

**BISMILLAHIR'RAHMAANIR'RAHEEM**

*QalAllahu Ta'la "MAYYAHDI'YILLAHU FA HUAL MUHTADI"*

Allah Ta'la Farmata hai "JIS KO ALLAH HIDAYAT DE WAHI HIDAYTH PAANAY WALA HAI"

AL-HAMDULILLAHI WAL MINNAHA

# **MAJALIS-E KHAMSA**

MOLLAFA

**Hz. Bandagi Myan Sheikh Mustafa Gujrati RA**

Mutarjim

(Ba-Ehtemam)

DAAR-UL-ISHA'AT KUTUB SULF O SALEHEEN

Al-marroof Ba-Jameeatul-Mahdavia. Daira Zaminstanpur, Musheerabad,  
Hyderabad, DAKKAN.

1373 Hijri

## Pesh lafz

Yeh kitab Majalise Khamsa ko angrezi se bane Urdu alfaz se (jis ko aam taur se Roman English kaha jata hai) naql ki gayi hai jis ka asl maqsad un Musaddiqeen o musaddiqaat ko jo urdu tahreer se na-wafeq hain aur angrezi se bhi zyada ta'rruf nahin rakhte istefaday ke liye saloohat faraham karna hai.

### Chand zaruri baate.n

Is kitab mein jahan kaheen Urdu ke mushkil alfaz aaye hain wahan brackets de kar aam fahem Urdu mein likhne ki koshish ki gayi hai. Jahan "Noon-e-gunna" aur "Noon" mein tameez ki zarurat ZYADA mahsoos ki gayi wahan lafz ke khatm hone par ".n" likha gaya hai masalan "Jahaa.n, Kahaa.n, Nematei.n wagairah..", (Jaisa ke oopar kaha gaya hai ke is ka asl maqsad aam logau.n ko sahulat faraham karna hai).

### Qare'een se khaas Gurazish

Agar qare'een (parhne waloun) ko is tarz-e-tahreer (Yani Roman English) mein is kitab ka ada karna pasand aaya ho toh Meherbani farma kar is banda-e-aasi ke walid-e-Majid Marhoom ke haq mein Dua-e-Maghferat aur Deedar-e-Ilahi ki khaas guzarish.

Mamnoon o mashkoor,

Faqt,

Kamtareen Bhai....

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## ILTEMAS

### BISMILLAHIR'RAHMANIR'RAHEEM

Musaddiqaan-e-Hz. Syed Muhammed Jaunpuri Imam Mahdi Al-Maud Akhiruz-zamaa.n Khalifatur-rahmaan Khatimul-Vilayat-e-Muhammedi SWS se iltemas hai ke

Hz. Bandagi Myan Syed Qasim Mujtahed-e-Giroh Mahdavia RA ne tahreer farmaya hai ke Myan Sheikh Mustafa Gujrati RA Ulema-e-shari'at O Muqteda-e-Tariqat Saheb-e-muamlaat wo halath se the, Aap [RA] ke tufail se bahot saare ulema masalan Mullah Ala'uddin Sheerazi jo ulema-e-zama.n the aur kisi saal haram Mohtaram mein dars diye the, aur qazi bakhan aur peer Muhammed aur Baba Hasan ji aur Qaisar khan aur Myan naser aur misl inke bahot saare ulema aur khan aur Gujrat ke Badeshaha.n Maslan Usman khan soor jo Sher shah ke bhanjey the aur sher khan poladi Ameer-e-Gujrat aur isi tarah bahot se log Hz. Imam Mahdi Maud Khalifatullah Alaihis-salatu wassalam ki tasdeeq se musharraf hue aur bahot se log muqam-e-qurb o wisal ko pahunche, aur Allah Ta'la ne aap [RA] ko Hz. Mahdi Alaihissalam ki Mahdiat ke suboot mein Jalal-uddin Akbar Badashah ke lashkar ke tamam ulema par Nusrat di hai, yeh baat bahot mash'hoor hai ke [Akbar ke darbar mein ulema-e-Darbar aur Myan sheikh Mustafa RA ka] mubaheesa 18 maheenay tak hua [Mulaheza ho asaami musaddiqeen Mollifa Hz. Mujtahed-e-Giroh RA Mahdavia Matbua 1211 Hijri].

Hz. Myan Sheikh Mustafa Gujrati RA ne jo Majlis qalam-band farmayi hain in ke min-jumla 5 majalis mili hain jo hadya-e nazreen ki gayi hain in Majalis ko parhne se Mahdaviyo.n ke liye naseehat aur aghyaar ke liye ibrat hai.

Wazeh ho ke Majalis-e khamsa ka aik Nusqa Kadpah mein dastiyaab hua aur aik ahkhar ke paas maujood hai, In dono nusqo.n ke muqabley se yeh nusqa likh kar tarjuma kiya gaya hai

**Az Ahqar Dilawar.**

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## BISMILLAHIR'RAHMANIR'RAHEEM

### ARZ-E-HAAL

Tableegh o Isha'at-e-Deen ke silsilay mein Markazi Anjuman-e-Mahdavia ki barsou.n se koshish rahi hai ke na sirf in'eqad-e-Majlis ke zariye Sahab-e-fikr Ulema-e-Millat ko Anjuman ke platform se mukhatib karne ke liye mad'oo kiya jaay balke Asr-e-hazir ke [is zamanay ke] tanazur mein afrad-e-Millat ko Mazhabi o Deeni malumaat se kama-haqqa mustafeed o bahrawar karne ki khatir Ulema-e-Deen aur Qaumi Buzurgou.n ki murattib kutub ki az-sar-e-nau isha'at amal mein layi jaay. Is khusoos mein ab tak jo kaam hua hai is mein Mashoor Qaumi Kitab Majalis-e Khamsa Musannafa Hz. Allama Bandagi Myan Shaik Mustafa Gujrati R.A jis ka urdu tarjuma Hz. Myan Syed Dilawar Gore Myan Sahab Qibla ne 1389 Hijri me farmaya tha mai farsi matan o urdu tarjuma zer-e-ahtemaam darul isha'at kitab Salfus Saleheen Jamiyat Mahdavia Sha'e huwi aur isi kitab ka angrezi tarjuma Hz. Syed Zia Ullah Myan Sahab ne 1979 Eiswi me kia jis se Idara Shamsiya ne shaye kia ye har do Qaumi Kutub fee zamana Kamyab hain. Bahrul-Uloom Allama Hz. Syed Ashraf Shamsi RA, Khan Allama Sadat'ullah Khan sahab Mandozai RA, Afzal-ul-Ulema Hz. Syed Najmuddin sahab RA, Abul Hadi Syed Mahmood sahab Akelwi RA ke alawa janab Iftekhhar Aljaz sahab wagairah ki kutub ki isha'at shamil rahi hai.

Mash'hur qaumi kitab Majalis-e Khamsa Musannif Hz. Bandagi Myan Sheikh Mustafa Gujrati RA jis ka Urdu tarjuma Hz. Syed Dilawar Urf Goray Myan RA ne 1389 Hijri mein farmaya tha. Mai farsi matan aur urdu tarjuma zer-e-ehtemam Daar-ul-isha'at kutub sulf o saleheen jamee'at-e-mahdavia sha'ey hui aur isi kitab ka angrezi tarjuma Hz. Zia-ullah Myan sahab RA ne 1997 mein kiya jise idara-e-shamsia ne sha'ey kiya. Yeh har do qaumi kutub fi zamana kamyab hain [kam mila karti hain]. Chuna.n-chey isha'at-e-Deen ki khatir Aali janab Adil Mohammed Khan sahab sadr Markazi Anjuman-e-Mahdavia ne in har do kutub ko yek ja kar ke az-sar-e-nau qaumi mafad ki khatir sha'ey karne ki zarurat ko mahsus kiya, aur is silsiley mein inhoun ne Hz. Syed Asad-ullah Myan sahab khulf o ja-nasheen Hz. Syed Dilawar Gorey myan sahab RA se apni is khwahish ka izhar kiya ke woh is ahem kaam ko apni nigrani mein computerized karwaye.n ta ke Markazi Anjuman-e-Mhadavia ki janib se phir aik baar in kutub ki isha'at amal mein layi ja sake. Main Hz. Syed Mohammed Asad-Ullah Myan sahab ka mamnoon hun ke Hazrath qibla ne is khusoos mein Anjuman-e-Mahdavia se ta'wwun farmaya, Natijatan yeh tarjume mai asal matan qare'in ki khidmat mein pesh ki ja rahi hain is khusoos mein, main yeh kahunga ke Hz. Goray Myan sahab RA ne is kitab ki tab'a-e-awwal ki isha'at ke mauqay par farmaya tha, in majalis ko parhne se Mahdaviyoun ke liye naseehat aur aghyaar ke liye ibrat hai yeh baat yaqeenan aaj bhi itni ahmiyat ki hamil hai jitni ke us waqt thi, balke fi zamana is ki ahmiyat do chand [dugni] ho gayi hai. Ummid ke Hz. Asad Myan sahab Qibla ka dast-e-ta'wwun is khusoos mein mustaqbil mein bhi Anjuman-e-Mahdavia ko hasil rahega, aur is tarah deegar qaumi kamyab [kam milne wali] kitabei.n phir aik baar manzar-e-aam par layi ja sakengi..

