

انعامی سلسلہ
ترغیب مطالعہ پروگرام

گوهرِ حکمت
(بانیواں ٹارو)

معراجِ بشریت سیرتِ رسول اللہ ﷺ

والمصطفى
محمد ﷺ



Green Island Publications

(A Project of GIT®)

Karachi - Pakistan



Gohar e Hikmat (22nd Edition)

Mairaaaj e Bashariyat
Seerat e Rasool ul Allah
(SAWW)
(Part III)

Naashir: Green Island Publication – GIP

Bismillahir Rahmanir Raheem

Naam e Kitab:	Mairaaaj e Bashariyat - Seerat e Rasool ul Allah (SAWW) - P-III
Iqtibaasaz:	Muntahal Aamaal – by Sheikh Abbas Qummi (RA)
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Tareekh e Ishaat:	Rajab ul Murajjab 1442 Hijri
Paishkash:	Green Island Youth Forum (GIYF)
Nashir:	Green Island Publications (GIP)

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 ﴿ مرحومہ قریشہ بیگم بنت زوار حسین ﴾
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 ﴿ لاکھانی خاندان کے تمام مرحومین ﴾
 ﴿ مرحوم سید عمیر آفاق ابن سید محمد تقی جہلم ﴾
 ﴿ مرحومہ کنیز عباس بنت عنایت حسین ﴾
 ﴿ محمد تقی کے خاندان کے تمام مرحومین ﴾
 ﴿ عزیز احمد کے خاندان کے تمام مرحومین ﴾
 ﴿ یوسف علی کے خاندان کے تمام مرحومین ﴾
 ﴿ مرحومہ طاہرہ خاتون بنت عطرت حسین ﴾
 ﴿ مرحوم محمد حسین ابن سلطان علی ساییانی ﴾
 ﴿ مرحوم سید وصی حیدر ابن میر نادر حسین ﴾
 ﴿ مرحومہ مونا فاطمہ بنت حسین علی وکیل ﴾
 ﴿ ویرودی والا خاندان کے تمام مرحومین ﴾
 ﴿ مرحوم آغا جمیل حسین ابن آغا محمد حسین ﴾
 ﴿ مرحومہ سیدہ عزیز فاطمہ بنت یوسف علی ﴾

﴿ مرحومہ رضیہ بانو بنت سید جراح حسین رضوی ﴾
 ﴿ مرحوم محمد بلال بھوجانی ابن علی رضا بھوجانی ﴾
 ﴿ ارواح کل مجتہدین، علماء اور مومنین ﴾
 ﴿ حامدہ بیگم کے خاندان کے تمام مرحومین ﴾
 ﴿ آصف رضا کے خاندان کے تمام مرحومین ﴾
 ﴿ شریف ہاشم کے خاندان کے تمام مرحومین ﴾
 ﴿ سید عطاء نقوی کے خاندان کے تمام مرحومین ﴾
 ﴿ ڈاکٹر سجاد حیدر کے خاندان کے تمام مرحومین ﴾
 ﴿ مرحومہ رقیہ بانو بنت جعفر علی کاشمی زوجہ شعبان علی ﴾
 ﴿ مرحوم سید علمدار رضا رضوی ابن سید محمد تقی رضوی ﴾
 ﴿ مرحومہ سیدہ کہکشاں پروین بنت سید وصی حیدر رضوی ﴾
 ﴿ مرحوم سید جراح حسین رضوی ابن سید قمر حسین رضوی ﴾
 ﴿ مرحوم سید عطرت حسین رضوی ابن سید قربان علی رضوی ﴾
 ﴿ مرحوم سید نیا ز عباس ابن سید اکبر جے پوری سرینگر کشمیر ﴾

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Index

Paish Lafz	7
Saathwein Hijri kay Waqiaat.....	9
Fathay Khaibar ka bayaan:.....	9
Umra tul Qazaa:	13
Umm e Habiba bint e Abu Sufyan say nikah:.....	13
Aanth Hijri kay Waqiaat.....	15
Jang e Mautah:	15
Jang e Zaat ul Salasil ka Tazkira:	19
Fatah Makkah:	22
Gazwa e Hunain ka tazkira:.....	30
Nawein Hijri Kay Waqiat	34
Gazwa Tabook:	37
Daswein Hijri Kay Waqiat	44
Waqia e Mubahila:.....	44
Hujjat ul Wida:	48
Waqia Ghadeer:	54
Giyarhwein Hijri kay Waqiat	58
Wafat e Hazrat Khatim ul Anbia Muhammad Mustafa (SAWW) ki kayfiyat ka bayaan:	58

Paish Lafz

Assalam o alaikum wa rahmatuLLAHi wa barakatuh,

Kutub beeni aur mutalia' ka shouq qomo ki taraqqi main intiha eham kirdaar ada karta hay. Aqwaam e aalam main jis andaaz say ye shouq apni jaga bana chuka hay, is aytaybaar say hamari qoum ko abhi bohat mehnat karna hay, albatta ye baat arz karna bhi nihayat zaroori hay kay is silsilay main mukhtalif idaaro nay kaam shuroo kardiya hay. "Gohar-e-hikmat" kay naam say 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 jaaey. Is silsilay ko agay barhatay howay is baar kitabchay kay liye mawaad ma'roof kitab "Safinatul bihaar" kay musannif, Siqatul Mohaddisayen Sheikh Abbas Qummi (RA) ki kitaab "Muntah-ul-Aamaal" say iqtibas liya gaya hay. Is kitaab main Sheikh Abbas Qummi (RA) nay Chahardah-e-Masomeen (AS) ki sayerat ko mukhtalif unwanaat kay tehat umdagi say tasnayef kiya hay aur sath hi rehlate Rasool e (SAWW) kay baad kay khulafa aur us dour ki mukhtlif mash-hoor shakhsiyaat 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 doranay 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.

Baradaraanay arjumand Qibla Maulana Syed Hashim Abbas Zaidi, Maulana Qamar Ali Lilani, Maulana Mustafa Ali Vakil, Maulana

Mujtaba Hasan Jivani aur Maulana Mujahid Hussain Damani Qummi sahabaan 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

Saathwein Hijri kay Waqiaat

Fathay Khaibar ka bayaan:

Jis waqt Rasool Akram (SAWW) Hudaibia say wapas aaye tou Aap (SAWW) par Surah e Fatah naazil howi aur is main fathay Khaiber ki basharat thi jaisa kay irshad e qudrat hay:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Tarjuma: Aur baishak hum nay tumhain khuli howi kamyabi ata ki. Is Khaibar kay saat(7) mazboot qilay thay aur woh in naamon kay saath mashoor thay:

- | | | | |
|------------|-----------|------------|---------|
| 1. Naa'im | 2. Qamoos | 3. Kutaiba | 4. Shiq |
| 5. Nita'at | 6. Wateeh | 7. Salalam | |

Hudaibia say wapas anay kay baad taqriban bees(20) din Huzoor Akram (SAWW) Madina main rahay phir farmaya: jang ki tayyari karo aur Aap (SAWW) aik hazaar chaar sou(1400) afraad kay saath Khaibar ki taraf rawana howay. Yahoodi jab Aap (SAWW) kay iraday say mutlaa howay tou woh qila'ay main band hogaye. Aik din Khaibar kay loug khaiti baari kay kaam kay liay bailchay aur tokriyan lay kar apnay qilo'n say bahir niklay. Achanak in ki nigah lashkar e Paigambar (SAWW) par pari kay is lashkar nay qilo'n kay gird par'ao daala howa hay tou woh cheekh kar kehney lagay: Khuda ki qasam! Yeh Muhammad (SAWW) aur is ka lashkar hay. Yeh keh kar apnay qilo'n main bhag gaye.

Jab Nabi Akram (SAWW) nay in ki yeh halat daikhi tou farmaya:

اللَّهُ أَكْبَرُ خَرَبَتْ خَيْبَرَ فَإِذَا نَزَلْنَا بِسَاحَةِ قَوْمِ فَسَاءَ صَبَاُ الْمُنْذِرِينَ

Tarjuma: Allah o Akbar Khaibar kharab wa barbaad howa. Hum jab kisi qoum ki dewrhi par utar partay hain tou dar'aay gaye logon ki subha buri halat main katti hay.

Jab Aap (SAWW) nay bailchay aur tokriyan jo tornay kay alat hain, Khaibar walon kay haath main daikhay tou samajh gaye kay Khaibar munhadim hoga.

Doosri taraf yahoodi jang kay liay tayyar hogaye aur unhon nay biwi bachay Qila'a Qutaibia main ikhattay kar diay aur chopayon ki ghaas aur apna kharcha aur khoraak "Naaim" main jama kar diya aur sakht qisam ka hisaar khench diya aur jangi jawan Qila'a Nita'at main aagaye.

Habab bin Manzar nay arz ki kay yahoodi khajoor kay darakhton ko apni aulad aur ehl o ayaal say ziada dost rakhtay hain. Agr Aap (SAWW) darakhton ko kaatnay ka hukum day dain tou yeh ziada ranj wa andoh main par' jayengay. Aap (SAWW) nay farmaya: koi haraj nahi. Pas sahaba nay chaar sou(400) darakht kaat diay.

Beharhaal musalmanon nay yahoodion kay saath jang ki aur kuch qila'ay fatah kar liay aur Qila'a e Qamoos ka muhasira kiya. Wo qila'a sakht aur muhkam tha. Hazrat Rasool Akram (SAWW) dard e shaqeeqa main muhtaila thay, ji ski waja say maidan main may na aa sakay. Har roz aik sahabi alam lay kar jata aur muqabila karta aur shaam ko fatah kiay bagair wapap lout ata. Aik din Abu Bakr alam lay kar gaye aur shikast kha kar wapap aaye. Doosray din Umar alam lay kar gaye aur woh bhi shikast kha kar wapap aaye.

Shaam kay waqt jab Umar wapap aaye tou Nabi Akram (SAWW) nay farmaya:

لَا تُعْطِينَ الرَّايَةَ عَدَا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ كَرَارًا غَيْرَ قَرَارٍ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ. ۱

Tarjuma: Hatman yeh alam kal aisay shaks ko doonga jo shuja ho ga, jang say farar karnay wala nahi ho ga, jo Khuda aur Rasool (SAWW) say

۱- اعلام الوری باعلام الهدی (ط - القدیمه)؛ النص؛ ص ۹۹

muhabbat rakhta hay aur Khuda aur Rasool (SAWW) us say muhabbat rakhtay hain aur woh us waqt tak maidan e jang say nahi loutay ga jab tak Khudawand Aalam us kay haath par Khaibar fatah na karday. Doosray din sahaba jama howay aur tamam yeh khuwaish rakhtay thay kay yeh doulat e uzma hamain mayassar ho. Aap (SAWW) nay farmaya: Ali (AS) kahan hain?

Arz kiya gaya kay woh aashoob e chasham main muhtila hain aur uth nahi saktay.

Aap (SAWW) nay farmaya: unhain lay aao.

Salma bin Ako gaye aur Aap (AS) ko haath pakar kar Paighambar Akram (SAWW) kay pas lay aaye.

Hazrat (SAWW) nay Aap (AS) ka sir apnay zaanu par rakh kar lua'ab e dehan un ki aankhon main daala. Usi waqt Aap (AS) ki aakhen theek ho gayien, Hassan bin Sabit nay is kay muta'aliq yeh asha'ar kahay:

Tarjuma: Aur Ali (AS) aashoob e chasham main muhtila thay aur is ki dawa chahtay thay lekin koi ilaaj karnay wala na tha. Un ko Rasool (SAWW) nay apnay lua'ab e dehan say shifa bakhshi. Pas lua'ab e dehan jis main daala gaya aur jis nay daala dono ba-barkat thay aur farmaya anqareeb aaj aaysay shamsheer zan bahadur ko alam dunga jo Rasool (SAWW) say muhabbat rakhta ha aur mairay ma'bood ka dost hay aur Khuda bhi usay dost rakhta ha aur us kay zaryay Khuda sakht qilo'n ko fatah karay ga pas poori khilqat ko chor kar Ali (AS) ka intikhab kiya aur Ali (AS) ko apna wazir aur bhai qaraar diya.

Pas alam Ameer ul Momineen (AS) ko diya. Ameer ul Momineen (AS) alam lay kar dortay howay Qila Qamoos tak pohanchay. Marhab har roz ki adat kay mutabiq qila'a say bahar nikla aur mast haathi ki tarha maidan main aaya aur rajaz parha:

شَاكِ سِلَاحِي بَطْلٌ مُّجَرَّبٌ

قَدْ عَلِمْتُ خَيْبَرُ أَيُّ مَرْحَبٍ

Tarjuma: Khaibar walay jantay hain kay main marhab hon. Mukammal jang kay hathyaron say araasta, tajurba kaar bahadur hon.

Ameer ul Momineen (AS) gazabnaak shair ki tarha us ki taraf barhay aur farmaya:

ضَرْغَامُ أَجَامٍ وَلَيْتَ قُسُورَةٌ

أَنَا الَّذِي سَتَيْتُ أُمَّي حَيْدَرَةٌ

Tarjuma: Main woh hon jis ka naam us ki maa nay Haider rakha aur main jangle ka shair hon.

Jab Marhab nay yeh rajaz Ameer ul Momineen (AS) say suna tou usay apni daya ki baat yad aayi, jis nay us say kaha tha kay to har shaks par galib aaye ga siwaye us kay jis ka naam Haider hoga. Agar to nay us say jang ki tou maara jaaye ga. Lihaza Marhab bhaag khara howa. Shaitaan aik yahoodi aalim ki shakal main samnay aaya aur kehney laga: Haider tou bohat say hain to kion bhaag raha hay? Pas Marhab taizi say wapas louta aur chaha kay pehal karay aur Hazrat (AS) ko zakhm lagaye lekin Ameer ul Momineen (AS) nay usay mohlat na di aur Zulfiqar ki aik zarbat say usay halaak kar diya.

Us kay baad Rabe'e bin Abi Alhaqeeq jo apni qoum ka numayaan fard tha aur Khaibar ka rehney wala Antar jo bahaduri aur quwwat main mashoor tha aur Murrah wa Yasir wagaira jo yahoodion main say bahadur log thay, in sab ko qatal kiya. Yahoodi shikast kha kar Qila'a Qamoos ki taraf bhagay aur bari mazbooti say darwaza band kar liya. Ameer ul Momineen (AS) talwar liye howay darwazay kay paas aaye aur isko pakar kar jhinjhor'a kay poora qila'a laraz utha. Safia bint e Hayi bin Akhtab apnay takht say mun kay bal zameen par gir pari aur us ka chehra zakhmi hogaya. Hazrat (AS) nay woh darwaza ukhaar' kar usko apni sipar bana liya aur is tarha thori dair lartay rahay. Yahoodi bhaag khar'ay howay.

Aap (AS) nay khandak par is darwazay ka pul bana diya aur khud khandak main kharay hogaye, tamam lashkar ko is pul say guzara. Phir usay apnay peechay ki taraf chalees(40) haath kay faaslay par phaink diya. Jab kay baad main chalees(40) admion nay chaha kay is darwazay ko uthaain woh is darwazay ko harkat bhi na day sakay.

Riwayat hay kay fathay Khaibar kay din Jaffer bin Abi Talib "Habsha" say wapas aaye aur Rasool e Khuda (SAWW) un kay aanay say khush howay unhain namaz e Jaffer e Tayyar sikhaie. Hazrat Jaffer Aap (SAWW) kay liye "Habsha" say kuch hadyey laaye thay jin main itar aur libaas thay aur un main aik zartaar ki chaadar bhi thi jo Aanhazrat (SAWW) nay Ameer ul Momineen (AS) ko ata farma di. Aap (AS) nay is main say sonay kay taar alag kiay jo hazaar(1000) misqaal thay aur unhain madina kay faqeeron main taqseem kar dia aur apnay liye kuch na rakha.

Umra tul Qazaa:

7 hijra main Umra tul Qazaa waqay howa aur woh is tarha kay jab Aap (SAWW) Khaibar say wapas aaye tou Makkah ki ziarat ka qasd kiya aur Zeeqa'ad kay maheenay main hukum diya kay ashaab, Makkah kay safar ki tayyari karain aur Umra e Hudaybeya ki qaza karain. Pas woh log jo Hudaibia main mojoud thay, kuch doosray logon kay saath aazim e Makkah howay. Unhon nay hathyaron kay saath sattar(70) ount qurbaani kay bhi hamrah liay takay agar Quraish ehad shikni karain tou hathyar kaam day sakain. Wo hathyaar unho nay chupa rakhay thay, Aanhzrat (SAWW) Qaswa naami naaqay par sawaar howay aur kuch ashaab payada aur kuch sawar Aap (SAWW) kay hum rikaab thay. Aur talwarain gilafon main hamaiei kiay howay thay. Yeh sab talbia kehtay howay Hijoon say Makkah main daakhil howay aur sawari par tawaf kiya aur jo char'ie Aap (SAWW) kay haath main thi, us say istilaam e Hajar e Aswad farmaya (us say Hajar e Aswad ki janib ishara kiya goya Hajar e Aswad ko chou rahay hain) aur Aap (SAWW) nay hukum diya kay sahaba chaadar daaien bagal say nikaal kar baaien kaandhay par is tarha daalain kay daayan kaandha barhrehna rahay aur baayan chup jayain aur tawaf ki halat main quwwat ka muzahira karain takay musalamano ko kamzor na samjhain aur tawaf kay doran dornay aur taizi say chalnay ka hukum, Makkah kay zairoon kay liye usi din say barqaraar hay. Aap (SAWW) teen(3) roz tak Makkah main rahay phir wapas lout aaye.

Umm e Habiba bint e Abu Sufyan say nikah:

San 7 hijra main he Rasool Akram (SAWW) nay Umm e Habiba bint e Abu Sufyan kay saath nikah kiya. Wo pehlay Abdullah bin Hajash ki biwi thi aur apnay shohar kay saath musalman hogaie theen, dono mian biwi habsha ki taraf hijrat kar kay gaye thay, habsha main un ka shohar eesai ho kar mar gaya tha lekin Umm e Habiba islam par qaaim raheen, yahan tak kay Umm e Habiba ki khuwastgaari ka khat Rasool e Khuda (SAWW) ki taraf say Najjashi ko pohncha. Najjashi nay aik majlis tarteef di, Hazrat Jaffer bin Abi Talib (AS) aur baqi musalmano ko jama kiya aur Rasool e Khuda (SAWW) ki vikalat kartay howay Aanhzrat (SAWW) ka nikah Umm e Habiba kay saath parha. Hazrat Umm e Habiba ki taraf say

Khalid bin Saeed bin Aas wakeel e Nikah thay. Nikah kay waqt Najjashi nay yeh khutba parha:

Tarjuma: Tamam ta'rifain us Allah kay liay jo Malik e Mutlaq hay aur har aib say paak, salamti daynay wala, aman daynay wala, har shay par qudrat rakhnay wala, galib anay wala aur jalalat wala ha aur Muhammad (SAWW) us kay banday aur us kay Rasool hain aur yeh wahi e Rasool hain jin ki basharat Hazrat Eesa (AS) nay di thi. Allah ki hamd wa sana kay baad Hazrat Muhammad (SAWW) nay mujhay khat likha hay kay main in ka nikah Habiba bint e Abu Sufyan say kara dun. Main Rasool Allah (SAWW) kay hukum ki ta'meel kartay howay yeh nikah anjaam dayta hun aur mehar ki raqam chaar sou(400) deenaar qaraar dayta hun.

Phir us nay hukum diya kay chaar sou(400) deenar haq mehar haazir kiya jaye. Phir Hazrat Khalid bin Saeed nay kaha:

Tarjuma: Tamam tareefain us Allah kay liay jis ki main hamd bayaan karta hun aur usi say madad talb karta hoon aur usi say maghfirat ka taalib hoon aur gawahi dayta hoon kay koi ma'bood nahi siwaay Allah kay aur Muhammad (SAWW) Allah kay banday aur us kay Rasool hain jinhain Allah nay hidayat kay saath aur deen e haq kay saath bhaija hay takay unhain tamam adyaan par gaalib kar sakay chahay yeh baat mushriqeen ko nagawaar hi kyun na guzray. Allah ki hamd wa sana kay baad main qabool karta hun is farmaish ko jis ka izhaar Rasool Allah (SAWW) ki jaanib say kiya gaya aur main Umm e Habiba ko Rasool Allah (SAWW) kay nikah main dayta hoon pas Allah is nikah ko Rasool Allah (SAWW) kay liye babarkat qaraar day.¹

Phir Hazrat Khalid nay raqam Utha li, Najjashi nay hukum diya kay khana haazir kiya jaye. Tamam ahl e majlis nay khana khaya aur phir rukhsat hogaye.

