

انعامی سلسلہ
ترغیب مطالعہ پروگرام

گوهرِ حکمت
(پنجواں شمارہ)

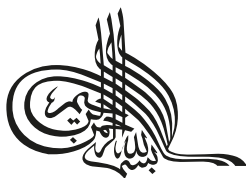
ملیکۃ العرب سیدہ خدیجہ الکبریٰ (حصہ سوم)



Green Island Publications

(A Project of GIT)

Karachi - Pakistan



Gohar e Hikmat (Gem of Wisdom)

(25th Edition)

Biography of Hazrat Khadija (SA)

Maleekatul Arab

Publisher: Green Island Publication - GI

Bismillahir Rahmanir Raheem

Name of Book	:	Biography of Hazrat Khadija (sa) Maleekatul Arab – Part III
Excerpt from	:	Al-Anwar Al-Sataa min Al-Ghurra Al-Tahira Khadija (sa) Bint Khuwaylad - Al-Shaikh Ghalib Al-Silawi
Composer	:	Hujjat-ul-Islam Maulana Sheikh Abdullah Itrati
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Designer	:	Ali Raza Bhanji
Date of Publication	:	Ziqaadah 1444 AH
Presentation	:	Green Island Youth Forum (GIYF)
Publisher	:	Green Island Publications (GIP)

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تمہارا بہترین (دینی) بھائی وہ ہے جو اپنے بارے میں تمہاری خطاؤں کو بھول جائے اور اپنے اوپر تمہاری نیکیوں کو یاد رکھے۔
(بخاری الاثر، جلدی ۷۵، ص ۳۷۹)

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Foreword

Assalam o alaikum (Peace be upon you and may God's mercy and blessings be upon you.)

Love of books and reading plays a very important role in the development of nations. The manner in which this hobby has made its place in the nations of the world, our nation still has to work very hard in this respect. However, it is also very important to mention that various institutions have started working in this regard. This series of motivation to study under the name of "Gohar e Hikmat" is also a humble endeavor so that the interest of study is developed in the nation.

Green Island Youth Forum (GIYF) wishes to discharge its best to promote the love of learning among children and the youth. Proceeding forward with this series, this time the material for this booklet has been collected from the well-known book "Al-Anwar al-Sata'ah min al-Gharaa al-Tahira Khadija bint Khuwaylid (sa)", authored by Sheikh Ghalib al-Silawi. In this book, the author has elaborated the biography of Hazrat Khadija Al-Kubra (sa) under different topics. In view of the lucidity of the language for the Urdu speaking class, many corrections have also been made in the Urdu translation at many places in comparison with the original text.

In order to maintain the element of reflection in the study, some questions are given in the form of short booklet so that the focus remains on getting the answers to these questions during the study.

Considering the interest of young people, boys and girls of at least 12 years of age are eligible to join this program. At the same time, men and women of all ages have been invited to participate in this program by removing the upper age limit.

I am very thankful to respectable brothers Maulana Syed Hashim Abbas Zaidi, Maulana Mustafa Ali Vakil, Maulana Mujtaba Hasan Jiwani and Maulana Qamar Ali Lilani for not only handling this project completely but also with great elegance and finesse and together completing this difficult task.

I pray to God Almighty to increase their accomplishments and include us all among the followers of the Imam of the time (atfs).

Wassalam (Peace be upon you)

Maulana Ghulam Raza Roohani



Virtues of Hazrat Khadija (sa)

Hazrat Khadija (sa) – Allah’s chosen lady

Shaykh Saduq narrated on the authority of Musa bin Bakr on the authority of Imam Ali (as) that Ameer al-Mu’minin (as) said: The Messenger of God (saww) said that Allah chose four in everything: among the angels Gabriel (as), Mikael (as), Israel (as), the angel of Death, and four of the Prophets were chosen for the sword, i.e. Ibrahim (as), Dawood (as), Musa (as) and I (saww); He chose four houses from among the houses and said:

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

(Translation): “Indeed, Allah has chosen Adam (as), Noah (as), the family of Ibrahim (as) and the family of Imran (as) from all the worlds.

Four cities were selected from among the cities. Allah says:

وَالَّتَيْنِ وَالزَّيْتُونَ وَطُورِ سَيْنِينَ وَهَذَا الْبَلَدِ الْأَمِينِ ﴿١-٢﴾

The oath is of figs and olives. (1) And Mount Sinai. (2) And of the peaceful city (Makkah). (3). "Teen (fig)" refers to the city of Madinah, "Zaytoon (olive)" refers to Bayt al-Maqdis and "Tur (mount)" refers to Kufa, the peaceful city refers to Makkah; four of the women were chosen: Hazrat Maryam (sa), Asia (sa), Khadija (sa) and Fatima (sa).

Among the four things chosen from Hajj are "Sajj", "Aj", "Ihram" and "Tawaf" (circumambulation). Sajj means Nahar (sacrificing of animal). Aj refers to the voices of people saying in response (Labbayk); Chose four of the months: Rajab, Shawwal, Dhul-Qa'dah and Dhul-Hijjah. Four of the days were chosen: the Day of Jumah, the Day of Al-Tarwiyah

(8th of Dhul-Hijjah), the Day of Arafah (9th of Dhul-Hijjah) and the Day of Nahr (Eid al-Adha).¹

Allama Majlisi mentions it with the addition: Among the kalaam (words) (chose four words): Subhan Allah, Alhamdulillah, La ilaha illa Allah, and Allahu Akbar. Among the Siddiques (truthful), those chosen are: Yusuf Siddique, Habib al-Najjar, Ali Ibn Abi Talib (as). Among the martyrs who were chosen are: Hazrat Yahya bin Zakaria, Jurjis prophet, Hamza bin Abdul Muttalib (as) and Jafar e Tayyar (as).²

The fourth Siddique is not mentioned. It is in the tradition that perhaps he is the believer of Ale-Pharaoh, as mentioned in many traditions. However, Allah is aware of the realities of affairs.

Al-Khwarizmi narrated: Allah chose four of the days and four of the months, and four of the women, and they are Hazrat Maryam bint Imran (sa), Hazrat Khadija bint Khuwaylid (sa) she was the first among the women of the world to believe in Allah and His Messenger (saww), Hazrat Asiya (sa) the wife of Pharaoh, and Hazrat Fatima (sa) bint Muhammad (saww) who is the leader of the women of Paradise.³

Allama Firat al-Kufi narrated a hadith from Abu Salim al-Khulani, who says: The Messenger of Allah (saww) visited Hazrat Fatima (sa) and Hazrat Aisha (who were sitting together), and they both boasted about each other. Both of their faces were flushing red. So, the Prophet (saww) inquired the reason from both of them. Both told the reality.

Hearing that, the Holy Prophet (saww) said: O Aisha! Don't you know that Allah has chosen Hazrat Adam and Noah and the family of Ibrahim and the family of Imran, Ali, Hasan, Hussain, Hamza, Jafar (as),

¹ - الخصال، باب الأربعة: ص ۲۴۵، جماعة المدرسين قم

^۲ - البحار: ج ۹ ص ۳۷۷ -

^۳ - مقتل الحسين عليه السلام: ص ۲۵ مكتبة المفيد -

Fatima (sa) and Khadija (sa) among the worlds.⁴ The tradition of the same article has also been narrated by Dar Manthoor.

I say this tradition is interpreting the Ayah Mubarakah (holy verse) and explaining the meaning of Istafa, because it mentions Hazrat Hamza (as), Jafar (as) and Hazrat Khadija (sa) as likelihood. So it is understood that the meaning is not Imamah and Ismat, as some other ahadith (traditions) indicate. As it is a tradition in Tafsir Noor al-Saqalain rather, it is known from the tradition of the narrators that the meaning of istafa here is to prove superiority over others (Fazeelat).

In clear words, we can say this: The names of the gentlemen mentioned above are superior to other people now it cannot be objected that the word istafa has been used in the sense of impeccability for Ameerul Momineen (as) and Hasnain (as) in other news-reports and traditions, as mentioned and we are adopting the meaning of Tafazil (superiority) for the non-Imam?

So, the answer to this objection is this: This opinion and objection is against the context and unity and the interpretation of this holy verse which is mentioned in this news. Shaykh Saduq has narrated a hadith from Rayan bin Al-Salat, who says: Imam Reza (as) attended the Majlis of Mamun in Marw. Mamun said: Has Allah given superiority and fazeelat to Itarat (family of the holy prophet saww) over other people?

So Imam Abu al-Hassan Reza (as) said: Allah has revealed the superiority of Itarat (as) over other people in His book. On hearing this, Ma'mun said: In what place is Allah revealed in the Book of Allah?

