim (as) kay deen par theen chunancha aap ki shadi kay zikar main is matlab ki taraf ishara guzar chuka hay aur aap ko " Tahira " keh kar pukaara jata tha.

Doosri baat yeh hay kay: Hazrat Khadija (sa) janti theen kay Hazrat Mohammad (saww) is mansab e aala kay laiq hain aur baqi qoum main koi bhi un say afzal o bartar nahi hay. Is daawa par daleel wo riwayat hay jis ko Tibri nay Rasool Allah (saww) kay mutaliq aik mufassil riwayat kay zamin main apni tareekh main zikar kia hay:

“Main wapis apnay ghar walon kay paas aaya yahan tak main Khadija (sa) ke paas pohnta to Hazrat Khadija (sa) nay kaha: Aay Abal Qasim (saww)! Aap (saww) kahan thay? Allah ki qasam! Aap (saww) ki talaash may main nay logon ko bhaija wo sara Mecca dhoond kar khaali haath wapas aagay.

Rasool Allah (saww) farmatay hain main nay Khadija (sa) say kaha: Main shaair hon ya majnoon?!!

Hazrat Khadija (sa) nay kaha: Main Allah ki panah maangti hon aay Abal Qasim (saww)! Allah Taala is tarhan kabhi nahi karay ga jab kay main Aap (saww) say ziyada na kisi ko qoul mein sadiq janti hon aur na hi amaanaton ki hifazat main main, na kisi ka ikhlaq Aap (saww) kay barabar hay aur na hi silay rehmi main koi Aap (saww) jaisa hay. Wo kiya hay aay mairay chacha zaad shayad Aap (saww) nay kisi cheez ko daikha hay? Rasool Allah (saww) farmatay hain main nay kaha: Jee haan, phir main nay jo kuch daikha Khadija (sa) ko bataya. Wo sun kar Hazrat Khadija (sa) nay kaha: Aay mairay chacha zaad khush khabri ho aur saabit qadam raho.

Mujhay qasam hay us qudrat ki jis kay qabzay may mairi jaan hay main chahti hon Aap (saww) is ummat kay Nabi (saww) hon.¹

Is main Aap Hazrat Khadija (sa) kay aakhri jumlay ko mulahiza karain to wo hamaray daawa kay aain mutabiq hay.

Taqreeban isi matan kay sath Ibn e Aseer nay bhi riwayat ko zikar kia hay, mulaahiza karain.

"الكا مل في التاريخ: ج ٢ ص ٣٨"

neez Ibne Hishham nay Seerat e Nabawiya" main

(ج ١ ص ٢٥٣)

Ibne Aaseer nay zikar kia hay:

انك اتصل الرحم وتحبل الكل وتكسب البعدوم

Tarjuma: Bay shak Aap (saww) silay rehmi karnay walay hain aur logon ka boojh uthanay walay hain neez Aap (saww) tamam moaashiray kay mehroom afraad ki daad rassi karnay walay hain.

وتكسب البعدوم yeh jumla hay jo Hazrat Khadija (sa) nay Rasool

Allah (saww) say mukhaatib ho kar kaha tha is kay do(2) maana ho saktay hain aik yeh kay Aap (saww) har us naimat ko paao gay jo Aap (saww) kay paas nahi hay ya Aap (saww) us tak pohanch jaain gay, us cheez ka Aap (saww) say door hona koi maanay nahi rakhta, lekin agar is fail ko mutad'di mana jaaye to Hazrat Khadija (sa) ki muraad yeh hogi kay Aap (saww) logon ki rasaai kara saktay hain us naymat tak jo logon ki dastaras main nahi hain, Aap (saww) un ko pohncha saktay hain, yeh maanay dono

¹ - تاريخ الامم والملوك: ج 2، ص 49۔

sooraton main say behtareen soorat hay, kion kay yeh soorat inaaam o tafazzul kay mushabeh hay basorat deegar agar koi mahaz apni zaat kay liay sab kuch haasil karay to yeh koi inaaam nahi hay balkay inaaam o tafazzal yeh hay kay insaan doosroon kay liay bhaalai tak pohanchna mumkin karay.¹

Moallif farmatay hain: Jab Aap (saww) ko Hazrat Khadija (sa) kay islam kay baaray main maloom ho chuka hay to yeh bhi jaan lain kay Hazrat Khadija (sa) ka ieemaan lana deegar kau ieemaan laanay say mukhtalif hay aur is ki khaas imtiaazi haisiyyat hay kion kay Hazrat Khadija (sa) ka ieemaan lana ilm ki badolat tha is lihaaz say Hazrat Khadija (sa) ka sawab aur taqarrub e ellahi ki manzil bhi mukhtalif hogi.

