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گوهرِ حکمت
(بیواں شمارہ)

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والمصطفیٰ ﷺ
محمد ﷺ



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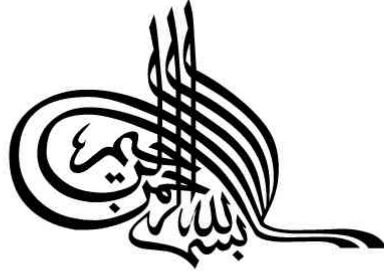
Karachi - Pakistan



THE BARON

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Gohar e Hikmat (20th Edition)

Mairaaj e Bashariyat
Seerat e Rasool(S.A.W.W)

Nashir: Green Island Publication – GIP

Bismillahir Rahmanir Raheem

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خَيْرُ اخْوَانِكَ مَنْ ثَبِيَ ذَنْبُكَ وَذَكَرَ احْسَانَكَ اِلَيْهِ
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(بخاری الانوار، جلدی ۷۵، ص ۳۷۹)

التماس سورۃ فاتحہ

﴿مرحوم حسن بن احمد نجفی﴾	﴿مرحوم ممتاز بانی نجفی﴾	﴿مرحوم احمد علی نجفی﴾
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﴿مرحوم عزیز احمد﴾	﴿مرحوم نعمان ثرپا﴾	﴿مرحومہ نسیم بانو﴾
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 ﴿ مرحوم وزیر علی ابن جعفر علی ہیمانی (لیمبری والا) ﴾

Rules and Regulations

1. Sawal Nama ghuzishta edition ki tara is bar bhi kitab kay sath nahi dia jay ga balkay test muqarrara tareekh 27th December, 2020 baroz Itwar (Sunday) subah 12 bajay muqarrara ilaqay may muayyan centers may lia jay ga.
2. Sharan sirf woi afraad is muqabilay may hissa lainay kay ahal hay jo khud mutaliaa kar kay jawab nama pur karay.
3. Tarqeeb-e-mutaliaa program may shamuliyat ki ahliyat: Kam az Kam 12 saal ki umar kay larkay aur larkiyan.
4. Diay gay jawab may say munasib tareen jawab par nishan lagaain, lehaza aik say ziaada jawab par nishan honay ki soorat may jawab galat shumar hoga. Jawab may isi kitabchay may mojud mawad kay mutabiq check kiay jain gay.
5. Khososi inamat Khawateen o Hazrat may alag alag taqsaaym kiay jaingay. Aik say zaid khososi inaat kay haqdar honay ki soorat may inaat ba'zarya qura andazi taqsaaym kiay jain gay.

Khussi Inamat:

1st Prize: Rs. 12,000/- 2nd Prize: Rs. 10,000/- 3rd Prize: Rs. 7,000/-
4th Prize: Rs. 5,000/- 5th Prize: Rs. 2,500/-

Note: Tamam shuraqa ko kam az kam 33 feesad (30/10) number hasil karnay par har number kay aiwaz 10 rupay batoor e inaat diay jain gay.

6. Yeh kitab online bhi mojud hay, registration, Urdu aur Roman dono books, Audio book aur sawalnama hamari website "youth.greenislandtrust.org" par mojud hain aur is ki tafsilaat aap hamaray Facebook "[facebook/gyifpakistan](https://www.facebook.com/gyifpakistan)" say bhi hasil kar saktay hain.

Online Registration ki tafsilaat:

1. Register yourself with the following link (youth.greenislandtrust.org/geh/)
2. Pay registration fees Rs. 100 via
 - a. Easypaisa
 - b. Collection in GIYF

3. For any assistance contact us through live chat on our website youth.greenislandtrust.org or on whatsapp: +923312388982

Note: Gohar e Hikmat ki online registration fees Rs.100 rakhi gai hay.

7. Kisi bhi tara ki malomat kay liay khsosan bairon e mulk rahnay walay momineen hamaray email par rabta karain: giyf@greenislandtrust.org
8. Nataij ka ailan aur taqseem-e-inamat ka program 16 January 2021 ko munaqid kia jay ga.
9. 30 January 2021 tak inamat wasool na kiay gay to idara zimaydar nahi hoga.
10. Test dainay kay liay sath "B" form / CNIC ya school report card / fees slip ki asli ya photocopy zaroor sath laain.
11. Is kitabchay say mutalliq tajawiez ya shikayat idaray kay email par bhiaji jasakti hay, laikin intayzamiya ka faisla hatmi tasawwur kiya jay ga.

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Pesh Lafz

Assalam o alaikum wa rahmatuLLAHi wa barakatuh,

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

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

Mutala'ay main ghor talabi kay unsar ko baaqi rakhnay kay liay mukhtasar kitabchay ki soorat main kuch sawalat bhi diay gay hain takay dorane mutalia' in sawalaat kay jawabaat ko hasil karnay kay liay tawajjuh bhi baqi rahay.

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

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

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

Wasslaam

Maulana Ghulam Raza Roohani

Rasool(S.A.W.W) ka nasab sharieef

An-Janab Abul Qasim Muhammad bin Abdulallah bin Abdul Mutallib bin Hashim bin Abd e Munaaf bin Qusay bin Kilaab bin Marrah bin Qa'b bin Lawa bin Galib bin Fahayr bin Malik bin Al-Nazar bin Kanana bin Khuzaima bin Mudraka bin Ilyaas bin Muzar bin Nazar bin Maa'd bin Adnan hain.¹

وَرُوِيَ عَنْهُ إِذَا بَلَغَ نَسَبِي إِلَى عَدْنَانَ فَأَمْسِكُوا.

Nabi(S.A.W.W) say riwayat hay: jab mera nasab Adnaan tak pohinchay to ruk jaao lihaaza hum nay Adnan say uppar ka nasab nama zikar nahi kia.

Allama Majlisi farmatay hain: Wazeh ho kay Ulama Imamia e Shia ka is baat par ijma wa ittayfaq hayy kay Rasool e Akram(S.A.W.W) kay baap, maa aur tamam aabaa o ajdad o jaddat (dada, dadiyan) Hazrat Adam(A.S) tak sayb musaylmaan thay aur Aap(S.A.W.W) ka noor kisi mushrik kay sulb o rahaym may qarar nahi paya aur Aan-Hazrat(S.A.W.W) ka nasayb ki pakayezgi aur aabao o ummahayat (ka momin honay) may koi shobah nahi hayy aur mutawatir ahayadees e khayssay o aamah in mazameen par dalalat karti hay balkay ahaadees e mutawitirah say zahir hota hay kay Aap(S.A.W.W) kay tamaam ajdaad anmbia o oosia wa ha-mayleen e deen e Khuda thay aur Janab e Ismayeel(A.S) ki aulaad jo kay Aan-Hazrat(S.A.W.W) kay aabao o ajdaad thay wo Hazrat Ibrahim(A.S) kay auosia thay aur hamaysha say Makkah e Moazzamah ki baadshahi, Khanay Kaba ki hijabat aur is ki tameer say wabista rahi aur wo tamaam logon kay marjay(jiski taraf log roju kartay) thay aur millat e Ibrahimi(A.S) un hi may thi aur wo

¹ - کامل ابن اثیر، ج ۲، ص ۱۰۱

^۲ - قصص الانبیاء علیہم السلام (للراوندی)؛ ص ۳۱۶، مناقب آل ابی طالب علیہم السلام (لابن شهر آشوب)؛ ج ۱؛ ص ۱۵۵

hazraat isi shariyat kay muhayfiz thay, wo aik dosra ko wasiyyat kartay aur aasaar e anmbia(A.S) aik dosray ko supurd kartay thay, yahan tak kay ye silsila Janab e Abdul Mutallib(A.S) tak pohunchay aur Janab e Abdul Mutallib(A.S) nay Janab e Abu Talib(A.S) ko apna wasi banaya aur Janab e Abu Talib(A.S) nay kutub wa aasaar anmbia aur in ki amaanatain baisayt kay baad Risaylat Maab(S.A.W.W) kay supurd kayin. ¹

Rasool(S.A.W.W) kay walidain kay halaat

Jab Janab e AbduLLAH(A.S) paida howay to Noor e Nabawi(S.A.W.W) jo Aap(S.A.W.W) kay ajdaad ki paishanion may chamakta tha in ki paishani say saatay howa. Din badin Aap(S.A.W.W) paltay barhtay rahay yahan tak kay jab Aap(S.A.W.W) chalnay phirnay aur batain karnay lagay to Aap(S.A.W.W) ko aasaar e gareeba aur alaamaat e ajeeba nazar aanay lageen chunacha aik din apnay walid say kayhnay lagay kay jab may Wadi e Batha may aur Koh e Sabeer ki taraf jata hon to aik noor meri pusht say buland hota hay aur wo do(2) hissun may taqsayem ho jata hay. Aadha mashriq aur aadhaa magrib ki taraf khich jata hay phir wo aik dosray say mil kar daairay ki shakal ikhtiyar kar laita hay phir wo baadal kay tukray ki tarah mayray sir par sayya figan ho jata hay phir amaan ka darwaza khul jata hain aur wo noor aasmaan kay andar chalay jata hay aur wahan say palat kar meri pusht may aajata hay aur jab kabhi may kisi khusk darakht ka saay may beth jaon to wo sir sabz wa shadaab ho jata hay aur jab wahan say uth khara hota hon to wo dubarah khushk ho jata hay aur baaz auqaat jab may zameen par baithta hun to mera kaan may ya aawaz aati hay kay hamil e noor Mohammad(S.A.W.W) tujh par salaam ho. Janab e Abdul

¹۔ بحار الانوار (ط۔ بیروت)؛ ج ۱۵؛ ص ۱۱۷

Mutallib(A.S) nay farmaya: Aye beta tujeh basharat ho, mujhay ye umeed hay kay Paigambar Aakhir-ul-Zaman(S.A.W.W) tere sulb say paida hoga aur us waqt Janab e Abdul Mutallib(A.S) nay chaha kay wo apni nazar ada karain kio kay jab Aap(A.S) Chah e Zamzam ki khudai kar rahay thay aur Quraish in say jagharay thay to unhon nay Khuda say ye ahad kia kay jab in kay das(10) baitay ho jaaen gay, jo aisay kamon may un ki pusht panahi karain to in may say aik ko wo raah e Khuda may qurban karain gay. Chonkay is waqt in kay das(10) baitay hogay thay, Inhon nay musammam irada karlia kay wo apnay ehad ko poora karain. Pus is silsilay may jab qura'a andazi ki gayi to Janab e Abdullah(A.S) ka naam nikla. Janab e Abdullah(A.S) kay bhai, giroh e Quraish, Mugairah bin Abdullah bin Umar bin Makhzom maanay' howay. Aur kayhnay lagay jab koi uzur nikal sakta hay hum Abdullah(A.S) ko zibah nahi honay dain gay. Bilaakhir ye tay paya kay kahina kay paas jay. Jab us aurat kay paas gay to wo kayhnay lagi tumharay nazdeeq mard ka khoon baha (diyyat) kitni hay. Kayhnay lagay das(10) ount. Wo kayhnay lagi abhi Makkah wapis jao aur Abdullah(A.S) ki das(10) ounton kay sayth qura'a andazi karo. Agar das(10) ounton ka quraa niklay to das(10) ount Abdullah ka fidya ho, agar qura Abdullah kay naam par aaye to fidya ko aur barhaao aur isi tarah ounton ki tadad barhaytay jao yahan tak kay qura ounton kay naam par aay aur Abdullah(A.S) salamat reh jaay aur Khuda bhi razi ho. Pas Janab e Abdullah(A.S) Quraish kay sath Makkah may wapis aay aur Janab e Abdullah ka das(10) aounton kay sath qura'a dala gaya to qura'a Janab e Abdullah(A.S) kay naam aaya. Isi tarah barhaytay gay yahan tak kay ounton ki tadad so(100) tak pohainchi to ab qura'a ounton kay naam aaya. Quraish bohat khush howay aur kayhnay lagay Khuda razi hogaya. Janab e Abdul Mutallib(A.S) kayhnay lagay Rab-e-Kaaba ki qasam is par iktifa nahi kia ja sakta. Behar hayal do(2) dafa phir qura'a dala gaya aur ounton kay naam

nikla to Janab e Abdul Mutallib (A.S) maan gay aur unhon nay wo so(100) ount Janab e Abdullah(A.S) kay fidya may qurban kiay aur yehi wajah hay kay Islam may aik mard ka khoon baha so(100) ount muqarrar howay.¹

Aur isi liay Paigambar e Islam(S.A.W.W) nay farmaya:

وَرَوَى عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ أَنَا ابْنُ الذَّبِيحَيْنِ يَعْنِي إِسْمَاعِيلَ وَعَبْدَ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ .

May do(2) zabihon ka beta hon. Aap(S.A.W.W) ka maqsad in do(2) zabihon say apnay jad Hazrat Ismayl(A.S) zabihuLLAH aur walid Abdullah(A.S) thay.

Allama Majlisi farmatay hain kay Abdullah(A.S) aalam e shabab ko pohanchay to chonkay noor e nabuwwat in ki paishani say chamakta tha to atraf o jawanib kay tamam akabir o ashraaf aarzomand howay kay inhain apni baiti dain aur in ka ye noor loot lain kinkay Aap(A.S) husn o Jamal may yagaana e roozgar thay. Din kay waqt jis kay qareeb say guzartay wo mushq o ambar ki khusbo Aap(A.S) say soongta aur agar raat ko guzartay to dunya in kay chehray kay noor say roshan ho jati aur Ahle Makkah inko Misbah e Haram (Chirag e haram) kayhte thay. Yahan tak kay taqdeer e ilahi kay mutabiq Janabe Abdullah(A.S) ka sadaf e gohar e risalat e panah yani Janab e Aamna(A.S) bintay Wahab bin Abd e Munaaf bin Zuhra bin Kilaab bin Marrah kay sath nikah ho gaya.³ Beharhal jab Amna(A.S) is dur-ray-sameen (qeemti gohar) ki sadaf qarar paaein to kai sal say Arab Jo qehat sali may mubtila thay un par baarish howi aur logon ko sabza ki farawani ki naimat nasayeb

¹۔ بحار الانوار (ط - بيروت)؛ ج ۱۵؛ ص ۸۵ سے ۹۰

^۲۔ تفسیر القمی؛ ج ۲؛ ص ۲۲۶

^۳۔ بحار الانوار (ط - بيروت)؛ ج ۱۵؛ ص ۹۱ سے ۱۰۳

howi. Yahan tak kay is sal ka naam inhon nay Aam-ul-Fatah (gashaaish ka sal) rakha.

Isi sal Hazrat Abdul Mutallib(A.S) nay Janab Abdullah(A.S) ko tijarat kay unwaan say Sham ki taraf bhaija aur Sham say wapsi par jab Abdullah(A.S) madina pohinchay to tabiyat nasaaz hogai. Aap(A.S) kay sathi unhain waheen chor kar Makkah chalay gay. Isi beemari may Aap(A.S) Ki wafaat howi aur in kay jisam e mubarak ko daar-ul-nabgah may dafan kar dia gaya. Is waqt Aap(A.S) Ki umar pacheez sayal thi.¹

Wiladat Rasool-e-Khuda(S.A.W.W) Aur Ajaebaat-o-Mojizaat

Yaad rahe kay imma-e-imamia kay nazdeeq mashoor ye hay kay Hazrat(S.A.W.W) Ki wiladat basa'adat Saytrah Rabi ul awwal ko howi aur Allama Majlisi nay is par ijma naqal kia hay jab kay aksar Ulama Ahl-e-Sunnat say bara(12) Rabi ul awwal zikar how hay. ² Sheikh Kulaini aur ba'az Ulama Shia nay bhi yehi qoul ikhtiar kia hay.³

Allama Nori nay is silsilay may aik baar risala banaam Mizaan-ul-Sama Fi Ta'yeen e Molid e Khatam-ul-Ambia likhi hay.

Mashoor hay kay jis sal Ashab-e-feel haathi lay kar Khana-e-Kaba ko barbaad karnay kay liay aay thay isi saal baroz Juma subah saadiq kay nazdeeq Hazrat(S.A.W.W) Ki wiladat howi aur sijjeel patharon say in par azaab nazil howa.

¹۔ بحار التَّوَارِ (ط - بيروت)؛ ج ۱۵؛ ص ۱۲۵

²۔ جلاء العیون، ص ۶۴

³۔ الکافی (ط - الإسلامیة)؛ ج ۱؛ ص ۴۳۹

Aap(S.A.W.W) ki wiladat Makkah may in kay apnay hi makaan may howi. Phir wo ghar Aap(S.A.W.W) nay Janab e Aqeel bin Abi Taalib ko bakhsh dia aur Aulaad-e-Aqeel nay wo makan Hajjaj kay bhai Mohammad bin Yousuf ko baich dia tha aur us nay usay apnay makan may dakhil karlia tha. Jab Haroon ka zamana aaya to Haroon ki maa Khaizraan nay is makan ko Mohammad bin Yousuf kay makan say alag kar kay masjid bana dia taakay log is may namaz parhain. San 659 Hijri may Malik Muzaffar Waali-e-Yaman nay is masjid ki taameer may saiee e jameel farmaya aur ab tak wo isi halaat par baqi hay aur log is ki ziarat ko jatay hain.

Hazrat(S.A.W.W) Ki wildat kay waqt bohat say ajaibaat zahoor may aay.

Hazrat Sadiq(A.S) say riwayat hay kay Shaitan saat(7) aasman par jata aur kaan laga kar aasmani khabrain sunta tha. Jab Eesa(A.S) paida howay to is ko teen(3) aasmanon say rok dia gaya. Ab wo char(4) aasmaanon tak ja sakta tha aur jab Sarkar-e-Risalat(S.A.W.W) Ki wildat howi to isay tamam aasmaanon par janay say rok dia gaya aur shayateen ko shahab kay teeron say aasmaan kay darwazon say door kardia gaya. Pas Quraish kehney lagay kay dunya kay khatam honay aur qayamat kay aanay ka zamana aa pohnta hay, jisay hum Ahlay kitaab say suna kartay thay. Pas Umar bin Ummayya Jo zamana-e-jaheliyyat ka aqalmand tareen shakhs samjhay jatay thay, kehney laga kay daikho agar wo maro'of sitaray kay jin kay zariay log hidayat hasil kartay hain aur garmion aur sardion kay zamanay ko pehchaantay hain in may say koi sitara gir paray to samjho kay wo waqt aagaya hay jab tamam makhloq halak hojaaie gi aur agar wo sab apni halat par hain aur dosray sitaaray zaahir hogay hain to phir koi ajeeb-o-gareeb amar ro-numa howa hay. Jis subah ko Hazrat(S.A.W.W) paida howay to jo buth bhi dunya kay kisi maqaam par thay wo mun kay bal gir

para aur Aiwaan-e-Qasraa yani Shah-e-Iran ka mehal laraznay laga aur is kay chodha(14) kangray gir paray aur Sawah naami darya kay jis Ki muddat say log parastish kar rahay thay, khushk hogaya aur Wadi-e-Samawah jis may saal-ha saal say kisi nay paani na daikha tha is may pani jari honay laga aur Faaras ka Aatish Kadah jis may aik hazar sal say kabhi aag nahi bujhi thi, us raat is ki aag bajh gai aur Majosi Ulama kay sub say ziada aqalmand shakhs nay is raat aalam-e-khuwab may daikha kay chand sakht qisam kay uont Arbi ghoron ko khench kar Darya-e-Dajla ko uboor kar kay in kay shehron may dakhil horahe hain aur Taaq e Kasra may darmayan say shagaaf aa gaya aur wo do(2) hissay ho gaya aur Dajla ka band tot gaya aur Kasra kay Qasar kay andar behnay laga aur is raat Hijaz say aik noor zaahir howa aur wo pooray aalam may muntashir ho gaya aur parwaaz karkay mashriq tak pohnta aur us subah ko har badshah ka takht sarnigoon ho gaya aur us din tamam badshah gung hogay aur wo baat nahi kar saktay thay. Kaahino ka ilm aur sahiroon ka jaado batil hogaya. Har kahin aur is kay humzaad kay darmian jo isay khabrain dia karta thay judaie ho gaie. Quraish Arab may sahib-e-izzat ho gay aur log inhain Aalul Allah kehney lagay kionkay wo Khuda kay ghar may rehtay thay aur Janab e Aamna(A.S) Hazrat(S.A.W.W) ki walida nay kaha kay Khuda ki qasam jab mera baita zameen par aaya to is nay apnay donon haat zameen par taik diay aur sir aasmaan ki taraf buland karkay atraaf-e-aalam may nazar dauraanay laga. Pas is say aik noor saatay howa jis nay tamam chezon ko roshan kardia aur may nay is noor ki roshni may Sham kay mehallaat daikhay aur is roshni kay wasat say may nay ye aawaaz suni kay kehney wala keh rahay thay kay to nay tamam logon say behtar shakhs ko janam dia hay, is ka naam Mohammad(S.A.W.W) rakhna. Jab Hazrat(S.A.W.W) ko Janab-e-Abdul Mutallib(A.S) kay paas laay aur un ki goud may dia to wo kehney lagay:

الْحَمْدُ لِلَّهِ الَّذِي أَعْطَانِي هَذَا الْغُلَامَ الطَّيِّبَ الْأَرْدَانِ قَدْ سَادَ فِي الْمَهْدِ عَلَى الْغُلَمَانِ

Hamd hay us Khuda ki jis na mujhay ya khushbudaar bachay inayat farmaya hay jo gahwaray may tamam bachon ka sardaar hay phir Arkaan e Kaba say in ko taweez kia aur chand ashaar in ki tareef may kahay.