Imam Reza (as) said: In this statement of Allah:

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

⁴ تفسیر فرات الکونی: ص ۲۳ انتشارات الداوری قم۔

Indeed, Allah has chosen Adam, Noah, the family of Ibrahim and the family of Imran from all the worlds, which is one generation. Some of them are from each other (that is the offspring of each other) and God is the All-Hearer, the All-Knower.⁵

In other words, you can say: The word istafa gives different meaning depending on the relevance and context of the word.

Jannat (Paradise) yearns for Hazrat Khadija (sa)

Allama Majlisi has narrated: It is narrated in the book Maulid Fatima (sa) authored by Ibn Babawiyah that the Holy Prophet (saww) said: Paradise desires four of the women: Hazrat Maryam bint Imran (sa); Asia bint Muzahim (sa), the wife of Pharaoh and the wife of Holy Prophet (saww) in Paradise; His wife Hazrat Khadija (sa), who is the wife of the Holy Prophet (saww) in this world and in the hereafter; and Fatima (sa) bint Muhammad (saww).⁶

I say: This hadith is similar to the hadith in which it is mentioned that Jannah desires Hazrat Ali (as), Ammar, Salman and Abu Dharr.

What can the pen describe about those people towards whom Jannat yearns, may peace be upon them.

Wajhul-Qumiyyin Thiqqa Sheikh Safaar narrated on the authority of Abu Basir: I was with Imam Jafar Sadiq (as) - the Imam struck his foot on the ground and suddenly a sea appeared in which silver boats were sailing - the Imam (as) boarded the boat. And I also mounted until I came to a place with tents—those tents were made of silver. Imam (as) entered those tents. After that he (as) came out and said: Did you see the tent into which I entered earlier? I said, Yes. He (as) said: That was the tent of the Messenger of God (saww), the second was that of Ameerul Momineen (as), the third was of Hazrat Fatima (sa), the fourth was of Hazrat Khadija

⁵ عيون أخبار الرضا: ج ١ ص ٢٠٨ الأعلیٰ۔

⁶ البحار: ج ٣ ص ٥٥

(sa), the fifth was the tent of Hazrat Imam Hasan (as) and the sixth was that of Imam Hussain (as), the seventh was that of Ali ibn al-Hussein (as), the eighth was of my father (as) and the ninth was my tent. There is not one of us who dies and does not have a tent here. ⁷

This tradition indicates the greatness of Hazrat Khadija (sa), because she is with the Imams in this great grace.

Also, it appears from the tradition that the virtues and excellence of Sayyida Khadija (sa) cannot be covered because no one can understand the meaning of this news - as well as where the tents are and who are among the angels who are close to them. Who made these tents and what is inside these tents, and there is no one among the people who can reach this magnitude except the holy Imams and their Companions - but through the holy Imams.

The Ascension of Rasulullah (saww) took place from Khadija's (sa) house

One of the virtues of Hazrat Khadija (sa) is that Hazrat Muhammad Mustafa, the last of the Prophets (saww) went to heaven from this holy house which was called "Banan" in the era of dark age (Jahiliyyah) and the last moments of Hazrat Khadija's (sa) life in the Islamic era. This house has been the place of revelation of angels and revelations of holy verses - and Prophet Muhammad Mustafa (peace be upon him) stayed in this house.

Islam started from this house and Islam developed from here and spread among the people - In this house, Hazrat Jibreel (as) used to come on Burraq and made it stand at the door of Hazrat Khadija's (sa) house.

⁷ بصائر الدرجات: ص ۳۰۵ ط المرحشي قم. علامه مجلسي عجل الله فرجه (البحار: ج ۴ ص ۹۱ ب.). سيد عبد الله شبر عجل الله فرجه (حق اليقين في معرفة أصول الدين: ج ۲ ص ۸۸). اس روایت کو ذکر کیا ہے۔

Sheikh-e-azam Murtaza Ansari has mentioned in his book Manasik: p. 127: "It is mustahab to visit Hazrat Khadija's (sa) house in Makkah".

I say that there is no specific argument for this edict, but the reason is the characteristics of the house that we have just mentioned. Allah is aware of the facts of affairs.

Ibn Battuta has said: One of the holy places is Qubba-e-Wahi (Dome of revelation) near Masjid al-Haram and it is the house of Umm al-Mominin Hazrat Khadija (sa).

Here I am referring to one important thing that happened in the house of Hazrat Khadija (sa) during the time of Prophet Muhammad (saww). For example, the origin of Islam appeared from this holy house. Also, this house used to be the residence of early Muslims. Also, one of the important events that happened in this house is that the Messenger of Allah (saww) ordered Hazrat Khadija (sa) to pledge allegiance to Ameerul Momineen (as). Will have a detailed discussion on this subject, God willing. One of these important events is that Prophet Muhammad (saww) departed from this holy house on a journey to the heavens and other important events are also associated with this house. The occurrence of all these important events in Hazrat Khadija's (sa) house shows that this lady is the owner of great majesty and abilities. Unlike her, no one else had this ability.

In other words, it can be said that for these campaigns and events, a sacred and pure place was needed, so pure that these divine events could take place there and stay in this place. This pure character was so tolerant that the holy Anwaar (lights) could endure.

This is Allah's grace and His will to whom He can bestow His grace. Regarding Mi'raj (ascension), the great jurist, commentator and the scholar of traditions Qutubuddin Rawandi, the author of the book Fiqh al-Qur'an and others, narrates a hadith:

Imam Muhammad Baqir (as) said: When the Messenger of Allah (saww), walked in the sky, Hazrat Gabriel (as) appeared with Burraq. It was shorter than a mule and bigger than a donkey. It had limitless speed, above it were two wings, a ruby saddle in which every color was visible. Hazrat Gabriel (as) made it stand at the door of Hazrat Khadija (sa) and attended the service of Rasoolullah (saww). Burrak was swinging happily. Hazrat Gabriel (as) came out and said to it: Be quiet because the best of mankind and the most beloved of Allah's creations is going to ride on you, then it became calm.

After that, the Prophet (saww) came out and rode on it at night. Turned towards Bait al-Maqdis. An old man welcomed him (saww) there. Hazrat Gabriel (as) said that this is Abraham (as), the father of Prophet Muhammad (saww). The Holy Prophet (saww) stopped there. At that moment, the Prophet (saww) wanted to dismount from the ride, so Hazrat Gabriel (as) said: As you wish. Allah made present there whomever He wished among the Prophets. Hazrat Gabriel (as) gave the Adhan, Rasulullah (saww) led all the Prophets in prayers.

After that, Imam Muhammad Baqir (AS) said under this statement of Allah:

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ^١

Translation: "If you have any doubts about what We have sent down to you, then ask those who read the books (Torah and Gospel) before you." These were the prophets who were gathered:

لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ^٢

^١ يونس: ٩٣

^٢ يونس: ٩٣

Translation: "Indeed, the truth has come to you from your Lord, so do not be among those who doubt." The Imam (as) said: The Messenger of Allah (saww) did not doubt, so he did not ask.¹⁰

Hazrat Gabriel (as) called out: Where is Khadija (sa)?

Firat al-Kufi has narrated a hadith from Imam Sadiq (as): Hazrat Jabir said to Imam Muhammad Baqir (as): May I sacrifice myself to you, O son of the Prophet (saww)! Narrate a hadith in praise of your grandmother Fatima (sa), when I narrate that hadith to the Shias, they will be very delighted.

Imam Muhammad Baqir (as) said: My father narrated to me the hadith of my grandfather - the Prophet (saww) said: When the Day of Judgment comes, pulpits of light will be prepared for the Prophets and Messengers. My pulpit will be the highest among the pulpits of the Prophets. After that Allah will say: O Muhammad (saw)! Give a sermon. So, after that I will deliver a sermon that the Prophets and Messengers have never heard before.

After that, pulpits of light will be prepared for the executors (Ausia – plural of wasi). The pulpit of my executor (wasi) Ali Ibn Abi Talib (as) will be installed in the middle of these pulpits and it will be the highest. After that Allah will say: O Ali (as)! Deliver the sermon. So Hazrat Ali (as) will deliver such a sermon that the executors have never heard before.

After that, pulpits will be installed for the descendants of the Prophets, which will be pulpits of light. So, the pulpit of light will be prepared for my two sons sibtain (grandsons) and the fragrance of my entire life (Hasan and Hussain (as)). Then both of them will be asked to deliver the sermon. They will deliver a sermon that the children of the Prophets have never heard before.

¹⁰ الخزانة والجرائح: ج ٨ ص ٨٢ مؤسسة الإمام المهدي عليه السلام قم

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Where is Hazrat Khadija (sa) Bint Khuwaylid? Where is Hazrat Maryam (sa) Bint Imran? Where is Hazrat Asia (sa) Bint Mezahim? Where is the mother of Hazrat Yahya bin Zakariya (sa) Umm e Kulthum (sa)?