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ²

Tarjuma: Kia ilm walay aur jaahil barabar ho saktay hain?.

Warqa kay ashaar main say hay kay jab shadi say pehlay Hazrat Khadija (sa) nay apny ghulam Maisra ka kalaam Warqa say naqal kia tha. Un ashaar ko Ibne Hishaam nay naqal kia hay:

ووصف من خديجة بعد وصف
فقد طال انتظارى يا خديجا
بأن محبداً سيسود فينا
ويخصم من يكون له حيجا

Tarjuma: Khadija (sa) ka aik aik sifaat ko bayan karna, Aay Khadija (sa)! maira intzaar taweel tar hogaya hay. Yaqeenan Mohammad (saww) hum

¹ - النهايينى غريب الحديث والآثر، ج 4، ص 171 -

² - الزمر: ٩

sab ka sardar honay wala hay aur har us shakhs ka muqaabila karain gay jo un kay khilaaf mahaaz qaa'im karay ga.¹

In ashaar ko zikar karnay ki wajah yeh thee key Hazrat Khadija (sa) ko maloom tha kay Nabi Akram (saww) kis azeem martabay par faiz hain.

Fakhre Shia Sheikh Mufeed nay Ameer ul Momineen Imam Ali say riwayat naqal ki hai:

Hum is surat e haal main teen(3) haj (yanay 3 saal) guzar janay tak rahay, roye zameen par koi shakhs bhi nahi tha jo namaz par'hta ho ya Rasool Allah (saww) ki nabuwwat ki gawaahi daita ho siwaay mairay aur (Hazrat Khadija sa) Khuwailid ki beti kay ilawa, Allah is par reham karay.²

Sheikh Sadok nay aala wa tam(kamil) noiyyat ki sanad say Halabi say unhon nay Imam Sadiq (as) say riwayat naqal ki hay kay Imam (as) nay farmaya: Rasool Allah (saww) nay amar e baysat ko paanch(5) saloon tak khufya rakha khauf ki wajah say aur apnay amar ka izhaar nahi farmaya. Hazrat Ali (as) wa Hazrat Khadija (sa) islam main Rasool Allah (saww) kay sath thay, is kay baad Allah Taala nay hukum dia to Rasool Allah (saww) zahir howay aur apnay amar ko numaya kia.

Allama Ibn Al-Hadeed nay zikar kia hay: Kutub Sihaah main zikar howa hay kay AnHazrat (saww) har saal aik mah kay liay Hira kay paas rehtay thay, aur isi mahinay main miskeeno ko khana khilaya kartay thay. Jab Aap (saww) Hira kay paas apni rehnay ki muddat mukammal kartay to Aap (saww) hi woh shakhs hotay thay. Jab Hira kay paas say janay lagtay thay to Kaaba tul Allah kay paas aatay, andar daakhil honay sat

¹- السيرة النبوية، ج 1، ص 230-

²- الاختصاص، ص 165-

pehlay saat(7) baar tawaaf kartay thay ya jis qadar Allah Taala chahta tha us hisaab say tawaaf kartay thay. Is kay baad apnay ghar wapas jaaya kartay thay yahan tak kay wo mubarak saal bhi aa gaya jis main Allah Taala nay Hazrat (saww) ko risalat ke mansab kay liay chuna to Aap (saww) hasb e mamool Mah e Ramazaan ul mubarak main Hira main gaye aur Aap (saww) kay sath Aap (saww) ka khanwadah Hazrat Khadija (sa) wa Hazrat Ali ibn Abi Taalib (as) aur aap logon ka khadim bhi sath tha. Wahan par Hazrat Jibralieel (as) tashreef lay kar aaye, Rasool Allah (saww) nay farmaya: Jibraieel (as) mairay paas aaye to main so raha tha, is kay paas aik maktoob tha aur mujhay kaha kay: par'h

May nay kaha: Kia par'hon? To is nay mujhay zor say dabaya yahan tak kay mujhay mout ka gumaan phir is nay mujhay chor'a aur kaha: Par'h

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
لَكَ كَرَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

pas may nay wo par'h lia to Jibraieel (as) mairay paas say chalay gaye aur main apni neend say baidaar hogaya is kay baad jaisa kay mairay dil par koi maktoob likh diaa gaya ho.