Is waqt shaitaan nay apni aulaad ko cheekh kar pukara. Wo is kay pas jama hogai aur kehna laga, Aey hamaray sardar kisi cheez nay tujhay paraishain kar dia? Wo kehnay laga waay ho ho tum par awwal e raat say lay kar ab tak aasman o zameen kay halaat mujhay mutagayyar nazar aarahay hain. Maloom hota hay zameen may koi azeem waqiaa ronuma howa hay. Jab say Eesa(A.S) aasmaan par gay hain aisa koi waqia nahi howa. Pas tum jao gardish karo aur justuju karo konsa amar e ajeeb o gareeb zahir howa hay. Wo sab juda howay aur gardish kar kay wapis aay aur kehnay lagay kay hamain to koi cheez nahi mili. Wo maloon keyhnay laga is amr ki khabar laana maira kaam hay. Pas wo tamam dunya may ja kar gardish karnay laga yahaan tak kay haram ka qareeb pohnta aur daikha kay farishton nay atraaf e haram may ghaira daala howa hay. Jab us nay dakhil honay ki koshish ki to farishton nay usay lalkara. Wo palat aaya phir wo chirya ki shakal may Koh e Hira say dakhil howa to Hazrat Jibrael(A.S) nay kaha: Palat ja Aae malaoon, kehna laga Aae Jibrael(A.S) may tujh say aik baat pochna chahta hon kay ye bata kay aaj raat zameen may konsa waqiaa ronuma howa hay? Hazrat Jibrael(A.S) nay kaha Mohammad(S.A.W.W) jo afzal e anmbia hain aaj raat paida howay hain. Kehnay laga maira in ma koi hissa hay? Hazrat Jibrael(A.S) nay kahay kay nahi. Kaha in ki ummat

may mera hissa hay? Hazrat Jibraeel(A.S) kehney lagay “han”. Iblees nay kaha may razi hon.¹

Hazrat Ameer ul Momineen (A.S) say riwayat hay ka jab Aan-Hazrat (S.A.W.W) ki wiladat howi to jitnay both Kaba par rakhay howay thay sab moon kay bal gir gay jab sham ka waqt howa to aik nida aasmaan say aai kay **جَاءَ الْحَقُّ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا** yani haq aaya aur batil chala gaya baishak batil janay wala hay. Is raat tamam dunya roshan hogai aur har pathar, dheela aur darakht khilkhilaya aur jo kuch aasmaan aur zameen may thay is nay Khuda ki tasbeeh ki aur shaitan bhagta howa kehta ja raha tha kay behtareen ummat aur behtareen khalaaiq e bandagaan e Khuda may ziada izzat-o-azmat walay aur tamam kainaat say behtar Mohammad(S.A.W.W) hain.

Hazrat Rasool(S.A.W.W) Ki Sifaat -o- Ikhlaaq

Yaad rahay kay Hazrat (S.A.W.W) kay ikhlaaq-o-aosaaf e shareefah ko likhna aisa hay jis tarah koi chahay kay samandar kay pani ko kisi paimaanay say paimaish karay ya jaisay koi chahay kay soraj ko apnay ghar ki khirki say makan may daakhil karay. Lekin kitab ko mozayyan karnay kay liay zaroori hay kay mukhtasar tor par jitni kay is kitaab may gunjaaish hay ishara kia jaay.

Janna chahiay kay Hazrat Rasool e Khuda(S.A.W.W) nigahoon may azmat aur seenay may haybat rakhtay thay. Aap(S.A.W.W) ka noor chehray par chodhwi kay chand ki tarah chamakta tha. Aap(S.A.W.W) mayana qad say kuch unchay lekin ziyada buland qaamat nahi thay aur Aap(S.A.W.W) ka sir e mubarak bara aur

¹ -الأنمالي (للصدوق)؛ النص؛ ص ۲۸۵

Aap(S.A.W.W) kay Baal na ziada ghunghrailay aur na alag alag thay. Aap(S.A.W.W) kay sir kay baal aksar auqaat kaan ki lo say neechay nahi jatay thay aur agar ziada barh jatay¹ to beech say maang nikal kar donon taraf phaila daitay thay. ² Aap(S.A.W.W) ka chehra safaid aur noorani aur Aap(S.A.W.W) ki paishani kushada tha. Aap(S.A.W.W) kay abro bareek, kamani daraur kasheeda thay. Aap(S.A.W.W) ki peshani kay darmian aik ragh thi jo gussay kay waqt ubhar aati thi. Aap(S.A.W.W) ki naak bareek kasheeda aur darmayan may thori si ubhri howi thi aur is say noor nikalta tha. Aap(S.A.W.W) ki reesh e mubarak ghani aur dandaan e mubarak safaid, chamakdaar, nazuk aur kushadah thay aur Aap(S.A.W.W) ki gardan safaai, nooraniyat aur istiqamat may in moortion ki gardan ki tarah thi jo chandi say banai jati aur saiqal ki jati hain. Aap(S.A.W.W) kay tamam aa'za e badan mo'tadil aur seena aur shikam aik dosray kay barabar thay. Aap(S.A.W.W) kay dono kandhon kay darmiyan waali jaga phehli howi thi aur mafasil aur jor' ki had'iyon kay siray qawi aur sakht thay aur ye cheez shuja'at aur quwwat ki alamat may dakhil aur Arab kay nazdeeq mamdoh hay. Aap(S.A.W.W) ki ungliyan saeedhi aur bari thi. Aap(S.A.W.W) kay baazo aur pind'liyan saaf-o-shaffaf aur seedhi thee. Aap(S.A.W.W) kay paaon kay talway hamwaar nahi thay balkay darmiani hissay zameen say dor thay aur paaon ki pusht saaf aur naram thi, is had tak kay agar pani ka qatrah is par parta to ruk nahi sakta tha.

۱- حضرت ﷺ کے سر کے بال نہ کٹوانے کا راز و سبب یہ تھا کہ اس زمانے میں سر کے بال منڈوانا بد نما تھا اور نبی و امام کوئی ایسا کام نہیں کرتے تھے جو نظروں میں قبیح لگے اور جب اسلام پھیل گیا اور اس کام کی قباحت برطرف ہو گئی تو آئمہ سلام اللہ علیہم سر کے بال کٹواتے رہے۔ (شیخ عباس قمی رح)

۲- خلاصہ یہ کہ پیغمبر ﷺ کے شامل حسن و صباحت و اعتدال و تناسب، جہان میں معروف اور زمین میں مشہور ہے۔ چنانچہ ابن عباس سے منقول ہے کہ پیغمبر ﷺ سورج کے سامنے جب آئے سورج کی روشنی مغلوب پڑ گئی اور جب چراغ کے نزدیک بیٹھتے تو چراغ کا نور لپٹ جاتا۔ (شیخ عباس قمی رح)

Jab Aap(S.A.W.W) raasta chaltay to mutakabbiron ki tarah qadam nahi rakhtay thay aur waqaar kay sath chaltay thay. Jab Aap(S.A.W.W) kisi ki taraf mutawajjeh hotay kay koi bat karain to arbaab e hukumat ki tarah aankh kay kinaaray say nahi dekhtay thay balkay pooray badan kay sath us ki taraf mortay aur bat kartay thay. Aksar auqaat Aap(S.A.W.W) ki nigahain neechay ki taraf rehti aur zameen ki taraf ziada nazar rakhtay thay aur jisay daikhtain salam may sabqat karte thay. Hamaisha gour o fikar may rehtay aur kabhi fikar o shugal say khali na rehtay aur bagair zaroorat kay bat na kartay thay aur jaamay kalamaat yanay alfaaz kam aur maana ziada aur apnay maqsad kay pohanchanay may qasir nahi thay aur haq ko zahir karte thay. Aap(S.A.W.W) naram mizaaj thay, sakht aur garam lehja Aap(S.A.W.W) kay khulq e kareem may nhi tha aur kisi ko haqeer nahi samjhtay thay aur thori naimat ko ziada samjhtay aur kisi naimat ki mozammat nahi farmatay thay lekin khanay peenay ki cheezon ki tareef bhi nahi karte thay. Umoor e dunya kay foth honay par gussay may nahi aatay thay aur Khuda may maamlay may itna khashamnaak hotay kay koi shakhs in ki pehchan nahi karskta tha. Jab ishaara kartay to hayat say ishara farmatay na kay chasham o aabro say. Jab khush hotay to aankhain band karlaitay aur ziada izhaar e khushi na kartay aur Aap(S.A.W.W) ka hasna tabassum tha aur bohat kum hasnay ki aawaaz zahir hoti. Aur kabhi kabhi tabassum may Aap(S.A.W.W) kay noorani dandaan (baraf kay) oolay ki tarah zaahir hotay thay.

Har shakhs ko us kay ilm aur fazeelat kay mutaabiq ehmiyat daitay thay aur us ki haajat ki taraf tawajjuh rakhtay thay aur jo cheez un kay kaam ki hoti aur ummat ki bhalai ka sabab banti us ko bayan farmatay aur bar bar farmatay kay haazireen jo kuch mujh say sunay wo gaaiebeen tak pochain aur farmatay jo shakhs apni

zaroorat ko mujh tak nahi poncha sakta uski haajat mujhay baatao. Aur kisi ki lagzish aur zabani galti par muwa'khiza na farmatay. Jab sahaaba Aap(S.A.W.W) ki majlis may talb e ilm kay liay aatay to ilm o hikmat ki chashni aur halaawat chakhay bagair na jaatay thay aur Aap(S.A.W.W) logon kay shar' say bachtay lekin un say kinara kashi na kartay. Khushrawi aur khush khowi may un say daraig na karte. Apnay ashaab ki justujo kartay aur un kay halaat maaloom farmaatay aur kabhi logon kay halaat say gaafil nahi rehtay thay. Is khouf say kay kaheen wo batil ki taraf maail na hojaain aur naik logon ko apnay qareeb jagah daitay aur Aap(S.A.W.W) kay nazdeek ziada fazeelat wala shakhs wo tha jo musalmaanon ka ziada khair khuwa hota tha aur Aap(S.A.W.W) kay nazdeek ziada azmat us shakhs kit hi jo logo say mawasaat, un ki iaanat, unsay ehsan aur un ki madad ziada karta tha.

Paighambar kay aadaab e majlis

Aan-Hazrat(S.A.W.W) kay aadaab e majlis ye thay kay kisi majlis may yaad e Khuda kay bagair na bethtay aur na uthtay thay aur majlis may apnay liay koi makhsoos jagah muqarrar nahi ki thi balkay is say mana kartay thay. Jab kisi majlis ma aatay, majlis ma khaali jagah par beth jaatay aur logon ko is ka hukum detay aur har aik ahl e majlis ko ikraam o iltifaat say nawaazta aur Aap(S.A.W.W) ki mashirat is tarah ki thi kay har shakhs ye gumaan karta tha kay may Aap(S.A.W.W) kay nazdeek ziada izzat-dar hon aur jis ka paas Aap(S.A.W.W) bethtay jab tak wo uthnay ka irada na karta Aap(S.A.W.W) nahi uthtay thay aur jo koi Aap(S.A.W.W) say koi haajat talab karta agar muqaddar hota to Aap(S.A.W.W) us ki haajat rawai kartay warna achi guftugu ya wada e jameel kay sath us ko razi kartay aur Aap(S.A.W.W) ka khulq e aam tamam makhlooq kay liay wus-at rakhta aur har shakhs haq kay maamlay may Aap(S.A.W.W) kay nazdeek mosaawi thay. Aap(S.A.W.W) ki

majlis e shareef burdbari, hayaa, sachhaai aur amanat ki majlis thi, is may awazain buland na hoti thee. Kisi ki buraie is may bayan na hoti thi aur is majlis ki buraie koi na kar sakta. Agar kisi say koi galati ho jati to usay bayan na karta. Aik dosray kay sath adal aur insayaf aur naiki say paish aatay aur aik dosray ko taqwa aur parhaaizgari ki wasiyyat karta aur aik dosray say tawazo aur inkisari say paish aata. Bar'on ki izzat o toqeer karta. Choton par raham karta aur musafiroon ki dekh bhaal karta. Ahl e majlis ke sath Aap(S.A.W.W) ka bartao ye tha ka hamaisha khushaada aur naram kho thay. Aap(S.A.W.W) ki hum naseehini say kisi ko takleef na pohnchi. Aap(S.A.W.W) na ouncha bolta aur na kisi ko gali daitay aur na logon ka aayeb bayan kartay aur na logon ki ziada tareef kartay. Agar koi cheez khilaaf e tabiaat hoti to is say sarf e nazar farmatay aur koi shakhs Aap(S.A.W.W) say naumeed nahi hota aur bahas o jidaal nahi karta aur na ziada batain karta aur kisi ki baat nahi kant-tay siwaay ye kay batil guftugu ho. Jis cheez ka faida na ho us may shaamil na hotay, kisi ki muzammamat na kartay, kisi ko sarzanish na farmatay aur logon kay oyoob aur lagzishon ki justujo na kartay. Musafiroon aur baddu logoon ki bad ikhlaqi par sabar kartay yahan tak kay sahabah aisay logon ko lay aatay takay wo sawal karain aur apni zaroorat poori karain.¹

Riwayat may hay aik jawan Paighambar(S.A.W.W) ki bazam may aayaa aur kehney laga: ائْتِنِي بِرِزَاتِي يَا رَسُولَ اللَّهِ ، Ya Allah kay Rasool(S.A.W.W) mujhay zina karnay ki ijazat dain? فَأَقْبَلَ الْقَوْمُ عَلَيْهِ فَقَالَ: فَزَجُرُوا وَقَالُوا: مَهْ. مَهْ. Hazrat(S.A.W.W) nay farmaya: meray qareeb aao. Wo jawan Nabi e Kareem(S.A.W.W) kay paas aayaa. Aap(S.A.W.W) nay

¹ - بحار الأنوار (ط - بيروت)؛ ج ١٦؛ ص ١٢٨ سے ١٥٣

farmaya kia to pasand karta hay kay koi shakhs teri maa kay sath ya teri baiti ya behan kay sath, isi tarah teri phopyon, khalaoun, ya baqi rishtadar ourton kay sath zina karay? Kehnay laga ye to mujhay pasand nahi. Farmaya Khuda kay tamam banday aisay hi hain.

فَوَضَعَ يَدَهُ عَلَيْهِ وَقَالَ: اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ، وَحَصِّنْ فَرْجَهُ. فَلَمْ يَكُنْ بَعْدَ ذَلِكَ الْفَتَى
يَلْتَفِتُ إِلَى شَيْءٍ.

Phir Aap(S.A.W.W) nay apna dast e mubarak us kay seenay par rakha aur arz kia: Khudaya is kay gunah maaf farma, is kay dil ko paak kar aur is ki sharamgah ki hifaazat farma, is kay bad isay kisi ajnabi aurat ki taraf jatay howay nahi daikha¹. Aap(S.A.W.W) bachoon aur aurton ko salam kartay thay. Aik din aik shakhs Aap(S.A.W.W) say guftugu kay doraan kanp raha tha. Farmaya: هَوِّنْ عَلَيْكَ فَلَسْتُ بِمَلِكٍ Mujh say kio dartay ho? may koi baadshah nahi hon.²

Ans bin Malik say riwayat hay, wo kehta hain kay may das(10) saal tak huzoor(S.A.W.W) ka khadim raha hoon Aap(S.A.W.W) nay kabhi uff tak nahi kaha aur jo kaam mujh say hogaya hota to ye nahi farmaya kay ye kio kia? aur jo kaam mujh say reh jata ya nahi kaha ke ye kio nahi kia?³

Riwayat hay kay Aap(S.A.W.W) safar may thay kay hukum dia kay khanay kay liay aik gosfand zibah kia jay. Aik shakhs nay kaha isay may zibah karon ga. Doosaray kehney laga: is ki khal may utaaron ga. Teesra kehney laga may isay pakaoun ga. Aap(S.A.W.W) nay farmaya: lakrioon ko may jama karkay laaon ga. Sahaba nay arz

¹ - مسند احمد ابن حنبل، مسند الأنصار، حديثاً يمانية بالبصرة الصديق بن عمر ويقال: حديث رقم ٢١٤٢٢

² - مكارم الأخلاق؛ ص ١٦

³ - الشماكل المحمدية، ترمذی، ملحق به سنن ترمذی، ج ٥، ص ٥٦٤، تحقيق، صدق محمد جميل العطار

kia: Hum mojud hain, hum lakriyaan jama karain gay. Aap(S.A.W.W) ko zehmat karnay ki zarorat nahi. Farmaya:

عَرَفْتُ أَنَّكُمْ تَكْفُونِي وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ يَكْرَهُ مِنْ عَبْدِهِ إِذَا كَانَ مَعَ أَصْحَابِهِ أَنْ يَنْفَرِدَ مِنْ بَيْنِهِمْ^١

May samjhta hon magar mujh ko ye pasand nahi kay apnay Aap ko tum par koi imtiaaz ya tarjeeh doon kion kay Khuda kisi banday say ye cheez pasand nahi karta kay wo khud ko kisi par tarjeeh day.

Riwayat hay ka Madinay kay khuddam aur mulazimeen namaz subah kay baad apna pani kay bartan Raool e Khuda(S.A.W.W) ki khidmat may laatay thay, kay Aap(S.A.W.W) apna dast e mubarak is may daakhil karain takay wo ba-barkat ho jain. Baaz ouqaat subah ki sardi hoti tab bhi Aap(S.A.W.W) apna hath is may daaltay aur na pasandeedgi ka izhaar na kartay aur kabhi Aap(S.A.W.W) kay paas chotay bachoon ko bhi laatay thay, takay Aap(S.A.W.W) in kay lia ba-barkat honay ki dua karain aur is ka naam tajweez farmaain. Is bachay kay ghar walo ki diljooie kay lia is bachay ko Aap(S.A.W.W) apni goud may laitay aur kabhi kabhi wo bachay Aap(S.A.W.W) kay libaas par pishaab kar daitay. Pas hazareen may baaz log bachay par shoor machaatay to Aap(S.A.W.W) farmatay, is kay pishaab ko na rook, pas us ko apni goud may rehnay daitay yahan tak kay wo peshaab kar laita. Phir Hazrat(S.A.W.W) is bachay kay liay dua farmatay ya is ka naam tajweez fermatay to is kay ghar walay khush ho jatay aur samjhtay ka Aan-Hazrat(S.A.W.W) ko is ki taqleef mehsoos nahi howi. Jab wo log chalay jatay to Aap(S.A.W.W) apna libaas dho laitay.²

^١۔ مكارم الاخلاق؛ ص ۲۵۲

^٢۔ مكارم الاخلاق؛ ص ۲۵

Riwayat ma hay ka Ameer ul Momineen(A.S) aik kafir e zimmi kay hum safar hogay, is shakhs nay pocha Aap(A.S) kahan jar rahay hain? Aap(A.S) nay farmaya: Aey banda e Khuda, Kofa ki taraf ja raha hon. Jab zimmi ka raasta Kofa kay raastay say alag honay laga to Ameer ul Momineen(A.S) nay kofa wala raasta chor dia aur us shakhs kay raastay par chalnay lagay, wo kehney laga ye to Kofa ka raasta nahi! Kofay ka raasta wo hay jisay Aap(A.S) chor aaain hain. Aap(A.S) nay farmaya: mujhay maloom hay. Wo kehna laga: phir Aap(A.S) meray sath kio aarahay hain? Jab kay Aap(A.S) ko maloom hay kay ye Aap(A.S) ka raasta nahi.

قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ هَذَا مِنْ تَمَامِ حُسْنِ الصُّحْبَةِ أَنْ يُشَيِّعَ الرَّجُلُ صَاحِبَهُ هُنَيْئَةً إِذَا فَارَقَهُ وَكَذَلِكَ أَمَرْنَا نَبِيَّتَنَا ص

To Hazrat(A.S) nay farmaya: sathi say khush raftari ki takmeel tab hoti hay kay is say juda honay kay waqt kuch miqdaar us ki mushaayeat' ki jai aur ye hamain hamaray Paighambar(S.A.W.W) nay hukum dia hay. Wo zimmi kehney laga: Kia tumharay Nabi(S.A.W.W) nay tumhain ye hukum dia hay? Aap(A.S) nay farmaya: han. Wo zimmi kehney laga: in-heen afaal e kareema aur sifaat e majeedah ki wajah say An-Janab(S.A.W.W) ka logon nay ittiba kia hay aur may Aap(A.S) ko gawah saymjhta hon kay may Aap(S.A.W.W) kay deen par hon. Pas wo shakhs Hazrat Ameer ul Momineen(A.S) kay sath palat aaya aur is nay Aap(A.S) ko pehchana to islam lay aaya.²

Ans bin Malik say manqool hay kay may na 9 sayal tak Aan-Hazrat(S.A.W.W) ki khidmat ki hay. Aik dafa bhi Aap(S.A.W.W) nay mujhay ye nahi farmaya kay ya kaam tu nay kio kia aur mera kisi kaam may aib na nikala aur main Aap(S.A.W.W) ki khushbu say

¹ - الكافي (ط - الإسلامية)؛ ج ٢؛ ص ٦٤٠

² - الكافي (ط - الإسلامية)؛ ج ٢؛ ص ٦٤٠

ziada achi khushbu nahi sunghi aur Aap(S.A.W.W) jis kay sath baithta Aap(S.A.W.W) ka zaano us ka zaano say aagay na barhta. Aik baddu aik din aaya aur is nay Aap(S.A.W.W) ki rida is sakhti say kheenchi kay gardan e mubarak par is ka nishaan par gaya aur kehna laga kay maal e Khuda may say mujhay kuch deejiay, Aap(S.A.W.W) nay lutf o karam say rukh e anwar ko us ki taraf kia aur hansnay lagay aur Aap(S.A.W.W) kay hukum say us ko at'ya dia gaya.

Pas Allah tala nay ayat bhaiji:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ -¹

Bey shak Aap(S.A.W.W) khulq e azeem par hain.²

عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَأَنَا أَدِيبُ اللَّهِ وَعَلَىٰ أَدِيبِي أَمَرَ نَبِيَّ بِالسَّخَاءِ وَالْيَدِّ وَنَهَانِي عَنِ الْبُخْلِ وَالْجَفَاءِ وَمَا شِئْتُ أَبْغِضَ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ الْبُخْلِ وَسُوءِ الْخُلُقِ .

Ibn e Abbas riwayat karta hay: Hazrat Rasool e Khuda(S.A.W.W) nay farmaya: Mujhay Allah nay adab sikhaaya howa hay aur Ali(A.S) ko may nay adab sikhaaya howa hay. Haq Taala nay mujhay sakhawat aur naiki ka hukum dia hay aur bukhul aur jafa say mana farmaya hay aur Khuda kay nazdeek bukhul aur bad khalqi say koi sifat badtar nahi.