So, they will all stand up. And Allah Almighty will say: O people! Tell me, who is the benefactor today? At that time, Prophet Muhammad (saww), Ali, Hasan, Hussain (as) and Fatima (sa), will all say: It is Allah's Self that alone is wrathful.

After that Allah will say: O people! I have attributed the grace to Muhammad (saww), Ali, Hasan, Hussain (as) and Fatima (sa). O people! Bow your necks and close your eyes because Fatima (sa) is going to heaven. So, Hazrat Gabriel (as) will bring a camel from among the camels of Paradise, which will have a carving on its forehead. Her nickel will be made of pearl, her collar will be made of coral, she will sit in front of Hazrat Zahra (sa). She (sa) will ride on it, a hundred thousand angels will be walking on the right side and a hundred thousand angels will be carrying the ride on their wings, until Janab e Sayyida (sa) will reach the gate of Paradise. When Hazrat Zahra (sa) will reach the gate of Paradise, she will be attentive.

So, Allah will say, "O daughter of my beloved! Where is your attention, even though I have ordered you to enter My Paradise?" Janab e Sayyida (sa) will say: O my Lord! I want to be recognized on a day like today. Allah will say: O daughter of my beloved, go back and see whoever has love for you or any of your children in his heart, take his hand and take him to Paradise.

Imam Muhammad Baqir (as) said: O Jabir! By Allah, on that day the Shias of Sayyida (sa) will be searched and sorted out like a bird separates the useless grains from the edible grains. When the Shias of Janab e Sayyida (sa) will reach the gate of Paradise, Allah will put a thought in their hearts and they will be attentive. Allah will say: O my friends! What do you guys have in mind, my friend's daughter (sa) recommended about you people?

They will say: O our Lord, we want to be recognized on a day like today. Allah will say: O my friends! Go back and see whosoever loved you because of Fatima (sa), or who fed you, or clothed you, or gave you water because of the love of Fatima (sa), or who disallowed your backbiting because of the love of Fatima (sa), go take such a person's hand and enter him into Paradise.

Imam Muhammad Baqir (AS) said: By Allah, none of the people will be left except the doubter and the disbeliever or the hypocrite. When they reach their classes, they will call out:

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

Neither do we have any advocates. (100) And not a sincere friend. (101).

So, they will say:

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

I wish! Had we been sent again (to the world), we would certainly have been among the believers.

Imam Muhammad Baqir (as) said: *Heihat heihat* (It is not possible). Whatever they wish, it will not be fulfilled.

وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿الأنعام: ٢٨﴾

(They are so disobedient that) even if they were sent back, they would do what they were forbidden to do, and indeed they are absolute liars. ¹¹

¹¹ تفسير فرات الكوفي: ص ٢٩٨ ط وزارة الإرشاد

Hazrat Khadija (sa) and the Holy Quran

Sayyed Mutbahur Allama Hashim Bahrani has copied the tradition of Hazrat Ibn Abbas through the methods of the opponents. Hazrat Ibn Abbas says: Allah's statement:

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿٥٨﴾ جافر: ٥٨

And it cannot be that the blind and the sighted become the same. Ibn Abbas said: The blind is Abu Jahl and the sighted is the leader of the believers (Amirul Momineen as). And neither darkness and light are equal, so darkness is Abu Jahl and light is Amirul Momineen (as).

وَالظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾ جافر: ٢١

Neither the cool shade nor the heat of the sun are the same. The cool shade is the shadow of Amirul Momineen (AS) in Paradise and the heat of the sun means Hell for Abu Jahl. Then assembled them all, and said: The living and the dead are not equal. So the living people are Hazrat Ali, Hamza, Jafar, Hasan, Hussain (A.S.) and Fatima and Khadija (S.A.), the dead people are the disbelievers of Makkah.¹²

Hakim Haskani Hanafi has quoted from Abu Saeed in his commentary on Allah's statement in:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيًّا تُنَاقَرُ أَعْيُنٌ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا^{١٣}

The Prophet (saww) said: I said to Gabriel (as): O Gabriel (as)! Who is meant by "wives"? So he said: Hazrat Khadija (sa), He (saww) said: Who is meant by Min Zurriyatna [our descendants]? So he (as) said: Here

¹² البرهان: ج ٣ ص ٣٦١ دار التفسير قم

¹³ الفرقان 74

it is meant for Hazrat Fatima (sa). What is meant by Quratul Ain [cooling of the eyes]? So he said: Al-Hasan and Al-Husain (as.). He (saww) said:

واجعلنا للمتقين اماما

And make us Imams of the pious. Who is he? Then Hazrat Gabriel (AS) said: He is Ali (AS).¹⁴

Hakeem Faiz Kashani has quoted that this verse has been interpreted from Prophethood, Quran and Hazrat Khadija (sa) because all the descendants of the Prophet (saww) are from Hazrat Khadija (sa), except Hazrat Ibrahim (as).¹⁵

Shaykh Saduq has narrated a hadith from Ibn Abbas: The narrator says, I asked him about the saying of Allah:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾ الضحى:٦

Translation: Did God not find you (saww) an orphan? So given a place of refuge?

So, he said: Rasulullah (saww) has been called an orphan because none of the first and last people on earth had a compeer for him (saww). So Allah mentioned His blessings and said:

أَلَمْ يَجِدْكَ يَتِيمًا ﴿٦﴾ الضحى:٦

Translation: Didn't God find you an orphan? Meaning: The only one who had no precedent:

فَآوَىٰ ﴿٦﴾ الضحى:٦

¹⁴ - شواهد التنزيل: ج ١ ص ٢١٦ الأعلیٰ. وتأمیل الآيات الطاهرة: ج ١ ص ٣٨٥ -

¹⁵ - علم اليقين في أصول الدين: ج ٢ ص ٩٨٦ دار الملائكة -

So, gave a place of refuge? That is, people were sent to him. They came to know the virtues of the Prophet (saww) from Allah Almighty:

وَوَجَدَكَ عَائِلًا فَأَغْنَى ﴿٨﴾ الضحى

Translation: And Allah the Almighty found the Prophet (saww) poor and made him rich. That is, he (saww) was poor in the eyes of his people, they were saying that he (saww) did not have any wealth, so Allah made him rich through Khadija's (sa) wealth.

Hazrat Khadija (sa) is the Siddiqah of my Ummah

Ibn Maghazali narrated from Ibn Umar, he says: Gabriel (as) came down to the Prophet (saww). So Hazrat Gabriel (as) explained the reason for which he had been sent and he was talking to the Messenger of Allah (saww), when suddenly Hazrat Khadija (sa) passed by. So Hazrat Gabriel (as) said: O Muhammad (saww)! who is this?

Then the Holy Prophet (saww) said: This is the Siddiqah of my Ummah.

Hazrat Gabriel (as) said: I have a message for her from the Lord, that Allah is sending greetings to Khadija (sa) and giving her the glad tidings of a house in Paradise which is made of bamboo and that it is far from games or pastime, nor is there anything tiring about it.

Hearing this, Hazrat Khadija (sa) said: Allah is Peace and peace is from Him and peace be upon you (O Messenger of Allah (saww)).

It was asked: O Messenger of Allah (saww), what kind of house is that? He (saww) said: The pearl is inside it; it is between the houses of Maryam (sa) and Asia bint Muzahim (sa). Both of them will be among my

wives in heaven¹⁶. Hafiz Ibn Kathir has also mentioned the tradition of the same article. (Al-Bidaya wal Nihaya Vol 2, page 62)

Hazrat Khadija (sa) and Ameerul Momineen (as)

The virtues of Hazrat Khadija (sa) and the characteristics that no one shares with Hazrat Khadija (sa) are that she brought up Hazrat Ameerul Momineen (as) and this is enough pride for Hazrat Khadija (sa) that she raised Moula Al Mouhidin Imam Ali Ibn Abi Talib (as).

In other words: A pure and depurant was needed to nurture Amirul Momineen (as). No one can afford such a pure and depurant character regardless of its characteristics, but it is necessary that the character should be able to embrace an infallible person. Therefore, Hazrat Fatima bint Asad (sa) has this grace and pride that she brought up the Messenger of Allah (saww), similarly Hazrat Khadija (sa) has this position. Further guidance on this subject comes from the text of Allama Ibn Shahr Ashub:

Later on, it happened that Hazrat Abu Talib (as) and Fatima bint Asad (sa) brought up the Prophet (saww) and Hazrat Muhammad (saww) and Hazrat Khadija (sa) brought up Ali (as). In the history (Tareekh) of Tabari and Balazri, the commentary (Tafseer) of Wahidi, Thalabi and Sharaf al-Nabi, the Arbaeen of Khwarizmi, Darajat Mahfooz of al-Basti, Maghazi of Muhammad bin Ishaq, the Maarafa of Abu Yusuf al-Naswi, it is narrated from Mujahid that Hazrat Ali (as) was 6 years old when the Messenger of Allah (saww) adopted him. As the Messenger of Allah (saww) was also the same age when Hazrat Abu Talib (as) adopted him (saww). So Hazrat Khadija (sa) and Mustafa (saww) raised him until the time Islam arrived.