۱۔ بحار الانوار (ط - بیروت)؛ ج ۲۱؛ ص ۳۳

Aanth Hijri kay Waqiaat

Jang e Mautah:

San 7 hijri main Jang e Mautah paish aayi. Wo ilaqa Balqa ki aik basti hay jo sham main hain. Jang ki waja yeh thi kay Rasool Akram (SAWW) nay Hazrat Haris bin Umair Azdi ko khat day kar Hakim e Basra (yeh sham kay ilaqay main aik qasba hay) kay paas bhaija. Jab woh Mautah pohunchay tou Sharjeel bin Amr Gusaani jo darbar e Qaisar kay bar'ay logon main say tha, un kay samnay aaya aur Hazrat Haris ko qatal kar diya. Jab yeh khabar Rasool e Khuda (SAWW) ko pohnchi to Aap (SAWW) nay hukum diya kay jang kay liay lashkar tayyar kiya jaye aur wo Jarf kay ilaqay ki taraf jaye. Aap (SAWW) khud bhi Maqam e Jarf ki taraf tashreef lay gaye. Lashkar Aap (SAWW) kay samnay paish howa. Aap (SAWW) nay lashkaryon ki tadaad shumaar ki tou wo teen hazaar(3000) logon par mushtamil lashkar tha. Aanhazrat (SAWW) nay safaid alam tayyar kiya aur usay Hazrat Jaffer e Tayar kay haath main day kar unhain ameer e lashkar muqarrar farmaya aur hukum diya kay Jaffer ki shahadat kay baad Zaid bin Harisa ameer e lashkar hongay aur unko bhi koi hadsa paish ajaye tou Abdullah bin Rawaha ameer e lashkar hongay aur Abdullah ki shahadat kay baad musalmano ko ikhtiar hay jisay chahay ameer e lashkar bana lain. Aik yahoodi wahan mojoud tha. Who kehney laga kay agar aap Paighambar (SAWW) hain aur aap ki baat sachi hay to yaqeenan in ashkhas main say kay jin ka Aap (SAWW) nay naam liya hai, koi aik bhi zinda lout kar nahi aayega. Kionkay Ambia Bani Israel agar is tarha so(100) admion ka naam bhi laytay tab bhi who tamam shaheed hojatay. Hazrat (SAWW) nay hukum diya kay jis jaga Haris ko shaheed kiya gaya tha, wahan jaaain aur kafiron ko islam ki dawat dain agar wo islam qabool na karain tou unsay jang karain.

Pas musalman raasta tay kar kay Mautah pohanchay. Yeh khabar Sharjeel ko mili tou us nay Qaisar say bari madad maangi us nay Rasool Allah (SAWW) kay lashkar kay muqablay main aik laakh kay qareeb fouj bhaiji. Musalman jo shahadat kay khuwaish mand thay aur Jannat main janay ki tamanna rakhtay thay, wo dushman ki kasrat say qata'an maroob na howay aur muqabilay kay liay tayyar hogay. Dono lashkar aik doosray kay samnay saf basta hogaye. Hazrat Jaffer apni saf say agay barhay aur pukaar kar kehney lagay: Aay logon! ghor'on say kood parho aur paidal jang karo. Yeh baat aap nay is liay kahi takay musalman piyada ho jaaain aur samajh lain kay bhagnay ka koi raasta nahi hai. Pas

aap ghor'ay say utray aur aap nay ghor'ay ki koonchay kaat deen aur alam lay kar aik taraf say hamla aawar honay lagay ghumsaan ki lar'ai honay lagi aur kafir guroh dar guroh hamla aawar honay lagay. Unhon nay Hazrat Jaffer kay ird gird halqa bana liya aur talwaron kay waar karnay lagay. Pehlay Hazrat Jaffer ka daayan baazu qalam kiya. Unhon nay alam baayain haath main lay liya aur isi halat main jang jaari rakhi. Pachas(50) kay qareeb zakham un kay jisam kay samnay ki simt aaye. Phir un ka baayan bazu bhi qalam hogaya. Is halat main bhi wo apnay katay howay hathon say alam ko buland kiay rahay, aik kafir nay Aap ki kamar par talwar maari aur unhain shaheed kar diya. Ab alam sar nigoon howa tou Hazrat Zaid bin Harisa nay alam sambhala aur jang kar kay shaheed huay. Mazed tafsilaat kay liay hum Pighambar (SAWW) kay moijizaat ki fasal main Jang e Mautah ki taraf ishara kar aaye hain wahan ruju karain.

Hazrat Jaffer ki fazilat main bohat si riwayat warid howi hain. Aik riwayat hay kay Rasool Akram (SAWW) nay farmaya kay log mukhtalif darakhton say paida huay hain, main aur Jaffer aik darakht say khalq huay hain. Aap (SAWW) nay aik din Jaffer say farmaya: Tum khilqat aur khulq (Ikhlaq) main mujh say mushabihat rakhtay ho.^۱

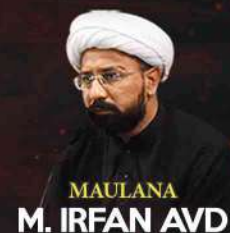
Ibn e Babway nay Hazrat Imam Baqir (AS) say riwayat ki hai kay Khudawand Aalam nay Rasool Akram (SAWW) ki taraf wahi ki kay main Jaffer bin Abi Talib (AS) ki chaar(4) sifaton ki qadar karta hun aur unhain pasand karta hu. Pas Aanhazrat (SAWW) nay Jaffer ko bulaya aur un say chaar(4) cheezon kay muta'liq sawal kiya tou Jaffer nay arz ki kay agar Khuda nay Aap (SAWW) ko khabar na di hoti tou main in baton ko zahir na karta. Pehli baat yeh hai kay main nay kabhi sharaab nahi pie kyunki mujhay maloom hay kay yeh sharaab aqal ko zaail kar daiti hai. Doosra yeh kay main nay kabhi jhoot nahi bola, jhoot bolna jawanmardi aur murawwat kay liay nuqsanda hay. Teesri baat yeh hay kay main nay kabhi kisi aurat say zina nahi kiya kyunkay mujhay maloom hay kay agar main nay kisi kay haram say zina kiya tou koi shaks mairay haram say zina karay ga. Chothi yeh kay main nay kabhi kisi but ki paristish nahi ki kyunki mujhay maloom hay kay woh nafa ya nuqsan nahi pohancha

۱- شرح الأخبار فی فضائل الأئمة الأطهار عليهم السلام؛ ج ۳؛ ص ۵۴۸



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sakta. Jab yeh suna tou Aanhazrat (SAWW) nay Jaffer kay kandhay par haath rakh kar farmaya:

حَقَّ عَلَى اللَّهِ عَزَّوَجَلَّ أَنْ يُجْعَلَ لَكَ جَنَاحَيْنِ تَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ ۱

Tarjuma: Tum is laaiq ho kay Khuda tumhain do(2) par ata karay kay jin say tum malaika kay saath parwaz karo.

Hadees Imam Zain ul Abideen (AS) main hay:

Rasool Allah (SAWW) par koi din Jang e Ohad walay din say ziada sakht nahi tha kyunki us din Aap (SAWW) kay chacha Janab e Hamza (AS) aur Rasool (SAWW) kay shair shaheed huay thay aur Ohad kay baad Mautah ka din tha jis din Aap (SAWW) kay chachazad bhai Hazrat Jaffer bin Abi Talib (AS) shaheed huay.²

Jang e Zaat ul Salasil ka Tazkira:

Is ka khulasa yeh hay kay Yabis kay rehney walay bara hazaar(12000) sawaar jama howay aur unhun nay aik doosray say ehad kiya kay woh Muhammad (SAWW) aur Ali (AS) ko qatal karain gay.

Jibrael Ameen (AS) nay yeh khabar Paighambar Islam (SAWW) ko pohanchai aur Aanhazrat (SAWW) ko Khuda nay yeh hukum diya kay Abu Bakr ko chaar hazaar(4000) muhajireen wa ansaar kay saath un say jang karnay kay liye bhaijain. Pas Aanhazrat (SAWW) nay chaar hazaar(4000) sawaar kay saath Abu Bakar ko un say lar'nay kay liay bhaija aur hukum diya kay pehlay unhain islam ki dawat daina agar qabool na karain tou un say jang kar kay un kay mardon ko qatal karna aur auron ko qaidi banana. Yeh hukum paa kar Abu Bakar rawana howay aur lashkar ko ahista ahista lay chalay. Yahan tak kay Wadi Yabis main pohanch gaye aur unhun nay dushman kay qareeb par'ao daala. Isi asna main lashkar e kuffar kay do sou(200) afraad hathyaar lagaye howay Abu Bakar kay paas aaye aur kehney lagay: Qasam hay Laat wa Uzza ki agar rishtaydari manay na ho tou tujhay tairay sathiyon samait is tarha qatal kartay kay dair tak yeh baat yaadgaar rehti. Behter hay kay tum log wapis chalay jaao aur aafiat jaano kyunki hamain tum say koi

۱- من لا يحضره الفقيه، ج ۳، ص ۳۹۷، ح ۵۸۳

۲- الأمانى (المصدوق)، النص، ص ۴۲۲

sarokaar nahi hum tou Muhammad (SAWW) aur us kay bhai Ali (AS) ko qatal karna chahtay hain. Pas Abu Bakar nay isi main maslihat daikhi kay wapas lout jaye. Wo lashkar lay kar Rasool e Khuda (SAWW) ki khidmat main wapis aaye. Hazrat (SAWW) nay farmaya kay tu nay mairay hukum ki mukhalifat ki hay jo kuch main nay tujh say kaha tha us par amal na kiya Khuda ki Qasam! Tu maira nafarman howa hay. Phir Aap (SAWW) nay Umar ko Abu Bakar ki jaga muqarrar kiya aur is lashkar kay saath Waadi Yabis kay liay rawana kiya. Us nay bhi wohi kiya jo Abu Bakar nay kiya tha.

Baaz Riwayat main hay kay Amr bin Aas ko bhi Rasool Allah (SAWW) nay ameer e lashkar bana kar bhaija aur wo bhi nakaam lout aaya. Is kay baad Hazrat Rasool Akram (SAWW) nay Ameer ul Momineen Hazrat Ali (AS) ko bulaya aur unhain wohe hukum diya jo Abu Bakar aur Umar ko is say qabl diya tha aur Aap (AS) ko bataya kay Aap (AS) fatah haasil karain gay. Ameer ul Momineen (AS) Muhajireen wa Ansaar ka lashkar saath lay kar us ilaqay ki taraf gaye aur Abu Bakr aur Umar ki raftaar kay baraks taizi kay saath chalay yahan tak kay aisay maqam par pohanchay jahan say lashkar e kuffar aur yeh aik doosray ko daikh saktay thay. Aap (AS) nay lashkar ka par'ao daalnay ka hukum diya. Isi asna main lashkar e kuffar main say do sou(100) afraad musallah ho kar aaye aur Hazrat (AS) say kehney lagay: Aap (AS) kon hain? Farmaya: Main Ali ibn e Abi Talib (AS) Paighambar e Khuda (SAWW) ka chachazad bhai hun. Tumhain islam ki dawat daita hun takay tum musulmano kay saath shareek ho jao. Woh kehney lagay kay hum Aap (AS) hi ki talaash main thay. Ab Aap (AS) jang kay liye tayar ho jaay. Hum Aap (AS) ko aur Aap (AS) kay saathiyon ko qatal kiye bagair na chorain gay. Hamari aur Aap (AS) ki wada gah kal subha ka waqt hai. Imam Ali (AS) nay farmaya: Tum par waaye ho tum hamain apnay lashkar ki kasrat say dar'aatay ho, main Khuda, Malaika aur musulmano ki madad ka khuwahan hun. Jab raat howi tou Aap (AS) nay farmaya: Ghor'on ki daikh bhaal karo. Inhain jau khilaa aur zeen kas kar tayyar rakho. Jab subha howi tou Aap (AS) nay awwal e waqt namaz e subha ada ki aur abhi spaida e sehri numayan bhi nahi howi thi kay Aap (AS) nay un par charhai ka hukum day diya aur abhi Aap (AS) kay lashkar ka aakhri hissa maidan e jang main pohancha bhi nahi tha kay kuffar kay jangi jawan khatam hogaye aur aurton aur bachon ko aseer kar liya gaya. Aur lashkar un ka maal wa asbaab lay kar wapiis lout aaya. Parwardigar e Aalam nay Surah Al-Aadiyaat is waqiyay kay muta'liq nazil farmayie:

Tarjuma: Qasam hay un dor'nay walay ghor'on ki jo dor'tay waqt saans laytay hain. Dor'tay waqt jin kay sumo kay patharon say takranay par chingarian nikaalti hain. Qasam unki jo subha kay waqt hamlay kar rahay thay. Pas us qabeelay kay qareeb gubaar ur'atay thay aur kafiron kay aik guroh ko unhun nay wahan ghairay main lay liya tha. Beshak insaan apnay Parwardigar ka na-shukar guzaar hay aur kanjoosi aur kufran e naimat par apna khud gawah hay aur muhabbat wa زندگانی main sakht hay. Kia insaan nahi janta kay jis din qabron say murday nikalay jaain gay aur dilon kay raaz aashkaar kiay jaain gay? Beshak in ka Parwardigar us roz un kay afaal say ba-khabar hoga.¹

Ali bin Ibrahim Qummi kehtay hain kay wahan ki zameen main pathar ziada thay aur jab ghor'on kay som un patharon par par'tay thay tou un say chingarian nikalti theen.²

Riwayat hay kay Hazrat Ameer ul Momineen (AS) kay paas kapr'ay ki aik patti thi. Jab Aap (AS) kisi shadeed jang par tashreef lay jatay tou usko bandh laytay thay. Jab is jang kay liye janay lagay tou Hazrat Fatima (s.a.) kay paas aaye aur woh patti maangi. Janab e Fatima (s.a.) nay kaha kay mairay baba (SAWW) Aap (AS) ko kahan bhaj rahay hain? Hazrat (AS) nay farmaya: Waadi ul Ramal ki taraf. Hazrat Fatima (AS) is khatarnaak safar ki khabar sun kar ronay lageen isi asna main Janab Rasool e Khuda (SAWW) tashreef laaye aur Janab e Fatima (s.a.) say pocha: Kion rou rahi ho? Kia tumhain dar' hay kay kaheen tumharay shohar shaheed na hojayen. Insha Allah woh shaheed nahi hongay. Janab Ameer (AS) nay arz kiya: Ya Rasool Allah (SAWW)! Kia aap nahi chahtay kay main shaheed ho kar Jannat main jaaon? Yeh arz kar kay Janab e Ameer (AS) rawana huay aur Rasool Allah (SAWW) un kay saath saath un ki mashieat kay liye Masjid e Ahzaab tak tashreef lay gaye aur Janab e Ameer (AS) jab wapis aaye tou Rasool Akram (SAWW) un kay istiqbaal kay liye sahaba kay hamrah baahir tak tashreef lay gaye aur sahaba raastay kay dono taraf saf basta khar'ay hogaye aur jab Shah e Wilayat (AS) kin nazar e Khursheed e Sehpehar Risalat (SAWW) par par'i tou ghor'ay say utar gaye aur taizi say Hazrat (SAWW) ki khidmat main

۱۔ سورہ العادیات، آیات ۱-۱۱۔

۲۔ تفسیر قمی، ج ۲، ص ۴۳۴ سے ۴۳۹ تک خلاصہ

hazir huay aur Aap (SAWW) kay qadmon ko chuma. Aanhazrat (SAWW) nay farmaya: Aay Ali (AS)! sawar ho jao kay Khuda aur Rasool (SAWW) tum say raazi hain. Ameer ul Momineen Ali (AS) kay fart e musarrat say aansu nikal aaye aur woh isi tarha apnay ghar main aa gaye aur musalman apna apna maal e ghaneemat lay gaye.

Aanhazrat (SAWW) nay lashkar kay logon say sawal kiya kay tum nay ameer e lashkar kaisa paaya? Kehnay lagay Ya Rasool Allah (SAWW)! hum nay us main koi buraie nahi daikhi lekin aik ajeeb baat daikhi jis namaz main bhi hum nay un ki iqtida ki ha us main unhun nay Surah 'Qul ho wAllah o Ahad' ki tilawat ki hay, Hazrat (SAWW) nay farmaya: Ya Ali (AS)! Aap (AS) nay apni wajib namazon main siwaye 'Qul ho wAllah o Ahad' kay aur koi surah kion na parhi? Aap (AS) nay arz ki: Ya Rasool Allah (SAWW)! Is ki waja yeh hay kay may is surah ko ziada pasand karta hon, tou Aap (SAWW) nay farmaya Khuda bhi tum ko isi tarha dost rakhta hay jis tarha tum is surat ko dost rakhtay ho.

Phir Hazrat (SAWW) nay farmaya:

Tarjuma: Ya Ali (AS)! agar mujhay yeh khof na hota kay mairi ummat ka aik guroh Aap (AS) kay muta'liq wohi kuch kahay ga jo Eesaie Hazrat Eesa (AS) kay baray main kehtay hain tou main aaj Aap (AS) ki shan main kuch aisi batain kehta jis ko sun laynay kay baad jis guroh kay paas say bhi Aap (AS) guzartay tou woh guroh Aap (AS) kay paaun kay neechay ki matti barkat kay tour par utha layta.¹

Muallif farmatay hain kay is jang ko Zaat ul Salasil is liye kehtay hain kay Hazrat Ameer (AS) nay jab dushman par fatah ki tou un kay aksar mardon ko qatal kiya, ourton aur bachoon ko aseer kiya aur jo mard baqi thay un ko rasiyon aur zanjeeron say bandh diya. Is liye isay Zaat ul Salasil kehtay hain. Jahan yeh jang howi thi woh maqam Madina say paanch(5) manzil par waqay hay.

Fatah Makkah:

Rasool e Khuda (SAWW) aur Quraish kay darmiyan Hudaibia main jo sulah howi thi, uski sharait main yeh baat daakhil thi kay dono taraf kay par'osion aur hum khayal logon say koi ta'arruz nahi kiya jayega. Qabeela Bani Bakar aur Kanana, Quraish kay haleef thay aur Bani

۱۔ الارشاد فی معرفۃ حجج اللہ علی العباد، ج ۱، ص: ۱۱۵-۱۱۷

Khazaa, ashaab e Paighambar (SAWW) kay hum khayal aur haleef thay, Bani Bakar aur Khazaa kay darmiyan bari sakht dushmani thi. Aik din Bani Bakar ka aik shair Paighambar e Islam (SAWW) ki hiju (tauheen) main asha'ar par'h raha tha, Bani Khazaa kay aik Ghulam nay sun liya. Us nay usay mana kiya lekin woh na maana. Us Ghulam nay us ki zabardast pitaai kar di. Bani Bakar apnay shair ki madad kay liye Bani Khazaa say lar'nay kay liye ikhatta hogaye aur Quraish say madad chahie. Kuffar e Quraish nay Paighambar (SAWW) say jo moaahida kia tha, woh tor' diya aur Bani Bakar ki madad ki, unhain aslahe wagaira diya aur aik guroh un kay hamra hogaya aur Bani Khazaa par shab khoon maara. Is lar'aaie main Bani Khazaa kay bees(20) aadmi qatal hogaye. Yeh khabar jab Paighambar e Islam (SAWW) ko howi tou farmaya kay main Bani Khazaa ki zaroor madad karonga.

Pas Aap (SAWW) nay lashkar jama karnay kay liye kisi fard ko qabaail e arab ki taraf bhaija aur yeh paigham bhaija kay jo shaks Allah par iemaan rakhta hay, woh Mah e Ramazan ki pehli tareekh ko musallah ho kar Madina pohanch jaye aur jo log Madina main thay unhain jang ki tayyari ka hukum diya gaya aur raaston main nighbhaan muqarrar kar diye takay yeh khabar Makkah na pohanchay.

