

انعامی سلسلہ
ترغیب مطالعہ پروگرام

گوہرِ حکمت
(اپنل ایڈیشن)

مہلک

علیہم السلام
دلیلِ حقانیتِ رسالتِ و اہل بیت



Green Island Publications

(A Project of GIT)

Karachi - Pakistan



Gohar e Hikmat (Special Edition)

Mobahala: Daleel e Haqqaniyat e Risalat wa Ahlaybait (AS)

Nashir: Green Island Publication – GIP

Bismillahir Rahmanir Raheem

Naam e Kitab:	Mobahala: Daleel e Haqqaniyat e Risalat wa Ahlaybait (AS)
Iqtibaasaz:	Hayat ul Quloob – by Allama Majlisi (RA)
Tarteeb:	Agha Sayyed Hashim Abbas Zaidi
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Designayr:	Ali Raza Bhanji
Tareekh e Ishaat:	Zilqad 1447 Hijri
Paishkash:	Green Island Youth Forum (GIYF)
Nashir:	Green Island Publications (GIP)

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(بخارالانوار، جلدی ۷۵، ص ۳۷۹)

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Pesh Lafz

Assalam o alaaaikum wa rahmatuLLAHi wa barakatuh,

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

Green Island Youth Forum ki khuwahish hay kay bachoo aur nojuwano may shouq e mutalia' ko farogh dainay kay liay apni sai'e o koshish ki jay. Is silsilay ko agay barhatay howay is baar kitabchay kay liay mawad ma'roof kitab "Bihar ul Anwar" kay musannif, Allama Majlisi (RA) ki kitab "Hayat ul Quloob" say iktibas liya gaya hay. Is kitaab may Allama Majlisi (RA) nay Ambia (AS) ki seerat ko mukhtalif unwanaat kay tahat umdagi say tasneef kiya hay. Is ishaat kay liay matan agarchay "Hayat ul Quloob" 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 may baaz islahaat bhi ki gai hain.

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

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

Baradaraanay arjumand Qibla Maulana Sayyed Hashim Abbas Zaidi, Maulana Qamar Ali Lilani, Maulana Mustafa Ali Vakil aur Maulana Mujtaba Hasan Jivani sahibaana ka nihayat hi shukar guzaar hon kay jinhoo nay na sirf is project ko mukammal tor par sambhala balkay nihayat hi khobsoorat aur nafasat kay sath is mushkil kaam ko paya e takmayel tak pohunchaya.

Khudawandemuta'aal say dua go hon kay wo inki taufeeqaat may izaafa farmay aur ham sab ko naasiraan e Imam (AJTF) may shamil farmay.

Wasslaam

Maulana Ghulam Raza Roohani

Waqiya Mobahala ka pas e manzar

Rasool ALLAH (SAWW) ka tamam Ahlay Arab ko khutoot likhna:

Sayyed Ibnay Taoos (RA) nay bayan kia hay kay hum nay sahih asnaad aur waazeh wa sareeh riwayat Abul Fazal Sheebani ki kitaab e Mobahala say naqal ki hain jo inho nay mobahala kay tazkira may likhi hay aur Hasan bin Ismail bin Ashnaas ki kitab say jo Aamaal e Zilhaj may likhi hay say bhi hum nay waazeh waasto kay sath riwayat naqal ki hain wo riwayat ye kehti hay kay jab Anhzrat (SAWW) nay Makkah fatah kia aur tamam Arab Rasool ALLAH (SAWW) kay itaa't guzaar hogaay aur Hazrat (SAWW) nay tamam ahlay aalameen kay liay khutoot bhejay aur khusoosan Badshaah e Ajam aur Qaisar e Room ko khat likha aur un logon ko dawat e Islami di aur khat may likha kay ya to Islam qabool krain ya jizya dain aur zaleel rahain ya intihaii sakht jang kay liay tayyar hojayain.

Jab ye ittila Nasaraay Najran aur un logon tak pohncay jo un kay sath milay huway thay jaisay Bani Abdul Madaan aur Aulaad e Haris Ibnay Kaab ki tamam aulaadain aur mukhtalif mazaahib kay log jo in say mulhiq hogaay thay, isi tarah Saalwiya, Deen ul Mulk kay as'haab, Marooniya, Ibaad aur Nastoorya, to ye sab kay sab khoofzada aur maroob ho gaay bawajood is kay in ki taadad bohat ziada thi lekin in kay quloob bay-intiha khaaif aur tarsaan thay. Naagah, Rasool ALLAH (SAWW) kay qasid, in kay pass Hazrat (SAWW) ka khat liay huwey pohanchy aur wo log Utba bin ghazwan, Abdullah bin abi Umayya, Hadeer bin Abdullah teemi aur Sohayb bin Sanan nimri thay jo in logon ko dawat Islam dainay ki gharz say aay thay.

Rasool ALLAH (SAWW) kay khat ka Mazmoon:

Rasool ALLAH (SAWW) kay khat may likha tha kay sab kay sab Islam qubool karain agar manzoor kar lain to wo deen may

hamaray bhai hain aur agar inkaar karain aur takabbur ka izhaar karain aur musalmaan na ho to unhain chahiay kay zillat o khuwari kay sath apnay hath say jizya dain aur agar is say bhi inkaar karain aur dushmani zahir karain to jang e azeem kay liay tayyar rahain aur un kay khutoot may ye aayat likhi thi:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشْرِكَ بِهِ شَيْئاً وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ.¹

Aay Rasool (SAWW)! Un logon say keh do kay aay Ahlay Kitab! us kalmay ki taraf aao jo hamaray aur tumharay darmian masawi hay aur wo ye hay kay hum aur tum kisi gair e Khuda ki ibadat na karain aur Allah kay sath kisi ko is ka shareeq qarar na dain aur Allah ko chor kar hum may say koi kisi ko apna Rab qarar na dain. To agar wo log haq say roogardani karain to tum un say keh do kay tum log gawah raho kay hum log Khuda kay farmaan-bardar hain.

Rasool ALLAH (SAWW) ka tareeqa e kaar ye tha kay kisi qoum say us waqt tak jang nahi kartay thay jab tak unhain Islam ki dawat na day dain. To jab Anhazrat (SAWW) kay qasid un logon kay pass pohanchay aur Hazrat (SAWW) kay khutoot aur paigham ko un tak pohanchaya to un ki haq say nafrat ziada ho gai.

Sab say baray girjay may ijtimaa:

Wo sab kay sab apnay sab say bary girja may jama howay aur hukum dia kay zameen par farsh bichaya jay aur us ki deewaron ko hareer o deebaj (reshmi kapray) kay pardo say aaraasta kia jay aur unho nay sab say bari saleeb ko sedha kia jo sonay ki thi aur jawahiraat say muzayyan thi, jisay Room kay badshah e aazam nay un kay liay bheja tha. Us majlis may Aulad e Haris bin kaab hazir thay, jo sab kay sab jangjoo aur shuja'

¹ Surah Aal e Imran, ayat 64.

afraad thay. Wo sab mashwaray kay liay jama howay, taa kay is maamla may gour o fikar karain. Jab ye khabar Bani Mazhaj, Ak, Hamayer, Anmaar kay arab qabeelo ko aur un logon ko pohanchi jo nasab may un kay qareeb thay ya un kay nazdeek rehtay thay jaisay Qoum e Saba to sab kay sab apni qoum kay gaiz o gazab kay sabab ghazabnaak howay aur un kay qurb o jawaar may aik guroh jo musalmaan ho chukka tha un logon nay bhi jab ye khabar suni to jahiliyyat kay taasub kay sabab murtad aur kafir hogaay. Garz tamam qabeelon nay aapas may ye mashwara kia kay hum sab kay sab qabeelay Madina may chal kar Rasool e Khuda (SAWW) say jang karaingay.

Sab say baary Aalim ki raay:

Hasayen bin Alqama, jis ki kunyat Abu Haarisa thi aur jo un kay ulama may sab say bara aalim aur sab ka ustad aur Bakr bin Waail kay qabeelay say tha jab us nay ye dikha kay sab kay sab laraai par aamada hain to apna amama manga kar sir par baandha, taa kay apnay abroon ko ankh kay upar baandh lay kion kay kamaal e zaayefi kay sabab us kay abroo us ki aankhon par latak aay thay us ki umar aik so bees saal (120) ki thi. Phir wo apni qoum say nikal kar khara hua aur apnay asa par takia kar kay khutba daina shuru kia. Wo Khuda Wand Aalamayen par ieman rakhta tha aur baqya uloom e paighambaraan say behramand tha. Mowahhid tha aur Janab e Eeesa (AS) par ieman rakhta tha aur Hazrat Khatim ul Ambiya (SAWW) par bhi ieman laya tha jis ko apni qoum kay kafiron say aur apnay ashaab say bhi posheeda rakhta tha. Us nay taqreer shuru ki aur kaha:

Aay Farzandaan e Abdul Madan! Narmi ikhtiyaar karo aur jo naimat o aafiyat o sa'adat Khuda e Pak o beniyaz nay tum ko ataa ki hay us ko hamisha baqi rakho aur zaayl na honay do kion kay ye dono naimatain sulah may muzmar hain jang may nahi. Ghor o fikar kay sath taakheer karo aur chuntiyon ki tarah aik dosray kay peechnay mat chalo. Baghayr samjhay boojhay harghiz

jaldi na dikhaao kion kay befikri aur laparwahi ka acha nateeja nahi hota. Khuda ki qasam! Jo kuch tum nay abhi tak nahi kia us ko anjaam dainay par us say ziada qudrat rakhtay ho kay jo kuch anjaam day chukay ho us ko rad karo ya is ka jubran karo. Aagah hojao! Beshak ghor o fikar aur takheer may nijat hay. Aagah hojao! Beshak bohat say maamlat ko amal may laanay kay bajaay multawi kar dainay may behtari hay aur baishatar umoor guftugoo say tay kar laina hamla karnay aur jang kar nay say behtar hota hay. Ye keh kar wo khamosh hogaya.

Karz bin Sabrah Harsi ka bayan:

Karz bin Sabrah Harsi jo bani Haris bin Kaab ka sardar aur amayer e jang aur mazhab kay maamla may intiha darjay ka muta-assib shakhs tha, jab us nay Hasayen bin Alqama ki guftugo suni to uski taraf rukh kia aur kaha: Aay Abu Harisa! Tujhay khabt hogaya hay aur aay aqal parwaz kar chuki hay kay to is khabr kay suntay hi is us shakhs ki tarah hogaya hay jis nay koi shayr dikha ho aur wo aqal say hath doh betha ho. To humay misaalain daita hay aur hum ko jang say darata hay jab kay yaqeenan to Khudaay mannan kay haq kay sath himayat o hifazat ki fazeelat aur jang may sabqat karnay ko janta hay aur ye bari baat hay aur hum jang ki aag dubara bharkaain gay jab kay jang baanjh hoti hay (jang may kisi rishta naatay ka khayal nahi rakha jata) aur hum hi riyasat kay arkaan aur noor e badshahi hain. To hamari jangon kay kisi zamany say inkaar kar sakta hay kay hum nay apnay dushmano par ghalba hasil na kia ho? Ya kon sa aayb hay jo to hum may dikhta hay. Abhi is ka kalam poora nahi hua tha kay us teer ka paiman jo wo hath may liay howay tha gussa kay sabab us kay hath may chubh gaya magar usay khabar na hui.

Aaqib ka bayan:

Aaqib jis ka naam Abdul Masayeh bin Sharjeel tha aur wo in dino apni qoum ka buzurg aur un ki raay may un ka amayer aur sahib e raay tha kay jis ki raay aur mashwara kay baghayr us ki

qoum koi kaam nahi karti thi. Jab Karz bin Sabrah ka mizaj thanda hua to Aaqib nay us ki taraf rukh kia aur kaha kay tu surkhuro ho. Tere pass panah lenay waalay azeez o sar-buland ho aur jis ko to amaan de us par kisi ka daste zum na pohanchay. Lekin ay Abu Sabrah! Har kalam kay liay aik munasib moqa aur bahaduri kay liay aik waqt hota hay aur har shakhs aaynda din kay baaray may apnay mojuda waqt ka shabeeh hota hay. Aur jang kay ayyam mukhtalif hotay hain. Aik nasal ko halak kartay hain aur aik qabeela ko galba daitay hain lekin aafiyat behtareen libaas hay aur masaaib o aalaam kay kuch asbab hotay hain aur sab say bara sabab ye hay kay insan khud balaa o musibat ki raah aikhtiyaar karay ye keh kar Aaqib khamosh hogaya aur sir jhuka lia.

Sayyed, Ahtam bin Numan ka bayan:

Phir Sayyed nay us ki taraf rukh kia jis ka naam Ahtam bin Numan tha aur Najraan walo ka aalim aur bulandi e maratib may Aaqib ka hum palla tha. Us nay kaha: Aay Abu Waasila (Aaqib)! Aay koshish baar-aawar ho aur taira sitara buland ho. Har chamaknay wali cheez may rooshni hoti hay aur har sahi baat may aik noor hota hay lekin aqal bakshnay waalay Khuda ki qasam! Us ka noor e kalam ko drak woi karta hay jo beena hota hay. Bilashuba tum teeno hazraat nay maratib e kalam may aaysi raah aikhtiyar ki hay jo baaz hamwar hay aur baaz nahamwar aur tum may say har aik ki raay is ki aqal kay mutabiq khush aaind hoti hay aur kabhi amr e mohkam apnay mayhal par qaaim hojata hay. Beshak quraish kay buzurg sardaar (Rasool ALLAH (SAWW)) nay amr e azeem aur aik eham garz ki taraf dawat di hay lehaza tumhari raay is kay baaray may jo ho wo bayan karwo, ya to is ki ita'at par muttafiq hojao ya is ki mukhalifat o inkaar par mashwara kar lo.