Allama Baauni Shafa'i has narrated: Hazrat Abu Talib (as) said to his wife Fatima bint Asad (sa), the mother of Imam Ali (as): O Fatima (sa)! Ali (as) is not present when we are eating? Hazrat Fatima (sa) said:

¹⁶ - مناقب علي بن أبي طالب عليه السلام: ص ۳۳۸

Hazrat Khadija bint Khuwaylid (sa) has made him familiar with her.¹⁷

Allama Zubeidi explained the meaning of the word "Taalif" as follows: So-and-so introduced so-and-so. It is said when one has treated other with gentleness, warmed his heart and treated him with love and affection, created an intimacy with him, until he surrendered himself to other.¹⁸

Dear readers! Consider the sentence of Hazrat Fatima bint Asad (sa), she says that Khadija (sa) made Ali (as) familiar, and then look at the meaning of the word, and realize how much Hazrat Khadija (sa) loved Hazrat Ali (as).

Allama Ibn Hajar Asqalani has mentioned: Hazrat Ali (as) was brought up in Hazrat Khadija's (sa) house as he moved to Hazrat Khadija's (sa) house at an early age. After that he (as) married Hazrat Khadija's (sa) daughter and then it became known that Hazrat Khadija (sa) is the center and axis of the Prophet's (saww) family and there is no one else besides her (sa).¹⁹

Hazrat Khadija's (sa) love for Ameerul Momineen (as)

When Sayyida Tahira Khadija (sa) came to know about the bequest of the wasee (executor) and the post of caliphate after Mustafa (saww) and the love of Prophet Muhammad (saww) for the wasee, the love of the bequeather arose in her heart. She (sa) loved Ameerul Momineen (as) very much. The reason for this love was her (sa) perfect faith and the fact that she (sa) accepted every order of the Holy Sharia with her heart and soul. She (sa) was very eager for the love of Amirul

¹⁷ - جواهر المطالب في مناقب علي بن أبي طالب (عليه السلام): ج 1 ص 39 مجمع إحياء الثقافة قم -

¹⁸ - تاج العروس: ج 6 ص 35 -

¹⁹ - فتح الباري بشرح البخاري: ج 7 ص 109 إدار إحياء التراث -

Momineen (as). He (as) was dressed in fine clothes. When Imam (as) wanted to go somewhere, she (sa) used to send her slaves with him (as).

She (sa) used to protect Imam Ali (as) from everything, when she (sa) got the knowledge that Ali Ibn Abi Talib (as) is that part of the Messenger of Allah (saww) that can never be separated from him (saww), nor will they be separated from each other.

In other words: Just as Janab e Syeda (sa) accepted Islam and submitted to the authority of Deen (saww), and under the same level of immense love for him (saww), she (sa) submitted to Sahib e Deen's minister (as). In my view, this is one of the most important virtues of hers (sa), because if she (sa) had not loved the wasee so much and had not submitted to him (as), then she (sa) would not have reached this great position, nor would have been called Sayyidah Nisa or Afzal Nisa Ahlul Jannah. Because without surrendering to the Wali (as) and without his love, no person has any importance, no matter how great his social, political and economic personality is. As much as the love of Ameerul Momineen (as) is pure and strong, then his/her love will be connected with the love of Prophet Muhammad (saww) and the love of Allah will be born. Therefore, it has been mentioned in the frequent traditions of the parties that he who loves Ali (as), he loves me and he who loves me, he loves Allah. And whoever hates Ali (as), hates me, and whoever hates me hates Allah.²⁰

Hazrat Khadija (sa) had a very unique way of loving the Wasi (executor) (as) of Messenger of Allah (saww). When she (sa) used to dress Amirul Momineen (as) in fine clothes, she (sa) used to decorate it with diamonds and jewels, which left the onlookers in awe. Seeing the surprise of these people, the slaves of Hazrat Khadija (sa) would explain: This is the brother of Muhammad (saww), and he (saww) loves him (as) the most, and he (as) is the coolness of Hazrat Khadija's (sa) eyes and the one

who brings peace to her. This is known from the statement of historian and scholar Allama Masudi. He writes:

When Prophet Muhammad (saww) got married to Hazrat Khadija (sa), Khadija (sa) came to know about Hazrat Ali (as). So, she (sa) used to adorn Hazrat Ali (as) with very high and fine clothes. Diamonds and jewels were attached to this dress and she (sa) used to send her maids with Amirul Momineen (as). She (sa) used to say that he (as) is the brother of Muhammad (saww) and that he (saww) loves him (as) the most in the universe, and that he (sa) is the coolness of Khadija's (sa) eyes and that he (as) brings peace and dignity to her (sa).²¹

Hazrat Khadija's (sa) search for Ameerul Momineen (as)

Firat al-Kufi has narrated from Hazrat Muadh bin Jabal. They say that one day the Holy Prophet (saww) came out of the cave and came to the house of Hazrat Khadija (sa). But he (saww) was overcome with grief and worry. Seeing this, Hazrat Khadija (sa) asked: O Messenger of Allah (saww), what is the reason that I am seeing you so sad and worried? Ever since I have been with you, I have never seen you so upset.

He (saww) said: I am worried about the disappearance of Ali (as).

Hazrat Khadija (sa) said: O Messenger of Allah (saww) while the Muslims have spread to the corners of the world, eight people remained among them, and tonight there are seven people with you (saww) and you (saww) will only be missing one of them. Why are you so worried?

Hearing this, the Holy Prophet (saww) became annoyed and said: O Khadija! (sa) Allah has given me three things about Ali (as) in this world and three in the hereafter. Of the three things that have been given to me in this world, I do not fear that he will die or be killed until Allah tells me the time, but one thing I fear about Ali (as) and am afraid of.

²¹ - إرشادات الوصية: ص ١٣٣ ط أنصار بيان قم -

Hazrat Khadija (sa) said: O Messenger of Allah (saww) tell me what are the three things of this world and the Hereafter and what is the one thing about which you (saww) are afraid, then I will ride my camel and go to Ali (as). I will find him (as), but let death stand between me and him.

The Prophet (saww) said: O Khadija (sa), surely the things that Allah Almighty has given in this world about Ali (as) are that Ali (as) will give me bath at the time of my death, and what He has given about Ali (as) in this world is that he (as) will kill 43 warriors before he (as) dies or is killed. And what has been given about Ali (as) in the Hereafter is that Ali (as) will be present on the Day of Intercession, and what has been given about Ali (as) in the Hereafter is that on the Day of Resurrection, the key with which I will open the gates of Paradise, will be brought by Ali (as). Also, I will be given four flags on the Day of Resurrection. So, the Lawa e Hamd (Flag of Hamd / praise) will be in my hand and I will give the Lawa e Tahleel to Ali (as) and send him (as) to the first group. These will be the people whose reckoning will be easy and will enter Paradise without reckoning. I will give Lawa e Takbeer to Hamzah and send him to another group. I will give Lawa e Tasbih to Jafar e Tayyar and send him to the third group. Then I will stand in my community until I intercede for them. And then I'll move on. And Hazrat Ibrahim (as) will follow me until I enter my Ummah into Paradise. But I am worried (about Ali at this time) so that the ignorant people of Quraish do not put him in any trouble. Hearing this, Hazrat Khadija (sa) got on her camel and went in search of Hazrat Ali (as). So, seeing a person suddenly, she (sa) greeted him so that when he answered, it would be known whether he was Ali (as) or someone else.

So, he replied: And peace be upon you. Are you Khadija (sa)?

She (sa) said: Yes. After that she (sa) got the camel knelt down and said: May my parents be sacrificed for you (as), you ride the camel.