*Ahkhar Syed yaqoob Shameem*

*Al-marqoom Maah August 2010*

*Motemad Umumi Markazi Anjuman-e-Mahdavia*

*Mutabeq maah Ramzan 1431 Hijri.*

## BISMILLAHIR'RAHMANIR'RAHEEM

### MAJALIS-E KHAMSA

#### Majlis Awwal

Chu.nkey is zaeef (\*1) ko zanjeer o toqh daal kar Majlis mein le gaye hakim (\*2) aur dusre ulema aur baaz ulema hazir the is zaeef ne Assalamualaikum kaha, Inhoune salam ka jawab diya aur is zaeef ko halqay ke darmiyaan bithaay, pahle hakim poocha tumhara naam kya hai, Is zaeef ne kaha 'Mustafa'. Surat ke qilay ka ameer is majlis mein k maujood tha kaha main ne aisa Mustafa sifai na rakhne wala ism bila musamma [pukara gaya naam] duniya mein hargiz nahin dekha, hakim ne ameer Qila ki is baat se karahat ki aur kaha afsos..afsos woh toh ek Mard-e-buzurg hai is ke sath insaniyat se baat karni chahiye, pas hakim ne is zaeef se kaha hum jante hain ke tum mard-e-Buzurg aur peshwa ho, pardah nasheen khawateen umra aur Gujrat ke Badshah tumhari dehleez ke mulazim hain aur tumhara tabarruk aur pasqurdah Agra se godh aur surat tak jata tha aur hamari majlis mein tumhara zikr baar baar aata tha, ab Alimou.n ke kahne par ba-lehaz-e-zarurat is taur par yani bediyaan daal kar Majlis mein laay hain hamare Mutalleg tumhare dil mein kya khayal hai.? Is zaeef ne jawab diya ke aik shaqs ne aik murshid se poocha ke faqeer ki tareef kya hai toh farmaya ke mitti chhani hui aur is par thoda sa pani dali hui is se pau.n ki peeth par gard aati hai aur na is se talwe mein dard hota hai, Ahl-e-Batin ke mazhab ki bina par hamara dil sab ki taraf se bhara hua hai. Is ke baad hakim ne kaha Gujrat ke mashaekheen aur ulema tumhari zaat se bahot adawat rakhte hain, aur kayi baar arziyaan likh kar hamare paas rawana kiye hain ke Gujrat ke Mulk mein bada fasad zaher hua hai, ke aik sheikh zada bid'atou.n ka mazhab ekhtiyar kiya hua hai aur tamam khalaeeq ko apne aqaaed ki dawat karta hai, poladiyaan, Afghaniyaan aur dusre log balke baazay ulema bhi is ki taraf mutawajjah hue hain aur is ka mazhab qubool kar liye hain, lehaza Badshah par wajib ha ke koi tadbeer kare ke yeh fasad dur ho gharz ulema ki koshish se tum is bala mein parhe ho ab tumahra dil in se kis qadar ranjeeda hai. Is zaeef ne kaha.

*Main aghyaar se hargiz ranjeeda nahin hun,  
Kyun ke mere sath jo kuch kiya hai is ashana [Khuda] ne kiya hai.*

Is ke baad Mahdaviat ki bahes chidi, Hakim ne kaha aap kya kahte ho ke Mahdi Maud A.S ayengey ya aye aur gaye, Is zaeef ne kaha ke Mahdi maud A.S aye aur gaye. Is waqt majlis ke mo'zziz logoun ne shor o ghoga shuru kiya, galiyoun aur laan taan se pesh aye Balke baaze apni jaga se uth kar is zaeef ke nazdeek aye aur kaha ke Is shaqs ko qatl karne mein bada sawab hai, aur kallaan khan ne kaha ke main apne hath se qatl karta hun, agar Badshah ranjeeda hoga toh hum par ranjeeda hoga, Badshah ka jawab hum dengey ke sheikh shara'an wajib-ul-qatl tha, hum ne is ko qatl kiya, hakim ne kaha ke pahle toh tum

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(\*1) Zaeef yani Hz. Allama Sheikh Mustafa Gujrati RA

(\*2) Hakim yani jalal-uddin Akbar

khamoosh raho hum in se daleel puchte hain aur hujjat talab karte hain, hum bhi toh dekhe.n ke in ka istedlal kya hai [yani kya daleel pesh karte hain]. Aik baar in ke mazhab ki tahqeeq kar leni chahiye, baad tahqeeq jo kuch maslehath hogi kiya jayega. Is ke baad sab khamush ho gaye, Hakim ne kaha ab tafseel se zaher karo aur apna tamam waqaya bayan karo ke tum ne pahle kis tarah tasdeeq ki aur kis tarah jaane ke Syed Muhammed [A.S] jaunpur se nikle aur Gujrat mein da'wa kiye aur Farah mein dafan hue yahi Mahdi Maud [A.S] hain, kahan se maloom kiye ke Mahdi [A.S] ka maulood jaunpur hai aur mab'as Gujrat aur madfan Farah hai, halan'ke mahdi [A.S] ke maulad, mub'as o madfan ke muta'lleq hadees mein muqarrar hai ke Arab aur ajam ke tamam Ulema aur Madina o Haram ke aimmah is aqeeday ke fasad o batlan ke qayel hain aur tum bawajud ilm aur Aql aur muqtadai ke is eteqad ke qayel hue aur khalq ko is eteqad ki taraf bulate ho, chahiye ke apne waqaye ka qissa puri tarah se bayan Karen. Is zaef ne jawab diya ke hamare abaa o ajdad dar-asl ahl-e-tasawwuf yani mashayeq-e-tareeqat se the yeh baat mani hui hai ke is jama'at ke mazhab mein vali ki baat ka inkar haram hai bakle summ-e-qatil ke barabar hai Ahl-e-zaher se bahot log Auliya ke inkar ke wastay se eman o marefat ki poonji za'yeh kar liye aur halakat o nuqsan ke jungle ki taraf rukh kiye, chuna.n-chey sulf masalan syed-ut-tayifa khwaja junaid Boghdadi Imam hujjat-ul-Islam Muhammed Gazali aur Sheikh ush-shiyooq Shahabuddin sharudi [rahmatullah alaihum] ki kitabau.n se maloom hota hai. Hasil-e-kalam jab hum ko ba-tareeq tawatir maloom hua hai ke hazrath Syed Muhammed [SWS] apni zaban-e-Mubarak se kayi baar ulema o mashaeqeen ke majmu'ay mein yeh dawa kiya [Dawa-e-Mahdiyat] zaher farmaya, aur akhir dam tak is daway par musar [qayam] rahe aur aap ki vilayat ke asaar tamam alam mein phail gaye, aur aap ke faiz ki taseerat bahot mash'hoor ho gayi yahan tak ke bahot se log jo ilm se kuch bhi khabar nahin rakhte the mahez ap ki sohbat ki mulazemat se shari'at ki uloom ki barikiyou.n aur khuda ko pahchan-ne mein is qadar agahi aur iste'dad paida kiye bayan nahin kar sakte, amaal-e-jamila aur ausaf-e-jaleela misl-e-tawakkal o sidq tasleem o tafweez, hilm o murawwat aur tamam akhlaq-e-hasana mein is darja kamal ko pahunche ke likhne mein nahin aa sakte, balke in mein ka aik aik peshwaai ko pahuncha aur har aik ki khidmat mein hazaroun tarekaan-e-duniya taalebaan-e-khuda shari'at o tareeqat ke hudood ki riayat ke sath sar-mast haqiqat paida hue ahl-e-tasawwuf ke mazhab ki bina par hum ne Hz. Mahdi A.S ki tasdeeq ki taraf tawajjah ki aur Hz. Alaihissalam ke aasthanay shareef par sar tek diya. Lafzi Mujadelat [Jhagda] o mubaheesat jo ulema-e-zaher ka tareeqa hai is se hum ne parhez kiya, mashaeq-e-tariqat ne apne tamam musannifat mein bayan kiya hai ke, ay raah-e-haq pe chalne wale hoshiyaar rah aur khud ko Auliya Allah ke inkar se dur rakh ta ke tu apne eman ke khirman [zaqeerah] ko tabah na kare, aur Allah ta'la ke kalam par nazar kar ke risalat ke dabdabe ka jalal Nabu'at ke martabe ka kamal rakhne wale Mehter [sardar] Moosa [A.S] ne Taurait ki shari'at ke iqteza se [zarurat se] Mehter khizar A.S ke huzur mein sirf yeh arz kiya ke "Tum aik cheez-e-na-pasand laye". Aur phir kis tarah uzr khwahi sharmindagi, mohtaji aur tawazoh se pesh aaye aur ajizi aur

