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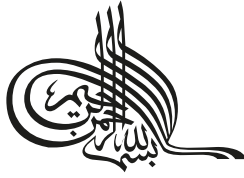
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**Maleekat-ul-Arab Sayyeda
Khadeeja-tul-Kubra (SA)**

(Part III)

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تمہارا بہترین (دینی) بھائی وہ ہے جو اپنے بارے میں تمہاری خطاؤں کو بھول جائے اور اپنے اوپر تمہاری نیکیوں کو یاد رکھے۔
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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 aetaybaar say hamari qoum ko abhi bohat mehnat karna hay. Albatta ye baat arz karna bhi nihayat zaroori hay kay is silsilay main mukhtAlif idaaro nay kaam shuroo kardiya hay. "Gohar e Hikmat" kay naam say targhibe mutala' ka ye silsila bhi aisi hi aik choti si koshish hay takay qoum main shouq e mutalia' ujar kiya jae.

Green Island Youth Forum ki khuwahish hay kay bachoo aur nojawano main shouqe e mutalia' ko farogh denay kay liye apni saee wa koshish ki jae. Is silsilay ko agay bar'hatay howay is baar bhi is kitabchay kay liye mawaad ma'roof kitab "Al-Anwar Al-Satiaa min Al-Ghurra Al-Tahira Khadija (sa) bintay Khuwaylad" kay musannif, Al-Shaikh Ghalib Al-Silawi se iqtibaas liya gaya hay. Is kitaab main maullif nay Seerat e Janab Khadija (sa) ko mukhtalif unwanat kay tehat umdagi say tasneef kia hay. Urdu daan tabqay kay liye zaban ki salasat kay paishe nazar asl matn say taqaabul kartay howe kaiee maqamaat par urdu tarjumay main islahaat bhi ki gaeen hain. Mutalia'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 aur Maulana Qamar Ali Lilani sahibaan 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

Fazail e Janab Khadija (sa)

Hazrat Khadija (sa) Allah ki muntakhab khatoon

Sheikh Sadooq nay Moosa bin Baker say unhon nay Imam Ali (as) say riwayat ki hay kay Ameer-ul-Momineen (as) nay farmaya: Rasool Allah (saww) ka farmaan hay kay be-shak Allah nay har cheez may chaar(4) ka intikhab kia. Malaika may say Hazraat Jibraiel (as), Mikaieel (as), Israieel (as), Malak-ul-Maut, neez ambia may say chaar(4) ka intikhab kia Hazrat Ibrahim (as), Dawood (as), Moose (as) aur Maira (saww), gharano (khandano) may say chaar(4) ghar ikhtiyar kiay aur farmaya:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

Tarjuma: Be-shak Allah ne Aadam (as), Nooh (as), Khandan-e-Ibrahim (as) aur Khandan-e-Imran (as) ko saaray jahaanon say muntakhab kia hay.

Shehron may say chaar(4) shehron ka intikhab k1a. Allah ka irshad hay:

وَالَّتَيْنِ وَالزَّيْتُونَ وَطُورِ سَيْنِينَ وَهَذَا الْبَلَدِ الْأَمِينِ ﴿١:٢٢٩﴾

Qasam hay Injeer aur Zaitoon ki (1) aur Toor-e-Seena ki (2) aur pur aman shehar (Mecca) ki (3). “Teen” say murad Shehar e Madina “Zaitoon” say murad Bai-tul-Muqaddas aur “Toor” say murad Kufa, pur aman shehar say murad Mecca hay, khawateen may say chaar(4) ka intikhab kia Hazrat Maryam (sa), Aasia (sa), Khadija (sa) aur Fatima (sa).

Hajj may say chaar(4) cheezon ka intikhab kia “Sajj”, “Ajj”, “Ehraam” aur “Tawaaf”, Sajj say murad nehar hay, Ajj say murad logon kay labbaik kehney ki aawazian hain, mahino may say chaar(4) ka intikhab kia hay Rajab, Shawaal, Zilqad aur Zilhajj. Dino may chaar(4) ka intikhab kia Yom ul Jumah, Yom ul Tarwiya (8 Zilhajj), Yom ul Arafa (9 Zilhajj) aur Yom un Nehar (Eid-ul-Azha).¹

Allama Majlisi nay is izafay kay sath zikar kia hay: Kalaam may say chaar(4) kalmaat ka intikhab kia “SubhanAllah, Alhamdulillah, La Ilaha illAllah, Allah o Akbar”, Siddiqeen may say jin ka intikhab kia wo hain “Yousuf e Siddiq, Habib Alnajar, Ali Ibn Abi Talib (as)”, Shohada may say jin ka intikhab kia to wo hain “Hazrat Yahya bin Zakaria, Jargees nabi, Hamza bin Abdul Mutallib (as) aur Jafer Tayyar (as)”.²

Chouthay siddiq ka zikar nahi kia hay. Riwayat may shayad wo Momin e Aalay Firoon ho jaisa kay bohat si riwayaat may zikar howa hay bahar haal Allah umoor ki haqeeqaton say waqif hay.

Khuwarzami nay naqal kia hay: Allah T’ala nay dono may say chaar(4) ka intikhab kia aur mahino may say chaar(4) ka neez aurton may say chaar(4) ka aur wo hain Hazrat Maryam binte Imran (sa), Hazrat Khadija binte Khuwailad (sa) jo alameen ki khawateen may say sab say pehlay Allah o Rasool (saww) par ieemaan lay kar aaieen thee, Hazrat Aasia (sa) Firaon ki aurat aur Hazrat Fatima (sa) binte Mohammad (saww) jo ahlay jannat ki khawateen ki sarbarah hain.³

Allama Furat Al-Kufi nay Abu Saleem Al-Khowlani say riwayat naqal ki hay, wo kehtay hain: Rasool Allah (saww) Hazrat Fatima (sa) aur Hazrat Aayesha (jo kay sath bethi howi thee) kay paas tashreef lay kar

¹ - الخصال، باب الأربعة: ص ۲۲۵، جملة المدرسين قم

² - البحار: ج ۹ ص ۳۷۷۔

³ - مقتل الحسين عليه السلام: ص ۲۵، مكتبة المفيد۔

gaai to wo dono aik dosray par fakhr o mubahaat kar rahi thee aur dono ka chehra surkh ho raha tha to Anhazrat (saww) nay dono say wajah daryaft ki to dono nay asal baat bayan kar di.

Wo sun kar Anhazrat (saww) nay farmaya: Aay Aayesha! Kia tum nahi janti kay Allah nay Hazrat Aadam o Nooh o Aalay Ibrahim o Aalay Imran, Ali, Hasan, Hussain, Hamza, Jaffer (as) Fatima (sa) o Khadija (sa) ko aalameen may chuna hay¹. Isi mazmoon ki riwayat Durr e Mansoor nay bhi riwayat ki hay.

May kehta hon: Yeh riwayat aayat-e-mubarak ki tafseer kar rahi hay aur “istafaa” kay ma’na bayan kar rahi hay kion kay is may qareenay kay taur par Hazrat Hamza (as) o Jaffer (as) aur Hazrat Khadija (sa) ka zikar hay. To maloom howa kay aayat-e-mubarik may “istafaa” kay mana imamat o ismat kay nahi hain, jaisa kay baaz deegar riwayaat may is baat ki taraf irshad hota hay, jaisa kay Tafseer Noor Al-Saqaleen may riwayat hay balkay qareenay say maloom hota hay kay yahan par “istafaa” ka mana ghair par fazeelat sabit karni hay.

Wazeh alfaaz may yun keh satkay hain: Jin Hazraat (as) kay asmaa ka zikar howa hay wo deegar afraad say afzal hain. Ab yeh aaytraaz nahi kia ja sakta hay kay lafz “istafaa” Ameer-ul-Momineen (as) aur Hasnain (as) kay baray may to deegar akhbar o riwayaat may imamat o ismat kay mana may istaymal howa hay aur jab aaimma (as) kay ghair kay liay istaymaal ho to hum tafzeel kay mana ko ikhtiyar kar rahay hain?

To is aaytraaz ka jawab yeh hay: Yeh qoul wa aaytraaz barkhilaf hay siyaq kay aur is aaya e mubarika ki tafseer kay jo is khabar may zikar howi hay. Sheikh Sadooq nay Rayan bin Al-Salat say riwayat naqal ki hay kay wo kehtay hain: Imam Raza (as) Marow may Mamoon ki majlis may

¹ تفسير فرات الكوفي: ص ۲۳ انتشارات الداوري قم۔

shareek howay, Mamoon nay kaha: Kia Allah nay Etrat (as) ko deegar logon par fazeelat o bartari ataa ki hay?

To Imam Abu Al-Hasan Raza (as) nay farmaya: Allah nay dosray logon par Etrat (as) ki fazeelat ko apni mohkam kitaab may zahir kia hay. Yeh sun kar Mamoon nay kaha: Kitaab-ul-Allah may kis jagah par zahir kia hay?

Imam Raza (as) nay farmaya: Allah kay is Irshad may:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾
ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ ﴿آل عمران﴾

Bay-shak Allah nay Aadam, Nooh, Khandan-e-Ibrahim aur Khandan-e-Imran ko saaray jahaano say muntakhib kia hay, jo aik nasal hay jin kay baaz baz say hain (yeh aulaad hay aik dosray ki) aur Khuda bar'a sun-nay wala, bar'a jan-nay wala hay.¹

Deegar alfaaz may yoon keh satkay hain: Istifa ka lafz kalam may mojood munasibat aur sayaq e kalam kay aaytbaar say mukhtalif maa-ani daita hay.

Jannat Hazrat Khadija (sa) ki mushtaq hay

Allama Majlisi nay naqal kia hay: Kitaab “Molid-e-Fatima (sa) moallif Ibn-e-Babway may riwayat hay kay Anhazrat (saww) nay farmaya: Jannat khawateen may say chaar(4) ki mushtaq hay, Hazrat Maryam binte Imran (sa), Aasia binte Mozahim (sa) Firoon ki aurat, jo jannat may Nabi Akram (saww) ki zoja hon gi, Hazrat Khadija (sa) jo kay

¹ عيون أخبار الرضا: ج ٨ ص ٢٠٨ الأعلیٰ۔

dunya o aakhirat may Nabi Akram (saww) ki zoja hain aur Fatima (sa) binte Mohammad (saww).¹

May kehta hon: Yeh hadees shabeeh hay us hadees ki jis may mazkoor hay kay jannat Hazrat Ali (as), Ammar, Salman aur Abu-Zar ki mushtaq hay.

Qalam un logon kay baray may kia bayan kar sakta hay jin ki taraf jannat mushtaq ho salwaatuLLAH wa salamuLLAHilaihimi ajmaeen.

Wajh-ul-Qumiyeen Siqah Sheikh Saffar nay Abu Baseer say riwayat ki hay: May Imam Jafer Sadiq (as) kay paas tha. Imam (as) nay apna paon zameen par mara kay achanak say aik samandar zahir ho gaya jis may chandi ki kashtiyan chal rahi theen. Imam (as) kashti may sawaar howay aur may bhi sawaar howa yahan tak kay aik khaimon wali jagah pohinchay. Wo khaimay chandi say banay howay thay. Imam (as) un khaimon may dakhil howay. Is kay baad bahar aaye aur farmaya: Tum nay wo khaima daikha jis kay andar may pehlay dakhil howa tha? May nay kaha: Jee haan. Farmaya: Wo Rasool-ul-Allah (saww) ka khaima tha aur dosra Hazrat Ameer-ul-Momineen (as) ka, teesra Hazrat Tatima (sa), choutha Hazrat Khadija (sa), panchawan khaima Hazrat Imam Hasan (as) ka aur chatta Imam Hussain (as) ka tha, satwaan Ali ibn Hussain (as) ka aathwan mairay waalid (as) aur nawan mairaa khaima tha, hum may say koi aisa nahi hai jis ki wafat hojaye aur is ka yahan par khaima nah ho.²

Yeh riwayat Hazrat Khadija (as) ki azeem azmat par dalalat kar rahi hay kionkay wo is fazl e azeem may Aaima (as) kay sath hain.