Ameerul Momineen (as) said: You have the right to ride more than me, so go to the Holy Prophet (saww) and give the good news to the

Prophet (saww) in advance and I will also reach home (on foot). Hazrat Khadija (sa) came to the door and got the camel sit down. The Messenger of Allah, may God bless him and grant him peace, was lying on the mat, moving his hand straight from his chest to his navel and saying: O my Allah, remove my anxiety and cool my heart through my Khalil Ali Ibn Abi Talib (as). Hazrat Khadija (sa) said: Allah has accepted your prayers. After this, the Holy Prophet (saww) sat up straight and raised his hands and said: Thank You to the One who answered, and he (saww) repeated this sentence eleven times.²²

Allama Majlisi narrated: (At the time of Imam Ali's (as) martyrdom) Imam Hasan (as) cried loudly, so Imam Ali (as) opened his eyes and said: O my son, do not worry about your father after today. This is your grandfather Muhammad Mustafa (saww), this is your grandmother Khadija Al-Kubra (sa) and your mother Fatima Zahra (sa) and Hur e Ain are waiting to welcome me warmly. So, take care of yourself and cool your eyes and stop crying because the angels have gone to heaven.²³

The author says: This is a testimony from Imam Ameerul Momineen (as) about the value and status of Hazrat Khadija (sa).

The generosity and philanthropy of Hazrat Khadija (sa)

Hazrat Khadija (sa) possessed great generosity and this attribute of hers is very well known and famous. It was for this reason that Hazrat Abu Talib (as) said in his sermon: My nephew has sent a message to your Kareema (magnanimous lady), who is characterized by generosity. This sermon is covered in the chapter on marriage, see there.

Also, this tradition refers to Hazrat Khadija's (sa) generosity, which is mentioned by Ibn Al-Athir:

²² - تفسير فرائد الكوفي: ص ٥٣٧ -

²³ - البحار: ج ٢٢ ص ٢٨٣ -

قَدِمَتْ عَلَيْهِ حَلِيمَةُ فَشَكَتْ إِلَيْهِ جَذْبَ الْبِلَادِ، فَكَلَّمَ لَهَا خَدِيجَةً فَأَعْطَتْهَا أَرْبَعِينَ
شَاةً وَبَعِيرًا مَوْقَعًا لِلظَّعِينَةِ

Translation: Dai (Midwife) Halima came to the service of the Messenger of Allah (saww) and complained about famine and drought. The Holy Prophet (saww) spoke to Hazrat Khadija (sa) about this, and Hazrat Khadija (sa) gave her forty sheep and camels with marks of saddle on them.²⁴

Dear readers! Look at the charity and generosity of Hazrat Khadija's (sa) life. Rather, Hazrat Abu Talib's (as) previous statement is enough for Hazrat Khadija's (sa) honor.

Allama Bahiqi has narrated: The Messenger of Allah (saww), said, "I have not seen any woman better than Khadija (sa). Whenever I and my Companions returned, Khadija (sa) used to prepare a variety of food for us as a gift."²⁵

This is the testimony of Hazrat Masoom (infallible) (saww) about Hazrat Khadija (sa), after which there is no need for any other testimony.

About Hazrat Khadija's (sa) knowledge

Hazrat Khadija's (sa) knowledge is such that she was a scholar of dream interpretation. Although this knowledge is one of the difficult sciences and it is also one of the secret sciences, the demands of which cannot be attained by a common man except by the grace and mercy of Allah.

Therefore, we see that the first rank in this knowledge belongs to the Prophets and Ausia (executors), followed by their special followers and after them the number of people of knowledge and action.

²⁴ - النّهائية في غريب الحديث: ج ٥ ص ٢١٥ ط القاهرة مصر -

²⁵ - دلائل النبوة: ج ١ ص ٩٠ دار الكتب العلمية -

If anyone is capable of this knowledge, then their number is very few, which indicates that Hazrat Khadija (sa) is a scholar of interpretation of dreams, so there are not many texts that have been mentioned by Allama Majlisi.

Allama Al-Dulaabi has said: In the early days of the Messenger of Allah (saww), he saw a dream and was troubled. He (saww) mentioned this dream to his spouse Hazrat Khadija (sa). So, she said: Good news, surely Allah will deal with you (saww) for good.

After that, Hazrat Jibraeel (as) lifted the Prophet (saww) up and made him sit where Allah had intended him to be and gave the good news of being nominated as the Messenger of Allah from Allah the Almighty. Till the Prophet (saww) was satisfied, after that he (as) said: Read.

He (saww) said: How should I read? So Hazrat Gabriel (as) said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

(O Messenger of Allah (saww)) read! In the name of his Lord who created. He created man from a clot of blood. Read! And your Lord is Most Merciful.

So, the Messenger of Allah (saww), accepted the position given by his Lord and followed what Hazrat Jibraeel (as) brought from Allah and then returned to his family. When he (saww) came back to Hazrat Khadija (sa), he (saww) said: Did you see what I used to tell you about my dream? So, Jibraeel (as) raised. He (saww) informed Hazrat Khadija (sa) about everything that came from Allah and what he had (saww) heard.

So Hazrat Khadija (sa) said: Good news to you O' Messenger of Allah (saww)! Allah will deal well with you. So, accept what Allah has given to you. The good news be upon you that you are the true Messenger of Allah Almighty.²⁶

The proof of our claim in this hadith is these sentences of Hazrat Khadija (sa): "Good news to you (saww)", "Allah will deal well with you". Otherwise, how could Hazrat Khadija (sa) answer the Messenger of Allah (saww) with these sentences?

Hazrat Khadija (sa) also had knowledge about previous prophets and their religions. In such a way that her uncle, and according to one saying her uncle's son, Waraqa bin Nawfal, as there are some traditions about him, who was one of the scholars of the Christians, he had read all the books. Therefore, there is a statement in Al-Kafi's tradition which was related to Hazrat Khadija's (sa) marriage. Also, he had a book from the time of Hazrat Isa (as), which contained talismans and inscriptions. Hazrat Khadija (sa) studied with him. What Allama Majlisi has mentioned clearly indicates this.

She (sa) was the closest person to Rasulullah (saww) and the first to get close to him (saww).

In other words, it can be said that: Hazrat Khadija (sa) was the closest to the source of knowledge. Whenever any order was issued, she (sa) was the first to get the information about it and she (sa) used to receive the order from Mustafa (saww). In short, her (sa) house was the place of revelation of angels and revelation of verses.

Allama Ibn Maghazali says: Allah revealed the Qur'an and guidance to the Messenger of Allah (saww), and Hazrat Khadija (sa) was with him (saww).²⁷

Regarding the death of Hazrat Khadija (sa)

It is mentioned in the book Shajra Toubi: When Hazrat Khadija's (sa) illness became severe, she (sa) said: O Messenger of God (saww), listen to my wills. I will explain the third will to my daughter, she (sa) will

²⁷ - مناقب علي بن أبي طالب عليه السلام، ابن المغازلي الشافعي: ص ٣٣٦ المكتبة الإسلامية طهران -

convey it to you. Because I feel humble while mentioning you. Hearing this, the Holy Prophet (saww) stood up and left the room.

Hazrat Khadija (sa) called Hazrat Fatima (sa) and said: “O my dear daughter! The joy of my eyes! Tell your father (saww) that my mother is saying that I am afraid of the grave. I am asking you (saww) to give me the cloak of yours, which you (saww) wore at the time of revelation.” Hazrat Zahra (sa) went and explained this to her father. So, the Holy Prophet (saww) stood up and handed over the cloak to Hazrat Fatima (sa) and left for Hazrat Khadija (sa). Hazrat Khadija (sa) felt very happy with this.

When Hazrat Khadija (sa) expired, the Messenger of Allah (saww) took the body for funeral arrangements. When he (saww) intended to put over the kafan (shroud), Hazrat Gabriel (as) came down and said: O Messenger of Allah (saww)! Verily, Allah has sent His greetings to you and has declared you special with life and honor. God Almighty says: O Muhammad (saww)! Khadija's (sa) shroud will be from Us because she has spent all her wealth in Our cause. So Hazrat Gabriel (as) brought the shroud and said: O Messenger of Allah (saww)! This shroud belongs to Khadija (sa) and this shroud has come from Paradise which Allah has sent as a gift for Hazrat Khadija (sa). So, the Messenger of Allah (saww) first put the shroud of his cloak and over it the shroud that Hazrat Gabriel (as) had brought. Thus, Hazrat Khadija (sa) was given two shrouds - one shroud from Allah and one shroud from Rasulullah (saww).

Shaykh e Saduq narrated:

دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى خَدِيجَةَ وَهِيَ لِبَاسُهَا فَقَالَ لَهَا بِالرَّغْمِ مِنَّا مَا نَرَى بِكَ
يَا خَدِيجَةُ فَإِذَا قَدِمْتَ عَلَى ضَرَائِكَ فَاقْرَأِيَهُنَّ السَّلَامَ فَقَالَتْ مَنْ هُنَّ يَا رَسُولَ اللَّهِ قَالَ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ: مَرْيَمُ بِنْتُ عِمْرَانَ وَكُلثُمُ أُخْتُ مُوسَى وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ قَالَتْ بِالرِّقَاءِ يَا رَسُولَ اللَّهِ

The Messenger of Allah (saww) came to Hazrat Khadija (sa) even though she was in a state of moribundity (naza'a). The Messenger of Allah (saww) said to Hazrat Khadija (sa): This condition of yours cannot be seen. O Khadija (sa), when you reach your relatives (sautan), greet them. Hazrat

Khadija (sa) said: Who will she be, the Messenger of Allah (saww)? He (saww) said: Maryam bint Imran (sa) and Kultham (sa) - the sister of Hazrat Musa (as) and Asia the wife of Pharaoh.