Karz ki hat dharmai:

Ye sun kar phir Karz apni baat par qaaim wa mustahkam raha aur nihayat sakht o tund lehjay may bola kay kia hum apna deen jis par

hamari har ragh wa har raisha mazboot howa hay, tark kar daingay halankay hamaray aabaa o ajdaad isi par qaaim rahay hain aur badshahan e aalam isi deen kay sabab say hum ko pehchantay hain aur phir arab bhi hamay isi deen say pehchantay hain. Kia hum zillat o khuwari kay sath jizya daina manzoor kar lain? Nahi Khuda ki qasam! Hum in dono may say kisi aaik ko manzoor nahi kar saktay jab tak kay talwarain nayam say bahir na naaikal lain aur beshumar aurton ko bewa na kar len ya Mohammad (SAWW) kay samnay hamara khoon na beh jaain hum un say jang karaingay yahan tak kay Khuda Wand Aalam jis ko chahay fatah ataa farmaain.

Sayyed ka mashwara:

Ye sun kar Sayyed nay kaha: Aay Abu Sabrah! Apnay upar aur hum sab par reham kar kiun kay agar hum Mohammad (SAWW) kay khilaf aik talwar nayam say naikalaingay to in ki taraf say beshumar talwarain nikal aay gi kiun kay tamam arab in ka taa'bay wa farmanbardar hogaya hay aur saaray qabeelay in ki ita'at kar chukain hain aur in ki hukomat tamam shehro aur janghlon par chah gai hay. Badshah e Ajam aur Qaisayr e Room bhi in say aajiz hain to tumhari kia hesiyat hay kay in say muqabila karo bohat jald tum aur wo log jo tumhari madad may in say jang kraingay is tara barbaad ho jaaingay kay phir koi tumhara naam na lega. Tum us tinkay ki manind hojao gay jo sailab may beh jata hay ya gosht ka aik tukra jo pathar par daal dia jata hay.

Jaheer bin Saraaqa Baariqi ki raay:

In kay hamrah aik shakhs Nasaara kay zindeeqo may say Jaheer bin Saraaqa Baariqi tha jo Nasaara kay badshaaho kay nazdeek bara sahib e izzat tha aur Najran may rehta tha. Sayyed nay kaha kay aay Abu Saad (Jaheer ki kunyat)! To bhi is maamla may apni raay ka izhaar kar kiun kay is majmah may azeem waqiyaat teh kiay ja rahay hain.

Us nay kaha mairi raay to ye hay kay Mohammad (SAWW) kay pas chal kar in ki ita'at qubool kar lo aur wo cheezain jo wo tum say chahtay hain daina manzoor kar lo. Phir Badshahan e Nasaara say khat o khitabat karo khaas tour par sab say bary badshah say jo Qaisayr e Room hay aur Badshah e Noba, Badshah e Habsha, Badshah e Alwa, Badshah e Riaawat, Badshah e Rahaat wa Marees wa Qabt, kay ye sab nasraani hain. Isi tarah Shaam aur is kay atraaf kay nasraani badshaho kay wo bhi tumhary deen may hain aur tumhary dost o hamdard hain aur isi tarah Ahlay Heera waghera kay aabido ko aur un logo ko jo Mohammad (SAWW) kay deen par maail hogaay hain jaisay Qabeela e Taghalub aur Qabeela Bint e Wahil waghera aur jo Rabiaa bin Nazaar say hain, in sab kay pas khutoot aur qaasid rawana karo aur un ko apnay deen ki madad kay liay bulao taa kay Room say lashkar aay aur Sayaahaan Ashaab e Feel ki manind mutawajjah hon aur arab kay nasraani jo Rabia kay qabeela say hain aur Yaman may sukoonat pazeer hain, tumharay pass aay. Jab har taraf say madad tumharay pas aajaay phir apnay qabeelay kay logo ko jama karo jo tumhari madad par aamada hojaain, phir sab kay sab mil kar jo muqabila ki quwwat rakhtay ho Mohammad (SAWW) ki janib rukh karo. Phir in kay lashkar ko tum say muqabila ki majaan na hogi aur wo sab maghloob aur maqhoor hongay aur in kay deen kay man-nay waalay bhi tumharay deen may dakhil hojaaingay aur tum un ki tamam hukumat par qabza karlogay aur tum in ko jald barbaad o fana kar dogay aur aatish e fitna bujh jaay gi. Phir tum Ahlay Aalam may sab say baray maanay jao gay yahan tak kay tumhari is ibadatgaah ki log isi tarah tazeem karaingay aur is ki taraf chalay aaingay jaisay log Ka'ba jo Tahama may hay, uski tazeem kartay hain aur tamam aalam waaley is ki taraf haj ko jaatay hay. Mari raay yehi hay kay is ko ghanayemat samjho, ziada ghor o fikar aur raay zani munasib nahi hay.

Haarisa bin Aasaal ki raay:

Jaheer bin Saraaqa ki ye raay sab ko pasand aai aur yehi tay paya kay isi par amal karain aur sab muntashir hona hi chahtay thay kay aik shakhs jisy Haarisa bin Aasaal kay naam say pukara jata tha jo Qais bin Sa'liba ki aulad say tha aur jis ka ta'lluq Qabeela e Rabiaa bin Nazar say tha, Khara hua wo bhi Eesaaie tha. Is nay Jaheer ki taraf rukh kar kay batour e misaal chand shayr parhay:

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Kab tak to koshish karta rahay ga kay haq ko batil kay zaryey hankata rahay. Halankay agar tu haq kay zaryey pahaaron ko khenchna chahay to wo bhi khenchay chalay aaien aur jab ghar may darwazay say nahi aayga to bhataкта phiray ga aur jab darwazay say aayga to hidayat paa jay ga.

Phir Sayyed o Aaqib aur Ulama wa Nasaara kay Aabido aur tamam Nasaraay e Najran ki taraf rukh kar kay bola, jab kay is waqt wahan in kay ilawa koi aur nahi tha, kay suno aur samjho, Aay ilm o hikmat kay waariso! Aur hujjat wa burhan kay qaaim kar nay walo! Khuda ki qasam saa'dat mand wo hay jo nasayihat sunny aur haq say inhiraaf na kray. Beshak may tum ko Khuda say darata hun aur Hazrat Eesa (AS) ki wasiyyat yad dilaata hun. Phir Janab Eesa (AS) ki wasiyyat aur in ka bayan karna un waqiaat ko jo in ki ummat may waqay hon gay, kay log batil mazhab ikhtiyaar karaingay wagaira tafsaayel kay sath bayan kartay howay kaha:

Hazrat Eesa (AS) ki wasiyyat:

Haq taala nay Janab Eesa (AS) ki janib wahi farmaai kay aay mairi kanayez kay farzand! Mayri kitaab par apni tamam taqat o quwwat kay sath amal karo aur Ahlay Soorya kay liay is ki tafsayer unhi ki zaban may bayaan karo aur unhain khabar do kay may Khuda hun kay mairay siwa koi Khuda nahi hay. May hamaisha say zinda hun kay kabhi na marunga aur apni zaat say qaaim hun. May hi wo Khuda hun kay tamam aalamayen ko adam say may nay baghayr kisi asal wa madday kay paida kia. May hi hamaisha baqi rehney wala hun kay jisay zawal nahi aur aik haal say dusray haal par muntaqil nahi hota. Beshak may nay apnay rasoolon ko bheja aur apni rehmat say khilqat ki hidayat kay liay kitabain nazil ki taa kay un ko gumrahi say bachaaon. Phir yaqeenan paighambaro may sab say zee izzat Ahmayd (SAWW) ko bhejon ga jis ko may nay tamam khalaaiq may say intikhab kia hay aur tamam aalamien may say Baar'qileeta ko muntakhab kia jo maira banda hay. Us ko us waqt bhayjonga jab kay dunya hadi say khali hogi aur us ko us kay mayhal e wiladat KooH e Faraan say mab'oos karuonga jo kay Makkah e Moazzama may hay aur us kay Pidar Ibraheem (AS) ka maqam hay. Aur aik noor us kay lie bhayjunga jis say naabina aankhon, behray kaano aur nadaan diloon ko roshni hasil hogi. Kia kehna hay is ki khush nasayebi ka jo is kay zamany may ho aur us ki baton ko sunay aur us par ieman laay aur us ki shariyat aur kitab ki pairawi karay. Phir farmaya:

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To aay Eesa (AS)! Jab is paighambar (SAWW) ko yaad karo to is par salawat bhejo kion kay may aur mairay tamam farishtay is par salawat bhayjtay hain. (اللهم صل على محمد وآل محمد)

Aaqib ka radday Amal:

Jab Haarisa bin Aasaal ka kalaam yahan tak pohnta to Sayyed aur Aaqib ki nigahon may dunya taareek hogaai kiun kay wo pasand nahi kartay thay kay Janab e Eesa (AS) ki wasiyyat is

majmay may bayaan ki jaay, kiun kay un dono ki Najran kay Eesaayon may bari izzat thi aur badshaho kay nazdeek bhi bari qadar o manzilat thi. Wo un kay lie hadye aur tohfay bhejta. Lehaza un ko khauf howa kay log un say munharif hojaain gay aur un ki ita'at nahi karain gay aur agar wo musalman hojaain to un ki qadar o manzilat jati rahay gi. Lehaza Aaqib nay kaha: Aay Haarisa! Ghor kar aur samajh, kay is kalam ki rad karnay wali daleelain qabil e qabool daleelon say ziada hain aur bohat si baaten us kay kehney waalay say buland hoti hain aur posheeda hikmaton ko zahir karnay say dilon ko naftrat hoti hay. Lehaza dilon ki naftrat say dar kion kay har bat kay ehal hotay hain aur har kalam ka aik mayhal hota hay. Har baat barmala nahi kahi jaati. Har moqay par woi baat kehni chahiye jo nijat ka sabab ho aur jis kay kehney may koi nuqsan na ho. May nay nasiehat ka jo haq tha ada kar dia lehaza ab koi baat mat keh aur khamosh hoja.

Sayyed ka raday amal aur Aaqib ki taaieed:

Phir Sayyed nay bhi chaha kay Aaqib ki taaieed karay aur Haarisa say kaha kay may hamaisha say tujhay sahib e ilm o aqal samajhta raha kiun kay sahiban e ilm o aqal ki aqlain aay taraf maail thi lehaza harghiz aajizi aur zid ikhtiyar mat kar aur logon ko saraab ki manind pani mat dikha. Agar koi tujh ko is guftugoo may ma'zoor samajh lay to dar haqeeqat to ma'zoor nahi. Agar Abu Waasila (Aaqib) nay tujh say sakht kalaam kia to is ka qasoor nahi beshak is ka qoul o amal hamara hay. Wo hamara peshwa hay. Agar is nay tujh par ataab kia to is ki nasiehat par amal kar aur tujh ko maloom hona chahiye kay Peshwaay e Quraish yaani Mohammad (SAWW) kay deen ki baqa bohat thori hay. Jald khatam hojaay ga aur us kay baad aik sadie guzar jaay gi jis kay aakhir may aik Paighambar e hikmat o bayan aur shamsheer badshahi kay sath azeem saltanat ka maalaik hoga. Jis ki ummat

mashriq o maghrib ko apnay tasartuf may lay gi aur us ki zurriyat say aik paak o tahir badshah hoga jo tamam badshaaho par ghalib hoga aur tamam deen waalay us kay deen may dakhil hojain gay aur us ki hukomat har us shay par hogi jis par raat aur din guzartay hain. Aay Haarisa! Ye muddat bohat taweel hogi jis ki ittila nahi lehaza jo kuch apnay deen kay baaray may tujh ko ilm hay is par mazbooti say qaaim reh aur dusray deen may dakhil mat ho kiun kay wo bohat jald zamana kay sath munqatay hojay ga ya kisi hadisa say zaail hojay ga aur jo aayenda aay ga us say garaz mat rakh kiun kay hum aaj kay din kay liay hain aur kal kay liay kal waalay ehal hongay.

Haarisa ka radday e amal:

Ye sun kar Haarisa bin Aasaal nay jawab dia kay aay Abu Qurrah (Sayyed)! Khamosh ho. Jo shakhs kal ki fikar na karay usay aaj kay di kia faida daiga. Khuda say dar takay Khuda tujh ko panah day kiun kay aalameen may siwaay is kay koi panah dainay wala nahi hay. Tu nay ye baatain Aaqib ki baat ko mohkam kar nay kay lie kin kiun kay wo tumhara buzurg aur pesh'wa hay aur Nasaara apnay umoor may tum dono ki taraf rujoo kartay hain. Agar apni buzurgi aur peshwaii qaaim rakhnay kay lie haq ki tardeed kartay ho to tumhain ikhtiyar hay. Lekin hikmat ki baatain is kay ehal ko hi hadya ki jaati hain aur tum dono nasiehat par kaan dharnay kay ziada mustahiq ho kiun kay hamaray quloob tumhari taraf maail hain aur tum dono deen may hamaray paishwa ho. Aay dono buzurgwaaro! Aqal ko rehbar banaao aur jo kuch aqal hukum day is ko qabool karo aur jo samnay aa gaya hay us kay gird o paish par gour karo aur us kay nateejay ko socho aur ta'kheer mat karo aur Khudaay Kareem o Bartar ki razamandi ikhtiyar karo jis tarah wo har roz tum par apna fazal o karam karta rehta hay. Aur zillat ko apni janib raah mat do kiun kay jo shakhs

nafs ki lagam ko chor daita hay wo is ko halakat may daal deta hay. Jo shakhs apni aaqibat par nazar rakhta hay wo halak honay say mehfooz rehta hay jo shakhs apni aqal say kaam laita hay ibrat hasil kar laita hay aur doosron kay liay ibrat ka baais nahi banta aur jo shakhs Khuda kay lie nasiehat karta hay Khuda Wand Aalam us ki dunyawii zindagi may izzat o buzurgi kay sath uns ataa farmata hay aur wo aakhirat may saadat pata hay.

