

PESH LAFZ

Assalamualaikum Musaddiqeen o Musaddiqat,

Hamare Gharano mein aik baat ghour ki gayi hai ke yaum-e ashurah ko zyada tar log unhi logon se bola chal muaf karwate hain jin se unki koi shakar-ranji nahin hai aur apas mein muafi mangte bhi hain toh dil mein Khushu o khuzoh nahin rakhte. Ek rasm ki tarah ada karte hain. Hala.n ke deen haqayeq ka naam hai.

Alawa is ke ek aur baat ghour ki gayi hai ke bache aaj kal aghyaar se muta'ssir ho kar tarah tarah ke shukook mein muqtela ho rtahe hain jin mein ye bhi shamil hai ke "Yazeed" ko bura kyun samjha jaay?, karbala ki jung siyasi jung thi ya aqamat-e deen ke liye thi? Waghairah waghairah.

Ye Risala "MAAH-E MUHARRAM AUR BOLA CHALA MUAF" khaas kar Badhti umr ke bacho.n ki shadeed zaroorat ko malhoos rakh kar banaya gaya hai, jis mein jahan tak mumkin ho urdu ke mushkil alfaz istemal nahin kiye gaye hain, aur jahan kaheen zarurat ho alfaz ke ma'nay brackets de kar likh diye gaye hain (chahe English mein hi kyun na ho), jis ka ain maqsad kisi tarah zyada se zyada log is se mustafed ho saken. Sarparasto.n se guzarish hai ke apne bachon ko zarur parh kar sunaye.n.

Is risalay mein kaheen koyi kotaai nazar aaye ya koi baat likhne se rah gayi ho toh is kam-ilm ki islah is mail ke zariye kar sakte hain

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MAAH-E MUHARRAM AUR BOLA CHALA MUAF

Muharram ke Ma'nay: Lafz Muharram "Haram" se aya hai aur zimnan [in this connection / of course] isi waja se isko "Muharram Ul-haram" kahte hain. "Haram" do wujuhaat se istemal hota hai. Aik toh koyi ghair maqool fayl ke liye istemal hota hai (Yani Halal ke opposite, jaise kaha jata hai sharab haram cheez hai) aur dusra "Ehteram" ke liye bhi ye lafz istemal hota hai jaise kahte hain "Masjid-e Haram". Muharram har do lehaz se Maqbool (acceptable) hai.

Haram ki waja:

Islam ke hurmat wale maheeno mein ye saal ka sab se pahla maheena hai. (Islam mein hurmat wale maheene chaar hain, Muharram, Rajab, Zil-qadah, aur Zil-Hajjah. In maheeno mein jahan tak mumkin ho Jung o jidal ya Khoon qaraba jayez nahin, aur amn ka muzahera zaruri hai.

Ehteram ke kayi wujoohat [reasons] hain

Riwayaton mein aaya hai ke 10 Muharram ko kayi tareekhi waqayat (historical events) pesh aaye jaise is roz

1. Hazrat Adam Alaihis salam ka zameen par utara jaana aur Aap (A.S) ki tawba ka isi din qubool hona
2. Hazrat Nooh A.S ki kashti ka sahi salamat pahad par rukna.
3. Hazrat Ibrahim A.S ki Yaum-e paidayesh [birth day]
4. Hazrat Musa A.S ka Fir'oun ki qaum se Najat paana.
5. Hazrat Yusuf A.S ka kuwwe.n se Najat paana.
6. Hazrat Younus A.S ki tawba qubul hona aur machli ke pait se najat paana.
7. Hazrat Esa A.S ka Asmaan par utha liya jana.

Is ke alawa aur bahot si riwayaton parhne aur sunne mein aati hain. In sab mein Hazrat Musa A.S ka Fir'oun aur uski qaum se is roz najat paana bahot si riwayaton se sabit hai, aur is ke ehteram mein na sirf hum balke Yahoodi aur Nasrani (yani Jews and Christians) bhi 10 Muharram ko roza rakhte hain. Is ka suboot aik hadees se milta hai

Hadees:

Hazrat Abdullah Bin Abbas RZ se riwayat hai ke Jab RasoolAllah SWS ne 10 Muharram ka roza rakha aur hame bhi roza rakhne ki takeed farmaayi toh logon ne kaha ke Ya RasoolAllah SWS is din toh Yahudi aur Nasrani bhi roza rakhte hain. Aap SWS ne farmaya ke "Acha.. InshaAllah agle baras agar main zinda rahun toh 2 roze rakhunga, [is liye ke hum Musalman Hz Musa aur Esa (Alaihuma'assalm) ke ehteram ke zyada haq'daar hain", (Laikin hua aisa ke Hazrat RasoolAllah SWS agle baras tak is duniya se pardah farma gaye) Kitabul Hadees. Sahih Muslim.

Note: *Isi liye hum Musalman aik roza nahin rakhte balke 10 -11, ya phir 9-10 Muharram ka roza rakhte hain (laikin 10 Muharram ka roza rakhna asl maqsood hai)*

Bacho, is din aik aur tareekhi waqaya [Historical event] bhi pesh aya jo ke bahot dil-soz (ghamgeen) hai aur wo hai Hz Hussain RZ aur aap ke afraad-e khandan (family members) aur aap ke sathiyo.n ki shahadat. Is waqaya ko yaad karna aur us ka ehteram karna Ummat-e Musleme par zaruri hai taa ke hum Hazrat Hussain RZ ki zindagi ko apna nasab ul-ain [Usool / role model] bana saken. Laikin qaum-e Mehdeviya mein is ka ehteram karne ka sab se alaa May'ar [high standard] hai. Is Ehteram mein firo-tani (Aajizi / khushu o khuzu) paida karne ke liye hame is ki asl (yani is ki wajah) maloom karna zaruri hai. Is waqaya ke hi baad InshaAllah aap ko aur achi achi baate.n batlaayi jayengi

Islami Taareekh ki kitabo.n [Books of Islamic History] se hame is sislile mein bahot madad milti hai.

Note: *Kuch barason se hamare atraaf aik nayi cheez sargarm [famous] ho rahi hai wo ye ke Yazid paleed ko "Rahmatullahi-Alaih ya Mercy be upon him" ke alqaab [titles] se nawaza ja raha hai aur nayi paud [new generation] ka brain wash kiya ja raha hai. Isi ke pesh nazar is bande ne zaruri samjha ke hamare bachon ko asl tareekh [history] zarur maloom ho taa ke sahi aqeeday se wo apne eman ki hifazat aur amal mein ekhlaas [Khuloos o Muhabbat] paida kar saken.*

Guzarish: *Pyare Bacho, Is banda-e aajiz (weak slave of Allah) ne ne poori koshish ki hai ke is waqaya ko mukhtasar [chota] aur sahl se sahl [asaan se asaan] kar ke likhe, taa ke aap uktaai [boriyat] na mahsoos Karen. Aur koshish ki hai ke NA is mein Ahl-e tashaiyo.n [shia logon] ki tarah ghuloo ho aur NA Ahl-e hadeeso.n [wahabiyo.n] ki tarah gustaqiyaan [badi ghalatyan] ho. Umeed karta hun ke aap is ki har baat ko aur ahem naamo.n ko baar baar parhenge aur zahen nasheen [yaad] kar lenge.*

Ghuloo = yani kisi cheez ko zyada bana kar pesh karna

HZ HUSSAIN RZ KA MUKHTASAR TA'RRUF [Brief Introcuption of Hz Hussain Rz].

Hazrat Muhammed RasoolAllah SWS ke do nawase the Jin ke naam Hazrat Hasan aur Hazrat Hussain [Rz.A] tha. Hazrat Hasan RZ (Hazrat Hussain RZ ke bade bhai) ko is waqaya-e karbala se pahle zaher de kar shaheed kar diya gaya tha. Yahan hum choo.n ke Maah-e Muharram aur us ki khususiyaat par baat kar rahe hain Hazrat Hasan Rz ka sarsari ta'rruf (brief introduction) aur Hazrat Hussain RZ ke sisile mein tafseeli baat karenge.

Hazrat Hasan aur Hussain RZ.A Bibi Fatima RZ aur Hazrat Ali RZ ke farzandaan [bête] hain. Aur Bibi Fatima RZ hamare pyare aqaa sarkar-e do alam Hazrat Muhammed Mustafa SWS ki Dukhtar (beti) hain.

Hz Hussain Rz ki tareekh-e paidayesh Arabi hisab se 3, Shaban San 04 Hijri hai, aur Esawi (Gregorian date) ke lehaz se 8th January 626 hai. Aap ki paidayesh Madinah Munawarah mein hui aur Shahadat 10 Muharram 61 Hijri ko Karbala mein hui jo Esawi (Gregorian) ke hisab se 10th Oct 680 banta hai.

(Shahadat: Allah ki raah mein dushmano.n se jung karte hue inteqal inteqal farmana)

Hazrat Hussain Rz ke walid-e Majid Yani Hazrat Ali Rz aap ka naam Harab rakhna chahte the laikin aap itne Khubsurat aur dil nashee.n the ke Aap ke Nana Yani Hazrat

Muhammed Mustafa SWS ne aap ke naam "Hussain" rakha (Hussain lafz "Husn" se ayaa hai aur Husn kahte hai Khubsurti ko)

Aap ki teen Azwaaj-e paak thi.n (wives). Bibi Shaheer banu, Umm-e Rubab aur Umm-e laila (RaziAllahu anhuma)

Aap ki jumla Chay [6] aal-aulad thee.n.

Farzandaan (bête): Hz. Zain Ul-Abedeem, Hz Ali Akbar aur Hz Ali Asghar (Rahmatullahi ailhuma)

Dukhtaraan (Betiya.n): Bibi Fatima Kubra, Bibi Fatima Soghra aur Bibi Sukayna./ sakeena (Rahmatulaahi ailhuma)

KARBALA KI JUNG

WAQAYE KA PAS MANZAR: (BACK GROUND OF THE EVENT)

Sarkar-e do alam Hazrat Muhammed Mustafa SWS jab is duniya se pardah farma gaye, Aap (SWS) ke wisal ke baad Ummat-e Musleme ki Khilafat (leadership) char Khalifo.n ne sambhaali. Jin ke naam yeh hain. Hazrat Abu bakr Siddique, Hazrat Umer faruq bin Khattab, Hazrat Usman Ghani, aur Hazrat Ali (RaziAllahu'anhuma). In charon Khalifo.n ko hum Khulafa-e Raashideen ke naam se yaad karte hain. (*Khulafa-e Raashideen yani aam alfaz mein tamam Musalmano ke sardar / spiritual successors*).

Khulafa-e Rashideen ke aakhri Khalifa Hazrat Ali Rz ko Jab achanak aik din Abdur'rahman Bin Muljim naami kafir ne shaheed kar diya. Aap (Hz Ali Rz) ke baad usoolan aap ke bade farzand Hazrat Hasan Rz ko unka jaa nasheen (yani Khalifa) banna tha. Tamam akabereen aur taqreeban awaam isi ke haq mein the aur aap ne awaam ki raai se hi sab logon se Baiyath lena shuru kiya.

Baiyat: Baiyat ka lafz Arabi mein Ba'ee se aya hai jis ka matlab hai bech dena, Us zamane mein jab koi naya amir chuna jata toh wo apne hath par awaam se baiyat leta tha yani awam apne aap ko Khalifa ke hawale kar deti thi ke hum aap ki ita'at o farma bardari mein aise hain jaise ke aap ne hame qareed liya ho. Hum jis tarah aaj Murshid ke hath par Baiyat karte hain

Ab jab ke Hazrat Hasan Rz ne Khilafat sambhaal li, Banu Umayyah ke sardar Hazrat Muawiya Rz ne baiyat se inkar kar diya aur baghawat ki. Hazrat Hasan Rz ko Khilafat (yani Jaa Nasheeni / leadership) unhe saunp dene ko kah diya. Us waqt Muawiya Rz ke paas kafi paisa aur duniyawari jaa o jamal (power) tha. Aap siyasi mizaj bhi rakhte the aur awam par aur un ki soch par control karna bahot achi tarah jaante the. Kuch log duniya ki lalach mein aa kar aur kuch qabeele ki Muhabbat mein Muawiya Rz ki haan mein haan milane lage.