Hazrat Khadija (sa) said: Peace be upon you, O Messenger of Allah (saww).²⁸

Al-Majlisi while describing the speech of Shaykh Saduq has mentioned:

وَهِيَ لَهَا بِهَا

Hazrat Khadija (sa) was in a state of moribundity (naza'a).

بِالرَّغْمِ مِنَّا مَا نَرَى

'I cannot see the scene of your death, O Khadija (sa)!' This phrase was well-known and popular to describe the state of grief.

فَإِذَا أَقْدَمْتُ عَلَى ضَرَائِكَ

'When you reach your relatives (sautan)' This is the tidings of Jannah to Hazrat Khadija (SA) from the Prophet ﷺ, and he said to the aforementioned women that they will be among the wives of the Messenger of Allah ﷺ in Paradise.

قَالَتْ بِالرِّفَاءِ يَا رَسُولَ اللَّهِ

'May the marriage be blessed and may there be love and affection in it.' This is the phrase that was used to congratulate in the era of Jahiliyyah (pre-Islam).²⁹

²⁸ - من لا يحضره الفقيه: ج ١ ص ٨٢ -

²⁹ - روضة المتقين: ج ١ ص ٣٦٢ -

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Majlisi Sani (the second) has narrated: Hazrat Abu Talib (as) died in the tenth year of Prophethood.

Ibn Abbas says: The Messenger of Allah (saww) had to see the funeral of Hazrat Abu Talib (as). The Prophet (saww) said: O' uncle, surely you performed Silae rahm (maintaining good relations with relatives), in a good way and may Allah give you the best reward.

Hazrat Khadija (sa) died a few days after the death of Hazrat Abu Talib (as) in the same year. When she (sa) was suffering from her last illness, the Messenger of Allah (saww) came and said: O Khadija (sa)! I cannot see you in this pain, even though Allah has placed much reward in suffering. Don't you know that Allah has married me in Paradise to Maryam bint Imran (sa) and Kultham (sa), the sister of Hazrat Musa (as) and Asia (sa), Pharaoh's wife? Hazrat Khadija (sa) said: Has Allah done this, O Messenger of Allah (saww)?

The Messenger of Allah (saww) said: Yes. Hazrat Khadija (sa) said: May there be prosperity and progress.

When Hazrat Khadija (sa) died, she was 65 years old. She (sa) was buried in Hajjun (the name of a mountain in Mecca). The Messenger of Allah (saww) carried her down inside the grave. At that time, the order of funeral prayer was not revealed.³⁰

Allama Dhahabi has mentioned: After Hazrat Khadija (sa), the Prophet (saww) began to be very sad until we began to worry about him (saww).³¹

Allama Tabarsi also narrated the hadith like Shaykh Saduq and Bihar al-Anwar, but it contains these words: When the Messenger of Allah (saww), came to Hazrat Khadija (sa), she was about to surrender her life

³⁰ - البحار: ج ١٩ ص ٢٠ -

³¹ - سير أعلام النبلاء: ج ٢ ص ١١٦ -

to her Creator. The Messenger of Allah (saww), said: O Khadija (sa), seeing your condition hurts me.³²

Muhaddith al-Majlisi narrated a hadith from Asma bint Umays: She says that Hazrat Khadija (sa) cried at the time of her death. So, I said: Are you crying even though you are Sayyida Nisa al-Alameen, you are the wife of the Prophet (saww) and you have received the good news of paradise from the blessed tongue of the Holy Prophet (saww)?

She (sa) said: I am not crying because of this. The point is that every woman needs a woman on the first night of marriage who is her confidant and fulfills her needs. Fatima (sa) is still young. I am afraid that when Hazrat Fatima (sa) needs these things, there will be no woman to help her.

Hearing this, I said: O my princess (sa)! I promise you that if I live, I will fulfill your duties.

So, when that night came, the Prophet (saww) ordered everyone to go out and when he (saww) was about to leave, he saw my shadow. He (saww) said: Who are you? I said: Asma bint Umays. He (saww) said: Didn't I order you to leave?

I said: Yes, O Messenger of Allah (saww)! My intention was not to disobey the Prophet's (saww) orders, but I made a promise to Hazrat Khadija (sa) and then narrated the entire incident to the Messenger of Allah (saww). Hearing this, the Messenger of Allah (saww) prayed for me.³³

Al-Khwarizmi has narrated: Rasulullah (saww) went to his wife Khadija (sa) when she was dying, and she complained to Rasulullah (saww) about the pain of death. So, the Messenger of Allah (saww) wept and prayed for her. After that he (saww) said: O Khadija (sa), move

³² - مجمع البيان: ج ١٠ ص ٨٠٦ ناصر خسرو طهران -

³³ - البحار: ج ٢٣ ص ١٣٨ -

forward in the best manner, you are the supreme and best among the mothers of the believers, you are Sayyida Nisa al-Alameen.³⁴

Allama Ibn Hajar Asqalani has narrated: Abu Salamah and Yahya bin Abd al-Rahman bin Hatib both of them said: Khaula bint Hakim came and said: O Messenger of Allah (saww), I see that the pain of losing Hazrat Khadija's (sa) has not subsided. The Prophet (saww) said: Yes, she (sa) was the mother of the children and the caretaker of the house.³⁵

Abdullah bin Thaalbah bin Sagheer has narrated a hadith, he says: When Hazrat Abu Talib (as) and Hazrat Khadija (sa) died, even though there was a month and five days difference between their deaths, two calamities came upon the Messenger of Allah (saww). So, he (saww) stayed at home and rarely went out.³⁶

Allama Majlisi has mentioned that Hazrat Abu Talib (as) died at the end of the tenth year of Ba'sat. Hazrat Khadija (sa) died three days after the death of Hazrat Abu Talib (as). So, the Messenger of Allah (saww) named this year the year of grief (Aam al-Huzan). He (saww) said: The Quraysh remained silent about me until the death of Hazrat Abu Talib (as).

Abu Abdullah bin Mandah has mentioned in Kitab al-Marafah that Hazrat Khadija (sa) died three days after the death of Hazrat Abu Talib (as).

Allama Qutbuddin Rawandi has mentioned: The Messenger of Allah (saww), and other Muslims came out of Sha'eb e Abi Talib and mingled with the people. Two months later Hazrat Abu Talib (as) died and after that Hazrat Khadija (sa) died. In this way great miseries were revealed to the Messenger of Allah (saww) which made him very sad.³⁷

۳۴- مقتل الحسين عليه السلام: ص ۲۸-

۳۵- الإصابة في تمييز الصحابة: ج ۴ ص ۲۸۲-

۳۶- البحار: ج ۱۹ ص ۲۰-

۳۷- قصص الأنبياء: ص ۳۲۷ نشر الهادي قم، والبحار: ج ۱۹ ص ۵-

Allama al-Arbali mentioned: Ibn Saeed transmitted the chain of transmission to Hakim bin Hizam. He says: Hazrat Khadija (sa) died in the month of Ramazan, when ten years had passed since the declaration of prophethood, and the blessed age of Hazrat e Sayyida (sa) was 65 years. So, we carried her coffin from her house and buried her in Hajjoon (Mount of Makkah). The Messenger of Allah (saww) lowered her blessed body into the grave. Prayer of Janaza was not obligatory in that era.³⁸

Al-Hajjoon is a mountain on top of Makkah where Hazrat Khadija's (sa) relatives were buried.

It is mentioned in Tarikh Yaqubi: When Hazrat Khadija (sa) died, Hazrat Fatima (sa) joined the Messenger of Allah (saww), and was crying saying: Where is my mother? where is my mother?