Phir Aaqib ki taraf ataab kay sath rukh kia aur kaha aay Abu Waasila! Tu nay kaha kay aay baaton ka rad us kay qubool kar nay waalay say ziada hay. Khuda ki qasam! Tu is ka ziada sazarar tha kay koi tairay is kalam ko tujh say naqal na karta (Yani ye baat tujh jaisay ko zaib nahi daiti). Beshak tu janta aur hum bhi jantay hain jo sab kay sab Injeel ki payrawi kar nay waalay hain wo tamam baatain jo Janab Eeesa (AS) nay hawariyon say aur un say jo un ki qoum may say un par ieman laain bayan farmaaien aur ye kay jo kuch may nay bayaan kia hay wo sahi hay aur jo kuch tu kehta hay wo galat aur kehta hay, jo tujh say waaqay howi jis ki talaafi siwaay toba kay aur jo tu nay inkaar kia hay us kay iqrar kar nay kay aur kisi tarah nahi ho sakti.

Phir Sayyed ki taraf rukh kia aur kaha koi talwar nahi jo khata na karay aur koi aalim nahi jis say laghzish na ho, to jo apni galti ki islaah kar lay wo aaysa saa'dat mand hay jis ko sayedha rasta mil gaya aur musiebat to ye hay kay insan apni khata par israar karta hay. Aay Sayyed! Tu nay kaha kay Hazrat Eeesa (AS) kay baad do(2) paighambar hon gay ye Khuda ki kitaabon may kaha hain? Kia tu nahi janta jo Hazrat Eeesa (AS) nay Bani Israiel say kaha tha kay jis waqt may apnay aur tumharay baap kay pass chala jaunga to kuch muddat kay baad tumharay pas sadiq aur kazib do(2) shakhs aaien gay us waqt tumhara kia haal hoga? Logon nay pocha: Aay Eeesa (AS) kon hay? Aap (AS) nay farmaya:

Aik paighambar aulad e Ismiel (AS) say hoga aur aik jhoota dawa kar nay wala Bani Israiel say hoga. Sachha Nabi to rehmat kay sath mab'ooos hoga aur us kay lie badshahi aur saltanat hogi jab tak dunya qaaim rahay gi aur wo kazib, to us ka zamana bohat thora aur usay Hazrat Masayeh (AS) nay Dajjal say tabeer kia. Us ki hukumat thori muddat rahay gi aur Hazrat Eeesa (AS) nay kaha kay Khuda Wand Aalam us ko mairay hath say qatal karay ga jis waqt Allah mujhay dubara dunya may paltaay ga.

Haarisa ki apni qoum ko nasayehat:

Yeh bayan kar kay Haarisa nay kaha: Aay qoum! May tumhay daraata hon kay tum say pehlay yahoodi tumaharay liay namona e amal ban jaay kay jab inhain is baat say hooshyar karwaya gaya kay do(2) masayeh aain gay aik masayeh e rehmat o hidayat aur dosra masayeh zalalat o gumraahi aur un kay liay har aik ki nishaniyan bayan ki gaieen to aam yahoodion nay masayeh hidayat say inkaar kia aur us ki takzeeb ki aur masayeh e zalalat par iemaan laay jo dar haqeeqat Dajjal hay aur isi ka intizaar kartay hain. Aur tamam umoor nay fitnay barpaa kiay aur kitaab e Khuda ko pas e pusht daal dia aur Paighambaran e Khuda ko shaheed kiy aur un logon ko bhi jo hukum e Khuda say adal kay sath qiaam farmatay thay, maar dala to Haq Subhana o Taala nay un kay aamaal e qabeeh kay sabab say un ki basayerat zail kar di aur un kay zulm o fasaad kay sabab say un ki badshahi bar taraf kar di aur zillat o khuwari un kay liay muqarrar farmaai aur aatish jahannum ko un ka thikana qarar dia.

Musaylimah Kazzab aur Mohammad Mustafa (SAWW) may kia farq hay?

Aaqib nay kaha: Aay Haarisa! To kionkar jaanta hay kay yeh paighambar jo Madinah may mab'ooos hua hay woi hay jo kitaab e Ellahi may mazkooor hay. Mumkin hay taira chacha zaad bhay Musaylimah, Sahib e Yamama ho, kion kay wo bhi

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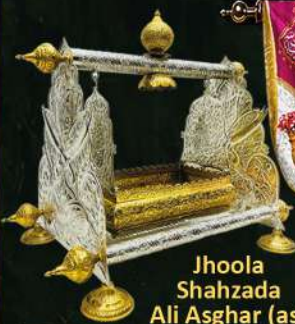
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paigambari ka daawa karta hay jis tarhan Mohammad e Qarashi (SAWW) kartay hain aur dono Ismaiel (AS) ki aulaad say hain aur dono ki pairawi karnay walay hain, jo un ki paigambri par gawahi daitay hain aur un ki risaalat ka iqraar kartay hain. Kia to un dono may kuch farq samjhta hay aur usay bayan kar sakta hay?

Rasool ALLAH (SAWW) kay maujizay:

Haarisa nay kaha: Haan haan Khuda ki qasam! Zameen o aasman ka farq hay aur wo chand daleelain aur nishanian hain jin say Ibrat haasil karnay walay bando kay dilon may Hujjat e Eelahi yani Khuda kay ambia wa mursaleen ki haqeeqat saabit hoti hay. Musaylimah nay aik jamaat ko Yasrab may Ahmed (SAWW) kay paas bhayja tha taakay wo un kay halaat ki tahqeeq wa justojoo karain. Un logon nay Ahmed (SAWW) may paighambaran e guzishta ki sifaat daikheen aur aakar bayan kia kay Ahmed (SAWW) Yasrab may aay hain halaan-kay un kay tamam kunway khushk thay aur jin may pani tha wo bohat khaara tha. Jab wo tashreef laay to baaz kunwon may apnay dahan e mubarak ka luaab dala aur baaz may kulli ki to sab meethay aur pani say labraiz hogay aur baaz afraad nay kaha kay jin ki ankhain dukhti then, Hazrat (SAWW) nay luaab e dahan un ki aankhon may lagaya wo foran theek hogai aur kuch logon kay zakhm par Hazrat (SAWW) nay luaab e dahan laga dia to wo achay hogay aur un kay zakhm bhar gay aur bohat say Anhazrat (SAWW) kay Muajizaat bayan kiay aur Musaylimah say kaha, to bhi aisa karkay dikha jaisa Ahmed (SAWW) nay kiy.

Musaylimah ka jhoot bayniqab hogaya:

Musaylimah nay baaz kay israar say majaboor ho kar qubool kiya aur un kay sath aik kunway par gaya jis nay dar haqeeqat meetha pani tha jab is nay gharara kar kay is kunway may kulli ki to is ka pani khara hogaya. Aur aik kunwan jis may pani thora tha is may us nay apna luaab e dahan dala to bilkul khushk hogaya kay is may aik qatra pani baqi na raha. Aik shakhs

ki aankh may dard tha log Musaylimah kay paas is ko laay is nay apna luaab e dahan lagaya to wo andha hogaya. Aik shakhs kay jiasm par zakhm tha is par luaab e dahan lagaya to wo shakhs bars may muftala hogaya. Jab yeh bar'aks aamaal logon nay mushahida kia aur kaha saheeh moujiza dikhao to is nay kaha tum log apnay paighambar kay liay buri ummat ho aur apnay yaganay aur apnay chachazad bhay kay liay bohat buray rishtay daar ho. Tum nay mujh say israar kia aur qabal is kay kay wahi mujh par nazil ho. Kuch baatain talab keen, ab mujh ko tumahray badanoo kay mutal'liq Khuda ki janib say ijazat mili hay tumahray konwon kay liay nahi. Aao taakay may tumhay shifa bakh'shon. Jo mujh par iemaan rakhta hoga us ko shifa hogi aur jis kay dil may mairi risalat may shak hoga wo pahlay say badtar hojaye ga. Ab jo chahay aaye taakay us ki aankhh aur us kay badan par itna luaab e dahan lagaun jis say is ko shifa ho. Un logon nay kaha hum nahi chahtay kay to hamaray liay koi aisa kaam kare jis say Ahal e Yasrab hum ko tana dain.

Yeh sun kar Sayyed wa Aaqib nay hasna shuru kia yahan tak kay hansa ki ziadti kay sabab apnay pair zameen par pathaknay lagay aur kehtay thay kay noor ko zulmat say aur haq ko baatil say kiya nisbat aur haq o baatil aur noor o zulmat may itna farq nahi jis qadar un dono ki sachai aur kizb may.

Ravi bayan karta hay kay jab Aaqib naay daikha kay Musaylimah ka maamla jhoota aur baatil hogaya to is khatir kay qoum may us ki qadar o manzilat baqi rahay chaha kay is baat ka tadaruk is tarah karay kay Musaylimah nay nabuwat ka galat dawa kiya aur yeh kay Khuda Wand Kareem naay is ko mab'oos kiya hay yeh is ka ghalat kaam tha lekin is nay acha kaam yeh kiya kay apni qoum ko but-parasti say muntaqil kar kay Khuda e Rehman par iemaan ki taraf lay aayaa.

Haarisa ki yaad dihani:

Haarisa nay kaha: Tujh ko us Khuda ki qasam daita hon jis nay zameen ko kushadah kiya aur Aaftaab o Mahtab ko roshan kia, kiya nazil shuda aasmani kitabon may yeh nahi hay kay Haq Subhana o Taala farmata hay kay may wo Khuda hon jis kay siwa koi Khuda nahi hay aur may hi roz e qayamat aamaal ka badla dainay wala hon. May nay apni kitaabain bhejeen aur apnay paighambaron ko mab'ooos kiy taakay un kay zariay say apnay bandon ko shayateen kay makar o faraib say nijaat dilaaon aur un paighambaron ko zameen nay Khalaaiq kay darmian sitaron ki manind roshan kiya takay wo logon ki mairi wahi aur hukum kay mutabiq hidayat karain, jis nay un ki ita'at ki us nay mairi ita'at ki aur jis shakhs nay un ki mukhalifat ki to us nay mairi mukhalifat ki aur baishak may nay aur zameen kay tamam farishton nay aur saari Khalaiq nay us par laanat ki hay jo mairi Khuda Wandi say inkaar karay ya mairi kisi makhlooq ko maira shareek qarar day ya mairay kisi paighambar ka inkaar karay ya kahay kay wahi mujh par nazil hoti hay halaankay may nay is par wahi na bheji ho ya mairi Khuda Wandi ko chupanay ki koshish karay ya Khudai ka daawa karay ya mairay bandon ko gumraah karay ya un ko raah e haq say andha banaay. Phir farmaya:

إنما يعبدني من عرف ما أريد من عبادتي و طاعتي من خلقي فمن لم يقصد إلي من السبل التي نهيته برسلي لم يزد في عبادته مني إلا بعدا.

Bila-shuba mairi tamam makhlooq may say mairi ibadat faqat wo shakhs karta hay jo jaanta ho kay ibadat aur ita'at say mairi kiya garz hay pas jo shakhs mairay un raastoon ko ikhtiyaar na karay jo may nay apnay paighambaroon kay zariay bayan kiya to is ki ibadat mujh say doori kay ilawa aur kisi cheez may izafa nahi karti.

Aaqib nay kaha: thayr ja. May gawahi daita hon kay to nay sach kaha. Is par Haarisa nay kaha kay haq kay siwa koi cha-rah nahi aur sachai kay siwa kahin panah nahi.

Sayyed ki chalaki:

Sayyed jo kay behas o takrar may bohat maahir tha, bola kay is Quraishi (Mohammad (SAWW)) kay baray may maira yeh aaytiqaad hay kay wo apni qoum kay liay paighambar hay jo aulaad e Ismaiel (AS) say hay. Lekin wo daawa karta hay kay tamam Khalaiq par paighambar hay.

Haarisa nay kaha: Aay Sayyed! To jaanta hay kay wo apni qoum par Khuda ki janib say mab'oos howa hay? Sayyed nay kaha haan. Haarisa nay kaha kiya to is jayhat say us ki risaalat ki gawahi daita hay? Sayyed nay kaha un kay dalail wazeh hotay howay kiya inkaar ki gunjaish baqi reh jati hay? Beshak may gawahi daita hon aur us may shak nahi rakhta. Yeh to tamam aasmani kitabon may hay aur tamam paighambaron nay us ki baysat ki khabar di hay.