¹ البخاری: ج ۴ ص ۵۵

² بصائر الدرجات: ص ۳۰۵ طالعشقی قم، علامہ مجلسی رحمہ اللہ (بخاری: ج ۴ ص ۹۱)، سید عبداللہ شہر رحمہ اللہ (حق الیقین فی معرفۃ اصول الدین: ج ۲ ص ۸۸) اس روایت کو ذکر کیا ہے۔

Neez riwayat say maloom hota hay kay Syeda Khadija (sa) kay fazail o kamaal ka ihata nahi kia ja sakta kion kay koi bhi aik is khabar kay maani ko darak nahi kar sakta, neez yeh kay khaimay kahan par hain aur malaika-e-muqarrabin may say kon hain jinhon nay un khaimon ko banaya aur un khaimon kay andar kia hay, aur na hi logon may say koi hay jo is aalam tak pohanch sakhay siwaaye aaima-e-athaar (as) aur aap (as) kay ashaab kay lekin wo bhi un aaima-e-athaar (as) kay zariaye say.

Rasool-ul-Allah (saww) ki mairaj Hazrat Khadija (sa) kay ghar say howi

Hazrat Khadija (sa) kay fazaail may say hay kay Hazrat Mohammad Mustafa Khatim-ul-Anbiya (saww) aasman ki taraf isi muqaddas ghar say tashreef lay gaye thay jis ko zamana-e-jahliyat may “Banan” kaha jata tha aur zamana-e-islam may Hazrat Khadija (sa) ki zindagi kay aakhri lahzay tak yeh ghar malaika aur wahi kay nuzool ki jagah raha hay, neez Hazrat Mohammad Mustafa (saww) aik taweel arsay tak isi ghar may rahay.

Is ghar say islam ki ibtida howi aur islam nay yaheen say taraqqi ki aur logon may phail gaya. Isi ghar may Hazrat Jibraieel (as) burraq par aatay aur is ko Hazrat Khadija (sa) kay ghar kay darwazay par khar’a kartay.

Sheikh Azam Murtaza Ansari nay apni kitaab manasik: safa 127 may zikar kia hay: “Mecca may Hazrat Khadija (sa) kay ghar ki ziyarat karna mustahib hay”.

May kehta hon is fatwa par agar koi makhsoos daleel mojud na bhi ho tab bhi wo khusosiyaat kaafi hain jo is ghar ki oopar mazkoora tehreer may bayan ki gayi hay.

Ibne Batota nay kaha hay: Muqaddas maqamat may say aik maqam Masjid Al-Haram kay qareeb “Qubbah-e-wahi” hay aur wo Umm-ul-Momineen Hazrat Khadija (sa) ka ghar hay.

Yahan par may aik muhim cheez ki taraf ishara kar raha hon aur wo tamam wo aayham waqaiat hain jo Nabi Akram (saww) kay zamanay may Hazrat Khadija (sa) kay ghar may ronama howay maslan islam ki ibtida jo is pak ghar say zahir howi. Neez yeh ghar shuru kay musalmanoon ki aamajgah howa karta tha. Neez is ghar may ronuma honay walay aayham waqaiat may say aik yeh hay kay Rasool-ul-Allah (saww) nay Hazrat Khadija (sa) ko hukum dia kay wo Ameer-ul-Momineen (as) ki bait karain, is mozo par tafseeli guftagu karain gay Insha-Allah. Inhi aayham waqiat may say aik yeh hay kay Nabi Akram (saww) is muqaddas ghar say asmaano ki sair par rawana howay thay aur deegar aahaym waqiat bhi is ghar kay sath wabista hain. Un tamam aayham waqiat ka Hazrat Khadija (sa) kay ghar may ronuma hona zahir karta hay kay yeh khatoon bari qabil aur ba-salahiyat khatoon theen aur un kay baraks kisi aur may is tarhan ki liaqat o qabliyat nahi thee.

Deegar alfaaz may yoon kaha ja sakta hay kay un muhim qazaya wa waqiat kay liay aik zarf aur pak jagah ki zaroorat thi, itna pak kay yeh ilahi waqiat wahan par ronuma ho sakain aur is jagah par tehar sakain aur yehi bait-e-Hazrat Khadija (sa) is qadar-e-pak zarf aur is qadar tahammul pazeer tha kay in anwaar-e-qudsia ko bardasht kar sakha.

Yeh Allah ka fazal aur is ki marzi hay jis par chahay fazal karsakhta hay. Mairaaaj kay baray may Faqeeh-e-Kabeer Mufassir o Muhaddis-e-Aalam Jaleel-ul-Qadar Qutub-ul-deen Rawandi Sahib-e-Kitaab Fiqa-ul-Quran aur deegar kay musannif aik riwayat naqal kartay hain:

Imam Mohammad Baqir (as) nay farmaya: Jab Rasool-ul-Allah (saww) nay asman par sair ki to Hazrat Jibraieel (as) Burraq lay kar hazir howay, is ka qad khachhar say chota aur gadhay say bar’a tha, is kay

opar do(2) par thay, Yaqoot ki zain jis may har rang nazar araha tha. Hazrat Jibraieel (as) nay is ko Hazrat Khadija (sa) kay darwazay par khar'a kia aur Rasool-ul-Allah (saww) ki khidmat may hazir howay. Burraq khushi say jhoom raha tha. Hazrat Jibraieel (as) bahair aaye aur is say kaha: Khamosh ho jao kion kay Khair Al-Bashar (saww) aur Allah ko apni makhlooq may sab say mehboob tumharay opar sawar honay ja rahay hain to phir woh pur-sukon ho gaya.

Is kay baad Nabi Akram (saww) baahir aaye aur is par raat kay waqt sawaar howay, Bait-ul-Muqaddas ki taraf rukh kia. Wahan par aik buzurg nay istiqbaal kia. Hazrat Jibraieel (as) nay bataya yeh Aap (saww) kay walid Ibrahim (as) hain, wahan par An-Hazrat (saww) ruk gaye. Aisay may Huzoor (saww) nay sawari say neechay utarna chaha to Hazrat Jibraieel (as) nay kaha: Jaisa Aap (saww) chahain, Allah nay anbiya (as) may say jis ko chaha wahan par hazir kia. Hazrat Jibraieel (as) nay aazaan di aur Rasool-ul-Allah (saww) nay anbiya (as) ko namaz par'haiee.

Is kay baad Imam Mohammad Baqir (as) nay Allah kay is irshad kay zail may farmaya:

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ^۱

Tarjuma: "Agar (bilfarz) aap ko is (quran may) kuch shak hay jo hum nay aap ki taraf nazil kia hay to phir un logon say pouch lo jo aap se pehlay kitaabain (Torait o Injeel waghaira) par'htay rehtay hain." yeh wo anbiya (as) thay jin ko jama kia tha:

لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ^۲

^۱ یونس: ۹۴

^۲ یونس: ۹۴

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Tarjuma: “Bay-shak Aap (saww) kay Parvardigaar ki taraf say Aap (saww) kay pas haq aaya hay lihaza hargiz shak karnay walon may say na hona”. Imam (as) nay farmaya: Rasool-ul-Allah (saww) nay shak nahi kia tha is liaye sawal nahi kia.¹

Hazrat Jibraieel (as) nay aawaz di: Khadija (sa) kahan hain?

Furat Al-Kufi nay Imam Sadiq (as) say riwayat naqal ki hay kay: Hazrat Jabir nay Imam Mohammad Baqir (as) say kaha: May Aap (as) par qurban jaoon, aay Farzand-e-Rasool (saww)! Apni dadi Fatima (sa) ki fazeelat may koi hadees bayan karain kay jab may shiaon ko wo hadees sunaao to wo bohat khush hon.

Imam Mohammad Baqir (as) nay farmaya: Mujh say mairay walid nay mairay Nana (saww) ki hadees bayan ki Aap (saww) nay farmaya: Jab qayamat ka din hoga to anbiya o rusul (as) kay liaye noor kay mimbar tayyar kiaye jaayen gay. Maira mimbar anbiya (as) kay mimbaron may sab say oopar hoga. Is kay baad Allah ka irshad hoga: Aay Mohammad (saww)! khutba do. Pas is kay baad may aisa khutba bayaan karon ga jo anbiya o rusul (as) nay pehlay kabhi nahi suna hoga.

Is kay baad oosiya (as) kay liaye noor kay mimbar tayyar kiaye jaain gay. Mairay wasi Ali ibn Abi Taalib (as) ka mimbar un mimbaron kay darmiyan may nasb kia jay ga aur wo sab say ooncha hoga. Is kay baad Allah ka irshad hoga: Aay Ali (as)! khutba bayan karo. Pas Hazrat Ali (as) aisa khutba bayan karain gay jo oosiya (as) nay pehlay kabhi na suna hoga.

Is kay baad anbiya (as) ki aulaad kay liay mimbaron ko nasb kia jaaye ga jo kay noor kay mimbar hon gay. Pas mairay dono baiton

¹ الخراج والجرائح: ج ١ ص ٨٣ مؤسسة الإمام المهدي عليه السلام

Sibtain aur mairi poori zindagi ki khushbu (Hasan o Hussain (as)) kay liaye noor ka mimbar tayyar kia jaye ga. Phir un dono say khutba bayan karnay kay liaye kaha jaye ga. Wo aaysa khutba bayan karain gay jo anbiya (as) ki aulaad nay pehlay kabhi nahi suna hoga.

Is kay baad Hazrat Jibraieel (as) aawaz dain gay kay Fatima (sa) bint Mohammad (saww) kahan hain? Hazrat Khadija (sa) binte Khuwailad kahan hain? Hazrat Maryam (sa) binte Imran kahan hain? Janab Aasia (sa) binte Mazahim kahan hain? Ummay Kulsoom (sa) aur Hazrat Yahya bin Zakarya (sa) ki walida kahan hain?

Pas wo sab khar'i ho jayen gi aur Allah Tabaarak wa Taala ka irshad hoga: Aay logo! batao aaj karam karnay wali kis ki zaat hay? Is waqt Hazrat Mohammad (saww), Ali, Hasan, Hussain (as) aur Fatima (sa) sab kahain gay: Allah ki zaat hay, jo akaila qaahir hay.

Is kay baad Allah ka irshad hoga: Aay logo! may nay karam ko Mohammad (saww), Ali, Hasan, Hussain (sa) Aur fatima (sa) kay liaye qarrar diya hay. Aay logo! gardanay jhukaao aur aankhain band karo, kion kay Fatima (sa) jannat ki taraf jaa rahi hain. Pas Hazrat Jibraieel (as) jannat ki oontiniyon may say aik oontni lay kar aain gay, jis ki paishani par naqsh o nigar kia howa hoga, is ki nakeel lulu ki hogi, kajaava marjaan say bana hoga, Hazrat Zehra (as) kay samnay aa kar beth jaaye gi. Aap (sa) is par sawaar hon gi, aik lakh farishtay daain taraf say chal rahay hon gay aur aik lakh farishtay sawaari ko apne paron par lay kar chal rahay hon gay, yahan tak kay Janab Sayyeda (sa) jannat kay darwazay tak phonch jaayen gi, jab Hazrat Zehra (sa) jannat kay darwazay par phonch jayen gi to mutawajjah hon gi.

Pas Allah ka irshad hoga, "Aay mairay habib ki beti! tumhara dhiyaan kis taraf hay, halanakay may nay tum ko apni jannat may dakhil honay ka hukum dia hay". Janab Sayyeda (sa) farmaaieen gee: "Aay mairay Rab may chahti hoon kay aaj jaisay din may, mujhay pehchana jaye". Allah ka irshad hoga: Aay mairay habib ki beti wapis jao aur

daikho jis kay bhi dil may tumhari ya tumharay aulaad may say kisi ki mohabbat hay is ka haath pakro aur jannat may lay jaao.