Aur Aap(S.A.W.W) ki shujaat ka ye aalam tha kay Hazrat AsaduLLAH Al-Galib(A.S) farmatay hain kay: Jab jang ka bazaar garam ho jata to hum Aan-Hazrat(S.A.W.W) ki taraf panah laitay

¹ - سورة القلم، آيت ٣

² - مكارم الأخلاق؛ ص ١٧

³ - مكارم الأخلاق؛ ص ١٧

aur koi shakhs Aap(S.A.W.W) say ziada dushman kay qareeb na hota.¹

Ibn e Abbas say manqool hay: Jab Aap(S.A.W.W) say koi sawal poocha jata to Aap(S.A.W.W) is ki baar baar takraar kartay takay saail ko ishtibah na ho.²

Musalmanon kay ilawa deegar aqwaam kay liay Paighambar(S.A.W.W) ki hidayat:

Seerat e Ibn e Hasshaam say manqool hay, wo kehta hay kay Rasool e Akram(S.A.W.W) ka zamanay may lashkar e islaam Jabal e Taii ma aaya aur us ko fatah kia aur waheen say qaidi madinay may lay aain kay jin may Haatim Taai ki beti thi. Jab Hazrat(S.A.W.W) nay unhain dekha to Hatim Taai ki beti nay Aap(S.A.W.W) ki khidmat may arz kia: يَا رَسُولَ اللَّهِ هَلْكَ الْوَالِدُ وَغَابَ الْوَافِدُ Aay Allah kay Rasool(S.A.W.W)! baap mar gaya hay aur maira bhai Aadi bin Hatim Sham ki taraf bhag gaya hay, mujh par ehsan o bakhshish karain Khuda Aap(S.A.W.W) par ehsan o bakhshish karay ga. Pehlay aur dosray din Aap(S.A.W.W) nay koi jawab nahi dia, teesray din Aap(S.A.W.W) in qaidioon say milnay gay to Hazrat Ameer ul Momieen(A.S) nay us larki ko ishara kia kay dubara apni darkhwast paish karo. Us larki nay guzishta baat ka iaada kia to Aap(S.A.W.W) nay farmaya: May is intizaar may hon kay koi amanat daar qafila mil jaay aur tujhay tairay shehar ki taraf bhaijon aur is ko maaf farmaya.³

¹ - نهج البلاغة (للصبي صالح) ص ۵۲۰

² - مكارم الاخلاق ص ۲۰

³ - سيرة ابن هشام، ج ۴، ص ۵۷۹، ۲۲۵ (چاپ المكتبة العلمية بيروت)

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Arbaab e saair Aap (S.A.W.W) ki seerat may likhtay hain kay jab kisi lashkar ko mamoor kartay qaaiedeen e lashkar ko lashkar samaait bulatay aur in ko is tarah wasiyyat o waz farmatay:

Allah kay naam par jaao aur usi say istiqamat mango aur Khuda ka liay Rasool e Khuda(S.A.W.W) ki millat par rehtay howay jehaad karo. Haan aay logon makar na karna, maal e ganeemat may say kuch na churana, kafair ko qatal karnay kay baad in ki ankh, kaan aur un kay dosray aaza ko na katna, bor'hon bachon aur aurton ko qatal na karna, wo rahib jo gaaron may rehta hain unhain qatal na karna, aur darakhton ki beekh kanie na karna magar ya ka majboor hojao, nakhlistan ko na jalana, pani may gark na karna, mawaydaar darakhton ko na ukhairna, kheehti aur zara'at ko na jhalana. Ho sakta hay tumhay bhi is ki zaroorat paray aur halal gosht janwar ko khatam na karna magar ye kay khaanay ki zaroorat paray aur kabhi kuffar kay pani ko zehar aalood na karna aur makr o heela na karna.

Tehzeeb e Nafs, zohad o aajeezi ka namona

Har jihaad say jihaad bin-nafs ko bara samajhtay thay, jaisay kay riwayat hay kay:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَرْحَبًا بِقَوْمٍ قَضَوْا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ الْجِهَادُ الْأَكْبَرُ
قِيلَ يَا رَسُولَ اللَّهِ ص وَمَا الْجِهَادُ الْأَكْبَرُ قَالَ جِهَادُ النَّفْسِ-

Aik dafa Aap(S.A.W.W) ka lashkar e kuffar say jihaad kar kay a rahay thay to Aap(S.A.W.W) nay farmaya: marhaba aay wo jamat jo chota jihad karkay arahi hay, bara jihad bhi in kay zimme hay. Arz kia gaya: bara jihad kon sa hay? Farmaya nafs e ammara say jihad Karna. Aur riwayat may manqol hay:

يَا رَسُولَ اللَّهِ قَدْ أَسْرَعَ إِلَيْكَ الشَّيْبُ؟ قَالَ شَيْبَتْنِي هُودُ وَالْوَأَقَةُ وَالْمُرْسَلَاتُ وَعَمِيَتْ سَاءُ لُونِ

Hazrat(S.A.W.W) say pocha gaya: Aap(S.A.W.W) ki reesh e mubarak kio jaldi safaid ho gayi hay? Farmaya: mujhay Surah e Hood, Waqiaa, Mursalaat, Amma Yatasa'aloona nay borha kardia hay kionkay in may qayamat aur guzishta ummaton kay azaab kay halaat hain.

Riwayat hay ka jab Aan-Hazrat(S.A.W.W) ki wafaat howi to Aap(S.A.W.W) nay dirham, deenaar, gulam, kanyeez, gosfand aur ount siwaay apni sawari kay, nahi choray gay thay aur Aap(S.A.W.W) ki zirah Madinay may aik yahoodi ka paas bees(20) saa' jo ka badlay girwi thi jo Aap(S.A.W.W) nay apnay ahl e khaina ka kharch kay liay qarz lia thay.

Hazrat Imam Raza(A.S) nay farmaya:

Aik farishta Rasool(S.A.W.W) kay paas aaya aur kehnay lagay: Aap(S.A.W.W) kay Parwardigaar Aap(S.A.W.W) ko salam karta hay aur kehta hay, agar Aap(S.A.W.W) chahain to Makkah ka sehra Aap(S.A.W.W) kay liay tamam sona ka ho jaay to Aap(S.A.W.W) nay sir aasmaan ki taraf utha kar farmaya: Khudaya may chahta hon kay aik din sair rahon aur teri hamd karon aur aik din bhoka rahon aur tujh say sawal karon aur Aap(S.A.W.W) nay farmaya: Aan-Hazrat(S.A.W.W) rehmat e ilaahi say wasil honay tak kabhi teen(3) rooz mutawatir gandum say sair nahi howay.

Hazrat Ameer ul Momineen(A.S) say manqool hay

Hum Rasool e Khuda(S.A.W.W) kay sath khandaq khodnay may masroof thay kay achanak Fatima(S.A) roti ka tukra lay kar Hazrat(S.A.W.W) ki khdimat may hazir howien. Aap(S.A.W.W) nay farmaya: Ye kia hay? Janab e Fatima(S.A) nay arz kia: May nay Hasan(A.S) wa Hussain(A.S) kay liay roti pakaai thi, yeh tukra Aap(S.A.W.W) kay liay laayi hun. Aap(S.A.W.W) nay farmaya kay

teen(3) din hogay kay khana Aap(S.A.W.W) kay walid (S.A.W.W) kay shikam main dakhil nahi howa aur yeh pehla khaana hay jo main kha raha hun.

Ibn-e-Abbas kehtay hain: Rasool e Khuda(S.A.W.W) zameen par baithtay. Zameen par baith kar khana khatay aur gosfand apnay hath say baandhtay aur agar koi gulaam Aan-Hazrat(S.A.W.W) ko jou ki roti kay liye apnay ghar main bulaata To Aap(S.A.W.W) us ki dawat qabool farmatay.

Hazrat Imam Jaffer-e-Sadiq(A.S) say Riwayat hay kay Hazrat Rasool e Khuda (S.A.W.W) har roz teen so saath(360) martaba badan ki ragon kay barabar kehtay: الحمد لله رب العالمين كثيرا على كل حال.

Kisi majlis say us waqt tak na uthtay chahay mukhtasir bethak hi kion na hoti jab tak pachees(25) martaba istigfaar na kartay aur har roz sattar(70) martaba AstagfiruLLAH aur sattar(70) martaba Aatobo ilALLAH kehtay.

Riwayat hai kay:

Shab-e-Jummam Masjid e Quba main Hazrat Rasool e Khuda(S.A.W.W) nay iftaar karna chaha To farmaya koi peenay ki cheez hay, jis say main iftar karon? Oa's bin Khooli Ansari doodh ka piyala le aaya jis main shehad mila hua tha jab Aap(S.A.W.W) nay isay labon say lagaya aur is ka zaiqa mehsoos kia to us ko mun say alag kar liy aur farmaya: yeh do(2) peenay ki cheezain hain kay jin main aik par iktifaa kia jaa sakta hai, main dono ko nahi piunga aur isay logon par haram bhi nahi qaraar daita lekin main Khuda kay liye tawazo aur farotni karta hun aur jo Khuda kay liye farotni karay Khuda isay buland karta hai aur jo takabbur karay Khuda usay past karta hai aur jo shaks apni maeeshat main mayana row ho Khuda usay rozi daita hai aur jo israaf karay Khuda usay

mehroom karta hai aur jo mout ko ziada yad karay Khuda usay dost rakhta hai.

Rozay kay silsilay main Sunnat-e-Rasool(S.A.W.W)

Sanad e saheeh kay saath Hazrat Sadiq(A.S) say manqool hai:

Hazrat Rasool e Akram(S.A.W.W) nay awwal baisat main aik muddat tak itnay pay dar pay rozay rakhay kay log kehtay thay: ab tark hi nahi karain gay. Phir aik muddat tak aik din chor kar roza rakhtay thay. Hazrat Dawood(A.S) kay tareeqay par. Phir usay bhi chor dia aur har maheenay may ayyaam e baiz taira(13), chauda(14), pandra(15) kay rozay rakhtay. Phir usay bhi chor dia aur Aap(S.A.W.W) ki sunnat qaraar paai kay har maah pehli jumayraat ka din aur maheenay ki aakhri jumayraat aur darmiyaani dihaaie kay pehlay budh ka roza rakhtay thay aur isi tareeqay par rahay yahan tak kay rehmat uezdi say jaa milay.

Is tarha Aap(S.A.W.W) pura maah Shabaan bhi rozay rakhtay.

Dastarkhuwan aur khanay peenay kay adaab

Aap(S.A.W.W) lehson, piyaaz, saag aur badbodaar sabzi nahi khaatay thay aur kabhi kisi khanay ki muzammat nahi farmatay thay. Agar Aap(S.A.W.W) ko acha lagta to kha laitay warna chor daitay aur majlis main tamam logon say pehlay khanay ki taraf hath barhatay aur sab say aakhir main hath roktay aur apnay agay say khatay. Siwaay khajoron kay in sab main hath ko gardish daitay aur piyaalay ko puri tarha saaf kartay aur unglion ko aik aik kar kay chaat'tay aur khanay kay baad hath dho kar chehray par phair'tay. Jab tak mumkin hota tanha koi cheez na khatay.

Pani peenay say pehlay "BismiLLAH" kehtay aur thora sa pani pee kar labon say door kartay aur "AlhamduliLLAH" kehtay. Teen(3) dafa aisa kartay. Kabhi aik saans main bhi peetay. Kabhi lakri kay

barton main, kabhi chamray kay ya kabhi mitti kay zarf main pani peetay aur jab koi barton na hota to dono hathon ko pur kar kay nosh farmatay aur kabhi mashk say mun laga kar peetay aur apnay sar wa reesh e mubarak ko bayri kay khushk tootay howay patton say dhotay aur tail laganay ko pasand aur propaganda mou rahnay ko na pasand samajhtay thay. Jab ghar main dakhil honay lagtay To teen(3) martaba ijazat laitay aur kisi ko apnay samnay khara rehnay nahi daitay thay aur kabhi do(2) unglion say khaana nahi khatay balkay teen(3) ya is say ziada unglion say khana khatay.

Aap(S.A.W.W) ka mizaah karna

Warid hua hai kay Aap(S.A.W.W) mizah (yaani khush tabaie, mazaak ya zarafat) farmatay thay lekin harf e batil (yaani jhoot aur behoda baat) na kehtay thay, jaisay kay manqool hai kay Aap(S.A.W.W) nay aik shaks ka hath pakra aur farmaya:

مَنْ يَشْتَرِي هَذَا الْعَبْدَ يَغْنَى أَنَّهُ عَبْدُ اللَّهِ-

Is banday ko kon khareeday ga? Yaani banda e Khuda ko.

Aik din aik aurat apnay shohar kay halaat bayan kar rahi thi. To Aap(S.A.W.W) nay farmaya:

Woi jis ki dono aankh main safaidi hai? wo kehnay lagi nahi, is ki dono aankh main safaidi nahi.

Jab us nay apnay shohar say yeh waqia bayan kia To wo kehnay laga: Hazrat(S.A.W.W) nay mizah kia hay aur sach farmaya hai, أَمَّا

تَرَيْنَ بَيَاضَ عَيْنَيَّ أَكْثَرَ مِنْ سَوَادِهَا kia tu daikhti nahi meri dono aankh ki safaidi us ki siyahi say ziyada hai, har shaks kay aankhon ki safaidi siyahi ki nisbat ziyada hoti hai.

Aik din ansaar main say aik burhya nay Hazrat(S.A.W.W) ki khidmat main arz kia kay Aap(S.A.W.W) meray liye bahisht ki dua kijiay. Aap(S.A.W.W) nay farmaya: burhi aurtain jannat main nahi jaingi. Wo aurat ronay lagi To Hazrat(S.A.W.W) hansay aur farmaya: wo jawaan wa baakira ho kar jannat main jaingi.

Aur Aap(S.A.W.W) ki aik doosri burhya, Bila aur Abbas aur doosray logon say mizah karnay ki hikayat bhi mashoor hai kay Rasool(S.A.W.W) nay aik Ash'jaie burhi aurat say kaha: Aye Ash'jaie! Burhi aurtain Jannat main nahi jaingi, To Hazrat Bilal nay usay dekha who rou rahi hai, to unhon nay Rasool(S.A.W.W) ko bayan kia. To Rasool(S.A.W.W) nay farmaya: kaalay bhi isi tarha jannat main nahi jaingay, to Bilal bhi ronay lagay, in dono ko rotay howay Abbas bin Abdul Mutallib nay daikha to in dono nay unhain haal sunaya. Abbas bin Abdul Mutallib bhi Rasool(S.A.W.W) kay paas gaye aur un dono ka haal bataya to Rasool(S.A.W.W) nay farmaya: Burhay bhi jannat main nahi jaingay. To un ka dil bhi udaas hogaya phir Rasool(S.A.W.W) nay teeno ko bulaya aur un kay dilon ko taskeen di aur farmaya: **يُنْشِئُهُمُ اللَّهُ كَأَحْسَنِ مَا كَانُوا وَ أَتَمَّهُمْ** **يَدْخُلُونَ الْجَنَّةَ شَبَابًا مُنَوَّرِينَ** Jannat main sab achay haal main jaingay aur sab noorani chehra liye jawaan ho kar jaingay.

Ibn e Shehar Ashoob nay riwayat ki hai kay aik aurat Hazrat(S.A.W.W) ki khidmat main aai aur kehney lagi falaan shaks nay mera bosa lia hay. Hazrat(S.A.W.W) nay us ko bulaya aur farmaya: tu nay aisa kion kia? Wo kehney laga: agar main nay yeh bura kaam kia hai to wo mujh say is ka qisaas lay lay yaani is buray kaam ki talafi karlay. Aap(S.A.W.W) hansay aur farmaya phir aisa na karna, kehney laga nahi karunga.

Moullif kehta hai jo aqalmand, in cheezon main jo hum nay Hazrat(S.A.W.W) kay ikhlaq e hasana aur atwaar e hameeda main

zikar ki hain, nazar e insaaf say tadbbur wa taa'mmul karay, wo ilm ul yaqeen say Aap(S.A.W.W) ki haqeeqat e nabuwwat ko pehchan lay ga aur yeh samajh lay ga kay Aap(S.A.W.W) kay ikhlaq e shareefa moujiza kay ilawa kuch nahi kion kay Hazrat(S.A.W.W) nay aik aisay guroh main nasho numah paaie jo tamam akhlaq e husna say aari thay aur un ka daaromadaar asabiyyat, inaad, nizaa, ikhtilaaf, hasad aur fitna wa fasaad par tha aur haj main wo janwaron ki tarha nangay ho jatay thay. Wo Kaabay kay gird taalian aur seetiyan bajatay aur uchaltay koodtay thay jaisa kay Khuda in ki halat ki hikayat kartay howay farmata hai:

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصَدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Yaani aur BaituLLAH kay paas in ki namaz seetiyaan bajanay, taaliyan bajanay kay siwa aur kuch bhi na thi.

Aur jin logon ki namaz aisi ho to sochiay kay un kay baqi atwaar wa aadaat kaisay hongay. Is waqt jab kay tera soo (1300) saal Hazrat(S.A.W.W) ki baisat ko guzar gay hain aura Aap(S.A.W.W) ki sharia't e muqaddisa nay tauan wa kar'ha in ki islah ki hay. Jo shakhs Shehr e Makkah main jaaye inhain dekhay to samajh laita hay kay wo insaniat kay kis darjay aur aadmiyat kay kis marhalay main hain. Aan-Hazrat(S.A.W.W) aisay baddoun main paida howay. Tamam aadaab e hasana, ikhlaq e mustahsina aur atwaar e hameeda kay sath paida howay. Jo kay hilm wa ilm wa karam wa sakhawat, iffat wa shujaat wa murawwat aur baqi buland sifaat hain kay ulama e fareeqain nay is silsilay main kaie kitabain likhi hain aur in kay ashro asheer (yanay daswain hissay) ka ehssa'a wa shumaar nahi kar sakay aur is silsilay main apni aajizi ka aitraaf kia hay.

Hazrat Rasool e Khuda(S.A.W.W) kay mukhtasir mojizaat

Wazaeh ho kay Rasool e Khuda(S.A.W.W) kay itnay mojizaat thay kay jitnay Aap(S.A.W.W) kay ilawa kisi doosray nabi kay paas nahi thay aur tamam ambia(A.S) kay mojizaaat ki nazeer wa maseel Aap(S.A.W.W) say zahoor pazeer howay aur Ibn e Shehar Aashoob nay naqal kia hai kay Aap(S.A.W.W) kay mojizaat chaar hazaar chaar sou chalees(4440) hain jin main say teen hazaar(3000) zikar howay hain.

Faqeer (sahib e kitab) arz karta hain kay Aap(S.A.W.W) kay tamam aqwaal wa atwaar wa ikhlaq bazaat e khud mojiza hain. Khusoosan Hazrat(S.A.W.W) ka gaib ki khabrain daina jaisa kay, in ki taraf ishara aaye ga. Ilawa in mojizaat kay jo kay Aap(S.A.W.W) ki wiladat say qabal aur wiladat kay waqt zahoor main aaye hain jaisa kay ahl e ittila' par zahir wa roshan hai aur ziada aqwa aur ziada baqi rehnay wala Aap(S.A.W.W) ka mojiza Quran e Majeed hai kay jis ki misal lanay say tamam fusha wa bulaga nay apnay ijaz ka iqraar kia hay aur jis nay bhi Quran kay muqabilay main chand kalamay paish kiay wo nakaam aur ruswa howa. Masalan Musleema e kazzaab, Aswad An'sa wagaira.

Agar koi shaks mukhtasar taur par ejaz e Quran par mut'alay hona chahay to wo Allama Majlisi(R.A) ki kitab "Hayaat ul Quloob" jild dom(2) kay Baab Chaharum ki taraf rujo karay, kionkay is mukhtasar kitab main is kay zikar ki gunjaish nahi.

Beharhaal is kitab main Aan-Hazrat(S.A.W.W) kay mojizaat ki chand anwaa ki taraf ishara kartay hain.

Pehli Nou: Wo mojizaat jin ka ta'aluq Ajraam e Samawiya kay sath hay.

Maslan Shaq'q e Qamar, Rad'd e Shams, Baadal ka saaya karna, Barish aur Mewoon ka asmaan say naazil hona aur is qisam ki doosri cheezain aur yahan hum chaar(4) umoor kay zikar par iktifa kartay hain.

Pehla Amar: Chaand ka do tukray hona (Shaq'q e Qamar)

Khudawand e Aalam nay farmaya: اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ وَإِنْ يَرَوْا ءَايَةً
¹يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

Yaani Qayamat nazdeek howi aur chaand tukray howa aur agar koi wo aayat wa mojiza dekhain to monh phair laitay hain aur kehtay hain jaado jaari hai.

Aksar Mufasssireen e Khaasa wa Aamma nay riwayat ki hay kay yeh aayatain us waqt naazil howien jab Quraish nay Makkah main Aan-Hazrat(S.A.W.W) say mojiza talab kia. Hazrat(S.A.W.W) nay chaand ki taraf ishara kia aur qudrat e Khuda say wo do tukray hogaya aur baaz riwaysat main hay kay yeh waaqia Zilhaj ki chauda(14) tareekh ki raat ka hay.

Doosara Amar: Sooraj ka palatna (rad al shams)

Ulama e Khassa wa Aamma nay bohat say asnad kay saath Asma binte Umais aur doosray logon say riwayat ki hay kay aik din Rasool e Akram(S.A.W.W) nay Hazrat Ameer ul Momineen(A.S) ko kisi kam kay liye bhaija. Jab Namaz e Asr ka waqt howa aur Namaz e Asr parhi jaa chuki to Hazrat Ameer(A.S) aaye jab kay Aap(A.S) nay abhi Namaz e Asr nahi parhi thi. Aan-Hazrat(S.A.W.W) nay

apna sir e mubarak Hazrat Ameer(A.S) kay zaano par rakh dia aur so gaye. Isi asna main wahi nazil honay lagi. Aap(S.A.W.W) nay apna sir kapray say lapait liya aur wahi sunnay lagay. Yahan tak kay aftaab guroob kay nazdeek hogaya jab wahi khatam hui to Hazrat(S.A.W.W) nay poocha: Aye Ali(A.S) namaz parh li hay? Arz kia kay nahi, Aye Allah kay Rasool(S.A.W.W)! kionkay main Aap(S.A.W.W) kay sir e mubarak ko apnay daaman say door nahi kar saka pas Hazrat Rasool(S.A.W.W) nay farmaya: Khudaya Ali(A.S) teri aur teray Rasool ki ita'at main mashgool tha اللهم رد علي pas is kay liay sooraj palta day. Asma(R.A) kehti hain Khuda ki qasam main nay daikha kay sooraj palat aaya aur itna buland howa kay zameen par iski roshni pari aur namaz e Asr ki fazeelat ka waqt howa aur Hazrat Ali(A.S) nay namaz parhi. Phir dobara sooraj doob gaya.