Hatib bin Abi Balta'a nay Quraish ko khat likha aur unhain Paighambar e Khuda (SAWW) kay iraday ki ittila di aur woh khat sara naami aik aurat ko diya, kay woh Quraish tak pohancha day. Sara nay woh khat apnay gaisoun main chupa liya aur Makkah ki taraf rawana hogayi. Jibrail (AS) nay yeh khabar Paighambar e Islam (AS) ko day di. Aanhazrat (SAWW) nay Ameer ul Momineen (AS) ko kuch aadmion kay saath us aurat kay ta'aqqub main rawana kiya takay us say yeh khat lay kar aa jayen. Ameer ul Momineen (AS) nay har chand us aurat say khat talb kiya magar us nay kaha kay mairay paas khat nahi hay. Imam Ali (AS) nay talwar uthayi aur farmaya: Khat nikaal! Warna main tujhay qatal karta hun. Jab sara nay yeh daikha tou us nay khat nikaal kar Hazrat (AS) kay hawalay kar diya aur Aap (AS) who khat lay kar Rasool Allah (SAWW) kay paas aaye aur un kay hawalay kiya. Rasool e Khuda (SAWW) nay Haatib say pucha kay tu nay aisa kyun kiya? Us nay kaha kay main chahta tha kay Quraish par ahsaan karun takay woh uski waja say mairay ahl o ayaal ki himayat karain.

Isi waqt yeh ayat nazil howi:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ.....۱

Tarjuma: Aay iemaan walo! Mairay aur apnay dushman ko apna dost na banao.

Beharhaal doosri ya daswein Ramazan ko Aap (SAWW) Madina say das(10) hazaar ja-nisaaron kay saath rawana howay, Ibn e Abbas kehtay hain kay manzil Asfaan main Aap (SAWW) nay pani ka piyala nosh farmaya takay log na royien aur us kay baad wurood e Makkah tak Aap (SAWW) nay roza nahi rakha. Jabir kehtay hain jab Paighambar (SAWW) nay pani piya tou logon nay Aap (SAWW) ki khidmat main arz ki kay baaz log rozay say hain, is kay jawab main Aap (SAWW) nay do(2) martaba farmaya:

أُولَئِكَ عَصَاةُ

wo nafarman aur gunahgaar hain. Isi asna main yeh ittayfaq howa kay Rasool e Khuda (SAWW) kay chacha Abbas apnay ahl o ayaal samait Makkah say hijrat kar kay “Boyout Suqya” ya “Maqam e Zul Halifa” main Madina ki taraf aaye aur Aanhazrat (SAWW) say aa milay. Aanhazrat (SAWW) un ko daikh kar khush howay aur farmaya: Tumhari hijrat akhri hijrat hay, jis tarha mairi nabuwwat akhri nabuwwat hay, Aap (SAWW) kay hukum kay mutabiq Abbas nay apnay ahl o ayaal ko Madina bhaj diya aur khud Hazrat (SAWW) kay hamrah hogaye. Aanhazrat (SAWW) rasta tay kartay howay Makkah say chaar(4) farsakh dour taka aay aur “Manzil Marr ul Zuhraan” main Aap (SAWW) nay nuzool e ijlaal farmaya. Abbas ibne Abdul Mutallib (AS) kay dil main yeh khayal aaya kay agar yeh lashkar Makkah main pohanch agay tou Quraish main say aik aadmi bhi zinda nahi bachay ga, lihaza unhun nay chaha kay Maqam e Araak tak jaaon, shayad koi aadmi mil jaye pas Rasool e Khuda (SAWW) kay khaas khachhar par sawar ho kar woh Araak pohanchay.

Wahan unhon nay dafatan Abu Sufyan aur Badeel bin Warqa ki awaz suni jo aik doosray say batain kar rahay thay. Abbas nay Abu Sufyan ko awaz di. Abu Sufyan nay Abbas ko pehchan liya aur kaha: Mairay maa baap tum par qurban ho kiya baat hay? Abbas nay kaha: Tujh par waaye

۱-سورة ممتحنة، آیت ۱

ho woh daikh! Rasool e Khuda (SAWW) bara hazaar(12000) jangi jawano kay hamrah aa pohinchay. Abu Sufyan nay kaha: Tou ab hum kya karain? Abbas kehney lagay: Tu mairay peechay khachar par sawar hoja! Takay tujhay Aanhazrat (SAWW) ki khidmat main lay jaa kar tairay liye amaan talb karun aur Abu Sufyan tujhay yeh maloom hona chahye kay aaj raat Umar bin Khattab talaya phir raha hai agar us nay tujhay daikh liya tou who tujhay zinda nahi choray ga. Umar aur Abu Sufyan zamana e jahiliyat say apas main dushman thay. Kehtay hain kay Abu Sufyan ki biwi Hinda nay Quraish kay jawano say taluqaat ustawar kar rakhay thay. In jawano main say aik Umar bhi tha, isi waja say Abu Sufyan raqabat ki bina par Umar say bugz rakhta tha. Almukhtasar Abu Sufyan Abbas kay peechay khachhar par sawar hogaya. Abbas nay Rasool e Khuda (SAWW) ki khidmat main janay ka irada kiya. Jab Umar bin Khattab kay khaimay say guzra tou Umar nay Abu Sufyan ko daikh liya. Woh apni jaga say uth khar'a howa aur Rasool e Khuda (SAWW) ki khidmat main aa kar arz ki: Ya Rasool Allah (SAWW)! is dushman e Khuda kay liye na amaan hay, na is main emaan hay, ijazat dijiye kay main is ka sar tan say juda kar dun? Hazrat Abbas nay kaha: Ya Rasool Allah (SAWW)! main nay isay iemaan day rakhi hay. Paighambar Akram (SAWW) nay farmaya: Abu Sufyan! lemaan lay aa takay tujhay amaan mil jaye. Woh kehney laga kay Laat o Uzza ka kya karain. Umar nay is kay jawab main is say kaha kay in par pakhana kar day. Abu Sufyan nay kaha: Uff tu kitna badgo hay. Tujhay mairi aur mairay chachazad ki baton main dakhil dainay ka kya haq hay? Umar nay kaha: agar tu is khaimay say bahar hota tou main tairay saath is qisam ki guftugo na karta. Rasool e Khuda (SAWW) nay dono ko sakht kalami say roka aur Hazrat Abbas say kaha: Abu Sufyan ko aaj rat apnay khaimay main rakho, subha mairay pas lay ana. Abu Sufyan nay woh rat Hazrat Abbas kay khaimay ma basar ki. Subha ko Hazrat Bilal ki azaan ki awaz suni tou pucha yeh kaisi awaz hay? Hazrat Abbas nay kaha kay yeh Rasool e Khuda (SAWW) ka moazzin hai. Pas Abu Sufyan nay daikha kay Rasool e Khuda (SAWW) wuzu kar rahay hain aur log Aap (SAWW) kay dast e Mubarak say aik qatra pani bhi zameen par girnay nahi daytay thay aur aik doosray say cheentay thay aur apnay chehray par maltay thay, woh kehney laga: Khuda ki qasam! Main nay jaisa Qaiser wa Qasra ko aaj daikha hay, is say pehlay kabhi nahi daikha. Beharhaal namaz kay baad woh Aanhazrat (SAWW) ki khidmat main aaya aur jan kay khof say kalma e shahadatain zaban par jaari kiye. Hazrat Abbas nay kaha: Aye Allah kay Rasool (SAWW)! Abu Sufyan

fakhar pasand aadmi hay. Usay Quraish kay kisi makaan wa manzilat kay saath makhsos kardain. Hazrat (SAWW) nay farmaya: jo shaks Abu Sufyan kay ghar main daakhil hojaye usay kuch nahi kaha jayega. Yeh bhi farmaya kay jo apnay jisam say hathiyar utaar day ya apnay ghar ka darwaza band kar kay baith jaye ya woh shaks jo Masjid ul Haram main daakhil hojaye us kay liye bhi amaan hay. Phir Aap (SAWW) nay hukum diya kay Abu Sufyan ko aik tang guzargah par khar'a kar do takay Khuda ka lashkar wahan say guzray aur yeh daikhay, pas Abu Sufyan ko aik tang guzargah par khar'a kiya gaya aur lashkar fuj dar fuj us kay samnay say guzarnay laga. Jab lashkar kay baqi tabqay aur fujain guzar chuki tou woh dasta jis kay darmiyan Rasool Allah (SAWW) thay, is ko nazar aaya. Is dastay main muhajireen wa ansaar kay paanch(5) hazaar bahadur mulazim humrikab thay, sab kay sab umda ghor'on aur surkh rang kay ounton par sawar hindi talwarain liye howay aur dawoodi zirhain zaib tan kiye howay, raasta tay kar rahay thay, Abu Sufyan kehney laga: Aye Abbas! Tairay bhatijay ki badshahi azeem hay. Hazrat Abbas nay kaha: Waaye ho tujh par isay badshahi na kaho, yeh nabuwwat wa risalat hay.

Pas Abu Sufyan taizi say Makkah ki taraf rawana howa. Quraish nay daikha kay Abu Sufyan taizi say aa raha hay aur unhun nay dour say yeh bhi daikha kay gubaar e lashkar nay faza ko teera wa taar kar rakha hay aur wahan abhi tak Rasool e Khuda (SAWW) kay anay ki koi khabar nahi thi. Abu Sufyan nay cheekh kar kaha: Waaye ho tum par yeh daikho Muhammad (SAWW) aik aisay lashkar kay saath araha hay jo thathain maartay howay samandar ki tarha hay, tumhain maloom hona chahiay kay jo shaks mairay ghar main daakhil hojay ga ya hathiyar phaink dayga ya apnay ghar ka darwaza band kar kay baith jay ga ya Masjid ul Haram main daakhil hojaye ga, usay kuch nahi kaha jayega. Quraish kehney lagay: Khuda tujhay ruswa karay yeh kaisi khabar laya hai? Hinda nay iski daarhi pakar li aur khoob marammat ki aur cheekh kar boli kay is beauqoof boor'hay ko qatal kardo takay yeh phir is qisam ki batain na kar sakay.

Pas afwaaj mawwaj sail e rawaan ki tarha maqam "Zee Tuwa" tak aa pohanchi, jab Rasool e Khuda (SAWW) "Tuwa" main gaye tou lashkar nay Aap (AS) kay gird halqa bana liya. Aanhazrat (SAWW) nay jab musalmano ki kasrat aur Makkah ki fatah ka mushahida kiya aur Aap (SAWW) ko woh waqt yad aaya jab Aap (SAWW) tanha thay aur Aap (SAWW) nay Makkah say hijrat famaie thi, lihaza Aap (SAWW) nay apni

paishani palaan e shutar par rakh kar sajda e shukar kiya kyunkay jab Aap (SAWW) Makkah say hijrat kar rahay thay tou Aap (SAWW) nay Makkah ki taraf rukh kar kay farmaya tha:

Tarjuma: Khuda janta hay kay mujhay tujh say bari muhabbat hay, agar tairay makeen mujhay na nikaltay tou main kisi doosray shehar kay qiyaam ko tairay qiyaam par tarjeeh na daita. Main tairi judaaie say nihayat ghamgeen hun.¹

Is kay baad Aap (SAWW) nay "Hijoon" nami jaga par jahan Janab Khadija (s.a.) ki qabar hay nazool e ijlaal farmaya. Woh parda sira kay jo surkh chamray say banaya gaya tha, Aap (SAWW) nay is main ghusal farmaya. Hathyar badan par saja kar apni sawaari par sawar howay aur Surah Fatah ki qira'at kartay howay Masjid ul Haram main daakhil huay aur Hajar e Aswad ka istilaam apnay is danday kay waseelay say kiya jis ka sira mur'a howa tha, phir Aap (SAWW) nay takbeer kahi, is kay saath hi lashkar e islam nay naara e takbeer buland kiya, jis say tamam fiza gunj uthi, phir Aap (SAWW) nakay say utar aaye aur Aap (SAWW) nay but shikni ka irada kiya. Aap (SAWW) nay is asa say kay jo Aap (SAWW) kay dast e mubarak main tha, un buton ki taraf ishara kiya jo Khana Kaaba main nasb thay aur kamaan kay ishara say un ki ankhain phor'tay howay farmaya:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ ذَهُوْقًا وَمَا يُدْعَى الْبَاطِلُ وَمَا يُعِيدُ^۲

Tarjuma: Haq agaya baatil chala gaya aur baatil Janay wala hi tha.

Aur na baatil ki ibtida hay aur na woh palat kar aaye ga.

Aap (SAWW) kay ishara say aik aik but zameen par mun kay bal girta tha. Kuch aisay but thay ko baray thay aur Khana Kaaba ki chat par nasb thay. Aap (SAWW) nay Hazrat Ali (AS) ko hukum diya kay mairay kaandhay par sawaar ho kar in buton ko zameen par gira kar tor' do. Ameer ul Momineen (AS) nay aisay hi kiya. In sab buton ko gira kar tor' diya phir chalang laga kar Meezaab e Kaaba say zameen par tashreef laaye aur zameen par aatay hi Aap (AS) muskuray tou Huzoor (SAWW)

۱۔ التفسير المنسوب إلى الإمام الحسن العسكري عليه السلام؛ ص ۵۵۵

۲۔ سورة اسراء، آیت ۸۱

۳۔ سورة سبا، آیت ۴۹

nay is muskarahat ka sabab pucha. Arz karnay lagay: Ya Rasool Allah (SAWW) unchi jaga say main kooda hun lekin mujhay chot nahi aae. Aap (SAWW) nay farmaya: Chot kaisay lagti? Muhammad (SAWW) nay tumhay uthaya tha aur Jibrael (AS) nay tumhay utara hay. Phir Aap (SAWW) nay Khana Kaaba ki kunji li aur darwaza khola. Aap (SAWW) nay hukum diya kay ambia aur malaika ki jo tasweerein mushrikon nay Khana Kaaba ki deewar par bana rakhi hain, unhain mita diya jaye. Phir Aap (SAWW) nay Khana Kaaba kay darwazay kay dastay ko pakar' kar mashoor tehlilaat kaheen. Phir ahl e Makkah say mukhatib ho kar farmaya kay tum logon ka kya khayal hay aur ab kia kehtay ho? Woh kehney lagay: hum achi achi baat kehtay hain aur achaaie hi ki umeed rakhtay hain. Aap (SAWW) achay bhai hain aur achay bhai kay baitay hain. Khuda nay Aap (SAWW) ko tasallut ata farmaya hay, Aap (SAWW) jo चाहain kar saktay hain. In ki is baat se Rasool e Khuda (SAWW) par riqqat taari hogayie aur Aap (SAWW) ki aankhon main aansu agaye, jab ahl e Makkah nay yeh daikha tou cheekh cheekh kar ronay lagay. Aap (SAWW) nay farmaya: Main woh baat kehta hon jo mairay bhai Yousuf (AS) nay kahi thi:

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۱

Tarjuma: Yousuf (AS) nay kaha: Aaj tum par koi girft nahi Allah tum sab ki magfirat farmaay aur woh sab say ziada reham karnay wala hay.

Pas Aap (SAWW) nay un kay jurm ko maaf kar diya.

Aap (SAWW) nay farmaya:

أَلَا لَيْسَ جِيرَانُ النَّبِيِّ كُنْتُمْ لَقَدْ كَذَّبْتُمْ وَطَرَدْتُمْ وَأَخْرَجْتُمْ وَقُلْتُمْ مَا رَضِيتُمْ حَتَّى جِئْتُونِي فِي
بِلَادِي فَقَاتَلْتُمُونِي فَأَذْهَبُوا فَأَنْتُمْ الطُّلَقَاءُ ۲

Tarjuma: Tum apnay Paighambar (SAWW) kay haq main buri qoum thay.

Tum nay us ki takzeeb ki, us ko jhutlaya usay apnay say door kiya aur Makkah say nikaal diya aur tarah tarah ki azeeyatain aur takleefain pohnchayen aur us par bhi bas nahi kiya yahan tak kay Madina pohnchay aur mujh say jang ki. Jaao in sab baton kay bawujoodd main tumhain

۱۔ سورۃ یوسف، آیت ۹۲

۲۔ إعلام الوری بأعلام الهدی (ط۔ القدیری): النص: ص ۱۱۲

maaf karta hun, chor'ta hon aur azaad karta hon, jahan chaaho ja saktay ho.

Dareen asna zuhar ki namaz ka waqt howa. Aap (SAWW) nay Bilal ko hukum diya kay Khana Kaaba ki chat par char'h kar azaan kaho. Kuch mushrikon nay Masjid ul Haram main aur kuch nay qareebi pahar'iyon par khar'ay ho kar jab yeh awwaz suni tou Quraish kay aik guroh nay buri buri baaten kaheen. Un main say Akarma bin Abu Jehal kehney laga: Mujhay acha nahi maloom hota kay Riyah ka baita chat par char'h kar gadhay ki tarha cheekhay. Khalid bin Usaid nay kaha kay Khuda ka shukar hay maira baap zinda nahi raha kay woh bhi yeh awaz sunta. Abu Sufyan kehney laga kay main baat nahi karta kionkay yeh deewarain Muhammad (SAWW) ko khabar daiti hain. Jibraieel (AS) nay Paighambar (SAWW) ko saari baaten bata deen tou Aanhazrat (SAWW) nay in logon ko bulaya aur har aik ki kahi howi baat us say kahi. Baaz nay Islam qabool kiya. Quraish main say mard aaye aur baia'at karnay lagay. Un main Abu Quhaafa bhi tha jo us waqt boor'ha aur andha tha. Woh bhi musalman howa. Is doraan main "Surah Izaa Jaa-aa NasruLLAHi Wal-fath" naazil howi. Is kay baad aurton ki baia'at ki baari aayi tou Aap (SAWW) nay pani kay aik piyalay main haath daala aur aurton say farmaya kay jo mairi baia'at karna chahay woh is piyalay main haath daalay kionkay main aurton kay saath musafiha nahi karta. Aik qoul ki bina par Janab Khadija (s.a.) ki behan Umayya nay Aap (SAWW) say baia'at ki aur phir yeh ayat e mubarika aurton ki baia'at kay silsilay main naazil howi:

Tarjuma: Aye Nabi (SAWW)! jab momin aurtain aap kay pas baia'at kay liye aaien is shart par kay woh Khuda ka kisi ko shareek qarar na dain gi, chori na karain gi, zina na karain gi, apni aulad ko qatal na karain gi, kisi par koi bohtaan na bandhain gi aur iftara pardaazi nahi karain gi. Doosray shaks ko apnay shohar ki aulad na banaaien gi aur is kaam main Aap (SAWW) ki itaa'at karain gi jis ka Aap (SAWW) hukum dain tou is soorat main Aap (SAWW) un say baia'at leen aur un kay liye apnay Rab say bakhshish ki dua kareen bayshak Khuda bakhshnay wala aur meharbaan hay.¹

Gazwa e Hunain ka tazkira:

Fatah e Makkah kay baad arab kay aksar qabaail tou farma-bardaar hogay aur unhun nay islam ikhtiar kar liya lekin Qabeela Hawazun wa Saqeeef jo bahadur afrad par mushtamil tha, us nay takabbur say kaam liya aur unhun nay aapas main ehad kiya kay Paighambar Akram (SAWW) kay saath jang karain pas Maalik bin Oauf Nasari jo Qabeela Hawazun ka qaaid tha, lashkar tayyar karnay laga aur qabail ko aurton aur mawaishion kay saath lay chala. Un kay saath chaar(4) hazaar jangju jawaan thay. Us nay aik shaks ko Qabeela Bani Saad kay paas bhajia aur un say bhi madad chahi. Woh kehlay laga: Muhammad (SAWW) hamaray razaiee (doodh peenay walay rishtaydar) hain. Hum main palay barhay hain. Hum un say jang nahi karain gay. Maalik nay musalsal paigham bhajiyay aur un main say aik guroh ko apnay saath mila liya. Aur apnay saath lay chala. Behar-haal door aur nazdeek say us nay itna lashkar jama kiya kay tees(30) hazaar aadmion ki fouj tayyar hogayi. Us nay waadi e Hunain main parao daala. Jab yeh khabar Aanhazrat (SAWW) ko pohanchi tou Aap (SAWW) bhi tayari karnay lagay. Aap (SAWW) nay Utaab bin Usaid ko Makkah ki hukumat par mamoor kiya aur Hazrat Maaz bin Jabal ko Makkah kay logon ko taleem daynay kay liye muqarrar kiya aur do(2) hazaar ahl e Makkah aur das(10) hazaar ka woh lashkar jo Aap (SAWW) kay saath tha, majmooyi tour par bara(12) hazaar afrad kay saath aur aik qoul ki bina par sola(16) hazaar jangi jawaano kay saath Aap (SAWW) nay Makkah say bahir khaima nasb kiya. Aik sou (100) zirhay aur baaz doosray aalaat e harb o zarb Safwaan bin Umayya say maang kar liye aur Hunain ki taraf rawana huay.