Baqi wo hadees kay jis may hai: "aik zamana tha jab aisa koi gharana nahi tha jis kay tamam afraad nay islam qabool kia ho siwaye Rasool Allah (saww) Hazrat Ali (as) aur Hazrat Khadija (as) kay".

Yeh riwayat Afeef Kandi ki hay jo kay bohat mashhoor hay halaankay hum nay pehlay zikar kia hay kay Hazrat Abu Talib (as) nay un say sawal kia tha kay kia tum jantay ho yeh kon hay? Jis par Afeef nay jawab diya tha kay nahi jaanta. Hazrat Abu Talib (as) nay kaha: Yeh maira bhatija Muhammad (saww) bin Abdul Allah bin Abdul Mutallib hay aur yeh maira baita Ali (as) hay aur yeh khatoon jo un dono kay peechay hain wo Hazrat Khadija Bint Khuwailid (sa) hain mairay bhateejay Hazrat Mohammad (saww) ki zoja hain, aur Allah ki qasam! roye zameen par in

teenu kay ilawa kisi aur ko is deen kay pairokaar kay taur par nahi jaanta.

1

Moallif farmatay hain: Is riwayat main yeh zikar hona kay An-Hazrat (saww) ki baisat Ramazaan mubarak main howi hay yeh khilaaf hay us qoul kay jo ulama Shia kay darmiyan mashhoor hay kay AnHazrat (saww) ki baisat Mah e Rajab ul murajjab main howi hay na kay Mah e Ramazaan ul Mubarak may.

Hazrat Khadija (sa) kay fazaail main say hay kay Rasool Allah (saww) aur Ameer ul Momineen (as) kay baad wo pehli hasti hain jinhon nay sab say pehlay farz namaz parhi, is daawa ki daleel Aaylaam ul Wara say bayan karda riwayat may guzar chuki hai wahan par mulaahiza karain.

Muhaddis Nori nay zikar kia hay kay mardon main sab say pehlay jis nay namaz ada ki wo Ameer ul Momineen aur khawateen mein Sayeda Khadija hain.²

Muhaddis Mohammad Salehi Shami nay bayan kia hay: Tibrani nay siqah rawioon kay zariay say riwaayat naqal ki hay kay: Sab say pehlay jin logon nay islam qabool kia hay wo Hazrat Khadija (as) aur Ali ibn Abi Taalib (as) hain.³

Ibn Abdul Bir Qurtabi nay zikar kia hay kay Hazrat Khadija (sa) binte Khuwailid sab say pehlay Allah o Rasool Allah (saww) par ieemaan lay kar aaiee hain, Rasool Allah (saww) ki tasdeeq ki sab say pehlay jo kuch Rasool Allah (saww) kay paas Rab ki taraf say nazil howa aur Rasool Allah (saww) kay kaam main haath bt'aya halaankay is waqt Rasool Allah (saww) jo kuch mushriqeen say bad kalaami aur jhutlanay ka rad e amal

¹ - نهج البلاغة ابن أبي الحديد، ج 3، ص 254 -

² - مستدرک وسائل الشیعة، ج 4، ص 455 -

³ - سبل الهدی والرشاد، ج 11، ص 156 -

daikhtay thay wo sab Allah Taala Aap (sa) kay zariay aasaan farma daita tha.¹

Buland paya aalim e deen Syed Hashim Behrayni nay zikar kia hay kay Rasool Allah (saww) nay peer kay roz pehlay hissay main namaz par'hi aur Hazrat Khadija (sa) nay peer kay roz aakhri hissay main namaz par'hi.²

Bilkul yehi baat Muhaddis Jowayni nay zikar ki hay mulahiza karain. (فرائد السمطين: ج ۱ ص ۲۴۳ ط الحمودي بيروت)

Afzal Zojaat e Nabi Akram (saww)

Sheikh Sadooq nay Jafer bin Mohammad bin Amaar say unhon nay apnay waalid say aur un kay waalid nay Imam Sadiq (as) say riwayat ki hay kay Rasool Allah (saww) nay 15 khawateen say nikah farmaya aur wafat kay waqt zojat ki tadaad 9 thee.