mohtaji ki zaban se farmaya ke mujh ko na pakdo meri bhul par aur mujh par na dalo mere kaam mein sakhti [Juz: 15, rukuh: 22]. Albatta moosawi nabu'at ka nur chahiye, ta ke Nur-Vilayat-e-Muhammadi [A.S] yani Imam Mahdi Maud A.S ko pahchane.n, bechare ahl-e-zaher [aur peeran-e-jahel] kya jane.n. Hasil-e-kalam Mashayekh-e-tariqat ka mazhab zaher hai ab tumhari majlis ke ulema ko yeh guman nahin karna chahiye ke hum ne jo kuch bayan kiya faqt isi qadr Hz. Syed Muhammed [A.S] ki Mahdiyat ke suboot ki hujjat hai, nahin nahin hum jante hain ke yeh taqreer jo hum ne ki Ulema-e-Shari'at ke majmu'ay mein layaq-e-hujjat nahin lekin chu.n-key tum ne kaha tha apna qissa awwal se akhir tak tafseel se bayan karo isi liye hum ne yeh taqreer darmiyan mein layi, Ilmi hujjat is ke baad ada hogi, InshaAllah ta'la. Al garz jab Mahdi maud A.S ki tasdeeq ki bina buniyad-e-mazkur yani mashayekh-e-tariqat ke mazhab par waqoo mein ayi toh ulema-e-zaher ki jama'at mubahesa aur mujadela ke maidan mein qadam rakhi aur hamare gumraah aur bad-eteqad hone ka iqrar kiya balke hamare jama'at-e-Mahdavia ke ikhraj aur qatl ka fatwa diya aur chand Mahdaviyou.n ko mahez yeh kahne par ke Mahdi Al-maud A.S aaye aur gaye. Qatl karwaya is ke baad hum hairan hue aur apne dil mein socha ke aya yeh hamara aqeedah nas-e-quran ya hadees-e-mutawatir ya Ijmah-e-Ummat ke khilaf hai, toh hum ko ba-lehaz-e-zarurat tauba karna chahiye, aur haq ki taraf rujoo karna chahiye, aur agar hamara aqeedah nas-e-quran o hadees mutawatir aur Ijmah-e-Ummat ke khilaf nahin hai toh mukhalifaan-e-Mahdi A. S ki malammat aur eeza ka koi khauf nahin, jis ne nek amal kiya toh woh apne bhale ke liye aur jis ne badkari ki toh wabal bhi is par hai [Juz: 24, Rukuh: 20], lehaza hum par lazim nahin ke mahez ulema-e-zaher ke kahne par Hz. Syed Mahdi A.S ko jhutlaye.n aur jama'at-e-asaba ki batei.n in ke chote bhai ke baab mein. Yusuf [A.S] aur un ka bhai zyada pyara hai hamare baap ko hum se hala.n ke hum quwwat ke log hain. Beshak hamara Baap Yaqoob [A.S] sareeh Galati mein hai maar dalo yusuf ko [Juz: 12, Rukuh: 13], aur malaika ki jama'at ki batei.n Adam Safi-Ullah ki jama'at ke baab mein. Kya tu nayab banata hai is mein aise shaqs ko jo is mein fasad phailaay aur khoon bahaay tak hum Yusuf A.S ke bhaiyou.n ki jama'at aur Farishtou.n ki jama'at ki batoun ko motebar aur maqbool nahin rakhte toh hamare zamanay ke Ulema-e-Zaher jo in dono jama'atou.n se badh kar martaba nahin rakhte mahez in ki andhi taqleed ki bina sahib-e-Vilayat Yani Mahdi Alaihis-salam ke daway ko kis tarah radd [reject] Karen, hum ne isi manay ki tahqeeq ke liye sulf ke kutub ko dekha toh ahadees ki kitabou.n mein Mahdi Alaihis-salam ke zikr ko paya aur dekha ke koi hadees-e-Mutawatir Mahdi Alaihis-salam ke baab mein nahin aayi hai, magar is qadar ke Ulema sulf ne Maji Mahdi Alaihis-salam ko mutawatirul-mana [ek hadees mukhtalif rawiyo.n ke aur mulhtalif kutub-e-ahadees mein] qarar diya hai, lekin alamaat ke muta'lleq koi mujtahed o mufassir ne qata o Yaqeen ke taur par kuch nahin kaha, is liye ke woh ahadees jo alamaat par dalalat karti hain zaher o azhar hain ke woh sab ahaad hain, aur khabar-e-wahed apne tamam shara'et ko shamil hone ke bawajud sirf zan [guman] ka faida deti hain, aur zan ateqad mein motebar nahin, aur nez martaba-e-ahadees ke bawajud ahadees-e-mazkura mein ta'rruz woh tanaquz bahot hai. Chuna.n-chey baaze ahadees se Mahdi aur Esa Alaihuma-asslam ka jama hona maloom hota hai, aur bazou.n se jama na hona maloom hota hai, isi tarha

baaz ahadees se maloom hota hai Mahdi [A.S] ke zamanay mein Dajjal niklega, aur bazau.n se maloom hota hai ke Mahdi Alaihis-salam ke wisal ke baad Dajjal niklega, Isi tarah Mahdi [A.S] ke mau'lad, mab'as, madfan O tareekh zuhoor mein ekhtelaf bahot hai. Isi liye is baab mein Ulema-e-Sulf ne apni kasrat-e-diyanat ki wajah tawakkhuf se kaam liya hai aur alamaat ke ilm ko Allah ke hawale kiya hai, aur is baat par ittefaq kiya hai ke Mahdi [A.S] Imam Adil hain. Fatima [RZ] bint RasoolAllah [SWS] ki aulad se paida karega is ko Allah jab chahega aur mab'oos karega, is ko apne Deen ki nusrath ke liye fil-jumla ahadees Mutarraza ke mazmoon se ehtemalaat [shak/wahem] paida hote hain, Badshah ki Majlis mein bhi Badshah ke lashkar ke Ulema aur Shaher-e-Nahrula ke Ulema ne bahot kuch koshish ki lekin Hz. Syed Muhammed A.S ki Mahdiat ke suboot ke imkan wo ehtemal ki nafi aur rafa nahin kar sake, aur is majlis mein bahes is maane par qarar payi ke mumkin aur mutahammil hai, ke Hazrath Mahdi Al-Maud [A.S] honge, aur aap ka masaddiq layaq-e-taan na hoga, lekin imkan ki daleel aur ehtemal ki hujjat ki bina par tum ko nahin chahiye ke dusrou.n ko [apne mazhab ki] dawat de.n, is liye ke mutahammil hujjat qataiyah ke layaq nahin, al-hasil kutub-e-ahadees ki matbah se zaher hua ke Hz. Syed Muhammed Alaihis-salam ke Musaddiq par koyi aib aur taan lazim nahin aata kufr zalalat o bid'at ki nisbat Musaddiqou.n ke laeq nahin aur is jama'at-e-Mahdavia par qatl ka fatwa dena mahez jor o zulm hai. Allah rahem kare is par jis ne insaf kiya, is ke baad Ulema ne sawal kiya ke tumhari taqreer ke mazmoon se maloom hua hai ke Ulema-e-sulf ke ittefaq se Mahdi Alaihis-salam Imam honge, lekin yeh shaqs jis ko tum Mahdi kahte ho Imam na hua, pas tum apni zaban se malzum hue. Is zaef ne jawab diya ke Mahdi Alaihis-salam ki Imamat ke liye lazim hai ke paighambarou.n ki Imamat ki mushabehat rakhe na ke zamane ke badeshaho.n ki imamat ki mushabehat rakhe Kyun ke tamam paighamber Imam the aur paighambarou.n ki Imamat ke liye Mulk ke qabze aur amwaal ke tasarruf ko shart nahin kiye, Allah ta'la ne paighambarou.n ke baab mein farmaya hai ke hum ne banaye in mein se aimmah, ke hidayat karte the hamare hukm se jab ke inhou.n ne sabr kiya [Juz: 21, Rukuh: 16] aur chand sau paighambarou.n ne kamil gurabat aur khoobi qudrat ki halath mein munkirou.n ke hath se shahadat ka sharbat chakha hai, in ke liye Mulk par qabza fauj ki kasrat aur amwal ka tasarruf kahan tha is mane ki bina par muqarrar aur matahaqqiq [tahqeeq kiya gaya] hua ke Hz. Syed Mahdi Maud Alaihis-salam the, aur ayat-e-kareema Yahduna bi-amrina [Hidayat karte the hamare hilm se] ki eqteza se [zarurat se] Allah ta'la ki taraf bulaay, Al-hasil kutub-e-ahadees ki matbah se zaher hua ke Hz. Syed Muhammed Alaihis-salam Imam the. Is ke baad Ulema ne sawal kiya ke Mahdi [A.S] ke baab mein paighamber Sallahu-alaihi-wasallam ne farmaya hai ke bhar dega zameen ko qist o adl se [adl O insaf se] jaisa ke bhari gayi zameen jor O zulm se [ila akhirihi...] tum is hadees ko durust rakhte ho ya mauzo kahte ho. Is zaef ne kaha ke hum durust rakhte hain. Hakim ne kaha ke is hadees ki tatbeeq [muafeqat] tumhare muddua [daway] se kaise ho sakti hai. Is zaef ne kaha haq Subhana o ta'la Mehter Shoeb Alaihis-salam ke qisse mein farmata hai "Aur na fasad karo zameen mein is ke islah ke baad" [Juz: 8, Rukuh: 14]. Allah ta'la arz [zameen] jo farmaya hai is arz se murad Madyan ki zameen hai kyun ke Mehter Shoeb A.S Madyan ki zameen par rahne waloun par mab'oos hue