Banu Umayyah: Banu Umayyah aik qabeele (tribe) ka naam hai jaisa ke Hazrat Muhammed Mustafa SWS ka ta'lluq qabeela-e Bani Hashim se hai.

Hazrat Hasan Rz [Hz Hussain Rz ke bade bhai] bahot hi nek, narm dil aur sulah pasand insan the. Aap ne Jung o jidal ko pasand nahin kiya aur dekha ke Hazrat Muawiya hala.n ke Khilafat ke liye un se zyada layeq nahin the laikin wo bhi aik zaheen sahabi

the. Aap ka ilm qabil-e tahseen (tareef ke qabil) tha. Ahadees ki kitabo.n mein aap se marwi (Yani aap ki kahi hui huzur SWS ki baat) 160 se zyada paayi jati hain. Aur is ke alawa aap kaatib-e wahi bhi rah chuke the lehzaz Hz Hasan Rz ne Muawiya Rz se aik mu'aheda (contract / commitment) sign karwaya ke wo agar khilafat ke itne hi khwahesh'mand hain toh khilafat unhe saump sakte hain ba-shart'e ke Hazrat Muawiya ke baad Imarat (yani leadership) unke bête dar bête (yani khud apni hi auladon mein) nahin chalegi balke usool ke mutabiq awaam aur qaum ke danishwar [philosophers of Ummat] hi se Ameer chuna jayega. Muawiya Rz ne khushi khushi is ko qubool kar liya aur Ameer ban gaye.

NB: Kaatib-e Wahi: Yani Jab Huzoor pur Noor SWS par Allah ki wahi Hz Jibrayil A.S (farishto.n ke sardar) ke zariye hui thi toh aap ki wahi ke alfaz note karne walo.n mein Hazrat Muawiya Rz bhi aik the. (Wahi ke maa'nay hain "Allah ki koi baat raast [direct] ya Hz Jibrayil A.S ke zariye bande ko pahunchna")

Hazrat Hasan Rz ne 6 maheene tak Islam ki Khilafat ki. Jab Ekhtedar [power] Hz Muqwiya ke hath mein aa gaya toh ek hadsa ye hua ke Hazrat Hasan Rz ko sazishi taur se [poori planning se] zaher [poison] de diya gaya aur un ki shahadat ho gayi. Ye baat samajh se baher hai ke unhe zaher kyun diya gaya hala.n ke wo kisi ko zarar (nuqsan) pahunchay bina khilafat se hat gaye the aur ibadat mein masroof ho gaye the. Tareekh ki kitabo.n (Books of Islamic History) mein mukhtalif baate.n [alag alag raai] dekhne / sunne mein aati hain jin mein aik ye hai ke Hz Muawiya ke masahebo.n ko (yani unki badshahat mein duniya parast amiro.n ko) ye qadsha [dar] ho gaya tha ke Jab tak Hazrat Hasan zinda rahenge Hazrat Hasan ke jaa.n nisar [Hazrat Hasan Rz par jaan qurban karne wale] baghawat kar sakte hain aur hukumat Khatre mein parh sakti hai wo is liye ke Hazrat Hasan Rz koyi mamooli hasti nahin the balke Huzur SWS ke gulshan ke phool the, Aap SWS ki jaan the aur Aap SWS ki kayi basharato.n [basharat yani aap ki shaan mein khush khabri] se sarfaraz the . Baher haal hame bhi apni taraf se koyi raai qayam karne ka haq nahin ke unka qatl kyun hua aur kis ne karwaya??? lehzaz hum "wallau alam" (yani Allah behter jaanta hai) kah kar aage badhte hain.

Hazrat Muawiya Rz ki khilafat 20 saal tak rahi aur aap ki daar ul-hukumat damshiq (Damascus / Syria) mein thi. aur ye kah sakte hain ke aap ki hukumat kamyab rahi aur alam-e islam ke Tamaddun [social welfares] mein kafi taraqqi hui.

AIK BADI GHALATI:

Jab aap ke Inteqal ka waqt qareeb aaya toh aap ki hukumat ka aik duniya parast wazir jis ka naam Mughaira bin shaiba tha aap se kaha ke "aap ke baad aap kis ko khilafat dena pasand farmayenge" Hz Muawiya Rz ne kaha ke jaise ke muaheda (contract) hua hai. Tab us ne kaha ke aap ka beta bhi jawan hai Jung ki maharat aur siyasat se waqif hai toh kyun na aap usi ko naam-zad kar de.n. Muawiya Rz ke dil mein ab tak is ka khayal bhi nahin aya tha laikin Mughaira ke kahne se un ke dil mein pidri muhabbat (natural love with one's own kids) jaagi aur kaha "Kya aisa ho sakta hai? Mughaira ne kaha kyun nahin?" phir us ne saari tarkeebe.n samjhaye.n aur Hz Muawiya uski baato.n

mein aate gaye aur wasiyat likh di ke mere baad meri khilafat mera beta YAZID karega, aur tamam logon par is ki ita'at farz hogi.

MUAWIYA RZ KA INTEQAL AUR YAZID KI JAA. NASHEENI:

Jab Hazrat muawiya Rz ka inteqal hua toh yazid ne hukumat sambhal li. Idhar Madinah mein kisi ko is ki khabar nahin hui, Taqreeban log is haq mein the ke Hz Muawiya ke baad sivay Hz Hussain Rz ke koi aur layeq-e Khilafat nahin hai. Laikin Muawiya Rz ko in baaton ka ba-khoobi andaza tha aur unho.n ne apni danishmandi [hoshiyari] se is baghawat [bycott] ki tarkeeb ka sara intezam marne se pahle kar diya tha. (Yahan un intezamo.n ki tafseel likhna zaruri nahin...baher haal..).

Hz Hussain Rz ko sab awam ne Madinah mein khalifa tasleem [accept] kar liya tha. Aur kufa (Iraq ka aik area) se bhi khabre.n aane lagi ke aap yahan bhi tashreef laiye aur hum sab se baiyat lijiye hum sab Yazid ke khilaaf hain. Hz Hussain Rz apne chachere Bhai Muslim bin Aqeel Rz ko un ke naam se Baiyath lene ke liye kufa bheja. Kyun ke Madinah mein aap kafi masroof ho gaye the. Aur intezar karne lage ke wahan se Muslim Bin Aqeel Rz kya khabar bhejte hain. Muslim Bin aqeel ki bahot dino tak koi ittela nahin aayi laikin sainkdo.n khutoot [Hundereds of letters] aap ke paas khawaas o awaam [Khawas = people with key posts, awaam = genral public] ke aate gaye ke aap yahan aa jaiye aur hamari baiyath qubul kijiye. Hazrat Hussain Rz ne Kufa jaane ka faisla kar liya ke shayed Muslim Bin Aqeel baiyat lene mein mashghool honge [busy honge] main khud hi jaa kar apna kaam karta hun. Logon ne aap ko samjhaya, taqreeban tareekh ki kitabo.n mein khaas kar Hz Abdullah Bin Abbas Rz ka zikr aap ko rokne ki koshish ke liye dekhne mein ata hai. Rokne ki waja Hz Muslim Bin Aqeel se kufa ki koi khabar ka na aana tha aur aik muamma [mas'ala] ban gaya tha. Laikin aap ye soch kar tadap uth'te ke kufiyo.n ne unhe bulaya hai ke unhen Yazid ke hatho.n se mahfooz kiya jaay. [kufa ke rahne walon ne jo letters likh likh kar aap ko dawat dene lage the yehi asl waja hai ke Hz Hussain Rz ne wahan jaane ka pakka faisla liya]..

WAQAYA-E KARBALA

Yeh soch kar aap ne ahl o ayal [afraad-e khandan] ko sath liya aur kufa ki janib rawana hue. Aap Rz ke sath aap ke chahne wale bhi sath ho liye. Ye baat nahin thi ke Hz Hussain Rz Yazid ke kirdar se waqif na the. Aap Rz achi tarah jaante the ke Yazid kisi surat Khilafat ke layeq nahin aur us se Ummat-e Musleme ko bahot Nuqsan ho sakta hai. Aap ko Deen-e Islam ki sar-bulandi itni azeed thi ke aap ne azm kar liya ke chahe Deen ki baqa [Baqa yani baqi rahne] ke liye khud ko fana hona [fana yani mita dena] parhe laikin yazid ko khilafat bilkul karne nahin denge. Jaise Jaise aap Kufa ki janib badhte gaye halaat badalte nazar aane lage. Khabar mili ke Kufiyo.n ne [kufa ke rahne wale] ap Rz se baghawat kar di hai aur yazid se mil gaye hain. Hz Hussain Rz ne Irada kiya ke bajaay wapas jaane ke Yazid aur Yazidiyo.n se baghawat ka sabab / waja poochi jaay aur Muaheda yaad dilaya jaay [yani wo contract jo us ke baap ne Hz Hasan Rz se kiya tha ke mere baad khilafat ka haq aulad dar aulad nahin balke ummat ke ba-

wiqar logon ki raai se qayam hogi]. Isi khayal se wo aagey badhte gaye. Raaste mein khabar mili ke Muslim Bin Aqeel Rz ko kufa ke governer ne [jis ka naam Ubaidullah bin-ziyad tha] Mahel par le gaya aur wahan se unhe.n neeche gira kar Shaheed kar diya. Aap Rz bahot ghamgeen hue aur isi josh mein aage badhte gaye ke yazid aur uske sathiyon ko ghairat dilaayi jaay. Udhar Obaydullah Bin Ziyad ne [The Governor of Kufa] Hz Hussain ki giraftari ka hukm sader kar diya [warrant issue kar diya]. Ab tak aap Rz kufa mein pahunch chuke the aur kah sakte hain ke charo.n taraf se ghir chuke the. Raaste mein Hurr bin yazid naami aik qafila mila jo Bin-ziyad [Governor of Kufa] ka hi tha aur gasht mein tha [rounds laga raha tha] ke aap ko giraftar kar le. Jab aap Rz ka saamna hua toh giraftar hone ka hukm diya warna jung ki peshkash ki. Aap ne kafi baat cheet ke baad elan-e jung kiya. Udhar Hurr bin yazid ke lashkar mein pani ki kami ho gayi aur Hz Hussain Rz ke paas kafi pani ka zaqeerah [storage] tha. Aap ne unke lashkar ko pani pilaya. Yehi nahin balke aap ne Un ke ghodo.n [horses] ko bhi pani diya. Ye dekh kar Hurr bin yazid sharminda hua aur tawba kar ke Yazid ki tayeed se dast-bar-daar hua [yani nikal gaya] aur aap ke lashkar se mil gaye. Laikin ahista ahista lashkar se log idhar udhar hone lage. Aur taqreeban 70-80 log hi rah gaye. Aap kufa ke raste mein KARBALA ke aik maidan mein khayma-zan hue [camp daala] dala ke yahan pani ki sahoorat thi.

Yahan Aap ke saamne Obaydullah Bin Ziyad ka aik dusra lashkar aaya. Aap ko hukm diya ke Obaydullah Bin Ziyad ne aap ko giraftar kar ke lane ke liye kaha hai warna aap se jung hogi aur aap ko zinda ya murda pesh karne ka hukm hai.