Un azwaaj main Rasool Allah (saww) ki afzal tareen zoja Hazrat Khadija tul Kubra (sa) hain jo is ummat ki siddiqa hain, is ummat mqin sab say pehlay Allah Taala par ieemaan laanay wali kitaab e ILAHI ki tasdeeq karay wali hain neez Rasool Allah (saww) nay Hazrat Khadija (sa) ki fazilat wazeh bayan farmaaiee hay. Rasool Allah (saww) nay farmaya: Jannat ki afzal tareen khatoon Khadija Bint Khuwailid (sa) Fatima bint Mohammad (saww) Aasia binte muzahim aur Mariam binte Imran hain.³

Kitaab Al-Marajaat main is matlab kay zail main ahalay sunnat kqy masaadir main bohat saaray hawalaat naqal kiay gaye hain jo dalalat kartay hain kay Sayeda Khadija (sa) Rasool Allah (saww) ki deegar zoojat se afzal hain lekin hum nay ikhtisaar ko malhooz e khatir rakhtay howay

¹ - الاستيعاب، ج 4، ص 283۔

² - غايۃ المرام فی تجرۃ الخصام، ص 501۔

³ - المراجعات، ص 398-400۔

un masadar ka zikar nahi kia hay lekin aap kitaab Al-Marajiaat ki taraf muraijaa kar saktay hain.

Ibne Kaseer nay kaha hay: Ahalay sunnat main say baaz log ghuloo kartay hain" Yahan tak kaha kat: "Ahalay sunnat ka taasub unhain is baat par ubharta hay kay wo Aisha ko (zogat e Nabi (saww) maiin say sab say) bartar mantay hain kion kay wo khalifa e awwal ki beti hain.¹

Allama e Aasqilaani nay Bukhari kay kalaam ki sharah kartay howay kaha hai: Hazrat Khadija (sa) nay farmaya, "Allah Subhanaho khud salam hay aur Jibraieel (as) ki taraf say salam hay aur Aap (saww) par salam hay Aay Allah kay Rasool (saww).

Ualma nay kaha hay kay: Is qissay main Hazrat Khadija (sa) kay gehray feham ka ilm hota hay kion kay unhon nay (Allah Taala kay baray main) nahi farmaya kay un par salam ho jaisa kay yeh (ishtibaah) baaz sahaba say waqay howa hay to Hazrat Khadija (sa) apni samajhdaari ki wajah say janti theen kay Allah Subhanaho ko salam ka jawab palat kar nahi dia jata jaisa kay makhlooq kay salam ka jawab dia jata hay (kionkay khud is ki zaat ain salam hay)²

Allama Shablanji nay naqal kia hay kay Sheikh ul Islam Zakrya Ansari nay "Behja tul Haawi" main kaha hay: Rasool Allah (saww) ki zogat main afzal Hazrat Khadija (sa) aur Aisha hain aur dono main say kon afzal hay, is mein ikhtilaaf hay, Ibne Aammad nay Hazrat Khadija (sa) kay afzal honay walay qoul ko sahih jana hay kion kau yeh saabit howa hay kay Rasool Allah (saww) nay Aiisha say farmaya: Jab unhon nay kaha tha kay: Allah Taala nay App (saww) ko Khadija (sa) kay aaywaz behtareen khawateen di hain to Rasool Allah (saww) nay farmaya: Nahi Allah ki

¹- البدایہ والنہایہ، ج 3، ص 129-

²- نچ الحق وکشف الصدق، ص 370-

qasam! Allah Taala nay mujay Sayeda Khadija (sa) say behtareen nahi dia hay.¹

Ibne Hajar Askalani kehtay hain: Qoul e rajeh ki bina par koi chaarah nahi hay kay Sayeda Khadija (sa) Rasool Allah (saww) ki zojaat main say afzal tareen hain.²

Neez Allama Nisaaie nay saeeh sanad kay sath riwayat ki hay kay Rasool Allah (saww) nay farmaya hay:

أفضل نساء أهل الجنة خديجة بنت خويلد وفاطمة بنت محمد

Tarjuma: "Jannat ki afzal tareen khatoon Khadija binte Khuwailid (sa) aur Fatima binte Mohammad (saww) hain.

Hamaray Sheikh nay is ki sharah main kaha hay kay jaisa kay saabit howa hay kay Rasool Allah (saww) nay Aisha ki is baat kay jawab main kaha tha: "Allah Taala nay Aap (saww) ko Hazrat Khadija (sa) say behtareen khawateen di hain, to AnHazrat (saww) nay farmaya: Nahi, Allah ki qasam! Allah Taala nay mujhat Hazrat Khadija (sa) say behtar koi khatoon nahi di hain.

Abu Dawood say sawal kia gaya kay Hazrat Khadija (sa) afzal hain ya Aisha?