Imam Mohammad Baqir (as) nay farmaya: Aay Jabir! Allah ki qasam is roz Sayyeda (sa) kay shiao ko is tarha talash kia jaaye ga aur chun kar alag kia jaaye ga, jis tarhan parindah baikar dano ko khanay walay dano say alag karta hay, jab Janab Sayeda (sa) kay shia jannat kay darwazay par phonch jaayen ge, to Allah Taala un kay dilon may aik khayal dalay ga aur wo mutawajeh ho jaain gay, Allah ka irshad hoga aay mairay doston! Tum logon kay zehan may kia hay, mairay habib ki beti nay tum logon kay baray may sifaarish ki hay?

Woh log kahin gay: Aay hamaray Rab! Hum chahtay hain kay aay jaisay din may hum ko pehchana jaaye. Allah ka irshad hoga: Aay mairay doston! wapis jaao aur daikho jis shakhs nay bhi tum logon say Fatima (sa) ki wajah say mohabbat ki ho, ya Fatima (sa) ki mohabbat ki wajah say tum logon ko kuch khilaya ho, ya kuch pehnaya ho ya kuch pilaya ho, ya kisi nay tum logon ki gheebat ki ijazat na di ho Fatima (sa) ki mohabbat ki wajah say, jaao aisay shakhs ka haath pakro aur jannat may dakhil karo.

Imam Mohammad Baqir (as) nay farmaya: Allah ki qasam logon may say koi baqi nahi bachay ga siwaaye shak karnay walay aur kafir ya munafiq kay. Jab wo apnay tabaqaat par phounch jaayen gay to aawaaz dain gay:

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ - الشعراء ﴿١٠٠﴾

Na ab hamara koi sifaarishi hay. (100) aur na koi mukhlis dost. (101)

Pas wo kahay gay:

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾ - الشعراء ﴿١٠٢﴾

Kash! hum dubara (dunya may) bhaijay jatay to zaroor hum ahlay ieemaan say ho jatay.

Imam Mohammad Baqir (as) nay farmaya: Hayhat Hayhat (aisa mumkin nahi) jo khuwaish wo karain gay wo poori nahi hogi:

وَكُورُوا الْعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾ (الأنعام: ٢٨)

(Woh aisay nahinjar hain kay) agar inhain wapis bhaij dia jaaye tab bhi wohi karain gay jis say un ko mana kia gaya tha aur yaqeenan wo bilkul jhootay hain¹.

Hazrat Khadija (sa) aur Quran

Sayyed Mutabahir Allama Hashim Behrani nay mukhalifeen kay turuq(silsilo) say Hazrat Ibn-e-Abbas ki riwayat naqal ki hay. Hazrat Ibn-e-Abbas farmatay hain: Allah ka irshad:

وَمَا يَسْتَوِي الْأَعْيَىٰ وَالْبَصِيرُ ﴿٥٨﴾ (غافر: ٥٨)

Aur yeh nahi ho sakta kay andha aur beena yaksa ho jaaye. Ibn-e-Abbas nay kaha: Andha Abu Jehal aur beena Ameer-ul-Momineen (as) hain aur na hi zulmaat o noor barabar hain, pas zulmaat Abu Jehal aur noor Ameer-ul-Momineen (as) hain.

وَلَا الظُّلُّ وَلَا الْحَرُّ ﴿٢١﴾ (فاطر: ٢١)۔

Na thandhi chaaon aur dhoop ki tapish aik jaisi hay. Thandhi chaon Ameer-ul-Momineen (as) ka saya hay jannat may aur dhoop ki tapish yani Abu Jehal kay liaye jahannum ka hona. Is kay baad un sab ko jama kia, aur kaha: Zinda aur murda log barabar nahi hain pas zinda log

¹ تفسیر فرات الکونی: ص ۲۹۸ طوزارۃ الإرشاد

Hazrat Ali, Hamza, Jaffer, Hasan, Hussain (as) hain aur Fatima o Khadija (sa) hain, murda log Mecca kay kuffar hain.¹

Hakim Haskani Hanafi nay Abu Saeed say Allah kay irshad:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِمُتَّقِينَ
إِمَامًا^۲

ki Tafseer main naqal kia hai.

Nabi Akram (saww) nay farmaya: May nay Jibraieel (sa) say kaha: Aay Jibraieel (as)! “azwaajina” [hamari zaujaat] say murad kon hain? to unhon nay kaha: Hazrat Khadija (sa), farmaya (saww): “min zurriyatina” [hamari zurriyaat] say murad kon hain? to kaha: Hazrat Fatima (sa) aur “qurrato aaynin [aankhon ki thandak] say kon murad hain? To kaha: Al-Hasan o Al-Hussain (as). farmaya (saww):

واجعلنا للمتقين اماما

[aur hamain muttageen ka imam bana] woh kon hay? To Hazrat Jibraieel (as) nay kaha: Wo Ali (as) hain.³

Hakim Faiz kaashani nay naqal kia hay kay neez is aayat ki tafseer nabuwwat o quran aur Hazrat Khadija (as) say ki gayi hay, kion kay Aap (saww) ki puri aulad Hazrat Khadija (as) may say hay siwaaye Hazrat Ibrahim (as) kay.⁴

¹ البرهان: ج ۳ ص ۳۶۱ دار التفسير قم۔

^۲ الفرقان 74

^۳ - شواهد التنزيل: ج ۱ ص ۴۱۶ الأعلیٰ. وتأویل الآيات الطاهرة: ج ۱ ص ۳۸۵۔

^۴ - علم اليقين في أصول الدين: ج ۲ ص ۹۸۶ دار البلاغة۔

Sheikh Sadooq nay Ibn-e-Abbas say riwayat naqal ki hay: Ravi kehta hay may nay un say Allah kay irshad kay baray may poucha:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿الضحى: ٦﴾

Tarjuma: Kia Khuda nay Aap (saww) ko yateem nahi paya? To panah ki jaga di?

To kaha: Rasool-ul-Allah (saww) ko yateem is liaye kaha gaya hay kay roye zameen par awwaleen o aakhireen may say koi Aap (saww) ka nazeer nahi tha. To Allah nay apni naimaton ka zikar kartay howay farmaya:

أَلَمْ يَجِدْكَ يَتِيمًا ﴿الضحى: ٦﴾

Tarjuma: Kia Khuda nay Aap (saww) ko yateem nahi paaya? yani: Akayla jis ka koi nazeer nahi tha:

فَآوَىٰ ﴿الضحى: ٦﴾

To panah ki jaga di? Yani logon ko Aap (saww) ki taraf bhaija. Unhon nay Aap (saww) ki fazeelat ko jana, Allah Taala ki taraf say:

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾ ﴿الضحى: ٨﴾

Tarjuma: [Aur Allah Taala nay Aap (saww) ko nadaar paya so maldar bana diya]. Yani Aap (saww) apni qoum ki nazar may nadaar thay, wo keh rahay thay kay Aap (saww) kay paas maal o doulat nahi hay to Allah Taala nay Aap (saww) ko Khadija (as) kay maal kay zariaye say ghani kar diya.¹

¹ - معاني الأخبار: ص ٥٣ جملة المدرسين قم۔

Hazrat Khadija (as) mairi ummat ki siddiq hain

Ibn-e-Maghazil nay Ibn-e-Umar say riwayat ki hay, wo kehtay hain: Jibraieel (as) Anhzrat (saww) par nazil howay pas Hazrat Jibraieel (as) nay wo bayan kia jis waja say un ko bhaija gaya tha aur wo Rasool-ul-Allah (saww) say mehway guftagu thay kay achanak say Hazrat Khadija (sa) ka wahan s

say guzar howa to Hazrat Jibraieel (as) nay kaha: Aay Muhammad (saww)! yeh kon hain?

To Anhzrat (saww) nay farmaya: Yeh meri ummat ki siddiq hain.

Hazrat Jibraieel (as) nay kaha: Mairay paas in kay liaye Rab ki taraf say aik paigam hay, wo yeh kay Allah Khadija (as) par salam bhaij raha hay aur un ko jannat may aik ghar ki khush khabri day raha hay, jo kay baans say bana hay aur woh khail kood say door hay aur na hi is may thaka dainay wali koi cheez hay.

Yeh sun kar Hazrat Khadija (as) nay farmaya: Allah salam hay aur un ki taraf say hi salam hay aur (Aay Allah kay Rasool (saww)) Aap (saww) par salam ho.

Poucha gaya: Aay Allah kay Rasool (saww) wo kaisa ghar hay? Farmaya: Lulu (motiyon) ka ghar hoga. Jo Janab Maryam (sa) o Aasia binte Muzahim (as) kay gharon kay darmiyan hay. Wo dono (yani Janab Khadija (as) aur Aasia (as)) jannat may mairi azwaaj may say hon gi¹. Isi mazmoon ki riwayat ki riwayat Hafiz Ibn-e-Kaseer nay bhi zikar ki hay, murajiaa karain. (Al-Bidaya wa Al-Nihaya: Jild 2 safa number 62).

¹ - مناقب علي بن أبي طالب عليه السلام: ص ۳۳۸۔

Hazrat Khadija (sa) aur Ameer-ul-Momineen (as)

Hazrat Khadija (sa) kay fazaail aur wo khususiyaat jin may Hazrat Khadija (sa) kay sath koi shareek nahi hay wo yeh hay kay Aap (sa) nay Hazrat Ameer-ul-Momineen (as) ki tarbiyyat ki aur Hazrat Khadija (sa) kay liaye yehi fakhar kafi hay kay Aap (sa) nay Maul-al-Mowahhideen Imam Ali ibn Abi Talib (as) ki parwarish ki.

Dosray alfaaz may: Ameer-ul-Momineen (as) ki parwarish kay liaye aik tahir o muthhar goad ki zaroorat thi. Is tarha kay tahir o muthhar zarf ka koi bhi mutahammil nahi ho sakta khuwa is ki kuch bhi khususiyat hon, balkay lazim hay kay wo zarf aik masoom ko goad may lainay kay qabil ho chunancha Hazrat Fatima (sa) binte Asad ko yeh fazal o fakhar haasil hay kay unhon nay Rasool Allah (saww) ki parwarish ki isi tarha Hazrat Khadija (sa) ko yeh maqam hasil hay. Is mauzo par mazeed rehnumaaiye Allama Ibn-e-Shehar Aashob ki is ibaat say haasil hoti hay.

Is kay baad yeh howa kay Hazrat Abu Talib (as) aur Fatima binte Asad (sa) nay Nabi Akram (saww) ki parwarish ki aur Huzoor Akram (saww) o Hazrat Khadija (sa) nay Ali (as) ki parwarish ki. Tibri wa Balazari ki tareekh, Waahdi wa Sa'labi aur Sharf-un-Nabi ki tafseer, Khuwarzami ki Arbaeen, Albasti ki Darjaat Mehfooz, Mohammad bin Ishaq ki Maghazi, Abu Yousuf Al-Nasawi ki Marifat may, Mujahid say riwayat hay kay Rasool-ul-Allah (saww) nay jab Hazrat Ali (as) ko goad liya tha to is waqt un ki umar 6 saal thi jaisa kay Rasool-ul-Allah (saww) ki bhi itni hi umar thi jab Hazrat Abu Talib (as) nay Aap (saww) ko goad liya tha. Pas Hazrat Khadija (sa) wa Mustafa (saww) nay Aap (as) ki parwarish ki yahan tak kay islam ka zamana aan pouncha.

Allama Baaoni Shafiee nay naqal kia hay: Hazrat Abu Talib (as) nay apni zoja Fatima binte Asad (as) Imam Ali (as) ki walida say kaha:

Aay Fatima (sa)! hum jab khana kha rahay hain is may to Ali (as) mojoood nahi hay? Hazrat Fatima (sa) nay kaha:

قد تَلَفْتَهُ خَدِيجَةَ عَلِيٍّ ^{سَلَامٌ}

Hazrat Khadija binte khuwailad (sa) nay in (as) ko apne sath ma'noos kar diya hay¹.