(mutarajjim kehta hai kay tareekh say ba-khabar log jantay hain kay bohat si riwayat main yeh tasreeh mojud hai kay Hazrat Ameer(A.S) nay isharay say namaz parh li thi. Albatta mukammal ruko aur sajda chonkay baja nahi laye thay lihaza takmeel e haiat e namaz kay liye sooraj paltaya gaya tha.)

Teesra Amar: Barish ka barasna (Inzaal ul matr)

Naiz khassa wa aamma nay riwayat ki hai kay jab qabail e arab nay Aan-Hazrat(S.A.W.W) ko aziyat pohanchanay main aik doosray say ittayfaq kar liya to Hazrat(S.A.W.W) nay arz kia: Khudawanda Qabail e Muzar par apna azaab sakht karday aur in par qehat nazil farma jaisa kay Hazrat Yousuf(A.S) kay zamana main qehat nazil howa. Pas santh(60) saal tak barish na howi aur Madina main bhi qehat par gaya. Aik aarabi Hazrat(S.A.W.W) ki khidmat main aaya aur arab ki taraf say istaygaasa kia kay hamaray darakht khushk hogaye hain aur hamari ghaas khatam ho chuki hay aur doodh

hamaray chopaon aur aurton kay pistaanoon main nahi aa raha aur hamaray chopaaye halaak hogaye hain. Pas Hazrat(S.A.W.W) mimbar par tashreef lay gaye aur Khuda ki hamd o sana ki aur barish kay liye dua maangi. Aap(S.A.W.W) ki dua kay doraan hi baarish hogai aur aik haftay tak barish hoti rahi. Itni barish howi kay Ahlay Madina nay shikayat ki aur arz kia kay: Aye Allah kay Rasool(S.A.W.W) hamain dar hai kay hum garq na hojain aur hamaray ghar na gir parain.

Pas Hazrat(S.A.W.W) nay aasmaan ki taraf ishara kar kay farmaya: (Aayat)¹ "Khudaya hamaray ird gird na hum par." Jis taraf Aap(S.A.W.W) ishara kartay baadal hat jatay. Pas baadal Madina say door ho gaye aur Madina kay ird gird taaj ki tarha halqa ban gaya aur atraaf main sailaab ki tarha barsnay laga aur Madina par aik qatra bhi nahi barasta tha aur aik haftay tak waadion main pani jaari raha phir Aap(S.A.W.W) nay farmaya: "Khuda ki qasam agar Abu Talib(A.S) zinda hotay to in ki ankhain roshan ho jateen." Baaz ashaab nay arz kia. Kia Aap(S.A.W.W) ko in ka yeh shair yad aya hay:

وَأَبْيَضُ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثَمَالُ الْيَتَامَى، عَصْمَةُ لِلْأَرَامِلِ؟!

Yateemon ki panah aur bewao'on ka sahara hai. Aap(S.A.W.W) nay farmaya: "Haan."

Chautha Amar: Jannat ki naimaat ka tasbeeh karna

Sanad e mautabar kay sath Umm e Salma say riwayat hay kay aik din Janab e Sayyeda(S.A) Rasool e Khuda(S.A.W.W) kay paas aaien. Unhun nay Hasan o Husain(A.S) ko utha rakha tha. Hareera (aik tarha ka khana ha) paka kar apnay saath layi thin. Jab hazir

¹ - الكافي (ط - دار الحديث)، ج ٢، ص: ٣٦٣

hon to Aap(S.A.W.W) nay farmaya: mairay pisr e am ko bula laao. Jab Hazrat Ameer(A.S) hazir huay To Aap(S.A.W.W) nay Imam Hassan(A.S) ko daayen zaano par, Imam Hussain(A.S) ko baayen zaano par bithaya aur Ali(A.S) wa Fatima(S.A) ko apnay samnay aur peechay bithaya aur unhen khaibri chaadar ura di aur teen martaba farmaya: "Khudaya yeh mairay ahlebait(A.S) hain pas in say shak aur gunah ko door rakh aur unhain aisa paak rakh jaisa paak rakhnay ka haq hai." Main dehleez par khari thi. Main nay arz kia kay aye Allah kay Rasool(S.A.W.W) main in main say hoon? To Aap(S.A.W.W) nay farmaya tumhari aaqibat aur anjaam ba-khair hai lekin tum in main say nahi ho. Pas Hazrat Jibrael(A.S) nazil howay aur bahisht kay anaar wa angoor ka aik tabaq lay aain. Hazrat(S.A.W.W) nay wo anaar aur angoor apnay hath main liye to dono tasbeeh e Khuda karnay lagay aur Aap(S.A.W.W) nay in may say kuch khaye. Phir Hasan(A.S) wa Husain(A.S) kay hath main rakhay aur in kay hath main bhi unhun nay Subhan Allah kaha aur unhon nay bhi khaya. Phir Ali(A.S) kay hath may diye to bhi tasbeeh kahi aur Aap(A.S) nay bhi tanawal kiye. Pas sahaba main say aik shaks andar aaya aur us nay chaha kay anaar wa angoor khaye to Jibrael(A.S) nay kaha kay yeh meway Nabi(S.A.W.W), Wasi e Nabi(S.A.W.W) ya Farzand e Nabi(A.S) kay ilawa koi nahi kha sakta.

Doosri Nau: Wo mojizaat hain jo Aan-Hazrat(S.A.W.W) say jamadaat wa nabataat main zahir howay

Maslan pathar aur darakht ka Aap(S.A.W.W) ko salam karna aur darakht ka Aap(S.A.W.W) kay hukum say chalna aur sangraizay ka Aap(S.A.W.W) kay hath par tasbeeh parhna aur khajoor kay tanay say ronay ki aawaaz aana aur Akasha kay liye Jang e Badar main aur Jung e Ohad main Abdullah bin Jahaish kay liye lakri ka talwar ho jana aur khajoor kay patton ka Aan-Hazrat(S.A.W.W) kay

mojiza say Abu Dajana kay liye talwar ho jana aur Saraqa kay ghoray kay agray dono paaun ka zameen main dhans jana, jab ibtida e hijrat main wo Aap(S.A.W.W) kay peechay laga.

Aur is kay ilawa doosri cheezain aur hum yahan in main say chand umoor ko zikar karain gay.

Pehla Amar: Darakht e Hannana

Khaasa aur Aamma nay bohat say asnaad kay saath riwayat ki hai kay jab Aan-Hazrat(S.A.W.W) nay Madina ki taraf hijrat ki aur masjid banai to masjid main khajoor ka aik khushk purana darakht tha. Jab Aap(S.A.W.W) khutba daitay to is darakht say taik laga laitay. Pas aik shaks aaya aur kehney laga Aye Allah kay Rasool(S.A.W.W) mujhay ijazat dijay kay main Aap(S.A.W.W) kay liye mimbar bana doon, takay khutba kay waqt Aap(S.A.W.W) is par tashreef farma hon. Jab ijazat mili to us nay Hazrat(S.A.W.W) kay liye mimbar banaya jis ki teen seer'hyan theen. Hazrat(S.A.W.W) teesri seer'hi par tashreef farma hotay. Jab pehli dafa Hazrat(S.A.W.W) mimbar par bethnay lagay to is darakht say girya wa naala ki aawaz buland howi jis tarha oontni apnay bachay kay firaaq main aawaz nikaalti hai. Pas Hazrat(S.A.W.W) mimbar say utray aur us darakht ko apnay bagal main liya to wo khamosh hogaya. Aap(S.A.W.W) nay farmaya agar main is ko bagal main na laita to qayamat tak girya wa naala karta rehta aur us ko Hannana kaha jata tha. Yeh darakht isi tarha raha. Yahan tak kay Bani Umayya nay masjid ko kharab kia aur nay siray say bananay lagay aur is darakht ko kaat diya aur doosri riwayat hay kay Aan-Hazrat(S.A.W.W) nay hukum diya kay is darakht ko ukhair kar mimbar kay neechay dafan kardo.

Doosra Amar: Mutaharrik Darakht:

Nehjul Balagha aur doosri kutab main Ameer ul Momineen(A.S) say manqool hai, Aap(A.S) nay farmaya kay ma us din Rasool e Khuda(S.A.W.W) kay saath tha jab Ashraaf e Quraish Huzoor(S.A.W.W) kay paas aaye aur kehney lagay: Aye Mohammad(S.A.W.W) tu aik bohat bara daawa karta hay jo teray aaba o ajdaad aur rishtaydaaron main kisi nay nahi kia to hum tujh say aik cheez ka sawal kartay hain. Agar jawab tu day sakay to hum samjhain gay kay tu paighambar aur rasool hay, aur agar na day saka to hum jaan laingay tu jadoogar aur jhota hay. Aap(S.A.W.W) nay farmaya kay tumhara kia sawaal hay? Wo kehney lagain tum hamaray kehney say is darakht ko bulao yeh apni jaron samait ukhar kar tumharay samnay aa khara ho.

Aap(S.A.W.W) nay farmaya: “Khuda har cheez par qadir hay agar wo aisa kar dikhaye to tum emaan lay aao gay?” kehney lagay kay haan. Aap(S.A.W.W) nay farmaya: “main tumharay mutalibay ko pura kar daita hon lekin mujhay maloom hay kay tum iemaan nahi laao gay aur tum main say aik guroh aisa hay jo Jang e Badar main maara jaay ga. Aur Badar kay kunwain main daala jaay ga aur aik guroh aisa hay jo lashkar kashi karay ga aur mujh say jung karnay aaye ga. Phir Aap(S.A.W.W) nay farmaya: “Aye darakht agar to Khuda aur roz e jaza par iemaan rakhta hai aur tujhay maloom hay kay main Khuda ka Rasool(S.A.W.W) hon to hukm e Khuda say apni jaron samait ukhar kar meray samnay aaja. Pas us Khuda kay haq ki qasam hay kay jis nay Aap(S.A.W.W) ko haq kay sath bhaija tha wo darakht jaron samait zameen say ukhar gaya aur Aap(S.A.W.W) ki taraf sakht awaz kay saath chal para aur is ki awaz parindon kay paron kay phar pharanay ki tarha thi yahan tak kay wo Aap(S.A.W.W) kay paas aakay khara hogaya aur Aap(S.A.W.W) kay sir e mubarak par saaya kia aur apni bari

shaakh Aan-Hazrat(S.A.W.W) kay sir par aur doosri shaakh meray sir par phaila di jab kay main Aap(S.A.W.W) ki daain taraf khara tha. Jab unhun nay yeh wazeh mojiza dekha to az'roo e takabbur kehney lagay is ko hukum do kay yeh palat jaye aur do tukray ho kar aadha tumhari taraf aaye aur aadha apni jagah par ruka rahay. Hazrat(S.A.W.W) nay isko hukum diya aur wo palat gaya aur uska aadha hissa juda ho kar ba-sadaa e azeem taizi kay saath dora yahan tak kay Aap(S.A.W.W) kay paas pohancha. Kehney lagay isko hukum do kay yeh palat jaye aur apnay doosray hissay kay saath mil jaye. Hazrat(S.A.W.W) nay hukum diya to aisa hi howa jis tarha unhon nay chaha tha. To main nay kaha laa ilaha illalah. Pehla shaks jo Aap(S.A.W.W) par iemaan laaya wo main hun aur wo shaks jo iqraar karta hay kay jo kuch is darakht nay kia yeh Aap(S.A.W.W) ki nabuwwat ki tasdeeq aur Aap(S.A.W.W) ki taazeem kay liye kia hay wo main hun.

Phir wo tamam kuffar kehney lagay balkay hum to yeh kehtay hain kay tum jadoogar aur jhotay ho aur tairay paas ajeeb wa gareeb jaadoo hain aur tairi tasdeeq is jaisay afraad hi kartay hain jo tairay pehlu main khara hai.

Teesra Amar: Noorani Taaziana

Ibn e Shehr Ashoob nay riwayat ki hai kay Quraish nay Tufail ibn e Umar say kaha jab Masjid ul Haram main jao to apnay kaan roi say band karlo takay Mohammad(S.A.W.W) kay Quran parhnay ki awaz na sun sako, kaheen tumhay faraib aur dhoka na day day, jab wo Masjid ul Haram main gaya jitni ziada roi wo apnay kaan main thonsta Aap(S.A.W.W) ki awaz usay ziada sunaie daiti, bas wo is mojiza ki waja say musalman hogaya aur kehney laga Aye Allah kay Rasool(S.A.W.W) main apni qoum ka sardar hun aur wo meri ita'at kartay hain agar mujhay koi alamat ya nishani ata

farma dain to main unko dawat e islam day sakta hun. Hazrat(S.A.W.W) nay farmaya: Khudaya isay koi alaamat ata farma jab wo apni qoum ki taraf palat kar gaya to is kay taazianay kay siray say qindeel ki tarha noor saatay tha.

Teesri Nou: Wo mojizaat hain jo jaanwaron main zaahir huay

Masalan Aal e Zareeh kay gosaalay ka kalam karna aur iska logon ko Hazrat(S.A.W.W) ki nabuwwat ki dawat daina. Sheer khuwar bachon ka Aap(S.A.W.W) say baat karna aur bhair'ye, ount, sosmaar, chiryaa aur zehar aalood gosphand wagaira ka kalam karna.³ Is qisam kay bohat say waqiaat hain hum yahan in main say chand umoor par iktifa kartay hain:

Pehla Amar: Paigambar(S.A.W.W) say hirni ka taqaza

Raawandi aur Ibn e Bab-wai nay Umm e Salma(R.A) say riwayat ki hai kay aik din Hazrat Rasool e Akram(S.A.W.W) aik shehar main jaa rahay thay achanak Aap(S.A.W.W) nay suna kay koi pukaar raha hay kay Aye Allah kay Rasool(S.A.W.W)! Aap(S.A.W.W) nay dekha magar koi shaks nazar na aaya. Dobaara awaz aai Aap(S.A.W.W) nay dekha lekin koi shaks nazar na aaya. Teesri martaba Aap(S.A.W.W) nay aik bandhi howi hirni ko dekha. Wo hirni kehnay lagi: Is a'raabi nay mujhay shikaar kia hay aur is pahaar' main meray do(2) bachay hain. Mujhay chor dijiay taakay main jaa kar unhain doodh pila kar wapis ajaaon. Aap(S.A.W.W) nay farmaya: to aisa karay gi? Arz karnay lagi: agar main aisa na karun to Khuda mujhay chongi wasool karnay walon jaisa azaab karay. Aap(S.A.W.W) nay usay chor dia. Wo gai aur apnay bachon ko doodh pila kar bohat jaldi wapas aa gai aur Hazrat(S.A.W.W) nay usay bandh diya. Jab a'raabi nay yeh kaifiyat dekhi to kehnay laga: Ya Rasool Allah(S.A.W.W)! isko chor deejiay. Aap(S.A.W.W)

nay jab usay chora wo dortay howay kehti jaarhi thi: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ

Aur Ibn e Shehar Aashoob nay riwayat ki hai kay is hirni ko aik yahoodi nay shikaar kia tha. Jab wo apnay bachon kay paas gayi aur apni dastan bayan ki to wo kehney lagay Hazrat Rasool e Akram(S.A.W.W) tumharay zamin hain aur wo muntazir hongay. Hum doodh nahi peetay jab taka Aap(S.A.W.W) ki khidmat main hazir na hon. Pas wo jaldi say Aap(S.A.W.W) ki khidmat main hazir howay aur Aap(S.A.W.W) ki tareef karnay lagay aur apnay mun Aap(S.A.W.W) kay paaon say maltay thay, pas yahoodi ronay laga aur musalman hogaya aur hirni ko chor dia aur us jagah masjid baanai gai aur Hazrat(S.A.W.W) nay in hirno ki gardan main nishani kay taur par zanjeer daal di aur farmaya: tumhara gosht main shikarion par haram qaraar daita hun.

Doosra Amar: Ount ki Shikayat

Aik guroh e ulama nay bohat say asnaad kay saath Hazrat Sadiq(A.S) say riwayat ki hai kay aik din Rasool e Khuda(S.A.W.W) bethay howay thay kay achanak aik ount aaya aur Hazrat(S.A.W.W) kay paas beth gaya aur is nay apna sir zameen par rakh dia aur faryaad karnay laga. Umar bin Khatthaab nay kaha Ya Rasool Allah(S.A.W.W) yeh ount Aap(S.A.W.W) ko sajda kar raha hai to hum ziada haq rakhtay hain kay Aap(S.A.W.W) ko sajda karain Hazrat(S.A.W.W) nay farmaya balkay Khuda ko sajda karo. Agar main kisi ko kisi kay aagay sajda karnay ka hukum daita to aurat ko hukum karta kay wo apnay shohar ko sajda karay. Yeh ount apnay maalikon ki shikayat karnay kay liay aaya ha aur kehta hai kay main inki milkiyyat main dakhil howa hun ab tak wo mujh say kaam laitay rahay. Ab main burha, nabeena, kamzor aur aajiz ho chuka hun to mujhay nahar(zibah) karna chahtay hain.

Aap(S.A.W.W) nay kisi ko bhaij kar ount kay malik ko bulaya aur farmaya kay yeh ount tumhari yeh shikayat karta hai. Arz kia sach kehta hai hum valima kar rahay hain, chahtay hain kay isay nahar karain. Aap(S.A.W.W) nay farmaya: isay nahar na karo. Malik nay arz kia (jaisa Aap(S.A.W.W) nay kaha) aisa he hoga.

Teesra Amar: Shair ka Ahteraam Karna

Rawandi aur un kay ilawa doosray khaassa wa aamma muhaddiseen nay riwayat ki hai kay Rasool e Khuda(S.A.W.W) ka azaad karda gulaam Safeena kehta hai kay Hazrat(S.A.W.W) nay mujhay aik jang par bhaija aur hum aik kashti par sawaar howay. Hamari kahshti toot gayi, tamaam saathi aur maal wa mata'a garq hogaya aur main aik takhtay par reh gaya. Mujhay mouj e darya nay bilaakhir saahil par phaink dia. Darya kay kinaray par gardish kar raha tha, achanak aik shair jungal say nikla aur mujhay halaak karnay ka qasad kia. Main apni jaan say hath dho beththa kay main nay apna hath aasmaan ki taraf buland kia aur arz kia kay Khudaya! Main taira banda aur tairay Rasool(S.A.W.W) ka azaad karda hun, mujhay garq honay say to nay nijaat di hai, kia ab mujh par shair ko musallat kar raha hai. Pas meray dil main khayal aaya kay kahon: Aye darinday! main Safeena, Rasool e Khuda(S.A.W.W) ka gulaam hun, Aap(S.A.W.W) ka ehtraam ki, Aap(S.A.W.W) kay gulaam kay haq main ria'ayat karo. Khuda ki qasam jab main nay yeh kaha to us nay gurrana khatam kar dia aur billi ki tarha meri taraf barha aur khud ko kabhi meray da-ain paun kay saath aur kabhi ba-ain paun say malta tha aur meray chehray ki taraf dekhta tha pas wo lait gaya aur mujhay ishara kia kay sawaar ho jao. Jab main sawaar howa to foran mujhay aik Jazeera main le gaya, jahan bohat say mewadaar darakht aur meetha paani tha. Jab main wahan say khaa pee kar farig ho chuka to wo dobara lait gaya aur ishara kia kay sawaar hojao. Jab main sawaar hogaya to



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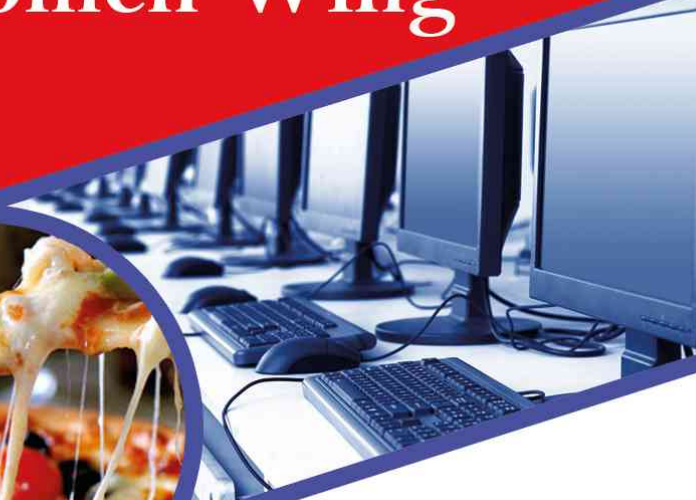


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wo doosray raastay say darya kay kinaray le aaya. Achanak main nay dekha kay aik kashti darya main jaa rahi hai. Main nay apnay kapray ko hilaya yahan tak kay unhon nay mujhay dekh liya. Jab wo meray nazdeek aaye to mujhay shair par sawaar dekha to inhay bara ta'ajub howa aur wo Khuda ki tasbeeh wa tehleel karnay lagain aur kehtay thay kay tu jin hay ya insaan? Main nay kaha: main Safeena, Rasool e Khuda(S.A.W.W) ka gulaam hon aur yeh shair is basheer wa nazeer kay haq ki ri'ayat main maira aseer wa mute'eh hay aur yeh mera ehtraam kar raha hay. Jab in logon nay Aan-Hazrat(S.A.W.W) ka naam suna to unhon nay kashti ka baad-baan neechay kia aur kashti langar andaaz ki aur do(2) aadmi choti si kashti main bithaye aur meray liay kapray bhaijay takay main inhain pehan lon. Main shair ki peeth par say utra shair aik taraf khara hogaya aur wo dekhta raha kay main kiy karta hun. Pas unhon nay kapray meri taraf phainkay aur main nay wo pehan liae aur in main say aik shaks kehnay laga kay aao meray kandhay par sawaar ho jao takay main tumhay kashti tak lay chalon aisa na ho kay shair Aap(S.A.W.W) ki ummat ki nisbat Aap(S.A.W.W) kay haq ka ziada ehteraam karay pas main shair kay paas gaya aur kaha kay Khudawand e Aalam tumhay Rasool e Khuda(S.A.W.W) ki taraf say jaza e khair day. Jab main nay yeh kaha to Khuda ki qasam main nay dekha kay is ki aankhon say aansu behnay lagay aur is nay apni jagah say harkat na ki jab tak main kashti main pohanch nahi gaya aur wo meri taraf dekhta raha. Yahan tak kay main iski nazron say oujhal hogaya.