Note: Aik baat aap yaad rakhe.n ke Obaydullah Bin Ziyad ko Yazeed bin Muawiya ne Kufa mein Governor bana kar bheja tha aur hukm diya tha ke Hz Hussain Rz ko kisi tarah giraftar kar ke pesh kare [Kuch tareekh.n mein zinda ya murda giraftari ka hukm bhi dena sabit hai] toh usay In'aam mein badi jageer aur soobe [more areas to command over] ataa karega. Obaydullah Bin Ziyad bahot khatarnaak aur zaleel aur be-rahem aadmi tha. Us Bad-bakht ne Hz hussain Rz ko khatm karna apni kamyabi ka zaamin [way towards success] samajh liya.

Is lashkar ka sardar shoomar tha. Ye Obaydullah Bin ziyad se bhi gira hua shakhs tha jo ke Obaydullah Bin Ziyad khud bhi achi tarah janta tha. Ye asl lashkar tha jo ke jung ke liye bheja gaya tha. Jis mein har qism ki sahoorat thi aur hathyaro.n se layz tha. Hz Hussain Rz samajh gaye ke ab Yazid ya yazidiyo.n se baat cheet ka koyi faida nahin, lashkar se kaha ke main tumhari chaal samajh raha hun, laikin mere sath meri ghar ki aurte.n aur bache hain inhe main Madinah wapas le ja raha hun, jung karoon ya nahin ye baad mein dekhoonga. Laikin Shoomar ne aik na suni aur kaha ke tumhe giraftar karna hi hai aur Bin Ziyad ke paas pesh karna hi hai. Hz. Hussain Rz ne kaha ke agar main inkar kar dun toh??, Shoomar ne kaha kya tumhe apni jaan azeez nahin hai, Hz Hussain Rz ne kaha ke ye zillat toh na main ne kabhi gawara ki hai aur na karunga.. balke tum se jung karunga. Shoomar aap ki dileri se ghabraya aur phir dekha ke aap ke paas sirf thoda log hain wo bhi gair musllah, jung ka faisla le liya. Ye 7 moharram ka waqaya hai.

DARIYA-E FURAT PAR DUSHMANO KA QABZA (DARIYA-E FURAT JO BOOKS MEIN EUPHRATES KE NAAM SE JAANI JATI HAI)

7 Muharram ko zalimo.n ne khufiya tareeqe se (planning kar ke) pani par (Dariya-e furat par) qabza kar liya. (Ye pani par pabandi ka hukm Obaydullah bin Zyad ke khabar

bhejne par hua tha). Pani ka zyada zaqeerah bhi nahin tha. Jo kuch tha ahista ahista sab khatm ho gaya. Pani hamesha labrez rakhne [full rakhne] ka khayal bhi nahin aya tha kyun ke dariya ke qareeb hi kahyama bandha tha.

Pani ka zaqeerah [stock] khaymay mein khatm na hota agar yazid ke pahle lashkar (yani Hz Hurr bin yazid ke lashkar) ko pani baratne na diya jata Riwayaton mein aaya hai ke agar pani kisi ko diye baghair istemal kiya jata toh 19 Muharram tak bila takalluf pani jama rahta,

NB: Aap ko yaad hoga ke Hz Hussain Rz ne raaste mein jo pahla qaafila mila tha us se jung karne se pahle apne dushman Hurr bin Yazid ke lashkar ko hi nahin balke unke ghodon ko bhi pani pilaya tha. Aik ye hain ke apne dushman ko bhi pani pilate hain aur aik wo hain ke apne Rasool ki hi aal par aur unke masoom bachon ko tak pyasa rakh kar azeeyat pahunchate hain. Phir kis surat se yazid aur yazeediyon par ye aaj kal ke aql ke andhe rahmat bhej kar apne aap ko halakat ka mo'jib bana lete hain [Mo'jib yani yani dozaq mein jane ki wajah] . Wallu a'lam

9 Muarram ki shab Bibi sakeena (Hz Hussain Rz ki 4 saala ladki) ne apne chacha Hz Abbas se kaha ke mujhe bahot pyas lagi rahi hai. Aur mere doston ko bhi pyas lag rahi hai. Hz Abbas Rz subah tak intezar karne ko kaha, laikin is beech kuch aur nanhe munne bache jo ke sab Hz Hussain Rz ke khandan wale the pani ki zid karne lage. Bibi sakina (hala.n ke 4 saal ki thi.n par) samajh gayi ke kuch toh baat hai ke 2 din se pani khayme mein nahin hai. Bibi sakina (RA) apne chacha (Hazrath Abbas Rz) ko bahot chahti thi.n aur Hz Abbas bhi us ke bina rahte nahin the. Bibi RA ne apne saathi bachon se kaha ke ab so jao subha hame chacha Jaan zarur pani pilayenge. Bibi Sakina RA ke bade bhai Hz Zain Ul-Abedeem RA bhi jo taqreeban shayed 10 saal ke honge bukhari se tap rahe the. Do din se Hz Hussain Rz aur Hz Abbas Rz mein mashwara hota raha ke kya kiya jaay. Ab Hazrat Abbas Rz se raha na gaya. Hz Abbas Rz tadap utthe aur jaise tayse raat guzari. Subha aik hath mein barchi aur dusre hath mein Mashkeeza le kar bahar pani lene ke liye chale gaye. Yaad rahe ke barchi ehtiyatan rakhi thi ladai ka koyi irada nahin tha aur na dushmanon se tawaqqah [expectation] thi ke wo bachon ko peene ke liye pani lene se bhi rokenge. Bibi sakina ne sab bachon ko dilasa diya ke dekho chacha ja rahe hain hum sab apna apna pyala le kar khamosh baith jate hain.

NB: Hazrath Abbas Rz Hazrath Hussain Rz ke bhai the laikin aap dono ki maa alag alag thee.n

Hz Abbas Rz badi dileri se dariya par gaye, mashkeeza bhara [Mashkeza yani us zamane mein pani bharna ka container]. Aap ne khud pani nahin piya hala.n ke aap bhi bahot pyase the bas pani bhar kar ghode par sawar hue aur jaane lage ke peeche se aik tez raftaar teer aya aur aap ka aik hath le udha. Aap ne dusre hath se mashkeeza sambhala ke aik aur teer udhta hua aya aur aap ka dusra hath bhi tan se juda kar gaya. Aap ki ankhon mein Bibi sakina aur bachon ka chehra tha isi liye aap ne mashkeeza kisi qeemat nahin chora aur muh se thaam liya. Aik dushman ne peeche se aa kar ap ka sar qalam kar dala. Cheek aur shor pukare ki awaaz khayme tak aa rahi thi, Bibi sakina ne ap ke pyare chacha ki awaz bhi shayed sun li thi Aap pyala phenk kar rote hue andar bhaagi.n aur kahne lagee.n "Mujhe pani nahin chahiye, mujhe bilkul pyas nahin hai, mere chacha ko koi laa do". Aurten aur bache sab bilakh uthe, Hz Hussain Rz bhi tadap gaye ab Aap pani lane ke liye nikle aap ne apni gowd mein 4 maheene ke apne nanhe bache (Hz Ali Asghar RA) ko le gaye aur dushman ke saamne bache ko dikhla kar kaha

Ay zalimo, ye kaun sa tareeqa hai jung karne ka, tum kam az kam is bache ko dekho aur isi ke liye pani dedo. Hame nahin na sahi. Itna hi kahna tha ke aik teer aya aur Nahl si pyasi jaan yani Hussain [Rz] ke la'l Hz Ali Asghar ke gale ke paar ho gaya. Hz Hussain Rz ne "Inna lillahi wa inna ilahi raji'oon" kaha. Bacho..! Aap ko yahan ye kahne ki zaroorat nahin ke Hz Hussain Rz par kya gurzi. Teer ka nishana zaheri taur se Bache ke gale mein laga tha laikin haqiqat mein Us bache ke Baap [Rz] ke dil mein aa laga tha. Aap ne yahan bhi sabr kiya, Khayme mein laute. Sab mardo.n ko Jung ke liye tayyar kiya. Sab logon se **BOLA CHALA MUAF FARMAYA**, Sab logon se darkhwast ki ke in logon ko sirf mera khoon chahiye ke in ko Hazrat Hasan Rz ki tarah mujh se hamesha khatra laga rahega. Lehaza main hukm deta hun ke tum sab Mard tumhare aur hamari aurto.n bacho.n ko le kar chale jaao. Khwamakhah jaan dena nahin chahiye. Sab Log ba yek awaaz bol uthe "Aisi zindagi ka kya karen jo aap ki khilafat ke siva kisi zaleel duniya daar ki baadshahi mein guzre, hum hargiz ap ko nahin chorhenge. Hum hargiz peeche nahin hatenge. Tareekh gawa hai ke Hz Hussain ne pyar, gussa, qasam har tarah se unhe jung se baaz rakh kar akele Maidan mein jana chaha laikin koi Mard-e Khuda tass se mass na hua **[YEH HAI APNE MURSHID SE MUHABBAT KA NAMOONA]**. Ab aap ne zarrah [JUNG KA LIBAS] pahna aur maidan-e Jung mein dushman ke aik bade lashkar se ladne SHER-E KHUDA KA SHER khood parha. (*Hz Hussain Rz ke walid yani Hz Ali Rz ka laqab Sher-e khuda hai*). Khayme ke sab aurto.n ko andaza tha ke jo jo chehre ab nazar aa rahe hain sham tak nahin dikhne wale hain. Allahu akbar, kya mazar raha hoga ye lafzon mein ada mumkin toh nahin.

Jaise hi aap khayme se nikle aurto.n ka sabr toota aur sab log aah o zaari karne lage [yani awaaz se rone lage]. Aap Rz bahot ghamzadah hue aur kaha ke Afsos, kaash ke main Abdullah Bin Abbas Rz ki baat maan leta aur aurto.n ko sath na lata ke in ki awaaz mujhe tadpa rahi hain. Aap ne khayme mein wapas ja kar sab ko samjhaya aur bahot himmat se rahne aur Allah par kaamel bharosa rakhne ki talqeen ki aur phir jung ke liye rawana hue.

NB:Hz Abdullah Ibn Abbas RZ Hz Hussain Rz ke chachere bhai the [yani Hz Abdullah bin Abbas bin Abdullah]

Tareekh mein ye jo awaaz se rona likha gaya hai ye be-ekhtiyaari fayl hai [yani an involuntary act]. Is ki nazeer le kar [misal le kar] gharon mein aurto.n ka is din chilla chilla kar rone ki mehfil banana aik khel aur drama ke siva kuch bhi nahin [jaisa ki shiya karte hain]. Aur ye kah kar ke is din Yazeed ki maa ne Hz Hussain Rz ki shahadat par sawawat [make-up] kar ke khushi manayi thi, hamari ghar ki aurto.n bhi is din us ki mukhalifat mein saaf safai ka khayal na rakh kar muh dhona ya ghosl se parhez kiya karti hain., aur isi tarah ke kayi be-tukay afa'al kiye jate hain. Hamare Mehdavi gharanon bhi is din kuch log baal mein tel nahin daalte aur aina dekhne se parhez karte hain. Islam mein ye gham ke izhar ka tareeqa nahin hai. Aap ko aagay aagay bataya jayega ke aap Rz ka ehtraam kis tarha kiya jaay aur ap ke gham manane ka Haq kis tarah ada kiya jaay.

NB: Waise hame dusre kya karte hain aur kya nahin karte is se kuch lena dena nahin hona chahhiye laikin main baar baar shiya aur wahabiyo.n ki misalen is liye de raha hun ke aaj kal bad-qismati se dairon ki zindagi ka daur toh raha nahin, aap ki halqa-e ahbab mein [friends circle mein] koyi bhi dost aa sakta hai toh aap unke zaheeri af'aal [rituals] se mutassir [impress] nahin honge.

TAAREEKHI TAQREER:

Hz Hussain Rz dushman ke lashkar se saamne pahunche aur aik taqreer ki jis ka ijmaal [brief note] ye hai.