Aik Riwayat hay kay Abu Bakr nay us din kaha kay kiya khob lashkar jama hogaya hay, ab hum magloob nahi hongay. Us ki nazar lashkar ko lag gai. Khudawand Aalam farmata hay:

Tarjuma: Bayshak Khuda nay tumhari bohat say maqamaat par madad ki aur Hunain kay din bhi jab kay tumhari kasrat nay tumhain mutakabbir bana diya tha pas woh kasrat tumhain kisi cheez say bay niyaaz na kar saki aur zameen apni poori wusa'at kay bawajood tum par tang hogayi phir tum peet phair kr bhag niklay.¹

Maalik bin Oauf nay hukum diya tha kay is kay lashkar main say aik guroh musulmano kay rastay main chup kar baithay aur jab Muhammad (SAWW) ka lashkar aa jaye tou achanak hamla kar day. Jab subha howi tou Paighambar (SAWW) nay bara(12) alam Ameer ul Momineen (AS) kay supard kiya aur baqi alam lashkar kay doosray qaaideen kay hawalay kiye aur Waadi e Hunain ki nasheebi janib say Aap (SAWW) daakhil howay. Sab say pehlay Khalid bin Waleed aik guroh kay saath kay jin kay pas jang kay hathyar nahi thay, is ilaaqay main daakhil howa jab kay aik tang maqaam aaya tou woh saaray kay saaray yakdum na guzar sakay aur majbooran mutafarriq ho kar mukhtalif raston say ho kar mukhtalif raston say guzarnay lagay. Qabeela Hawazun nay kameen gaah say nikal kar achanak hamla kar diya aur musulmano par teer barsanay lagay. Sab say pehlay Qabeela Bani Sulaim yaani jo Khalid bin Waleed ka dasta tha, woh bhag khar'a howa, un kay peechay kuffar e Quraish jo taaza taaza musalman huay thay, woh bhagay aur soorat e haal yeh hogayi kay ashaab e Paighambar (SAWW) bilkul kam reh gaye aur unhain yeh mehsus howa kay hum yeh jang nahi lar sakain gay lihaza woh bhi bhagnay lagay is jang main Hazrat (SAWW) safaid rang kay khachhar ya duldul par sawar thay, bhagnay walon ko peechay say awaaz daytay thay: Aye logon! Kahan bhagay ja rahay ho?

Khulasa yeh kay tamam sahaba bhag gaye, siwaay das(10) afrad kay jin main say nou (9) Bani Hashim thay. Aur daswan(10) shaks Aiman, Umm e Aiman ka baita tha. Usay Maalik nay qatal kar diya. Baqi Bani Hashim kay nou (9) afraad wahan reh gaye. Hazrat Abbas bin Abdul Mutallib, Hazrat (SAWW) kay daayen taraf, Fazal ibn e Abbas baayen taraf, Abu Sufyan bin Haris bin Abdul Mutallib khachhar ki lagaam pakray howay thay aur Ali (AS) samnay ki janib shamsheer zani kar rahay thay aur dushman ko door hata rahay thay aur Nofil bin Haris, Rabia'a bin Haris, Abdullah bin Zubair ibn e Abdul Mutallib aur Abu Lehab kay do(2) baitay Utba aur Moatib Hazrat (SAWW) kay dono taraf thay aur baqi sab sahaba bhag gaye thay, pas Hazrat Rasool e Khuda (SAWW) nay apnay khachhar ko agay bar'haya aur kuffar par hamla aawar howay aur sakht jang ki aur farmaya:

أَنَا بْنُ عَبْدِ الْمُطَّلِبِ.

أَنَا النَّبِيُّ لَا كَذِبَ

Tarjuma: Main Allah ka nabi hun, jis main koi jhoot nahi aur main Abdul Mutallib ka baita hun.

Siwaye is jang kay Huzoor (SAWW) nay kisi jang main taig zani nahi ki.

Fazal bin Abbas say Riwayat hay:

Tarjuma: Ameer ul Momineen (a.s) nay us din chalees (40) dilawaron ko zameen par day patkha aur aik kay barabar kay do tukray kiay. Yahan tak kay un kay aalay e tanasul aur naak bhi barabar kay do hisson main taqseem howi, adha jisam kay adhay hissay kay saath aur adha doosray hissay kay saath. Fazal kehtay hain kay Hazrat (AS) ki zarbat hamaisha taaq hoti thi yaani pehlay hi waar main do neem kar diya kartay thay aur doosri zarbat ki zarurat baqi nahi rehti thi.¹

Bani hawazan kay aik shakhs nay jis ka naam Abu Jarwal tha, aik buland naizay par siyah alam bandh rakha tha, woh kuffar kay lashkar kay agay agay aik surkh ount par sawaar tha, jab woh kisi musalman par galba hasil karta tou qatal karta phir alam ko buland karta tha aur kuffar usay daikh kar uski taraf bar'htay, woh yeh rajaz parh kar aagay bar'hta tha:

Tarjuma: Main Abu Jarwal hon yahan say nahi hataaonga. Ya hum unhain lootain gay ya khud lut jaaen gay.

Ameer ul Momineen Ali (AS) nay us ka raasta roka. Pehlay us kay ount ko jo ashaab e Jamal kat ount ki manind tha, zarb laga kar zameen par giraya. Phir Abu Jarwal par aisa waar kiya kay us kay barabar kay do tukray hogaye phr Aap (AS) nay farmaya:

Tarjuma: Qoum pehlay hi din say jaanti hay kay main jang kay waqt mukhlis hun.

Abu Jarwal kay qatal kay baad mushriqeen main muqabilay ki taaqat baqi na rahi. Udhar Hazrat Abbas nay jo buland aawaaz aadmi thay, ashaab ko pukara: Aay Guroh e Ansaar! Aay Bait ul Shajara walon! Aay Surah e Baqarah Walon! Daraien-asna musalman palat aay aur unhon nay kuffar ka peeche kiya.

Aanhazrat (SAWW) nay dushmano par aik mutthi bhar khaak daali aur farmaya: buray houn un kay chehray. Phir Aap (SAWW) nay farmaya:

Tarjuma: Khudaya tu nay awwal e quresh ko takleef main mubtila kiya pas un kay aakhir ko bakhshish wa ata say nawaz day.²

Riwayat hay kay paanch(5) hazaar farishtay is jang main shareek howay. Malik bin Oauf Hawazun wa Saqeef kay aik guroh kay saath Taaif ki taraf

۱۔ الامالی (للطوسی)، ص ۵۷۵.

۲۔ الأصول الستة عشر (ط - دار الحديث)، ص ۱۵۸.

bhaag gaya. Kuch log Maqam e Autaas ki taraf nikal gaye aur kuch Batan e Nakhla ki taraf bhag gaye. Rasool e Khuda (SAWW) nay farmaya: jis musalman nay jis kafir ko qatal kiya hay, us kay hathyar aur libas ka woh maalik hay. Kehtay hain is jang main Hazrat Abu Talha nay bees(20) aadmion ko qatal kiya tha, unhun nay us sab ka samaan lay liya. Is jang main musulmano main say sirf chaar(4) aadmi shaheed howay.

Jab Jang e Hunain khatam howi tou dhairh hazaar(1500) bahadur aik qaaid kay saath shikast khorda logon kay peechay gaye aur unhun nay jisay paya qatal kiya. Teen(3) roz tak yehe halat rahi, yahan tak kay un ki aurtain aur amwaal jama hogaye. Hazrat Rasool Akram (SAWW) nay hukum diya kay jo maal e ganimat Jang e Hunain main ikhatta howa hay, usay Maqam e Joarana main taqseem honay say pehlay bahifazat rakha jaye. Us maal main chay(6) hazaar qaidi thay. Chaar(4) hazaar ount, chalees(40) hazaar ouqia chandi (ouqia saat misqaal ka hota hay) aur chalees(40) hazaar say zaid gosfand thay. In qaidion main Hazrat Haleema ki beti 'Shaimaa' Aanhzrat (SAWW) ki razaaie behan bhi theen, jab us nay apna taaruf karaya tou Aanhzrat (SAWW) us par meharbaan howay, apni aba bicha kar usay bithaya aur dair tak us say baatain kartay rahay aur halaat puchtay rahay aur Hazrat (SAWW) nay usay yeh ikhtiar diya kay chahay tou woh Aap (SAWW) kay paas rahay, chahay tou apnay ghar chali jaye, 'Shaimaa' nay wapis jana chaha Hazrat (SAWW) nay usay aik ghulam aur riwayat kay mutabiq aik kaneez, do(2) ount aur kuch gosfand ata kiay aur Maqam e Joarana main jab maal e ganeemat taqseem honay laga tou us nay Hawazun kay qaidioon kay baray main sifaarish ki, Aap (SAWW) nay farmaya: Main apna hissa aur Abdul Mutallib ki aulad ka hissa tumhain bakhshata hon. Baqi raha musulmano ka hissa tou tum khud maira waasta day kar un say sifarish karo, mumkin hay woh tumhain bakhs dain.

Jab Aap (SAWW) Zuhar ki namaz say farig howay tou Haleema ki beti uth khar'i howi aur musulmano say iltija ki. Musalmano nay Rasool (SAWW) ka lihaaz kartay howay Hawazun kay qaidi baksh diay, siwaye Aqra' bin Habish aur Oaynia bin Hisan kay, kay un dono nay bakshnay say inkaar kar diya. Aap (SAWW) nay farmaya: un kay hissay kay liay qaidion main qura'a daala jaay aur arz kia: Khudaya un kay hissay ko past qaraar day, pas aik kay hissay main Bani Aqeel ka aik ghulam aur doosray kay hissay main Bani Numair ka ghulam aaya, jab in dono nay yeh dekha tou apna hissa baksh diya.

Riwayat hay kay jis roz Aap (SAWW) nay Wadi e Autaas main aurton ko taqseem kiya tou farman jaari kiya kay logon main manadi ki jaye kay hamila aurton say wazh e hamal say pehlay aur jo hamila nahi hain un say aik haiz daikhnay say pehlay humbistari na karain. Beharhaal maah e Zeeqa'ad kay abhi bara(12) roz baqi thay tou Rasool e Khuda (SAWW) nay Joraana say ahraam bandha aur Makkah tashreef laaye, tawaf kiya aur umrah baja laaye aur Utaab bin Usaid ko badastoor hukumat e Makkah par bar qaraar rakha aur us kay liay bait ul maal say har roz kay liye aik dirham muqarrar kiya. Aksar auqaat Utba khutba par'htay howay yeh kehta tha: Us shaks ko bhuka rakh jo rozana aik dirham par qana'at na kar sakay. Mujhay Rasool Allah (SAWW) nay aik dirham diya tou main us par khush hun aur mujhay kisi aur ki zaroorat nahi.¹

San 8 hijri main Zainab bint e Raool Allah (SAWW) (Rabiba) Abul Aas bin Rabi ki biwi nay wafat paaie. Kehtay hain us kay liay aik taboot banaya gaya aur yeh pehla taboot tha jo islam main banaya gaya. Woh sahib e aulad bhi then. Aik Ali naam ka larka tha jo had e bulogh kay qareeb wafaat paa gaya aur aik larki Amama jo Hazrat Fatima (s.a.) ki wafaat kay baad unhi ki wasiyyat kay mutabiq Ameer ul Momineen (AS) ki zojiyyat main aaie. Usi saal Janab Rasool e Khuda (SAWW) kay farzand Ibrahim (AS) paida howay. Un kay halaay aanthwein fasal main aulad e Rasool (SAWW) kay bayaan main darj hongay.

Nawein Hijri Kay Waqiat

San 9 hijri ki ibtida main Rasool e Khuda (SAWW) nay zakat wasool karnay kay liye aamil muqarrar farmaain takay woh musalman qabeelon say zakat wasool karain. Banu Tameem nay zakat na di. Pachas(50) afrad unhain kaifar e kirdar ko pohnchanay kay liye gaye, un logon par achanak hamla kiya gaya aur giyara(11) mard, giyara(11) aurtain aur tees(30) bachay qaidi bana kar Madina laaye gaye. Un kay peechnay Bani Tameem kay buzurg afrad maslan Utarid bin Hajib bin Zurara, Zabarqan bin Badar, Amar bin Ahtam, Aqra bin Habis apnay khateeb aur shaair kay hamrah Madina aay aur Nabi Akram (SAWW) kay hujron kay

۱- سيرة ابن هشام، ج ۳، ص ۱۳۳



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darwazon say uboor kartay howay kehnaay lagay: Aay Muhammad (SAWW)! bahir aao. Unhun nay Hazrat (SAWW) ko khuwab e qailula say baidaar kar diya. Us waqt yeh aayat nazil howi:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ١٠

Tarjuma: Jo log hujron kay peechay say tumhain aawaaz daytay hain un main say aksar bay aqal hain agar woh us waqt tak sabar karain jab tak Aap (SAWW) un kay paas pohinch jaayen tou yeh un kay liay behtar baat hay. Khuda bakshnay wala aur reham karnay wala hay.

Banu Tameem kehnaay lagay hum apna shaair aur khateeb lay kar aaye hain takay woh Aap (SAWW) say fakhr o mubahaat ki baatain karain. Aap (SAWW) nay farmaya: Main shair lay kar maboos nahi howa aur na fakhar o mubahaat ka mujhay hukum diya gaya hay.

Acha jo kuch laaye ho lay aao. Utarid khar'a howa aur us nay Bani Tameem ki shaan main khutba par'ha phir Zabarqaan bin Badar nay kuch ashaar par'hay. Jab Banu Tameem ka khateeb aur shaair apni guftugo khatam kar chukay tou Hazrat (SAWW) kay hukum say Sabit ibn e Qais nay jo ansaar ka khateeb tha un say ziada taweel aur faseeh khutba par'ha. Phir Aap (SAWW) nay Hassan ko bulaya aur hukum diya kay in ka jawab do. Hazrat Hassan nay un kay jawab main qaseeda kaha (tawalat ki waja say hum un ashaar ko naqal nahi kartay) Uqra ibn e Habis kehnaay laga: Khuda ki qasam jis nay Muhammad (SAWW) ko gaib say kamyabi bakshi hyi, uska khateeb hamaray khateeb say aur uska shaair hamaray shaair say behtar hyi. Is tarha unhun nay apnay islam ko durust kiya. Is kay baad un kay qaidi wapis kar diay gaye aur har aik ko uski haisiyyat kay mutabiq atya bhi diya gaya.

Gazwa Tabook:

'Tabook' maqam e Hijr (jo Qoum e Samood kay rehnaay ki jaga thi, Khuda farmata hay:

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ

kay Hijr kay rehnaay walon nay Paighambaron ki takzeeb ki) aur Shaam kay darmiyan hay aur Tabook aik qila'a ka naam aur chashma ka naam bhi hay jahan tak musalman gaye. Gazwa e Tabook ko Gazwa e Faziha bhi kehtay hain kionkay is jang main bohat say munafiq ruswa howay thay aur is lashkar ko Jaish ul Usra bhi kehtay hain kionkay is lashkar nay qehat ki waja say bohat zehmat uthaie thi. Yeh jang Rasool e Khuda (SAWW) ki akhri jang hay. Is jang ka sabab yeh tha kay aik qafila Sham say Madina main tijarat kay liay aaya tha. Us nay Madina kay logon ko bataya kay Sultan e Roum nay fuj tayar ki hay aur lakham, Huzaam, Aamila aur Gussaana kay qabeelay bhi us say mil gaye hain aur woh sab Madina par hamlay ka irada rakhtay hain aur lashkar ka har awwal dasta Maqam e Balqa pohinch chuka hay. Majbooran Rasool e Khuda (SAWW) nay hukum dia kay door wa nazdeek kay musalman tayyari karain.

Ahl e Madina kay chonkay is waqt maiway tayyar thay aur bagaath pakkay howay thay, un kay liay yeh safar mushkil tha. Gallay kay kaatnay ka zamana tha, phir yeh safar door ka bhi tha, hawa garam thi aur dushman bhi ziada thay, lihaza woh taal matool say kam lay rahay thay. Is sooray e haal main yeh aayat nazil howi:

Tarjuma: Aay lemaan walon! Tumhain kia hogaya hay jab tumhain kaha jata hay kay Allah ki raah main chal niklo tou tum taal matool say kaam laytay ho.¹

Pas aik guroh lashkar ki tayyari kay silsilay main sadqa wagaira lay kar aaya. Abu Aqeel Ansari aik sahabi thay, unhon nay kuch mazdoori kar kay do(2) saa' khajorain mazdoori main haasil ki theen. Jis main say aik saa' apnay ahl o aayaal kay liay rakheen aur aik saa' lashkar kay liay lay kar aaya. Hazrat (SAWW) nay woh lay kar sadqaat main daakhil kardeen. Munafiqeen nay uski kami ka mazaq ur'aya aur bohat si baatain banaien tou yeh aayat naazil hui:

Tarjuma: Jo log sadqaat main farakh dili say hissa laynay walay momineen aur un ghareebon par jin kay pas un ki mehnat kay ilawa kuch nahi hay ilzaam lagatay hain aur phir unka mazaq ur'atay hain

Khuda un ka bhi mazaq bana day ga aur us kay paas bara dardnaak azaab hay.¹

Bohat si musalman aurton nay apnay zaywar Hazrat (SAWW) ki khidmat main bhaijay takay lashkar ki tayyari main kaam aayen.

Us kay baad Hazrat (SAWW) nay lashkar ka maamla durust kia aur hukum dia kay apnay saath kaafi miqdaar main jotay lay lo kionkay agar logon kay jotay howay tou in ka shumaar sawaron main hoga. Is tarha tees(30) hazaar ka lashkar Tabook kay safar par rawana howa un main hazaar aadmi sawar thay. Biyasi(82) aadmion nay bay biza'ati(bay sar o samani) aur fuqar o faaqa ka bahana kia takay woh lashkar kay saath na jaain aur kuch doosray uzr bhi paish kiay, Paighambar Akram (SAWW) nay farmaya kay woh waqt qareeb hay jab main tum say mustagni hojaonga. Is mauqay par yeh aayat naazil howi:

وَجَاءَ الْبُعْدَرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا

مِنْهُمْ عَذَابٌ أَلِيمٌ

Tarjuma: Aur Aap (SAWW) kay paas dehaati maazirat karnay walay bhi aa gay kay unhain bhi ghar baithnay ki ijazat day di jaye aur woh bhi baithay rahay jinhon nay Khuda aur Rasool (SAWW) say galat bayani ki thi tou anqareeb un main say kaafiron par dardnaak azaab naazil hoga. Munafiqeen ka aik guroh tou bagair kisi uzr kay lashkar kay hamrah na howa. Us kay ilawa munafiqeen doosray logon ko bhi is safar say khof dilatay thay, kay hawa garam hay aur yeh bhi kehtay thay kay Muhammad (SAWW) ka yeh khayal hay kay Roum say jang karna bhi baqi jangon ki tarha hay jab kay is lashkar main say aik aadmi bhi bach kar wapis na aaye ga. Woh is qisam ki baatain kartay thay. Un kay mutalliq yeh aayat naazil howi:

فِرَاحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَ

قَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

۱۔ سورہ توبہ، آیت ۷۹

۲۔ سورہ توبہ، آیت ۹۰

۳۔ سورہ توبہ، آیت ۸۱

Tarjuma: jo log Jang e Tabook main nahi gaye woh Rasool Allah (SAWW) kay peechay baithay reh janay par khush hain aur unhain apnay jaan o maal say raah e Khuda main jihad nagawar maloom hota hay aur yeh kehtay hain kay tum log garmi main na niklo, tou Paighambar (SAWW) Aap (SAWW) keh dijiye kay aatish e jahannum is say ziaada garam hay, agar yeh log kuch samajhnay walay hay.