Yeh sun kar Haarisa nay sir jhuka kar hasna shuru kiya aur ungli say zameen par lakirain khenchnay laga. Sayyed nay kaha kion hanstay ho? Us nay kaha haan kiy taajjub ki baat nahi hay kay aisa shakhs jo ilm o hikmat ka daawa karta hay aur kehta hay kay Khuda e Buzurg wa Bartar nay us shakhs ko nabuwwat kay sath muntakhib kiya hay aur apni risaalat say makhsoos farmaya hay aur apni rooh wa hikmat say us ki madad ki hay wo jhoot bolnay wala ho aur kehta ho kay wahi mujh par nazil hui hay halaank us par wahi nazil nahi hui aur kaahino ki tara jhoot aur sach ko makhloot karta ho, jo kabhi sach kehta hay aur kabhi jhoot. Yeh sun kar Sayyed sharminda wa pashayman hua aur samjha kay galat keh gyaa aur maorid e ilzaam thehra.

Aaqib ki Haarisa ko sarzanish:

Phir Aaqib nay Haarisa ki taraf rukh kiay aur kaha aay baradar! Khamosh reh aur zabaan darazi mat kar kion kay bohat si baatain bolnay walay ko kunway ki gayhraai may pouncha daiti

hain aur bohat si baatain dushmano ko dost bana laiti hain, lehaza aisi baatain tark kar jin ko dil qabool nahi kartay agar-chay un kay kehney may to ma'zoor hay. Sun aur samajh kay har cheez ki aik soorat hay aur aadmi ki soorat is ki aqal hay aur aqal ki soorat adab hay aur adab ki do(2) qismain hain: aik tabeii hay dosra wo jo haasil kiay jata hay. Aur un may behtareen aadaab wo hain jin ka Khallaq e Aalam nay hukum dia hay aur un may say aik yeh hay kay apnay badshah ka adab malhooz rakha jaay kion kay yeh is ka wo haq hay jo dunya may kisi ka nahi kion kay badshah Khuda aur uskay bando kay darmain vaastaa hota hay aur badshahon ki bhi do(2) qismay hain: Aik qayhar o galaba rakhnay wala dosra badshah hikmat o shara wala aur is ka haq bohat ziada hay. Aur aay Haarisa! To jaanta hay kay Khuda nay hum ko nasraani badshahon par fauqiyat aur hukomat ataa ki hay aur is kay baad tamam insanon par fazeelat bakhshi. Lehaaza tujhay har shakhs kay haq ko samjhna chahiay aur yahi aay mazammat kay liay kaafi hay kay, to salateen e hikmat kay haq ki riaayat nahi karta.

Aaqib ki chalaki:

Phir Aaqib nay kaha kay to nay bradar e quraish yani Mohammad (SAWW) ka zikar kia kay wo muajizaat laay hain. Bohat saheeh kaha to nay aur khoob kaha. Hum bhi jantay hain, aur us par aur us ki risalat par yaqeen rakhtay hain aur gawahi daitay hain kay us ko agray aur pichlay logon kay muajizaat o bayyinaat haasil hain siwaay aik nishani kay jo sab say ziada azeem aur ziada wazeh hay aur jo sir ki manind hay aur yeh alamatain jo us ko haasil hain badan ki tarah hain. Aur bay sir kay jisam ki kia hesiyyat hay. Sabar kar taakay us kay halaat ki hum tahqeeq karain aur us ki alamaton aur muajizaat par ghor karain. Wo alaamat jo sir ki manind hay aur tamam nishanion say balatar hay agar wo zahir ho jaay to hum tujh say pehlay us kay deen may daakhil ho jaain gay aur tujh say pehlay us ki ita'at karain gay.

Haarisa nay kaha kay to nay jo kuch kaha aur sunaya, haq ko bayan kia aur hum bhi sunnay aur ita'at kay liay tayyar hain. Wo konsi alamaat hay kay jis kay na honay nay uns o ulfat kay baad wehshat iejaad kar di aur matlab kay wazeh aur roshan honay kay baad dobarah shak may muhtila kar dia?

Aaqib nay kaha Sayyed nay us ko bayan kiay lekin to nay ghor nahi kiay aur yeh tamam batain bekar bana daleen. Haarisa nay kaha mairay maa baap tujh par fida hon phir bayan kar wo kon si baat hay? Aaqib nay kaha nijaat wo paata hay jo haq maloom honay kay baad is ko qabool karta hay aur is say rukh nahi phayrta. Beshak tum aur hum jantay hain aur hamaray ilawa ulamay e kutub e Ilahi bhi jantay hain jo kuch is kitaab may hay, uloom e guzishta aur jo kuch waqay honay wala hay, beshak har ummat ki zabaan may nihayat wazahat kay sath yeh khush khabri zahir ho chuki hay kay Ahmed (SAWW) aik paighambar aay ga, jo tamam nabio may sab say aakhri nabi hoga. Us ki ummat mashriq o maghrib ki maalik hogi aur wo aur us ki ummat kay log aik taweel muddat tak badshahi karain gay. Phir wo aik badshah par zulm karaingay jo us Paighambar (SAWW) ki pairawi karnay walon may nasb o fazeelat kay lihaaz say aur ummat may sab say ziyada is Paighambar (SAWW) kay nazdeek hoga aur wo apnay Paighambar (SAWW) ki wasiyyat, zulm o sarkashi kartay howay tark kar dain gay. Phir barson tak khilafat badshahi may tabdeel hojay gi aur un ki badshahi azeem hogi yahan tak jazeera e arab may koi ghar aisa nahi hoga kay jis kay makayen baaz to un ki taraf raghbat rakhtay hon gay aur baaz un say khauf-zadah hon gay. Phir un ki badshahi zaail hojay gi aur dosray log un par badshah hon gay jo unhi kay banday aur ghulam rahay hon gay aur buray tareeqay aur buri khaslatain dunya may raaij kar dain gay. Un ki badshahi zulm o galba kay sath hogi. Phir un ki hukumat charon taraf say kam hogi aur un par kuffar galaba haasil karaain gain. Phir un par aafatain sakht hon gi aur balaaien har taraf say un ko ghaair lain gi yahan tak kay un kay samnay zulm o sitam ki

ziadati kay baais maut zindagi say behtar hojay gi un kay buzurag aisay log o sardar hon gay jo sardari aur buzurgi kay Laiq nahi hon gay. Bil-aakhir deen un kay haath say jata rahay ga aur siwaay naam kay deen baqi nahi rahay ga. Is zamanay may momnin ghareeb hon gay aur deendar bohat thoray reh jaain gay yahan tak kay siwaay mukhtasir afraad kay sab Khuda ki taraf say mayoos ho jaain gay aur kuch log to bay-intihaa fitnah o shar kay sabab say jis may wo ghiray hon gay, yeh gumaan karnay lagain gay kay Khuda ab apnay deen ki madad nahi karay ga. Bil-aakhir Haq Subhana o Taala un ki na-umeedi kay baad un kay Paighambar (SAWW) ki zurriyat may say aik shakhs kay zaryeh un ki talaafi karay ga aur us ko aisay maqaam say zahir karay ga jis ko wo log nahi jantay hon gay. Aur us par aasman kay farishtay salawat bhejtay hain. Zameen aur jo kuch is may hay us kay zahoor say khush-haal hojaay gi aur zameen apni barakayt o zeenat aur khazanay zahir karay gi yahan tak kay is tarah hojay gi jaisi Adam (AS) kay zamanay may thi aur us shakhs kay zamanay may faqr o bala o amraaz bartarf ho jaain gay jo sabiqah ummaton par nazil hotay thay aur tamam shehron may aman qaaim hojay ga aur har zehreelay janwar ka zahar aur dank aur darindon kay panjay waghayra bay-zarar ho jaain gay yahan tak kay choti choti bachiaan saanp kay bachon kay sath khaylain gi aur un ko koi nuqsan na pohnchaay ga aur Khuda Wand Aalam us shakhs ko tamam adyaan e aalam par galib karday ga. Wo tamam mulkon par taa-intihay e Cheen hukumat karay ga yahan tak kay koi shakhs baqi na rahay ga magar deen haq par hoga jis deen ko Khuda pasand karta hay aur jis par Adam (AS) say Khatam (SAWW) tak tamam paighambaron ko mab'oos farmaya hay.

Aakhir wo konsi alamat hay?

Jab Aaqib ka kalaam yahan tak pouncha to Haarisa nay kaha kay may gawahi daita hon us Khuda ki qasam jis nay tamam ashya ko khalq farmaya hay kay Aay buzugwar! aur Aay danishmand buzurg! Aay takreer say haq zahir hogaya aur tairi

sachi baat say aalam munawwar hogaya. Jo kuch to nay kaha sab isi kay mutabiq hay, jo Khuda nay apni kitabon may jinhain bandon ki hidayat kay liay bheja hay, nazil farmai hain aur jo kuch to nay kaha sab haq aur sach hay aur aik harf bhi kitaab e Elahi kay khilaaf nahi. Lekin wo baat kiay hay jisay to bayan karna chahta tha.

Aaqib nay kaha kay to gumaan karta hay kay wo Aakhri Paighambar yahi Ahmed e Qureshi (SAWW) hi hay, jabkay yeh qataai galat hay. Haarisa nay kaha kion? Kia to nay aitraaf nahi kiay kay logon nay us ki nabuwwat o risalat aur Muajizaat ki gawahi di hay. Aaqib nay kaha beshak may aaytraaf karta hon magar Janab e Eeesa (AS) aur qayamat kay darmain do(2) paighambar hain jin may say aik ka naam dosray say mushtak hay. Aik Mohammad (SAWW) hain aur dosray Ahmed (SAWW). Pehlay kay mutalliq Hazrat Moosa (AS) nay khabar di hay aur dosray kay mutalliq Janab e Eeesa (AS) nay, aur yeh Qureshi apni qoum par mab'oos howa hay is kay baad wo paighambar aay ga kay jis ki badshahi azeem aur muddat taweel hogi. Khuda Wand Aalam is ko bhejay ga aur deen is par khatam hoga aur wo tamam Khalaaqi par Hujjat hoga. Phir Mohammad (SAWW) kay baad fatrat (faasley) ka zamana aay ga jis may deen ki tamam bunyadain ukhar jaain gi. Phir Khuda us ko bhejay ga jo dobarah deen ki jaron ko mazboot karay ga aur Khuda us kay deen ko tamam Adyan par ghalib karay ga to wo aur us kay baad saaleh salaateen, tamam un cheezon kay maalik hon gay jin par shab o roz tulu hotay hain aur Allah ki zameen un ki mieraas hogi jis tarhan Adam aur Nooh (AS) zameen kay waris wa maalik howay thay. Wo faqero kay libaas may tawazuh wa farootni kay sath badshahaan e azeem-ussan hon gay. Lehaza Woi log behtareen khalaaiq hain aur us Paighambar (SAWW) kay zariay say us kay shahar walay aur Khuda kay tamam banday hidayat paain gay aur un kay aakhri badshah par taweel muddat kay baad Janab e Eeesa (AS) nazil hon gay. Un kay baad (is aakhri badshah aur Janab e

Eesa (AS) kay baad) zindagi may koi bhalaai baqi nahi rahay gi aur in kay baad be aqal afraad ka aik giroh misl e ganjishik (chirya) kay reh jaay ga aur is badtareen jamaat par qayamat aay gi aur yeh rehmat ka wada hay jo Khuda Wand Aalam kasayer muajizaat kay sath Ahmed (SAWW) per bhejay ga, jis tarhan Ibraheem e Khaleel (AS) kay liay bheja tha jaisa kay Khuda ki kitabon may mastoor hay.

Phir Haarisa nay kaha aay Aaqib! Tairay nazdeek yahi tay shuda hay kay yeh dono naam (Ahmed o Mohammad) do(2) shakhson kay hain jo do(2) mukhtalif zamanon may hon gay. Aaqib nay kaha haan. Haarisa nay poocha kia is baat kay mutalliq tairay dil may koi shak o shuba to nahi hay? Us nay kaha nahi. Khuda ki qasam! Yeh to mairay nazdeek aftaab say ziada roshan aur wazeh hay. Yeh sun kar Haarisa nay sir jhuka lia aur taajjub say zameen par khat kheenchna shuru kia. Phir kaha Aay buzurg! Kharabi is may hay kay koi maal aisay shakhs kay paas ho jo usay jama kar kay rakhay na kay aisay shakhs kay paas jo usay kharch karay aur talwar aisay shakhs kay paas ho jo usay zeenat bana kar rakhay na kay aisay shakhs kay paas jo is say jang karay aur raay aisay shakhs kay paas ho jo is say madad na lay is par amal nah karay.

Aaqib nay kaha aay Haarisa! To nay bohat sakht baat kahi. Wo kon hay? Is nay kaha may us Khuda ki qasam khata hon jis ki qudrat say aasman o zameen qaim hain aur tamam jabar o zulm karnay walay us say maghloob hain kay yeh dono naam aik hi shakhs, aik hi paighambar aur aik hi rasool kay hain, jis ki khabar Moosa bin Imran (AS) nay di hay aur jis ki basharat Eesa bin Maryam (AS) nay farmai hay aur un say pehlay Hazrat Ibraheem (AS) nay apnay sahifon may bayan farmaya hay.