chuna.n-chey Allah ta'la farmata hai, "Aur hum ne bheja Madyan ki janib in ke bhai Shoeb A.S ko" [Juz: 8, Rukuh: 18], Ummat-e-Marhuma ke mufassirou.n ki ijmah se yeh baat muqarrar hai ke tamam shaher Madyan 4 lakh sawar the magar Shoeb A.S ki do ladkiyou.n ke sivaay kisi shaqs ne Hz. Shoeb A.S ki tasdeeq nahin ki aur farma.n bardar na hue, iske bawajud Allah ta'la farmata hai "La tufsidu fil Arzi ba'ada islahiha" yani Tabahi mat karo Ay shoeb A.S ki ummat Madyan ki zameen mein is zameen ki islah hone ke baad. Pas yahan ghour karna chahiye Ke ahliyaan-e-Madyan mein se kis ne Hz. Shoeb A.S ki tasdeeq nahin ki aur fasad se baaz na rahe toh phir farman-e-Khuda "Baada Islahiha" [Zameen ki islah ke baad] kya maane rakhta hai, Pas ba-zarurat maloom hua hai ke is islah se murad Mehter Shoeb A.S ki dawat-e-sulah hai [neki ki taraf bulana hai] koi shaqs ita'at kare ya na kare kalam-e-Rabbani ke hukm se kah sakte hain ke Mehter Shoeb A.S madyan ki zameen ko sulah ki taraf laaye, Chunan.chey baaz mufassirou.n ne "La tufsidu fil-arzi" ayat ke tahet likha hai ke. Apni zaat se nek kaam kiya aur dusrou.n ko neki ki taraf bulaya. Pas is maane ke lehaz se jaisa ke Mehter Shoeb A.S ne Madyan ki zameen ko sulah se arasta kiya isi tarah Hz. Mahdi A.S ne tamam zameen ko adl se arasta kiya, balke Hz. Mahdi A.S ke huzur mein bahot se logou.n ne apki tasdeeq o ita'at qubul kar ke apni jaan aur maal ko nisar kar diya. Aur khud ko malammat ke teer ka nishana bana diya. Is ke baad ulema ne kaha, Is waja par bhi tumhari hujjat durust nahin, is liye ke tum ne sirf aik shaher patan mein yeh shor o ghu-ghaa uthaya hai aur baqi kisi shaher aur vilayat mein yeh khabar mash'hoor nahin pas, tumhari yeh hujjat ke Mahdi [A.S] tamam zameen ko adl o qist se bhar diya jaisa ke Shoeb A.S ne tamam zameen-e-Madyan ki islah ki durust nahin. Tum apni taqreer se khud mulzim hue. Is zaeef ne kaha ke tumhare kalam mein ta'rruz ata hai is liye ke abhi tum kahte the saleem shah ke waqt jab Sheikh Allai ko qatl kar ke hazir kiye toh sheikh mazkur apne aqeeday se palte nahin inke baaz taba'een ne inke aqeeday se tauba ki. Kisi ne sheikh Allai se sawal kiya ke yeh kya hai ke tum ne toh tauba nahin ki aur yeh log tayeb ho gaye, jawab diya ke peshwa ke liye aaliyat ekhtiyaar karna zyada behtar hai agar muqtadi ne rukhsat ki taraf tawajjah ki toh aib nahin, gharz ke tum ko maloom hai ke Myan sheikh Allai RA ki tarah koi shaqs ilm o taqwa riyazat o zohd mein is shaher mein in se zyada mash'hoor na tha. Myan Mamdooh ne Hz. Mahdi Maud Alaihissalam ke Astaney ko apna qibla banaya aur apni paak jaan ko is asthaney shareef ki muhabbat mein nisar kar diya, Yeh khabar aalam mein phail gayi hai ke aik Alim Aamel-e-sharah ka paband parhezgar peer-e-tareeqat ustad-e-shari'at ne yeh khabar di hai ke Mahdi Maud A.S aaye aur gaye, aur mamdooh ne Badshahou.n, Parda Nasheen Auratou.n, Umrah, Aalimau.n aur mashayekho.n ke sath subut-e-Mahdiyat mein dalayal o baraheen se muqabla kiya hai, Arab o Ajam mein kam koi shaqs hoga jo yeh kahta ho ke main ne khabar nahin suni ab tum kahte ho ke shaher patan ke sivay kahin yeh khabar nahin pahunchi. Nez abhi tum kah rahe the ke is shaher ke Ulema ne is fitne se ajiz aa kar ulema-e-Makkah se faryad ki, lehaza Makkah ke ulema ne mahzera kar ke jama'at-e-Mahdaviya par [in ke qatl ka] fatwa likha, yeh fatwa Gujrat mein aa kar tees saal ka arsa hua hai ulema-e-Arab ko malum ho chuka hai ke Roo-e-zameen par mahdaviyou.n ka bada giroh paida ho gaya hai jo Ulema-e-Ajam ko hairan kar diya hai aur makhloq giroh-e-

Mahdaviya ke qaul ki taqleed karti hai [Yeh maan leti hai ke Mahdi Maud A.S aaye aur gaye], Yeh khabar Makkah aur Madinah mein, Allah ta'ala in dono muqamat ko afaat o balayyat se mahfuz rakhe, Muntashir aur mash'hur ho gayi, aur phir tum kahte ho ham ne suna hai ke patan mein kisi ne dawa-e-mahdiyat kiya hai is se badh kar hum ne nahin suna. Nez abhi tum hum ko kahte the ke tumhari gumrahi ki nahusat godah aur purab ko pahunch gayi hai, aur wahan hazarou.n ashqaas hain jo tumhari baat ki taqleed karke [Mahdi maud. Alaihis-salam aaye aur gaye kah kar] is fitne mein parhe hue hain aur is aqeeday ko qubul kar liye hain. Aur badakhsha.n mein bhi tumhara fitna pahunch gaya hai. Tumhare ahabab mein se aik badakhshani qatl kiya gaya hai. Ahl-e-shiraz tumhari taqleed se fitne mein parhe hue hain. Mullah Ala'uddin shiraz se aa kar tumhari sohbat mein rah gaye hain har-yu, Farah aur qandhar mein jama'at-e-Mahdavia maujud hai. Wo digar yeh ke sheikh Abdun-nabi jo Badshah ke sadr hain aur Qazi yaqoob jo malikul-qazzat hain, yeh dono buzurgau.n ne Badshah ki majlis mein badshah aur Alimau.n ke huzur mein is zaef ko kaha ke Akbar Badshah tumhare tadrak ke liye Gujrat aaya wagarna Gujrat ke Badshah ka lashkar aisa qawi na tha ke khud Akbar Badshah ko aane ki zarurat hoti, Gujrat par qabza karne ke liye Akbar badshah ka aik naukar kafi tha, lekin tumhare shor o fitne ke sabab se Akbar Badshah ba-zaat-e-khud Gujrat tashreef laye hain. Yeh zaef aur haqiqat is giroh-e-Mahdavia mein aik ghaas ki kadi ki waq'at nahin rakhta hai aise shaqs ko dafa karne ke liye Akbar Badshah ko ba-zaat-e-khud aane ki zarurat hui toh Ab insaf karo ke aisa kis tarah kah sakte hain ke yeh khabar yani muddu'a-e-Mahdiyat ki khabar shaher patan ke sivay hum ne kisi jaga nahin suni, balke tamam aalam mein galgala ho gaya hai, ke Mahdaviyou.n ka bada giroh zaher ho gaya hai aur khalq ko bid'at tark karne sunnat-e-RasoolAllah SWS ki pairwi aur qur'an shareef ki muafiqat karne aur amr-e-sharai'ah ki adai aur mamnu'a't-e-shara'ee se parhez karne ki dawat deta hai aur malumat o ibadaat mein himmat ka qadam aaliyat ki bulandi par rakhta hai, taqwa tawakkal sidq diyanat gosha nashini tanhai faqr o faqa ekhtiyar karne khuda ki raah mein maal dene mein ustewar aur kamil mazbuti rakhta hai, aur is aqeeday par musir aur mustahkam hai, balke raat din ahista aur alaniya yeh geet gata hai ke Beshak Mahdi Al-maud [A.S] aaye aur gaye. Buzurgo.n ko chahiye ke aise fuzul batei.n na kare.n ke jama'at-e-Mahdavia ke muddu'a ki khabar shaher patan ke sivay kisi jaga nahin hai, Is mauqay par Akbar Badshah ne kaha [lakum deenukum waliya deen] kahne ke sivay koi dusri tadbeer nahin kyun ke in ko [Myan sheikh Mustafa Gujrati R.A] ko taqreer se ilzam dena gair mumkin hai, laikin yeh kya baat hai ke mufassiro.n ne "Lakum Deenukum" ki ayat ko mansookh rakha hai. Is zaef ne kaha ke baaze mufassireen ne gair mansookh bhi kaha hai. Hakim ne kaha ke konse mufassir ne gair mansookh kaha hai. Is zaef ne kaha Qazi baizaawi ne kaha hai. Is ke baad Akabareen-e-Majlis ne Hakim se iltemas kiya aur kaha ke yeh Mirza sheikh Mahdavi se mubahesa karne ki zarurat nahin. Is ki baat par tawajjah nahin karni chahiye ke woh zamanay ka fitna hai. Hum Ahl-ilm Badshah ke sath baithne wale hain agar sheikh ki baat kuch tawajjah se sune.n toh dil mein aata hai ke sheikh haq par hai is ki baat hamare dil mein asar karti hai aise fitne ko nahin chorhna chahiye. Ahl-e-Makkah ka fatwa hamare liye kafi hujjat hai kyun ke Ahl-e-Makkah Alim hain Afzal hain, pas inka fatwa na-