“Logo, Mujhe maloom hai ke meri ye taqreer koi faide mand nahin hai kyun ke tum par shaitan poori tarah qabza kar chuka hai, laikin ba-taur zabani shahadat [lingual witness] ke main Allah ke paas tumhara koi uzr [bahana] nahin chorhna chahta ke tum mujh se waqef nahin the kuch baat kahna chahta hun.

Tum sab log mujh se achi tarah waqef ho agar nahin toh abhi jawab de do. Main Huzur Pur Noor Muhammed SWS ka nawasa, Hz Ali Rz aur Bibi Fatima Rz ka beta hun. Aur mere muta'lleq jo jo bhi Huzur SWS ne Basharate.n [khush khabriyaan] di hain wo tum se chupi nahin hain ke Main aur mere Shaheed bhai Hasan Rz jannat ke jawano.n ke sardar hain. Aap SWS ne ye bhi farmaya ke Hussain mujh se hai aur main Hussain se hun. Aap SWS ka ye bhi irshaad hai ke **JIS NE HASAN AUR HUSSAIN SE BUGHAZ [DUSHMANI] RAKHI US NE HAQEEQAT MEIN MUJH SE BUGHZ RAKHA.** Agar tumhe yaqeen nahin toh abhi bhi is ki tahqeeq kar lo ke abhi Huzur SWS ke sahabi zinda hain.

Ay bad-bakhto..Agar Esa A.S ka gadha bhi aaj zinda rahta toh tamam Esaayi [Christians] us gadhe ki parwarish aur nigahdasht [care taking] mein aik dusre par sabqat le jaate [yani badh chadh kar uski khidmat karte]. Tum kaise musalman ho ke apne hi Rasool ke Khoon [yani mere aur meri aal aulad ke] ke pyase ho, Na tumhe khuda ka khauf hai na Rasool [SWS] ki sharm??. Main ne saari umr kisi ka na-haq qatl nahin kiya toh tum ne mere aur mere masoomo.n ka qatl kaise halal samajh liya??. Main ne faisla kar liya tha ke jo awaam chahegi wahi Khalifa banega aur sukoon se Madinah mein baitha tha. Tum ne hi mujhe khat likh likh kar yahan bulaya ke main aa kar tum se baiyat lun. Ab tum agar nahin chahte toh mujhe aur mere khandan walon ko jaane do aur meri tahqeer [be-izzati] karne ki sochna bhi mat [ke main khushi khushi giraftar ho kar pesh kar diya jaunga]. Agar tum ne mujhe Madinah wapas jaane nahin diya toh main tum se jung karunga aur bahaduron ki tarah shaheed ho jaunga. Phir aakhri baar kaha ke “Ay kufiyo [yani kufa ke rahne walo] kya tum ne mujhe koi khat nahin likha??. Lashkar buth [statue] ki tarah khamosh tha. Hz Hussain Rz ne kaha Khuda ka shukr hai tum koi uzr [bahana] na pesh kar sake. Tab hi aik ne kaha ke hame kuch yaad nahin. Aap ne kaha .. Acha...!! Toh kya main wo tamam khutoot pesh karoon jo tumhare hatho.n likhe gaye the? Tab kuch logon ne awaaz uthaai “wo khat hum ne likhe ho.n ya nahin laikin hum ab ba-baang-e dahl [zor se nara laga kar] kahte hain ke hum aap ke haq mein nahin hain”. Ye sunte hi Hz Hussain Rz ne “Bismillah” kaha aur dushman ko lalkara”

MAIDAAN-E JUNG ::

Jung shuru ho gayi. Lashkar se aik ghud-sawar [horse rider] aap par hamla karne dauda laikin uska ghoda aisa bidka ke wo ghode se gir parha aur mar gaya. Ye dekh kar sab par haibat taari ho gayi. Phir aik aur Ghud sawar aaga bada (jin ka naam Harban tha) aur Hz Hussain Rz se saamne apna zarrah aur dhal daal diya aur apne gunahon ki muafi mangne laga aur Hz Hussain Rz ke lashkar se ja mila. Laikin bura ho Duniya parasti ka ke is karamat se bhi shoomar [lashkar ke sardar] par koi asar na hua, aur “Yalghaar (Attack)” kah kar pil parha.

Jung shuru ho gayi. aap Rz ke sab sathi aik ke baad deegar shaheed hote gaye. Yahan tak ke aap ke bade farzand Hz Ali Akbar Rz [jo 18 baras ke the] kayi dusmano ko maut ke ghaat utaar diya. Aakhir mein aap apne walid-e Majid Hz Hussain Rz ki nigahon ke saamne laa kar zubah kar diye gaye. Ab aap lashkar mein taqreeban akele bach gaye the aur itni dilrei se ladh rahe the ke jis ko khud kufiyon ne taslim kar liya. Kyun na ho aakhar ye koi mamooli hasti toh nahin thi. Aap jahan bhi jaate wahan ka qaafila peeche hat jata, aur door se teer barsata. Kyun ke har koi yehi chahta tha ke Hz Hussain Rz us ke hath se qatl na ho balke koi aur hi qatl kare. Wallahu alam ye kaisi munafiqat thi ke andar zameer toh himmat nahin karta tha ke Huzur SWS ke jigar-goshe ka khoon kare aur phir duniya parasti aur nafs aap Rz ko qatl karwana chahti thi. Ab aap teeron se chalni ho gaye the. (Kam se kam tareekh mein aap ke jism par 20 teer aur barchi ke zaqm bataye gaye hain). Bahr haal ab lashkar ke sardar jis ka naam SHOOMAR tha aage badha aur aap par bharpoor waar kya. Aap ghode se gir parhe aur shaheed ho gaye.

Aap Rz ka sar-e mubarek tan se kaata gaya, phir sab logon mein Deen ka khauf poori tarah khatm ho gaya aur aap ki naash ko ghodon [horses] se roundte gaya. Aap ke sar se khela gaya, uchala gaya, aur dil khol kar dozaq mol li. Is tarah Jung ka ekhtetam sham ko ho gaya. Sab Jaa.n nisar shohda [Martyrs] ki tadaad kitabon mein kam se kam kisi mein 70 aur zyada se zyada kisi mein 240 batayi jati hai.

Idhar Khayme mein bura haal tha. Aap ki aulad mein sirf Hz Zainul-Abideen hi bache the [jin ko shadeed bukhar tha aur 10 baras ke the] aur aal [betiyaan] aur tamam khayme wale sab pyas se be-haal adh mare se the. Sab ka ro ro kar bura haal ho gaya tha. Sahra [desert] ki khamushi mein door ki awaaz bhi achi tarah pahchani jati thi ke kis ki pukar hai.

Raat hui toh Shoomar aur us ke admi khayme mein aaye aur sab Ahl-e bayt [RasoolAllah SWS ki aal aulad] ko bura bhala kahne lage. [Allah aise andhe pan se mahfooz rakhe..ameen] . Bibi Sakina RA ne shoomar ko chote chote hathon se jhinjoda aur apne abbu [Hz HussainRz], apne chacha Hz Abbas Rz ke baare mein rote hue poocha aur “pani nahin chahiye, pani nahin chahiye” kah kar rone lagi (Zaalim ke hath hamesha ke jahannum ki aag se lipte rahen) wo bajaay ladki ko dur hata’ta is zor se tamacha mara ke bibi ke kaan ka bala nikal gaya aur kaan zakhmi ho gaya. Choti si Bibi bad-hawas ho kar apni maa ke anchal mein chup gayi.n. Phir Sab Khaymon ko aag laga di gayi, aur khule asmaan ke neeche chorh kar zaalim chale gaye. Kisi ne (Shoomar ke lashkar se) raat mein chupke se thoda sa pani in tak pahuncha diya. Sab logon mein Bibi sakina pyas se zyada be-haal thi.n. aur aap par ghashi taari thi. aap ko

uthaya gaya aur pani diya gaya toh be-saakhta aap ke muh se nikla “Kya Chacha-jaan aa gaye hain??”

Bacho.. Aap ko yaad hoga ke Bibi ke pyare chacha Hz Abbas Rz ne aap ki pyas dekh kar pani lane dariya par tanha chale gaye the.

Sab Ahl-e bayt ko giraftar kiya gaya aur kufa se nikal kar Damshiq ki taraf rawana ho gaye taa ke yazeed ko Hz Hussain Rz ka sar Ina'm mein pesh kar sake.n.

Raste mein Bibi Sakina RA guzre dino ki azeeyaton ki tab na la sakee.n aur inteqal farma gayi.n.

YAZID KA DARBAR:

Yazid ke khushi ka thikana nahin tha, Us ne sar ko dekha aur gushtiyaaan shuru kar di. Apni chadee se tasht [kishti] mein rakhe Sar Mubarak ke labo.n [lips] ko chedne laga. Ye dekh kar aik budhe sahabi se raha na gaya aur kaha “**Ay yazeed.. main ne in ankho.n se Huzur SWS ko in labo.n ka bosa lete hue dekha hai**”.

NB: Bacho...yahan aap ke zahen mein ye khayal a sakta hai ke yazeed ke darbar mein Hz Hussain Rz ke kaun haami [tarf-daar] ho sakte hain? Toh is ka jawab ye hai ke Kufiyo.n mein mukhtalif [alag-alag] qism ke log the, koi pakke eman ka naqis momin bhi tha jo dar ki waja se yazid ke hath par baiyath kiya tha, toh koi adha momin tha, koi dal-badloo [jis ke khayal ka koi bharosa nahin rahta] tha, koi duniya ka ghulam tha. Laikin Hz Hussain Rz ka sar dekhte hi sab ko sakkta [shock] zarur hua. Chahe ek lamhe ke liye hi sahi.

Damshiq [Damascus] pahunchte-pahunchte sab Ahl-e Bayt qaidi auro.n aur bachon ki halath nehayat qasta [bahot kamzor aur nidhal] ho gayi thi. Bibi sakina RA ka toh raste mein hi inteqal ho gaya tha. Kahte hain ke Darbar-e Yazid mein jab aurte.n aur bache pahuche toh zanan-khane mein in masoom qaidiyo.n ki itni qasta halath dekh kar Yazeed ki ghar ki aurte.n bhi rone lag gayi.n.. Wallahu alam.

Is zalim ne [yazid ne] jis duniyawii badshahat ke lalach mein aakhirat mein hamesha ke liye dozaq mol le li thi usay sirf 3 saal aur 8 maheene hi nibah saka. Taqreeban 38 ya 39 baras ki umr mein bukar ki zad mein aa kar jahannum raseed ho gaya. Is ka daur-e khilafat bilkul bekaar raha, kaheen koi taraqqi hui na Islam ko is ki hukumat se koi taqwiyat [strength] mili. Bacho, Agar koi kafir Hz Hussain Rz ko shaheed karta toh koi ta'jjub ki baat nahin thi, yahan toh islam ke dam bharne wale munafiqo.n ne Islam ki shah-rag [Jugular vein] kaat di. Aap ki maloomat ke liye main is jung mein shareek dono fareeq [both groups] ke kuch ahem naamo mein aapsi rishtedaari bhi likh deta hun.

1. Yazeed s/o Muawiyah Rz s/o Abu Sufiyan Rz
2. Huzur SWS ki aik biwi Hz Muawiyah ki phupi thi.n jin ka naam umm-e habibah Rz tha.
3. Shoomar [Hz Hussain ko shaheed karne wala] Hz Abbas Rz ka Mamu tha. [Shoomar ka Bibi Sakina ke sath jahelana bartao ghaleban [shayed] is waja se

tha ke Us ke bhanje yani Hz Abbas Rz Bibi sakina ki pyas na dekh sake aur pani lene gaye aur is ke sipahiyo.n ke zariye shaheed kar diye gaye].