Allama Zubaidi nay lafz “taleef” kay mana yun bayan kiaye hain: Fala nay falan ko ma'noos kia. Yeh is waqt kaha jata hay jab us kay sath narmi ka bartao kia ho, is ki dil joi ki ho aur piyar o mohabbat say paish aya ho, us kay sath unsiyat paida ki ho yahan tak kay wo apnay aap ko is kay hawalay karday².

Mohtaram qarieen-e-karaam! Aap Hazrat Fatima binte Asad (sa) kay jumlay par goor karain. Wo farmati hain kay Khadija (sa) nay Ali (as) ko ma'noos kar diya hay aur phir is kay baad lafz kay mana ki taraf nighah karain aur mehsoos karain kay Hazrat Khadija (sa) kis qadar Hazrat Ali (as) say mohabbat karti theen.

Allama Ibn-e-Hajar Asqilaani nay zikar kia hay: Hazrat Ali (as) nay Hazrat Khadija (sa) kay ghar may parwarish paaiee, halaankay kam-sini may hi Hazrat Khadija (sa) kay ghar may muntaqil howay thay. Is kay baad Aap (as) nay Hazrat Khadija (sa) ki beti say shadi ki, pas maloom howa kay ahlaybait-e-nabwi (as) ka markaz o mehwar Hazrat Khadija (sa) hi hain aur un kay ilawa koi aur nahi hay³.

¹ - جواهر المطالب في مناقب علي بن أبي طالب (عليه السلام): ج ۱ ص ۳۹ مجمع إحياء الثقافة قم۔

² - تاج العروس: ج ۶ ص ۴۵۔

³ - فتح الباري بشرح البخاري: ج ۷ ص ۱۰۹ دار إحياء التراث۔

Hazrat Khadija (sa) ki Ameer-ul-Momineen (as) say mohabbat

Jab Sayyeda Tahira Khadija (sa) ko wasii ki wisayat aur Mustafa (saww) kay baad mansab-e-khilafat aur wasii (as) say Nabi-e-Akram (saww) ki mohabbat kay baray may ilm howa to Aap (sa) kay dil may wasii (as) ki mohabbat paida hogayi. Aap (sa) Ameer-ul-Momineen (as) say bohat ziyada mohabbat karti theen, is mohabbat ki wajah Aap (sa) ka kamil-ul-imaan hona tha aur yeh ke Aap (sa) shar-e-muqaddas kay har hukum ko dil o jaan say qabool karti theen. Aap Ameer-ul-Momineen (as) ki mohabbat par bohat harees theen, Aap (as) ko umdah libaas zaib-e-tan karati theen, jab Imam (as) kaheen jana chahtay thay to Aap (as) kay sath apnay ghulamoo ko bhaijti theen.

Aap (sa) har tarha say Imam Ali (as) ki hifazat karti theen khusosan jab Aap (sa) ko yeh marifat hasil howi kay Ali ibne Abi Talib (as) Rasool-ul-Allah (saww) ka wo juz hain jo Aap (saww) say kabhi alag nahi ho saktay aur na hi aik dosray say juda hon gay.

Dosray alfaz may: Jis tarha Janab Sayyeda Khadija (sa) nay Islam ko qabool kia aur sahib-e-deen (saww) kay samnay sir-e-tasleem-e-kham kia aur Aap (saww) say bay panah mohabbat ki isi milaak kay tehat hi Aap (sa) nay sahib-e-deen (saww) kay wazeer kay samnay sir-e-tasleem kham kia. Mairi nazar may yeh Aap (sa) kay fazaail may say aik eham fazeelat hay, kion kay bil farz wasii (as) say is qadar mohabbat na hoti aur un kay samnay sir-e-tasleem-e-kham na hota to Aap (sa) is azeem manzilat tak nahi phonch patay aur na hi "Sayyeda-tul-Nisa" ya "Afzal-ul-Nisa" ahlay jannat qarar patay, kionkay wasii (as) kay samnay sir-e-tasleem kham kiaye baghair aur is ki mohabbat kay baghair kisi shakhs ki koi ehmiyat nahi hoti khuwa us ki masharti wa siyasi aur iqtisadi kitni bar'i shakhsiyat hi kion na ho, jis qadar Ameer-ul-Momineen (as) say mohabbat khalis aur qawi ho to is ki mohabbat Nabi Akram (saww) ki mohabbat say jurr jaye gi aur Allah ki mohabbat paida

hojaye gi. Chunancha fareeqain ki mutawatir riwayaat may zikar howa hay jis nay Ali (as) say mohabbat ki us nay mujh say mohabbat ki aur jis nay mujh say mohabbat ki is usnay Allah say mohabbat ki aur jis nay Ali (as) say bughz rakha us nay mujh say bughz rakha, jis nay mujh say bughz rakha us nay Allah say bughz rakha¹.

Hazrat khadija (sa) ka Wasii-e-Rasool (saww) say mohabbat karnay ka bohat ajeeb andaaz tha. Jab woh Ameer-ul-Momineen (as) ko umdah libaas zaib-e-tan karati to is may baish baha heeray wa javaahir murassa karti theen, jis say dekhnay walon kay mun khulay reh jatay thay. Janab Sayyeda (sa) kay ghulam un logon ki hairat daikh kar wazahat kartay kay: Yeh Mohammad (saww) ka bhai hay aur wo sab say ziyada un say mohabbat kartay hain aur wo Hazrat Khadija (sa) ki aankhon ki thandak hain aur jo un par sukoon ko nazil karta hay. Is baat ka ilm Moarrikh wa Aalim Allama Masoodi kay bayan say hota hay. Wo likhtay hain:

Jab Anhazrat (saww) ki shadi Hazrat Khadija (sa) kay sath howi to Janab Khadija (sa) ko Hazrat Ali (as) kay baray may maloom howa pas Aap (sa) bohat hi aala wa umdah libaas Hazrat (as) ko zaib-e-tan karati theen, is libaas may heeray wa javaahir jur'ay hotay thay aur Aap (sa) Ameer-ul-Momineen (as) kay sath apni kaneezay bheja karti theen, wo kehti theen yeh Mohammad (saww) ka bhai hay aur wo kainat may sab say ziyada un say mohabbat kartay hain aur Khadija (sa) ki aankhon ki thandak hain aur jo is par sakina o waqar nazil karta hay².

¹ - كنز العمال: ج ۱۱ ص ۶۲۲

² - إثبات الوصية: ص ۱۴۴ ط أنصاريان قم۔

Hazrat Khadija (sa) ka Ameer-ul-Momineen (as) ko talash karna

Furat Al-Kufi nay Hazrat Maaz bin Jabal say naqal kia hay. Wo kehtay hain kay aik roz Anhzrat (saww) ghar say niklay aur Hazrat Khadija (sa) kay ghar tashreef lay kar aaye lekin Aap (saww) gham o pareshani say nidhaal ho rahay thay. Yeh daikh kar Hazrat Khadija (sa) nay arz ki: Ya Rasool-ul-Allah (saww) kia wajah hay jo may Aap (as) ko is qadar gham o pareshani say nidhaal daikh rahi hon halaankay jab say may Aap (saww) kay sath hon kabhi is qadar paraishan nahi daikha hay?

Aap (saww) nay farmaya: Mujhay Ali (as) ka gayab hojana paraishan kar raha hay.

Hazrat Khadija (sa) nay kaha: Yah Rasool-ul-Allah (saww) jab kay musalman dunya kay konay konay may phail gaye hain, baqi aath(8) log bachay hay unmay say saat(7) abhi Aap (saww) kay sath hay ab mayhaz aik shakhs kay gayab honay ki wajah say is qadar paraishan ho rahay hain Aap(saww)?!

Yeh sun kar Anhzrat (saww) ghazabnak howay aur farmaya: Aay Khadija (sa)! Allah Tala nay mujhe Ali (saww) kay baray may teen(3) cheeze dunya may di hain aur teen(3) aakhirat may. Jo teen(3) cheeze mujhay dunya may di hain mujhay is baat ka khauf nahi hay kay un ki maut waqay hogi ya un ko qatal kardiya jaye ga yahan tak kay Allah mujhay is ka waqt na bata day, lekin mujhay Ali (as) kay baray may aik cheez ka khauf hay.

Hazrat Khadija (as) nay arz ki: Aay Allah kay Rasool (saww) mujhay bataayen kay dunya o aakhirat ki wo teenu cheeze kia hain aur wo aik cheez kia hay jis kay baray may Aap (saww) ko khauf hay to may apnay oont par sawaar ho kar jaon gi aur Ali (as) ko talash kar kay aaon gi magar yeh kay maairay aur un kay darmiyan maut rukawat hojay.

Anhazrat (saww) nay farmaya: Aay Khadija (sa) bay-shak Allah Tala nay Ali (as) kay baray may dunya may jo cheeze ataa ki hain wo yeh hain kay mairi maut kay waqt mujhay Ali (as) ghusal day ga aur Ali (as) kay baray may is dunya may jo cheez di hay wo yeh hay kay wo 43 jangjuoon ko qatal karay ga apnay marnay ya qatal honay say pehlay aur Ali (as) kay baray may aakhirat may jo cheezen ataa ki hain wo yeh kay Ali (as) shafaat kay roz mojud hon gay aur Ali (as) kay baray may aakhirat may jo cheez ataa ki hay wo yeh hay kay qayamat kay roz may jis chaabi say jannat kay darwazay ko kholun ga wo chaabi Ali (as) lay kar aaye ga, neez mujhe qayamat kay roz chaar(4) alam diaye jaayen gay. Pas Loh-e-Hamd (hamd wala parcham) mairay haath may hoga aur Loh-e-Tehleel may Ali (as) ko dun ga aur un ko pehlay giroh kay paas bejoon ga. Yeh wo log hon gay jin ka hisaab asaan hoga aur jannat may bagair hisaab kay dakhil hon gay. Loh-e-Takbir Hamza (as) ko dun ga aur un ko dosray giroh kay paas bejoon ga. Loh-e-Tasbeeh Jafer-e-tayyar (as) ko doon ga aur un ko teesray giroh kay paas beju ga, phir may apni ummat may khar'a ho jaon ga yahan tak kay shafaat karoon ga un ki aur is kay baad may aagay chaloon ga aur Hazrat Ibraheem (as) mairay peechay hon ge yahan tak kay may apni ummat ko jannat may dakhil karon ga lekin (is waqt may Ali (as) kay baray may) paraishan is liaye hon kay Quraish kay jahil log un ko koi takleef na phonchaayain. Yeh sun kar Hazrat Khadija (sa) apnay oont par sawaar howi aur Hazrat Ali (as) ki talash may nikal par'i. Pas achanak say kisi shakhs ko daikha to is par salam kia takay jab wo jawab day to maloom ho sakay kay wo Ali (as) hain ya koi aur hay.

To is nay jawab diya: wa alaikas salam. Kia Aap Khadija (sa) hain?

To Aap (sa) nay farmaya: jee haan, is kay baad Aap (sa) nay oont ko bithaya aur farmaya: mairay maa baap Aap (as) par qurban hon Aap (as) oont par sawar hon.

Ameer-ul-Momineen (as) nay farmaya: mujh say ziyada sawar honay ka haq Aap (sa) ko hay, pas chala in Nabi Akram (saww) kay paas aur Anhzrat (saww) ko pehlay say jakar khush khabri sunaain aur may bhi (paidal chaltay howay) ghar phonch jaaon ga. Hazrat Khadija (sa) nay darwazay par aa kar oont ko bithaya. Rasool-ul-Allah (saww) chit laitay howay seedha haath seenay say naaf tak haath phair rahay hain aur farma rahay hain: Aay mairay Allah mairi paraishani ko dour kar aur mairay dil ko mairay khaleel Ali ibn Abi Talib (sa) kay zariye say thandak phoncha. Aap (saww) nay yeh dua teen(3) baar duhraaie to Hazrat Khadija (sa) nay arz ki: Bay-shak Allah nay Aap (saww) ki dua ko qubool farmaya hay. Yeh sun kar Anhzrat (saww) seedhay beth gaye aur haath buland kar kay farmaya: Shukar hay jawab dainay walay ka aur yeh jumla Aap (saww) nay igyarah(11) bar dohraya¹.