To unhon nay kaha: Hazrat Khadija (sa) wo hain jinhain Rasool Allah (saww) nay Allah ka salam pohunchaya aur Aisha par Hazrat Jibraieel (as) ki taraf say salam aaya to pas Hazrat Khadija (sa) afzal hain.

¹ - نور الأبصار، ص 90-

² - فتح الباري بشرح صحيح البخاري، ج 7، ص 105-

Neez un say kaha gaya: Kon afzal hain Hazrat Khadija (sa) ya Hazrat fatima (sa)?

To unhon nay jawab main kaha: Rasool Allah (saww) nay farmaya hay kay:

”بضعة منى“

"Fatima maira tukra hay", pas koi cheez Rasool Allah (saww) kay tukray kay barabar nahi hosakti hay.

Baqi rahi yeh wali riwayat: "Aalameen ki behtareen khawateen Maryam binte Imran (sa), Hazrat Khadija binte Khuwailad (as) un kay baad Hazrat Sayyeda Fatima binte Mohammad (saww) un kay baad Aasiya (sa) Firaon ki zoja, " To is ka jawab yeh hay kay Hazrat Khadija (as) ko Hazrat Fatima (sa) par walida honay kay aaytebaar say fazeelat hay na kay sardari kay lihaaz say.

Is kay baad Allama Subki nay kaha hay: Yeh khabar sareehan dalalat kar rahy hay kay Sayeda Fatima (sa) aur aap ki walida e majida ahalay jannat khawateen main sab say afzal hain. Pehli hadees dalalat kar rahi hay kay Hazrat Fatima (as) apni walida say afzal hain, kion kay AnHazrat (saww) nay farmaya

فاطمة بضعة منى يربىنى ما أراها، ويؤذنى ما آذاها

Tarjuma: "Fatima (sa) mairay dil ka tukra hay, jis nay inhain naraaz kia us nay mujay naraaz kua, jis nay Fatima (sa) ko aziyat di us nay mujhay aziyat di.¹

¹ - سبل الهدى والرشاد: ج 11 ص 160 -

Moallif kehtay hain: Muqaaisay kay baab main un logon kay haan insaaf kay taqazay pooray nahi hotay aur is main wo taasub kartay hain, nahi to kia manay hay is baat ka kay Aisha Hazrat Khadija (sa) say afzal hain, main yeh janna chahta hon kay kon si cheez hay jis main wo afzal hain? Aaya apni ibadat kat aytaybaar say? Ya ikhlaq kay aytaybaar say? Ya Syed ul Wasieen kay sath jang karnay ki wajah say?

Un logon par shaitan ghalib hojata hay aur phir wo log Allah ko bhool jatay hain. Baraye meharbani Kitaab Al-Murajiaat ko mulahiza karain jis ki taraf hum nay thori dair pehlay ishara kia tha.

Allama Zarqani nay Qistilaani kay matan ki sharah main kaha hay: Rasool Allah (saww) nay Hazrat Khadija (sa) ki zindagi main doosri shadi nahi ki aur Rasool Allah (saww) sat wo kuch paaya jo deegar zojat kabhi haasil nahi kar sakeen.¹

Allama Zahbi nay zikar kia hay: AnHazrat (saww) hamaisha say Hazrat Khadija (sa) ki sana bayan kia kartay rehtay thay aur degar ummahat ul momineen par un ko fazeelat dia karte thay neez Hazrat Khadija (sa) ki tazeem mein mubaligha kia kartay thay.²

Allama Khuwarzami nay Nabi Akram (saww) say naqal kia hay: Aay Khadija (sa)! tum umahaat ul momineen main sab say behtareen aur afzal ho neez tum aalameen ki khawateen ki sarbarah ho.³

Main chahta hon kay wo zikar karoon jo Allama Asqilaani nay apni sharah main mustaqil tour par na ke mutafarriq tor par zikar kia hay: Guzar chuka hai "Ibtidaay wahi" kay baab main kay Sayeda Khadija (sa) nay pehli hi fursat main Nabi Akram (saww) ki tasdeeq ki aur islam kay

¹- شرح الزرقاني على المواهب اللدنية، ج 1، ص 238-

²- سير أعلام النبلاء، ج 2 ص 110-

³- مقتل الحسين، ص 28-

muaamilay main saabit qadam raheen jo dalalat kar raha hay Sayeda Khadija (sa) ki qowatay yaqeen aur aqal o danish par, koi shak nahi kay wo Nabi Akram (saww) ki zojaat main afzal tareen khatoon theen raajeh qoul ki binaa par.