4. Obaydullah bin zyad ka baap Zyad bin sufiyan Hz Muawiyah Rz ka sautela bhai tha.
5. Hinda [jis ka zikr aage ayega] Hazrat Muawiya ki maa thi aur Abu sufiyan Rz ki biwi.. Aur bahot se rishtedariyan apas ke dono firqo.n mein hain jis ka likha yahan zaruri nahin

F. Y. I: (Ek Nazar)

Bibi zaynab Hz Hussain Rz ki bahen hain, Jung ke dauran zaqmi logon ki teemar-dari mein aap ka bahot ahem role hai.

Hazrat Zainul abedeen RA ki aulad se hi Huzur SWS ki aal aagay badhi. Baqi do bhai Hz Ali Akbar aur Hz Ali Asghar (RahmatUllahi alaihum) shaheed ho gaye.

Hz Hussain RZ ki badi beti yani Fatima Kubra RA ke alawa sab kufa mein shareek the. Bibi Fatima kubra us waqt aleel thi.n [bimar thi.n]. Aal mein Bibi Sakina RA hi shaheed hui.n [ooper ke do bahayath rahi.n]

AIK AHM NUKTA:

Pyare bacho, jaisa ke main ne pahle bhi kaha tha ke karbala ka waqaya hame maloom hona zaruri hai kyun ke aaj kal yazidiyo.n ne yazid ke naam ke aage un ezaazi lafzo.n ka istemal shuru kar diya hai jo uske layaq nahin us ke naam ke aagay sivay “Mal’oon / paleed” ke kuch nahin ho sakta. Isi silsile mein main ba-taur wazahat sawal jawab ki shakl mein ap ki asaani ke liye samjhana chahunga.

Ayzazi alfaz: Yani honorifixs / honorable titles Jaise “Be mercy upon him” ya “Rahmatullahi alaih” Etc. Yazidiyo.n se mera matlab Yazid ko bhi sahi aadmi jaan-ne wale log jo ke Wahabi / Devbandi / Ahl-e hadees ke naam se jaane jate hain.

Zakir: Assalamualaikum, Amaan bhai, aap yazid ko mal’oon kyun samjhate hain? [Mal’oon yani jis par Allah ki lanat muqarrar ho gayi ho]

Amaan: Walekumassalam, Is liye ke wo Hz Hussain Rz ka qatil tha

Zakir: laikin kya us ne apne hath se uska qatl kiya hai?

Amaan: Nahin balke us ne Obaydullah Bin ziyad se qatl karwaya tha Aur bin zyad ne shoomar ke zariye qatl karwaya tha.

Zakir: Laikin main ne parha hai ke jab Yazeed ke darbar mein Hz Hussain RZ ka sar pesh kiya gaya toh yazeed bahot afsos kiya aur bahot roya tha.

Amaan: Tareekh ki kitabon mein main ne bhi parha hai ke us ne sar ko dekha aur gustaqiyaan shuru kar di. Apni chadee se tasht [kishti] mein rakhe Sar Mubarak ke labo.n [lips] ko chedne laga.

Zakir: Toh phir hum kuch faisla nahin kar sakte, kyun ke tareekh ki kitabo.n mein dono mukhtalif bate.n milti hain

Amaan: Ji nahin, Allah ne hame aql di hai toh hum is par asaani se faisla kar sakte hain ke kounsi riwayat.n [narrations] sahi hain. Maan lo ke yazeed ne bahot pachtaya ya Bin zyad ke na-haq qatl se khush nahin tha, toh uska radd-e amal [jawabi karwayi] kya thi? Kya usne Bin zyad ko koi saza di.?. Zakir sahab main puchta hun ke Islam mein Na-Haq qatl ki kya saza hai? Aur ye qatl toh aisa tha ke agar mumkin hota toh Huzur SWS ke Gulshan ke is phool ke qatl par Is ke har khoon ke Khatre ke ewaz [badle] das das baar saza-e maut di jati. Kya yazid ne aisa kuch kiya. Kya aap ki tareekh mein kaheen likha hai ke is qatl ke badle Obaydullah bin Ziiyad ko usi waqt qatl kar diya gaya tha?? Balke Bin zyad ko mazooli [suspension] bhi nahin di gayi. Kya is se bhi badh kar aap ko koi proof chahiye ke ye qatl yazid ne hi karwaya tha??

Zakir: Haan bhai, mujhe yaqeen ho gaya ke yazid hi gumraah tha, laikin hamare ghar mein ye kahte hain ke “beta..Yazid ko bura mat kaho, us ne koi ghalati nahin ki thi, balke Hz Hussain ko chahiye tha ke un ke hath par baiyat kar lete kyun ke Huzur SWS ki hadees hai ke **“Agar tum mein koi khilafat ke liye koi chun liya gaya ho toh bila jung us par baiyat kar lo, chahe wo habshi ghulaam hi kyun na ho?”**

Amaan: La hawla wala quwwata illa billah... Aap ko bahot ghalat andaz mein hadees ke ma'nay samjhaay gaye hain, Hadees mein “Habshi Ghulam” ka zikr hai “Zaani, Faajir, sharabi aur be-namaz aur Duniya parast” ke alfaz nahin aye hain. Is hadees se Huzur SWS ka matlab ye hai ke agar-che Habshi Ghulam bhi kyun na ho agar wo tum mein sab se zyada parhezgar hai aur awaam ke akabereen [buzurg hastiyo.n] ka chuninda [elected] hai toh tum uski nasl aur qaum mat dekho balke uske taqwa sha'ari par baiyath kar lo. Kya kisi tareekh mein yazeed ke taqwe ka charcha hai?. Haan agar hai toh ye hai ke wo mahlo.n aur duniya ki chamak damak mein paida hua ameer zada tha, Jab taleem hasil kiya toh bajaay taqwa ekhtiyar kare, sher o shayeri, sharab o zina jaise kamo mein mulhawwis [khoya] raha, Shikar ka usay itna shouq tha ke AHL-E ZAHER KE AIK MO'RRIQ jin ka naam Akbar shah najeeb abadi hai likhte hain ke “Jab us ke baap Hz Ameer Muawiya Rz sakht beemar the wo shikar par gaya hua tha, jab usay dhoond dhoond kar bulaya gaya toh aa kar bajaay Baap ki khidmat karta phir se shikar par chala gaya aur shikar ke armaan poore kar ke ghar wapas aaya toh Baap ka janaza uth chuka tha. Apne baap ki maut ke waqt wo duniya ke lah o la'aab [khel kood] mei mahoo [busy] tha. Dusri tareekh ki kitabo.n [Historical books] mein toh is ke kirdar ke bare mein aur bhi bahot kuch hai.

Zakir: Bhai ye batao ke Hz Hussain baiyath nahin kiye koi baat na thi laikin jung kyun kiye aur apni jaan se guzar gaye. Hussain Rz ko chahiye tha ke aap usse doori ekhtiyar kar lete.

Amaan: Bhai, Hz Hussain Rz ko jung ke liye majboor kiya gaya aur aap ke paas do raaste the, ya toh zillat ke sath yazid ke darbar mein pesh kiye jate ya ladh kar Bahaduro.n ki tarah apni jaan qurban kar dete. Aur aap kufa mein jung ke irade se nahin gaye the balke kufiyo.n par etemaad [bharosa] kar ke un se baiyat ki niyyat se gaye the. Jinho.n ne bahot saare khutoot likh kar unhe bulaya tha. Is ka suboot ye hai ke agar aap jung ki niyyat se jaate toh apne ghar ke aurto.n aur bachon ko na le jaate. Kya koi aaj tak jung mein apne sath masoom bacho.n ko le gaya hai??

Zakir: Amaan bhai, aap ka bahot bahot shukriya. Aap ne meri ankhen khol di. Main lanat bhejta hun Yazid par aur uske sathyon par. Laikin koi ziddi ladke agar phir bhi mujh se bahes Karen toh main kya karun?

Amaan: Bhai, sab se pahle toh hame yazid par lanat nahin bhejni chahiye, kyun ki Hz Mehdi Ma'ood Alaihis salam se aik martaba kisi ne poocha ke "yazid par lanat bhejna kaisa hai?". Aap A.S ne arz kiya ke Yazid par lanat bhejna apne waqt ko kharab karna hai. Is liye ke wo hai hi lanati. Agar bhejna hi ho toh apne NAFS [Buri khwaheshaat] par lanat bhejo, Kyun ke Yazid ko paleed banana wala uska NAFS hi tha. dusri baat ye ke aap ko dusro se ghair zaruri bahes kar ke apna waqt barbad nahin karna chahiye. Agar koi phir bhi zid par adhe rahe toh aik bahot acha tareeqa main aap ko batlata hun, un se kahna "Bhai, hum aik amal kar ke apna faisla le lete hain wo hai ek dua. Ap abhi mere saamne ye dua karo ke "Ya Allah Hashr mein [Qayamat ke din] mera shumaar yazid ke zumre mein farma de.." Aur main ye dua karta hun ke "Ya Allah Qayamat ke roz mera shumaar Hussain Rz NAHIN, BALKE HUSSAIN RZ KE GHULAMO.N KE ZUMRE MEIN FARMA DE .AMEEN". Agar bahes karne wale mein zarrah barabar bhi sharm hogi toh is baat se uske chehre ka rang faqq ho jayega.

Zakir: Bahot khushi hui Amaan bhai aap se mil kar. InshaAllah ye sahi baat main apne class mates tak bhi pahunchaunga aur aap ki sohbat mein rahunga taa ke sache aqeeday se mere emaan mein izafa ho. Allah hafiz o naser.

WAQAYA-E KARBALA YAHAN KHATM HOTA HAI....

BOLA CHALA MUAF KYUN?:

Bacho, har saal 10 Muharram ko hum apne bado.n aur choto.n se [**KYA DUSHMAN, KYA DOST**] har ek se mil kar Bola chala Muaf karwate hain. Hz Hussain Rz aur tamam Shohda-e Kiram [RizwanullahAlaihuma] ka Urs karte hain aur unki niyyat ka Sharbat aur sheerni bana kar khate hain aur khilate hain. Is din Hz Hussain [Rz] ke ghar ki aurto.n aur bachon par hua zulm yaad kar ke unke gham ke shareek hote hain aur un ke darjo.n mein bulandi ki dua karte hain Jaisa ke ooper batlaya gaya tha ke hamare gham manane ka tareeqa sab se alaa hai. Wo is liye ke, ye gham koi aam [general] gham nahin hai, Ye gham hamare akele ka nahin ye gham gham-e Rasool [SWS] hai, ye gham Gham-e Butool [Bibi Fatima Rz] hai, Ye gham Ali-e Maula [Rz] ka gham hai, ye gham Mala-e ala [farishto.n] ka gham hai.

LOG SAWAL KARTE HAIN KE IS DIN HI HUM MAHDAVI BOLA CHALA MUAF KYUN KARWATE HAIN?

JAWAB: Hamare liye sirf ye aik din hi maqsoos [selected] nahin hai ke hum apne dushman ya dost se muafa muafi karwae.n. Balke usoolan toh hame jab kabhi mauqa ho aur jab kabhi kisi se jhagda ya shakar-ranji [choti si takilf] paida ho jaay, us ke fauri baad hi bola chala muaf karwana chahiye, na ke 10 Muharram ka intezar karna chahiye. Is liye ke insan ki zindagi ka kya bharosa? Kya zamanat [guarantee] hai ke hum 10 Muharram tak zinda bhi rahenge ya nahin? Aur baghair muafi ke marna momin ki shaan ke khilaf hai. Hamare qaum-e Mehdavia mein is baat ke bahot suboot milte hain ke hum ne 10 Muharram ke alawa jab kabhi mauqa mile khalq-e khuda se [Allahke

bando.n se] Muafa mufai karwate rahe hain. Misal ke taur par hamari tareekh ka aik behtareen waqaya hum dena chahenge.