haq na hoga, Is fatwe ke hukm se Sheikh ko qatl karna chahiye. Hakim ne is zaeef se pucha ke kya tum makkah gaye the, Is zaeef ne kaha ke nahin, Phir pucha ke Makkah ke Ulema Gujrat aaye, Is zaeef ne kaha ke nahin aaye. Hakim ne kaha ke yeh kaise log hain ke aane ke baghair aur mubahesa aur fahmayesh karne ke baghair Mahdaviyou.n ke muddu'a [Mahdi maud Alaihis-salm aaye aur gaye] ke muta'lleq mahez inke dushmano.n ke kahne par inke qatl ka fatwa likh diye. Yeh kaam khuda parast Alimau.n ka nahin hai, is ke baad Akabereen-e-Majlis ne kaha, Ay mirza ulema-e-Makkah ke ilm ki nisbat hum jahel hain, in ke qaul par eiraad [aib joyi] aur eteraaz hamare liye sazawar nahin. In ke qaul ki taqleed karni chahiye aur is par amal karna chahiye. Is ke baad Hakim ne [Akbar ne] Mullah zada ki taraf tawajjah ki aur kaha, Ay Mullah zaday woh qissa kya tha ke tumhare Baap Makkah Mubarak ko gaye the aur arse daraz tak wahan dars dene mein mashgul the. Aur wahan ke logou.n mein ustadi aur peshwayi mein mash'hur ho gaye, is ke baad Ulema-e-Makkah ne unhe fatwa diya ke yeh shaqs rafzi aur Deen ka dushman hai aur wajib-ul-qatl hai, aur tum kya kahte ho ke Ulema-e-Makkah ka fatwa bar-haq tha aur tumhare baap wajib-ul-qatl the, ya Ulema-e-makkah ne tumhare baap ki shohrat ki waja se hasad kar ke na-haq fatwa diya. Is ke baad Mullah zaday ne kaha agar saheb-e-bid'atau.n [mahdaviyou.n] ke samne Ulema-e-Deen ko sharminda Karen toh, pas kaun hai jo Ulema-e-Deen ki madad kare, Hakim ne kaha ke ilmi bahes mein kya na-maqul baat kahte ho Ilmi jawab dena chahiye, ab tum apne baap ke motaqid ho aur apne baap ko Ahl-e-Sunnatu-ul-jama'at ke mazhab mein jante ho, na ke rafzi samajhte ho, pas is manay ke lehaz se Ulema-e-Makkah tumhare baap ke sath hasad kiye honge. Jab Ulema-e-Makkah ne tumhare baap ke sath hi hasad kiya toh tum ko kis daleel se maloom hua ke jama'at-e-Mahdaviya ke sath hasad nahin kiye, tum mere is sawal ka jawab do, Mullah zada khamush ho gaya. Jab Ulema is bahes mein mulzim hue toh, inhau.n ne dusra pahu ekhtiyar kiya, aur kaha, Ay badshah! Mirza Sheikh se pucho ke Paighamber SallAllahu-alaihi-wasallam ne farmaya hai ke haq ghalib hai batil par, pas yeh kya baat hai ke jama'at-e-Mahdaviya jahan kahin rahti hai muflisi aur zillat mein rahti hai aur hum log hamesha un par ghalib rahte hain, agar Mahdavi haq par hote toh in ki halath aisi zabun [khuwar] kyun rahti. Hakim ne [Akbar ne] kaha hamari taraf se yeh sawal sheikh se karne ki zarurat nahin is sawal ka jawab jo kuch sheikh ke dil mein hai main tum se kahta hun. Ulema ne kaha kya jawab hai kaho. Akbar ne kaha haq ghalib hai batil par jaisa ke sheikh ghalib hai, dekho ke hum 50-60 ashkhaas [50-60 log] sawalat karne mein sheikh se chimte hue hain aur sheikh apni is ghurbaat, muflisi, beydi, baap aur bhaiyou.n ki museebat, azeed o dostaou.n ki judai ke bawajood hamari majlis mein aise baithe hue hain goya hum sab ka sardar baitha hua hai aur hamare har sawal ka jawab hashmat o wiqar dileri o isteqlal ke sath jo de rahe hain haq ka ghalba batil par yeh hai. Ulema ne kaha tumhari yeh taweel raah-e-sawab [sahi raste se] dur hai ghalba zaheri chahiye. Hakim ne kaha tumhari yeh baat na-maqool hai kyun ke agar 200 sawaar Mughal ke das firangi sawaro.n ko dekhte hain toh dur se aise bhagte hain jaisa ke landgay ko dekh kar bakray bhagte hain, pas is taqreer ke lehaz se tum ko kahna chahiye ke firangiya.n haq par hain, na-maqool bahes nahin karni chahiye, Al-qissa is taqreer ke baad Akbar ne is zaeef se kaha ke tum ne ahadees ke mazmoon se imkan aur

ehtemal sabit kiya hai yani ke mumkin o matahammil hai ke tumhara muddua durust ho, pas malum hua ke is aqeeday ke wastay se tum par qatl aur ikhraj lazim nahin aata, agar tum is aqeeday par qayam rah kar apne khayal mein mashghul hote aur khalq ko is aqeeday ki dawat na karte toh tum ko yeh taklif na pahunchti, daleel imkani hujjat ehtemali aur burhan zani se is qadar bazaar garm karna aur khalq ko fareb dena aur qata'i hukm karna ke Mahdi maud A.S is ke baad hargiz nahin ayengey is ehtemal ke mukhalif ahadees ke jhute hone ka yaqeen karna aur tamam Ulema ko gumraah janna mahez gumrahi aur be-rahi hai, tum apne guroor o nadani se taklif mein parhe ho aur ab tum ko chahiye ke tauba Karen aur is tarah kahen ke hamara peer wali-e-kamil tha is ne apni zaat se dawa kiya hai aur hadees ki ru se mumkin aur mutahammil hai ke is ka dawa durust ho aur hum is ke silsile mein hain, pas hum ko nahin chahiye aur hamare layaq nahin hai ke hum apne peer ki baat se jo shari'at mein mumkin aur mutahammil hai inkar Karen aur bil-farz agar Mahdi Alaihis-salam jaisa ke Ulema-e-ahadees-e-sahiyyah se kahte hain ayega toh hum qubool kar lengey aur janengye ke hamare peer ko kashf mein Galati hui thi aur is ke baad nahin ayega toh zaher ho jayega ke Mahdi maud A.S yehi zaat thi [jo aa kar gayi] ya toh tum is tarah iqrar karo ya daleel-e-qata'i peshi karo. Is zaef ne jawab diya ke tum ne pahle kaha tha ke apna qissa awwal se akhir tak bayan karo is liye hum ne arbab-e-tasawwuf aur as'hab-e-hadees ki hujjat ko darmiyan mein laya wagarna hum jante hain ke ahadees-e-ahaad khususan jab aik dusre ke mut'arriz [against] ho toh, jab do hadeese.n mut'arriz ho.n toh dono saqet [tark] ho jate hain, ke hukm se eteqadat ke bahes mein hujjat ke layaq nahin wa laikin in dalayel se bhi Ulema ki majlis mein zaher ho gaya ke Groh-e-Mahdavia (\*) Mukhti qarar diye jaye.n toh bhi in par khiraj aur qatl lazim nahin aata toh phir kis tarah in par qatl aur khiraj lazim aayega jab ke woh sawab [Haq] par ho.n, pas jo shaqs ke Mahdaviyou.n par qatl aur ikhraj ka hukm karta hai aur is hukm ko halal janta hai toh shara'an yeh hukm isi par laut-ta hai, InshaAllahu ta'la wahda is ke baad hum daleel qata'i pesh karengey, Hakim ne kaha behtar hai kahiye. Is zaef ne kaha ke, Ulema-e-sulf ne shaqs insani ki Nabu'at ko sabit karne ke liye kutub-e-aqaayed mein jin akhlaaq ko shart kiya hai aur tafseel se bayan kar ke ijmah o ittefaq se muqarrar kiya hai ke yeh akhlaaq rakhne wale se hargiz jhut waqay na hoga, chunan.chey sharah-e-aqayed aur tawaleh aur sharah-e-muwafeq aur tafseer-e-midrak aur ahya-ul-uloom aur dusre kutub-e-aqayed se malum hota hai, pas woh akhlaaq [jo nabuwat ke liye shart kiye gaye] sab ke sab hum ne Hz. Syed Muhammed alaihis-salam ki zaat-e-Mubarak mein paye aur dawa-e-Mahdiyat apki zaat se waqooh mein aaya, pas ulema-e-sulf ke mazhab aur fuqha-e-khulf ke minhaj ki bina par hum ne tahqeeq o yaqeen se jaan liya ke yehi zaat Mahdi maud A.S hai is mein kuch shak o shuba nahin. Aur Hazrath Risalat panah SWS ne Hz. Mahdi Maud A.S ke baab mein farmaya ke Mahdi mere qadam ba qadam chalega aur khata nahin karega, yeh farman Hz. Mahdi maud A.S ki zaat situda sifat [tareef ke layeq sifaat] ke haq mein sadeq aya, yani Aa.n Hz Sallallahu-alai-wa sallam ke tamam akhlaaq tamam af'aal aur tamam ahwal ki puri puri pairwi baghair kisi kami aur beshi ke Mahdi maud A.S ki zaat situda sifat mein zaher hui, pas muqarrar aur muhaqqiq aur maloom aur mutayaqqun [yaqeen] hua ke yehi zaat yaqeenan