Sayyed ka hans kar Haarisa ka mazaq urana:

Yeh sun kar Sayyed nay muskurana shuru kia taakay hazareen par zahir karay kay Haarisa ka mazaq ura raha hay aur us ki baton par taajjub kar raha hay. Phir Aaqib nay Haarisa say

sarzanish kay tor par kaha kay yeh sochna kay Sayyed bila waja hans raha hay galat hay balkay tairi baton par hanstaa hay. Haarisa nay kaha kay agar wo hansta hay to yeh aik nang o aar hay jo us nay apnay oopar laazim kar li hay aur aik fail e qabeeh hay jo us say sarzad hua. Kia tum nay hikmat e moroos may nahi parha hay kay Khuda nay tum ko mana kia hay kay hakayem kay liay sazawar nahi hay kay baikar mun banaay ya bagair kisi hayrat angaiz baat kay hansay, kia tum ko tumharay Sayyed o Maula Masayeh (AS) say khabar nahi mili hay kay aalim ka baikar hans'na wo gaflat hay jo us kay dil say zaahir hoti hay ya masti hay jis nay us ko aakhirat ki fikar say gaafil kardia hay.

Yeh sun kar Sayyed nay kaha aay Haarisa! Koi apni aqal par magroun nahi hota siwaye is kay jo logon ki taraf say badgumaan hota hay. Agar may apnay ilm may tairi rivayat ka mohtaaj hon to may aalim nahi. Kia tujh ko hamaray paishwa Masayeh (AS) say yeh khabar nahi pohnchi hay kay Khuda kay kuch banday hain jo Rehmat e Elaahi ki wus'at kay sabab bazahir hanstay hain aur un kay dil Allah say khauf kay maaray makh'fiana rotay hain. Haarisa nay kaha jab aisi haalat ho to yeh acha amal hay. Sayyed nay kaha to phir is kay siwa yeh aur kia hay? Lehaza tujh ko chahiyeh kay apnay khaaliq kay naik bandon ki taraf say bura gumaan mat kar. Ab apni guftugu ko poora karain kiunkay hamaray aur tairay darmiyan tanaza aur jhagra tool pakar chuka hay.

Ijtima ka teesra roz:

Raviyaan e rivayat bayan kartay hain kay yeh un kay darmain bayhas ka teesra roz tha aur apnay maamlay may ghor-o-fikar kay liay yeh un kay ijtima ki teesri majlis thi. Sayyed nay kaha: aay Haarisa! Aaya tujh ko Abbu Waasila nay fasayeh tareen alfaaz may yeh khabar nahi di, jis ko tamam logon nay suna aur tujh ko dobarah aagah nahi kia lekin tujh par aur tairay sathiyon par koi asar na howa.

Kitab e Zaajira may kia likha hay?

Sayyed nay kaha: Ab may dosray tareeqay say bayan karta hon. May tujh ko Khuda ki qasam daita hon aur us ki jo us(Khuda) nay Eeesa (AS) par nazil kia hay, kay kia to nay Kitaab e Zaajira may jo Zabaan e Sorya say Arabi may naqal ki gai hay daikha hay yani Sahifah e Shmoon bin Haamoon Al-Safa may jo dast badast hum tak pohnchi hay. Jis may bohat si baton kay baad yeh bayan hay kay jab aik muddat guzray gi aur log gumraah ho jaain gay aur qata e raham karain gay aur aasaar e ambia mehav ho jaain gay to Haq Subhana o Taala apnay banday Faar-qaleeta ko rehmat aur adal o insaaf kay sath mab'ooos karay ga. Logon nay Hazrat Eeesa (AS) say poocha kay Aay Masayeh e Zaman! Faar-qaleeta kon hay? Hazrat Eeesa (AS) nay farmaya:

أحمد النبي الخاتم الوارث ذلك الذي يصلى عليه حيا و يصلى عليه بعد ما يقبضه إليه بانه الطاهر
الخابر ينشره الله في آخر الزمان بعد ما انفصمت عرى الدين و خبت مصابيح الناموس و أفلت نجومه
فلا يلبث ذلك العبد الصالح إلا أما حتى يعود الدين به كما بدأ و يقر الله عز و جل سلطانه في عبده
ثم في الصالحين من عقبه و ينشر منه حتى يبلغ ملكه منقطع التراب.

Faar-qaleeta, Ahmed (SAWW) hain jo paighambar aur silsila e ambia kay khatam karnay walay hain aur waris e uloom ambia hain. Jin par Parwardigaar Aalam un ki hayaat may bhi durood nazil karay ga. Aur un ki wafaat kay baad bhi un par durood nazil farmaay ga, us kay farzand kay sabab say jo tahir o mutahhar hay aur tamam uloom e ambia ka waris hay aur us ko aakhir e zamana may mab'ooos farmaay ga jabkay deen ki rassi ukhar kar reh jaay gi aur ambia kay tamam aasar e hidaayat mit chukay hon gay aur paigambaroon kay chiraag gul ho chukay hon gay aur un kay sitaaray guroob ho chukay hon gay. To wo Bandah e Saaleh thori muddat may pehlay ki tarhan deen e islam ko qaaim karay ga aur Haq Subhana o Taala us ki badshahi ko qarar day ga aur doosray naik bandon ko us kay peechay baijay ga taakay us ki hukumat poori dunya par qaaim ho jaay.

Haarisa nay kaha to nay jo kuch kaha wo saheeh hay. Haq may koi wehshat nahi hay aur dil haq kay siwa kisi aur cheez say mut'maain nahi hota. Jis kay yeh ausaf to nay bayan kiay wo kon hay? Sayyed nay kaha kay haq yeh hay kay wo shakhs bay aulaad nahi hoga. Haarisa nay kaha haan aisa hi hay aur wo shakhs Mohammad (SAWW) hay. Sayyed nay kaha Aay Haarisa! taira daar-o-madar hat dhar'mio, kat hujati par hay kia un logon nay jin ko hum nay is kay halaat ki tehqeeq o tafteesh kay liay bheja tha aa kar bayan nahi kia kay do(2) larkay Mohammad (SAWW) kay thay aik Qasim, Quraishi aurat say jis ka naam Khadeeja (SA) tha aur dosra aik Zan e Qibtiya kay batan say jis ka naam Ibraheem tha dono faut hogay aur Mohammad (SAWW) bay farzand hogay jaisay sayengh tooti hui ghosfand, jo halakat kay qareeb ho (nau'zubiLLAH). Layhaza agar Mohammad (SAWW) ka koi farzand hota to tumhari baat qabil e qubool hoti kionkay Sahifah e Shamoon may hay kay us ka farzand tamam Aalam ka maalik hoga. Chunkay us ka Farzand nahi hay is liay yeh wo Mohammad (SAWW) nahi ho sakta jis ki Eeesa (AS) nay khabar di hay.

Tum per hujjat tamam ho chuki:

Haarisa nay kaha: Khuda ki qasam! Ibrat to bohat hay lekin kam hain aisay log jo Ibrat haasil kartay hain aur daleelen wazeh hain agar basayerat beena ho. Jis tarhan ramad aalood ankhain takleef kay sabab aftaab ko nahi daikh sakteen, isi tar'han qaasir basayeratain anwaar e hikmat daikhnay say idraak ki kamzori kay sabab aajiz hain.

Phir is nay Sayyed o Aaqib ki taraf rukh kar kay kaha agar aisa hay kay Mohammad (SAWW) ka koi larka nahi hoga, to kia tum is ki ita'at o pairwi nahi karo gay? Khuda ki qasam! Un uloom ki wajah say jo Allah nay tum ko ataa kiay hain aur Khuda ki janib say jo dalilain tumahray paas hain un kay sabab tum par hujjat tamam ho chuki hay aur sath is kay kay Khudawand e Aalam nay tum ko awam aur badshahon par sharf o manzilat ataa farmai hay aur har aik baray ko tumhara tabay kia hay kay deeni umoor may

tumhaari taraf rujoo kia jata hay aur tum un kay mohtaaj nahi ho aur jo kuch tum hukum daitay ho wo amal kartay hain lehaza jis ko Khallaq e Aalam koi sharf o manzilat inayat farmata hay us ko chahiay kay Ellahi naymaton kay shukriya may Khuda ki khushnoodi kay liay tawazo wa farotni ikhtiyar karay, kionkay Khuda nay us ko buland kia hay aur usay chahiay kay wo Khuda kay bandon ka khaair khuwa ho aur Khuda kay ehkaam may tehreef na karay.

Tum nay khud Mohammad (SAWW) ka zikar kia aur un gawahiyon ka jo un ki baabat Khuda ki kitabon may waqay howi hain bayan kia aur jantay ho kay wo mab'oos howa hay. Phir kehtay ho kay wo sirf apni qoum par mab'oos howa hay tamam khalaaiq par nahi. Phir kehtay ho kay yeh wo Paighambar nahi jo Khaatim ul Mursaleen hay aur tamam ambia ka waaris hay aur sab kay baad aaya hoga kionkay tum kehtay ho kay wo bay-nasal hay. Kia yeh tumhara kalaam nahi hay? Sayyed o Aaqib nay kaha haan yahi hay. To Haarisa nay kaha kay agar zahir hojay kay us kay farzand hain to kia phir shak karo gay kay wo tamam ambia ka waris hay aur us ka deen duniya kay tamam adyan par ghalib hoga? Haarisa nay kaha kay tum is behas o takraar kay bawajood yeh aetayqaad rakhtay ho? Sayyed o Aaqib nay kaha haan.

Is waqt Haarisa nay kaha Allah o Akbar. wo bolay kia howa? to nay Allah o Akbar kaha. Haarisa nay kaha kay haq zahir hay aur baatil mardood hay aur nafs us kay sunnay kay liay betaab hojata hay. Yaqeenan darya ka rukh mor daina aur pahoron ka toar daalna us ko mitanay say ziyada aasaan hay jis ko Haq Taala nay zindah wa qaaim kia hay kionkay wo haq hay aur zindah karna us ko jisay Khuda nay murda kia hay mahaal hay kionkay wo baatil hay.

Ab jaan lo kay Mohammad (SAWW) bay-nasal nahi hain aur wo hi Khaatim ul mursaleen hain aur ambia kay waaris aur aakhri rasool hain. un kay baad koi paighambar nahi hay. Unhi ki ummat kay zamana may qayamat barpaa hogi phir Khuda hi

zameen ka waris hoga aur jo kuch is may hay sab kay sab fanaa ho jaaen gay. Usi ki zurriyyat say aisa saaleh shakhs badshah hoga jis kay mutaliq tum nay bayan kia kay wo tamam masahriq o magharib ka maalik hoga aur Haq Taala us ko deen hanafiyya wa Ibraheemieyya kay sath jo shirk ka munkir hay tamam adyaan par ghalib farmaay ga.

Kitaab Jamiya le aao:

Yeh sun kar dono aalimon (Sayyed o Aaqib) nay kaha: Aay Haarisa! Agar aisa hay kay us ka Farzand hay to haq tairay sath hay lekin tairi misaal lomri ki uchhal kood ki manind hay aur to is daaway say ba'az nahi aata. Acha saabit kar taakay hum bhi samjhain. Haarisa nay kaha may tumhaari hi taraf say daleel lata hon jo tum ko shak o shuba say nijaat dilaay gi aur dilon ki bimarioon kay liay Shifa hogi. Phir us nay Abbu Haarisa Hasayen bin Alqamah ki janib rukh kia jo un ka sab say bara aalim aur buzurg tha aur kaha aay pidar e buzurg'war! Kitaab e Jamiaa aur Kitaab e Zaajira yahan mangwa kar hamaray dilon ko shaad o mutma'in farmaain.

Raviyaan e rivayat bayan kartay hain kay yeh soorat e haal majlis e chaharum may waqay howi aur Zohar kay waqt tak yeh behas chalti rahi jabkay shaded garmi thi. Sayyed o Aaqib nay kaha ab guftugu kal par moqoof karo kionkay aaj bohat baatay hum nay ki hain, hamari jaan labon par aa gai hay. Garz tay paaya kay dosray roz Kitaab e Zajira aur Jamiaa laai jaay gi aur us may daikhain gay aur amal karain gay aur majlis barkhast hogaie.

Ijtima ka chotha roz:

Dosray roz Ahalay Najran nay apnay tamam aabido aur ulaama ko jama kia, taakay Aaqib o Sayyed kay sath Haarisa say mobahisa may aur Kitaab hay Jamiaa say haq zahir honay ko daikh sakain. Jab Sayyed o Aaqib nay daikha kay tamam khalaaiq Kitaab e Jamiaa say saboot sunnay kay liay jama howi to pashayman howay, chonkay jantay thay kay haq Haarisa kay sath hay, is liay

koshish ki kay khalaaiq kay samnay yeh mobahisa waqay na ho aur yeh dono Sayyed o Aaqib makr o heela may insanon may shayateen thay. Garz Sayyed nay Haarisa say kaha, to nay bari baatain ki aur har shakhs ko guftagu say ranjeeda kia aur to nahi chahta hay kay haq zahir ho. Haarisa nay kaha sach to yeh hay kay tum aur Aaqib hi haq ko zahir nahi honay daitay ho. Ab jo kehna chahtay ho kaho.

Aaqib ki hat dharmi:

Aaqib nay kaha jo kuch kehna tha wo sab keh chukka, ab dobarah usay dohrataa hon. Bayshak hum tujh ko aagah kartay hain aur hujjat e Elaahi posheeda rakhna nahi chahtay aur Khuda ki nishanion say inkaar nahi kartay aur Khuda Wand Aalameen par iftara nahi baandh tay kay jis shakhs ko Khuda Wand Aalam risalat kay sath mab'ooos farmaay hum kahain kay wo rasool nahi hay. Aay Haarisa! hum ko iqraar hay kay Frzndan e Ismaaiel (AS) may say Mohammad (SAWW) apni qoum ki taraf Allah kay rasool hain. Lekin Arab o Aajam may say aur doosron par hum wajib nahi jantay kay un ki ita'at karain aur apna deen tark kar kay un ka deen ikhtiyar karain. Lekin yeh iqraar karna chahiay kay wo apni qoum par rasool hain. Haarisa nay kaha yeh iqraar kis soorat aur kis sabab say kartay ho? Unhon nay kaha is liay kay Injeelon may aur Khuda ki tamam kitabon may hum nay suna hay aur hum par zahir ho chuka hay.