Jab Rasool Allah (SAWW) nay baaz munafiqeen ko ghar baith janay ki ijazat day di tou irshaad e qudrat howa:

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنَتْ لَهُمْ حَتَّى يَتَّبِعِنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَافِرِينَ ۱

Tarjuma: Paighambar (SAWW)! Khuda nay Aap (SAWW) say dar guzar kiya kay Aap (SAWW) nay kion unhain peechay reh janay ki ijazat day di bagair yeh maloom kiay kay un main kon saccha hay aur kon jhoota. Beharhaal jab munafiqeen ghar baithay rehnay ki ijazat lay chukay tou unhoon nay yeh socha kay agar Paighambar (SAWW) ka safar toolani hogaya ya Aap (SAWW) nay Tabook main shikast khaaie tou Aanhazrat (SAWW) ka ghar lootain gay aur Aap (SAWW) kay qabeelay aur ahl o ayaal ko Madinay say nikaal dain gay. Jab Aap (SAWW) un kay poshida dili raaz say bakhabar howay tou Aap (SAWW) nay Madinay par Ali (AS) ko apna ja-nasheen muqarrar kiya takay woh munafiqeen ko un kay buray iraday say baaz rakhain aur logon ko yeh bhi maloom hojaye kay Paighambar (SAWW) kay baad khilafat Ali (AS) kay liay hay phir Aap (SAWW) Madina say rawana howay, tou munafiqeen kehlay lagay kay Ali (AS) Rasool e Khuda (SAWW) kay liay baar e khatir thay jabhi tou unhain apnay saath nahi lay gaye. Yeh baat jab Ameer ul Momineen (AS) tak pohncchi tou Aap (AS) Madina say rawana howay aur Maqam e Jarf main Aanhazrat (SAWW) say jaa milay aur yeh baat un ko bataaie. Hazrat (SAWW) nay Ali (AS) ko wapis janay ka hukum diya aur farmaya:

أَمَّا تَرَضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي ۲

Tarjuma: kiya tum is baat say khush nahi ho kay tumhain mujh say wohi nisbat aur manzilat hay jo Haroon (AS) ko Musa (AS) say thi haan albattha mairay baad koi nabi nahi hay.

۱- سورة توبه، آیت ۴۳

۲- البارشاد فی معرفۃ حجج اللہ علی العباد، ج: ۱، ص ۱۵۶

Mukhtasar yeh kay Rasool Allah (SAWW) Tabook kay rastay par gaamzan howay aur Aap (AS) nay lashkar ko bhi koch ka hukum diya, kisi safar main bhi musalmano nay itni takleef nahi uthaaie thi kiunkay dus(10) aadmion kay hissay main aik ount sawari kay liay tha aur woh us par hi bari bari sawar hotay thay aur zaad e rah is qadar kam tha kay do(2) aadmi aik khajoor ka dana khatay thay. Aik us khajoor ko kuch dair choos kar apnay saathi ko dayta phir doosra usko khaata. Kharab jou, gair margoob khajoorain aur fasid charbi un ka zaad e rah tha aur hawa ki garmi ki sakhti ki waja say raston main pani napaid tha, halat yeh thay kay sawarion kay bawajood apni sawari kay ount nehar kar kay un ki aantaryoon ki ratoobaton ko pani ki jaga istaymaal kartay thay. Isi waja say is lashkar ko Jaish ul Usara bhi kehtay hain, is mauqay kay liay Khuda farmata hay:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ ۚ

Tarjuma: Khuda nay Nabi (SAWW) aur un muhaajireen wa ansaar par apni nazar e rehmat daali jinho nay mushkil waqt main Paighambar (SAWW) ka saath diya tha.

Is safar main Rasool e Khuda (SAWW) say bohat say moujizat ka zahoor howa maslan Aap (SAWW) ka munafiqeen ki baton ki khabar dayna, pahaar' ka kalam karna aur us ka ba-zuban e faseeh jawab dayna aur Aap (SAWW) ka us jin say guftugo karna jo aik bar'ay saanp ki shakal main rastay main namudaar howa tha aur Aap (SAWW) ka us ount ki khabar dayna jo gum hogaya tha.

Aap (SAWW) ki amad ki ittila us ilaqay main phail gayi tou Haraculuos jo Euorapi mumalik, Sham aur Bait ul Muqaddas ka Shehanshah tha aur Hums main muqem tha aur woh Rasool e Khuda (SAWW) say aqeedat bhi rakhta tha aur aik riwayat kay mutabiq woh islam qabool kar chuka tha, us nay apnay mulk kay logon ko jama kia aur Paighambar e Islam (SAWW) ki tasdeeq ki dawat di lekin logon nay uski baat na maani. Haraculuos ko khuof howa kay kaheen us ki saltanat ka khatma na hojay, majbooran woh khamosh hogaya. Udhar Paighambar (SAWW) ko jab maloom howa kay Madina par Qaisar kay hamlay ki khabar jhoti thi tou Aap (SAWW) nay bar'ay bar'ay sahaba ko bulaya aur farmaya

۱- سورة توبه، آیت ۷۱

tumhara kiy irada hay? Yahan say Roum par char'hai kar kay Bani al Asghar ki saltanat par qabza karain ya Madina ki taraf palat jaayien. Baaz nay mashwara diya kay Madina ki taraf wapis chalain tou Hazrat (SAWW) Madina ki taraf rawana howay. Wapsi par Ashaab e Uqba ka waqia rawnuma howa. Yeh munafiqeen ka aik guroh tha jo chahtay thay kay Uqba main Rasool Allah (SAWW) kay ount ko bidka dain aur is tarha Aanhzrat (SAWW) ko halak kardain. Jab woh kameen gah main baithay tou Jibraiel (AS) nay Aanhzrat (SAWW) ko itila daydi. Pas Aap (SAWW) sawar howay aur Ammar e Yasir ko hukum diya kay ount ki mahar khenchi aur Aap (SAWW) nay Huzaifa say farmaya kay ount ko peechay say hanko. Jab Aap (SAWW) Uqba par pohinchay tou hukum diya kay Uqba par mujh say pehlay koi shaks na jaye. Aap (SAWW) khud Uqba par tashreef lay gaye aur Aap (SAWW) nay kuch sawar daikhay, jinho nay apnay chehray niqabon say chupa rakhay thay, Hazrat (SAWW) nay unhain lalkara tou woh hamla awar howay, Ammar aagay bar'hay aur un kay ounton kay mun par zarb laganay lagay, yahan tak kay who paspa hogaye. Paighambar Akram (SAWW) nay farmaya: Ammar! Tu nay unhain pehchana? Arz ki: Chonkay unhun nay apnay chehray niqabon say chupa rakhay thay, is liay unko na pehchan saka.

Aap (SAWW) nay Huzaifa ko un sab kay naam bataye aur farmaya: Yeh baat kisi say na kehna, yehe waja thi kay Huzaifa baqi sab sahaba say Imtiaz rakhtay thay aur sahaba Huzaifa kay mutalliq kaha kartay thay:

صَاحِبُ السِّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ.

Tarjuma: Is raaz ka maalik jisay un kay ilawa koi nahi janta.

Baaz ulma'a nay Uqba ka waqia Huzoor (SAWW) kay Hujjat ul Wida say wapsi kay mauqay par naqal kiya hay aur Tabook say wapsi kay baad he Aanhzrat (SAWW) nay Masjid e Zarrar kay mutalliq hukum diya kay usay mismaar kar kay aag laga di jaye. Us masjid ko munafiqeen nay Masjid e Quba kay samnay banaya tha aur chahtay thay kay Abu Aamir Fasiq ko us ka paish namazi kay liye muqarrar karain. Hazrat (SAWW) ka hukum miltay hi us masjid ko aag laga di gaie aur wahan khatta bana diya gaya aur Masjid e Zarrar kay baray main yeh aayat naazil howi:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضَرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْوَاجًا لِّسَنٍ حَارِبٍ اللَّهُ وَرَسُولُهُ مِنْ قَبْلُ وَلِيُخْلِفَنَّ فِي أَزْوَاجِ الْإِثْمِ وَالْإِلَاحِ الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ۝۱

Tarjuma: Aur jin logon nay Masjid e Zarrar banaie kay us kay zariay islam ko nuqsan poh nchaay aur kufr ko taqwiyyat bakshie aur momineen kay darmiyan ikhtilaf paida karain aur pehlay say Khuda aur Rasool (SAWW) say jang karnay walon kay liay panahgah tayyar karain woh bhi munafiqeen hi hain aur yeh qasam khatay hain kay hum nay sirf naiki kay liay masjid banaie hay halankay yeh Khuda gawahi dayta hay kay yeh sab jhotay hain.

Mukhtasar yeh kay Aan hazrat (SAWW) Madina main daakhil howay aur aik qoul ki bina par us waqt Mah e Ramazan kay kuch din baqi thay, Aap (SAWW) apnay dastoor kay mutabiq pehlay masjid main tashreef lay gaye, wahan do(2) raka'at namaz parhi phir apnay ghar gaye, Tabook say pehlay Aap (SAWW) ki wapsi kay baad Mah e Shawwal kay aakhri dino main Abdullah ibn e Ubai, Raees ul Munafiqeen beemar howa. Bees(20) roz tak bistar e alalat par par'a raha aur Mah e Zeeqa'ad main mar gaya. Aap (SAWW) ka is kay haq main is kay baitay ki waja say riaayat karna aur baaz doosri maslihaton ki bina par bhi riayat say kaam layna aur Umar ka Aap (SAWW) par aayteraz karna apnay maqam par bari tafseel kay saath likha howa hay.

9 hijri main Abu Bakr ko hukum howa kay woh Makkah jaain aur Surah Bara'at ki ibtidaie aayatain logon ko par'h kar sunaaen, Abu Bakr yeh hukum pa kar Madinay say niklay, Zul Haleefa say ehraam bandh kar kuch rasta tay kiya tha kay Jibraiel Ameen (AS) naazil howay aur Paighambar e Khuda (SAWW) ko Khuda ka salam poh ncha kar arz kiya:

لَا يُؤَدِّيْهَا إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ

Tarjuma: Yeh aayatain Aap (SAWW) khud poh nchaaen ya Aap (SAWW) ki taraf say woh poh nchaaen jo Aap (SAWW) say hay.

Aik riwayat hay kay siwaay Hazrat Ali (AS) kay in aayaat ki koi tableeg na karay. Rasool Akram (SAWW) nay Hazrat Ali (AS) say farmaya kay jaldi jaao aur Abu Bakr say aayatain lay kar haj kay mausam main logon ko

par'h kar sunaoo. Ameer ul Momineen (AS) Manzil e Rawaha main Abu Bakr say jaa milay aur aayatain lay kar Makkah gaye aur logon kay samnay un ko par'ha.

Ahadees e moutabrah main Hazrat Sadiq (AS) say manqool hay kay Hazrat Ameer (AS) nay aayatain lay kar Arafa kay din Arafat main aur eid ki raat Mashar ul Ehram main aur eid kay din Jama'raat kay pas aur tamam Ayaam e Tashreeq main Mina main, Surah Bara'at ki pehli dus(10) aayatain mushriqeen kay samnay buland aawaz say par'hain. Aisi halat main kay Aap (AS) apni talwar niyam say bahir nikalay howay thay aur pukar kar farma rahay thay kay koi shaks Khana Kaaba ka nangay ho kar tawaf na karay. Koi mushriq Khana Kaaba ka haj na karay aur jiski muddat e paymaan wa aamaan abhi baqi hay, us kay liay muddat khatam honay tak amaan hay aur jiski muddat e amaan nahi hay woh chaar(4) maah tak aamaan main hay. Riwayat hay kay Aanhazrat (SAWW) nay Abu Bakr ko Surah Bara'at ki aayatain deen kay pehli zilhaj ko bhaija tha aur Hazrat Ameer (AS) un say Maqam e Rawaha main teesri(3) Zilhaj ko jaa milay thay. Wahan say aayatain lay kar Makkah tashreef lay gaye. Surah Bara'at ki adayegei say Abu Bakar kay maazool honay aur Ameer ul Momineen (AS) kay bhaijay janay ki riwayat suni aur shia dono firqon ki kitabon main moujod hain.

9 hijri main Habsha kay badshah Najjashi nay wafat paaie aur us ki wafat kay din Aanhazrat (SAWW) nay farmaya kay aak aik mard e swaleh wafat paa gaya hay. Utho takay us kay liay namaz parhain. Kehtay hain kay najjashi ka janaza Paighambar (SAWW) kay samnay zaahir howa aur sahaba nay Paighambar (SAWW) kay saath us ki namaz e janaza par'hi.

Daswein Hijri Kay Waqiat

Waqia e Mubahila:

Waqia e Mubahila aur Najran kay nasara kay baray main Sheikh Tabarsi aur doosray ulama nay riwayat ki hay kay nasara kay ashraaf ki aik jama'at Rasool e Khuda (SAWW) ki khidmat main haazir howi. Un kay teen(3) afrad bar'ay thay, aik ka naam Aaqib tha jo un ka ameer tha aur sahib ul raye tha. Doosra Abdul Maseeh jis say woh mushkilaat main madad haasil kartay thay aur teesra Abu Harisa un ka aalim aur paishwa tha, Roum kay badshahon nay us kay liay kaie girja ghar banwaaye thay aur us kay paas tohfay aur hadye bhajitay thay, un kay nazdeek woh

bar'a aalim tha, jab yeh log Hazrat (SAWW) ki khidmat main rawana howay tou Abu Harisa aik khachhar par sawar thay. Kurz bin Alqama us ka bhai us kay saath chal raha tha. Achanak Abu Harisa kay khachhar ka paun phisla, Kurz nay yeh daikh kar Aanhazrat (SAWW) kay mutalliq nazaiba alfaz istaymaal kiay. Abu Harisa nay kaha: Jo kuch tu nay kaha hay woh tairay liaye hi ho. Us nay kaha: Aaye bhai aisa kion kehtay ho? Abu Harisa nay kaha: Khuda ki qasam! Yeh wohi Paighambar (SAWW) hay kay jis ka hum intayzar kar rahay hain. Kurz nay kaha kay phir is ka ittiba' kion nahi kartay? Woh kehney laga: Kiya tu nahi janta kay is guroh e nasara ka sulook hamaray saath kaisa hay? Yeh hamain buzurg jantay hain, unhun nay hamain bohat sa maal diya hay, yeh hamari izzat wa tauqeer kartay hain. Agar hum Paighambar e Islam (SAWW) ki pairawi par raazi hojaye aur hum un ka ittiba karain tou yeh sab maal wa mata'a hum say cheen laingay. Kurz nay yeh baat apnay dil main rakhi yahan tak kay woh Aanhazrat (SAWW) ki khidmat main haazir ho kar musalman hogaya.

Nasara Bani Najraan asar kay waqt Madina main daakhil howay. Yeh behtreen poshakain pehnay howay thay. Arbon nay itna qeemti libaas is say pehlay kabhi na daikha tha. Yeh jab Aanhazrat (SAWW) ki khidmat main aaye tou unhun nay salam arz kiya lekin Hazrat (SAWW) nay un kay salam ka jawab nahi diya, na un say kalam kiya. Woh log Usman aur Abdul Rehman bin Oauf kay paas gaye kionkay un dono say un ki sabqa jaan pehchan thi, yeh log un dono say kehney lagay kay tumharay Paighambar (SAWW) say hamain khat likha hay aur hum un ki dawat par yahan aaye hain lekin ab woh hamaray salam ka jawab tak nahi daytay aur na hum say kalam kartay hain. Yeh dono un ko Hazrat Ali (a.s.) kay pas lay aaye aur unko saari baat batayi. Hazrat Ali (a.s.) nay un say kaha kay yeh anghotian aur reshmi kapray utaaro aur saada libas pehan kar Hazrat (SAWW) ki khidmat main jao. Unhun nay aisa he kiya. Zewar wagaira utaar daalay aur saada libas pehan kar Hazrat (SAWW) ki khidmat main haazir huay. Salam azr kiya Hazrat (SAWW) nay un kay salam ka jawab diya aur farmaya: Khuda ki qasam jab pehli dafa yeh log mairay paas aaye thay tou shaitaan un kay saath tha, isi liay main nay un kay salam ka jawab ka nahi diya tha, is kay baad woh Aap (SAWW) say musalsal sawalat kartay rahay aur sara din unhun nay Sarkar e Risalat (SAWW) say munazra kiya. Un ka aalim kehney laga: Aay Muhammad (SAWW)! Aap (SAWW) ka Hazrat Maseeh (a.s.) ky mutalliq kia khayal hay? Aap (SAWW) nay farmaya: Woh Khuda kay banday aur us kay

rasool hain. Woh kehney lagay: Aap (SAWW) nay kabhi daikha hay kay koi bachha bagair baap kay paida howa ho. Yeh aayat naazil howi:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۝۱

Tarjuma: Bayshak Eesa (AS) ki misaal Allah ki nazar main Adam (AS) jaisi hay kay jinhain Khuda nay mitti say khalq kiya phir unsay kaha kay (khalq) hoja! Tou woh (khalq) hogaye.

Us kay baad bhi jab woh nahi maanay aur munazira taweel hogaya tou phir:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ

وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلُ لَكَ دُبُرِينَ ۝۲

Tarjuma: Yaani who log kay jo Aap (SAWW) say Hazrat Eesa (AS) kay baray main mujadila karain jab kay ilm wa burhan aa chukay hain, tou aay Muhammad (SAWW)! Aap (SAWW) un say keh deejiay kay aao hum apnay baiton ko laaien aur tum apnay baiton ko, hum apni betioon ko laaain aur tum apni betioon ko laao, hum apnay nafson ko laaien aur tum apnay nafson ko laao. Phir tazarro kay saath Khuda say dua kartay hain kay woh jhoton par apni la'anat karay.

Jab yeh aayat naazil howi tou yeh baat tay howi kay doosray roz dono mubahila karain gay. Nasara apni qayamgah par wapis chalay gaye aur wahan jaa kar Abu Haarisa nay apnay saathion say kaha kay dekho agar Muhammad (AS) apnay Ahlaybait (AS) ko lay kar aaye tou us say mubahila karnay say ijtinaab karna aur agar ashaab lay kar aaye tou phir us say mubahila karnay main kisi qisam ki parwa na karna, subha ko Rasool Akram (SAWW), Hazrat Ali (AS) kay ghar tashreef laaye, Aap (SAWW) nay Imam Hasan (AS) ka haath pakra, Imam Husain (AS) ko goud main liya, Ameer ul Momineen (AS) Aap (SAWW) kay peechay aur Janab e Sayyeda (SA) Janab e Ameer (AS) aur Rasool e Khuda (SAWW) kay darmiyan main howi, is andaaz say Aap (SAWW) Madina say mubahila kay liay niklay.

۱۔ سورہ آل عمران، آیت ۵۹

۲۔ سورہ آل عمران، آیت ۶۱

Jab nasara nay in buzurg hastion ko aatay howay daikha tou Abu Harisa nay pocha kay kon log hain jo Aan hazrat (SAWW) kay saath aa rahay hain? Logon ko bataya kay jo sab say aqab main hay woh in ka chachazad bhai hay aur beti ka shohar bhi hay aur yeh un kay nazdeek saari makhlooq say ziada mehboob shaks hay aur yeh dono bachhay un kay aur un ki dukhtar kay farzand hain aur woh jo khatoon hay un ki beti Fatima (SA) hay jo un kay nazdeek azeez tareen khalq hay. Hazrat (SAWW) mubahilay kay liay do-zano ho kar baith gaye. Udhar say Syed wa Aqib apnay beton ko mubahila kay liay lay aaye. Abu Harisa nay kaha: Khuda ki qasam yeh is tarha baitha hay jaisay Paighambar mubahila kay liay baithtay hain. Yeh keh kar woh wapis janay laga. Syed nay kaha: Kahan ja rahay ho? Us nay kaha: agr Muhammad (SAWW) haq par na hotay tou mubahila karnay ki is tarha jura't na kartay aur agar hum nay un say mubahila kar lia tou aik saal kay andar andar koi nasrani roaay zameen par baqi nahi rahay ga. Is kay baad Abu Haarisa Paighambar (SAWW) ki khidmat main aaya aur kehney laga: Aay Abul Qasim (SAWW)! hum say mubahila karnay say dar guzar kijiay aur hum say is cheez par sulah kar lijiay kay jis kay ada karnay ki quwwat rakhtay houn. Aan hazrat (SAWW) nay un say musalihat karli, is shart par kay woh har saal aisay do(2) hazaar hullay daingay jin main say har hullay ki qeemat chalees(40) dirham hogi, aur yeh keh kar kay agar musalmano ko koi jang darpaish howi tou woh tees(30) zirhay, tees(30) ghor'ay aaryatan dain gay. Hazrat (SAWW) nay sulah nama tehreer kiya us kay baad woh wapis chalay gaye.