(\*) Mukhti woh shaqs hai jo irada neki ka kare aur achanak aur be-qasad is se khata sarzad ho jay. Aur khati woh shaqs hai jo qasadan [jaan bujh kar] apne iraday se khata kare [Az-laghat kishwari]

**Mahdi Maud [A.S] hai koyi dusra nahin. Aur woh hadees ka ehtemal ke zahur-e-Mahdi A.S ke pahle zan ka sabab tha zahoor-e-Mahdi [A.S] ke baad martaba-e-yaqeen ko pahunch gaya. Is liye ke wali-e-kamil ke haal se ke is ko sulf aur khulf ke ijma ke ittefaq se sadiqul-qaul janna chahiye muwafeq aaya, is ke baad hakim ne sawal kiya ke tum ne toh is zaat ko nahin dekha phir kaise jaane ke is zaat mein yeh akhlaaq maujud the, is zaeef ne jawab diya jaisa ke Ulema-e-sulf ne apne musannifa kutub-e-aqayed mein paighamer SWS ke akhlaq ki tahqeeq ki hai is tarah hum ne bhi Mahdi Alaihis-salam ki zaat ki tahqeeq ki aur jaan liye ke yahi zaat mahdi Al-maud hai, is ke baad hakim ne sawal kiya tumhari taqreer ke mazmoom se maloom hua ke in akhlaq ka sahib wajib-ut-tasdeeq hai, pas is ke baad agar koyi shaqs paida ho jaay aur yahi sare akhlaq rakhta ho aur Mahdiyat ka dawah kare toh tum is ko kya kahte ho. Is zaeef ne kaha ke hargiz paida na hoga aur dawah nahin karega. Hakim ne kaha ke muhal ko farz kar lena muhal nahin, bilfarz agar koyi paida ho jaay, is zaeef ne jawab diya agar koyi shaqs in akhlaq ke sath dawah-e-Nabu'at kare toh hum aur tum is ke muta'lleq kya khate hain, us ke muta'lleq jo kuch kahengey is ke muta'lleq bhi whai kahengey, wa laikin aisa waqay na hoga, Khatim-ul-Ambiya A.S bhi aay aur gaye aur Khatim-ul-Auliya bhi aaye aur gaye. Yahan guftagu ka rang badal gaya, Bahes-e-Mahdaviyat se gair ta'lluq sawal o jawab hone lage, maslan sawal kiya ke nabalegh ko sahabi kah sakte hain ya nahin. Jo shaqs Hz. Ali RZ ko Hz. Abu Bakar Siddique RZ par fazeelat deta hai is par kya hukm karte ho, Hz. Ali RZ aur Mawiya RZ ke mujadelay ke baab mein tum kya eteqad rakhte ho. Yazeed par lanat bhejne ke muta'lleq tum kya kahte ho. Tumahre paas Mujtahed ke liye kya shara'yet hain. Kalimat sha'ar ke baaz mushkilaat aur in ke jaise dusre sawalat pesh kiye, Is zaeef ne apne hausle aur Danish ke muafiq in ke har sawal ka jawab ada kiya. Hakim aur is ke akabareen-e-majlis ne mere kisi jawab se ekhtelaf nahin kiya, Balke khusnudi aur pasandeedgi ka izhar kiya. In sawal o jawab ki tafseel kharij-ul-bahes hai, yaha ibarat ki tawalat ke wastay se marqum na hui, hasil-ul-amr maghrib ke baad se adhi raat tak Majlis hui is ke baad barkhwast kiye aur mujhe nigahban ke hawale kiya. Faqt.**

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## DUSRI MAJLIS

Chuna.n-key is zaef ko pau.n mein bedee parhi hui Majlis mein le gaye the, Hakim aur dusre Ulema aur baaz Umrah jo Pahli Majlis mein hazir na the is Majlis mein hazir the, Is zaef ko sawal o jawab ke liye halqe ke darmiyan baithaay, Hakim ne Ulema se kaha, Sheikh Mustafa Mahdavi yeh hai, tum ko jo kuch puchna hai pucho, Is ke baad Ulema ne is zaef se kaha ke tum buzurg aur peshwa ho tum aisi qabiliyat rakhte ho ke hum jaise tum se faida hasil karte hain, tum kis daleel se Syed Mohammed ko Mahdi [A.S] kahte ho, Ahadees ke khilaf kyun eteqad baandh liye, Mahdi [A.S] ke liye ahadees mein alamaat muqarrar hain, Is zaef ne jawab diya ke alamaat Mahdi A.S ki ahadees mein ta'rruz bahot hai, in muta'rreza ahadees ke hukm se Mahdi ki Zaat ko mushkhas karna qata nazar is baat ke aaye aur gaye ya baad az'a.n ayengey tamam muhalat se hai, Ulema ne kaha afsos..! afsos..!!, tum jaise buzurg ke liye nahin chahiye ke aisi na-maqul baat kahe kyun ke paighamber S.W.S ki hadeeso.n mein hargiz ta'rruz na hoga. Is ke baad is zaef ne hakim se mutawajjah ho kar kaha tum khatir jama'i ke sath mutawajjah ho jao, hum kahte hain ke ahadees mein ta'rruz hota hai aur yeh Ulema kahte hain ke hargiz ta'rruz na hoga, agar Ulema ilm-e-hadees ke qayde se ta'rruz na hone ko sabit kar de.n toh hum apne muddu'a mein galati par honge. Is ke baad hakim ne Ulema ki taraf mutawajjah ho kar kaha ke aghaz-e-bahes hi mein tum kya na-maqul baat kahte ho agar ahadees mein ta'rruz na ho toh main rafzi hongaa, main aaj hi aik hadees ki kitab ka muta'lla kar raha tha is kitab mein khuruj-e-Dajjal ki kaifiyat dekha ke do hadeesei.n aik dusre ke muafiq nahin. Zaher hai ke jo ahadees Mahdi Alaihis-salam ke baab mein aayi hain hargiz be-ta'rruz na hongii, Ulema ne is ka jawab kuch na diya aur is zaef se dusra sawal kar diya ke paighamber SallAllahu alaihi wa sallam ne Mahdi Alaihis-salam ke baab mein farmaya hai ke. Zameen aur asman ke rahne wale Mahdi Alaihis-salam ko dost rakhengey. Aur aik riwayat mein hai ke zameen aur asman ke rahne wale Mahdi Alaihis-salam se razi honge, yeh kya baat hai ke tumhara Imam aur is ki pairwi karne walo.n se tamam shaher ke log boghz rakhte aur in ko apne se dur rakhte hain. Is zaef ne jawab diya ke Allah ta'ala ke kalam ko dekho ke Hz. Risalat panah SallAllahu alaihi wa sallam ko taklif dene wale mudda'iyon ke sath ehsan karne aur taleef-e-qulub ka hukm hua. Chuna.n-chey Allah ta'la farmata hai, Aur barabar nahin neki aur badi, burai ko dafa kar aisi khaslat se jo bahot behter ho phir naagah woh shaqs ke tujh mein aur is mein dushmani hai goya woh dost hai rishtedar [Juzo: 24, Rukuh: 19]. Yani Ay Mohammed Mustafa SallAllahu alaihi wa sallam apne dushmanon ke sath meethi baat karo aur ache akhlaq se pesh aao aur unki buraiyon ko apni bhalaiyon se dafa karo masalan gusse ko sabr se, jahalat ko burd-bari se burai ko muafi se bakhlut ko saqawat se qata rahmi ko sila rahmi se phir naagah woh shaqs ke tujh mein aur is mein dushmani hai goya woh dost hai rishtedar. Yani pas ho jayega tera dushman muhabbat mein qareebi dost ki tarah jab tu aisa karega toh mushkilat asaan ho jayengey, ab ghaur karna chahiye ke Hz. Mohammed Mustafa SallAllahu alaihi wasallam ne Allah ta'la ke is hukm ki tameel inteha ko pahunchai achi nazar se dekhna chahiye, Kya Aa.n Hz. SallAllahu alaihi wa sallam ke tamam dushman dost ho gaye aur apni dushmani