Allama Bazar aur Tibrani nay Hazrat Ammaar bin Yasir ki hadees riwayat ki hay: Khadija (sa) ko mairi ummat ki aurton par fazeelat day di gayi hay jis tarhan kay Maryam (sa) ko aalameen ki aurton par fazeelat di hay, is hadees ki sanad hasan hay. Is hadees say yeh istidlaal kia gaya hay kay Hazrat Khadija (sa) Aisha say afzal hain.

Ibn Al-Teen nay kaha hay: Ehtimal hay kay Aisha un khawateen main shaamil na hon jin say Hazrat Khadija (sa) afzal hain kion kay Hazrat Khadija (sa) ki wafaat kay waqt un ki umar teen(3) saal thi to mumkin hay kay morad baligh khawateen hon, us nay kaha: Yeh qoul zaieef hay kion kay lafz "nisa" (aurat) baligh o ghair bailgh dono ko hi shaamil hota hay khuwa wo is zamane main mojood theen ya baad main paida hoween, Allama Nisaaiee nay saheeh sanad say riwayat bayan ki hay aur Haakim nay bhi is ko riwayat kia hay Janab Abdul Allah bin Abbas say:

أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ خَدِيجَةُ وَفَاطِمَةُ وَمَرْيَمُ وَآسِيَةُ

Yani: Jannat ki afzal tareen khatoon Hazrat Khadija (sa), Fatima (sa), Maryam (sa) aur Aasia hain. Jab yeh hadees nas hay hay jis ki koi ta'weel nahi ki ja sakti.

Allama Asqalani (mazeed) kehtay hain: AnHazrat (saww) nay Hazrat Khadija (sa) ki zindagi main kisi aur khatoon say shadi nahi ki, yeh aisi baat hay jis main kisi ko koi ikhtilaaf nahi hay akhbar o riwayaat naqal karnay walon kay darmiyan, aur is baat main (kay Rasool Allah (saww) nay un ki zindagi main kisi aur khatoon say shadi nahi ki) Hazrat Khadija (sa) ki Rasool Allah (saww) ki nazar main azeem qadar o manzilat maloom hoti hai kion kay Aap nay Rasool Allah (saww) ko deegar khawateen say bay

niaz rakha aur bila shirkat ghair Rasool Allah (saww) kay hamrah raheen yeh khusoosiyat hazrat Khadija (sa) kay ilawa kisi aur main nahi hay.

Allama Asqlani nay kaha: Hazrat Fatima Zahra (sa) say marwi hadees hay: Main nay kaha: Aay Allah kay Rasool (saww) mairi walida Khadija (sa) kahan hain? Rasool Allah (saww) nay farmaya:

فِي بَيْتٍ مِنْ قَصَبٍ، قَالَتْ: أَمِنْ هَذَا الْقَصَبِ؟ قَالَ: لَا، بَلْ مِنْ الْقَصَبِ الْمُنْظُومِ بِالْذُّرِّ، وَاللُّؤْلُؤِ،
وَالْيَاقُوتِ۔

Jannat main baans say banay ghar main hain, main nay kaha: Kia yeh wali baans? Farmaya: Nahi, us baans say jo durr aur lulu wa yaqoot say murassa hay.

Lafz "baans" main aik aur munasibat hay wo hay baans kay tamam poron ka seedha hona yahi khoobi Hazrat Khadija (sa) main mojud thi jo isi tarhan kisi aur main nahi thi kion kay Aap Rasool Allah (saww) ki raza kay husool kay liay har mumkin had tak jati theen, Aap (sa) nay koi aisa kaam nahi kia jis say Huzoor Akram (saww) pasand na kartay hon jaisa kay Hazrat Khadija (sa) kay ilawa deegar nay is tarhan kay kaam sar anjaam diay, baqi Rasool Allah (saww) ka irshad Hazrat Khadija (sa) kay ghar kay baray main, to Abu Bakar Askaaf is kay mutalliq Fawaid Al-Akhabar main farmatay hain kay "ghar" Hazrat Khadija (sa) kay liay Allah ki bargaah main mojud sawab o jazah kay ilawa hay.

Is liay farmaya kay: وَلَا نَصَبٌ فِيهِ۔

Yani: Is ghar main koi thakanay wali cheez nahi hogi.