Jab Hz Bandagi Myan Shah Nemat Rz ne Daire Mehdi A.S mein pahli baar hazri di. Hz Mehdi A.S ne aap ko dekhti hi farmaya ke Myan Nemat apne sath Nemato.n ka khazana laaye hain. Laikin is basharat [khush-khabri] ke ba-wajood Jab Hazrat Bandagi Myan Sh Nemat Rz ne Hazrat Mehdi Ma'ood [A.S] se daire mein rah kar Aap [A.S] ke qadmo.n mein zindagi guzar dene ki khwahish ki, toh Hz Mehdi Ma'ood A.S ne poocha. "Kya tum par kisi Banda-e Khuda ka Haq baqi hai?" Aap Rz ne farmaya ke haan fulaan o fulaan ki main ne haq-talfi [yani kisi ke haq ke sath na-insafi] ki hai, laikin ab sache dil se tawba kar chuka hun aur yahan se hargiz wapas na jaounga". Hz Mehdi A.S ne farmaya ke "*Myan Nemat... Gunah-e khuda-e ta'la khud afoo qwahd kard ke ghafoorur Raheem asth. Wo amma gunah-e khalq az khalq afoo baayd kunayend. [SHAWAHED-E VILAYATH]*

TARJUMA: Jo Allah Ta'la ke gunah hain agar Allah ta'la chahe toh muaf kar de is liye ke wo ghafoor'ur raheem hai. Aur Bando.n ke agar koi gunah sar par hain toh bando.n hi se muaf karwana zaruri hai.

Aur phir Sh Nemat Rz ne har us shakhs se ja ja kar muafi chahi aur badla le lene ki peshkash ki jis ka aap Rz ne haq talf kiya tha. **AUR YE KOI MUHARRAM KI 10 TAREEKH NAHIN THI JAB HZ SH NEMAT RZ NE GHAR GHAR JA KAR MUAFI CHAHI THI.**

MAZKURA BALA NAQL KI WAZAHAT [ELABORATION OF THE ABOVE NAQL]:
Gunaah-e Khuda-e Ta'la ke ma'nay Allah ka gunah yani "HuqooUllah" hain

HUQUQULLAH: Allah ke haq [Rights of Allah's slavery] Eg: Allah ki Ibadate.n yani Namaz, roza, Haj, Qurbani, Aqeeqah waghairah. Bando.n se agar in Huqooq mein kami ho jaay toh usay Khuda raast [direct] muaf kar sakta hai [**Agar chahe toh**].

GUNAAH-E KHALQ: Yani Huquq Ul-ibaad (Huquq Ul-Ibaad yani Ibaad ke huqooq ["Ibaad" plural hai, jis ka singular "Abd" hai aur "Abd" ke ma'nay hain Allah ka banda] Yani agar Kisi admi se Allah ke kisi bande ka haq talf hota hai toh jab tak mazloom shakhs [yani victim] us ke haq ko muaf nahin karta, Allah ta'la bhi muaf nahin karta. Misal ke taur pe kisi ka Dil dukhana, kisi kamzor ko maarna, kisi par tohmat [blames] laga dena, kisi ki gheebat karna waghairah. Balke Allah gheebat karne wale ki nekiyan le kar mazloom [victim] ke khaate mein daal deta hai.

Jaisa ke aik riwayat mein aya hai ke "Aik aadmi ko qayamat ke roz uska naama-e amaal [File / book of the deeds in this world] diya jata hai aur wo us mein aik neki bhi na dekhega, pareshan ho kar Allah se puchega "Parwardigar meri namazen roze aur saari ita'ate.n kahan gayi.n?" Allah farmayega ke teri sab nekiyan toh us shakhs ko dedi gayin hain jis ki tu gheebat kiya karta tha. Aik dusre shakhs ko us ka nama-e amaal us ke seedhe hath mein diya jayega toh wo dekhega ke us mein wo ibadaten likhi hui hain jo us ne kabhi ki hi nahin, kaha jayega ke ye nekiyan tujhe us shakhs ki mili hain jo shakhs duniya mein teri gheebat kiya karta tha. (SHARAH ARBAYEEN NAWAWI). Gheebat ke alawa tamam gunahon ki bhi yehi kaifiyat hai ke jab tak mazloom apna zulm duniya mein muaf na kar de zalim ko najat nahin.

PHIR IS DIN YANI 10 MUHARRAM KA TA'YYUN KYUN? [SINGLE OUT / FIXING THE DAY]

Is ka mukhtasar jawab [short answer] ye hai ke Hamare Buzurgaan-e deen se jin ko Allah ne is duniya mein apne deedar se sarfaraz farmaya hai sabit hai ke wo is din bil khusoos [specially] sab se bola chala muaf farmaya karte the. Aur umooman [in-general] jab kabhi is ki naubat aaye.

Hum Muhaqqiq hain na Mujtahed hum toh sirf muqallid hain aur jo hamara muqallAd amal kare hum bila choo.n chara us par amal karte hain.

Muhaqqiq = Research Scholar.

Mujtahed = Ye lafz ijtehad se aya hai aur ijtehad ka matlab juhd karna / koshish karna (Mujtahed aik aisa aalim hota hai jo apne ilm ki bina par deen ke sache usool ko pesh karta hai, aisi hastiyan sadiyo.n mein aik do paida hote hain).

Muqallid = Kisi ka qaladah apne gale mein pahen lena, yani kisi shakhs par kamel etemad [bharosa] kar ke uski baat maan lena.

MuqallAd = wo jis ki pairwi ki jaay. (jaise Muqallid MuqallAd ki pairwi karta hai)

LAIKIN PYARE BACHO, AAP KI ZAHNI TASHAFFI [SELF SATISFACTION] KE LIYE YAHAN KUCH AUR WAZAHAT KAR DI JATI HAI.

WAZAHAT: Is din (Jaisa ke ooper aap parh chuke hain) Hz Hussain Rz ne jung mein jaane se pahle apne Sab ghar walon aur jaan'ne walon se bola chala muaf karwaya tha. Hum jo karte hain wo Hz Hussain Rz ki sunnat ko zinda rakhne ka amal karte hain. Agar ye kaha jaay ke Hz Hussain Rz ne toh jung mein jaane se pahle bola chala muaf karwaya tha aur hamari aisi koi kaifiyat [situation] 10 Muharram ko nahin rahti. Toh jawab ye hai ke kisi ki maut ka koyi bharosa nahin rahta, haan zaheri asbaab ke lehaz se [yani practically dekha jaay toh] hamari maut ka hame imkaan nahin rahta. Toh kya agar hum is din bola chala muaf karwaye.n toh ye bid'at hogi? Bilkul nahin..Is din hamara bola chala muaf karwane mein bahot bada falsafa chupa hai [falsafa yani phiposophy].

1. Allah ta'la ki ye sunnat rahi hai ke WO bando.n par kisi khaas din apni nemato.n ki barsat ka ta'yyun [select] karta hai. masalan Shab-e Qadr hai. Isi tarah is din [Yani 10 Muharram ko bhi] Allah ki Bando.n par apni khas nazr o karam se museebato.n mein najaat ataa karne mein itni kasrat se [itni zyada] riwayat.n aayi hain ke saal ke kisi dusre din nahin milti. Risalay ke shuru mein kuch misale.n aap ko batlaayi gayi hain. Isi liye is din hum khaas taur se Allah ki nazr-e afoo [muafi ki nigaah] ke taalib hote hain aur bola chala muaf karwate hain.
2. Agar hamare koyi khaas jaan'ne wale jin se hum ko shadeed [bahot zyada] muhabbat ho inteqal kar jaye.n toh hame bhi apni maut yaad a jati hai. Hum ko ye ehsas hone lagta hai ke hum bhi aik din isi tarah marne wale hain aur agar hum bina tawba kiye aur jin jin logon ko duniya mein jaan bujh kar ya an-jaane mein taklif pahunchaye hain un se muafi ke bina hi mar jayen toh yaqeenan isay

hum kamyab maut nahin kah sakte. Ye khayal aate hi hum hamare dushmano.n se muafi chahne aur dar-guzar [rafa-dafa] karne ki sochte hain, aur hasb-e mauqa [jab bhi mauqa aur bahana mile] us se kahte hain “Bhai agar jaane anjaane mein koi ghalati hui toh hame muaf kar dena, zindagi ka koi bharosa nahin...wagahirah wagahirah” Ye ghamgeen mauqe aise hote hain ke aadmi mein Allah ka tawqa [piety], khashiyat [Allah ka dar] aur farma bardari [Obidieny] ka jazba dusre awqat ki ba-nisbat zyada paya jata hai. Kya ye bid’at hai ke hum khaas kisi ki maut dekh kar khud apni maut yaad karte hain aur HuqooUl Ibad se faregh hone ki tamanna karte hain.(taa ke Huquq Ullah mein ek-suyi (concentration] paida ho). Nahin na.

Is din Hz Hussain Rz ki shahadat, aap ke ghar ki aurt.o.n ki dil hila dene wali takaleef, aur aap ke masoom bachon ka pyasa chehra aur un ki shahdato.n ko yaad kar ke hamara dil bhi gham se bhara hota hai (aur zarur hona chahiye). Hum unka dard apne seene mein mahsoos karte hain... **TOH IS SE BADH KAR AUR KYA KHIRAJ-E AQEEDAT HOGI KE HUM HZ HUSSAIN RZ KE AAKHRI AMAL KO APNA AMAL BANA LETE HAIN.** (Yani Bola chala Muaf karwate hain)

Ye hai haqiqat mein Hz Hussain Rz ka gham manane ka tareeqa.. **ISI LIYE HUM MAHDAVI IS DIN BOLA CHALA MUAF KARWATE HAIN AUR LOGON KI MUAFI QUBUL BHI KARTE HAIN.**

Bid’at: Paiwasta mazmoon “Shab-e Meraj [Bachon ke liye]” mein is ta’lluq se tafseeli baat hui thi lehaza ab is Ka e’aadah nahin karenge [repeat nahin karenge]. Bas Qulasa kar ke [briefly] aap ko yaad dilana chahunga ke “Bid’at us cheez ko kahte hain ke hum Deen-e Islam mein koi nayi cheez ejad Karen [invent karen] aur us ko sunnat ya farz ka darja de de.n. aur isay na karne se logon ko azaab ka haqdaar tasawwar kar len. Ya koyi haram ko halal kahen ya halal ko haram. Ya phir koi farayez mein ya sunnato.n mein ya wajibaat mein tarmeem [todh-jodh / edit] Karen, Misal ke taur pe agar main ye kahun ke main Allah ko zyada khush karna chahta hun lehaza main fajr mein 2 rakat farz ki jaga 4 rakat parhoonga toh ye bid’at kahlayegi.. Bola chala muaf aik pasandeedah amal hai. Is din koi kisi se muafi nahin chahe toh hum ye nahin kahenge wo azaab-e ilaahi se do char hoga. **BALKE AGAR KOI YE KAHE KE IS DIN BOLA CHALA MUAF KARNA YA KARWANA BID’AT HAI [YANI HARAM HAI] TOH HUM KAHENGE KE TUM KHUD APNE IS FAISLE KI BINA PAR BID’ATI HO GAYE KYUN KE TUM NE AIK HALAL KAAM KO HARAM JAAN LIYA.. HALA.N KE YE AMAL KISI DIN BHI YA ZINDAGI KE KISI LAHME MEIN HARAM NAHIN HAI. AUR NA IS KI KOI TAYEED QURAN YA HADEES SE MILTI HAI [YANI SUPPORTING DATA FROM QURAN AND HADEES].**

