**Khutba e Fadak (Part 1)**

*Janab e Fattima (sa) ki dehla denay wali taqreer*

Main khuda ki uski nematon par tareef aur hamd baja lati hoon aur uski taufeeqaat par shukr ada karti hoon, uski beshumar nematon par uski hamd o sana baja lati hoon, wo nematain ke jinki koi inteha nahi aur nahi hosakta ke unki talafi (compensation) aur tadaruk (remedy) kia ja sakay, inki inteha ka tasawwur karna mumkin nahi, khuda ham se chahta hai ke ham iski nematon ko janain aur unka shukriya ada karain takay allah ta’ala nematon ko aur zyada kare. Khuda ham se chahta hai ke ham uski nematon ko janain aur uska shukriya ada karain takay allah ta’ala maqami nematon ko aur zyada karay. Khuda ne ham se hamd o sana ko talab kia hai takay wo apni nematon ko hamaray liye zyada karay.

Main khuda ki tauheed aur yagangi (singularity) ki gawahi deti hoon, tauheed ka wo kalima ke ikhlas ko uski rooh aur haqeeqat qarar diya gaya hai aur dil main iski gawahi de takay use nazr o fikr roshan ho. Wo khuda ke jisko ankh ke zarye dekha nahi ja sakta aur zuban ke zariya uski tareef nahi ki jasakti, woh kis tarah ka hai ye wehem main nahi asakta. Aalam ko adam se paida kia hai aur is kay paida karne main woh mohtaj na tha. Apni mashiyyat (will) ke mutabiq khalq kia hai. Jahan ke paida karne main isay apne kisi faiday ke hasil karne ka qasd na tha. Jahan ko paida kia takay apni hikmat aur ilm ko sabit karay. Aur apni ita’at ki yad dehani karay. Aur apni qudrat ka izhar karay, aur banday iski bandage ka iqrar karain, taqaza e ibadat karay to apni dawat ko taqweiyyat (strength) de. Apni ita’at ke liye jaza muqarrar ki aur nafarmani ke liye saza mu’ayyin farmayi – takay apnay bandon ko azab se nijat day aur behesht ki taraf le jaye.

Main gawahi deti hoon ke mairay walid Mohammad (SAW) Allah ke rasool aur uske banday hain, paighambari ke liye bhejnay se pehlay allah ne inko chuna aur qabl iske ke unhay paida karay unka naam Mohammad (SAW) rakha aur be’sat se pehlay inka intekhab is waqt kia jab ke makhlooqaat e alam ghaib main penhan (hidden) aur chupi huwi thi. Aur adam ki sarhad se mili huwi thi, chunkay allah ta’ala har shay ke mustaqbil se ba-khabar hai aur hawadis e zamana say muttala’ hai aur unkay muqaddaraat ki mukammal ma’rifat rakhtay thay. Khuda ne Mohammad (SAW) ko mab’oos kia takay apne amr ko akhir tak pohchaye aur apne hukm ko jari kar de, aur apne maqsad ko amali qarar de. Log deen main mutafarriq thay aur kufr o jihalat ki aag main jal rahay thay, buton ki parastish karte thay aur khuda ke jan boojh kar inkar main mubtela thay.

Pas Hazrat Mohammad (SAW) ke wujood e mubarak se taareekian chat gayeen aur jahalat o nadani dilon se door hogayi, parday ankhon se hata diye gaye. Meray baba logon ki hidayat ke liye kharay huwe aur inko gumrahi se nijaat dilayi aur nabeena ko beena kia aur deen e islam ki taraf rehnumayi farmayi aur seedhay raastay ki taraf dawat di. Is ke baad allah ne intehai shafqat, mehrbani aur raghbat ke sath unhain bula liya. Ab meray baba is dunya ki sakhtiyon se aram main. Aur in ke gird malaika aur raza e ilahi hai aur sar par rehmat ka saya. Ameen aur wahi ke liye chunay huwe paighambar par durood ho.

Aap ne iskay baad majme ko khitab kia aur farmaya:

Logon! Tum in ke hukm ka markaz, in ke deen o wahi ke hamil, apne nafs par Allah ke ameen. Tum ho jinko baqi aqwaam tak deen ki tableegh karni hai. Tum main paighambar ka haqeeqi janasheen maujood hai, allah ta’ala ne tum se pehlay ehd o paiman liya haike tum iski ita’at karogay. Woh khuda ki kitab e natiq aur quran e sadiq aur chamaknay wala noor hai. Iski chashm e baseerat roshan aur uska batin aur zahir wazeh hai. Iskay pairokaar iskay maqam aur rutbay ke arzoo-mand hain. Iski pairawi karne insane ko behesht e rizwan ki taraf hidayat karta hai. Iski baton ko sunna nijaat ka sabab hota hai. Uskay wujood ki barkat se allah ta’ala ke noorani dalail aur hujjat ko daryaft kia ja sakta hai. Uskay waseelay se wajibaat o muharrimaat aur mustahabat o mubah aur shariyat ke qawaneen ko hasil kia ja sakta hai.

Allah ta’la ne iman ko shirk se pak honay ka waseela qarar diya hai. Allah ne namaz wajib ki takay takabbur se roka jaye. Zakat ko wus’at e rizq aur tehzeeb e nafs ke liye wajib qarar diya. Rozay ko khuloos ka istehkam, Hajj ko deen ki taqwiyyat (strength), adal ko dilon ki tanzeem, hamari ita’at ko millat ka nizam, hamari imamat ko tafarqay se aman, jihad ko islam ki izzat, sabr ko talab e ajr ka mu’aawin (madadgaar), amr bil maroof ko awam ki maslehat, waldain ke sath husn e sulook ko azab se tahaffuz, sileh rehmi ko adad ki zyadti, qisas ko khoon ki hifazat, nazr ke poora karnay ko maghfirat ka waseela, naap tol ko faraib dahi ka torh, hurmat e sharab khori ko rijs se pakeezgi, tohmat se parhez ko la’nat se muhafizat, chori na karne ko iffat ka sabab qarar diya gaya. Shirk ko haram kia taakay rubobiyyat se ikhlas paida ho.

Logon! taqwa aur parhez-gari ko apnao aur islam ki hifazat karo aur allah ta’ala ke awamir o nawahi ki ita’at karo, sirf ulema aur danishmand hi khuda se dartay hain.

Reference: Fatima Zahra (sa), Islam ki misali khatoon by Ayatullah Ibrahim Amini and

Naqoosh e Ismat by Allama Zeeshan Haider Jawadi