Kion kar Mohammad (SAWW), Khatam-un-Nabieyeen nahi ho saktay?

Haarisa nay kaha jabkay Khuda ki kitabon say yeh saabit aur wazeh hay kay Mohammad (SAWW) Rasool hain, khowan mujmal tor par zahir ho ya mufassal tor par, to phir tum kaisay kehtay ho kay wo Paighambar e Waaris o Hashar (yani jis ki



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ummat par qayamat barpaa hogi) nahi aur tamam aalameen par mab'ooos nahi hain. Unhon nay jawab dia kay to bhi jaanta hay aur hum bhi jantay hain aur mut-laqaan shak nahi kartay kay Khuda ki hujjat bar taraf nahi hoti, aur yeh wo hukum hay jisay Allah nay hamesha jari rakha hay aur dunya kabhi Hujjat e Khuda say khaali nahi rehti jab tak kay raat o din rahain gay aur jab tak duniya may do(2) shakhs bhi baqi rahain, to un may aik dosray par Hujjat e Khuda hoga aur hum is say pehlay gumaan rakhtay thay kay wo Hujjat Mohammad (SAWW) hon gay aur wo is deen ko qaaim rakhain gay lekin chunkay Khuda nay us ki aulaad e narina baqi nahi rakhi aur un ko bay aulaad kardia to ab hum nay samjha kay yeh wo Mohammad (SAWW) nahi hain kionkay yeh bay nasal hain aur Hujjat e Elahi aur Paighambar aur Khatim ul mursaleen bay aulaad nahi hoga. Yeh baat Khuda ki gawahi say us ki nazil ki howi kitabon may mojud hay, is liay hum nay samjha kay Mohammad (SAWW) kay baad aik aur paighambar aay ga aur baqi rahay ga jis ka naam Ahmed, Mohammad say mushtak hoga jis ki nabuwwat o risaalat aur khatam honay ki Masayeeh (AS) nay khabar di hay aur yeh kay us ka farzand e tahir, tamam aalam ka badshah hoga aur tamam khalaaiq ko Khuda kay deen aazam par qaaim rakhay ga aur yeh umoor us kay haath say nahi balkay us ki zurriyyat say zahir hon gay, jo us kay baad tamam shehron ka aur jo kuch un may hay sab khushk o tar ka maalik hoga aur is baat par ulama muttfaq hain jin ko injeel hifz hay aur hum nay is say pehlay mukammal tor par yeh guftugu ki aur ab phir bayan kardia. Phir is takraar o iaaday ki tujhay kia zaroorat hay?

Khuda ki qasam yeh woi Ahmed (SAWW) hay:

Haarisa nay kaha: tum nay bayan kia kay Masayeh (AS) kay baad do(2) paighambar mab'ooos hon gay aur yeh kay dono farzandan e Ismaieel (AS) say hon gay. Un may say pehla rasool

Madinah may mab'ooos hoga us kay baad dosra Ahmed hay, lekin wo Mohammad (SAWW) jo Quraish say hain yahi hain jo Madinayh may rehtay hain aur hum un kay mutaliq yeh iemaan aur aaytaqaad rakhtay hain kay Khuda ki qasam! yeh woi Ahmed (SAWW) hay kay jis par Khuda ki kitaabain aur un ki aayatain dalalat karti hain, Woi Hujjat e Khuda hain aur Woi Khatim-ul-Mursaleen aur Ambia kay waaris hain. un kay ilawa ye un kay baad Janab e Masayeh (AS) aur qayamat kay darmain koi aur rasool wa paighambar nahi hoga. haan us ki Dukhtar e Swaliha wa Saadiqa aur Masooma (alaihissalam) say aik farzand hoga jo tamam aalam ko deen e haq ki dawat day ga aur mashariq o magharib us kay zair e tasarruf hoga. To tum nay jo kehna chaha tha kaha aur Mohammad (SAWW) ki nabuwat par aaytayqaad rakhtay ho aur to agar us ki nasal jari hogi to tum ko shak na hoga kay Woi paighambaron par kamaal may sabqat rakhnay wala aur un ka aakhri rasool hay? Unhon nay kaha haan hamaray nazdeek yeh sab say barii daleel hay. Haarisa nay kaha tum ko apnay aaytayqaad may dosray paighambar kay baray may shubah hay. Lehaza hamaray aur tumahray darmain Kitaab e Jamiaa is baaray may haakim hain.

Kitaab Jamiya mangwaye gaye:

Jab Haarisa ka yeh kalaam logon nay suna to shor machana shuru kardia kay Aay Abu Haarisa! Jamiaa laaoo. Jamiaa ko laoo. Chunkay log bayhas o munazira say tang aachukay thay aur un ko yeh gumaan tha kay jab kitaab laai jaay gi to zahir hojay ga kay haq Sayyed o Aaqib ki janib hay is sabab say kay wo un majlison may baray baray daaway kar chukay thay. Logon ka israar sun kar Abu Haarisa nay apnay ghulam say kaha jo is kay peechay khara tha kay ja kar Kitaab e Jamiaa lay aay. Wo foran gaya aur apnay

sar par wo kitaab rakh kar laa raha tha jis ki sangeeni ki wajah say wo kitaab ko sambhaal nahi pa raha tha.

Kitaab e Jamiaa ka sun kar Aaqib aur Sayyed ki halat:

Ravi kehta hay kay mujhay aik sachay shakhs nay ittila di jo Ahlay Najran say tha aur hamesha Sayyed o Aaqib ki khidmat may rehta tha aur un kay kaam kia karta tha aur un kay bohat say mamlaat say aagah tha. Wo kehta hay kay jab Kitaab e Jamiaa laai gayi to Sayyed o Aaqib nazdeek thay kay gussay say halaak ho jaain, chunkay wo jantay thay kay is kitaab may Rasool e Khuda (SAWW) ka zikar aur Aap (SAWW) kay Ahlaybait (AS) kay halaat aur An-hazrat (SAWW) kay zamana may aur jo kuch un ki ummat may waqay hoga aur An-hazrat (SAWW) kay ashaab kay aur qayamat tak kay waqiaat darj hain. Phir un may say aik nay dosray ki taraf daikha aur kaha aaj ka din wo hay kay aftaab ka tulu hona hamaray liay mubarak nahi kionkay sab haazir hain aur hum awam kay nazdeek bayqad'ray ho jaain gay aur kabhi aisa mauqa na hoga kay awaam is tarhan ikatha hon aur is tarhan sohbat ho aur wo ghalib na aay hon. Dosray nay kaha awaam say maghloob hona badtareen kharabi hay, phir un ki islaah bay-intihaa mushkil hay kionkay un ka fasad karna makaan munhadim karnay ki manind hay aur un ki islaah makaan ki taamer karnay kay misl hay aur jo fasaad un kay aik kalma may waqay hota hay saal bhar may is ki islaah nahi hosakti.

Ravi kehta hay kay isi asna may Haarisa ko mauqa mil gaya aur is nay posheeda tor par aik shakhs ko us jamaat kay paas bheja jo Janab e Rasool e Khuda (SAWW) kay ashaab may say aai thi aur un ko ehtiyatan bula lia taakay Aaqib aur Sayyed jalsay ko barham na kar sakay aur na dosray roz par taal sakain. Chunkay Nasaaray e Najran sab kay sab aay thay aur sab hi yeh chahtay thay kay Janab e Rasool e Khuda (SAWW) kay oosaf jo Kitaab e

Jamiaa may marqoom hain us say aagah ho jaain aur An-hazrat (SAWW) kay bhejay howay log bhi mojood thay aur Abu Haarisa bhi jo nasaara ka buzurg tha, Haarisa ki janib mail rakhta tha.

Ravi kehta hay kay mujh say us sachay aur siqa mard e nasrani nay bayan kia kay un aalimon nay aapas may yeh tay kia kay jo kuch Haarisa un say kehta hay aur jis amar ki taraf un ko dawat daita hay is say wo inkaar aur muzaaieqa na karain taakay aisa na ho kay logon ko yeh gumaan ho kay wo baatil par hain aur unhon nay aisa hi zahir kia kay wo chahtay hain kay Kitaab e Jamiaa ko daikhain jo kuch is may saheeh hukum hay us par amal karain taakay awam ki nigahon may bay qadray nah hon.

Gharz Sayyed o Aaqib uthay aur Jamiaa kay paas aaye jo Abu Haarisa kay paas thi aur Haarisa ibn Aasaal bhi aa gay barha. Haa-zireen nay bhi gardanain buland ki aur An-Hazrat (SAWW) kay ashaab bhi is kitaab kay gird jama hogain. Abu Haarisa nay hukum dia kay Jamiaa ko aik taraf say kholo aur Hazrat Aadam (AS) ka aik sahifa e buzurg nikala jo ilm e Malakoot e Elahi par mushtamil tha aur jo kuch Haq Subhana o Taala nay zameen o aasman may khalq farmaya hay aur umoor e dunyawawi aur okharwi say jo kuch hukum dia hay us par mushtamil tha. Yahi wo sahifa tha jo Hazrat Aadam (AS) say Hazrat e Shees (AS) ko mila tha jis may tamam uloom thay. Sayyed o Aaqib nay usko parhna shuru kia taakay owsaf e An-Hazrat (SAWW) un par zahir hon, jis may un kay darmain jhagra tha. Tamam log ba-ghor sun rahay thay aur hama tan us ki taraf mutwajjeh thay kay daikhain is may say kia zahir hota hay phir is kitaab ki faslon may say Misbah e Dowwum ko parhna shuru kia aur is kay baad mukhtalif ambia kay shiefon ko parha gaya jis may Sarkar Khatmi Martabat Hazrat Mohammad Mustafa (SAWW) say mutaliq basharat aur un kay owsaf bayan kiay gay thay. Gharz jab sab logon nay Hazrat Rasool ul Allah (SAWW) kay owsaf jo Khuda nay Janab Eeesa (AS) say bayan farmain thay aur

aap ki tareefain aur aap ki ummat ki badshahi ka tazkira aur Aap (SAWW) kay Ahlaybait wa Zurriyat (Alaihis Salam) kay halaat parhay to sayyed o Aaqib pashayman wa sharminda howay aur baihas khatam howi.

Ravi kehta hay chunkay munazira may Haarisa, Sayyed o Aaqib par Kitaab e Jamia aur paighambaron kay sahiefon kay sabab say ghalib aaya, jo in dono nay is may daikha aur un kitabon may tehreef ki koshish wo jo dono dil may rakhtay thay poori na howi aur mumkin na ho saka kay koi taweel kar sakain aur awam ko fraib day sakain lehaza bayhas o mobahisa say baz aay aur samjhay kay raah e haq say munharif hogay aur apni tadbeer o fraib may ghalti kar baithay hain to dono apnay apnay girjay may nihayat afsos aur pashaymani kay sath chalay gay taakay apnay liay koi tadbeer sochain magar Nasaara e Najran sab kay sab un kay paas gay aur kaha tumhari ray ab kia qarar paai aur kon sa deen saheeh samjha? un dono nay kaha kay hum apnay deen say nahi phirain gay aur tum bhi apnay deen par qaaim raho jab tak kay Deen e Mohammad (SAWW) ki haqeeqat zahir nah ho, ab hum Paighambar e Quraish kay paas jatay hain daikhain gay kay wo kia laay hain aur hum ko kis amar ki taraf bulatay hain.

Esaiyon ki Madina ki taraf rawangi:

Ravi kehta hay kay jab Sayyed o Aaqib nay iradah kia kay An-Hazrat (SAWW) ki khidmat may Madina e Munawwara jaain, un kay sath Najran ki chwodan(14) مزامت shaksiyaat aur Bani Haris bin Ka'ab kay sattar(70) sardar rawana howay. Ravi kehta hay kay Qais bin Hasayen aur Yazid bin Abdul Madaan jo Hazar-Maut kay ulama may say thay, Najran aay aur un kay sath chalay. Gharz wo sab log oonton par sawaar howay aur apnay ghoron ko khaali lay kar Madina e Musharrafa ki taraf mutwajjeh howay. Chunkay Ashaab e An-Hazrat (SAWW) ki khabar maloom honay may, jo Najran gay thay, dair howi to Rasool Allah (SAWW) nay Khalid bin Waleed ko aik lashkar kay sath un ki taraf bheja taakay wo

maloom karay kay wo kis kaam may mashgool hain. Rasta may un logon say mulaqaat howi. Nasaara nay kaha hum mazhab ki tehqeeq kay liay Hazrat Rasool Allah (SAWW) ki khidmat may aay hain.

Madina kay qareeb Eesaiyon ka paraao:

Jab wo log Madinay kay qareeb pohinchay, Sayyed o Aaqib nay chaha kay apni zeenat o shaukat ma apni jamaat musalmanoon ki nazar may zahir karain, lehaza apnay ham'rahiyon say kaha kay apni sawariyon say utro aur safar kay libaas utaaro, aur naha dho kar phir chalo. Wo log waheen tehray aur nihayat qeemti libaas e yamani reshama ko zaib tan kia aur mushk say apnay aap ko mua'ttar kia aur apnay ghoron par sawaar howay. Naizon ko apnay hathon may lia aur nihayat nazam o zabt kay sath rawana howay.