se baaz aa gaye. Yeh baat zaher o azher hai yahan tak ke dushmano.n ki adawat badhi hui hai, pas zarurat ke lehaz se ayat-e-haza. “Fa-izallazi bainaka wa bainahoo adaawatun ka’annahoo waliyyun hameem” [Surah: Haa-meem sajda, Ayath: 34] ke ma’ney kafiro.n ki ghafalat, jahalat, adawat, hasad aur baghawat ke karna chahiye, taa ke ayat ka mazmoon Hz. Risalath panah SWS ke haal ke muafiq ho, kyun ke yahan hasad aur baghawat karne wale mustasna [excepted] aur mumtaz hain, Chuna.n-chey Allah ta’la ne un ke haq mein farmaya hai ke “Aur agar yeh dekh bhi le.n sari nishaniya.n toh in par bhi eman na laye.n” [Juz: 7, rukuh: 9]. Isi tarah garoh Mahdaviya ke baab mein in do makhsus jama’to.n yani Ulema-e-zaher aur unki taqleed karne walo.n ke siva jis se pucho sab aik zaban jawab denge ke giroh-e-Mahdaviya ke jaisa koi giroh latafat [narm], nazakat, himmat, isteقامat [kisi amal par mazbuti se rahna], murawwat, futu’at, diyanat [emandari], akhuwat [bhai charagi, shuja’at [bahaduri], sakhawat, tawakkal tasleem ilAllah aur tamam Akhlaq-e-hameeda rakhne wala hum ne hargiz nahin dekha, pas jaisa ke Quran-e-Majid ki ayate.n paighamber sallAllahu-Alaihi wa-sallam ke baab mein durust aayi isi tarah yeh hadees Mahdi Alaihis salam aur aap ke giroh ke baab mein durust aayi, Nez RasoolAllah SWS ne farmaya. Tahqeeq Allah ta’la jab kisi banday ko dost rakhta hai toh bulata hai Jibreel [A.S] ko, pas kahta hai ke main fula.n ko dost rakhta hun tu bhi is ko dost rakh, pas Jibreel [A.S] is ko dost rakhte hain phir nida karte hain asmaan me aur kehte hain ke Allah ta’la fula.n ko dost rakhta hai tum bhi is ko dost rakho pas tamam Ahl-e-asman is ko dost rakhte hain aur Ahl-e-zameen ke paas bhi woh maqbul ho jata hai. Is hadees se malum hua ke tamam Ambiya [Alaihumas-salam] aur Auliya khwah sabeqeen se ho.n, khwah as’hab-e-yaman se Ahl-e-asman aur Ahl-e-zamin ke paas maqbul aur mahbub hain is ke bawajud farman-e-khuda “Aur qatl kar dete hain Ambiya ko na-haq aur maar dete hain unko jo kahte hain insaf karne ko [Juz: 3, Rukuh: 12], Eqtezah [zarurat] aur hadees-e-haza beshak sakht tareen bala Ambiya [Alaihumas-salam] par dali gayi phir Auliya par, ke hukm se Ambiya [Alaihumas-salam] aur Auliya par balaye.n nazil hui.n jo kuch nazil honi thi.n, Ulul-azm ki jama’at jo Ambiya aur Mursil se Afzal hai dekhna chahiye ke in par kis qadr bala ke pahad toot parhe aur in ke dushmano.n ne in par kis khadar bohtan uthaay aur phir paighamber Sallam ko farman-e-khuda hota hai ke “pas tu sabr kar jaisa ke sabr kiya Ulul-azm [Aali hawsla wale] paighambaro.n ne [Juz: 3, Rukuh: 14] aur deegar yeh ke Imam Hassan aur Hussain [ RaziAllahu-anhuma] jo hadees-e-haza. “Woh dono jannati nau-jawano.n ke sardar hain” ke muafiq makhsus hain, deegar yeh ke balaye.n apne bete aur tumhare bete. ki ayath se mansus hain, laikin karbala mein Hz, Risalat panah SWS ke qareebi zamane mein As’hab-e-RasoolAllah SWS ki aulad aur tamam Ummat ke hatho.n se kis qadr bala o jafa ka sharbath chakkhe hain. Ab janna chahiye ke jaisa ke hadees-e-haza Ahl-e-Zameen ke paas bhi maqbul ho jata hai tamam Ambiya aur Auliya ke haq mein sadeq aati hai, Isi tarah hadees-e-haza Asman o zameen ke rahne wale is ko dost rakhte hain Mahdi A.S aur aap ki pairwi karne ke baab mein sadeq aati hai, is ke baad ulema ne kaha ke hadees ki taweel nahin karni chahiye jaisa ke hadees ka lafz hai is par eman lana chahiye aur is ke khilaf se parhez karna chahiye. Is zaeef ne jawab diya ke Abu hanifa RA ke mazhab ki bina taweel par hai yahan tak ke shafa’i Ulema hanafi mazhab ke ulema ko

As'hab-e-raai kahte hain aur apne mazhab ke Ulema ko ash'hab-e-hadees kahte hain. RasoolAllah SWS ne farmaya amaal ka ta'lluq niyyato.n se hai. Nez Aa.n HZ RasoolAllah SWS ne farmaya har shaqs ko wahi milta hai jis ki woh niyyath kare, Nez Aa.n HZ RasoolAllah SWS ne farmaya jis ne wazu ki niyyath nahin ki us ka wazu na hua. Yahan Imam Shafa'i RA hadees ke lafz se tamassuk karte hain aur Imam Abu Hanifa RA apne mazhab ko taweel par rakhte hain. Chuna.n-chey yeh baat is shaqs par makhfi nahin jo Mujtahedeen RahmahaAllah ke ikhtilaf se ba-khubi waqef hai. Is ke baad Ulema ne kaha jo kuch tum ne kaha hum ne maan liya. Ab tum bhi agar taweel karte ho toh aisi taweel karo ke hamare dil ko taskeen ho.

Is Zaeef ne kaha ke tumhare dil ki tashaffi karni hum par lazim nahin. Hum ne ahkam-e-deeniya ke qawayed tayeed aur uloom-e-Islamiya ke qawaneen ki mazbooti se apne dil ki taskeen aur apne tabe'yeen ke dil ki taskeen ki hai, is liye ke Imam Azam RA ke jaisa kamil insan martaba-e-ijtehad ke kamal aur ache aur alaa eteqad (\*1) o amaal ke bawajood Imam Shafa'i RA ke dil ki taskeen na kar saka aur dono Imam [RahmaAllah alaihum] ka ikhtelaf dur na hua toh hum ilm o istembaat ke baab mein Imam-e-Azam RA se fayeq [bartar] nahin aur tum insaf o idrak mein Imam Shafa'i RA se fazil nahin toh phir yeh ikhtelaf tumhare aur hamare darmiyan se kaise dur hoga?. Nez Allah ta'la farmata hai "aur pahle hi hamara hukm ho chuka apne bheje hue banday ke liye beshak paighambaro.n ki hi madad hoti hai aur beshak hamara lashkar hi ghalib hai" Nez Allah ta'la farmata hai "Allah likh chuka hai ke zarur ghalib rahunga main aur mere Rasool beshak Allah zor-awar zabardast hai", Nez Allah ta'la farmata hai tum hi ghalib rahoge agar tum momin ho. Nez Allah ta'la fermata hai "momino.n ki madad karna hamara haq hai". Aur in ayaath ki jaisi bahot si ayaate.n Quran-e-Majid mein hain, ab tum in ayaath mein zaher alfaz ki dalalat par hukm karte ho ya is tarah bayan karte ho ke tamam Ambiya aur momino.n ke ahwal ke muafeq ho aur in paighambaro.n ke baab mein jo awwal se aakhir tak inho.n ne ghalba-e-zaheri nahin paya balke dushmano.n ke hath se qatl hue. Aur dusre momino.n ki jama'at masalan fir'on ke jadugar aur as'hab-e-ukhdood aur in ke jaise momino.n ke muta'lleq tum kya kahte ho ke yeh log ghalib muzaffar aur Mansur the ya nahin. Agar zaher alfaz ki dalalat par nazr karte ho toh kahna chahiye ke woh ghalib aur Mansur na the, pas aise ma'nay karna dar-haqeeqat in par ilzam dena hai wa laikin chu.n-key in momino.n ki haqeeqat dalayel se subut ko pahunch chuki hai, lehaza hum ko aur tum ko zarurat hui ke ayaath o ahadees ki tafseer is tarah bayan Karen ke paighambaro.n aur in ke pairwi karne walo.n ke haal ke muafiq hota ke hum deen ke dairay se kharij na ho jaye.n. Aur Allah behtar janne wala hai.

(\*1) Mazhab ka daar o madar durust eteqad aur amal-e-saleh par hai, fikr o amal par nahin, is liye ke Allah ta'la farmata hai "*Wa bashhiril-lazeena aamanu wa aamilus-salihaati anna lahum jannatin tajri min tahtihal-anhaar...*" [Juz: 10, Rukuh: 3] Tarjuma: Aur ay Muhammed [SWS] khushi suna inko jo eman laaye aur amal-e-saleh kiye, toh beshak in ke wastay jannate.n hain, bahti hai jin ke neechे nahre.n. Allah ta'la ne har jaga quran mein Eman yani eteqad aur amal-e-saleh ka zikr farmaya hai, tamam quran mein kahin fikr o amal ka zikr nahin lehaza fikr o amal par zor dena quran ki mukhalifat karna hai.