Allama Majlisi nay naqal kia hay: (Imam Ali (as) ki shahadat kay waqt) Imam Hasan (as) nay buland aawaaz say giryaa kia to Imam Ali (as) nay ankhain kholeen aur farmaya: Aay mairay betay aaj kay baad apnay walid kay baray may paraishan nahi hona. Yeh tumharay nana Mohammad-e-Mustafa (saww) hain, yeh tumhari nani Khadija-tul-Kubra (sa) aur tumhari maa Fatima Zehra (sa) hain aur hoor-e-aayn bar'ay pur tapaak say istiqbal kay liaye intayzaar kar rahay hain pas tum apnay aap ko sambhalo aur apni aankhon ko thanda karo aur ronay say ruk jaao kion kay malaaiq asman par chalay gaye hain².

Moallif kehtay hain: Yeh Imam Ameer-ul-Momineen (as) ki taraf say Hazrat Khadija (as) ki qadar o manzilat kay baray may gawahi hay.

¹ - تفسير فرات الكوفي: ص ٥٧٤ -

² - البحار: ج ٣٢ ص ٢٨٣ -

Hazrat Khadija (sa) ka jood o karam

Hazrat Khadija (sa) bohat baray jood o karam ki maalikan theen aur Aap (sa) ki yeh sifat bohat hi ma'roof o mashhoor thi. Yehi wajah thi kay Hazrat Abu Talib (as) nay apnay khutbay may kaha tha: Mairay bhatijay nay tum logon ki kareemah jo ke jood o sakha say muttasif hay, ka rishta bhaija hay. Yeh khutba-e-tazweej kay baab may guzar gaya hay, wahan par mulaahiza karain.

Neez Hazrat Khadija (sa) kay jood o sakha par yeh riwayat dalalat kar rahi hay jis ko Ibn-ul-Aseer nay zikar kyia hay:

قَدِمْتُ عَلَيْهِ حَلِيمَةً فَشَكَتُ إِلَيْهِ جُدْبَ الْبِلَادِ، فَكَلَّمَهَا خَدِيجَةً فَأَعْطَتْهَا أَرْبَعِينَ شَاةً وَبَعِيداً مُوقَّعاً لِلطَّعِينَةِ

Tarjuma: Daai Haleema Rasool-ul-Allah (saww) ki khidmat may hazir howi aur qehat o khushk saali ki shikayat ki. Anhazrat (saww) nay is baray may Hazrat Khadija (sa) say baat ki to Hazrat Khadija (sa) nay inhay chalees(40) bhair'ay aur aisay oont diaye jin par kajawoon kay nishanaat thay¹.

Mohtaram qaryaane-karaam! Hazrat Khadija (sa) ki jood o sakha ki kamiyyat o kaifiyyat ko mulaahiza karain, balkay Hazrat Khadija (sa) kay fakhar kay liaye Hazrat Abu Talib (as) ka guzishta qoul hi kaafi hay.

Allama Bayhaqi nay naqal kia hay: Rasool-ul-Allah (saww) nay farmaya may nay koi khatoon Khadija (sa) say behtareen nahi daikhi

¹ - النّهائية في غريب الحديث: ج ٥ ص ٢١٥ ط القاهرة مصر -

may aur mairay sahaba jab bhi wapis aatay thay to Khadija (sa) hamaray liaye ta-aam ka bando bast kar kay rakhti theen¹.

Yeh Hazrat Ma'soom (saww) ki gawahi hay Hazrat Khadija (sa) kay baray may jis kay baad kisi aur gawahi ki zaroorat nahi hay.

Hazrat Khadija (sa) kay ilm kay baray may

Hazrat Khadija (sa) kay uloom kay baray may yeh hay kay wo ta'beer-e-khuwab ki aalima theen. Halaankay yeh ilm mushkil uloom may say aik hay neez yeh aik khufya uloom may say hay jis kay muta'alib-e-aalia par aam insaan dastaras hasil nahi kar sakta siwaaye Allah ki fazal o rehmat kay.

Lihaza hum daikhtay hain kay is ilm may awwal darja Anbiya-e-Karaam (as) wa Oosia (sa) ka hay, un kay baad un kay khaas pairokaron ka aur un kay baad ahlay ilm o amal ka number aata hay.

Agar koi is ilm ka ayhal hay to un ki ta'daad bohat hi kam hay, jo cheez dalalat kar rahi hay kay Hazrat Khadija (sa) ta'beer-e-khuwab ki aalima theen. Is kay liaye chand nafoos hain jin ka zikar Allama Majlisi nay kia hay.

Allama Al-Dulaabi nay kaha hay: Rasool-ul-Allah (saww) kay ibtidaaie zamanay may Aap (saww) nay khuwab daikha aur paraishan howay. Aap (saww) nay is khuwab ka zikar apni shareek-e-hayaat Hazrat Khadija (sa) say kia, to Aap (sa) nay farmaya: Khush khabri ho bay-shak Allah Aap (saww) kay sath khair ka maamla karay ga.

Is kay baad Nabi Akram (saww) ko Hazrat Jibraieel (as) nay oopar uthaya aur wahan bithaya Jahan Allah ki mansha thi aur Rasool-ul-Allah (saww) ko Allah ki taraf say mansab-e-risalat ki basharat di

¹ - دلائل النبوة: ج ۱ ص ۹۰ دار الكتب العلمية۔

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yahan tak Aap (saww) ko itiminaan haasil howa, is kay baad kaha: parhiaye.

Aap (saww) nay farmaya: may kis tarhan parhon? to Hazrat Jibraieel (as) nay kaha:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Tarjuma: (Aay Rasool (saww)) parhiaye! apnay Parwar-digaar kay naam say jis nay khalq kia. Us nay insaan ko khoon kay lothray say paida kia. Parhiaye! aur Aap(saww) ka Rab bar'a kareem hay.

Pas Rasool-ul-Allah (saww) nay apnay rab ki taraf say diya gaya mansab qabool kia aur jo kuch Hazrat Jibraieel (as) Allah ki taraf say lay kar aaye is ki ittibaa ki aur apnay ghar walon ki taraf wapis tashreef lay kar aaye. Jab Aap (saww) Hazrat Khadija (sa) kay paas aaye to farmaya (saww): kia tum nay daikha? Jo kuch mainay tum ko apnay khuwab kay baray may bataya karta tha. Pas Jibraieel (as) nay buland kia aur Aap (saww) nay jo kuch Allah ki taraf say Aap (saww) kay paas aaya aur jo suna, is sab ki khabar Hazrat Khadija (sa) ko day di.

Pas Hazrat Khadija (sa) nay farmaya: Basharat ho Aap (saww) ko, aay Allah kay Rasool (saww)! Allah Aap (saww) say khair ka maamla karay ga, pas jo Allah nay diya hay is ko qubool karay. Aap (saww) ko basharat ho kay Aap (saww) haqeeqi rasool hain¹.

Is hadees may hamaray da'way ki daleel Hazrat Khadija (sa) kay yeh jumlay hain: "Aap (saww) ko basharat ho", "Allah Aap (saww) say khair ka maamla karay ga" warna Hazrat Khadija (sa) | Rasool-ul-Allah (saww) ko un jumlon kay zariaye say kis tarha jawab day sakti theen.

¹ - الباء: ج ١٢ ص ١٠ -

Hazrat Khadija (sa) saabiqa anbiya (as) aur un kay adyan kay baray may bhi maloomat rakhti theen, wo is tarha say kay Aap (sa) kay chacha aur aik qoul kay mutabiq chacha kay baitay Warqa bin Nofal jaisa kay un kay baray may baaz riwayat hain kay wo nasaara kay ulamaa may say aik thay, us nay tamam khutub ko par'h rakha tha chunancha Al-Kafi ki riwayat may bayan hay jo kay Hazrat Khadija (sa) kay tazweej kay mutaliq thi. Neez is kay pas Hazrat Eesa (as) kay zamanay ki kitab thi, jis may talaasim o nuqoosh thay, Hazrat Khadija (sa) nay un say taleem hasil ki thi. Allama Majalsi nay jo zikar kia hay wo is baat par wazahat kay sath dalalat kar raha hay.

Mazeed bar-aan yeh kay Aap (sa) Rasool-ul-Allah (saww) ki qareeb tareen shakhsyat theen aur sab say pehlay Rasool-ul-Allah (saww) ki qurbat hasil ki.

Deegar alfaaz may yun kaha ja sakta hay kay: Hazrat Khadija (sa) ilm kay ma'dan o makhzan kay qareeb tareen theen, koi bhi hukum jab saadir hota to is ki ittila sab say pehlay hasil karti theen aur Mustafa (saww) say wo hukum wasool karti theen. Mukhtasar yeh kay Aap (sa) ka ghar farishton aur wahi kay nuzool ki jagah thi.

Allama Ibn-e-Maghazili kehtay hain: Allah nay Rasool-ul-Allah (saww) par quran o hadiyat nazil ki aur Hazrat Khadija (sa) Aap (saww) kay paas theen¹.

Hazrat Khadija (sa) ki wafat kay mutaliq

Kitaab-e-Shajarah Tuba may mazkoor hay: Jab Hazrat Khadija (sa) ka marz shiddat ikhtiyar kar gaya to farmaya: Ya Rasool-ul-Allah (saww) mairi wasiyatay sunaain.... teesri wasiyat may apni beti say bayan karoon gi wo Aap (saww) tak pohnchaaye gi kionkay mujhay Aap

¹ - مناقب علي بن أبي طالب عليه السلام، ابن المغازلي الشافعي: ص ۳۳۶ المكتبة الإسلامية طهران -

(saww) say zikar kartay howay haya mehsoos horahi hay. Yeh sun kar Anhazrat (saww) khar'ay howay aur hujray say bahir nikal gaye.

Janab Khadija (sa) nay Hazrat Fatima (sa) ko bulawaya aur kaha: aay mairi piyari beti! mairi aankhon ki thandak! apnay Baba (saww) say kaho kay mairi walida (sa) keh rahi hain kay mujhay qabar say khauf aa raha hay, may Aap (saww) say Aap (saww) ki wo wali chadar maang rahi hon jis ko Aap (saww) nuzool-e-wahi kay waqt pehantay hain, kay mujhay is chadar ka kafan dain. Hazrat Zehra (sa) nay ja kar apnay Walid (saww) say yeh baat bayan kardi. Pas Anhazrat (saww) khar'ay howay aur wo chadar Hazrat Fatima (sa) kay hawalay kar kay Hazrat Khadija (sa) ki taraf rawana howay. Is kaam say Hazrat Khadija (sa) ko bohat khushi mehsoos howi.

Jab Hazrat khadija (sa) ki wafat howi to Rasool Allah (saww) nay tajheez o takfeen aur hunoot kay umoor anjaam diaye aur jab kafan pehnaanay ka irada kia to Hazrat Jibraieel (as) nazil howay aur arz ki: Ya Rasool-ul-Allah (saww) bay-shak Allah nay Aap (saww) ko salam bhaija hay aur tahiy-yat o ikraam say makhsos qaarar dia hay. Zaat-e-Khudawandi ka farmaan hay kay aay Mohammad (saww)! Khadija (sa) ka kafan hamari taraf say hoga kion kay is nay apna sara maal hamari raah may kharch kia hay. Pas Hazrat Jibraieel (sa) kafan lay kar aaye aur arz ki: Aay Allah kay Rasool (saww) yeh kafan Khadija (sa) ka hay aur yeh kafan jannat say aaya hay jisay Allah nay Hazrat khadija (sa) kay liaye hadya bhaija hay. Pas Rasool-ul-Allah (saww) nay pehlay apni chadar ka kafan diya aur is kay oopar woh kafan diya jo Hazrat Jibraieel (as) lay kar aaye thay. Is tarha Hazrat Khadija (sa) ko do kafan diaye gaye aik kafan Allah ki taraf say aur aik kafan Rasool-ul-Allah (saww) ki taraf say.