Eesaiyon ki Madina aamad:

Wo log Ahal e Madina say nihayat khobsorat aur motay tazay thay. Jab Madina walon nay un ko daikha to aapas may kehney lagay kay hum nay kabhi un say ziada behtar logon ko nahi daikha tha. Gharz wo log An-Hazrat (SAWW) ki khidmat may pohinchay. An-Hazrat (SAWW) masjid may tashreef rakhtay thay. Jab un ki ibadat ka waqt aaya to wo mashriq ki janib rukh kar kay namaz may mashgool howay. Ashaab e An-Hazrat (SAWW) nay chaha kay un ko mana karain, Hazrat (SAWW) nay ashaab ko roka aur farmaya kay un ko un kay haal par chor do. Teen(3) roz tak wo log isi tarhan qayam pazeer rahain aur Rasool Allah (SAWW) nay un ayyaam may un ko dawat e islam nahi di aur unhon nay bhi An-Hazrat (SAWW) say kuch na poocha. Hazrat (SAWW) nay un ko teen(3) roz tak mohlat di taakay wo Hazrat (SAWW) kay tor tareeqay aur owsaaf o sayerat jo kitabon may daikhi thay unka mushahida karain.

Hazrat Eesa (AS) kay muta'liq munazara:

Teen(3) roz kay baad Hazrat (SAWW) nay un ko islam ki dawat di. Unhon nay kaha is paighambar kay wo tamam owsaaf jo Hazrat Eesa (AS) kay baad hon gay aur jo hum nay Khuda ki kitabon may daikhi hain wo sab hum ko Aap (SAWW) ki zaat may nazar aati hain, siwaay aik sifat kay jo sab say aham sifat hay aur us ki dalalat is kay haq honay par sab say ziyada hay, wo hum Aap (SAWW) may nahi paatain hain. Hazrat (SAWW) nay farmaya wo kon si sifat hay? Unhon nay kaha kay hum nay Injeel may daikha hay kay wo paighambar jo Masayeh (AS) kay baad aay ga, wo un (Hazrat Eesa AS) ki tasdeeq karay ga aur un ki paigambri ka aaytayqaad rakhay ga magar aap (SAWW) un ko jhoota samajh tay hain aur gumaan rakhtay hain kay wo banda hay.

Ravi kehta hay kay un ka jhagra aur un ki takraar Huzoor (SAWW) kay sath Janab e Eesa (AS) kay siwa aur kisi amar may na thi. An-Hazrat (SAWW) nay farmaya:

لَا بَلَّ أُصَدِّقُهُ وَ أُصَدِّقُ بِهِ وَ أُؤْمِنُ بِهِ وَ أَشْهَدُ أَنَّهُ النَّبِيُّ الْمُرْسَلُ مِنْ رَبِّهِ عَزَّ وَ جَلَّ وَ أَقُولُ إِنَّهُ
عَبْدٌ لَا يَمْلِكُ لِنَفْسِهِ نَفْعًا وَ لَا ضَرًّا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا

aisa nahi hay jaisa tum kehtay ho balkay may to Hazrat Eesa (AS) ki nabuwwat ki tasdeeq karta hon aur un par aaytayqaad rakhta hon aur gawahi daita hon kay wo Khuda ki janib say paighambar mab'oos hain aur Khudawand e Aalameen kay banday hain. Wo apnay nafa wa nuqsan aur apni mout o hayaat par qadir nahi hain aur na apni wafaat kay baad mab'oos honay ka un ko khud ikhtiyar hay. Balkay yeh tamam umoor Khuda kay ikhtiyar may hain.

Unhon nay kaha kia banday wo tamam batain kar saktay hain jo unhon nay kiay ya kisi paighambar nay wo batain zahir kin

jo unhon nay apni qudrat e kaamila say zahir kin. Kia wo murdon ko zinda nahi kartay thay aur mabroos ko shifa nahi bakhshay thay aur logon kay dilon may jo hota aur log jo kuch apnay gharon may zakheera kartay thay kia us ki ittila nahi daitay thay, kia un baton ki taaqat siwaay e Haq Taala kay ya us kay baitay kay kisi aur may hay? aur bohat si aisi behooda aur gulow ki batain Hazrat Eesa (AS) kay baray may bayan kaye jin say Khuda Wand Aalam munazza wa paak hay.

An-Hazrat (SAWW) nay farmaya:

فَدَّ كَانَ عَيْسَىٰ أَحْيَىٰ كَمَا قُلْتُمْ يُحْيِي الْمَوْتَىٰ وَيُرِي الْأَكْمَةَ وَالْأَبْرَصَ وَيُخْرِ قَوْمَهُ بِمَا فِي نُفُوسِهِمْ وَ
بِمَا يَدْخُرُونَ فِي بُيُوتِهِمْ وَ كُلُّ ذَلِكَ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ لِلَّهِ عَزَّ وَ جَلَّ عَبْدٌ وَ ذَلِكَ عَلَيْهِ غَيْرُ عَارٍ وَ
هُوَ مِنْهُ غَيْرٌ مُسْتَنْكِفٍ فَقَدْ كَانَ لَحْمًا وَ دَمًا وَ شَعْرًا وَ عَظْمًا وَ عَصَبًا وَ أَمْسَاجًا يَأْكُلُ الطَّعَامَ وَ يَطْمَأُ
وَ يَنْصَبُ وَ اللَّهُ بِأَرْبِهِ وَ رَبُّهُ الْأَحَدُ الْحَقُّ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ لَيْسَ لَهُ نِدٌ

Jo kuch tum nay kaha kay mairay bhai Eesa (AS) murda ko zindah kartay thay aur andhay aur mabroos ko shifa daitay thay aur apni qoum ko khabar daitay thay jo kuch un kay dilon may hota tha ya apnay gharon may jama kartay thay sab saheeh aur durust hay, lekin yeh tamam umoor hukm-e-Khuda say anjaam daitay thay aur wo Khuda kay banday hain aur un ko Khuda ki bandagi say aar nahi tha. Wo is kay banday honay say sar kashi nahi kartay thay. Eesa (AS) kay gosht o khoon o rag o pat'thay thay. Wo khana khatay thay, pani peetay thay, qazay e haajat anjaam daitay thay aur yeh tamam sifaat makhlooq ki hain aur un ka Parvar-digaar wahid o yaktaa hay aur haq yeh hay kay us kay manind koi shay nahi, us ki koi misal nahi.

Unhon nay kaha hamay kisi aisay shakhs kay baaray may khabar do jo baghayr baap kay paida howa ho? Hazrat (SAWW)

nay farmaya: Hazrat Adam (AS) ki khilqat Hazrat Eesa (AS) say ziyada ajeeb hay kay wo baghayr baap aur maa kay paida howay aur Khuda kay nazdeek kisi ki khilqat aasaan ya dushwaar nahi hay, kionkay us ki qudrat is darajay aur martabay par hay kay jo kuch chahay iejaad karay. Wo keh daita hay kay ho ja to wo mojud ho jata hay. Phir Hazrat (SAWW) nay is aayat e kreema ki tilawat farmai:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ.^٢

Yani Eesa (AS) ki misaal Khuda kay nazdeek Adam (AS) ki si hay kay, Khuda nay un ko khaak say paida kia aur us say kaha kay ho ja to wo hogaie.

Mobahala ki paishkash:

Unhon nay kaha Eesa (AS) kay baray may hamara jo aaytaqaad hay hum usi par qaaim hain, is say palat nahi saktay aur Aap (SAWW) ki baton ko Eesa (AS) kay baray may nahi mantay. Aaain hum aur aap (SAWW) mobahala karain. Aap (SAWW) aur hum may say jo jhoota ho us par Allah ki laanat ho. Kionkay mobahala aur laanat karna jald tar azaab e Elahi ka sabab hota hay aur haq bohat jald zahir hota hay. Usi waqt Aayat e Mobahala nazil howi:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ.^٣

Pas jo Hazrat Eesa (AS) kay baray may ilm aajanay kay bad kat hujjati karay to Aap (SAWW) keh dijay kay aao hum apnay baiton ko laatay hain aur tum apnay baiton ko laao aur hum apni

² Sura Aal e Imran, ayat 59.

³ Sura Aal e Imran, ayat 61.

aurton ko laatay hain aur tum apni aurton ko laoo aur hum un ko laayain jo hamari jaan kay misl hay aur tum un ko laaoo jo tumhari jaan kay manind hon phir hum mobahala karain gay aur Allah ki laanat ko jhoton par qarrar dain gay.

Janab Rasool Khuda (SAWW) nay un ko yeh aayaat sunai aur farmaya kay Haq Taala nay hukum dia hay kay mobahala kay baaray may tumhari khwahish qabool karoon. Agar tum is par amaada ho to apnay kehney par amal karo. Un logon nay kaha kay hamaray aur Aap (SAWW) kay darmian yeh aik alaamat hay. Kal hum aur Aap (SAWW) jama hon gay aur Aap (SAWW) kay sath mobahala karain gay.

Eesaiyon ki bahami mushawarat:

Sayyed o Aaqib aur un kay hamrahi uthay aur dour chalay gay kay wo Madina kay bahar Hurra kay maqam par teharay thay. Un may say baaz nay baaz say kaha kay Mohammad (SAWW) nay wo baat tay ki hay jis say tumhara aur un ka maamla zahir hojaay ga, daikhna yeh hay kay kin logon ko wo lay kar mobahala kartay hain. Aaya apnay tamam ashaab ko laatay hain ya apnay khaas ashaab ko ya faqeero ko jo khushoo walay aur deen kay barguzeeda hain. Kionkay yeh jamaat hamaisha thori hoti hay. To agar kasrat kay sath ya ahalay dunya kay sarbar-aawardah logon kay sath aain to shaan o shaukat dikhana maqsood hoga, jaisay badshah kia kartay hain, to samajh lo kay tum ghalib ho gay aur agar saaleh afraad aur Khuda say darnay walon ki mukhtasar jama'at ko laain, jo paighambaron aur Khuda kay bar-guzida logon ka tareeqa hay to phir un say hargiz mobahala na karna kionkay yeh tumahray aur un kay darmain aik alamat hay. Laihaza daikho kay wo kia kartay hain. Bayshak unhon nay apna uzr tamam kardia hay kay un ko koi khauf hay. Phir An-Hazrat (SAWW) kay hukum say do(2) darakhton kay darmain rasta durust kia gaya.

Dono Guroho ki mobahala kay lia rawangi:

Jab dosra roz aaya to An-Hazrat (SAWW) aik siyah halki aba laay aur isay dono darakhton par daal dia. Aaqib o Sayyed nay daikha kay An-Hazrat (SAWW) tashreef laay hain to wo bhi apnay sath do(2) larkon ko jin may aik Al-Mohsin aur dusra Abdul Munim tha aur apni aurton may do(2) aurton Sarah aur Marium ko sath laay. Aur Nasaraa e Najran aur Sawaran e Bani Haris bin Ka'ab bhi behtareen libaas pehnay howay bahir niklay. Madina kay rehnay walay mohaajir o ansar aur ulama bhi zeenat kiay howay, aaraasta o pairaasta aay taakay daikhain kay kia anjaam hota hay. Hazrat (SAWW) pahly apnay hujra may tashreef farma thay, yahan tak kay kuch din charha, phir is shaan say kay Ali (AS) ka haath pakray howay thay aur Imam Hussain aur Imam Hussain (AS) ko apnay agay aur Janab Fatima Zehra (SA) ko apnay peechay liay howay rawana ho kar in hi dono darakhton kay nayechay aay aur isi shaan say is chadar kay nayechay kharay ho gay aur Sayyed o Aaqib kay paas aik(1) shakhs ko bhayja kay mobahala kay liay aain jis kay liay mujay bulatay thay. Wo log aay aur kaha kay kin logon kay sath aap hum say mobahala kartay hain, Hazrat (SASWW) nay farmaya:

بخير أهل الأرض و أكرمهم على الله عز و جل بمؤلاء و أشار لهما إلى علي و فاطمة و الحسن و الحسين صلوات الله عليهم.

Ahalay Zameen may sab say behtar aur Khuda kay nazdeek sab say buland o izzat wali hastiyon kay sath aur Rasool Allah (SAWW) apnay ahlaybait Ali (AS) o Fatima (SA) aur Hassan (AS) o Hussain (AS) ki janib ishara farmaya.

Kia Aap inhi kay sath hum say mubahala karain gay?

Syed o Aaqib nay kaha un buzurgon aur mumtaaz shaksiyaat ko jo Aap (SAWW) par iemaan laai hain un ko sath nahi laain? Aap (SAWW) kay sath yahi aik jawan aur aik khatoon aur do(2) bachay hain!? Kia inhi kay sath hum say mobahala karain gay?

Hazrat (SAWW) nay farmaya:

نعم أو لم أخبركم بذلك آنفا نعم بمؤلاء أمرت و الذي بعثني بالحق أن أباهلكم

Haan, aaya main nay is say pehlay tum ko khabar nahi di thi aur mujay inhi logon kay sath ma'moor kiy gaya hay, kay us Khuda ki qasam jis nay mujhay mab'oos kia main tumahray sath mobahala karoon.