Un kay janay kay baad Aap (SAWW) nay farmaya: qasam hay us ki jis kay qabzay main Muhammad (SAWW) ki jan hay kay Ahlay Najraan ki halakat qareeb aa chuki thi agar woh mujh say mubahila kartay tou sab bandar aur khinzeer hojatay aur yeh poori waadi un kay liay aag hojati aur woh jal kar khaak ho jatay aur Khuday Taala tamam Ahlay Najraan ko halaak kar dayta. Yahan tak kay un kay darakhton par aik parinda bhi baqi na rehta. Jab Syed wa Aaqib wapis chalay gaye tou thoray dino kay baad wapis aay aur musalman hogaye. Sahib e Kashhaaf aur deegar ulamay e ahlay sunnat nay apni Sihaah main Aaisha say riwayat ki hay kay Rasool e Khuda (SAWW) mubahila kay din bahar niklay tou Aap (SAWW) siyah rang ki aba pehnay howay thay. Aap (SAWW) nay Hasan (AS) wa Husain (AS) aur Ali (AS) aur Fatima (SA) ko aba kay neechay daakhil kar kay yeh aayat par'hi:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۝۱۰

Neez Zamakhshiri nay kaha hay kay agar tum pocho kay mubahila ki dawat is liay di thi kay muqabil par zaahir hojaye kay woh jhota hay ya Aanhazrat (SAWW) maaz Allah jhotay hain tou yeh baat Aanhazrat (SAWW) aur Aap (SAWW) kay muqabil kay saath theek thi aur baiton aur aurton ko saath bulanay ka kiya faida tha? Tou hum jawab daingay kay un kay saath milana un ki apni haqqaniyyat ko saabit karta hay is muqabilay main kay tanha ja kar mubahila kartay. Aap (SAWW) nay apnay Ahlaybait (AS) ko saath lay jaa kar jura't ka muzahira kiya. Apnay aaza aur jigar kay tukron ko apnay nazdeek mehboob tareen afrad ko maqam e halakat main lay aaye aur sirf apni zaat par iktifa nahi kiya. Yeh daleel thi is baat ki kay Aap (SAWW) apnay dushman kay jhotay honay par poora poora yaqeen rakhtay thay aur chahtay thay kay agar mubahila ho tou dushman apnay aaizza wa aqraba kay saath halaak hojaye aur mubahila kay liaye Aap (SAWW) nay aulad aur aurton ko makhsoos kiya kionkay yeh insaan kay azeez tareen afrad hotay hain aur baqi afrad ki ba-nisbat dili taalluq in kay saath ziada hota hay, basa auqaat insaan apnay Aap (SAWW) ko maaraz e halakat main daal dayta hay is maqsad say kay is kay muta'alliqeen ko koi gazand na pohnchay. Yehe waja thi kay lar'aiyon main log aurton aur bachon ko saath lay jatay thay takay woh khud jang say faraar na karain. Isi liay is aayat main baiton aur aurton ko anfus par muqaddam rakha hay takay maloom ho jaay kay jaan say muqaddam hotay hain. Is ibarat kay bad Zamakhshiri nay kaha hay kay 'Ashaab e Kisa wa Aba' ki fazilat ki yeh woh daleel hay kay jis say ziada qawi koi daleel nahi.

Hujjat ul Wida:

Is saal Hujjat ul Wida ka safar waqay howa. Sheikh Kulaini nay Riwayat ki hay kay Hazrat Rasool Akram (SAWW) nay hijrat kay baad das(as) saal Madinay main qiyaam kiya aur is doraan main Aap (SAWW) haj na kar sakay. Yahan tak kay daswein(10) saal yeh aayat Parwardigar e Aalam nay naazil farmaaie:

۱۰-سورة احزاب، آیت ۳۳

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۝۱

Tarjuma: Logon main haj ka ailan karo kay woh tumharay paas paidal aur kamzor oun-ton par aayen gay aur door kay rastay say aayen gay takay who apni manfa-atain daikh lain.

Pas Hazrat Rasool e Khuda (SAWW) nay moazzino ko hukum diya kay woh logon ko buland aawaz say yeh bataain kay Rasool e Khuda (SAWW) is saal haj par tashreef lay jaaen gay, jo log Madina main aur atraaf e Madina main thay aur jo arab badia nasheen thay, woh log tou Hazrat (SAWW) kay irada e haj say bakhabar hogaye. In kay ilawa door daraaz kay jo log daaira e islam main daakhil ho chukay thay, unhain Hazrat (SAWW) nay khutoot likhay kay main haj ka irada rakhta hon. Lihaza jo istitaat e haj rakhta hay woh haj kay liay aay. Pas tamam musalman Aanhazrat (SAWW) kay saath haj karnay kay liay aaye, woh sab Aanhazrat (SAWW) kay taabay thay kay jo kaam Aanhazrat (SAWW) baja latay thay aur jis cheez ka hukum daytay us par amal kartay. Mah e zeeqa'ad kay abhi chaar(4) din baqi thay kay Hazrat (SAWW) rawana howay jab Aap (SAWW) Maqam e Zulhaleefa main pohinchay tou zawal e shams ho raha tha. Aap (SAWW) nay logon ko hukum diya kay bagal aur naaf kay neechay kay baal saaf karain, ghush karain aur silay howay kapr'ay utaar dain aur aik lungi aur ziraah pehan lain. Aap (SAWW) nay khud bhi ghushal farmaya aur ehraam bandha aur Masjid e Shajara main daakhil howay aur us main Namaz e Zohar ada farmaya. Aap (SAWW) nay tanha haj ki niyyat ki kay jis main umra daakhil nahi tha kionkay abhi tak haj tamatto ki aayat naazil nahi howi thi. Ehraam bandh kar Aap (SAWW) masjid say niklay aur jab Maqam e Baida par pohinchay tou pehlay meel kay qareeb log do(2) safain bandh kar khar'ay hogay, Aap (SAWW) nay tanha haj ka talbeeia par'ha aur kaha:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْخُدَّ وَالنِّعْمَةَ لَكَ وَالْهُدَى لَا شَرِيكَ لَكَ

Tarjuma: Main haazir hun, aay mairay ma'bood main haazir hun. Main haazir hun kay taira koi shareek nahi, main haazir hun bayshak tamam ta'rifain aur naymatain tairay liay hain aur saari badshahi tairi hi hay, taira koi shareek nahi.

Hazrat (SAWW) apnay talbia main 'Zulma'arij' ziada kehtay aur jab kisi sawar ko daikhtay ya kisi teelay par char'htay ya kisi rat kay akhir main aur namazain par'hnay kay baad talbiay ki takraar kartay thay. Neez Aap (SAWW) apnay saath chiyasath(66) ya chonsath(64) ount qurbani kay lay kar gaye thay aur aik riwayat hay kay sou(100) ount lay kar gaye thay. Makkah main Aap (SAWW) chothi(4) zilhaji ko warid howay aur Masjid ul Haram kay darwazay pohnchay aur Bani Sheebah kay darwazay say daakhil howay aur masjid kay darwazay par ruk gaye. Khuda ki hamd o sana baja laaye aur apnay jad e Amjad Ibrahim (AS) par salawat bhaji. Phir Hajr e Aswad kay qareeb aaye aur apna haath Hajr e Aswad par phaira, us ka bosa liya aur sath(7) martaba Kaaba kay gird tawaf kiya. Maqam e Ibrahim (AS) ki pusht par do(2) raka'at namaz e tawaf ada ki. Jab farig howay tou Chashma e Zamzam kay qareeb gaye aur Zamzam ka paani piya aur kaha:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ وَسَقَمٍ

Tarjuma: Aay Allah! Main tujh say faida mand ilm, wasee rizq aur har dard wa beemari say shifa talb karta hun.

Aap (SAWW) nay yeh dua qibla rukh ho kar parhi phir Aap (SAWW) Hajr e Aswad kay paas aaye, us par hath phaira, bosa diya aur Safa ki taraf mutawajjah howay aur is aayat ki tilawat farmaae:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا.

Tarjuma: Yaani Koh e Safa wa Marwa manasik e haj ki alamat main say hain pas jo shaks Khana Kaaba ka haj karay ya umra baja laaye tou us kay liay koi haraj nahi kay woh in dono ka tawaf karay.

Us kay baad Aap (SAWW) Koh e Safa kay upar tashreef lay gaye aur Rukn e Yamani ki taraf rukh kiya aur is qadar hamd o sanaye ilahi baja laaie kay jis qadar koi shakhs tehar' tehar' kay Surah Baqra ki tilawat karay. Phir Safa say utar kar Marwa ki taraf rawana howay aur Marwa kay upar tashreef lay gaye aur jitni dair Safa par rukay thay utni he dair Marwa par bhi tehr'ay phir dua parhi aur Marwa ki taraf chalay is tarha Aap (SAWW) nay sath(7) chakkar puray kiay. Phir jab sa'ie say farig howay tou Marwa par khar'ay khar'ay Aap (SAWW) nay logon ki taraf

rukhs kiya aur hamd o sanaye ilahi baja laaye. Phir apni pusht ki taraf ishara kar kay farmaya: Yeh Jibraiel (AS) hay jo Khuda ki taraf say hukm dayta hay kay main tumhain hukm dun. Jo shaks apnay saath qurbani nahi laaya woh muhil hojaye aur woh apna haj umray say badal day aur agar main janta kay aisa hoga tou main bhi qurbani saath na laata aur aisa hi karta jaisa tum kar rahay ho lekin main tou qurbani saath laaya hun. Sahaba main say aik shaks kehney laga kay keh kaisay ho sakta hai kay hum haj say kharij ho jaay aur hamaray sir aur baalon say janabat ka pani tapakney lagay. Tou Hazrat (SAWW) nay farmaya kay to kabhi haj e tamtto par iemaan nahi laaye ga. Pas Suraqa bin Maalik bin Jo'sum Kanani khar'ay ho kar kehney laga: Aay Allah kay Rasool (SAWW)! hum nay apnay deen kay ahkaam samajh liay, goya hum aaj hi paida howay hain, yeh famaye yeh hukm jo Aap (SAWW) nay haj e tamatto kay muta'lliq hamain diya hai, yeh is saal kay saath makhsoos hay ya har saal hamain yehe karna chahiay?

Hazrat (SAWW) nay farmaya yeh isi saal kay saath makhsoos nahi balkay qayamat tak yeh hukm jaari wa saari ha, phir Aap (SAWW) nay apnay haath ki unglian aik doosri main daakhil ki aur farmaya qayamat tak kay liye umra haj main daakhil hogaya hay.

Isi asna main Hazrat Ameer ul Momineen (AS) jo Rasool Akram (SAWW) kay farmaan kay mutabiq Yemen say haj kay liay tashreef laaye thay, Makkah main daakhil howay. Jab Fatima (SA) kay ghar main daakhil howay tou daikha kay Hazrat Fatima (SA) muhil ho chuki hain. Unhun nay khushboo laga rakhi hay aur unhun nay rangeen libas pehan rakha hay tou Aap (AS) nay farmaya Aay Fatima (SA)! tum qabl az waqt kion muhil hogaie ho. Janab e Sayyeda (SA) nay arz kiya kay mujhay Rasool Allah (SAWW) nay yun hi hukm diya hay, pas Ameer ul Momineen (AS) ghar say niklay aur taizi say Rasool e Khuda (SAWW) ki khidmat main aaye tou arz kiya kay main nay Sayyeda (SA) ko daikha woh muhil hogaien hain aur unhun nay rangeen kapr'ay pehan rakhay hain. Aap (SAWW) nay farmaya: Main nay logon ko aisa hi karnay ka hukm diya hay. Ya Ali (AS)! tum nay kis tarha ehraam bandha hay?

Aap (AS) nay arz kiya: Ya Rasool Allah (SAWW) main nay tou yun ehraam bandha hay kay main Rasool Allah (SAWW) kay ehraam ki tarha ahraam bandhta hun. Aap (SAWW) nay farmaya: Tum mairi tarha apnay ehraam par baqi raho aur tum mairi qurbani main shareek ho.

Hazrat Sadiq (AS) farmatay hain kay Hazrat Rasool (SAWW) in ayaam main ashaab kay saath Abtah main utray howay thay aur ghar main

qayaam nahi farmaya tha. Pas jab 8 Zilhaj howi tou zawal kay qareeb Aap (SAWW) nay logon ko hukum diya kay gusl e ehraam karain aur haj ka ehraam baandhain, yeh mafhoom hay Khuda kay is Irshad ka kay:

فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ

Is mutabia't say murad Haj e Tamatto main mutabia't karna hay, pas Hazrat (SAWW) ashaab kay saath talbia kehtay howay bahir niklay aur Mina main pohnchay, wahan Aap (SAWW) nay Zohr wa Asr wa Magrib wa Esha ki namazain ada ki aur nawein(9) tareekh ki subha ko samaan sawarion par laad kar ashaab kay saath Maidan e Arafat ki taraf rawana howay. Quraish ki bidaton main say aik bida'at yeh bhi thi kay woh Mash-ar ul Haram say aagay nahi jatay thay aur kehtay thay kay hum Ahlay Haram hain lihaza haram say bahir nahi jayengay. Baqi log Arafat main jatay thay aur jab log Arafat say samaan utha kar Mash-aar main aatay tou Quraish un kay saath Mash-ar say Mina ki taraf aatay thay aur Quraish ki yeh bhi khuwaish thi kay Aanhzrat (SAWW) in kay saath is silsilay main muwafiqat karain. Pas Parwardigar e Aalam nay yeh aayat naazil farmaie:

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ ۚ

Tarjuma: yaani wahan say samaan utha kar aao jahan say log atay hain. Hazrat (SAWW) nay farmaya: yahan naas say murad Ibrahim (AS) wa Ismail (AS), Ishq (AS) aur un kay baad walay ambia hain jo sab kay sab Arafat say nikal rahay thay pas jab Quraish nay daikha kay Aanhzrat (SAWW) ka qaafila Mash-ar ul Haram say guzar kar arafat ki taraf ja raha hay tou un kay dilon main khadsha paida howa kionkay un ko umeed thi kay Aap (SAWW) un ki jaga say ifaza farmaien gay aur Arafat main nahi jaayen gay, is kay baad Hazrat (SAWW) Nimra main jaa kar pailu kay darakhton kay samnay sawari say utray aur wahan apna khaima lagaya. Baqi logon nay Aap (SAWW) kay khaimay kay gird khaimay nasb kiay, jab zawal e shams howa tou Hazrat (SAWW) nay ghusal farmaya aur baqi tamam afrad kay saath bashamool e Quraish, Arafat main daakhil

۱۔ سورۃ آل عمران، آیت ۹۵

۲۔ سورۃ بقرہ، آیت ۱۹۹

howay aur wahan talbia ko qata kiya aur us maqam par tashreef laaye kay jis ko Aap (SAWW) ki masjid kehtay hain, wahan ruk gaye log bhi Aap (SAWW) kay gird khar'ay hogaye. Wahan Aap (SAWW) nay logon ko khutba diya aur amr o nahi ki talqeen farmaaie phir logon ko Namaz e Zohr wa Asar aik azaan aur do(2) iqamaton kay saath par'hai, phir mehallay wuqoof main gaye aur wahan khar'ay hogaye aur log Hazrat (SAWW) kay ount ki taraf barhnay lagay aur us kay qareeb teharnay lagay tou Aap (SAWW) nay ount ko harkat di, logon nay bhi saath chalna shru kiya aur naaka kay gird jama hogaye, tou Aap (SAWW) nay farmaya: logo! Mauqif sirf meray ount kay paun kay neechay nahi hay, aur tamam mauqif Arafat ki taraf haath say ishara kiya aur farmaya: yeh sab mauqif hai phir log muntashir hogaye aur masher ul haram main bhi aisa he hua. Pas log Arafat main rahay yahan tak kay sooraj guroob hogaya. Aap (SAWW) nay samaan sawari par laada aur logon nay bhi apna samaan sawarion par laad. Hazrat (SAWW) nay logon ko ahistagi ka hukum diya.

Hazrat Sadiq (AS) farmatay hain kay mushriqeen Arafat say guroob e aftaab kay waqt Koch kartay thay lekin Aap (SAWW) nay un ki mukhalifat ki aur guroob e aftab kay baad rawana huay.

Aur farmaya: Aye logon! Haj ghoron ko doranay aur ounton ko taiz chalanay ka naam nahi hai balkay Khuda say daro aur shaista andaaz say chalo, kamzoron ko na kuchlo aur kisi musalman ko ghor'on kay pairon talay pamaal na karo. Aanhazrat (SAWW) naaka ko itna khenchty thay kay woh ahista chalay yahan tak kay woh palaan tak pohanch jata tha aur Aap (SAWW) farmatay jatay thay kay aye logon! Ahista chalo is kay baad Aap (SAWW) masher ul haram main daakhil howay, wahan Aap (SAWW) nay namaz e magrib wa esha aik azaan aur do(2) iqamaton kay saath ada ki aur raat waheen basar ki, balkay subha ki namaz bhi waheen par'hi, Bani Hashim main say jo log kamzor thay unhain rat hi ko Mina main bhaj diya. Aik aur riwayat main hay kay aurton ko rat kay waqt bhaj diya aur Usama bin Zaid ko un kay saath rawana kiya aur unhain hukum diya kay Jamara e Uqba par tuloo e aftab say pehlay kankaryan na marain, jan sooraj nikal aaya tou Aap (SAWW) Mash-ar ul Haram say rawana howay aur Mina main utray aur Jamra e Uqba ko sath(7) kankaryan maari, qurbani ki jo ount Aap (SAWW) laaye woh chiyasath(66) ya chonsath(64) thay aur jo ount Hazrat Ameer (AS) laaye thay who chontees(34) ya chathees(36) thay aur dono kay ount ka majmoa'a sou(100) tha. Aik aur riwayat main hay kay Ameer (AS) ount

nahi laaye thay balkay Rasool e Khuda (SAWW) hi sou(100) ount laaye thay aur Janab e Ameer (AS) ko apni qurbani main shareek kiya tha. Hazrat Rasool (SAWW) nay chiyasath(66) ount aur Hazrat Ameer (AS) nay chontees(34) ount nehar kiay. Phir Aap (SAWW) nay hukum diya kay in sou(100) ounton main say har aik say kuch gosht alag kiya jaye, woh pathar ki aik daig main daal kar pakaya gaya aur Rasool e Khuda (SAWW) aur Janab e Ameer (AS) nay us ka shorba tanawal farmaya takay tamam ounton main say khana saabit hojaye. Un ounton ki khaal, siri aur paaye Aap (SAWW) nay qassabon ko na diye in sab ko sadqa kar diya. Phir Aap (SAWW) nay sir mundwaya, us roz tawaf e Khana Kaaba kay liay gaye aur tawaf wa saii karnay kay baad Mina main lout aaye aur teerhwein kay din tak jo kay ayaam e tashreeq ka akhri din hai Aap (SAWW) Mina main rahay. Aur us din har teen(3) Jamarat ko kankaryan maari aur dobara Makkah ki taraf rawana howay.