Aik baat yaad rahe ke “bola chala muaf” sirf zaban se hi ada nahin hota. Ye aik din ka dikhawa nahin hona chahiye, is ka haq achanak 10 Muharram ko toh koi bhi ada nahin kar sakta. Is ke liye hame har din apne nafs ko training deni parhti hai. Zindagi mein jab kabhi kisi se taklif mile aur bawajood iske ke hum **BADLA LENE KI TAQAT RAKHTE HON HAME WASTAY ALLAH KE MUAF KAR DENA CHAHIYE.** Hame jahan tak mumkin ho zulm ko apne husn-e akhlaaq se dur karna chahiye. Jis se haamre dushman ko bhi apne amal par sharminda hona parhe. Hamare pyare RasoolAllah SWS ne farmaya hai ke “Khairul maali al-af’oo” **YANI MUAF KARNA SAB SE BADI DAULAT HAI.** Aik aur jaga Aap SWS ne

farmaya ke “Antsalli man qata’ak” YANI JO TUJH SE KATE TU US SE JUDH JA... SubhanAllah... Kya oonchi baat hai, aur kya kasr nafsi hai [kasr-e nafsi yani courtesy, inkesaari, nesti, jhukaao]. Mujhe yaqeen hai ke ye dono ahadees aap apni “chahl-e hadees” naami kitabche [booklet] mein zarur parh chuke honge. Laikin bacho, mere khayal se aap ne sirf yaad karne ki hadh tak isay parha hoga. Laikin yaad karne se zyada hame Huzur SWS ki har baat par amal karna zaruri hai, warna hamara sirf yaad kar ke kitab band kar dena mahez [sirf] waqt ki barbadi ke kuch aur nahin hai. Hum Mehdavi 10 Muharram ko Hazrat Muhammed Mustafa SWS ki isi sunnat ko zinda karte hain, Hazrat Hussain Rz ke is akhri qaul “Bola chala muaf” ko salam karte hain, Aap Rz ki isi sunnat ko zinda rakh kar hum unhe apne dilon mein zinda rakhte hain. [Na toh gustaaq [bad-tameezo.n] ki tarah inhe murda kahte hain aur na ghuloo kar ke Aap Rz ke gham mein ro peet par lahu-lahaan hote hain aur na aapay se bahar ho kar cheekh o pukaar ka dhong karte hain].

TAMBEEH [WARNING]:

Hamare Buzurgo.n se ye suna gaya hai ke un ke zamane mein 10 Muharram ko bola chala muaf ka bahot zyada ehteram aur ehtemam hua karta tha. Log ghar ghar jaate aur qadambos ho kar ROYA KARTE THE KE “Wastay Allah ke hamara bola chala muaf kar dijiye”. SubhanAllah, kya log the. Kya daur tha aur kya nesti thi. Aaj hamari tahzeeb ka ye haal ho gaya hai ke hum ne logon ko yahan tak kahte suna hai ke “**Chahе Allah Myan bhi aa kar kah de.n main usay muaf nahin karunga / karungi**”. Na’oozu billahi min shuroori anfusina [*Panah chahta hun main Allah ki apne NAFS ke sharr se*]. aisi behuda bakwas jab bachon ke kaano mein parhti hai toh in ke kore zahno.n mein ye aik tareek mustaqbil [dark future] ka taana-bana tayyar karti hai aur wo apni aql ki tarash-qarash se in mein izafay kar ke isay taraqqi dete hain, Aaj kal ye naya lafz “Attitude” bhi isi ki paidawaar [production] hai. log, khaas kar bache is qabeeh sifat [filthy character] ko bahot achi baat samajh rahe hain. Hala.n ke ye laghwi taur se [dictionary] kharab nahin hai is ka matlab hai “behavior / fitrat”. laikin kuch (naye zamane ke) zahno.n ne is lafz ko bhi Mulhawwis kar diya [bigadh diya], aur is ka matlab “Khud-parasti / khudbeeni samajh liya..

NB: Khud-parasti: yani Sirf apne hi sadqe aur qurban ho jana [self adorence]. Khud-beeni: yani sirf apni izzat ko dekhna aur dusro.n ko kisi bhi haal girane ki sochna [arrogance]

Hame jab bhi apne “ATTITUDE” ka khayal aaye kuch baate.n soch lena chahiye ke Hum hain kya cheez jo apne aap par hame itna naaz hai. Kya aap saamjhte hai ke aap Khubsurat hain? Kya aap ameer hain? Kya aap taqatwar hain? Kya aap azaad [Independent] hain? Kya aap ko duniya mein kisi ki zarurat nahin hai?

JAWAB: JAB AAP KI ROOH APKE JISM KO CHORH DEGI AUR TEEN DIN BHI NA GUZARNE PAYENGE AAP KA HAAL KUCH IS TARAH HOGA.

KHUBSARAT?? [AIK BADA JHOOT]: Aap ka chehra itna bhadda aur khauf-zada [danger] ho jayega ke aap ko dekh kar logo.n ki cheekh nikal sakti hai. **AMEER: [KYA HI GHALAT BAAT HAI]:** Aap ke kafan mein koyi jeb nahin hoga ke aap is mein aik paisa bhi rakh saken. **TAQATWAR AUR AZAAD [AIK LATIFA SE LAGTA HAI]:** Aap toh itne kamzor aur mohtaj hain ke aap apne jism ki ghalazat [gandagi] khud saaf bhi nahin kar paate. **KYA AAP KO DUNIYA MEIN KISI KI ZARURAT NAHIN HAI? [ASTAGHFIRULLAH...]:** Aap ko dafnane

ki liye kam se kam char logon ki zarurat parhegi. Aur sab se badh kar aap ko zaroorat hai kisi ki duawao.n ki **JO AAP KO JAHANNUM KI DEHLEEZ SE KHEECH KAR JANNAT MEIN PAHUNCHA SAKTI HAIN.**

AB BATAAIYE ...KAHAN GAYA RAH GAYA AAP KA ATTITUDE??

HADEES: *Hazrat Abu Hurairah Rz se riwayat hai ke Nabi kareem SWS ne farmaya "Agar jhuk jane mein tumhari izzat ghat jaye toh qayamat ke din mujh se le lena" (Sahih Muslim 1928)*

BOLA CHALA MUAF KA MAZAK

Kuch Mehdavi hazraat ek aur khel khelte hain ke jab pucha jata hai "Kya tum ne Bola chala muaf karwa liya?" toh faqr se kahte hain "Log toh baato.n mein goli diya karte hain main toh usay (Bomb ka) GOLA de kar aaya hun. Main ne usse Bola chala muaf nahin kaha balke kaha "GOLA CHALA MUAF KAR DO". Kuch log khate hain ke main ne usay bola chala muaf nahin kaha balke "PHULA CHANA MAUF KARWAYA" Allah rahem kare ye kya sabit karna chahte hain. Ye toh sarasar yahudiyat [jewish act] hai. Jab Huzur SWS ke daur mein yahudi salam ka "laam" ghaib kar ke kaha karte the "ASSAAM alaikum" jis ka matlab bajaay "Tum par salam ho" ke "Tum par maut aa jaay" nikalta hai. Aur khushi khushi apne ahabab mein kahte ke main ne usay Saam alaikum kaha aur us [bewaquf ne] ne mujhe "Walekum salam" kah diya. Ye hai shaitan ki chal, jo bure kaam ko acha bana kar aap ke samne pesh karta hai. Aur aksar hum dekhte hain ke hum log unhi logon se muafa muafa karwate hain jin se hamari dil o jaan se dosti yari ya rishtedari hai, hala.n ke in se agar bola chala muaf **NA BHI KARWAYEN TOH MUZAYQA [HARJ] NAHIN KYUN KE DEEN KOI RASM O RIWAJ KA NAAM NAHIN BALKE DEEN HAQAYEQ [Facts] KA NAAM HAI.**

Be-takalluf doston [close friends] mein ek dusre ko log ek dialogue ki tarah isay ek lakht [aik saans mein] kuch is tarah bhi kahte hain "**BOLA CHALA, LIYA DIYA, KHAYA PIYA, MANGA DIYA SAB MUAAAAAAAF**". Ye kya hai?? Kya ye koi slogan hai? Na darmiyan mein Allah ka wasta na Rasool SWS ka waseela.. sirf aik rasm [formality] hai jo nibha rahe hain, ek bojh hai jo utara ja raha hai..Nahin, Hame aisi harkaton se baaz rahna chahiye..

KYA DIL NAHIN CHAHTE PAR BHI ZABAN SE MUAFA MUAFI KARWANA CHAHIYE?

Ooper ki baato.n se aap ko shayed ye mahsoos hua ho ke hame chahe kuch ho dushman ko mauf karna aur usse muafi mangna chahiye.

JAWAB: Usoolan toh dil ko is layaq banaya jaay ke wo har muamle mein Allah ki khushi dekhe ke kis cheez mein Allah ki khushi hai, ye na dekhe ke apni khwahesh kya kah rahi hai ya apni khushi kis mein hai. Jab aap ye formula bilkul **DIYANAT-DARI SE [EMANDARI SE]** istemal kar lenge toh aap ko amal karne mein asaani ho jayegi. Insaan hone ke lehaz se kabhi kabhi hum chahte hue bhi kisi ko muaf nahin kar paate, Ye zarf-zarf ki baat hai [yani kisi ka dil chota hota hai toh kisi ka dariya jaisa wasee(bada)]. Laikin dil chahe ya na chahe aap ko aagay badh kar us se kah dena chahiye ke "Main ne wastay Allah ke tumhe muaf kar diya, aur anjaane mein main ne tumhe taklif

pahunchayi ho toh mujhe muaf farma do". Aisa kahna aik jihad hai. Apne "MAIN-PAN" se, apni "KHUDI" se, apne "GHUROOR" se, apne "NAFS" se. Aur jab aap is jung mein jeet jate hain toh qabil-e mubarakbad hote hain aur ghazi ka maqam paa lete hain. [Ghaazi kahte hain jung jeetne wale ko].

HADEES: Hz Abu hurairah RZ se marwi hadees hai ke "*Laisa'sh-shadeedu bit'tura'ati innamash'shadeedu allazi yamliku nafsahu indal ghazab*"

TARJUMA: Yani Pahelwan wo nahin hai jo apne saamne wale ko pachaad de balke wo shakhs hai jo ghusse ke waqt apne ghusse par qaboo paa le. (Ahadees ki kitab "Mishqaat Sharif, jild 2, page 294").

Bacho, aisi jihad ko hi Ahadees mein "Jihad-e akbar" [badi jihad] ke naam se yaad kiya gaya hai. Shuru mein aap ko ye amal bada sakht lagega, laikin jis tarah ek sipahi jung ladhte ladhte dushman ke harbon se maher ho jata hai aap bhi aik din aise ho jayenge ke aap mein logon ko dar-guzar [muaf] karne ki adat parh jayegi, duniya aap ki nazar mein haqeer (choti si cheez) ho jayegi. Jab itni badi duniya hi haqeer [choti] nazar aane lage toh is mein basne wale Duniya-daaro.n ki haisiyat aik jarasim [germ] se zyada kahan? **AUR ITNI CHOTI SHAY [CHEEZ] SE KOI KYA DIL KHARAB KARE AUR KYA BADLA LE?**

MUAFA MUAFI KE CHAND SHAHKAAR [SOME MASTERPIECES OF FORGIVENESS]

Huzur Mohammed Mustafa SWS itne rahem dil aur Ashiq-e Khuda hain ke aap SWS ka har waqaya-e muafi aik azeem shahkaar hai. Aap ne toh apne sab se bade dushmano mein Abdullah bin ubayi se bhi badla nahin liya. Jis ne aap ko itni azeeyate.n di thi ke jis ka bayan nahin. Ye munafiqo.n ka sardar tha [Munafiq = hypocrite, yani wo aadmi jo zaban se Musalman hone ka dhong karta hai aur andar se Islam ka dushman hota hai]. Laikin phir bhi aap SWS ne uske marne par uski namaz-e janaza parhane ke liye tayaar ho gaye aur us ke liye Dua-e maghferat karne lage. Tab Allah ta'la ne ye ayat wahi farmayi ke

"Istaghfir lahum aw la tastaghfir lahum in tastaghfir lahum saba'eena marratan falan yaghfira Allahu lahum" [Surah Tawbah]

Tarjuma: [Ay Nabi] Aap is ke liye Dua-e Maghferat Karen ya na Karen dono barabar hain, chahe aap 70 martaba bhi is ke liye dua Karen hum isay muaf na karenge.