Choti Nou: Aap(S.A.W.W) kay wo maujizaat jo murdon ko zinda karny aur beemaroon ko shifa daynay say muta'aliq hain:

Aur wo maujizaat jo Aap(S.A.W.W) kay aazaAay shareefa say zahoor main aay maslan Aap(S.A.W.W) kay lu'aab e mubarak say Janab e Amayer(A.S) ki ankhon ka thayek hojana aur us hirn ka zinda hona kay jis ka gosht Aap(S.A.W.W) nay khaya tha aur us ansaari ki bakri kay bachy ko zinda karna jis nay Aap(S.A.W.W) ki dawat ki thi aur Fatima binte Asad(S.A) ka qabar main Aap(S.A.W.W) say guftugoo karna, Aap(S.A.W.W) ka us ansaari shakhs ko zinda karna kay jis ki Maa naabeena aur bur'hya thi¹ aur is kay ilawa dayegar waqiaat aur hum yahan in main say chand umoor par aiktifa karty hain.

Pehla Amr: Paighambar(S.A.W.W) kay dast e mubarak ka asar:

Rawandi, Tabri aur doosry ulama nay riwayat ki hay kay aik bacha Huzoor(S.A.W.W) ki khidmat main laya gaya kay Aap(S.A.W.W) is kay liay dua farmadayn. Jab Aap(S.A.W.W) nay daykha kay is ka sir ganja hay Aap(S.A.W.W) nay dast e mubarak phayra aur foran is main baal ugh aay aur wo shifayab hogaia. Jab ye ittila Ahlay Yaman ko mili to wo aik bacha Muslaima Kazzab (Jis nay nabi honay ka jhoota dawa kia tha) kay paas laay taa kay wo us kay liay dua kary. Muslaima nay us kay sir par hath phayra to wo ganja hogaia aur us kay sir kay baal gir gay aur is badbakhti nay us ki aulaad main bhi sirayat ki.²

¹ - الخرائج والجرائح؛ ج ١؛ ص ٢٣

² - الخرائج والجرائح؛ ج ١؛ ص ٢٩

Faqeer kehta hay kay is qism kay ultay maujizaat Muslaima say kafi sarzad howay. Minjumla in kay ye hay kay is nay apnay nehas lua'ab e dayhan ko aik konway may phenka to us ka pani namkeen hogaia. Aik dafa us nay apna thook aik dhool main phainka aur konway main dala gaya taa kay is main pani ziada hojay to jo pani pehlay is main mojud tha wo bhi khushk hogaia. Us say kaha gaya kay in ultay maujizaat ko kia karogay? To wo keh nay laga kay jis shakhs ko mayre muta'liq shak hoga to us par mayra maujiza ulta asar karay ga.

Dusra Amr: Danto ka be'aib o naqs rehna:

Syed Murtaza aur Ibnay Shehr Aashob nay riwayat ki hay kay Nabiga Joadi jo Hazrat(S.A.W.W) kay shoa'raa main say tha wo Aap(S.A.W.W) ki khidmat may qaseeda parh raha tha, jab is sher tak pohncha:

وَإِنَّا لَنَرُجُفُوقَ ذَلِكَ مَظْهَرًا

بَلَّغْنَا السَّمَاءَ عِزَّةً وَتَكْرُمًا

Is ka mafhoom ye hay kay hum izzat o karam kay aasmaan par pohanch gay hain aur is say baalaatar ki umayed rakhtay hain. To Aap(S.A.W.W) nay farmaya: Asmaan say oupar kis cheez ka guman rakhtay ho? Kehnay laga: Aay Allah kay Rasool(S.A.W.W)! Jannat ka. Hazrat(S.A.W.W) nay farmaya: To nay khoob kaha Khuda tere mon ko na toray. Ravi kehhta hay may nay usay daikha jab kay us ki umar aik so tees (130) saal ki hogai thi laykin us kay daant umdagi aur safaidi may Gul e Babunay ki tarah thay aur us ka sara badan shikasta hogaia siwaay us kay mon kay.¹

¹ - الخرائج والجرائح، ج ١، ص: ٥١

Aik riwayat hay kay jab us ka koi daant gir jata to us ki jagah us say umdah nikal aataa.¹

Teesra Amr: Khushk darakht say taza khajoor:

Aik riwayat hay kay Hazrat Nabi Akram(S.A.W.W) sahaba ki aik jama'at kay sath Abu-ul-Haytham kay ghar may gay. Abu-ul-Haytham keh nay laga: Marhaba Aay Allah kay Rasool(S.A.W.W) aur un kay sahaba, main dost rakhta hon ke koi cheez mayre paas ho aur main iesar karon. Mayre paas jo kuch tha main nay hamsaaiyon ko bakhsh dia hay. Aap(S.A.W.W) nay farmaya: To nay acha kia hay. Jibraiel(A.S) nay hamsaaiyon kay muta'aliq itni wasiyyat ki kay mujhay guman howa kay mayeras may bhi in ka hissa hoga. Achanak Aap(S.A.W.W) nay ghar kay kinara par aik khushk khujoor ka darakht daikha. Hazrat Ali(A.S) say farmaya: Pani ka aik piaala lay aao. Aap(A.S) nay is may mazmaza yani kulli ki aur is darakht par chirkao kia. Foran is khushk darakht par tazi khajoor lag gai. Sab nay sair ho kar khajoor khaai. Is kay baad Aap(S.A.W.W) nay farmaya kay ye in naimaton may say hay jo tumhay qayamat may milaingi.²

Chohta Amr: Do bachon ko zinda karna:

Rawandi nay riawayat ki hay kay aik ansari kay paas bakri ka bacha tha. Is nay usay zibah kia aur apni biwi say keh nay laga is may say kuch paka lo aur kuch bhoon lo. Shayad Rasool Akram(S.A.W.W) hamain musharraf farmaain aur aaj raat hamary ghar may iftaar krain aur wo masjid may chala gaya. Us kay do(2) chotay bachay thay. Jab unhon nay daikha kay in kay baap nay bakri kay bachy ko

¹ - مناقب آل إبي طالب عليهم السلام (لابن شهر آشوب)، ج ۱، ص: ۸۴

² - مناقب آل إبي طالب عليهم السلام (لابن شهر آشوب)، ج ۱، ص: ۱۲۰

zibah kia hay. In may say aik dosry say keh nay laga: Aao main tumhay zibah karon aur churi lay kay usay zibah kardia. Maa nay jab ye halat daykhi aur wo cheekhi chillaie to wo bacha khauf kay maaray bhaga aur kamray ki ch'hat say gir kar wo bhi mar gaya. Is momina nay dono murda bachy chupa diay aur Hazrat(S.A.W.W) ki tashreef awari kay liay khana tayyar kar nay lagi. Jab Aap(S.A.W.W) is ansari kay ghar dakhil howay to Jibraiel(A.S) aay aur kaha: Ya Rasool Allah(S.A.W.W) is ko hukum dain kay wo apnay bacho ko lay aay. Jab baap bacho ki talash kar nay laga to in ki maa keh nay lagi wo mojood nahi aur kahin gay howay hain, wo wapis aayaa aur keh nay laga: Mojood nahi hain. Hazrat(S.A.W.W) nay kaha: Unhain hazir kia jay. Dubara in ka baap bahir gaya aur israar kia to in ki maa nay isay haqeeqat e haal say muttala kia. Wo un dono maray howay bacho ko Hazrat(S.A.W.W) ki khidmat may utha laaya. Hazrat(S.A.W.W) nay dua ki aur Khuda Wand Aalam nay dono ko zinda kia aur unho nay kafi zindagi paai.¹

Panchuwan Amr: Ummay e Maabad kay Gosfand may barkat:

Aap(S.A.W.W) kay matawatir maujizaat may say hay kay jis ko khassa o aamma nay zaikr kia hay kay Huzoor(S.A.W.W) nay jab Makkah say Madinah ki taraf hijrat ki to asnaa-e-raah may Aap(S.A.W.W) Umm e Maabad kay khaima may pohanchay. Jab us kay qareeb pohanchy to us say khajeroon aur gosht ka muTaliba kia taa kay is say khareed lain. Wo keh nay lagi mayre paas nahi hain aur Aap(S.A.W.W) ka zaad e raah khatam ho chukka tha. Umm e Maabad kehnay lagi agar mayre paas koi cheez hoti to Aap(S.A.W.W) ki mayhmani may kotaahi na karti. Hazrat(S.A.W.W) nay daykha kay is kay khaima kay paas aik bakri

¹ - الخراج والجرائح، ج ٢، ص: ٩٢٦

bandhi howi hay. Aap(S.A.W.W) nay farmaya Aay Umm e Maabad! Ye bakri kaisi hay? Kehnay lagi: ziada zo'af aur kamzori ki waja say doosri bakriyon kay sath charnay nahi ja saki is liay khaimay may reh gaai hay. Aap(S.A.W.W) nay farmaya, is may doodh hay? Kehnay lagi is say aajiz hay kay is say doodh ki tawaqqo ki jay. Aik muddat guzar gai hay kay ye doodh nahi daiti. Aap(S.A.W.W) nay farmaaya: to ijazat dayti hay kay is ko dhoo lon. Wo kehney lagi: Han mayre maa baap Aap(S.A.W.W) par qurban jaain agar is kay thano may doodh mil jay to Aap(S.A.W.W) lay lain. Aap(S.A.W.W) nay wo bakri mangwaai aur is kay thano par haath phaira aur Khuda ka naam lia aur arz kia: Khudaya is gosfand may barkat day. Pas doodh is kay thano say girnay laga. Sab nay sair ho kar pia aur sab say aakhir may Aap(S.A.W.W) nay khud nosh farmaya aur farmaya: Saqi e qoum ko aakhir may peena chahiay. Jab Abu Maabad jo is aurat ka shohar tha shehar say aayaa aur poocha kay ye doodh kahan say laay ho Umm e Maabad nay waqiaa naqal kia to Abu Maabad kehney laga ho na ho ye Woi shakhs hay jis nay Makkah may nabuwwat ka dawa kia hay.¹

Paanchwen Nou: Wo maujizat hain jo dushmano kay shar say kifayat kar nay main Aap(S.A.W.W) say zahir howay:

Maslan Istehza karnay walo ka halak hona. Shair ka Utba bin Abu Layhab ko phaar khaana. Abu Jehal, Abu Lahab, Umm e Jamayel, Aamir bin Tufail, Azyad bin Qais, Mammar bin Yazeed, Nazar bin Haaris aur Zohair Shaair wagaira kay shar say Aap(S.A.W.W) ka mayhfooz rehna. Aur yahan hum in may say chand umoor par iktifa kartay hain.

¹ - إعلام الوری بأعلام الهدی (ط - القدیمہ)، النص، ص: ۲۳

Pehla Amar: Abu Jehal ki saazish say mayhfooz rehna:

Ali bin Ibrahim aur doosray ulama nay riwayat ki hay kay aik din Aan-Hazrat(S.A.W.W) Khana Kaaba kay nazdayek namaz parh rahay thay, Abu Jehal nay qasam khaai thi kay agar us nay Aap(S.A.W.W) ko namaz parhtay daikh lia to wo Huzoor(S.A.W.W) ko halak karday ga. Jab us ki nigah Aap(S.A.W.W) par pari to is nay sangeen pathar utha lia aur Aap(S.A.W.W) ki taraf mutawajjah howa. Us nay pathar ko oupar kia to us ka haath gardan may tauq ban gaya aur pathar us kay haath say chimat gaya aur jab wo apnay sathion kay paas aayaa to pathar us kay hath say gir gaya aur doosri riwayat hay kay us nay is soortehal may giraftar honay ki wajah say Hazrat(S.A.W.W) say faryad ki. Aap(S.A.W.W) nay dua farmaai to pathar us kay haath say choot gaya. Pas aik shakhs aur utha aur kehney laga main jaa kar unhain halak karta hon. Jab wo Aap(S.A.W.W) kay paas aayaa to dar gaya aur palat aayaa aur kehney laga mayre aur Aan-Hazrat(S.A.W.W) kay darmiaan aik azdaha jo oont ki tarah tha haail hogaia aur wo apni dum zamayen par maarta tha layhaza main dar ke wapis aagaya hon.¹

Dusra Amr: Kaafiron ka badar kay konway may qatal ho kar pary rehna:

Rawandi aur dosray ulama nay Ibn Masood say riwayat ki hay kay aaik din Rasool e Khuda(S.A.W.W), Khana e Kaaba kay samnay sajda kar rahay thay aur isi roz Abu Jehal ki oontni zibah howi thi. Is maloon nay oontni ki bacha daani mangwai aur Aap(S.A.W.W) ki pusht par daal di aur Janab Fatima(S.A) Aaain aur isay Aap(S.A.W.W) ki pusht say hataya aur jab Aap(S.A.W.W) namaz say farigh howay to arz kia kay Khuda Wanda! To kuffar e Quraish

¹ - تفسیر القمی، ج ۲، ص: ۲۱۲

say badla lay aur Aap(S.A.W.W) nay Abu Jehal, Utba, Sheeba, Walayed bin Atba, Umayya bin Khalf, Uqba bin Abi Moieet aur aaik giroh ka naam lia. May nay un tamam ko badar kay konwain may qatal ho kar paray howay daikha.¹

Teesra Amr: Abu Layhab ki biwi ko nazar na aana:

Neez Rawandi nay riwayat ki hay kay Hazrat(S.A.W.W) nay baaz raton may Surah Layhab ki namaz may tilawat ki. Logon nay Umm e Jamayel say kaha jo Abu Sufyaan ki behan aur Abu Layhab ki biwi thi kay kal raat Mohammad(S.A.W.W) nay namaz may tujh par aur teray shohar par laanat ki hay aur tumhari muzammat ki hay. Wo maloona gazab naak hogaie aur Aap(S.A.W.W) ki talaash may bahir niklaye aur kehti hay: Kon hay jo Mohammad(S.A.W.W) ki nishandahi mujhay karay? Jab masjid kay darwazay say daakhil howi to Abu Bakar Aan-Hazrat(S.A.W.W) kay paas betha howa tha. Wo kehney laga: Ya Rasool Allah(S.A.W.W)! apnay aap ko chupa layejiay, Umm e Jamayel aa rahi hay. Mujhay dar hay kay Wo Aap(S.A.W.W) say bad kalami karay. Hazrat(S.A.W.W) nay farmaya: Wo mujhay nahi daikh sakay gi. Jab qareeb aai to Hazrat(S.A.W.W) ko us nay nahi daikha aur Abu Bakar say poocha kay to nay Mohammad(S.A.W.W) ko daikha hay. Wo kehney laga: Nahi aur wo apnay ghar wapas chalay gayi. Pas Hazrat Mohammad Baqar(A.S) nay farmaya: Khuda nay us kay aur Hazrat(S.A.W.W) kay darmiyan zard rang ka hijaab qarar dia kay wo Hazrat ko na daikh saki.²

¹ - الخرائج والجرائح، ج ١، ص: ٥١

² - الخرائج والجرائح، ج ٢؛ ص ٤٤٥

Chohta Amr: Abu Layhab ki badtareen maut:

Ibn e Shehar Aashob aur aksar moarrikheen nay riwayat ki hay kay jab kuffar e Quraish Jang e Badar say wapas aaay to Abu Layhab nay Abu Sufyaan say poocha: Tumhari shikast ki wajah kia hay? Abu Sufyaan kehney laga: Jab aaik dosray kay mad e muqaabil howay to hum log bhaag kharay howay aur unhon nay hamay qatal aur qaid kia jis tarha unhon nay chaha. Abu Rafay nay Umm ul Fazal zoja e Abbas say kaha yeh malaaika thay. Jab Abu Layhab nay yeh suna to utha aur Abu Rafay ko zamayen par pathak dia. Umm ul Fazl nay khaima ka danda uthaya aur Abu Layhab kay sir par mara kay is ka sir phatt gaya. Is kay baad wo saat(7) din tak zinda raha aur Khuda nay usay Adsah ki bemaari may muftala kia aur Adsah aisi bemari thi kay arab is ki siraieyat say dartay thay. Yehi wajah thi kay teen(3) din tak yeh maloon ghar may para raha aur is kay betay bhi is kay paas nahi jatay thay kay usay dafan kartay. Phir is ko kheench kar Makkah kay bahar pheink aaay. Yahan tak kay is ki laash chup gaie.¹

Allama Majlisi farmaatey hain kay ab wo jagah umrah kay rasty may waaqay hay. Jo koi wahan say guzarta hay chand pathar phenkta hay aur aaik bara teela ban gaya hay. Pas ghour karo Khuda aur Rasool(S.A.W.W) ki mukhalifat kis tarhan sahibaan e nasb e shareef ko apnay sharaf say behra kar dayti hay aur ita'at e Khuda aur Rasool(S.A.W.W) be hasab wa nasab ashkhaas ko kis tarah darjaat e rafee'a par pohancha dayti hay aur Ahlaybait(A.S) ki izzat o sharaf say mulhaq kadayti hay.²

Chatti Nou: Wo maujizat kay jin say Aap(S.A.W.W) shayateen aur jinnat par gaalib aay:

Yahan Hum is silsila kay chand umoor par iktifa kartay hain.

¹ - مناقب آل إبي طالب عليهم السلام (لابن شهر آشوب)، ج ۱، ص: ۷۵

² - بحار الأنوار (ط - بيروت)، ج ۱۸، ص ۶۳

Pehla Amr: Jinno ki aik jama'at ka ieman lana:

Ali bin Ibrahim nay riwayat ki kay Hazrat Rasool e Akram(S.A.W.W) Zaid bin Harisa kay sath bazaar Akaaz ki taraf Makkah say nikly taakay logon ko islam ki dawat dain to kisi shakhs nay Aap(S.A.W.W) ki dawat qubool na ki. Jab Makkah ki taraf wapsi par Wadi e Majjana may Aap(S.A.W.W) namaz tahajjud kay liay khary howay aur namaz tahajjud may Quran ki tilawat kar rahay thay to jinnat ka aik giroh wahan say guzra. Aap(S.A.W.W) ki tilawat sunnay kay baad wo apni qoum ki taraf aay aur kaha: Aay hamari qoum kay logo Allah ki taraf bulanay walay ki dawat ko qubool karo aur ieman lay aao taa kay wo tumharay gunah maaf karday aur tumhain dard naak azaab say panah day. Pas wo Hazrat(S.A.W.W) ki khidmat may palat kay Aay aur Aan-Janab(S.A.W.W) nay unhain sharia e Islam ki taleem di aur Khuda ta'ala nay Sura Jin naazil farmaay aur Hazrat(S.A.W.W) nay un may waali aur haakim muqarrar kiay aur wo har waqt Hazrat(S.A.W.W) ki khidmat may haazir hotay thay aur Aap(S.A.W.W) nay Hazrat Amayer ul Momineen(A.S) ko hukum dia kay wo inhain masail e deen ki taleem deen aur un may momin o kafir, Nasabi wa Yahoodi, Nasrani wa Majoosi hain aur wo Jann ki aulaad hain.¹

Doosra Amr: Mola Ali(A.S) ki jinno say jang:

Seikh Mufeed, Tabrisi aur baqi Mohaddiseen nay riwayat ki hay kay Aan-Hazrat(S.A.W.W) jab Jang e Bani Mastaliq kay liay ja rahay thay to Aap(S.A.W.W) nay aik na-hamwaar wadi kay qareeb paraao dala. Raat kay akhri hissay may Jibraiel(A.S) nazil howay aur ittila di kay kuffar Jin ka aik guroh is wadi may rehta hay wo chahtay hain kay Aap(S.A.W.W) kay ashaab ko takleef pohchaain.

¹ - تفسیر القمی، ج ۲، ص: ۲۹۹

Pas Aap(S.A.W.W) nay Hazrat Amayer ul Momineen(A.S) ko bulaya aur farmaya kay is wadi may jao aur jab jinnat may say Khuda kay dushman tum say taarruz karain to inhain is quwwat wa taqat say dafa karo jo Khuda nay tumhain ataa ki hay aur apna hisaar karlo Khuda kay in buzurg naamo kay sath kay jin say us nay tumhain makhsos kia hay aur sahaba may say soo (100) aadmi Aap(A.S) kay hamraah rawana kiay aur farmaya Ali(A.S) kay sath raho jo tumhain hukum dain us ki ita'at karo. Pas Hazrat Amayer ul Momineen(A.S) is wadi ki taraf mutawajjah howay aur jab wadi kay qareeb pohanchay to sahaba say kaha tum yaheen tehero aur jab tak may tumhain ijazat na dun yahan say harkat na karna aur khud aagay barhay aur dushman e Khuda kay shar say Khuda ki panah maangi aur Khuda kay behtareen namo ka wird kia aur sahaba ko ishara kia kay nazdeek aajao. Jab wo aay to unhain waheen khara kardia aur khud wadi may dakhil howay. Pas sakht aandhi aai. Qareeb tha kay lashkar mon kay bal gir paray aur khauf kay maaray un kay qadam laraz-nay lagy. Pas Hazrat(A.S) nay buland aawaaz say farmaya: Main hon Ali bin Abi Talib(A.S) Wasi e Rasool Khuda(S.A.W.W) aur Aap(S.A.W.W) ka chacha-zaad bhai, agar chaahon aur tum may taqat hay to mayre samnay aao. Pas zangion ki sooratain zahir howi aur un kay haathon may aag kay shohlay thay aur wadi kay atraaf pur hogai aur Hazrat(A.S) aagay barh rah thay aur Quran ki tilawat kartay aur talwar ko daain baain harkat daaitay thay jab Aap(A.S) un kay qareeb gay to wo siyaah dhowaan ban kar buland howay aur gaaib hogai. Pas Hazrat(A.S) nay Allah o Akbar kaha aur wadi say bahir aa gay aur lashkar kay paas kharay ho gay. Jab un kay aasaar khatam howay to sahaba nay kaha: Aay Amayer ul Momineen(A.S)! Aap(A.S) nay kia daikha? Hum to qareeb thay kay dar kay maaray mar jaain aur Aap(A.S) kay mutaaliq bhi hamain khauf tha. Hazrat(A.S) nay farmaya: Jab wo zaahir huway to may nay naam e Khuda say awaz

buland ki to wo kamzor hogai aur may nay in ka rukh kia aur in ki parwah nahi ki aur agar wo apni hai-at par baqi rehtay to sab ko halak kar daita. Pas Khuda nay in kay shar say musalmano ki hifazat ki hay aur in may jo bach gay hain wo Rasool e Khuda(S.A.W.W) ki khidmat may gay hain taa kay Aap(S.A.W.W) par ieman lay aain aur aman hasil karain aur jab Ameer ul Momineen(A.S), ashaab kay sath Rasool e Akram(S.A.W.W) ki khidmat may pohanchay aur waqiaa bayaan kia to Hazrat(S.A.W.W) khush howay aur Janab e Ameer(A.S) kay liay duaay e khair farmaaie aur farmaya: tum say pehlay wo aay thay jinhain Khuda nay tum say daraya tha aur wo musalmaan ho gay hain aur main nay in ka islam qubool kia hay.¹

Saathween Nou: Hazrat(S.A.W.W) kay wo maujizaat jo akhbaar e Gaaib say mutaaliq thay:

Faqeer kehta hay kay hamary liay is maqam par wo cheezen kaafi hain jo hum Hazrat Ameer ul Momineen(A.S) ki Gaaib ki khabrain naqal karain gay kion kay jo khabrain Hazrat(A.S) nay bataai hain wo Nabi Akram(S.A.W.W) say maa-khaz hain aur Mishkaat e Nabuwwat say iqtibaas ki gai hain. Seikh Bahaai nay kaha hay shaaz o nadir kay ilawa tamam hamari ahaadees jo bara(12) Imamo ki taraf muntaha hain. Wo Nabi Akram(S.A.W.W) tak pohanchi hain kion kay un kay uloom isi mishkaat say hasil howay hain laykin hum batour e tabarruk wa tayammun chand akhbaar kay zikar par iktifa kartay hain.