Sheikh Sadooq nay riwayat naqal ki hay:

دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى خَدِيجَةَ وَهِيَ لِبَاسِهَا فَقَالَ لَهَا بِالرَّغْمِ مِنِّي مَا نَرَى بِكَ
يَا خَدِيجَةُ فَإِذَا قَدِمْتُ عَلَى ضَرَائِكَ فَأَقْرِئِيَهُنَّ السَّلَامَ فَقَالَتْ مَنْ هُنَّ يَا رَسُولَ اللَّهِ قَالَ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ: مَرِيَمُ بِنْتُ عِمْرَانَ وَكُلُّهُمْ أُخْتُ مُوسَى وَآسِيَةُ امْرَأَتُ فِرْعَوْنَ قَالَتْ بِالرِّقَاءِ يَا رَسُولَ
اللَّهِ

Rasool-ul-Allah (saww) Hazrat Khadija (sa) kay paas aaye halaankay wo halat-e-nazaa may theen. Rasool-ul-Allah (saww) nay Hazrat Khadija (sa) say farmaya: Aap (sa) ki yeh halat nahi daikhi ja sakti. Aay Khadija (sa) pas jab apni sokanoo kay paas pohncho to un ko salam kehna. Hazrat Khadija (sa) nay arz kia: Wo kon hon gi ya Rasool-ul-Allah (saww) farmaya: Maryam binte Imran (sa) aur Kulsoom (sa) Hazrat Moosa (as) ki behan aur Asia (sa) firaoon ki aurat.

Hazrat Khadija (sa) nay arz ki: Khushali ho ya Rasool-ul-Allah (saww)¹.

Majlisi Awwal nay Sheikh Sadooq kay kalam ki sharah kartay howay zikar kia hay:

وَهِيَ لِسَابِهَا

Yani Hazrat Khadija (sa) halat-e-nizaa may theen.

بِالرَّغْمِ مِنَّا مَا نَرَى

Yani hum say Aap (sa) ki maut ka manzar nahi daikha jata aay Khadija (sa)!, Yeh jumla gham o andoh ki kayfiyat ko bayan karnay kay liaye ma'roof o mash-hoor tha.

فَإِذَا قَدِمْتَ عَلَى ضَرَائِكَ

¹ - من لابهضه الفقيه: ج 1 ص 84 -

(Jab apni sokaano kay paas pohngo) yeh Hazrat (saww) ki taraf say Janab Khadija (sa) ko jannat ki basharat hay aur mazkooah khawateen ko sokaan is liaye farmaya kay wo jannat may Rasool-ul-Allah (saww) ki zaujaat may say hon gi.

قَالَتْ يَا رَسُولَ اللَّهِ

yani izdiwaaj pur barkat ho aur un may piyar o mohabbat ho, yeh wo jumla jo daur-e-jahliat may mubarakbad dainay kay liay istaymaal hota tha¹.

Majlisi e Sani nay naqal kia hay: Rasool-ul-Allah (saww) kay aaylaan nabuwwat kay daswain saal may Hazrat Abu Talib (as) ki wafat ho jati hay.

Ibn-e-Abbas kehtay hain: Rasool-ul-Allah (saww) ko Hazrat Abu Talib (as) ka janaza daikhna par'a. Anhazrat (saww) nay farmaya: Aay chacha jan bay-shak aap nay sila-e-reham ko bator-e-ahsan anjaam dia aur Allah aap ko behtareen jazah e khair day.

Isi saal may Hazrat Abu Talib (as) ki wafat kay chand din baad Hazrat Khadija (sa) ki wafat howi. Jab woh apnay aakhri marz may mubtila theen, Rasool-ul-Allah (saww) tashreef lay kar aaye aur farmaya: Aay Khadija (sa)! may tumhay is takleef may nahi daikh sakta halankay Allah nay takleef sehnay may bohat ziada khair rakha hay. Kia tum nahi janti kay Allah nay tumharay sath jannat may mairi shadi Maryam binte Imran (sa) aur Kulsoom (sa) Hazrat Moosa (as) ki behan aur Aasia (as) Firaon ki aurat say karaie hay. Hazrat Khadija (sa) nay farmaya: Kia Allah nay aisa kar diya hay aay Allah kay Rasool (saww)?

¹ - روضة المتقين: ج ۱ ص ۳۶۴ -

Rasool-ul-Allah (saww) nay farmaya: Jee haan. Hazrat Khadija (sa) nay kaha: khushali o taraqqi ho.

Jis waqt Hazrat Khadija (sa) ki wafat howi un ki umar-e-mubarak 65 saal thi, Hajoon (Mecca kay aik pahar' ka naam hay) may dafan kia gaya, Rasool-ul-Allah (saww) nay Aap (sa) ko qabar may utara. Is zamanay may namaz e janaza ka hukum nazil nahi howa tha¹.

Allama Zahbi nay zikar kia hay: Hazrat Khadija (sa) kay baad Anhazrat (saww) nihayat ghamgeen rehnay lagay yahan tak kay Aap (saww) kay baray may paraishani honay lagi².

Allama Tabarsi nay bhi Sheikh Sadooq aur Bihar-ul-Anwaar kay manind riwayat naqal ki hay lekin is may yeh alfaaz hain: Rasool-ul-Allah (saww) Hazrat Khadija (sa) kay paas aaye to woh apni jaan apnay khaliq-e-haqeeqi ko supurd karnay walay theen. Rasool-ul-Allah (saww) nay farmaya: Aay Khadija (sa) tumhara yeh haal daikh kar mujhay takleef ho rahi hay³.

Muhaddis-e-Majlisi nay Aasma binte Umais say riwayat naqal ki hay: Woh kehti hain kay Hazrat Khadija (sa) nay waqt-e-wafat girya kia to may nay kaha: Kia Aap (sa) ro rahi hain halankay Aap (sa) to Sayyada-tul-Nisa-ul-Aalameen hain Aap (sa) Anhazrat (saww) ki zoja hain aur Aap (sa) ko Huzoor Akram (saww) ki zaban-e-mubarak say jannat ki basharat mili howi hay?!

Farmaya: Is liay nahi ro rahi hon, baat yeh hay kay har aurat ko shadi ki pehli raat aisi aurat ki zarorat hoti hay jo is ki raaz daar ho aur is ki zaroriyat ko pura karay. Fatima (sa) abhi kam-sin hay mujhay dar' hay

¹ - البحار: ج ١٩ ص ٢٠ -

² - سير أعلام النبلاء: ج ٢ ص ١١٦ -

³ - مجمع البيان: ج ١٠ ص ٨٠٦ ناصر خسرو طهران -

kay jab Hazrat Fatima (sa) ko un cheezon ki zaroorat hogi to koi un ki madad karnay wali khatoon nahi hogi.

Yeh sun kar may nay kaha: Aay mairi shehzadi maira Aap (sa) say wada hay agar may zinda rahi to is Aap (sa) ki zimay darion ko may anjaam dongi.

Pas jab woh raat howi to Nabi Akram (saww) nay sab ko nikal janay ka hukum dia aur jab khud bahir jana chaah rahay thay to un ko maira saya nazar aaya, farmaya: tum kon ho? may nay kaha: Asma binte Umais. Farmaya: Kia may nay tumhay nikal janay ka hukum nahi dia tha?

May nay arz ki: Jee bilkul aay Allah kay Rasool (saww)! Maira maqsad Aap (saww) ka hukum adooli karna nahi tha, lekin may nay Hazrat Khadija (sa) say aik wada kia tha aur phir poora waqia Rasool-ul-Allah (saww) kay sath bayan kia. Yeh sun kar Rasool-ul-Allah (saww) nay mairay liay dua ki¹.

Khuwarzami nay naqal kia hay: Rasool-ul-Allah (saww) Hazrat Khadija (sa) apni biwi kay paas gaye jab woh halat-e-ehzizar may theen, to unhon nay Rasool-ul-Allah (saww) say maut ki takleef ki shikayat ki. To Rasool-ul-Allah (saww) nay girya kia aur un kay liay dua ki, is kay baad farmaya: Aay Khadija (sa) behtareen andaaz say aagay barho, tum Ummahaat-ul-Momineen may sab say behtareen aur afzal ho, tum Sayyada-tul-Nisa-ul-Aalameen ho².

Allama Ibne Hijr-ul-Asqalani nay bayan kia hay: Abu Salma aur Yehya bin Abdul Rehman bin Hatib, in dono nay kaha: Khawla binte Hakeem aaieen aur kaha: Ya Rasool-ul- Allah (saww) may daikh rahi

¹ - البزار: ج ۲۳ ص ۱۳۸ -

² - مقتل الحسين عليه السلام: ص ۲۸ -

hoon kay Hazrat Khadija (sa) ka khalaa pur nahi howa. Aap (saww) nay farmaya: Jee bilkul woh bachon ki maa aur ghar sambhalnay wali thi¹.

Abdullah bin Saa'lba bin Sagheer nay riwayat bayan ki hay, woh kehta hay: Jab Hazrat Abu Talib (as) aur Hazrat Khadija (sa) ki wafat howi kionkay dono ki wafat kay darmiyan aik mah paanch din ka farq tha lihaza Rasool-ul-Allah (saww) par do(2) museebatain jama hogai pas Aap (saww) ghar may hi rehtay aur bohat kam baahir nikaltay thay².

Allama Majlisi nay zikar kia hay kay baisat kay dasveen saal kay aakhir may Hazrat Abu Talib (as) ki wafat howi hay aur Hazrat Abu Talib (as) ki wafat kay teen(3) din baad Hazrat Khadija (sa) ka intayqal ho gaya. Pas Rasool-ul-Allah (saww) nay is saal ka naam gham ka saal (Aam-ul-huzan) rakha. Aap (saww) nay farmaya: Quraish mairay baray may Hazrat Abu Talib (as) ki wafat tak khamosh rahay.

Abu Abdullah bin Manda nay Kitaab-ul-Maarifa may zikar kia hay kay Hazrat Khadija (sa) ki wafat Hazrat Abu Talib (as) ki wafat kay teen din baad howi.

Allama Qutab-ul-Deen Rawandi nay zikar kia hay: Rasool-ul-Allah (saww) aur deegar musalman Shoab-e-Abi Talib (as) say bahir niklay aur logon may ghul mil gaye. Is kay do(2) mah baad Hazrat Abu Talib (as) ki wafat howi aur is kay baad Hazrat Khadija (sa) ki wafat howi. Is tarha Rasool-ul-Allah (saww) par amar-e-azeem nazil howay jis say Aap (saww) bohat ziada ghamgeen howay³.

Allama Al-Arbali nay zikar kia hay: Ibn-e-Saeed nay silsil-e-sanad Hakeem bin Hizam tak pohnchaya. Woh kehta hay: Hazrat Khadija (sa) ki

¹ - الإصابة في تمييز الصحابة: ج ٣ ص ٢٨٢ -

² - البحار: ج ١٩ ص ٢٠ -

³ - قصص الأنبياء: ص ٣٢٧ نشر الهادي قم، والبحار: ج ١٩ ص ٥ -

wafat Mah-e-Ramazan-ul-mubarak may howi, jab aaylaan-e-nabuwat kay das(10) saal guzar chukay thay aur Aap (sa) ki umar-e-mubarak 65 saal thi. Pas hum nay un kay janazay ko un kay ghar say uthaya aur Hijoon (Mecca ka pahar’) may dafan kia. Rasool-ul-Allah (saww) nay un kay jasd-e-mubarak ko qabar may utara, is zamanay may namaz wajib nahi howi thi¹.