So Hazrat Gabriel (as) came down and said: Say to Hazrat Fatima (sa), Verily, Allah has built a house of bamboo for your mother in Paradise, in which there is no fatigue and no pain.³⁹

Also, Muhaddith Jalil-ul-Qadr Sheikh Qummi has mentioned: After the death of Hazrat Khadija (sa), the Messenger of Allah (saww) became very sad, so much so that he (saww) reduced his visits outside the house and named this year Aam al-Hazn. Amirul Momineen (as) gave a eulogy on the death of Hazrat Khadija (sa):

أَعْيَنِي جُودًا بَارَكَ اللَّهُ فِيكَمَا	عَلَى هَالِكَيْنِ لَا تَرَى لَهُمَا مِثْلَ
عَلَى سَيِّدِ الْبَطْحَاوَيْنِ رَئِيسِهَا	وَسَيِّدَةِ النِّسْوَانِ أَوَّلَ مَنْ صَلَّى
مَصَابَهُمَا أَذْجَى إِلَى الْجَوْوِ الْهَوَا	فَبِتُّ أَقَاسِي مِثْلَهُمَا الْهُمَّ وَالْتَكَلَا
لَقَدْ نَصَرَ فِي اللَّهِ دِينَ مُحَمَّدٍ	عَلَى مَنْ بَغَى فِي الدِّينِ قَدْرَ عِيَالٍ إِلَّا

Translation: My two eyes! may Allah's mercy and blessings be upon you. You shed a lot of tears on the parting of these two great

³⁸ - كشف الغمّة في معرفة الأئمّة: ج ١ ص ٥١٣ -

³⁹ - تاريخ يعقوبي: ج ١ ص ٣٥٢ -

personalities because both of them have worked very bravely and comforting for Islam. There is no difference between these two.

First of all, weep for the ruler of Makkah, Hazrat Abu Talib (as), who is the beloved and eyesight of the ruler of Makkah, Hazrat Abdul Muttalib (as). Let the tears flow over the other Sayyid al-Nisa Hazrat Khadija Al-Kubra (sa) who was the first to offer the prayers.

The separation and distance of these two turned the air and atmosphere into darkness for me. So, I spend the nights difficultly in grief because of their detachment. The heavens of grief have befallen and the sleep of night has been disturbed.

Indeed, they (as) helped and supported the Prophet (saww) in the propagation of his (saww) religion and fought against every man who rebelled, mocked and opposed, and they (as) honored their pledge of support.⁴⁰

Shaykh al-Kulaini has narrated: Hazrat Khadija (sa) died when the Messenger of Allah (saww), came out of Sha'b Abi Talib, and this happened a year before the Hijrah. Hazrat Abu Talib (as) died one year after the death of Hazrat Khadija (sa). When the Messenger of Allah (saww) lost both of them, the heart of the Messenger of Allah (saww) in Makkah was distressed and he was very sad. Prophet (saww) complained about this to Hazrat Jibrael (as), so Allah sent him (saww) a revelation to leave the town where the inhabitants are cruel people. So, after the death of Abu Talib (as), there was no one to help him (saww) in Makkah, and He ordered the Messenger of Allah (saww) to migrate.⁴¹

A scholar from among the Sunnis has written: Although the severity of the illness had begun on Hazrat Khadija (sa), the mother of the believers, but the severity of the disease did not make the mother of the believers neglect her duties because all her grief and sorrow were for the Messenger of Allah (saww), the Companions of the Messenger of Allah

⁴⁰ - منتقى الآمال: ج ١ ص ١١٨ و ١١٩ -

⁴¹ - أصول الكافي: ج ١ ص ٣٣٠ -

(saww) and the propagation for Islam. She (sa) was patient with her troubles. She (sa) used to face the Messenger of Allah (saww) with a smile on her face in every sorrow and grief. The tortures inflicted in return for the invitation to Allah, used to leave traces and impressions on the Holy Prophet's (saww) face. This would be more painful for her (sa) and she would comfort him (saww) on those wounds.

Isn't this the character of a true righteous and patient wife towards her husband, when he looks at her, he feels happy. Although it is the role of a loving mother who wipes her son's forehead and removes all the worries of the world from him. (In her last hour) when she opens her eyes, she finds her faithful husband around her, who has no other option than to pray, and he is waiting for Allah to answer his prayers.

If we talk about the younger daughter Fatima (sa), tears are flowing from her eyes and she is looking at her mother from a distance. Then she comes and kisses her mother and then goes away wiping off her tears. She (sa) is looking at the people who are around dear mother and their tears are flowing, they are crying. Although this young girl (sa) can do nothing but cry like them.

The Prophet (saww) is with his sick wife. Taking care of her. He (saww) is comforting her (sa) in distress. He (saww) stands by her when she (sa) is dying. She (sa) is the Sayyeda who has the honor of excellence and persistence in Islam. She (sa) is the Sayyida who took up the responsibility of the divine invitation whose foundations were fresh, with her believing heart, full of conviction. This is the Sayyidah (sa) who helped the Prophet (saww) and the Muslims through her wealth and status. The biggest thing was that she (sa) had the good news of having home in heaven.

Special relatives and associates were gathered to ease the severity of the illness of Umm Al-Mu'minin (sa), and made a circle around her to give her a feeling of love and affection. The Holy Prophet Muhammad (saww) himself was the closest to Hazrat Khadija (sa). The Holy Prophet (saww) is watching the farewell of Janab e Sayyida (sa). In

those moments, the time of separation was approaching. Mustafa (saww) said to her (sa): It is very painful to see you in this state, O Khadija (sa). Inshallah, Allah will make it beneficial for you in this suffering.

Hazrat Khadija (sa) surrendered her soul to the Almighty while she was in front of the Messenger of Allah (saww). The Messenger of Allah (saww) stood up and was in a state of grief and was trying not to show any signs of grief in front of his three daughters. Although the face of the Holy Prophet (saww) was telling that Hazrat Khadija (sa) had passed away.

The news spread around Makkah that the great woman who was known on this earth as Tahira had passed away. This news was shocking for the people of Makkah that Khadija bint Khuwayld Tahira Sayyida Nisa e Quraish (sa) had died.

People heard this news in a state of grief and remembered the virtues of Sayyida Tahira (sa). Such a woman is not born in centuries.

Despite the enmity towards the family of Hazrat Khadija (sa) and towards Rasulullah (saww), there was no one who said that Janab e Sayyida (sa) had treated him badly. Her kindness was for everyone. She (sa) was a unique person with a good nature and a strong intellect, a kind soul and a generous heart. It was hard to find an example of her personality.

Hazrat Fatima (sa) was crying while watching the tragic scene that gathered all the Muslims in Makkah. All of them were attracted towards the Messenger of Allah (saww). The calamity that befell their Prophet (saww) had pierced their hearts because they knew the greatness of Janab e Sayyida (sa) in the eyes of the Messenger of Allah (saww) and how much he (saww) loved her (sa). The Muslims remained present till the burial and that time was the moment of great sorrow.

The Messenger of Allah (saww) descended into the grave at the place of Hajjoon. At that time, the funeral prayer was not obligatory. He

(saww) himself lowered himself into the grave and made many supplications for her.

Hazrat Fatima (sa) came to her mother's room crying. The face of her beloved mother could not disappear from Hazrat Fatimah's (sa) eyes as if she was still standing in front of her (sa) and standing in front of the Holy Prophet (saww) with a smile on her face, when he (saww) was telling her the message of Hazrat Gabriel (as): Say salam to Khadija (sa) from her Lord and from me.

"It is as if at that moment she (sa) is responding to the greetings of Allah in front of Fatima (sa), saying: "Peace is Allah, peace is from Him, and peace be upon Gabriel (as), and peace be upon you, O Messenger of Allah (saww)."

Hazrat Fatima (sa) is looking at the smile on her mother's face and Zahra (sa) is smiling and crying at the same time. The reason for smiling is that at this time Tahira Sayyida Nisa Quraysh Sayyida Muslim Umm Al Momineen (sa) is currently immersed in the blessings of Paradise and is crying because of the separation of the body, that is destined for every soul in this world. This is the law of Allah for His creations and these are the emotions that Allah has installed in the human body, the emotions of sadness and joy.⁴²

Termination

Ziyarat of Sayyida Khadija (sa)

Our teacher Fiqh Ahl al-Bayt (as) of Chastity and Purity Syed Taqi Qummi has mentioned:

There is no doubt that there is no disagreement in performing the following pilgrimage (ziyarat) with the intention of Rija, whether from near or far. Because the chapter on hope (rija) is broad. Also, the trend of

⁴² - انھا فاطمة الزهراء علیہا السلام المنار للنشر دمشق ص ۱۱۴، الدكتور محمد عبدة يمانی۔

pilgrimage can be argued in such a way that your pilgrimage is the reason for the closeness of Allah and Rasoolullah (saww), Hazrat Ameerul Momineen (as), Hazrat Fatima Zahra (sa) and Imams (as). But the requirement of full caution is that you should not intend to be ordered by Shariat in performing Ziyarat, but with the intention of Rija (hope). Allah is aware of the realities of things.