Pehli Khabar e Gaaib:

Himiyari nay Hazrat Sadiq(A.S) say riwayat ki hay kay Hazrat Rasool e Akram(S.A.W.W) nay Jang e Badar kay din jo ashrafiyaan Abbas

¹ - الإرشاد في معرفة حجج الله على العباد، ج ١، ص: ٣٢١

kay paas thi wo un say li aur un say fidya ka mutaaliba kia: Abbas nay kaha: Aay Allah kay Rasool(S.A.W.W) mairay paas un kay ilawa kuch nahi. Aap(S.A.W.W) nay farmaya wo kia hay jo Umm ul Fazl apni biwi kay paas tum makhfi rakh kar aay ho? To Abbas nay kaha: Main nay Khuda ki wehdaniyat aur Aap(S.A.W.W) ki risalat ki gawahi daita hon kion kay Khuda kay ilawa is waqt koi nahi tha jab main usay day raha tha. Pas Khudawand Alam nay ye hukm nazil farmaya:

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

In say kaho jo tumhary hathon qaid hain kay agar Khuda nay tumhary dilon may naiki daikhi to jo kuch tum say lia gaya hay, is say behtar dayga. Bilaakhir Abbas itnay maaldaar hogai thay kay in kay 20 ghulam tijarat kia kartay thay kay jin may say har aik kay paas kam az kam bees hazar dirhum thay.

Dosri Khabar e Gaaib:

Ibnay Babwiya aur Rawandi nay Abbas say riwayat ki hay kay Abu Sufyan aik din Rasool(S.A.W.W) ki khidmat may aaya aur kaha: Rasool Khuda(S.A.W.W)! Main Aap(S.A.W.W) say aik sawal karna chahta hon. Aap(S.A.W.W) nay farmaya: Agar chaho to main bataun kay tum kia poochna chahty ho? Wo kehney laga batAay. Farmaya to ye poochny aaya hay kay main dunya may kitny saal zindagi basar karunga? Kehney laga: Haan Aay Rasool Khuda(S.A.W.W). Farmaya: Tiresath (63) saal mayri umr hay. Abu Sufyan kehney laga: Main gawahi daita honk e Aap(S.A.W.W) nay sach farmaya. Hazrat(S.A.W.W) nay farmaya: Zuban say tu gawahi

۱- سورة انفال، آیت ۷۰، اور قرب الإسناد (ط-الحديث)، متن، ص: ۱۹

daita hay laykin dil say tasdayeq nahi karta. Ibn Abbas kehty hain kay Khuda ki qasam aesa hi tha jis tarah Aan-Hazrat(S.A.W.W) nay farmaya tha kiun kay Abu Sufyan munafiq tha. Is kay nafaq ki aik dalayel ye hay kay aakhir umayr main jab wo nabeena hogaia tha, main aik din majlis may betha tha aur us may Hazrat Ali(A.S) bin Abi Talib(A.S) bhi mojud thay kay muazin nay azaan kahi. Jab is nay kaha: **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** To Abu Sufyaan nay kaha: Is majlis may koi aesa shakhs hay jis say ahtyaat barti jay. Aik shakhs nay kaha: nahi. To Abu Sufyaan kehnay laga: Daykho is haashmi nay apna naam kahan qarar dia hay? Hazrat Amayer ul Momineen(A.S) nay farmaya: Aay Abu Sufyaan Khuda teri aankhon ko rulaay. Khuda nay aesa kaha hay, Aap(S.A.W.W) nay khud aesa nahi kia kiun kay Khuda farmata hay: **وَرَفَعْنَا لَكَ ذِكْرَكَ**^۱ (Aur hum nay buland kia tere zaikr ko tere liye). Abu Sufyaan kehnay laga: Khuda is shakhs ko rulaay kay jis nay kaha tha kay yahan koi aesa aadmi nahi kay jis say ahtyaat barti jay aur is nay mujhe dhoka dia.^۲

Teesri Khabar e Gaaib:

Rawandi nay riwayat ki hay kay aik shakhs khidmat e Rasool(S.A.W.W) may hazir howa aur arz kia kay do(2) din guzar gay hain, main nay khana nahi khaya. Aap(S.A.W.W) nay farmaya: Bazar may jaao. Jab dosra din howa kehnay laga: Aay Rasool e Khuda(S.A.W.W) main bazar may gaya, laykin mujhay koi cheez nahi mili aur raat may khana khaay bagair soya hon. Hazrat(S.A.W.W) nay farmaya: Bazaar may jaao. Jab wo bazaar may aaya to us nay daikha kay aaik qaafila kuch samaan lay kar aaya howa hay. Us nay samaan khareed lia aur aaik ashrafi nafay

^۱ - سورة الانشراح، آیت ۴

^۲ - قصص الانبياء عليهم السلام (للراوندي)، ص: ۲۹۴

par bech dia aur wo ashrafi lay kar apnay ghar palat aaya. Dosray din phir Hazrat(S.A.W.W) ki khidmat may haazir howa aur kehney laga: bazaar say kuch nahi mila. Aap(S.A.W.W) nay farmaya: falan qaafila say tum nay maal khareeda hay aur aaik dinar nafay par baicha hay. Kehney laga kay haan. Aap(S.A.W.W) nay farmaya: phir jhoot kion bola hay? kehney laga: may gawahi daita hon kay Aap(S.A.W.W) sachay hain aur may nay is liye inkaar kia tha taakay ilm hojay kay jo kuch log karte hain is ka Aap(S.A.W.W) ko ilm hojata hay kay nahi aur maira yaqeen Aap(S.A.W.W) ki nabuwwat par ziada ho. Phir Aap(S.A.W.W) nay farmaya: Jo shakhs logon say bay niaazi ikhtiyaar karay aur kisi say sawal nahi karay, Khuda usay gani karta hay aur jo apnay oopar sawal ka darwaaza khol day to Khudawand Aalam sattar darwazay faqr o faaqa kay us par khol daita hay kay jinhain koi cheez band nahi kar sakti. Is kay baad is shakhs nay kabhi kisi say sawaal nahi kia aur is ki halat achi hogaii.¹

Chothi Khabar e Ghaaib:

Riwayat hay kay jab Jafar bin Abi Talib(A.S) Habsha say wapis aay to Aap(S.A.W.W) nay 8 hijri may inhain Jang e Mauta par bheja aur Mauta Shaam kay ilaaqay main Balqa ki bastion may say aik hay. Hazrat Jafar(A.S) ko Zaid bin Haarisa aur Abdullah bin Rawaha kay sath biltarteeb ameer e lashkar qarar dia. Jab Mauta may pohanchay to Qaisar nay aik azeem lashkar in say jang karnay kay liay bhaija. Jafar(A.S) shair ki tarah talwar khench kar saf e lashkar say bahir niklay aur logon ko pukara kay ghoron say utar aao chonkay kuffar ka lashkar ziada tha. Aap(A.S) nay chaha kay musalman paidal hojaain aur samajh lain kay bhaag nahi saktay taa kay majburan khoob jang krain. Lashkar is hukum may pas o paish kar raha thay kay Jafer(A.S) nay apnay ghoray ko pay kardia

¹ - الخراج والجرائح، ج ١، ص: ٨٩

aur alam lay kar har taraf say hamlay karnay lagay. Jang sakht shuru hogaie aur kuffaar nay hamla kar dia aur Jafer(A.S) kay mad e muqaabil paraao daal dia aur talwar, nayzay chalanay lagay aur sab say pehlay unhon nay Jafer(A.S) ka daayan haath kaat dia. Aap(A.S) nay alam baain haath may lia. Phir Aap(A.S) ka baayaan baazu qalam kar dia. Is haalat may unhon nay alam ko dono katay howay haathon say buland kia howa tha. Jab aaik kafir nay yeh daikha to gussa may aagay barha aur is nay Aap(A.S) ki kamar par talwar lagaai. Aap(A.S) shaheed hogai. Aur alam sir naigoon hogaia. Jabir say riwayat hay kay jis din Jafer(A.S) Mauta may shaheed howay, Hazrat Rasool e Akram(S.A.W.W) Madinahh may subah ki namaz kay baad mimbar par tashreef lay gay aur farmaya: is waqt tumahray musalman bhaai mushriqeen kay sath mashgool kaarzar hain. Aur Aap(S.A.W.W) har aaik kay hamlay aur jang ko naqal kartay thay. Yahan tak kay Aap(S.A.W.W) nay farmaya: Zaid ban Haarisa(R.Z) shaheed hogaia aur alam gir para hay. Phir farmaya: alam ko Jafer(A.S) nay utha lia hay aur aagay barh kar jang shuru kar di hay. Phir farmaya: is ka aaik haath qalam hogaia hay aur alam dosray haath may pakar lia hay. Phir farmaya: dosra haath bhi kat gaya aur alam ko seenay say lagaya howa hay. Phir farmaya: Jafer(A.S) shaheed hogai hain aur alam gir gaya hay. Phir farmaya: Alam Abdullah bin Rawaha nay utha lia aur musalmanon may say falan falan qatal hogai hain aur kuffar say falan falan maara gaya hay. Phir kaha kay Abdullah shaheed hogaia hay aur alam Khalid bin Waleed nay uthaya hay aur wo bhaag khara howa aur musalman bhi bhaag gay hain.

Phir Aap(S.A.W.W) mimbar say utray aur Jafer(A.S) kay ghar may tashreef lay gay aur Abdullah bin Jafer(A.S) kay sar par shafqat ka haath phaira. Abdullah bin Jafer ki waalida Asma bintay Umais nay arz kia kay is tarhan Aap(S.A.W.W) is kay sir par haath phair rahay

hain kay goya wo yateem hay. Farmaya aaj Jafer(A.S) shaheed hogai hain. Jab Aap(S.A.W.W) nay yeh farmaya to Aap(S.A.W.W) ki aankhon say ansoo behnay lagay. Aap(S.A.W.W) nay farmaya: shaheed honay say pehlay is kay dono baazu qalam hogai hain aur un kay badlay Khuda nay usay zamurrud e sabz kay do (2) par inayat kiay hain kay jin kay zarya wo jannat may malaika kay sath jahan chahtay hain parwaaz kartay hain.¹

Hazrat Sadiq(A.S) say riwayat hay kay Rasool e Khuda(S.A.W.W) nay Janab Fatima(S.A) say farmaya: Jao apnay chacha zaad bhai par giryaa karo aur “Wa Sqqlaah” na kaho baqi jo kuch is kay haq may kaho durust hay. Doosri riwayat hay kay **على مثل جعفر ﷺ فلتبك** Jafer(A.S) jaisay afraad par ronay walon ko rona chahiay aur aik riwayat hay kay Aap(S.A.W.W) nay Janab Fatima(S.A) say farmaya kay Asma bintay Umais kay liay teen (3) din tak khana tayyar karo aur is kay ghar ja kar usay tasalli wa tashaffi do.²

Faqeer kehta hay agarchay yahan rishta e kalaam say kharij hogai hain laykin jo kuch zikar howa hay wo munasib tha. Beharhaal Hazrat(S.A.W.W) nay is khat ki khabar di jo Haatib bin abi Baltah nay fatah e Makkah kay maoqay par Ahlay Makkah ko likha tha aur Abu-Zar ko Aap(S.A.W.W) nay un aziyyatoun aur musibatoun ki khabar di jo un par warid honay wali theen aur yeh kay wo tanha hon gay aur tanha marain ga aur Ahlay Iraq ka aik girooh is kay ghusal o kafan o dafan par mowaffaq hoga aur Aap(S.A.W.W) nay khabar di thi kay mairi aik biwi aik aisay oont par sawaar ho kar jaay gi kay jis kay mon par ziada pasham hogi aur wo mairay wasi kay sath jang karay gi. Jab Maqam e Hawab par pohinchay gi to

¹ - الخراج والجرائح، ج ١، ص: ١٦٦

² - شرح نهج البلاغة لابن أبي الحديد، ج ١٥، ص: ٤١

wahan kay kuttay us par bhonkain gi aur khabar di thi kay Ammaar ko baagi girooh qatal karay ga aur is ka dunya say aakhri zaad e raah doodh ka piyaala hoga aur Aap(S.A.W.W) nay khabar di kay Fatima Zehra(S.A) Aap(S.A.W.W) kay ahalaybait(A.S) may say sab say pehlay Aap(S.A.W.W) say mulhiq hon gi aur kai martaba Hazrat Ameer ul Momineen(A.S) say farmaya kay tumhari resh e mubarak tumharay sir kay khoon say khizab hogi aur Ameer ul Momineen(A.S) hamaisha is khizab kay muntazir rehtay thay aur kai majalis may Aap(S.A.W.W) nay Imam Hussain(A.S) aur un kay ashaab ki shahadat aur un kay maqam e shahadat aur us may shaheed honay walon kay mutaliq khabar di aur Umm e Salma ko Khaak e Karbala di thi aur farmaya kay Husain(A.S) ki shahadat kay waqt yeh khaak khoon hojay gi aur Imam Raza(A.S) ki shahadat aur un kay Khurasan may dafan honay ki khabar di thi aur un kay ilawa bohat si cheezain bataaien.

Allama Majlisi nay Aap(S.A.W.W) kay muajizaat ka zaikar karnay kay baad Hayat ul Quloob may farmaya hay: Aap(S.A.W.W) kay tamam aqwaal o atwaar o afaal hi moujiza thay. Khusoosan moujizay ki yeh qisam jo umoor e ghaaib ki khabar dayna hay. Munafiqeen kaha kartay thay kay Aan-Hazrat(S.A.W.W) kay mutalliq guftugo nahi karo kionkay daro deewar aur sangraizay sab kay sab Aap(S.A.W.W) ko hamari baton ki ittila kardaitay hain aur agar koi aqalmand fikar karay aur apni aqal ko haakim banaay to har hadees Aap(S.A.W.W) ki aur Aap(S.A.W.W) kay Ahlaybait(A.S) ki aur har kalama aur har hukum ahkaam e shariyat ka Aan-Hazrat(S.A.W.W) ka maujiza hay. Aaya aqalmand tasawwur kar sakta hay kay aik shakhs bagair wahi wa ilhaam e Khuda Wandi kay aik shariyat jaari karay kay har har waqiaay may khareed o farokht wa tijaarat, muzaaribaat o maamlaat, tanaziaat wa mawarees, baap beta biwi shohar aaqa wa ghulam, azeez o rishtaydaar wa ahlay khana wa ahlay shehar, umaraa wa riaaya

wagaira say muta'aliq muaashirati taalluqaat kay liay aisay qawaneen muqarrar farmaay hain kay jin say behtar ka tasawwur nahi ho sakta. Risalat ki thori si muddat may is qadar hikmatoon ka bayan jo Taliban e dunya kay faasid karnay kay bawajood bhi logon tak pohanchay hain kay agar azeem ulama aur hukama qayamat tak in ki faikar kartay rahain to laakh may say kisi aik raaz tak nahi pohanch saktay.¹

Hazrat Mohammad(S.A.W.W) ki zindagi kay tareekhi waqiaat

**Hazrat Abdul Mutallib(A.S) Rasool(S.A.W.W) kay
kafeel:**

Muarrikheen nay kaha hay kay Hazrat Khatam un Nabiyeen(S.A.W.W) ki wiladat e ba'saadat Hazrat Adam(A.S) kay zameen par utarnay kay cheh (6) hazar aik soo tiraysath (6163) saal baad howi. San 6169 may Janab e Aamna(A.S) ki wafaat howi jab kay Hazrat Mohammad(S.A.W.W) ki umar cheh (6) saal ko pohanchi to Janab e Aamna(A.S) Hazrat Abdul Mutallib(A.S) kay paas aaien aur Hazrat Abdul Mutallib(A.S) say ijazat lay kar Nabi Akram(S.A.W.W) ko Umm e Aaiman (Jo Huzoor(S.A.W.W) ki murabbiya thi) kay sath lay kar Madinah ki taraf rawana howi aur Daar un Naabiga may kay jahan Janab e Abdullah(A.S) waalid e Nabi Akram(S.A.W.W) dafan thay, aik mahina qayaam kia aur apnay azeefon say mulaaqat ki. Jab wahan say Makkah ki taraf kooch kia to doran e safar Maqam e Abwa may jo Makkah aur Madinah kay darmian hay is mukhaddara ki tabiyat naasaz hogaai aur waheen wafat paai aur unhain waheen dafan kar dia gaya aur mojuda zamanay may Janab e Aamna(A.S) ki qabar jo Makkah

¹ - حیات القلوب، ج ۳، ص ۶۶۶

may bataai jaati hay kehty hain kay inhain Abwa say Makkah muntaqil kia gaya tha. Jab Janab e Aamna(A.S) ki wafat hogai to Umm e Aaiman Aap(S.A.W.W) ko Makkah lay aain. Hazrat Abdul Mutallib(S.A.W.W) nay Aap(S.A.W.W) ko galy lagaaya aur ronay lagay aur us kay baad khud un kay kafeel banay aur kabhi Huzoor(S.A.W.W) kay bagair dastarkhuwan na bichaataay aur na kuch khaataay. Kehty hain kay Hazrat Abdul Mutallib(A.S) kay liay har roz Khana Ka'aba kay saya may farsh bichaya jataa tha aur un kay qabeelay may say koi shakhs is par qadam na rakh sakta tha. Laykin Rasool e Akram(S.A.W.W) jab aataay to wo masnad par aa bethtay aur jab Hazrat Abdul Mutallib(A.S) unhain apni goud may laykar in ka bosa laytay aur kehtay:

مَا رَأَيْتُ قُبْلَةً أَطْيَبَ مِنْهُ وَلَا أَظْهَرَ قُطُ وَلَا جَسَدًا أَلْيَنَ مِنْهُ وَلَا أَطْيَبَ مِنْهُ.

Main nay is say ziada paakeeza bosa aur ziada naram jisam nahi daykha.

Jab Aap(S.A.W.W) aath(8) saal kay howay to Hazrat Abdul Mutallib(A.S) nay wafaat paai. Maut kay waqt Hazrat Abu Talib(A.S) ko bulaaya aur un say Nabi Akram(S.A.W.W) kay muta'liq bohat si wasieyatain ki aur farmaaya kay is ki hifaazat karna aur zaban, maal aur hath say is ki madad karna. Qareeb hay kay wo sardaar e qoum hoga. Pas Abdul Mutallib(A.S) nay Abu Talib(A.S) ka hath pakra aur un say ehad lia. Phir farmaya kay ab mout mayray liay aasaan hogaie. Phir Janab e Mohammad(S.A.W.W) ko apnay seenay say lagaya aur ronay lagay aur apni betiyon say kaha kay mujh par girya karo aur marsia parho taa kay marnay say pehlay main sun loon aur is waqt in ki umr aik so bees (120) saal thi aur Abdul Mutallib(A.S) ki madah

may kaafi riwayaat hain. Manqool hay wo pehlay shakhs thay jo badaa kay qaail thay aur qayamat kay din behtareen badshahon may ambiya ki hayyat may maboos hongay.¹ Abdul Mutallib(A.S) jowa nahi khailtay thay. Butoon ki ibaadat nahi ki. Log janwar, butoon kay naam par zibah kartay thay, is ka gosht Aap nay kabhi nahi khaya aur kehtay hain kay main apnay baap Ibrahim(A.S) kay deen par qaaim hon.²

Hazrat Abdul Mutallib (A.S) ki paanch(5) sunnatain:

Neez riwayat hay kay Abdul Mutallib(A.S) nay zamana e jaahiliyyat may paanch(5) sunnatain muqarrar ki jo Allah nay islam may jaari ki. Pehli ye kay inho nay baap ki bewiyaan beton par haram ki aur Khuda nay Quran may ayat nazil ki Jin ³ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ۔
aurton say tumhary baap nikah kar chukay hain un say naikah na karo.

Doosri ye kay inhain khazana mila to is ka panchwaan(5) hissa raah e Khuda may dia. Khuda nay hukum dia:

jaan lo kay jo tumhain nafa milay is ⁴ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ۔
may say Allah ka panchwaan(5) hissa hay.