Al-Hijoon Mecca ki choti par aik pahar’ hay jahan par Hazrat Khadija (sa) kay rishtay-dar dafan kiay gay thay.

Tareekh-e-Yaqoobi may zikar howa hay: Jab Hazrat Khadija (sa) ki wafat howi to Hazrat Fatima (sa) Rasool-ul-Allah (saww) say munsalik hogi aur rotay howay farma rahi theen: Mairi walida kahan hain? Mairi walida kahan hain?

Pas Hazrat Jibraieel (as) nazil howay aur kaha: Hazrat Fatima (sa) say kahiy bay-shak Allah nay tumhari maa kay liay jannat may “baans” ka ghar banaya hay, jis may na koi thakan hay aur na koi takleef hay².

Neez Muhaddis-e-Jaleel-ul-qadar Sheikh Qummi nay zikar kia hay: Rasool-ul-Allah (saww) Hazrat Khadija (sa) ki wafat kay baad bohat ghamgeen howay yahan tak kay ghar say bahir tashreef lana kam kardia aur is saal ka naam Aam-ul-huzn rakha. Ameer-ul-Momeenin (sa) nay Hazrat Khadija (sa) ki wafat par marsia kaha:

عَلَى هَالِكَيْنِ لَا تَرَى لَهَا مِثْلَ	أَعْيُنِي جُودًا بَارَكَ اللَّهُ فِيكُمَا
وَسَيِّدَةِ النِّسْوَانِ أَوَّلَ مَنْ صَلَّى	عَلَى سَيِّدِ الْبَطْحَاوَابِ بْنِ رَئِيسِهَا
فَبِتُّ أَقْنَسِي مَتْنَهَا الْهُمَّ وَالتَّكَلَّا	مَصَابِهَا أَذْجَى إِلَى الْجَوِّ وَالْهَوَا

¹ - كشف الغمّة في معرفة الأئمّة: ج ۱ ص ۵۱۳۔

² - تاريخ البيهقي: ج ۱ ص ۳۵۳۔

Tarjuma: Mairi dono aankho, tum par Allah ki rehmatayn aur barkatain nazil hon. Tum un dono buzurg hastiyoon kay waseelay par khoob ansoo bahaao kionkay un dono nay islam kay liay bohat hi janbazi aur ghamghusari say kaam kia hay. Un dono ka koi misal o sani nahi.

Aik to is Sardard-e-Mecca Hazrat Abu Talib (as) par giryaa karo, jo Raees-e-Mecca hain aur Raees-e-Mecca Hazrat Abdul Mutallib (as) kay lakhat-e-jigar aur noor-e-nazar hain. Dosray Sayyada-tul-Nisa Hazrat Khadija-tul-Qubra (sa) par ansoo bahao jinhon nay sab say pehlay namaz ada farmaaie.

Un dono ki judaaie aur firaq nay mairay liay hawa aur khala o fizaa ko gham o alam kay andhairay may badal dia. Pas may un ki judaaie ki wajah say ranj o alam may dooba howa mushkil say raatain guzarta hon. Gham kay pahar' toot par'ay hain raat ki neendain uchaat ho gaieen hain.

Bay-shak unhon nay Huzoor (saww) kay deen ki ishaa't kay baray may madad o himaayat ki aur har us admi ka muqaabila kia jis nay bhi sarkashi, baghawat aur mukhalifat ki aur apni himayat kay ehad o paiman ka paas kia¹.

Sheikh kolaini nay naqal kya hay: hazrat khadija (sa) ki wafat is waqt howi jab Rasool-ul-Allah (saww) Shoab-e-Abi Talib (as) say bahir niklay aur yeh hijrat say aik saal pehlay howa tha. Hazrat Abu Talib (as) ki wafat Hazrat Khadija (sa) kay wafat say aik saal baad howi. Jab Rasool-ul-Allah (saww) nay dono hi ko kho dia to Mecca may Rasool-ul-Allah (saww) ka dil tang ho gaya aur bohat ghamgeen howay. Is baat ki shikayat Anhazrat (saww) nay Hazrat Jibraieel (as) say ki to Allah nay

¹ - منتہی الآمال: ج ۱ ص ۱۸ و ۱۹۔

Aap (saww) ko wahi bhaiji kay is basti say nikal jaain jahan kay rehnaay walay zalim log hain. Pas wafat Abi Talib (as) kay baad ab Mecca may Aap (saww) ka koi madadgaar nahi aur Rasool-ul-Allah (saww) ko hijrat karnay ka hukum dia¹.

Ahlay Sunnat may say aik aalam nay tehreer kia hay: Halankay marz ki shiddat Umm-ul-Momineen Hazrat Khadija (sa) kay oopar shuru ho chuki thee lekin marz ki shiddat nay Umml-ul-Momineen (sa) ko apnay faraaiz say ghaafil nahi kia kion kay Aap (sa) ka sara hum-mo-gham Rasool-ul-Allah (saww) ki zaat aur Aap (saww) kay ashaab aur Allah ki taraf di janay wali dawat thi. Aap (sa) apni musibaton par sabar karti theen. Aap (sa) har ranj o gham may Rasool Allah (saww) kay samnay khanda paishani say paish aati theen. Allah ki taraf di janay wali dawat kay badlay milnay wali azeeyatain Habib (saww) kay chehra-e-aqdas par aasar o nuqoosh chor'ay jatay thay, Aap (sa) par woh girhan guzarta aur Aap (sa) un ki dil-joiee kartein aur un kay zakhmo par marham rakhti.

Kia yeh aik sachhi swaliha o sabira biwi ka kirdar nahi jo apnay shohar kay haq may jab woh un ki taraf nazar karay to is ko khushi mehsoos ho halaankay yeh aik piyar karnay wali maa ka kirdar hay jo apnay baitay ki paishani ko saaf karti hay aur dunya ki saari paraishaniya is say dour kardayti hay. (apni aakhri ghar'i may jab) woh apni ankhain kholti hay to apnay bay-wafa shohar ko apnay ird gird paati hay, jis kay paas dua karnay kay ilawa aur koi ikhtiyar nahi hota aur woh allah say apni duaon ki qabuliyaat ki aas lagaye betha hay.

Agar baat karain choti baiti Fatima (sa) ki, to un ki aankh say ansoo beh rahay hain aur woh apni maa ko dor say daikh rahi hain phir woh aakar apni maa ka bosa layti hay aur phir apnay ansoo poochnay dour chali jati hay aur woh un logon ko daikh rahi hoti hay jo piyari

¹ - أصول الكافي: ج ۱ ص ۴۴۰۔

walida kay ird gird hain aur un kay ansoo beh rahay hain. Woh ro rahay hain halankay yeh kam-sin (sa) bhi un ki tarha siwaye ronay kay aur kuch nahi kar sakti.

Rasool-e-Aazam (saww) apni mariza biwi kay paas mojoood hain. Un ki daikh bhaal kar rahay hain, wehshat may un ki diljooie kar rahay hain, waqt ehtyazar un kay paas khar'ay hotay hain. Yeh woh Sayyeda (sa) hain jis ko islam may sabqat aur istiqamat ka sharaf haasil hay. Yeh woh Sayyeda (sa) hain jinhon nay dawat-e-ilahi jis ki bunyadain taaza theen ki zimadaari uthaaie, apnay momin qalb kay sath jo yaqeen say sarshaar tha. Yehi woh Sayyeda (sa) hain jis nay Nabi Akram (saww) aur musalmanoon ki madad ki, apnay maal aur apnay martabay kay zariaye say. Sab say bari baat yeh thi kay Aap (sa) ko jannat may ghar honay ki basharat mili howi thi.

Khaas rishtay daar o aqaarib lapak par'ay takay Umm-ul-Momineen (sa) kay marz ki shiddat ko aasaan karain, un kay gird halqa bana kar piyar o mohabbat ka ehsas dilaain. Sab say ziyada Anhazrat (saww) Hazrat Khadija (sa) kay qareeb thay. Huzoor (saww) Janab Sayyeda (sa) kay alwidah honay ko daikh rahay hain. Unhi lehzaat may firaq ka waqt qareeb ho raha tha. Mustafa (saww) nay un say farmaya: tumhay is haal may daikhna bohat takleef day hay, aay Khadija (sa) insha-Allah mairay liay is takleef may khair qarar day ga.

Hazrat Khadija (sa) nay apni rooh Baari Tala kay hawalay ki aur woh Rasool Allah (saww) kay samnay theen Rasool Allah (saww) khar'ay howay aur halat-e-gham may thay aur koshish kar rahay thay kay apni teeno (sagay aur lay palaak) betiyon kay samnay gham kay aasaar ko zahir nah honay day. Halaankay Aap (saww) ka chehra bata raha tha kay Hazrat Khadija (sa) wafat pa gai hain.

Mecca kay atraaf may yeh khabar phail gayi kay azeem khatoon (sa) wafat pa gai, jin ko log is sar-e-zameen par Tahira kay naam say jantay thay. Ahlay Mecca kay liay yeh khabar hila dainay wali thee kay

Khadija binte khuwaild Tahira Sayyed-e-Nisa Quraish (sa) wafat pa gai hain.

Logon nay is khabar ko gham o ranj ki haalat may suna aur Sayyeda Tahira Fazila ki khoobiyon ko yaad kia. Is tarha ki khatoon baar baar paida nahi hoteen.

Hazrat Khadija (sa) kay khandan aur Rasool-ul-Allah (saww) say dushmani kay bawajood koi shakhs aisa nahi tha jis nay yeh kaha ho kay Janab Khadija (sa) nay is say koi bura sulooq kia tha. Aap (sa) ka ehsaan o ikhlaq sab kay liay tha. Aap (sa) tabay saleem aur aqal-e-rajay, meharban nafs aur bar'ay dil ki hamil aik munfarid shakhsiyat theen. Aap (sa) ki shakhsiyat ki misaal dhondhna mushkil tha.

Hazrat Fatima (sa) rotay howay is alamnaak manzar ko daikh rahi theen, jis nay tamam musalmanoon ko Mecca may jama kia howa tha. Woh sab Rasool-ul-Allah (saww) ki janib mutawajjeh thay. En kay Nabi (saww) par aaiee museebat nay en kay dilon ko chalni kia howa tha. Kiun kay woh jantay thay kay Janab Sayyeda (sa) ki Rasool-ul-Allah (saww) ki nazar may kia azmat hay aur Aap (saww) en say kis qadar mohabbat kartay hain. Qabar tak musalman shareek rahay aur woh waqt nihayat ranj o alam ka waqt tha.

Hijoon ki jagah par Rasool-ul-Allah (saww) qabar may khud utray. Is waqt namaz e janaza farz nahi howi thi. Aap (saww) nay khud qabar may utara aur en kay liaye bohat si duaain ki.

Hazrat Fatima (sa) apni maa kay kamray may rotay howay aaen. Apni piyari maa ka chehra Hazrat Fatima (sa) ki aankhon say oojhal ho hi nahi sakta tha goya woh ab bhi en kay samnay khar'i hain aur Anhazrat (saww) kay samnay khanda payshani say khar'i hain. Jab Aap (saww) en ko Hazrat Jibraieel (as) ka paigham suna rahay hain: "Khadija (sa) ko salam kaho is kay rab ki taraf aur mairi taraf say".

Goya is waqt woh Fatima (sa) kay samnay Allah kay salam ka jawab daitay howay keh rahi hain Allah salam hay, is ki taraf say salam hay aur Jibraieel (as) par salam hay aur ay Allah kay Rasool (saww) Aap (saww) par salam hay.