Neez Allama Suhaili nay mazeed kaha: "ghar" kay zikar main lateef ma'nay ki taraf ishara hay kion kay Hazrat Khadija (sa) baisat say qabal saahib e khanah theen jis roz AnHazarat (saww) ki baisat howi is

waqt dunya main Aap (saww) ka waahid ghar tha jis main islam tha, yeh aisi fazeelat hay jis main Hazrat Khadija (sa) ka koi shareek nahi hai, neez "bait" kay zikar main aik aur ma'nay bhi hai wo yeh kay Ahalaybait e Nabi Akram (saww) ka marja bhi wohi "bait" yani ghar hai kion kay Allah Taala kay irshad:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ

main yeh baat saabit ho chuki hai.

Hazrat Ummay Salma farmaati hain: Jab yeh aayat e mubarikah nazil howi to AnHzrat (saww) nay Hazrat Fatima (sa) o Ali (as) o Hasan (as) o Husain (as) ko bulaya aur un ko chadar main andar kia aur farmaya: Yeh sab mairay ahal bait hain, aik hadees hay jis ko Tirmazi aur deegar mohadiseen nay naqal kia hay, wo yeh hay kay ahalay baitt ka marja Hazrat Khadija (sa) hain kion kay Hasnain (as) Hazrat Fatima (sa) ki aulaad hain aur Hazrat Fatima Hazrat Khadija (sa) ki beti hain, Imam Ali (as) nay bhi bachpan main Hazrat Khadija (sa) kay hi ghar main parwarish paaiee aur phir Hazrat Khadija (sa) ki baiti say shadi ki to pas maloom howa kay ahlaybait ka marja Hazrat Khadija (sa) ki taraf hay kisi aur ki taraf nahi hay.

Allama Asqlani darj zail hadees ki sharah main kehtay hain: Hazrat Jibraieel (as) nay kaha

فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا عَزَّ وَجَلَّ، وَمِثِّي

Tarjuma: Khadija (sa) ko apnay Rab ki taraf say salam kahain, aur mairi taraf say salam kahain.

Allama nay jo kuch is qissay kay zail main kaha hay wo Hazrat Khadija (sa) ki feham o farasat ki daleel hay kion kay unhon nay nahi kah: Rab par salam ho. jaisa kay baaz sahaba say ishtibaah sarzad howa tha

wo tashahhud main kaha kartay thay: Assalam o alaLLAH. [Allah par salam ho] to AnHazrat (saww) nay un ko mana kia aur farmaya; Allah khud salam hay balkay tum log kaho: التحيات لله yani Ya Allah mairi tamam aaj-ziyan maira tamam salam tairi khatir hay. Hazrat Khadija (sa) apni feham o faraasat say samajh gayeen kay Allah Taala ko salam ka jawab nahi diya jaay ga goya zabaan e haal say keh rahi hon main kis tarhan kahoon kay us par salam ho halaank salam to us ka naam hay aur salamti us ki zaat e pak say hay aur usi say ha salamti haasil ki jati hay pas maloom howa kay Allah kay laaiq sirf us ki hamd o sana hay pas Hazrat Khadija (sa) nay salam kay jawab main Allah ki hamd o sana ki phir jo Rab ul Aalameen ki shayan e shaan tha is main aur ghair kay baray may alag ta'beer istaymaal ki aur farmaya: Hazrat Jibraieel (as) par salam ho aur is kay baad farmaya: Aap (saww) par salam ho.¹

Ans bin Maalik say riwayat hay kay Rasool Allah (saww) nay farmaya kaya alameen main behtareen khawateen chaar(4) hain Maryam binte Imran (sa), Aasiya binte Mazaahim (sa) Firaon ki aurat, Hazrat Khadija binte Khuwailad (sa) aur Sayeda Fatima binte Hazrat Mohammad (saww).

Rasool Allah (saww) nay farmaya: Hazrat Khadija (sa) ko mairi ummat ki aurton par is tarhan fazeelat ataa ki gayi hat jis tarhan Hazrat Maryam ko aalameen ki khawateen par fazeelat di gayi thee.