Teesra ye kay jab Chaah e Zamzam khuoda to is ko haajiyon kay pani pilanay kay liay qarar dia. Khuda ka hukum utra:

qarar dia tum nay hajiyan ko pani pilana: ⁵ أَجْعَلْتُمْ مَسْقِيَةَ الْحَاجِّ۔

¹ - الكافي (ط - الإسلامية)؛ ج ١؛ ص ٢٢٤

² - الخصال، ج ١، ص: ٣١٣

³ - سورة نساء، آيت ٢٢

⁴ - سورة انفال، آيت ٢١

⁵ - سورة توبه، آيت ١٩

Chohta ye kay aadmi ka khoon baha soo (100) ount muqarrar kia. Khuda nay ye hukm bhi naazil kia.

Paanchween(5) sunnat ye hay kay Quraish kay nazdayek tawaaf kay chakron ki tadad muayyan nahi thi, Hazrat Abdul Mutallib(A.S) nay saath(7) chakkar qarar diay to Khuda nay bhi aesa hi hukm dia.¹

Hazrat Abu Talib(A.S) Rasool(S.A.W.W) kay kafeel:

San 6175 may jab Aap(S.A.W.W) ki umr baara(12) saal do(2) maah aur das(10) din hogai thi to Abu Talib(A.S) nay tijarat kay liay Shaam ki taraf janay ka qasd kia. Riwayat hay kay jab Abu Talib(A.S) nay Shaam ka safar ka irada kia to Rasool e Khuda(S.A.W.W) nay in kay naaqay ki mihaar pakar li aur kaha kay chacha mujhe kis kay sahary choray ja rahy hain. Na maira baap hay na maa. Abu Talib(A.S) ronay lagay aur Huzoor(S.A.W.W) ko sath lay gaay aur jab garam ho jati to aik badal zahir hota aur wo Aap(S.A.W.W) kay sir par saaya karta. Asna e raah may aik rahib kay girjay tak pohanchay, is rahib ko Buhaira kehtay thay.²

Jab is Rahib nay daikha kay badal Rasool(S.A.W.W) kay sath chal raha hay to apnay girjay say utra aur us nay khanay ka intizaam kia aur unhain khanay ki dawat di. Pas sab girjay ki taraf gay aur Hazrat Rasool Akram(S.A.W.W) ko saman kay paas chor gay. Jab badal qaafilay kay paraao par ruka raha to is nay kaha kay koi hay jo yahan na aaya ho? Kehnay lagay nahi siwaay aik bachy kay jisay hum saman kay paas chor aain hain. Buhaira nay usay bulwaanay kay liay kaha. Jab Aap(S.A.W.W) girjay ki taraf rawaana huway to

¹ - الخصال، ج ۱، ص: ۳۱۲

² - بحیرا کا نام جر جیس بن ابی ربیعہ تھا وہ حضرت عیسیٰ کی شریعت پر رہبانوں کی روش اختیار کئے ہوئے تھا اور بہت با عزت آدمی تھا ایسے کہ نو شیر وان اس سے خط و کتابت کرتا تھا اور اسے عزت دیتا تھا۔ (شیخ عباس قمی رح)

badal bhi sath chalnay laga to Buhaira nay poocha kay ye bacha kon hay? Logo nay kaha kay Abu Talib(A.S) ka beta hay. Buhaira nay Abu Talib(A.S) say poocha ye Aap(A.S) ka beta hay? Farmaya: Ye maairay bhai ka beta hay. Is nay kaha is ka baap kaha hay? Farmaya: Abhi ye paida nahi howa tha kay is ka baap faut hogaya. Buhaira kehnay laga isay apnay shehar waapis lay jao kion kay agar Yahodioon nay isay pehchaan lia jis tarah main nay pehchana hay to wo usay qatal kar dain gay aur waazeh ho kay is ki shaan buland hay aur ye is ummat ka nabi hay jo talwaar kay sath khurooj karega.¹

(Buhaira ka naam Jarjees bin Abeer biao tha aur wo shariyat e Hazrat Eesa(A.S) par rehbaano ki tarah rehta tha aur bohat buzurg aadmi tha)

Hazrat Khadija(S.A) say nikah:

San 6188 may jab kay Aap(S.A.W.W) ki umr pachees(25) saal thi Aap(S.A.W.W) nay Janab e Khadija(S.A) say nikah kia. Wo mukhddara Khawailad bin Asad bin Abdul Uzza bin Qusai bin Kilaab ki beti thi. Manqool hay kay assi(80) hazaar ounton par in kay maal ki tijaarat hoti thi aur din badin in ka maal barhta gaya aur in ka naam mashoor ho raha tha. Un kay makan ki chat par hareer e sabz ka qubba bana tha kay jis ki tanabay resham say bani thi aur is may kahi tasweerein thi.

Rasool Allah(S.A.W.W) say Aap(S.A) ki tazweej ka waqiaa mufassal hay. Yahan in ki tafsielaat ki gunjaaish nahi. Hum yahan sirf aik hi riwayat par iktifa kartay hain. Sheikh Kulayni wagaira nay riwayat ki hay kay jab Rasool e Khuda(S.A.W.W) nay chaha kay Janab e Khadija bint Khuwailad(S.A) say nikah karain to Abu Talib(A.S)

¹ - کمال الدین و تمام النعمی، ج ۱، ص: ۱۸۸

apnay rishtaidaron aur Quraish kay aik guroh kay sath Warqa bin Naufal kay paas gay jo kay Janab e Khadija(S.A) ka chacha tha. Pas pehlay Janab e Abu Talib(A.S) nay guftugoo ki aur khutba adaa kia jis ka mazmoon ye tha:

Hamd o Sana us Khuda kay liay sazawaar hay jo Khana Ka'aba ka rab hay kay jis nay hum ko aulaad e Ibraheem(A.S) aur zurriyat e Ismaiel(A.S) qarar dia hay aur humain haram jaain aman o amaan may jagah di hay aur hamain tamam logon par haakim banaaya hay aur humain apnay is ghar kay sath makhsoos kia hay kay ye log atraaf e dunya say jis ka qasd kartay hain aur is haram kay sath kay har jagah kay mayway yahan laay jaatay hain aur humain barkat di hay is shehar may kay jis may hum abaad hain. Pas tumhay maloom hona chahiay kay mairay bhateejay Mohammad bin Abdullah(S.A.W.W) ka Quraish kay jis shakhs say taqabul karo wo is say barh kar hay aur kisi shakhs ka is say qiyaas nahi hoga magar yeh is say azeemtar hay aur makhlooq may koi is ka nazeer o misl nahi aur agar is kay paas maal ki kami hay to maal-e duniya Khuda ki ataa hay kay jisay is nay apnay bandon may bay qadar e zaroorat jari kia hay aur maal saay ki tarhan hay jo jaldi palat jaata hay. Usay Khadija(S.A) ki taraf raghbat hay aur Khadija(S.A) bhi usay chahti hay. Hum aay hain kay tujh say is ki khuwast-gari karain, is ki khuwahish o raza ki binaa par aur jo haq e mehar tum chaho hum apnay maal say dain gay jo moajjal chaaho aur jitna moa'jil (yanay fori ya takheer kay sath) aur Rab e Kaaba ki qasam, us ki shaan buland aur qadar o manzilat oonchi hay. Is ka hissa shaamil, deen shayea aur raay kaamil hay. Pas Abu Talib(A.S) khamosh hogay.

Warqa jo Khadija(S.A) ka chacha tha aur zaheen aur bar'ay ulama may say tha. Wo guftugu karnay laga laykin chonkay wo Abu Talib(A.S) ka jawab dainay say qasir tha. Mutawaatir saans laita aur is ki guftugu may wazeh izziraab tha aur wo saheeh jawab nahi day saka.

Jab yeh halat Janab e Khadija(S.A) nay daykhi to unhon nay Hazrat(S.A.W.W) kay wafoor e shoq may sharam o haya ka kuch parda uthaya aur zabaan e faseeh kay sath farmaya:

Aae mairay chacha agarchay tum is mauqa par guftugu karnay ka ziada haq rakhtay ho laykin tumhay mujh par mujh say ziyada ikhtiyaar nahi. May nay tazweej ki aap say aae Mohammad(S.A.W.W)! apnay nafs ki aur maira mehar mairay hi maal may say hay aur apnay chacha say kahain kay wo aik ountni valeema e zufaaf kay liay nehar karain. Aur Aap(S.A.W.W) jab chahain apni biwi kay paas tashreef laaieye.

Pas Abu Taalib(A.S) nay farmaya: Aae logo! gawah raho kay Khadija(S.A) nay Mohammad(S.A.W.W) say apni tazweej kar di hay aur haq mehar ki khud zamin howi hay.

To Quraish may say aik shakhs kehney laga: Kitna taajjub hay kay aurtain mardon kay liay haq mehar ki zamin ho rahee hain. Janab e Abu Taalib(A.S) ko gussa aagaya aur wo kharray ho gay aur jab un ko gussa aata to tamam Quraish un say dartay thay aur un kay roab wa dab-dabay say khauf khaatay thay. Phir farmaya: Agar dosray shohar mairay bhateejay ki tarhan hon to aurtain khud giraan (baa-hri) qeemat aur ziada mehar day kar inhain haasil karain aur agar tum jaisay hon to un say ziada haq mehar ka mutaaliba kia jata hay. Jab Janab e Khadija(S.A) Hazrat Mohammad(S.A.W.W) kay hibalah e nikah may aaien to Abdullah bin Ghanam nay jo Quraish may say tha ye ashaar tehniyat kay tor par kahay:

لَكَ الطَّيْرُ فِيمَا كَانَ مِنْكَ بِأَسْعَدِ
وَمَنْ ذَا الَّذِي فِي النَّاسِ مِثْلُ مُحَمَّدٍ
وَمُوسَى بْنُ عِمْرَانَ فَيَا قُرْبَ مَوْعِدِ
رَسُولٌ مِنَ الْبَطْحَاءِ هَادٍ وَمُهْتَدِ

هَنِيئاً مَرِيئاً يَا خَدِيجَةً قَدْ جَرَتْ
تَزَوُّجَتِهِ خَيْرَ الْبَرِّيَّةِ كُلِّهَا
وَبَشِّرْ بِهِ الْبَرَّانَ عِيسَى ابْنَ مَرْيَمَ
أَقَرَّتْ بِهِ الْكُتَّابُ قَدْ مَابَ أَنَّهُ

۱- الکافی (ط - الإسلامیہ)؛ ج ۵؛ ص ۳۷۴-۳۷۵

Tarjuma: Mubarak ho tujay Aae Khadija(S.A) kay tairay humaay e saadat e nishaan (yani qismat kay parinday) nay arsh e izzat o sharf kay kangray ki taraf parwaaz ki hay aur to awwleen wa akhireen may say behtareen shakhs say beyaahi gaie aur dunya may Mohammad(S.A.W.W) jaisa shakhs kahan mil sakta hay. Yeh wo hay kay Eesa(A.S) o Moosa(A.S) nay us ki nabuwwat ki khabar di hay aur bohat jaldi un ki basharat kay aassaar zaahir ho kay rahain gay aur saalha saal say sab parhnay aur likhnay walay kutub e aasmani kay iqraar kar chukay hain kay yehi hay Rasool e Batha(S.A.W.W) jo hidayat karnay wala aur hidayat yaafta hay.

San 6193 may jab kay tees (30) saal Rasool e Khuda(S.A.W.W) ki wiladat ko guzar gay thay to Hazrat Ameer ul Momineen(A.S) ki wiladat ba saadat howi.

San 6198 may jabkay paintees (35) saal Aap(S.A.W.W) ki umr kay guzar chukay thay, Quraish nay Kaaba ki az saray no taameer ki aur is kay tool o arz may izafah kia aur is ki deewaron ko itna buland kia kay wo apni jagah par bhala maloom honay laga.

Baisat e Rasool(S.A.W.W):

San 6203 kay saal may 27 Rajab jo kay naorooz say mutabiq tha, Hazrat Mohammad bin Abdullah(S.A.W.W) chalaees (40) saal ki umr may maboos ba risaalat howay aur Imam Hasan Askari(A.S) ki riwayat hay kay jab Aan-Hazrat(S.A.W.W) ki Umr chalaees(40) saal ko pohanchay to Khuda Wand Aalam nay Aap(S.A.W.W) kay dil ko behtareen, ziada khushoo karnay waala, ziada muttee aur tamaam dilon say ziada buzurg paaya. Pas Aap(S.A.W.W) ki aankhon ko mazeed noor bakhsha aur hukum dia kay aasman kay darwazay khool diay jaain aur malaika fouj dar fouj zameen ki taraf aanay lagay aur Aan-Hazrat(S.A.W.W) inhain daikhtay thay aur Khuda nay apni rehmat ko saaq e arsh say lay kar Aap(S.A.W.W) kay sir e mubarak say muttasil kardia. Pas Jibraiel(A.S) naazil howay aur unhon nay atraaf e zameen o aasmaan ko ghaair lia aur Aan-

Hazrat(S.A.W.W) ka baazu hila kar arz kia kay parhiay. Aap(S.A.W.W) nay farmaya: kia parhon? to is nay kaha:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، اقْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ^۱

Pas Khuda ki wahi Aap(S.A.W.W) tak pohnchi.²

Aik aur riwayat hay kay dobarah Jibraiel(A.S) aur Meekaiel(A.S) satar satar hazaar farishton kay sath kursi e izzat o karamat Hazrat(S.A.W.W) kay liye laay aur taaj e nabuwwat Aap(S.A.W.W) kay sir aur liwaay hamd Aap(S.A.W.W) kay haath may dia aur arz kia: is kursi par tashreef rakhain aur ap nay Parwardigaar ki hamd o sana baja laaien.

Pas jab malaaika oopar chalay gay aur Aap(S.A.W.W) Koh e Hira say neechay tashreef laay to anwaar e jalal nay Aap(S.A.W.W) ko ghaair rakha tha aur kisi may yeh himmat nahi thi kay Aap(S.A.W.W) kay chehra ki taraf nazar utha kar daikh sakay aur jis darakht, ghaas aur pathar kay paas say guzartay to wo Aap(S.A.W.W) ko sajda karta aur zaban e faseeh may kehta:

السلام عليك يا نبي الله - السلام عليك يا رسول الله

aur jab Janab e Khadija(S.A) kay ghar may daakhil howay to Aap(S.A.W.W) kay khursheed e jamal ki showa say ghar munawwar hogaya. Janab e Khadija(S.A) nay arz kia: Aae Mohammad(S.A.W.W)! yeh kaisa noor hay kay jo may Aap(S.A.W.W) may daikh rahi hon. Farmaya yeh noor e nabuwwat hay, tum kaho لا اله الا الله محمد رسول الله ﷺ Janab e Khadija(S.A) nay arz

^۱ - سورة علق، آیات ۱ سے ۵
^۲ - التفسير المنسوب إلى الإمام الحسن العسكري عليه السلام، ص: ۱۵۶

kia: Mujhe to kai saal say Aap(S.A.W.W) ki nabuwwat ka ilm o yaqeen hay. Phir unhon nay shahadat di aur Aan-Hazrat(S.A.W.W) par iemaan laayin. Aap(S.A.W.W) nay farmaya: Aae Khadija(S.A) mujhe kuch sardi mehsoos ho rahee hay mujh par koi kapra daal do. Jab Aap(S.A.W.W) so gay to Khuda ki taraf say nida aai:

يَا أَيُّهَا الْمَدِينُ، قُمْ فَأَنْذِرْ، وَرَبَّكَ فَكَبِّرْ-^۱

Aay Kapra orh kar sonay walay! Utho aur logon ko azaab e Khud say daraao aur apnay Parwardigaar ki buzurgi bayan karo.

Hazrat kharay ho gaay aur apni angusht e mubarak ko kaan may rakh kar kaha: الله اكبر الله اكبر to Aap(S.A.W.W) ki awaz har mojood tak pohanchi aur tamam mojoodaat Aap(S.A.W.W) kay ham aawaz howay.²

Teen (3) saal tak Nabi Akram(S.A.W.W) logon ko makhfi tour par dawat farmatay rahay phir san 6207 may Aap(S.A.W.W) nay apni aaelaniya dawat ka izhaar kia aur aik jamaat nay Aap(S.A.W.W) ka tareeqa apna lia tha to Jibraiel(A.S) ye ayat lay kar naazil howay:

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ، إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ-^۳

Aan-Hazrat(S.A.W.W) ko ye hukm pohanchaya kay Aap(S.A.W.W) alal aelaan dawat deejiaye. Pas Hazrat(S.A.W.W) Kooh e Safa par tashreef lay gay aur logon ko inzaar kia aur daraya.

Aur Aan-Hazrat(S.A.W.W) nay jab logon ko deen e mubeen ki dawat di aur is silsilay may kuffar e Makkah nay inhain bayintiha aziyyatain aur taklifain pohanchaaen, is ki tafaseel maujizaat ki

^۱ - سورة مدثر، آیت ۱-۳

^۲ - مناقب آل ابی طالب علیہم السلام (لابن شهر آشوب)، ج ۱، ص: ۴۶

^۳ - سورة حجر آیت ۹۴-۹۵

panchween(5) nou may bayan ki gay hay aur saath hi kuffar e Quraish nay musalmanon ko bhi takleef pohanchanay aur shikanjo may jakarnay may koi kasar utha na rakhi aur jis shakhs ko aazaar pohanchanay ki taqat na rakhtay thay usay zabani takleef pohanchatay aur jis ka koi qoum wa qabeela na tha us ko azaab wa ataab may khenchtay aur Makkah ki garmi may usay bhooka aur piaasa khara kartay thay aur usay ziraah pehna kar sooraj kay samnay kharay honay ka hukum daitay taakay wo Nabi Akram(S.A.W.W) say alehdgi ikhtiyaar karay.

Hijrat e Habsha:

San 6208 main ashaab e Paigambar(S.A.W.W) nay Habsha ki taraf hijrat ki, chonkay musalmaan jab kuffar kay shikanja say tang aa gay aur kuffar kay zulm par sabar na kar sakay tou Hazrat Rasool e Akram(S.A.W.W) say ijazat lay kar Habsha kay mulk ki taraf hijrat kar gay kionkay Habsha kay log ahl e kitab thay aur Najjashi baadshah e Habsha kisi par zulm nahi karta aur yeh pehli hijrat thi kay jis may baaz sahaba Habsha ki taraf gay thay aur bar'i hijrat to woh thi kay jab Rasool e Khuda(S.A.W.W) nay Madina ki taraf kooch kiy aur Habsha ki taraf Habsha ki taraf hijrat karnay walon main say Usman bin Affan aur uski biwi Hazrat Ruqayya, Abu Huzaifa bin Utba bin Rabee aur Uski biwi Sehla thay. Aur Habsha main Abu Huzaifa ko Khuda nay Mohammad bin Abu Huzaifa dia aur un kay ilawa Zubair bin Awaam wa Musaab bin Umair bin Hashim bin Abd e Munaaf bin Abd ud Daar wa Abd ur Rehman bin Aouf wa Abu Salma aur uski biwi Umm e Salma, Usman bin Mazo'on, Aamir bin Rabea'a aur Janab e Jaffer bin Abi Talib(A.S) apni biwi Asma bint e Umais kay sath Amro bin Sae'ed bin Aas aur us ka bhai Khalid jin dono ki beewian bhi saath thin aur Abdullah bin Jehash apni biwi Umm e Habiba Abu Sufyan ki beti kay saath aur Abu Moosa Ashari¹, Abu Ubaida Jarrah aur kuch aur log kay jin

main say mardon ki tadaad assi (80) say ziada thi. Yeh log Mah e Rajab main Makkah say niklay darya main kashti chalatay howay Habsha kay ilaqay main pohanch gay aur Najjashi kay jawar main aman say Khuda ki ibadat karnay lagay aur Hazrat Abu Talib(A.S) nay in ashaar e zail say Nusrat e Rasool(S.A.W.W) kay liay Najjashi ko amaada kia:

نَبِيُّ كَمُوسَى وَالْمَسِيحِ ابْنِ مَرْيَمَ وَكُلُّ بِأَمْرِ اللَّهِ يَهْدَى وَيَعْصِمُ بِصَدَقِ حَدِيثٍ لَا حَدِيثٍ مُرَجِّمِ فَإِنَّ طَرِيقَ الْحَقِّ لَيْسَ بِمُظْلَمٍ^۱	تَعْلَمُ مَلِيكَ الْحَبْشِ أَنَّ مُحَمَّدًا أَتَى بِالْهُدَى مِثْلَ الَّذِي أَتَى بِهِ وَأَنْكُمْ تَتْلُونَهُ فِي كِتَابِكُمْ فَلَا تَجْعَلُوا لِلَّهِ نِدَاءً وَأَسْلِمُوا
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Jaan lay Aay Baadshah e Habsha! Kay Mohammad(S.A.W.W) isi tarha nabi hain jaisay Moosa(A.S) wa Maseeh ibn e Maryam(A.S) thay. Wo hidayat lay kar aay hain jaisay wo dono laay thay, in main say har aik hukum e Khuda say hidayat karta aur is kay azaab say bachata hay aur tum is nabi ka waqiaa sachi baat kay tour par apni kitabon main parhtay ho. Yeh koi jhoot nahi aur hamara jo gurooh bhi tumharay fazl o karam kay sabab tumharay paas aata hay wo izzat o takreem ka haqdaar hai. Pass Allah ka kisi ko mad e muqabil na batao kionkay haq ka raasta tareek nahi hai.

San 6209 main jab Aap(S.A.W.W) ki baisat kay paanch(5) saal guzar chukay thay, Hazrat Fatima(S.A) ki wiladat ba-saadat howi.