Waqia Ghadeer:

Sheikh Mufeed aur Barsi nay riwayat ki hay kay jab Rasool Akram (SAWW) amaal e haj say farig howay tou Madina ki taraf rawana howay aur Hazrat Ameer ul Momineen (AS) aur baqi musalman bhi Aap (SAWW) ki khidmat main thay aur jis waqt Ghadeer e Khum main pohnchay is jaga us waqt tak qafalay nahi utra kartay thay kionkay paani aur chiragah wahan na thi tou Aap (SAWW) nay wahan nuzool e ijlaal farmaya aur musalman bhi utray aur wahan utarnay ka sabab yeh tha kay Khudawand Aalam ki taraf say shaded takeed Aanhzrat (SAWW) par naazil howi thi kay woh apnay baad kay liye Ameer ul Momineen (AS) ko khilafat ata farma dain. Is silsilay main is say pehlay bhi Aap (SAWW) par wahi naazil ho chuki thi lekin woh waqt kay tayyun aur taqeed par mushtamil nahi thi is waja say Aap (SAWW) nay abhi tak is ki tableeg main takheer ki thi, is khof say kay kahen ummat main ikhtilaf paid ana hojaye aur un may say kuch log deen say na phir jayen aur Khudawand e Aalam janta tha kay agar Ghadeer e Khum say agay barhay tou bohat saray log apnay shehron ki taraf chalay jayen gay lihaza Khuda nay chaha kay isi jaga par jama hon aur tamam kay tamam hazraat Ameer ul Momineen (AS) ki khilafat par nassay Rasool (SAWW) sun lain aur un par is silsilay main hujjat tamam hojaye aur kisi musalman ka uzar baqi na rahay, lihaza Khudawand e Aalam nay yeh ayat naazil farmayi:

يَا أَيُّهَا الرَّسُولُ بَدِّعْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ. ١

Tarjuma: Yaani Aye Rasool (SAWW)! logon ko woh kuch jo tairay parwardigar ki taraf say naazil ho chuka hay pohncha day yaani Imam Ali ibn e Abi Talib (AS) aur us ki ummat main khalifa muqarrar karnay kay silsilay main nas.

Phir farmaya:

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِبُكَ مِنَ النَّاسِ. ٢

Tarjuma: Aur agar tu nay aisa na kiya tou tu nay Parwardigar ki risalat hi anjaam nahi di aur Khuda tujhay logon kay shar say mehfooz rakhay ga. Pas Khuda nay us paigham kay pohanchanay ki taqeed farmayi aur is maamlay main takheer karnay say dar'aya aur zamanat li kay Khuda tujhay logon kay shar say mehfooz rakhay ga, is waja say Aap (SAWW) aisi jaga utray jo utarnay ki jaga na thi aur tamam musalman bhi Aap (SAWW) kay irdgird utar paray. Us din garmi bohat thi pas Aap (SAWW) nay hukum diya kay jo wahan khardaar darakht thay, un kay neechay say khas o khashak saaf kiay jaain aur farmaya kay ounton kay palaan jama kiye jayen aur unhain aik doosray kay upar rakh dia jaye phir Aap (SAWW) nay nida daynay walay say farmaya kay logon kay darmiyan manadi karo kay woh sab mairay pas jama ho. Pas woh tamam log Aap (SAWW) kay pas jama hogaye aur aksar logon nay garmi ki shiddat ki waja say apni chadarain apnay paon par lapait li thi. Jab log jama hogaye tou Hazrat (SAWW) un palaano par jo mimbar ki tarha rakhay howay thay tashreef lay gaye aur Hazrat Ameer (AS) ko mimbar kay upar bulaya aur apni daaien taraf khar'a kar liya. Phir Khutba par'ha jo hamd o sanay e ilahi par mushtamil tha aur mawa'iz e baleeg aur kalamat e faseeh kay saath unhain mauizah kiya aur apni wafat ki khabar sunaie aur farmaya: Mujhay bargah e ilahi main bulaya gaya hay aur qareeb hay kay main dawat e Khudawandi ko qabool karoon aur woh waqt aa pohncha hay kay main daar e faani ko alwida kahoon aur akhirat ki taraf rehlat karoon, main tumharay darmiyan aisi cheez chor' raha hon kay

١- سورة مائده، آیت ٦٤

٢- سورة مائده، آیت ٦٤

agar us say mutamassik raho gay tou mairay baad hargiz gumrah na hon gay, woh Khuda ki kitab aur mairi itrat hay jo mairay Ahlaybait (AS) hain aur yeh dono aik doosray say juda nahi hongay yahan tak kay Kausar kay kinaray mairay paas na pohncch jayen.

Phir Aap (SAWW) nay un kay darmiyan buland aawaz say pukaar kar farmaya: Kia main tumhari jano par tum say ziada haq tasarruf nahi rakhta? Sab nay kaha beshak. Phir Aap (SAWW) nay Ali (AS) kay dono bazu pakar kar unhain buland kiya. Yahan tak kay un kay baglon ki safaidi nazar aanay lagi aur farmaya:

مَنْ كُنْتُ مَوْلَا فَعَلَيْ مَوْلَاةَ اللَّهِ وَالْمَنْ وَالْآلَةُ عَادِ مَنْ عَادَ الْاَوَّانَصْرَ مَنْ نَصَرَكَ وَاخْذَلْ مَنْ خَذَلَك.

Tarjuma: Jis ka main Maula aur us kay nafs par aula hun us ka Ali (AS) Maula aur us kay nafs par aula bil tasarruf hay, Khudaya usko dost rakh jo Ali (AS) say dosti rakhay us ka dushman hoja jo Ali (AS) say dushmani karay aur uski madad farma jo Ali (AS) ki madad kar'ay aur usko chor day jo Ali (AS) ko chor' day.

Phir Aap (SAWW) mimbar say neechay tashreef laaye aur woh waqt zawal kay qareeb ka tha aur garmi puray shabab par thi, phir bhi Aap (SAWW) nay do(2) raka'at namaz par'hi. Us kay baad zawal howa aur Aanhzrat (SAWW) kay moazzin nay aazaan kahi aur Aap (SAWW) nay logon ko Namaz e Zohar par'hi, phir Aap (SAWW) apnay khaimay main tashreef lay gaye aur hukum diya kay Aap (SAWW) kay khaimay kay samnay Ameer ul Momineen (AS) kay liay aik khaima nasb kiya jaye. Hazrat Ameer ul Momineen (AS) is khaimay main tashreef farma howay aur Hazrat Rasool Akram (SAWW) nay musalmano ko hukum diya kay guroh dar guroh Aanjanab (SAWW) ki khidmat main jayen aur unhain imamat ki tehniyat aur Mubarak baad di aur un ko Ameer ul Momineen (AS) keh kar salam karain pas logon nay aisa hi kiya. Phir Aap (SAWW) nay apni azwaaj aur baqi musalman aurton ko jo Aap (SAWW) kay saath thi, hukum diya kay woh bhi jaa kar tehniyat aur Mubarak baad dain aur Ameer ul Momineen (AS) keh kar salam karain pas sab nay aisa kiya aur woh ashkhas kau jinho nay us silsilay main ziada ehtimam kiya un main say aik Umar bin Khattab thay kay jinho nay ziada khushi aur bashashat ka izhaar kiya Aap (AS) ki Imamat wa khilafat par aur kaha:

بِغَيْرِكَ يَا عَلِيُّ أَصْبَحَتْ مَوْلَايَ وَمَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ

Tarjuma: Kia kehney Aap kay aaye Ali (AS)! Aap (AS) tou mairay aur har momin wa momina kay Maula hogaye.

Us waqt Hassan bin Sabit khidmat e Rasool (SAWW) main aaye aur Aap (SAWW) say ijazat chahi kay Ameer ul Momineen (AS) ki madah main, waqia e Ghadeer aur Aanjanab kay nasb Imam o khilafat kay mutalliq aur un duaon kay mutalliq jo Hazrat Rasool (SAWW) nay un kay haq main kahi thi, qasida par'hay jab Aap (SAWW) nay ijazat di tou woh ouchi jaga par khara hogaya aur chand ashaar buland aawaz say logon kay samnay par'hay. Jin ka tarjuma yeh hay:

“Un ka Nabi (SAWW) Ghadeer kay din Khum kay maqam par unhain pukaar raha tha aur kitnay achay maloom hotay thay Nabi (SAWW) pukar'tay howay unhun nay kaha: Tumhara maula aur wali kon hay? Sab log kehney lagay aur un main say kisi nay mukhalifat wa dushmani ka izhaar na kiya. Aap (SAWW) ka ma'bood hamara Maula hai aur Aap (SAWW) hamaray wali hain aur aaj kay din hum main say kisi ko Aap (AS) nafarman na payen gay pas Aap (SAWW) nay farmaya utho aay Ali (AS) kyunki main nay tumhain apnay baad kay liye Imam wa Hadi muntakhib kiya hay aur Imam kay liay sab logon ko chor' kar Ali (AS) ko mukhtas kiya aur us ka naam madad karnay wala aur wazeer rakha jis ka main Maula hun us ka yeh Ali (AS) Maula hay, lihaza us kay sachhay pairokaar aur mawali ban jao phir yeh dua maangi Khudaya dost rakh us kay dost ko aur jo Ali (AS) say dushmani kar'ay us ka dushman hoga.”

In ashaar ko khaasa aur aama nay tawatur say riwayat kiya hay. Riwayat hay kay jab Hassaan yeh shair keh raha tha tou Paighambar Akram (SAWW) nay farmaya:

لَا تَزَالُ يَا حَسَّانُ مُوَيْدًا بِرُوحِ الْقُدُسِ مَا نَصْرَتْنَا بِدِينِكَ ۱

Tarjuma: Aay Hassaan tu hamaisha Rooh ul Quds kay saath moayyad rahay ga jab tak zaban say hamari madad karta rahay ga. Aap (SAWW) ki taraf say is baat ki taraf ishara tha kay Hassaan wilaya e Ameer ul Momineen (AS) par saabit qadam nahi rahay ga. Chunancha Huzoor (SAWW) ki wafat kay baad us ka asar zahir hua.

۱۔ خصائص الائمه عليهم السلام (خصائص أمير المؤمنين عليه السلام) ص ۴۲

Kamiat shayir nay bhi waqia Ghadeer kay mutalliq aik qasida likha kay jis main yeh teen ashaar bhi hain. Jin ka tarjuma yeh hai:

“Aur wasee maidan ka din Ghadeer e Khum ka maidan kay is ki wilayat ko wazaih kiya agar itaa’at ki jati lekin logon nay wilayat ki baia’at karli main is say barh kar koi buland shaan nahi samajhta aur main us din ki tarha kisi din ko nahi samajhta aur main nay is tarha kisi haq ko zaya hotay nahi daikha.”

Is ahqar(Haqeer fard) nay Hadees e Ghadeer main kitab banaam “Faiz ul Qadeer feema yata’alaq bay Hadees ul Ghadeer” likhi hay, gunjaish nahi warna uska khulasa yahan naqal karta aur chonkay giyarhwein(11) hijri saal ki ibtida main safar e Hijjat ul Wida kay baad Hazrat Rasool (SAWW) ki wafat howi, lihaza hum Aap (SAWW) ki wafat kay zikr ko shuru kartay hain.

Giyarhwein Hijri kay Waqiat

Wafat e Hazrat Khatim ul Anbia Muhammad Mustafa (SAWW) ki kayfiyat ka bayaan:

Fariqain kay aksar ulma ka aayteqaad yeh hay kay Syed ul Ambia ki rehlat aalam e baqa ki taraf Peer kay din howi, aur aksar shia ulama ka aayteqaad hay kay woh din athaees(28) Safar ka tha aur aksar ulama e ahl e sunnat bara(12) Rabi ul Awwal kehtay hain. Kashaf ul Gamma main Imam Muhammad Baqir (AS) say riwayat hay kay Aanhzrat (SAWW) nay das(10) hijri ko aalam e baqa ki taraf rehlat farmayi. Aap (SAWW) ki umar teraysath(63) saal howi, chalees(40) saal ki umar main Aap (SAWW) par Makkah main wahi nazil howi, us kay baad Aap (SAWW) taira(13) saal mazed Makkah main rahay yaani jab Aap (SAWW) nay Madina ki taraf hijrat farmayi tou us waqt Aap (SAWW) ki zindagi kay terappan(53) saal guzar chukay thay, hijrat kay baad das(10) saal Aap (SAWW) Madina main rahay aur Aap (SAWW) ki wafat mah e Rabi ul Awwal ki do(2) tareekh baroz peer howi.¹

۱۔ کشف الغمۃ فی معرفۃ الانبیاء (ط - القدیمیہ)؛ ج ۱؛ ص ۱۴

Muallif kehta ha kay do(2) Rabi ul Awwal ko Aap (SAWW) ka wafat paana baaz ahl e sunnat kay qoul kay bhi muwafiq hay aur ulama shia main koi is ka qail nahi lihaza shayad riwayat kay yeh fiqra taqayya par mahmool ho aur maloom hona chahiay kay Aanhzrat (SAWW) ki wafat ki kayfiat aur Aap (SAw.w) ki wasiyyaton kay mutalliq bohat si riwayaat bayaan howi hain, hum yahan is par iktifa kartay hain jisay Sheikh Mufeed aur Tabarsi Rizwan uLLAh Alai-hima nay bayaan kiya hay. Woh farmatay hain kay jab Rasool (SAWW) Hijjat ul Wida say wapis aaye aur Aap (SAWW) ko maloom howa kay Aap (SAWW) ki rehlat nazdeek aa pohanchi hay tou Aap (SAWW) har waqt ashaab main khutba par'htay aur unhain apnay baad kay fitno main apay irshadaat ki mukhalifat say dar'atay aur unhain wasiyyat farmatay kay un ki sunnat say dast bardaar na ho aur deen e ilahi main bida'at na karain aur Aap (SAWW) ki itrat aur ahlaybait (AS) say mutamassik rehtay howay un ki itaa'at karain aur un ki nusrat wa hifazat wa mutabiat ko apnay liaye laazim samjhain aur Aap (SAWW) unhain ikhtilaf karnay aur murtad honay say mana kartay aur baar baar un say farmatay kay Aay logon! Main tum say pehlay jaa raha hu tum Houz e Kausar par mairay pas aai gay aur main tum say sawal karunga kay tum nay un do(2) giran qadar cheezon kay saath kiya sulook kiya jo main tum main chor' kar aaya tha. Khuda ki kitab aur itrat jo kay mairay Ahlaybait (AS) hain. Pas khayal rakhna kay in dono(2) cheezon main mairi nayabat kis tarha kar rahay ho kiunkay Khudaye Lateef wa Khabeer nay mujhay khabar di hay kay yeh dono aik doosray say juda nahi hongay tawaqt yeh kay Kausar par mairay paas aa jayen. Yad rakho main in dono ko tum main chor'ay jaa raha hun. Pas mairay Ahlaybait (AS) par sabqat na karna aur un say alag na hona aur un kay haq main kotahi na karna warna halaak ho jao gay aur unhain kisi cheez ki taleem daynay ki koshish na karna kionkay yeh tum say ziada aalim hain aur tumhain is halat main na daikhun kay tum deen say phir jao aur kafir hojao aur aik doosray kay khilaf talwarain khench lo aur mairay Ya Ali (AS) kay muqabilay main lashkar lay aao jo kasrat, taizi aur shiddat main sailab ki tarha ho. Yeh jaan lo kay Ali ibn e Abi Talib (AS) maira chachazad bhai aur maira wasi hay aur woh ta'weel e Quraan par jihad karay ga jisay main nay tanzeel e Quran par jihad kiya hay. Is qisam ki guftugo Aap (SAWW) nay kai aik majalis(baythak) main farmaaie, isi asna main Aap (SAWW) nay Usama bin Zaid ko ameer qaraar diya aur munafiqeen ahl e fitna aur doosray logon say aik lashkar tarteeb diya aur usay hukum diya kay aksar sahaba ko saath lay kar Roum kay ilaqay

ki taraf is maqam par jao jahan tumhara baap Zaid shaheed howa tha, Aap (SAWW) ka maqsad is lashkar ko bhainay ka yeh tha kay Madina ahl e fitna say khaali hojaye aur koi shaks Ameer ul Momineen (AS) say tanaza'a na karay takay Aap (SAWW) ka amar e khilafat mustehkam hojaye aur logon ko bahir chalay janay ki ziada taqeed farmatay thay, beharhaal Aap (SAWW) nay Usama ko Maqam e Jurf ki taraf bhaj diya aur hukum diya kay woh logon ko bahir nikalain aur unhain ta'kheer karnay say dar'atay thay. Isi asna main Aap (SAWW) ko aisa marz laahiq howa kay jis say Aap (SAWW) ki rehlat kay aasaar paida hogaye. Jab yeh halay Aap (SAWW) nay daikhi tou Hazrat Ameer (AS) ka hath pakar kar Jannat ul Baqi main tashreef lay gaye, aksar sahaba bhi peechay gaye. Aap (SAWW) nay farmaya: Mujhay Khudawand e Aalam nay hukum diya hay kay Baqee kay murdon kay liay istigfar karun. Jab Aap (SAWW) Baqee main pohinchay tou farmaya:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ

Salam ho tum par aay qabar kay makeeno! Khushgawar ho tumharay liay woh halat kay jis main tum ho, tum nijaat paa chukay ho un fitno say kay jo logon ko darpaish hain kionkay logon ki taraf aisay bohat say fitno nay rukh kia hay jo tareek raat kay tukr'on ki manind hain phir Aap (SAWW) kuch dair khar'ay rahay aur tamam Ahl e Baqee kay liay istigfar kartay rahay, us kay baad Hazrat Ameer (AS) ki taraf rukh kar kay farmaya kay Jibraiel (AS) har saal mairay samnay Quran aik martaba paish kartay thay. Is saal do(2) martaba paish kiya hay, maira khayal hay kay yeh is liye howa kay mairi wafat ka waqt nazdeek hay, phir farmaya Aay Ali (AS) Khuda nay mujhay jannat aur dunya main say aik ko muntakhib karnay ka ikhtiar diya hay, main nay apnay Parwardigar ki mulaqat ko pasand kiya ha pas mairi wafat hojaye tou mairi sharamgah ko chupana kionkay jo shaks mairi sharamgah par nazar karay ga woh andha hojaye ga phir Aap (SAWW) ghar ki taraf lout aaye aur Aap (SAWW) ka marz shiddat ikhtiar kar gaya. Teen(3) din kay baad Aap (SAWW) masjid main sir par patti bandhay tashreef laaye is halat main kay daaain haath say Ameer ul Momineen (AS) aur baaain say Fazal bin Abbas kay kandhay par sahara lay rakha tha. Us kay baad Aap (SAWW) mimbar par tashreef lay gaye aur baith gaye aur farmaya: Aay logo! Woh waqt qareeb agaya hay kay main dunya say uth jaaon, jis say main nay koi wada kiya ho, aain aur apna wada pura karaye aur jis ko mujh say koi qarz laina ho, woh mujhay agah karay. Aay logo! Khuda ki itaa'at

kay ilawa husool e khair aur difa e shar ka koi aur wasila nahi. Aay logo! Koi shaks da'wa na karay kay main amal kay bagair nijaat haasil karunga aur koi aarzu rakhnay wala aarzu na rakhay kay woh Khuda ki itaa'at kay bagair raza e ilahi paye ga. Us Khuda ki qasam kay jis nay mujhay haq kay saath bhaija hai, Azaab e ilahi say sirf naik amal hi nijat day sakta hai aur agar main bhi gunah karun tou halaak hojaunga. Khudaya kiya main nay taira paigham pohancha diya hay.

Phir Aap (SAWW) mimbar say utray aur logon ko mukhtasir tour par namaz par'haaie aur Umm e Salma kay ghar main wapis aa gaye. Aik ya do(2) din wahan rahay phir Aaisha nay baqi azwaaj ko raazi kar liya aur Aanhazrat (SAWW) ko apnay ghar lay gayen. Jab Aap (SAWW) Aaisha kay ghar gaye tou Aap (SAWW) ka marz shaded hogaya, Bilal jab subha ki namaz kay waqt aaye tou us waqt Hazrat aalam e quds ki taraf mutawajjah thay, jab Bilal nay namaz ki nida di tou Hazrat (SAWW) mutlaa na howay tou Aaisha kehnay lageen Abu Bakr say kaho kay woh logon ko namaz par'ha dain aur Hafsa kehnay lageen Umar say keh do kay woh namaz par'haain. Jab Aap (SAWW) nay yeh baatain suni tou farmaya: In baton ko chor' do tum un aurton ki tarha ho jo Yousuf (AS) ko gumrah karna chahti theen, chonkay Hazrat (SAWW) nay Sheikheen say kaha tha kay woh lashkar e Usama kay saath bahir jaain, jab in dono ki zaban say suna kay woh Madina main wapis aa gaain hain tou Aap (SAWW) bohat gamnaak howay aur shiddat e marz kay bawajood uthay kay kaheen un main say koi shakhs logon ko namaz na par'ha day aur yeh baat logon kay ishtibaah ka sabab na banay aur is halat main apna haath Ameer ul Momineen (AS) aur Fazal ibn e Abbas kay dosh par rakh kar intihaaie zuaf wa tawanaaie say kay apnay paun zameen par ghaseet rahay thay, masjid main tashreef laaye. Jab mehraab kay nazdeek aaye tou daikha kay Abu Bakar agay barh kar Aap (SAWW) ki jaga mehrab main khar'ay ho kar namaz shuru kar chukay hain. Tou Aap (SAWW) nay dast e mubarak say ishara kiya kay peechnay aa jao aur khud mehrab main daakhil howay aur az-sar e nau namaz shuru ki aur is miqdaar e namaz ko lagw qaraar diya jo pehlay ho chuki thi.