Yeh suntay hi un kay chehray zard hogay aur apnay sathiyon kay paas wapas aay. Un logon nay pochha kia hua? Unhon nay khuddari barti aur kaha abhi bayan karain gay. Un main aik jawan nay kaha jo un kay achay aalimon main say tha kay:

ويحكم لا تفعلوا و اذكروا ما عثرتم عليه في الجامعة من صفاته فو الله إنكم لتعلمون حق العلم
أنه لصادق و إنما عهدكم بإخوانكم حديث قد مسخوا قرده و خنازير فعلموا أنه قد نصح
لهم فأمسكو.

Tum par waay ho, hargiz un say mobahala na karna. Mohammad (SAWW) kay un owsaf ko yaad karo jo Kitaab e Jamiaa main tum nay daikhay hain. Khuda ki qasam! Jaisa kay tum jantay ho kay wo sadiq hain, abhi wapas nahi howay hon gay kay tumahray sath kay log bandar aur sowar ki shaklon main maskh ho jaain gay. Khuda say daro. Unhon nay samjha kay wo shakhs khair khuwahi kar raha hay to khamosh hogay.

Manzar bin Alqama ki guftugoo:

Ravi kehta hay kay Manzar bin Alqamah jo eesaiyon kay sab say barray aalim Abu Harisa ka bhai tha aur khud bhi un kay aalimon aur sahiban e aqal o hikmat main say tha aur Ahalay Najran is par bhi kamaal aaytaqad rakhtay thay, jis waqt Ahalay Najran kay darmain Najran main behas o mobahisa ho raha tha wo mojoood nahi tha. Wo us waqt un kay paas pouncha jab kay wo log jama ho kar mobahala kay liay Rasool Allah (SAWW) kay paas jana chahtay thay. Wo bhi un logon kay sath nikla. Chunkay us nay in ki raay main ikhtilaaf daikha, Syed o Aaqib ka haath pakra apnay hamrahiyon say kaha thori dair thehro kay main in buzurgon say alehda tanhaai main kuch baatain karna chahta hon. Yeh keh kar un dono ko alag dour lay gaya aur kaha nasiehat karnay wala apnay maan-nay walon say jhoot nahi boltaa. Main tum dono ka dost aur hamdard hon lehaza agar apni aafiat chahtay ho, to ghor karo, nijaat pao gay, warna halaak ho jao gay aur apnay sath aik dunya ko halaak kar do gay. Wo bolay hum tum ko apna khair khuwa samajhtay hain aur tumhari taraf say mutma'in hain. Kaho jo kuch jantay ho? Us nay kaha kia nahi jantay ho kay jis qoum nay bhi apnay paighambar say mobahala kia, palak jhapaktay hi barbaad aur nabood hogai, jabkay jo kuch Kitab e Elahi mein hay sab jantay ho kay Mohammad Abul Qasim (SAWW) wo hi paighambar hain jin ki khush khabri saaray paighambaron nay di hay aur un kay aur un kay Ahlaybit (AS) kay owsaf hamaray paish-waaon nay bayan kar diay hain. Doosri baat jis say main tum ko darana chahta hon, yeh hay kay ankhain khol kar gazab e Elahi kay aasaar daikho.

Ghazab e Elahi kay asaar:

Unhon nay kaha wo kia hain? Manzar nay kaha:

انظروا إلى النجم قد استطلع على الأرض و إلى خشوع الشجر و تساقط الطير بإزائكما لوجوهها قد نشرت على الأرض أجنتها و قاءت ما في حواصلها و ما عليها لله عز و جل من تبعه ليس ذلك إلا لما قد أظلم من العذاب و انظروا إلى اقشعرار الجبال و إلى الدخان المنتشر و قرع السحاب هذا و نحن في حمارة القيظ و إبان الهجير و انظروا إلى محمد ص رافعا يده و الأربعة من أهله معه إنما ينتظر ما تجيبان به ثم اعلموا أنه إن نطق فوه بكلمة من بئلة لم تدارك هلاكها و لم ترجع إلى أهل و لا مال.

Aftaab ko daikho kis tarhan mutagayyar ho raha hay aur darakhton ko daikho kay sab kay sab sir jhukaay howay hain aur parindon nay apnay apnay sir zameen par rakh diay hain aur apnay paron ko khol diay hain aur azaab e Elahi kay khauf say unkay pait kay andar ki cheeze pighal gai hain. Neez paharoon kay laraznay aur tarapnay ko daikho aur dhowan jo tamam fizaa par chaaya howa hay aur siyah baad'lon ko daikho ba-wajood yeh kay garmi ka mausam hay aur abr ka waqt nahi aur ab daikho Mohammad (SAWW) aur un kay Ahlaybait (AS) ko kay kis tarhan dua kay liay haath uthaay muntazir hain kay tum bad dua karna manzoor karo lehaza samajh lo keh agar aik kalama e laanat unki zabaan say nikla to hum sab halaak o barbaad ho jaain gay aur apnay makaan aur ahal o ayaal ki taraf wapas na ja sakain gay.

Jab Sayyed o Aaqib nay nigah uthaai, azaab kay aasaar mushaahida kiay aur yaqeen kar liya kay An-Hazrat (SAWW) haq par hain to un kay pair kanp-nay lagay aur nazdeek tha kay un ki aqlain zaail ho jati. Jab Manzar nay un ki is khauf zada haalat ko daikha to kaha agar tum log musalman ho jao to dunya o aakhirat main surkhuru ho jao gay aur agar sirf dunya chahtay ho aur us shaan o shaukat aur Iqtidaar say jo qoum mein tum ko haasil hay dast bardaar nahi ho saktay to mujhay is say vaastaa nahi lekin tum nay yeh acha nahi kiay kay Mohammad (SAWW) say mubahala par tayyar ho gay aur mubahala ko apnay aur un kay darmain haq ki alamat qarar dia aur apnay aap apnay shehar say bahar nikal aay, yeh tumhari aqlon ki kharabi kay sabab say hua.

Mohammad (SAWW) nay tumhara challenge qabool kar liya aur anbia jab kisi baat ka iradah kar laitay hain jab tak usko poora nahi kar laitay, us say baz nahi aatay, lehaza agar chahtay ho kay is mubahala say chutkara pao aur apnay tain azaab e Elahi say bacho, to bohat jald Mohammad (SAWW) say sulah karo, aur un ko raazi karo aur hargiz dair na karo, taakay tumhara maamla qoum e Younus (AS) ki tarhan ba-khair anjaam pazeer ho, jaisa kay un logon nay jab azaab e Elahi ko daikha to tauba ki.

Syed o Aaqib nay kaha kay ab to tum hi Mohammad (SAWW) kay pas jao aur jo kuch tay karlo hum ko manzoor hay. Lekin un kay bhai Ali (AS) ko wasita qarar do aur un say iltimas karo kay is ehad o payman ko durust kar dain, kion kay Mohammad (SAWW) un ki baat bohat maantay hain aur un kay kehney ko nahi taalty. Phir jald hi wapis aajana taa kay hamary dilon ko qarar aur itminan ho.

Ali (AS) ki ray, Rasool Allah (SAWW) ki raye hay:

Manzar Janab Rasool e Khuda (SAWW) ki khidmat main rawana howa aur haazir ho kar kaha, Salam un alaika Ya Rasool Allah (SAWW) main gawahi daita hon kay Khuda Wand Aalmeen kay siwa koi Khuda nahi hay aur aap (SAWW) aur Janab Eesa (AS) dono us kay banday aur rasool hain aur wo musalman ho gaya. Phir Syed o Aaqib ka paigaam pohchaya to An-Hazrat (SAWW) nay Hazrat Ameer ul Momineen Ali ibn Abi Taalib (AS) ko sulah kay liay un kay paas bhaija. Ameer ul momneen (AS) nay arz ki: **بِأَبِي أَنْتَ عَلَيَّ**

مَا أَصْلَحَهُمْ Ya Rasool Allah (SAWW)! Mairay baap aur maa Aap (SAWW) par fida hon, in say kis cheez par sulah karon. Hazrat (SAWW) nay farmaya: **رَأَيْكَ يَا أَبَا الْحَسَنِ فِيمَا تُبْرِمُ مَعَهُمْ رَأْيِي** Aay Abul Hasan! Jo tumharay nazdeek behtar o munasib ho us par sulah karlo kion kay tumhara qoul o fail maira qoul o fail hay.

Hazrat Ameer ul Momneen (AS) nay is par sulah ki kay do(2) hazaar nafees libaas aur hazaar misqal har saal aadha Mah e Muharram main aur baqya Mah e Rajab main diya karain. Phir An-Hazrat (SAWW) ki khidmat main Ameer ul momineen (AS) un dono (Syed o Aaqib) ko laay aur sharait e sulah say Huzoor (SAWW) ko aagah kia aur un dono nay apni zillat o khuwaari ka iqraar kia to Hazrat (SAWW) nay qabool o manzoor kia.

Agar mubahala hota to kia hota?

Rasool Allah (SAWW) nay farmaya:

أَمَّا أَنْتُمْ لَوْ بَاهَلْتُمُونِي مِنْ تَحْتِ الْكِسَاءِ لَأَضْرَمَ اللَّهُ عَلَيْكُمْ الْوَادِي نَارًا تَأْتِجُ نَمَّ لَسَاقَهَا اللَّهُ عَزَّ وَجَلَّ فِي نَزْعٍ مِنْ طَرْفِ الْعَيْنِ إِلَى مَنْ وَرَاءَكُمْ فَحَرَقَهُمْ تَأْتِجًا.

Agar mairay aur in logon kay sath jo zair e aba hain tum log mubahala kartay to yaqeenan Haq Subhana o Taala is waadi ko tumahray liay aag say bhar daita aur aankh jhapaknay say pehlay wo aag un logon tak phonch jaati jin ko tum apnay ahal o aayal aur qoum main say apnay peechay chor aay ho aur sab ko wo aag jhala kar khaak kar daiti.

Jab An-Hazrat (SAWW) apnay Ahlaybait (AS) kay sath wahan say apni masjid main wapas aay. Jibraiel (AS) nazil howay aur farmaya:

يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُفَرِّتُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ عَبْدِي مُوسَى عَلَيْهِ السَّلَامُ بَاهَلَ عَدُوَّهُ قَارُونَ بِأَخِيهِ هَارُونَ وَ بَنِيهِ فَحَسَنْتُ بِقَارُونَ وَ أَهْلِهِ وَ مَالِهِ وَ بَيْنَ آرْزُهُ مِنْ قَوْمِهِ وَ بِعِزَّتِي أَقْسِمُ وَ بِجَلَالِي يَا أَحْمَدُ لَوْ بَاهَلْتَ بِكَ وَ بَيْنَ تَحْتِ الْكِسَاءِ مِنْ أَهْلِكَ أَهْلَ الْأَرْضِ وَالْحُلَايِقِ جَمِيعًا لَتَقَطَّعْتَ السَّمَاءَ كِسْفًا وَ الْجِبَالَ زُبْرًا وَ لَسَاخَتْ الْأَرْضُ فَلَمْ تَسْتَقِرَّ أَبَدًا إِلَّا أَنْ أَشَاءَ ذَلِكَ

Aay Mohammad (SAWW)! Haq Subhana o Taala Aap (SAWW) ko salam kehta hay aur farmata hay kay mairay banday Mosa wa Haroon (AS) aur Haroon (AS) kay dono farzandon nay apnay dushman Qaroon say mobahala kia to Khuda nay Qaroon

ko uskay ahal o ayal kay sath zameen main dhansa dia aur un logon ko bhi jo is ki ie-aanat kartay thay. Aay Ahmed (SAWW)! apni azmat o jalalat ki qasam khata hon kay agar Tum (SAWW) aur tumahray Ahlbait (AS) tamam ahalay zameen kay sath mobahala kartay to beshak aasman tukray tukray ho jata, pahar raizah raizah ho jatay aur zameen dhans jati aur baqi nahi rehti lekin mairi mashi-yat us kay khilaaf thi.

Yeh sun kar An-Hazrat (SAWW) sajda e shukar main jhuk gay aur apna mun zameen par rakha. Phir hathon ko itna buland kia kay zair e baghal ki safaidi zahir hogai aur teen baar kaha

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Shukar kis wajah say kia?

Logon nay An-Hazrat (SAWW) say sajda e shukar aur is khushi ka sabab daryaft kiy jo Hazrat (SAWW) kay chehra e aqdas o anwar say zahir thi. Hazrat (SAWW) nay farmaya:

شُكْرًا لِلَّهِ عَزَّ وَجَلَّ لِمَا أَبْلَانِي مِنَ الْكِرَامَةِ فِي أَهْلِ بَيْتِي ثُمَّ حَدَّثَهُمْ بِمَا جَاءَ بِهِ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ.

Main nay Khuda e Aalameen ka shukar ada kia is naymat kay sabab say jo us nay mairay Ahalybait (AS) kay baray main zahir farmaii. Phir jo kuch Jibraiel (AS) nay paigaam pohanchaya tha wo logon say bayan farmaya.⁴

⁴ Bihaar ul anwar (Teh – Bairut), J21, S(286-325)

Note: Syed Ibn Taoos ki naqal kurdah yeh rivayet intahi taweel hai jis ko yahan naqal karne mein ikhtisaar se kaam liya gaya hai aur tarjuma ko mumkin had taq salees karne ki koshish bhi ki gayi hai aur kayi maqamat par mahawrati tarjuma kya gaya hai.

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