Faqeeh Ahl al-Bayt (as) Chastity and Purity Sheikh Ahmad Al Kashif al-Ghita mentioned: “Ziyarat (pilgrimage) of Hazrat Khadija (sa) in the graveyard of Hajjoon (Jannat al-Mu’ala) is mustahabb”.⁴³

Faqeeh Ahl al-Bayt (as) Chastity and Purity Sayyid Gulpaygani has mentioned: There are a few things recommended for pilgrims while staying in Makkah, one of which is visiting the grave of Hazrat Khadija Al-Kubra (sa) and her grave near the famous mountain in Hajjoon is in place.⁴⁴

It is said by the holy jurist Syed Abdul Ali Sabzwari: Visiting the grave of Hazrat Khadija (sa), which is well-known in Mu’ala, is recommended because she is the mother of Muslims. One of the virtues of children is to visit their mother's grave after her death. She (sa) had worked tirelessly to serve Syed Al Mursaleen (saww). She (sa) presented all her property. Apart from this, there are many other proud achievements of Janab e Sayyida (sa), with which the books of the parties are full. So, if someone still doubts about the tendency of pilgrimage, then he will be considered aaq (disinherited) by his mother.⁴⁵

The late Syed Mohsin Al-Amin has mentioned Ziarat:

السَّلَامُ عَلَيْكَ يَا أَقْرَبَ الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكَ يَا زَوْجَةَ سَيِّدِ الْمُرْسَلِينَ، السَّلَامُ عَلَيْكَ
يَا أَقْرَبَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، السَّلَامُ عَلَيْكَ يَا أَوَّلَ الْمُؤْمِنَاتِ، السَّلَامُ عَلَيْكَ يَا مَنْ

⁴³ - قلانة الدرر في مناسك من حج واعتمر: ص ۱۴۳

⁴⁴ - مناسك الحج: ص ۱۶۷ و ۱۶۸

⁴⁵ - مهذب الأحكام: ج ۱ ص ۴۰۱

أَنْفَقْتُ مَالَهَا فِي نَصْرَةِ سَيِّدِ الْأَنْبِيَاءِ، وَنَصَرْتُهُ مَا اسْتَطَاعْتُ وَدَافَعْتُ عَنْهُ الْأَعْدَاءَ، أَلَسَّالَامُ عَلَيْكَ يَا مَنْ سَلَّمَ عَلَيْهَا جَبْرَيْلُ، وَبَلَغَهَا السَّلَامُ مِنَ اللَّهِ الْجَلِيلِ، فَهَنِيئًا لَكَ بِهَا أُولَاكَ اللَّهُ مِنْ فَضْلٍ، وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Translation: Peace be upon you, O Mother of the Believers (sa), Peace be upon you, O wife of Sayyid al-Marsaleen (saww), Peace be upon you, the mother of Fatima Zahra (sa), who is Sayyida Nisa al-Alameen (sa). Peace be upon you who was the first among women-believers to accept faith. Peace be upon you, O one who spent her wealth to help and support the Sayyid al-Anbiya (saww) as far as she had power and strength. She defended the Messenger of Allah (saww) against the enemies of Islam. Peace be upon her whom Hazrat Jibraeel (as) greeted (salaam), and the greetings of Allah were conveyed. So blessed is the grace that Allah has bestowed upon you. May Allah's peace be upon you and may Allah's mercy and blessings be upon you.

Sayyid Bathai mentions the second pilgrimage:

أَلَسَّالَامُ عَلَيْكَ يَا زَوْجَةَ رَسُولِ اللَّهِ سَيِّدِ الْمُرْسَلِينَ، أَلَسَّالَامُ عَلَيْكَ يَا زَوْجَةَ نَبِيِّ اللَّهِ خَاتِمِ النَّبِيِّينَ، أَلَسَّالَامُ عَلَيْكَ يَا أُمَّ فَاطِمَةَ الزَّهْرَاءِ، أَلَسَّالَامُ عَلَيْكَ يَا أُمَّ الْحَسَنِ وَالحُسَيْنِ سَيِّدَيِ شَبَابِ أَهْلِ الْجَنَّةِ أَجْمَعِينَ، أَلَسَّالَامُ عَلَيْكَ يَا أُمَّ الْأَنْبِيَاءِ الطَّاهِرِينَ، أَلَسَّالَامُ عَلَيْكَ يَا أُمَّ الْمُؤْمِنِينَ، أَلَسَّالَامُ عَلَيْكَ يَا أُمَّ الْمُؤْمِنَاتِ، أَلَسَّالَامُ عَلَيْكَ يَا خَالِصَةَ الْمُخْلِصَاتِ، أَلَسَّالَامُ عَلَيْكَ يَا سَيِّدَةَ الْحَرَمِ وَمَلَكَهَ الْبَطْحَاءِ، أَلَسَّالَامُ عَلَيْكَ يَا أَوَّلَ مَنْ صَدَّقَتْ بِرَسُولِ اللَّهِ مِنَ النِّسَاءِ، أَلَسَّالَامُ عَلَيْكَ يَا مَنْ وَفَّتْ بِالْعُبُودِيَّةِ حَقَّ الْوَفَاءِ، وَاسْتَلَبَتْ نَفْسَهَا وَأَنْفَقَتْ مَالَهَا لِسَيِّدِ الْأَنْبِيَاءِ أَلَسَّالَامُ عَلَيْكَ يَا قَرِينَةَ حَبِيبِ إِلِهِ السَّمَاءِ، أَلَسَّالَامُ عَلَيْكَ يَا بِنْتَ إِبْرَاهِيمَ الْخَلِيلِ، أَلَسَّالَامُ عَلَيْكَ يَا حَافِظَةَ دِينِ اللَّهِ، أَلَسَّالَامُ عَلَيْكَ يَا ناصِرَةَ رَسُولِ اللَّهِ، أَلَسَّالَامُ عَلَيْكَ يَا مَنْ تَوَلَّى دَفْنَهَا رَسُولُ اللَّهِ، وَاسْتَوْدَعَهَا إِلَى رَحْمَةِ

اللَّهُ، أَشْهَدُ أَنَّكَ حَبِيبَةُ اللَّهِ وَخَيْرُكَ أُمَّتِهِ، إِنَّ اللَّهَ جَعَلَكَ فِي مُسْتَقَرٍّ رَحْمَتِهِ فِي قَصْرِ مِنَ الْيَاقُوتِ وَ
الْعُقْبَانِ، فِي أَعْلَى مَنَازِلِ الْجَنَانِ، صَلَّى اللَّهُ عَلَيْكَ وَرَحِمَهُ اللَّهُ وَبَرَكَاتُهُ.^{٣٦}

Translation: Peace be upon you, the wife of the Messenger of Allah (saww), who is Sayyid Al-Mursaleen (saww). Peace be upon you, O wife of such a Prophet of Allah (saww), who is the last of the Prophets. Peace be upon you, mother of Fatima Zahra (sa). Peace be upon you, O mother of Hasan and Husain (as), who are the chiefs of all the inhabitants of Paradise. Peace be upon you mother of Imam Taherin (the pure). Peace be upon you O Umm al-Mu'minin. Peace be upon you, O Mother of the Believers. Peace be upon you, O most sincere slave girl of Allah. Peace be upon you O Sayedah Haram and Queen of Bat-ha. Peace be upon you, O woman who was the first among women to confirm the Messenger of Allah (saww). Peace be upon you, O the one who paid her right of servitude, surrendered her head and spent her wealth for Sayyid al-Anbiyyah (saww). Peace be upon you, O companion of the beloved of Allah (saww). She was married to Kholasat al-Asfia (salvation of the pure), O Ibrahim Khalil's daughter. Peace be upon you, O protector of Allah's religion. Peace be upon you O helper of the Messenger of Allah (saww). Peace be upon her whose burial the Messenger of Allah (saww) fulfilled and entrusted to the mercy of Allah. I bear witness that you are Allah's beloved and the best maidservant. Indeed, Allah placed you in the shadow of His mercy in the palaces of Yakut and Uqban in the highest places of Paradise. May God's durood (blessings) be upon you. May God's mercy and barkaat (auspiciousness) be upon you.

I say: Our teacher Ayatollah al-Azmi Sayyed Qummi has explained that he also includes this Ziyarat because this Ziyarat is not transmitted by the Imams but it is arranged by the scholars, so it is necessary to read this Ziyarat. Go not with the intention of mustahibb, because the chapter of Rija'a is broad. Allah is aware of the realities of affairs.

^{٣٦} - آداب الحرمين: ص ٥٥ مؤسسة تهر طهران -

This is the end of the submissions. All praises are for Allah. Peace and blessings be upon our Sayyid (chief) Muhammad (saww) and Aal e Athar. May eternal curse be upon all their enemies until the Day of Resurrection.



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