Hazrat Fatima (sa) apni maa kay chehray kay tabassum ko daikh rahi hain aur Zehra (sa) aik waqt may muskura bhi rahi hain aur giryaa bhi kar rahi hain. Muskuranay ki wajah yeh hay kay Tahira, Sayyeda-tul-Nisa Quraish, Sayyeda-tul-Mslimeen Umm-ul-Momineen (sa) is waqt jannat ki naimaton may sarshar hain aur giryah is firaq-e-jasadi ki wajah say kar rahi hain jo har zee-rooh kay liay is dunya may maktoob hay. Yeh Allah ka apni makhlooq may qanoon hay aur yeh woh awatif hain jo Allah nay insaan kay jisam may nasb kiay hain, awatif huzan o farah¹.

Khatima

Sayyeda Khadija (sa) ki Ziyarat

Hamaray ustad Faqeeh-e-Ahlaybait-e-Isamat o Taharat Sayyed Taqi Qummi nay zikar kia hay:

Shak o shuba nahi hay kay darj-e-zail ziyarat ko baja lanay may khuwa qareeb say ho ya baeed say ho, rija ki niyyat say is may kisi ka ikhtilaaf nahi hay kion kay baab-e-rija wasi hay. Neez ziyarat kay rujhan par is tarha bhi istidlaal qaaim kia ja sakta hay kay Aap (sa) ki ziyarat Allah aur Rasool-ul-Allah (saww), Hazrat Ameer-ul-Momineen (as), Hazrat Fatima Zehra (sa) neez Aaima (as) ki qurbat ka sabab hay. Lekin mukammal ehtiyat ka taqaza yeh hay kay ziyarat may shariat ki taraf say hukum honay ki niyyat na karain balkay rija (umeed) ki niyyat say ziyarat karain. Allah ashiya ki haqeeqaton say aagah hay.

¹ - إنها فاطمة الزهراء عليها السلام أط المنار للنشر دمشق ص ۱۱۳، الدكتور محمد عبد الباقى.

Faqeeh-e-Ahlaybait Ismat o Taharat Sheikh Ahmed Aaal-e-Kashif-ul-Gita nay zikar kia hay: Hazrat Khadija (sa) ki ziyarat karna Qabrastan-e-Hijoon (Jannat-ul-Muallaa) may mustahib may¹.

Faqeeh-e-Ahlaybait-e-Isamat o Taharat Sayyed Gulpaygani (RA) nay zikar kia hay: Hujjaaj kay liay Mecca-e-Mukarramah may rehtay howay chand umoor takeedi mustahab hain, jin may say aik Hazrat Khadija-tul-Kubra (sa) ki qabar ki ziyarat hay aur Aap (sa) ki qabar Hijoon may pahar' kay paas mashoor jaga par hay².

Faqeeh-e-Muqaddas Sayyed Abdul Al-Aa'la Sabzwari ka bayan hay: Hazrat Khadija (sa) ki qabar jo Mualla may ma'roof hay, ki ziyarat mustahab hay kion kay Aap (sa) Umm-ul-Muslimeen hain. Aulad ki nakiyon may say hay kay woh apni maa ki wafat kay baad is ki qabar ki ziyarat karain. Halankay Aap (sa) nay to anthak mehnat o jidd-o-jehad ki thee, Sayyed-ul-Mursaleen (saww) ki khidmat karnay kay liaye apna sara maal paish kar dia. Is kay ilawa bohat say deegar qabil-e-fakhr karnamay hain Janab-e-Sayyeda (sa) kay, jin say fariqain ki kitaabain bhari pari hain pas agar ab bhi kisi ko ziyarat kay rujhan may shak hay to woh apni maa ki taraf say aaq shumaar hoga³.

Marhoom Sayyed Mohsin-ul-Ameen nay ziyarat ko zikar kia hay.

السَّلَامُ عَلَيْكَ يَا أُمُّ الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكَ يَا زَوْجَةَ سَيِّدِ الْمُرْسَلِينَ، السَّلَامُ عَلَيْكَ يَا
أُمُّ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، السَّلَامُ عَلَيْكَ يَا أَوَّلَ الْمُؤْمِنَاتِ، السَّلَامُ عَلَيْكَ يَا مَنْ
أَنْفَقَتْ مَالَهَا فِي نَصْرِ سَيِّدِ الْأَنْبِيَاءِ، وَنَصَرَتْهُ مَا اسْتَطَاعَتْ وَدَافَعَتْ عَنْهُ الْأَعْدَاءُ، السَّلَامُ عَلَيْكَ يَا

¹ - قلائد الدرر في مناسك من حج واعتمر: ص ۱۴۳۔

² - مناسك الحج: ص ۱۶۷ و ۱۶۸۔

³ - مذهب الأحكام: ج ۱ ص ۴۰۱۔

مَنْ سَلَّمَ عَلَيْهَا جَبْرَائِيلُ، وَبَلَغَهَا السَّلَامَ مِنَ اللَّهِ الْجَلِيلِ، فَهَنِيئًا لَكَ بِأَوْلَاكَ اللَّهُ مِنْ فَضْلٍ،
وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Tarjuma: Salam ho Aap (sa) par au Umm-ul-Momineen, salam ho Aap (sa) par aay Zoja-e-Sayyed-ul-Mursaleen, salam ho Aap (sa) par Fatima Zehra (sa) ki walida-e-mohtarma jo Sayyeda-tul-Nisaa-ul-Aalameen hain, salam ho Aap (sa) par jinhon nay mominaat may sab say pehlay ieemaan qabool kia, salam ho Aap (sa) par ay woh hasti jis nay apna maal Sayyed-ul-Anbiya (saww) ki madad o nusrat may kharch kar dia, jahan tak taaqat o qudrat thee adyaan-e-islam kay khilaaf Rasool-ul-Allah (saww) ka difaa kia, salam ho is par jis par Hazrat Jibraieel (as) nay salam kia aur Allah ki taraf salam pohinchaya, pas mubarak ho Aap (sa) ko woh fazal jo Allah nay inayat kia hay, Allah ka salam ho Aap (sa) aur Allah ki rehmat o barkaat hon Aap (sa) par.

Sayyed Bathaaiee nay doosri ziyarat zikar ki hay:

السَّلَامُ عَلَيْكَ يَا زَوْجَةَ رَسُولِ اللَّهِ سَيِّدِ الْمُرْسَلِينَ، السَّلَامُ عَلَيْكَ يَا زَوْجَةَ نَبِيِّ اللَّهِ خَاتِمِ
النَّبِيِّينَ، السَّلَامُ عَلَيْكَ يَا أُمَّ فاطِمَةَ الزَّهْرَاءِ، السَّلَامُ عَلَيْكَ يَا أُمَّ الْحَسَنِ وَالحُسَيْنِ سَيِّدَيِ شَبَابِ
أَهْلِ الْجَنَّةِ أَجْمَعِينَ، السَّلَامُ عَلَيْكَ يَا أُمَّ الْأَنْثَمَةِ الطَّاهِرِينَ، السَّلَامُ عَلَيْكَ يَا أُمَّ الْمُؤْمِنِينَ، السَّلَامُ
عَلَيْكَ يَا أُمَّ الْمُؤْمِنَاتِ، السَّلَامُ عَلَيْكَ يَا خَالِصَةَ الْبُخْلِصَاتِ، السَّلَامُ عَلَيْكَ يَا سَيِّدَةَ الْحَرَمِ وَمَلَكَهَ
الْبَطْحَاءِ، السَّلَامُ عَلَيْكَ يَا أَوَّلَ مَنْ صَدَقَتْ بِرَسُولِ اللَّهِ مِنَ النِّسَاءِ، السَّلَامُ عَلَيْكَ يَا مَنْ وَفَتْ
بِالْعُبُودِيَّةِ حَقَّ الْوَفَاءِ، وَاسْتَمَتَتْ نَفْسُهَا وَانْفَقَتْ مَالُهَا لِسَيِّدِ الْأَنْبِيَاءِ السَّلَامُ عَلَيْكَ يَا قَرِينَةَ حَبِيبِ
إِلَهِ السَّعَاءِ، الْمَرْجُوَّةَ بِخُلَاصَةِ الْأَصْفِيَاءِ، يَا بَنَتَ إِبْرَاهِيمَ الْخَلِيلِ، السَّلَامُ عَلَيْكَ يَا حَافِظَةَ دِينِ اللَّهِ،
السَّلَامُ عَلَيْكَ يَا ناصِرَةَ رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا مَنْ تَوَلَّى دَفْنَهَا رَسُولُ اللَّهِ، وَاسْتَوْدَعَهَا إِلَى رَحْمَةِ

اللَّهُ، أَشْهَدُ أَنَّكَ حَبِيبَةُ اللَّهِ وَخَيْرُ أُمَّتِهِ، إِنَّ اللَّهَ جَعَلَكَ فِي مُسْتَقَرِّ رَحْمَتِهِ فِي قَصْرِ مِنَ الْيَاقُوتِ وَ
الْعُقْبَانِ، فِي أَعْلَى مَنَازِلِ الْجَنَانِ، صَلَّى اللَّهُ عَلَيْكَ وَرَحِمَهُ اللَّهُ وَبَرَكَاتُهُ^۱۔

Tarjuma: Salam ho Aap (sa) par Zoja-e-Rasool-ul-Allah (saww) jo Sayyed-ul-Mursaleen hain, salam ho Aap (sa) par aay aisi Allah kay Nabi (saww) ki zoja jo Khatim-ul-Nabiyyeen (saww) hain, salam ho Aap (sa) par Fatima Zehra (sa) ki walida, salam ho Aap (sa) par ay Hasan o Hussain (as) ki walida jo tamam ahliyan-e-jannat kay sardar hain, salam ho Aap (sa) par aaima-e-tahireen (as) ki walida, salam ho Aap (sa) par ay Umm -ul-Momineen, salam ho Aap (sa) par ay Umm-ul-Mominat, salam ho Aap (sa) par aay Allah ki mukhlis tareen kaneez, salam ho Aap (sa) par aay Sayyeda-e-Haram aur Malika-e-Batha, salam ho Aap (sa) par aay woh khatoon jis nay khawateen may say sab say pehlay Rasool-ul-Allah (saww) ki tasdeeq ki, salam ho Aap (sa) par aay woh hasti jis nay apni bandagi ka haq ada kia, apna sir tasleem-e-khaham kia aur apna maal Sayed-ul-Anbiya (saww) kay liay kharch kar dia, salam ho Aap (sa) par aay aasman kay Allah kay Habib (saww) ki musahiba, Aap (sa) ki tazweej Khulasa-tul-Asafia (saww) say howi, aay Ibraheem (as) Khaleel ki beti salam ho Aap (sa) par aay Allah kay deen ki hifazat karnay wali, salam ho Aap (sa) par aay Rasool-ul-Allah (saww) ki madad karnay wali, salam ho us par jis kay dafan ki zimadaari Rasool-ul-Allah (saww) nay poori ki aur Allah ki rehmat kay supurd kia, may gawahi daita hoon Aap (sa) Allah ki habiba aur behtareen kaneez hain, baay-shak Allah nay Aap (sa) ko apni rehmat kay saay may Yaqoot o Uqban kay mehloon may rakha, jannat kay aala maqamat par, Allah ka durood ho Aap (sa) par Allah ki rehmat o barkaat hon Aap (sa) par.

May kehta hon: Hamaray ustad Aayat-ul-Allah Al-Uzma Sayyed Qummi nay bayan kia hay aur woh bayan is ziyarat ko bhi shamil karta

^۱ - آداب الحرمين: ص ۵۵ مؤسسه خزر طهران۔

hay kion kay yeh ziyarat aaima (as) say manqool nahi hay balkay Ulama ki taraf say tarteef di gayi hay, to lazim hay kay is ziyarat ko rijaan par'ha jaye nah kay mustahab ki niyat say, kion kay baab-e-raja wasee hay, Allah umoor ki haqeeqaton say ba-khabar hay.

Yeh tamam-ul-kalam hay, sari tareefain Allah kay liay hain. Salat o Salam ho hamaray Sayyed Mohammad (saww) aur Aalay Athar (as) kay oopar hamaisha ki laanat ho un kay saray dushmanon kay oopar qayamat kay din tak.



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