Shea'b e Abi Talib(A.S)

San 6210 main Aap(S.A.W.W) Shea'b e Abi Talib main tashreef lay gay aur mujmalan yeh waqiaa is tarha hay kay jin mushriqeen nay dekha kay musalmaan kay hathon main Habsha jaisi panah gah mojood hay aur musalman main say jo safar kar kay wahan pohanch jata hay wo aman o amaan main rehta hai aur jo log Makkah main hain wo Abu Talib(A.S) ki panah main sukoon say

^۱ - إعلام الوری بأعلام الهدی (ط - القدیمیة)؛ النص؛ ص ۴۵

rehtay hain aur Janab Hamza ka islam bhi unki taqwiyaat ka sabab hay to unhon nay aik jalsa kia aur tamam Quraish nay Janab Rasool e Khuda(S.A.W.W) kay qatal par ittefaq kia. Jab Abu Talib(A.S) ko yeh khabar mili to unhoon nay Aulad e Hashim wa Abdul Mutallib(A.S) ko jama kia aur unhain baal bachon samait us darray main soonat di jisay Shea'b e Abi Talib(A.S) kehtay thay aur Aulad e Abdul Mutallib(A.S) nay jo musalman thay aur jo gair musalman thay sab nay hifz e qabeela aur Abu Talib(A.S) ki farmabardari main nusrat e Paigambar(S.A.W.W) ka dam bhara siwaye Abu Lehab kay jis nay inkaar kia aur dushmanon say mil gaya. Aur Abu Talib(A.S) nay apnay rishtaydaron kay saath hifazat e Rasool(S.A.W.W) ka baira uthaya aur us darray kay dono taraf nigehebaan muqarrar kiay aur apnay betay Ali(A.S) ko raat ka ziada hissa Nabi Akram(S.A.W.W) ki jaga sulatay aur Janab e Hamza(A.S) saari raat talwar lay kar Paigambar(S.A.W.W) kay gird rehtay. Jab kuffar nay yeh dekha aur samajh gay kay wo Aan-Hazrat(S.A.W.W) tak nahi pohanch saktay aur un kay baray logon main say chalees(40) admi Daar ul Nadwa main jama howay aur unhon nay ehad o paimaan bandha kay ab Aulad e Abdul Mutallib(A.S) aur Bani Hashim kay saath narmi na ki jaay aur na unhain rishta dain aur na rishta lain aur un kay hath koi cheez na baichi jaay aur na un say kuch khareeda jaay aur na un kay sath koi sulah ka rawayya rakha jaay jab tak wo Paigambar(S.A.W.W) ko in kay qabzay main na day dain takay yeh unhain qatal kar dain. Yeh ehad naama mukammal kar kay aik saheefa main tehreer kiy gaya aur us par muhar lagaai gaai aur Umm e Aljilaas jo Abu Jehal ki khala kay supard kiy gaya takay wo usay hifazat say rakhay. Quraish kay is moaahiday say bani Hashim Shea'b e Abi Talib(A.S) main mehsoor hogay aur Ahl e Makkah main say kisi shaks ko un say khareed o farokht ki jur-at na rahi siway auqaat e hajj kay kay jin dinon main har aik say jang karna haraam tha aur us waqt

qabail e arab Makkah main hazir hotay thay yeh log bhi Shea'b e Abi Talib e Abi Talib(A.S) say bahar aatay aur khanay ki cheezen arbon say khareed kar Shea'b e Abi Talib main wapas chalay jaatay aur agar maloom hojata kay Quraish main say kisi shaks nay Bani Abdul Mutallib main say kisi ki qurbat ki waja say koi cheez Shea'b e Abi Talib ki taraf bheji hai to us say muzahim hotay aur agar Shea'b e Abi Talib main rehnay walon main say koi bahar ata aur un kay hathay charh jaata tou usay saza daitay aur shikanjay main kastay aur jo log kabhi un kay liay khanay ki cheezen bhejtay un main say Abul Aas bin Rabee, Hasham bin Amr aur Hakeem bin Hazaam bin Khawailad jo Janab e Khadija(S.A) ka bhatija tha.

Manqool hai kay Abul Aas gandum aur khajoor say ount laad kar Shea'b e Abi Talib kay qareeb jata aur unhain chor daita. Isi liay Nabi Akram(S.A.W.W) farmatay thay kay Abul Aas nay hamari damaadi ka haq ada kia.

(mutarjjim kehta hai kay Abul Aas chonkay Zainab ka shohar tha kay jis kay mutaliq yeh ikhtilaf hay kay wo Janab e Khadija(S.A) ya Haala ki beti thee.)

Khulasa yeh kay teen (3) saal tak maamla isi tarha raha aur kabhi kabhi bhook ki shiddat ki waja say Bani Abdul Mutallib kay bachoon ki faryad buland hoti thi. Yahan tak kay baaz mushriqeen is ehad wa paimaan par nadim wa pashaymaan howay aur un main say paanch (5) afraad nay jo kay Hassham bin Amr, Zohair bin Umayya bin Mugaira, Muta'am bin Adi, Abul Bakhtri aur Zama'a bin Aswad bin Mutallib bin Asad thay. Unhoon nay apas main ehad wa paimaan baandha kay wo is moaahiday ko tor dain aur us sahifay ko phaar dalain. Doosri subha jab Sardaraan e Quresh Kaaba main jama howay aur yeh paanch (5) afraad bhi aay aur is maamlay par guftugo karnay lagay to achanak Abu Talib(A.S) apnay kuch logon kay saath shaaib say bahar aay aur Kaaba main aa pohanchay aur majma e Quraish main beth gay.

Abu Jehal nay yeh khayal kia kay Abu Talib(A.S) ka paimana e sabar in zehmaat aur takaleef ki waja say labraiz hogaya hai jo unhain shaaib main pohanchi hai aur ab is liay aay hain kay Mohammad(S.A.W.W) ko hamaray supard kar dain. Abu Talib(A.S) nay guftugo shuru ki aur farmaya kay logon! Main chahta hun aisi baat kahon jis main tumhari bhalai ho. Meray bhatijay Mohammad(S.A.W.W) nay khabar di hai kay Khuda Wand Aalam nay deemak ko muqarrar kia hai kay who is saheefay main jo zulm o jour ki daastan likhi hay usay kha jay aur Khuda kay naam ko baqi rehnay day. Ab us saheefa ko lay aao agar wo sach kehta hai tou phir tumhain us say koi sarokaar nahi aur apnay makar o keena say baaz aa jao aur agar wo jhoot kehta hay to abhi main usay tumharay supard kar daita hun takay tum usay qatal kar do. Log kehney lagay: Bari achi baat hai. Pas wo gay aur us saheefa ko Umm ul Jilaas say lay aay. Jab usay khol kar daikha to tamam saheefa ko deemak kha chuki thi siwaay lafz "Bismika Allahumma" kay jisay zamana e jahiliyat main sarnamon par likha kartay thay. Jab in logon nay dekha to sharamsaar howay.

Pas Mata'am bin Adi nay saheefa ko phaar dia aur kehney laga hum is zulm karnay aur qata e rehmi karnay walay saheefa say bezaar hain. Is waqt Abu Talib(A.S) wapas shaaib ki taraf chalay gaye. Doosray din woh paanch afrad Quraish kay aik guroh kay saath shaaib main gaye aur Abdul Mutallib(A.S) ki aulad ko Makkah main lay aay aur unhain un kay makanaat main tehraaya aur wo teen(3) saal tak shaaib main rahay thay lekin mushriqeen ko Huzoor Akram(S.A.W.W) kay shaaib say bahar tashreef lanay kay baad bhi apnay pehlay aqeeday par rahay aur Aap(S.A.W.W) ki dushmani say dast bardaar na howay aur jitna un say ho saka Aap(S.A.W.W) ko aziyyat wa takleef dainay main koshan rahay kay jis kay bayan karnay ki yahan gunjaaish nahi.

Wafat Hazrat Abu Talib(A.S) aur Hazrat Khadija(S.A)

San 6213 main jab Janab Abu Talib(A.S) aur Hazrat Khadija(S.A) ki wafat howi. Janab Abu Talib(A.S) ki wafat chobees(24) Rajab baisat kay daswain(10) saal kay aakhir main howi aur Hazrat Rasool e Khuda(S.A.W.W) in ki museebat main roaay aur jab un ka janaza liay ja rahay thay tou Aap(S.A.W.W) un kay janazay kay aagay aagay thay aur farmatay jatay thay kay Aay Chacha! Aap(A.S) nay silah e rehmi ki aur mairay maamlay main koi kotahi nahi ki, Khuda Aap(A.S) ko jazaa e khair day. Abu Talib(A.S) ki jalalat e shaan aur un ki nusrat wa madad e Rasool(S.A.W.W) karna aur un kay baaqi fazaail is say ziada hain kay is mukhtasar kitab main aa sakain.

Aur teen(3) din baad ya aik riwayat ki bina par paintees(35) din kay baad Hazrat Khadija(S.A) ki wafaat howi. Rasool e Khuda(S.A.W.W) nay unhain apnay dast e mubarak say Hijoon e Makkah main dafan kiaa aur Aap(S.A.W.W) Abu Talib(A.S) aur Khadija(S.A) ki wafat kay baad itna gamgheen howay kay bohat kam ghar say bahar tashreef laatay aur isi liay is saal ka naam Aap(S.A.W.W) nay Aam ul Huzun rakha. Ameer ul Momineen(A.S) nay dono buzargon kay marsiya main yeh asha'ar kahay:

أَعْيَنْتِي جوداً بَارَكَ اللهُ فِيكُمَا عَلَى هَالِكَيْنِ مَا تَرَىٰ لِهَمَامَثَلًا
عَلَى سَيِّدِ الْبَطْحَاءِ وَابْنِ رَأَيْسِهَا وَسَيِّدَةِ النِّسْوَانِ أَوَّلِ مَنْ صَلَّى
مَصَابِهِمَا أَدَجَىٰ لِي الْجَوُّ وَالْهَوَاءُ فَبِتَّ أَقَاسَىٰ مِنْهُمَا الْهَمُّ وَالشَّكْلَى
لَقَدْ نَصَرَ فِي اللَّهِ دِينَ مُحَمَّدٍ عَلَى مَنْ بَغَىٰ فِي الدِّينِ قَدْرَ عِيَا أَلَا

Aye meri dono aankhon aansoon bahaao. Khuda tum ko barkat day in do(2) marnay walon par kay tum nay jin kay misl wa nazeer nahi daikhay, Batha kay sardaar aur us kay rae'es kay baitay par aur aurton ki sardaar par, kay jis nay sab say pehlay namaz parhi. In ki museebat nay meray liay fizaa ko tareekh bana dia hay. Main in kay hum mo gham aur ronay main raat guzaarta hon. Yaqeenan

in dono nay Allah ki muhabbat main deen e Mohammad(S.A.W.W) ki nusrat ki, jo deen may baqawat karay so karta rahay. Laikin unho nay to qarabat ka khayal rakha. Neez Aan Janab(S.A.W.W) nay Abu Talib(A.S) kay marsiya main yeh asha'ar kahay:

أباً طالِبَ عَصْبَةِ الْمُسْتَجِيرِ وَغِيْثَ الْمَحْوِلِ وَنُورِ الظُّلَمِ
لَقَدْ هَدَّ فَقْدَكَ أَهْلَ الْحِفَاظِ فَصَلِّ عَلَى عَيْكَ وَلِيَّ النِّعَمِ
وَلَقَّاكَ رَبِّكَ رِضْوَانَهُ فَقَدْ كُنْتَ لِلطَّهْرِ مِنْ خَيْرِ عَمِ

Aye Abu Talib(A.S) jo panah lainay walay kay liay panah thay aur qehat zada kay liay abar e rehmat aur taareekion kay liay noor wa roshni, Aap(A.S) ki mout nay mehfooz rehnay walon ko larza bar-andaam kar dia. Naimaton kay maalik ka Aap(A.S) par durood wa rehmat ho aur Khuda Aap(A.S) ko apnay rizwan say milaay. Beshak Aap(A.S) tahir wa muthhar Rasool(S.A.W.W) kay behtreen chacha thay.

Abu Talib(A.S) ki wafat kay baad mushraqueen e arab ki dushmani Aan-Hazrat(S.A.W.W) say barh gai aur Aap(S.A.W.W) ko ziada takleefain pohanchanay lagay yahan tak kay is qoum kay aik bewaqoof nay in kay uksanay par aik muthi mitti utha kar Aap(S.A.W.W) kay sir par daal di aur Aap(S.A.W.W) nay siwaay sabar wa tahammul kay koi chara e kaar na daikha.

San 6214 main Aap(S.A.W.W) logon ko dawat dainay kay liay Taaif tashreef lay gay aur hum Aap(S.A.W.W) kay safar e Taaif ka waqiaa ikhtisaar kay saath maojizaat kay zimn main jab Aap(S.A.W.W) nay shayateen wa jinnat par galba haasil kiy tha zikar kar chukay hain.

San 6214 main Hazrat Rasool Akram(S.A.W.W) nay Sauda bint Zama'a say nikah kiy aur yeh pehli khatoon hain kay Janab Khadija(S.A) kay baad jis say Huzoor(S.A.W.W) nay shaadi ki thi

aur jab tak Janab Khadija (S.A) zinda thin Aap(S.A.W.W) nay kisi aurat say nikah nahi kiy.

Mairaj e Rasool Akram(S.A.W.W)

San 6215 main Nabi Akram(S.A.W.W) ko mairaj howi. Wazeh ho kay ayaat e kareema aur ahaadees mutawatira say saabit hay kay haq Allah taala nay Hazrat Rasool Akram(S.A.W.W) ko aik hi raat main Makkah Moazzama say Masjid e Aqsa'a (Bait ul Muqaddas) tak aur wahan say Sidratul Muntaha aur Arsh e Aala tak sair karaie aur ajaaiebaat e Khalq e aasmaan un ko dikhaaie aur raazhaay e nahani aur ma'arif la mutanaahi Aan-Hazrat(S.A.W.W) par ilqaa kiay. Aap(S.A.W.W) nay Bait ul Mamoor main aur Arsh kay neechay ibadat e ilaahi ki aur ambiya(A.S) kay saath mulaaqat ki aur Aap(S.A.W.W) jannat main dakhil howay aur ahl e jannat kay manaazil ko daikha aur ahaadees e mutawatira e khassa wa aamma dalalat karti hain kay Aap(S.A.W.W) ka yeh urooj aur upar jana badan kay saath tha na kay sirf rooh kay saath aur aalam e baidaari main tha na kay aalam e khuwaab main aur qudeema ulama e shia kay nazdeek is main koi ikhtilaf nahi hay.

Chunancha Allama Majlisi farmatay hain: baaz logon nay jo mairaj e jismani main shak kia hay ya to unhon nay akhbar wa aasaar e Rasool e Khuda(S.A.W.W) wa Aaima e Huda(A.S) ka tatabbu nahi kia aur ya hujaj e Khuda(A.S) kay irshadaat par aaytemaad nahi kia aur gair mutadayyan hukama kay shubhaat par wasooq kar lia hay warna kis tarha ho sakta hay kay aik ba-ayteqaad shaks kai hazaar ahaadees jo mukhtalif waaston say asal e mairaj, us ki kaifiyaat wa khusosiaat kay muta'liq say jo kay tamam ki tamam mairaj e jismani main zaahir wa sareeh hain aur sirf tawah-humaat ya hukama kay shubhaat ki bina par tamam ka inkaar karday aur un ki ta'aweel karay.

Aur agar عرجت بروحه (lay gaya) baaz nuskhon main عرجت به (lay gaya rooh ko) aaya hay to yeh munafaat nahi rakhta aur yeh is tarha hay jaisay aap kahain kay جئت بروحي (main apni rooh kay saath teray paas aaya) is bayan kay saath kay jis kay zikar ki gunjaish nahi aur us ki tafseel ko hamaray Sheikh Allama Noori nay "Tehyyat ul Zaair" main zikar farmaya hay.

Janna chahiye kay is par bhi ittayfaq hay kay mairaj hijrat say pehlay waqay howi hay. Albatta satra(17) Ramazan ki raat ko ya ikkees(21) ki raat ko, hijrat say cheh(6) maah pehlay ya Maah e Rabi ul Awwal main, baisat kay do(2) saal baad is main ikhtilaaf hay aur makaan e urooj main bhi ikhtilaaf hay kay Umm e Haani ka ghar tha ya Shaeb e Abu Talib(A.S) ya Masjid ul Haram aur irshad e qudrat hay:

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Yaani munazza hay wo Khuda kay jis nay apnay banday ko sair karaai raat kay waqt Masjid e Haram say Masjid e Aqsa ki taraf wo masjid kay jis kay ird gird ko hum nay barkat di hai takay hum usay apni azmat wa jalalat ki nishanian dikhaii beshak Khuda sunnay wala aur jannay wala hay.

Baaz kehtay hain kay Masjid ul Haram say muraad Makkah Muoazzama hay kion kay tamam Makkah mehallay namaz aur mohtaram hay aur mashoor yeh hay kay Masjid e Aqsa wo Masjid hay jo Bait ul Muqaddas main hay aur bohat si ahaadees say yeh zaahir hota hay kay is say muraad Bait ul Mamoor hay jo chotay(4) aasmaan par hay aur wo door tareen masjid hay aur is main bhi ikhtelaaf hay kay aaya mairaj aik dafa howi ya do(2) dafa ya us say ziada.

Ahadees e motabra say maloom hota hay kay kai dafa howi aur yeh ikhtilaaf jo ahadees e mairaj main hay us ko muta'addid mairajon par hamal kia jaa sakta hai.

Ulama nay Hazrat Sadiq(A.S) say riwayat ki hai kay:

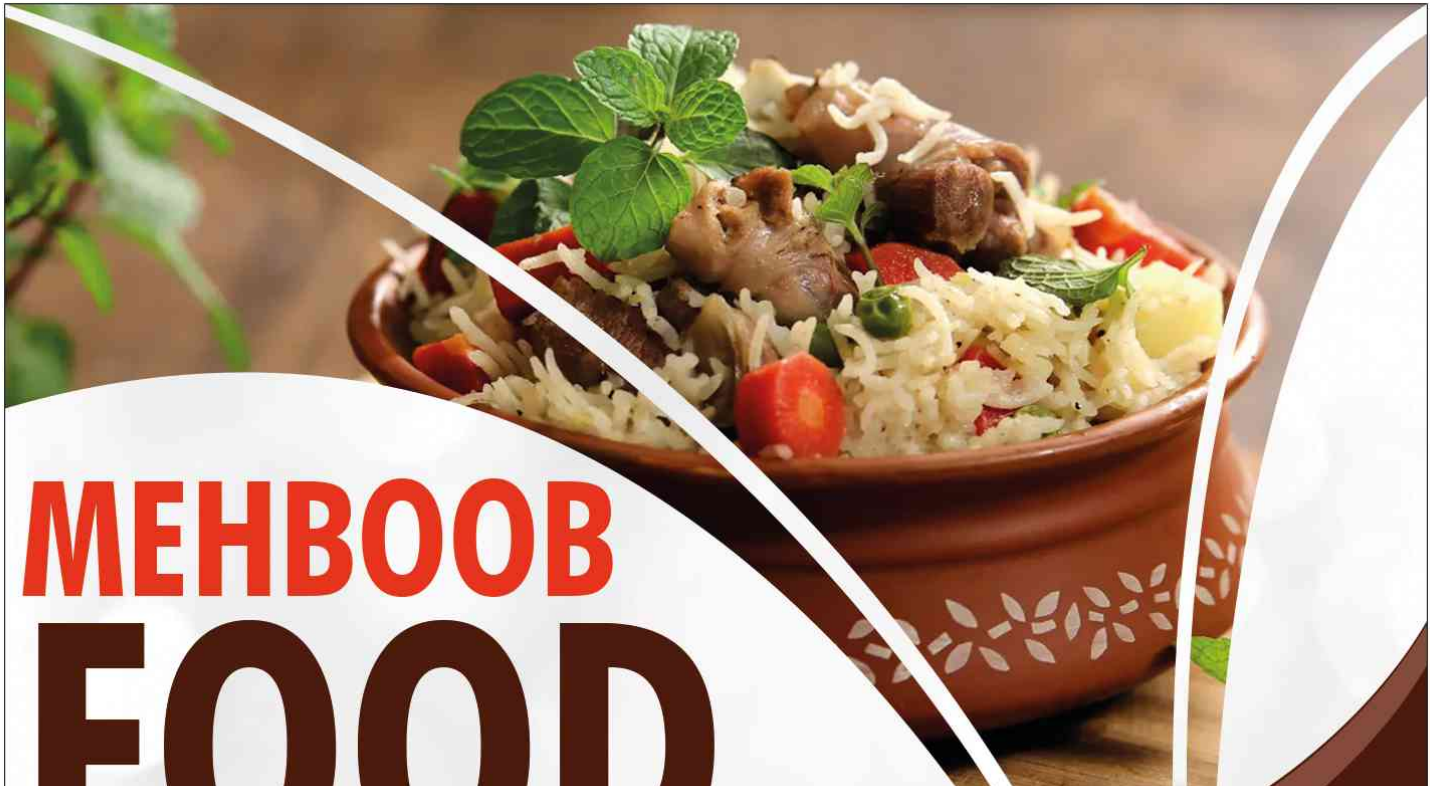
عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَرَجَ النَّبِيُّ ص مِائَةً وَعِشْرِينَ مَرَّةً مِمَّا مِنْ مَرَّةٍ إِلَّا وَقَدْ أَوْصَى اللَّهُ عَزَّ وَجَلَّ فِيهَا النَّبِيُّ ص بِالْوَلَايَةِ لِعَلِيٍّ وَالْأُئِمَّةِ ع أَكْثَرِمِمَّا أَوْصَاهُ بِالْفَرَائِضِ

Khuda Ta'ala Hazrat Rasool Akram(S.A.W.W) ko aik soo bees(120) martaba aasmaan par lay gaya aur har martaba Aan-Hazrat(S.A.W.W) ko Hazrat Ameer ul Momimeen(A.S) aur baqi aaimma e tahireen(A.S) ki wilayat wa imamat kay mutalliq baqi faraiz ki nisbat ziada taqeed farmaai.

Bosehri kehta hay:

سريت من حرم ليلا إلى حرم	كما سري البدر في داج من الظلم
وبت ترقى إلى أن نلت منزلة	من قاب قوسين لم تدرك ولم ترم ---

Tarjuma: To raat kay waqt aik haram say doosray haram ki taraf gaya, jis tarha chodhwin(14) ka chaand raat kay waqt tareekhion main chalta hai. Pas to buland hota gaya yahan tak kay Qaab e Qosain ki manzil ko paya kay jisay na to koi paya aur na us ka qasd kar saka aur to ambia wa rusal kay aagay tha jis tarha makhdoom khadimon kay aagay hota hay aur to saat(7) tabaq ko phaar kar aagay nikal gaya aisay moakab main kay jin ka tu sahib e ilm tha wahan pohancha kay sabqat karnay walay kay liay qurb ki jaga na baqi chori aur na bulandi par janay walay kay liay koi seerhi.



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