Us kay baad namaz khatam kar kay ghar wapas aa gaye. Phir Aap (SAWW) nay Sheikheen aur doosray musulmano kay aik guroh ko bulaya aur farmaya kia main nay nahi kaha tha kay lashkar e Usama kay saath bahir jaao?

Kehnay lagay: Beshak Aap (SAWW) nay yeh farmaya tha, Irshad howa: Kion tum logon nay mairay hukum ki itaa'at nahi ki? Abu Bakr kehnay

laga: Main tou gaya tha lekin wapas is liay aaya kay Aap (SAWW) kay
 saath tajdeed e ehad karun. Umar kehlay laga: Ya Rasool Allah (SAWW)
 main is liay nahi gaya chonkay main yeh nahi chahta tha kay Aap
 (SAWW) ki khairiat doosray logon say poochta phiron. Pas Hazrat Rasool
 Akram (SAWW) nay farmaya kay Usama ka lashkar rawana karo aur tum
 bhi us lashkar kay saath jao. Aik riwayat kay mutabiq Aap (SAWW) nay
 farmaya: Khuda ki la'anat ho us shaks par jis ko main nay hukum diya ho
 aur woh lashkar e Usama kay saath na jaye. Yeh kalma teen(3) martaba
 farmaya. Masjid tak janay aur wapis anay ki thakan aur huzn wa andou
 ki bina par jo Aap (SAWW) ko aariz howa tha, Aap (SAWW) bayhosh
 hogaye pas musalman bohat roay, aurton aur Aap (SAWW) kay bachoon
 kay nauhay aur ronay ki aawazain buland howi aur musalman mardon
 aur aurton nay naalay bapa kiaye tou Aap (SAWW) nay aankhain khol di
 aur un ki taraf daikh kar farmaya kay mairay pas dawaat aur kataf e
 gosfand (chamr'a) lay aao takay main tumhain aisi tehreer likh doon kay
 mairay baad hargiz gumrah na honay pao, tou aik sahabi khar'a howa
 takay woh dawaat aur chamr'a lay aaye, Umar nay kaha palat aao. Yeh
 mard (Maaz Allah) hizyaan keh rahay hain, beemari ka is par galba hay
 aur hamaray liaye kitab e Khuda hi kafi hay, pas who log jo ghar main
 maujood thay un main ikhtilaf paida hogaya. Baaz kehtay hain kay Umar
 theek kehtay hain, baaz kehtay Irshad e Rasool (SAWW) durust hay, is
 halat main Rasool e Khuda (SAWW) ki mukhalifat jaiz nahi, phir dobara
 pucha gaya Aay Allah kay Rasool (SAWW) woh cheezain lay aayen jo Aap
 (SAWW) chahtay thay, tou farmaya un baton kay baad jo main tum say
 sun chuka hun, mujhay is ki zarurat nahi lekin main tumhain wasiyyat
 karta hun kay mairay Ahlaybait (AS) kay saath achha sulook karna phir
 Aap (SAWW) nay un ki taraf say mun phair liya. Woh log uth khar'ay
 howay aur Aap (SAWW) kay pas Fazal bin Abbas, Ali ibn e Abi Talib (AS)
 aur Aap (SAWW) kay makhsoos Ahlaybait (AS) baqi reh gaye, phir Abbas
 nay kaha kay Aaye Allah kay Rasool (SAWW) agar yeh amar e khilafat
 hum Bani Hashim main barqaraar rahay ga tou hamain basharat dain
 takay hum khush houn aur agar Aap (SAWW) samajhtay hain kay hum
 par zulm karain gay aur khilafat hum say cheen lain gay tou apnay
 ashaab say hamari sifarish kijiay, tou Aap (SAWW) nay farmaya kay
 tumhain mairay baad kamzor kar diya jaay ga tum par galba haasil
 karlain gay, us kay baad Aap (SAWW) khamosh hogaye pas log uth
 khar'ay howay, dar halankay woh rou rahay thay aur Hazrat (SAWW) ki
 zindagi say mayoos ho chukay thay. Jab sab bahir chalay gaye tou

Aanhazrat (SAWW) nay farmaya kay mairay bhai Ali (AS) aur chacha Abbas ko mairay paas bulaaoo, pas kisi ko bhaija gaya jo unhain bula laya. Jab yeh baith gaye tou Abbas ki taraf rukh kar kay Hazrat (SAWW) nay farmaya: Chacha kia aap mairi wasiyyat ko qabool karain gay aur mairay waadon ko pura karain gay? Hazrat Abbas nay kaha: Aay Allah kay Rasool (SAWW) Aap (SAWW) ka chacha boor'ha hogaya hay aur kaseer ul ayaal hay aur Aap (SAWW) ki ata tou hawa say sabqat kar jati hay aur Aap (SAWW) ki bakshish abar say bhi ziada hay. Maira maal Aap (SAWW) kay waadon aur bakshishon kay pura karnay say qaasir hay, phir Aap (SAWW) nay apna rukh Ameer ul Momineen (AS) ki taraf maur'a aur farmaya Aay Bhai! Kia tum mairi wasiyyat ko qabool karo gay? Mairay waadon par amal karo gay? Ameer ul Momineen (AS) nay arz kiya: Ji Haan. Farmaya mairay qareeb aao! Jab Aap (AS) Hazrat (SAWW) kay qareeb gaye tou Rasool e Khuda (SAWW) nay unhain galay lagaya phir apni anghoti utaari aur farmaya: Isay apni ungli main pehan lo aur apni talwar, zirah aur doosray hathyar mangwaiee aur Hazrat Ameer (AS) ko ata farmaiee phir woh patka mangwaya jo hathyar lagatay waqt jang kay mawaqay par apnay shikam par bandhtay thay woh bhi Hazrat Ameer (AS) ko diya phir farmaya apnay ghar jaao.

Jab doosra din howa tou Aap (SAWW) ki beemari sakht hogaaie aur logon ko Aap (SAWW) ki mulaqat say rok diya gaya, Hazrat Ameer ul Momineen (AS) haazir e khidmat that aur un say alag na hotay thay jab Aap (SAWW) ki tabiyyat bahaal howi tou farmaya: Mairay Parwardigar aur yaar o madadgar ko mairay paas bulaaoo phir kamzori nay Aap (SAWW) ko ghair lia aur Aap (SAWW) khamosh hogaye, Aaisha nay kaha: Abu Bakr ko bula laao. Abu Bakr aay aur Aap (SAWW) kay sarhanay baith gaye, jab Hazrat (SAWW) nay ankh kholi aur unko daikha tou mun phair liya. Abu Bakr uth khar'ay howay aur yeh kehtay howay bahir gaye kay agar unhain mairi zarurat hoti tou Aap (SAWW) khud farmatay, Hazrat (SAWW) nay dobara isi baat ka ia'ada kiya tou Hafsa nay kaha kay Umar ko bulaaoo jab Umar aaye aur Hazrat (SAWW) nay unhain daikha tou un say mun phair liya. Phir farmaya kay mairay bhai aur yaar o madadgar ko mairay pas bulaaoo.

Umm e Salma nay kaha: Hazrat Ali (AS) ko bulaaoo kionkay Rasool (SAWW) ka maqsood un kay ilawa doosra koi nahi. Jab Ameer ul Momineen (AS) aaye tou Paighambar (SAWW) nay ishara kiya kay mairay qareeb aao. Hazrat Ameer (AS) un say lipat gaye, Hazrat Rasool e Khuda (SAWW) bohat dair tak un say raaz ki baatain kartay rahay pas

Hazrat Ameer (AS) khar'ay howay aur aik taraf baith gaye aur Hazrat Rasool (SAWW) sou(100) gaye, phir Ameer ul Momineen (AS) bahir aaye tou logon nay kaha: Aaye Abul Hasan (AS)! Paighambar (SAWW) nay Aap (AS) say kai raaz ki baatain kahi hain? Hazrat (AS) nay farmaya: Aap (SAWW) nay mujhay hazaar(1000) baab ilm kay taleem kiay hain kay har baab say hazaar(1000) baab khultay hain aur mujhay is cheez ki wasiyyat ki hay kay jisay Insha Allah main baja laaon ga, jab Aap (SAWW) ka marz sangeen hogaya aur Aap (SAWW) ki rehlat qareeb howi tou Aap (SAWW) nay Hazrat Ameer ul Momineen (AS) say farmaya: Aay Ali (AS)! maira sir apnay daaman main rakh lo kionkay aalameen kay maalik ka hukum aa chuka hay aur mairi jaan bahir aaie tou usay hath main lay kar apnay mun par phair lo. Pas maira chehra qibla ki taraf phair do aur mairi tajheez main lag jao aur sab say pehlay tum mujh par namaz parhna aur qabr main supard karnay tak mujh say alag na hona aur in tamam umoor main Khuda say madad talab karna, jab Ameer ul Momineen (AS) nay Aap (SAWW) ka sir apni goud main liya tou Hazrat (SAWW) behosh hogaye aur Janab e Fatima (SA) Aap (SAWW) kay jamal bay misaal ko daikhti aur girya wa nudba kartein aur kehti then:

وَأَبْيَضُ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ

ثَبَالُ الْيَتَامَى عَصَّةٌ لِلْأَرَامِلِ

Tarjuma: Hazrat Rasool (SAWW) woh khush rou chehra hain kay jin kay chehray ki barkat say log barish talab kartay hain jo yateemo kay faryad ras aur baiwa aurton ki panahgah hain.

Jab Aanhazrat (SAWW) nay apni noor e chasham ki aawaz suni tou ankhain khol di aur kamzor aawaz main farmaya: Beti yeh tairay chacha Abu Talib (AS) ka kalam hay, yeh na kaho balkay kaho:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۚ

Tarjuma: Muhammad sirf Rasool (SAWW) hain. Un say pehlay bhi Rasool guzar chukay hain, kia woh fout hogaye ya qatal hojayein tou kia tum apnay pichlay qadmon par palat jao gay?

Jab Sayyeda (SA) ko rotay daikha tou Hazrat Rasool (SAWW) nay unhain ishara kia kay mairay qareeb aao. Jab Fatima (SAWW) qareeb aaien tou Aap (SAWW) nay aik raaz un kay kaan main kaha kay jis say Fatima (SAWW) ka chehra bash-aash hogaya aur woh khush hoiyen, jab Aap (SAWW) ki rooh e muqaddas parwaz kar gayi tou Hazrat Ameer (AS) ka daayan hath gulo e mubarak kay neechay tha, is tarha Aap (SAWW) ki rooh Hazrat Ameer (AS) kay haathon kay darmiyan say bahir aaie, pas Aap (AS) nay apna hath buland kia aur apnay chehray par phair liya aur Hazrat (SAWW) ki haq been aankhain band kar deen aur Aap (AS) kay qaamat ba Karamat par kapra ur'ha dia aur Aanhazrat (SAWW) ki tajheez wa takfeen main mashgool howay.

Riwayat hay kay Hazrat Fatima (SAWW) say poocha gaya kay kon sa raaz tha jo Paighambar (SAWW) nay Aap (SA) say kaha kay jis say Aap (SA) ka andou Khushi say aur qalaq wa itziraab taskeen say badal gaya? Farmaya: Walid e girami nay mujhay khabar di kay in kay Ahlaybait (AS) main say sab say pehlay main unhain jaa miloongi aur un kay baad mairi zindagi ki muddat toolani nahi hogi, is liay mairay andou wa huzn ko taskeen hogaie. Pas Ameer ul Momineen (AS) Aap (SAWW) kay ghusl ki taraf mutawajjah howay aur Fazal bin Abbas ko bulaya aur unhain hukum diya kay woh Aap (SAWW) ki mayyat par pani daalain pas Aap (AS) nay Aanhazrat (SAWW) ko ghusal diya jab kay aankhon par patti bandhi howi thi aur Aanhazrat (SAWW) ka kurta girayban say lay kar naaf tak chaak kar diya. Hazrat Ameer ul Momineen (AS) khud Aap (SAWW) ko ghusl wa hunoot aur kafan pehnanay walay thay aur Fazal un par pani daal rahay thay aur gusl daynay main Hazrat Ali (AS) ki madad kar rahay thay, Jab Aap (SAWW) ko ghusl day chukay tou agay bar'hay aur tanha Aap (SAWW) par namaz par'hi. Koi shaks Rasool (SAWW) par Aap (AS) kay saath namaz main shareek nahi tha.; log masjid main jama thay aur is silsilay main guftugo kar rahay thay kay kon shaks agay khara ho kar Aap (SAWW) ki namaz par'haaie aur unhain kahan dafan kia jaye. Hazrat Ameer ul Momineen (AS) bahir tashreef laay aur un logon kay pas ja kar farmaya kay Paighambar (SAWW) zindagi main aur marnay kay baad hamaray imam wa paishwa hain pas guroh guroh ho kar log aaien aur Aap (SAWW) par namaz par'hain, bagair is kay kay un kay aagay koi imam ho aur Khudawand e Aalam jis nabi ki rooh ko jahan qabz karta hay tou us jaga ko uski qabr kay liay pasand farmata hay. Lihaza main Paighambar Akram (SAWW) ko isi hujray main dafan karunga jis main Aap (SAWW) nay wafat paaie logon

nay is baat ko tasleem kar liya aur us par raazi hogaaie. Jab musalman Aanhazrat (SAWW) ki namaz e janaza par'hnay say farig howay tou Rasool Akram (SAWW) kay chacha Abbas nay kisi ko Abu Ubaida Jarrah kay pas bhaija kay jo ahlay Makkah ki qabrain khoda kartay thay aur doosray shaks ko Zaid bin Sehal ki taraf bhaija jo ahlay e Madina kay gorkan thay takay woh aa kar Rasool (SAWW) kay liay qabr khodain tou Zaid bin Sehal mil gaya usay hukum diya kay woh Aanhazrat (SAWW) ki qabr khoday jab Zaid qabr khodnay say farig howay tou Ameer ul Momineen (AS), Abbas, Fazal bin Abbas aur Hazrat Usama bin Zaid qabr main daakhil howay takay Aanhazrat (SAWW) ko dafan karain, ansaar kay aik guroh nay jab yeh daikha tou unhun nay Ameer ul Momineen ko qasam day kar kaha kay hum main say bhi aik shaks ko Rasool e Khuda (SAWW) kay dafan karnay main shareek keejiay, kiunkay hum bhi is amr main hissa daar hain, us par Ameer ul Momineen (AS) nay Aous bin Kholi ko (jo badari thay aur Qabeela e Khizraj kay sahib e fazl shaks thay) hukum dia kay qabr main daakhil ho phir Ameer ul Momineen (AS) nay jasad e mutahhar Paighambar (SAWW) ko uthaya aur Aous ko dia takay woh qabr main rakhay, jab us nay Hazrat (SAWW) ko qabr main rakh diya tou Aap (AS) nay Aous ko hukum diya kay bahir aa jao. Pas Aous qabr say bahir aa gaya aur Hazrat Ameer ul Momineen (AS) qabr main utray aur Rasool e Khuda (SAWW) ka chehra e Mubarak kafan say bahir nikaal kar rukhsaar e Mubarak qibla rukh zameen par rakh dia phir lehad ki eentain chun di aur upar matti daali, yeh gamnaak waqia peer kay din athaiees(28) Mah e Safar giyarah(11) hijri ko ronuma howa. Aap (SAWW) nay teraisath(68) saal umar paaie. Muhajireen wa Ansaar kay aksar log amr e khilafat kay jhagr'ay ki bina par Aap (SAWW) ki namaz e janaza aur dafan main shareek na howay.1

Ahadees e mo'tabrah main warid howa hay kay Aanhazrat (SAWW) shaheed ho kar dunya say rukhsat howay, jaisa kay Saffaar nay sanad e mo'tabar kay saath Hazrat Sadiq (AS) say riwayat ki hay:

الإرشاد في معرفة حجج الله على العباد؛ ج ١؛ ص ١٨٣-١٨٩

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمَّ رَسُولُ اللَّهِ ص يَوْمَ خَيْبَرَ فَتَكَلَّمَ اللَّحْمُ فَقَالَ يَا رَسُولَ اللَّهِ ص إِنِّي مَسْهُومٌ
قَالَ فَقَالَ النَّبِيُّ ص عِنْدَ مَوْتِهِ الْيَوْمَ قَطَّعْتَ مَطَايَا الْأُكْلَةِ الَّتِي أَكَلْتُ بِخَيْبَرَ وَمَا مِنْ نَبِيٍّ وَلَا وَحْيٍ إِلَّا
شَهِيدٌ ۱.

Tarjuma: Aanhazrat (SAWW) ko bakray kay aglay paun kay gosht main Khybar kay din zehar diya gaya tha. Jab Hazrat (SAWW) nay aik luqma tanawul farmaya tou us gosht say aawaz aaie kay Aay Allah kay Rasool (SAWW)! mujhay zehar aalood kiya gaya hay lihaza Hazrat (SAWW) apnay marz e mout main farmatay, kay aaj us luqmay nay mairi kamar tor' di hay jo main nay Khybar main khaya tha aur koi nabi ya wasi aisa nahi jo is dunya say shahadat kay saath na jata ho.

Doosri riwayat main hay kay aik yahoodi aurat nay Aanhazrat (SAWW) ko gosfand kay ziraa (baazu) main zehar dia tha aur jab Hazrat (SAWW) nay us main say kuch khaya tou us ziraa nay kaha kay main zehar aalood hoon phir Aap (SAWW) nay usay phaink dia, hamaisha woh zehar Aap (SAWW) kay badan main asar karta tha. Yahan tak kay Aap (SAWW) nay us ki waja say is dunya say rehlat farmaaie. Salawat ULLAH aalaih.2

Mustahab hay kay door wa nazdeek say Aap (SAWW) ki ziarat par'hi jaay. Chunanchay sheikh Shaheed nay Kitab e Duroos main farmaya hay kay har Jumay kay din Nabi Akram (SAWW) aur Aaima (AS) ki ziarat mustahib hay, agarcha ziarat karnay waalon ki qabron say door ho aur agar bulandi par khar'a ho kar ziarat par'hay tou Afzal hay. Aur behtar hay kay Rasool e Khuda (SAWW) ki ziarat har namaz kay baad in alfaz kay saath par'hi jaye jo Imam Raza (AS) nay Ibn e Abi Nasar Bazanti ko taleem farmayi thee:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ ابْنَ عَبْدِ اللَّهِ، السَّلَامُ عَلَيْكَ
يَا خَيْرَةَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ،
أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، وَأَشْهَدُ أَنَّكَ مُحَمَّدُ ابْنِ عَبْدِ اللَّهِ، وَأَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِأُمَّتِكَ، وَجَاهَدْتَ

۱- بصائر الدرجات فی فضائل آل محمد صلی اللہ علیہم؛ ج: ۱؛ ص ۵۰۳

۲- بصائر الدرجات فی فضائل آل محمد صلی اللہ علیہم؛ ج: ۱؛ ص ۵۰۳

فِي سَبِيلِ رَبِّكَ، وَعِبَادَتُهُ حَتَّى أَتَاكَ الْيَقِينُ، فَجَزَاكَ اللَّهُ - يَا رَسُولَ اللَّهِ - أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَجِيدٌ. ١

١- قرب الإسناد (ط- الحريش)؛ متن؛ ص ٣٨٢

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