Tab Huzur SWS ne farmaya ke 70 martaba se bhi zyada dafa astaghfar parhne se agar is kam-bakht ki maghferat ho jati toh wo bhi karta laikin Allah ke kahne ka maqsad ye hai ke ise kabhi mauf nahin kiya jayega. (Is ayat ke nazil hone ke baad se Islam mein munafiq aur murtid ke liye namaz-e janazah aur us ke liye dua-e maghfirat mamnooh [band] ho gayi.) Aik baat yahan ghour karne ke layeq hai ke Allah ko Huzur SWS se kitni muhabbat hai ke jo aap [SWS] ko taklif de bhale Huzur SWS usay Muaf karde.n laikin Allah ta'la [goya] kahte hain "Ay muhammed tu muaf karta hai toh kar le laikin tujhe jo azeeyat de main usay kabhi muaf nahin karoonga." Allahu akbar. Bahar haal jaisa ke main ne kaha ke aap SWS ki muafi ke itne shahkaar hain ke bayan nahin kiya ja sakta, laikin hum Huzur SWS ke gulshan ke phool ka gham mana rahe hain toh isi

nisbat se [silsile mein] aik baat sun kar agay badhte hain wo ye ke Huzur SWS ne Fatah Makkah ke baad jab Yazeed ke dada [Yani Hz Muawiya Rz ke walid] Abu sufiyaan Rz ne Islam qubul kar liya toh is khushi mein aap SWS ne Abu Sufiyan se hui tamam ghustaqiyaan muaf kar di. Abu sufiyaan se jitna Islam ko nuqsan hua shayed hi in ke Islam lane se pahle kisi aur dushman-e Islam se hua hoga. Aur Abu Sufiyan ki biwi jis ka Naam "Hindah" tha itni jaahel aur itni sar phiri aurat thi ke Jung-e Uhad mein jab Huzur SWS ke pyare chacha Hz Hamzah RZ ko shaheed kar diya gaya toh us ne laash ka muslaah kar diya [Muslah yani kaan, naak aankh wagahairah kaat dena], aur phir Hz Hamzah Rz ka pait cheer kar kaleja [liver] nikala aur muh mein pakad kar nachne lagi. Jab yehi Hindah ne Huzur SWS se maufi chahi [aur Islam mein dakhil hui.n] toh aap ne usay bhi muaf kar diya, haan itna zarur kaha ke "Tum mere saamne mat aaya karo, kyun ke main tumhe dekhta hun toh mujhe mere chahcha ki yaad aa jati hai". Yaad rahe ke Hazrat Hamzah Rz Huzur SWS ke sage chacha, razai bhai [doodh ke bhai] aur sache dost bhi the. Muhabbat ki ye had thi ke Hazrat Hamzah Rz ke inteqal ke baad Huzur SWS ne taqreeban 8 saal jab bhi apne rafeeq [Yani Hz Hamzah Rz] ki yaad ati aap ro parhte the. Aaj hume har choti choti baato.n mein bhi badla liye bina chain aur qaraar nahin aata [chahe koi hamara saathi hame pencil ki nok se hi halka sa chuba de].

HAZRATH ALI Rz KA AIK WAYAQA

Aik dafa Hz Ali Rz ke aagay aik shakhs ne Islam ki tahqeer o tawheen [insult] karni shuru kar di. Aur Hz Ali Rz ko zor aazmayi pe lalkara. Aap Rz ko Allah ne badi jismani taqat se nawaza tha, Aap Rz ne usay aisa daao mara ke wo charo khane chith ho gaya. Aap Rz us ke seene par sawar ho gaye aur usay maarna hi chahte the ke us ne aap ke chehre Mubarak par thook diya, Jaise hi us ne ye amal kiya Hazrat Ali Rz ne usay ye kah kar chorh diya ke "Ja tujhe main Allah ki khatir muaf kar diya". Ye dekh kar wo shakhs kafi pareshan hua. Us ne toh ye tawaqqah [expect] ki thi ke Hz Ali ka ghussa ab dobala [double] ho jayega. Wo waheen baith kar kafi der isi tarah sochta raha, phir uth kar aap Rz ke paas gaya aur poocha ke "Muhje yaqeen ho gaya tha ke main haar gaya, aur aap jeet gaye isi liye main ne apni dil ki bhadaas nikalne ki khatir aap par thook diya, laikin jaise hi main ne ye amal kiya aap bajaay mujh par aur ghazab-naak hone ke mujhe kyun muaf kar diya.?" Hz Ali Rz ne farmaya "Jab tak tu ne mujh par thooka na tha ye jung main Allah ke liye ladh raha tha, aur jaise hi tu ne mujh par thooka is ladai mein meri NAFS mulhawwis hogayi [mil gayi], aur ye meri zaati ladaai ho gayi, aur Huzur SWS ne farmaya hai ke Momin jo bhi amal karta hai wo Khuda ki khatir karta hai, Dosti karta hai toh Khuda ki khatir aur Dushmani karta hai toh Khuda ki khatir. Kisi ko maarta hai toh Khuda ki khatir, aur kisi ko chorta hai toh bhi Khuda ki khatir". Ye sun kar wo bahot sharminda aur ranjeedah hua aur Islam se sarfraz hua. Aap ne note kiya ke ye jeet kis shaan se Hz Ali Rz ke haq mein hui aur Aap Rz ne kitni asaani se apne apne chehre par alaayesh daalne wale ko muaf kar diya. Agar hum hote toh usay na sirf dil khol kar maarte balke zindagi bhar jahan kaheen mile usay maarne ya zaleel karne ki thaan lete.

HAZRATH HASAN (Rz) KA AIK SHAHKAAR:

Marwan naami ek shakhs jo Hz Muawiya Rz ka bhaanja tha, jo ke Hz Muawiya ke daur-e khilafat mein Madinah ka Governor tha. Usay Hz Hussain Rz se bahot bughz

[qusoomat / jalan] tha. [ho sakta hai ye bughz usay is liye tha ke Hz Hasan RZ ke 6 maheene ki daur-e Khilafat mein isay ye Ohda [position of the Governor] nahin diya gaya tha..Wallahu alam]. Khair... Is ne Madinah mein aik shaks ke hath se kahla bheja ke "Teri misal khacchar (Zebra) ki tarah hai ke jab is se poocha jaay ke tera baap kaun that toh kahta hai ke meri maan ghodee hai (Astagh-firullah). Aap Rz ne is ke jawab mein kahla bheja ke main ye baat kabhi na bhulunga ke tu mujhe be-sabab galiyaan deta hai. Aakhir aik roz tujh ko aur mujh ko Khuda-e Ta'la ke paas jana hai, agar tu apne qaul mein sach hai toh Khuda-e Ta'la tujhe sach bolne ki jaza-e khair de aur agar tu jhoota hai toh khoob yaad rakh ke Khuda-e ta'la sab se zyada muntaqim hai [yani sab se bada badla lene wala hai]. Logon ne dekha ke jab Hz Hasan Rz Ka inteqal hua toh Marwan janazay par bahot rone laga aur kahne laga "Tum Jaante bhi ho ke main aik aise shakhs ko azeeyat deta tha jo pahad se bhi zyada haleem (Narm Mizaj) tha." . SubhanAllah... Hz Hasan Rz ne Allah ki ayat ka haq kya hi khoob ada kiya "Wallahu azeezun zuntiqam" yani Allah hi behter badla lene wala hai.. Bacho, Aap ne note kiya ke ye kaisi saza thi jo marwan ko ghaib se mili. Agar Hz Hasan Rz usay bhi palat kar kuch kah dete toh marwan ko zindagi bhar is tarah takleef ka ehsas na hota. Jab hum Allah par koi baat chorh dete hain toh Allah hamari madad karte rahta hai. Aur jab hum apni taraf se koshish karte hain toh Allah darmiyan se hath jata hai aur shaitan aap ki madad mein pesh-qadmi karta hai.

HAZRATH HUSSAIN (Rz) KI MUAFI KA ANDAZ:

Aik martaba Hz Hussain Rz ke ghulam ke hath se dastarkhwan par sarbarahi [serve] karte hue garm-garm shorbay ka katora phisal kar Hz Hussain Rz ke jism par gir jata hai. Hz Hussain Rz ko bashari taur se [as per human nature] Ghussa aa jata hai. . Ghulam kafi deeni maloomat ka hamil tha. Is se pahle ke Hz Hussain kuch kahte us ne Surah Baqrah ki ayat 133 ki ba-tajreej [step by step] kuch is tarah tilawat ki. Ghulam ne kaha "Wal kazimieenal ghaiza" yani Momin apne ghusse ko pee lete hain, isse pahle ke ghulam agay parhta Hz Hussain ne kaha "Ana Kazzamtaha" Main ne (ghusse ko) pee liya, Phir ghulam ne agay parha "Wal afe'eena anin naas" Yani "aur logon ko muaf kar dete hain".. Hz Hussain Rz ne fauran kaha "Af'oo anka" Yani ja main ne tujhe (Wastay Allah ke) muaf kar diya. Ghulam ne ayat ka aakhri hissa parha "Wallahu yuhibbul Muhsineen" Yani "Allah ehsan karne walon ko pasand farmata hai" Hz Hussain ne kaha "Ja tujhe main ne Allah ke liye azaad kar diya". Aap ne dekha ke Hz Hussain ne hadees ka Haq kis shan se ada farmaya. SubhanAllah...

AAIYE AAJ HUM YE AHED KARTE HAIN KE IS YAUM-E ASHURAH KO [10 MUHARRAM KO] UMOOMAN [IN GENERAL] SAB SE AUR KHUSOOSAN [SPECIALLY] APNE UN SATHIYO.N AUR RISHTEDARO.N SE JIN SE GUZISHTA DINO SHAKAR-RANJI (YANI HALKI SI AN-BAN) HO GAYI HO YA HAMARE DIL UN SE SAKHT NARAZ HI KYUN NA HO.N, WASTAY ALLAH KE BOLA CHALA MUAF HAR QEEMAT PAR KARWAYENGE, AUR UNKA BOLA CHALA MUAF QUBUL BHI KARENGE, AUR POORI KOSHISH KARENGE KE HAMARE NAFS PARAST DIL KO KHUDA KE HUZUR JHUKA KAR USAY KHUDA PARAST BANAYENGE. AMEEN YA RABBUL ALAMEEN.

As-sayee minni wa atmamtu minAllah. TARJUMA: Koshish hamari janib se aur kamyabi Allah ki janib se.

TAMMAT BIL-KHAIR (End of the Topic)

KHAAS GUZARISH:

NACHEEZ KE WALID-E MARHOOM FAQEER HZ SYED FAZAL-E MEHDI URF MEHBOOB MYAN QIBLA KE LIYE DUA-E MAGHFIRAT AUR AAP KE HAQ MEIN HAR LAMHA BARAAN-E DEEDAR-E ILAAHI KI KHAAS TAUR SE GUZARISH HAI.

Aap sab wastay Allah ke aur wastay Rasool SWS o Mehdi-e Ma'ood A.S ke jaane ya an-jane taur par is risalay mein mujh se koi khaami ya ghalati sar-zad ho gayi ho toh muaf farma de.n. InshaAllah Yaum-e Ashoora ko phir mulaqat hogi.

Faqt,

Ehsan-mand o Kamtareen bhai,

Syed Yaqoob Shafi Mehdi