Allama Aallosi nay apni tafseer main zikar kia: "Aalameen ki khawateen say muraad" kaha gaya hay kat apnay zamanay ki khawateen muraad hain, is bina par Hazrat Fatima (sa) say afzal hona lazim nahi aay gaa, is qoul ki tayeed hoti hay us riwayat say jis ko Ibne Asakir nay Maqatil kay tareeq say naqal kia hay aur unhon nay Zihak say aur unhon nay Ibne Abbas say unhon nay Nabi Akram (saww) say Aap (saww) nay farmaya: Chaar(4) khawateen apnay zamanay ki khawateen ki sarbarah theen,

¹- فتح الباري بشرح البخاري، ج 7 ص 105-

Maryam binte Imran (sa), Aasia binte Mozaahim (sa) aur Hazrat Khadija binte Khuwailad (sa), Hazrat Sayeda Fatima binte Mohammad (saww) un sab say afzal Fatima (sa) hain, yeh mazhab e Abu Jafer ka hay aur Aaima e Ahalaybait ki taraf say yahi mazhab mashhoor hay aur jo cheez mujhay is baat ki taraf maail kar rahi hay wo yeh hay kay Fatima Batool (sa) kaainaat ki tamam khawateen say afzal hain kion kay Janabe Sayeda Rasool Allah (saww) kay jiggar ka tukra hain.

Balkay deegar bhi bohat si haysiyyatain aur khususiyaat hain, yahan say maloom hota hai kay Sayeda Fatima (sa) Aaisha say afzal hain halaank aksar is qoul kay khilaaf hain un ki daleel yeh hay kay Rasool Allah (saww) nay farmaya hay: Do tihaai($\frac{2}{3}$) deen Humaira say lo neez Rasool Allah (saww) ka irshad: Aaisha ki fazeelat aurton par aisi hay jis tarhan sareed ki fazeelat hay deegar tamam kay oopar.

Is istidlaal main kia kamzoriaan hain tum achi tarhan jantay ho, aur kion kay is main Hazrat Zahra (sa) kay oopar Humaira ki afzaliyyat ki nas o tasreeh bhi nahi hay, baqi do tihai ($\frac{2}{3}$) deen kay baray mean jo baat kahi gayi to is ka matlab yeh nahi hay is hadees say الرسول بضعة kay ilm ki nafi hoti hay kion kay Janabe Sayeda Rasool Allah (saww) kay baad ziyada arsa is dunya main nahi raheen taakay un say deen laina mumkin hota is wajah say Rasool Allah (saww) nay Hazrat Zahra (sa) kay baray main yeh nahi farmaya lekin agar Hazrat Zahra (sa) ki zindagi taweel hoti to zaroor farmatay kay apna deen Hazrat Zahra (sa) say lo.

Doosri baat yeh hay kay doosri hadees moaariz hay is hadees kay sath jo Aaisha kay ghair ki afzaliyyat par dalalat kar rahi hay, Ibne Jareer nay Amaar bin Saad say riwayat kia hay wo kehta hay kay Rasool Allah (saww) nay mujh say kaha: Mairi ummat ki aurton par Hazrat Khadija (sa) ko wo fazeelat di gayi hay jo Maryam (sa) ko aalameen ki aurton par di gayi thee balkay yeh hadees azaflhiyyat kay maanay main wazeh o roshan hay aur madah main kaamil tareen hay is shakhs ki nazar main jis ki aankhain ta'ssub o tas'suf say pak ho.

Is sab kay baad jo kuch mairay zehan main hay wo yeh hay kay kaainaat mqin khawateen main afzal tareen khatoon Sayeda Fatima (sa) hain aur baad mein Hazrat Khadija (sa) hain.

Balkay agar koi kehlay wala kahay kay Nabi Akram (saww) ki tamam baitiyaan Aaisha say afzal hain to mujhay is qoul main koi haraj nazar nahi aata.

Imam Subki say jab is masalay kay baaray main sawal kia gaya to unhon nay wohi jawab diya jo qool hum nay yahan par ikhtiyar kia hay: Hum nay yeh Allah kay deen kat tor par ikhtiyar hay kay Hazrat Fatima (sa) afzal hain aur baad main un ki waalida ki fazeelat hay.

Allama Bilqeeni nay Imam Subki say ittayfaaq kia hay neez Ibnul lemaad nay tasheeh ki hay kay Hazrat Khadija (sa) Aaisha say afzal hain kion kay yeh saabit howa hay kay Rasool Allah (saww) nay Aaisha sat farmaya tha jab unhon nay Rasool Allah (saww) say kaha tha kay: Allah Taala nay Aap (saww) Hazrat Khadija (sa) say behtareen biwiyen di hain to Huzoor (saww) nay farmaya tha kay: Nahi, Allah ki qasam mujay Allah Taala nay Hazrat Khadija (sa) say behtareen biwiyen nahi di hain, wo mairay oopar us waqt ieemaan lay kar aaien jab logon nwy mujhay jhutlaya tha aur us waqt apna maal mairay hawalay kia tha jab logon nay mujhay malehroom kar diya tha.¹

¹ - روح المعاني: ج 3 ص 154 -



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