## TEESRI MAJLIS

Chu.n-key is zaeef ko bedee dale hue is majlis mein laye toh Abdun-Nabi Aqlmand Badshah ki majlis ke halqa-e-Ulema ka sardar tha kaha ke, Ay badshah insaf kar ke yeh Mahdavi thode hain in ki baat kaise qubul ho bahot se log kahte hain ke Mahdi Alaihis-salam ayengey aur yeh thode Mahdavi kahte hain ke Mahdi Alaihis-salam aaye aur gaye, lehaza ay Badshah tum pucho ke sheikh Mustafa kya kahta hai, Is zaeef ne kaha ke Badshah ne Mehter Yusuf Aalaihissalam aur unke ke bhaiyo.n ki guftagu suni hai ya nahin, Abdun-Nabi ne kaha bahot dafa suni hai. Badshah ne kaha farmaiye ke main ne tumhari zabani nahin suni. Is zaeef ne kaha ke ay Badshah das bhai aik maadari the [aik maa.n ke pait se the] aur Yusuf Alaihissalam aur Banyaman aik madari the, Yusuf Alaihissalam ke bhaiyo.n ne Hazrath se kaha Yusuf [A.S] ko qatl kar dalo ya is ko aisi zameen mein daal do jahan koyi admi na ho ya isko andhere kuwe.n mein daal do. Pas inho.n ne apne walid-e-buzurgwar ke paas khelne ka bahana kar ke yusuf [A.S] ko bahar le gaye aur in ko kin'an ke kunwe.n mein daal diya aur dusri baar aa kar Yusuf A.S ko aik saudagar ke hath bech diya. Yusuf A.S ke bhai bahot the aur yusuf A.S aik the, pas inke darmiyan kaun jhuta tha. Badshah ne kaha ke yusuf A.S ke tamam bhai jhute aur gunahgaar the. Is zaeef ne kaha yusuf A.S ke bhai bahot the kis tarah jhute aur gunahgaar honge, badshah ne kaha tum ne yeh baat hum par chaspa.n ki. Is zaeef ne kaha main ne Mehter yusuf A.S ki baat tumhare ru-ba-ru is liye pesh ki hai ke Mullaya.n aur sheikha.n bahot hain aur kahte hain ke Mahdi A.S ayengey, banda aur banday ke bhai thode hain kahte hain ke Mahdi Alaihissalam aaye aur gaye, pas in mein kaun jhute hain. Badshah Allah ke liye insaf Karen, is mauqe par bhi Badshah ne yusuf A.S ki taraf haq hone ko qubul kiya. Is zaeef ne kaha ke agar aisa hi hai toh hum Mahdavi haq par hain jo kahte hain ke Mahdi A.S aaye aur gaye, kyun ke hum thode hain, Chuna.n-chey Allah ta'la farmata hai in mein ke thode Eman laaye aur in mein ke aksar bad-kaar hain aur har zamane mein har Rasool ka inkar bahot se ashqas ne kiya hai aur thode ashqas Eman laaye. Pas isi tarah Mahdi Alaihissalam ke waqt mein bahot se log munkir hue aur thode Eman laaye, pas qatai hujjat se sabit hua ke Mahdi A.S aaye aur gaye. Deegar yeh ke ay Badshah Adam Alaihissalam ko paida karne se pahle tamam farishto.n ko Allah ta'la ka farman hua ke "Aur jab kaha mere parwardigar ne mere farishto.n se ke main banane wala hun zameen mein aik khalifa, farishte bole ke kya tu khalifa banata hai is mein aise shaks ko jo is mein fasad phailaay aur khoon bahaye aur hum toh teri khubiya.n parhte hain aur teri paak zaat yaad karte hain, Allah ne farmaya ke main woh janta hun jo tum nahin jante, aur Allah ne bata diye Adam ko cheezo.n ke naam sare phir samne kiya in cheezo.n ko farishto.n ke batao mujh ko in cheezo.n ke naam agar tum sacche ho, woh bole ke tu paak zaat hai, hum ko kuch nahin maloom magar jitna tu ne sikhaya, beshak tu hi asl dana hikmat wala hai". Adam A.S ki khalqat se do hazar saal pahle farishto.n ko Allah ta'la ka farman hua ke main

banane wala hun Adam ko jo ru-e-zamee.n par khalifa hoga farishto.n ne kaha ke Ya Allah tu paida karta hai is shaqs ko jo ru-e-zamee.n par khoon rezi kare aur hum toh khaas teri paaki aur sana mein mashghul rahte hain. Allah ta'la ne kaha ke hum jo kuch jante hain tum nahin jante. Jab Adam A.S ko paida kiya toh tamam cheezo.n ki taleem di un ke namo.n ke sath aur bayan kiya jo kuch Allah ki khalqat thi, pas pesh kiya tamam cheezo.n ko farishto.n par aur kaha Allah ta'la ne ke hum ko tamam paida ki hui cheezo.n se agah karo agar tum sache ho. Farishte momin thay tauba kiye, Allah ka hukm baja laaye aur kaha ke hum itna hi jante hain jitna ke tu ne hum ko sikhaya hai beshak tu har cheez ko janne wala aur khalqat ko hukm karne wala hai [muqam-e-ghaur hai] tamam farishte asmaan par thay aur sab noor se paida hue gaye the [is ke bawajud] inho.n ne Adam [A..S] ki khilafat par hasad kiya pas jo log gunaho.n se bhare hue aur duniya ki talab mein hairan o pareshan hain Mahdi Alaihis-salam aur Mahdaviyo.n aur khuda ke talebo.n pe kyun na hasad Karen, pas jab farishto.n ne tauba ki aur Allah ke farman par eman laaya neesti aur aajizi ekhtiyar ki toh khuda ta'la ki dargaah mein maqbul hue. Isi tarah jo log Mahdi A.S ke munkir hain subut-e-Mahdiat ki hujjate.n sune.n jis mein eman hai woh tauba karta hai neesti aur ajizi ekhtiyar karta hai aur Mahdi A. S ko qubul karta hai khuda-e-ta'la ki dargaah mein maqbul hota hai aur shaitan se gunah hua aur Adam A.S ko sajda nahin kiya aur kaha ke main Adam [A.S] se behtar hun, takabbur aur ghurur kiya chand hazar saal hue tauba nahin kiya aur na tauba karta hai, isi tarah jis sahq mein eman nahin woh tauba nahin karta aur takabbur aur ghuroor karta hai aur Mahdi Alaihis-salam ko qubool nahin karta pas woh kafir hai, jo shaqs haq ke bheje hue ko qubul nahin karta hai woh kafir hai, chuna.n-chey Allah ta'la farmata hai "Aur jo na hukm de is ke muafeq jo Allah ne utara toh wahi log kafir hain", Nabi SWS ne farmaya ke jis shaqs ne inkar kiya Mahdi ka pas tahqeeq ke woh kafir hai yeh hadees tabqat-al-fuqaha mein hai, is ke baad zaeef ne kaha ke ay Badshah insaf kar ke khuda-e-ta'la apne kalam-e-majid mein farmaya hai "Ya Dawoodu Inna ja'alanaaka ..... " yani "Ay Dawood hum ne banaya hai tujh ko khalifa zameen mein pas tu hukm kar logo.n mein insaf se". Aur Nabi S.W.S ne farmaya ke "RahemAllah a'laa man ansifu, wa la'anAllah alaa mal-layunsifu. Yani "Allah ke rahmat ho is shaqs par jo insaf kiya aur Allah ki lanat ho is shaqs par jis ne insaf nahin kiya. Jab Badshah ne yeh baat suni toh kaha ke ay Sheikh Mustafa tujh par Khuda ki rahmat ho aur Allah tujh ko barkat de is ke baad Badshah ne Alimo.n aur Sheikho.n ki taraf rukh kar ke kaha tum bhi kuch hujjat pesh karo aur kuch jawab do magar kisi shaqs ne jawab na diya, Chuna.n-chey Allah ta'la farmata hai "Qul jaa-al haqqu wa zahaqal-batila Innal batila kana zahuqa" Yani "kah do ay Muhammed jis waqt ke Haq aya batil nabud hua tahqeeq ke batil nabud hone wala hai ke hargiz haq par ghalib na hoga, Chuna.n-chey Nabi kareem SWS ne farmaya "Al-haqqu ya'lu wala ya'li" Yani haq ghalib hai hagiz maghloob na hoga. Pas sabit hua ke Mahdi Alaihis-salam aaye aur gaye. Mubahesa ke liye Badshah ke huzur mein chand sau Alima.n aur Sheikha.n jama hue the Allah ta'la ke fazal se sab maghloob aur la-jawab hue. Is ke baad Alimo.n ne pucha ke Mahdi Alaihis-salam aa kar gaye so kitna arsa hua, is zaeef ne jawab diya ke Mahdi Alaihis-salam Rasool sallam ke hijrat ke baad 905 saal par aaye aur daswe.n sadi mein dawa-e-

Mahdiyath farmaya aur Muhammed S.W.S ke deen ki nusrat farma kar gaye, hum ne ap ki pairwi ki hai chuna.n-chey tawareekh mein as'haab-e-tawareekh ke ittefaq se hadees-e-Nabwi mastur hai. Abu hurairah Rz se marwi hai farmaya RasoolAllah sallAllahu Alaihi wa sallam ne ke Allah bhejega is ummat ke liye har sadi ke raas par aik aise shaqs ko jo tajdeed karega is ummat ke liye is ke deen ki. Aur as'haab-e-tawareekh ne is baat par ittefaq kiya hai ke daswe.n sadi mein Mahdi A.S ke sivay dusra na hoga, is ke baad yeh zaeef ne yeh bai'yat parhi..

*Aftab asman se tulu hua,*

*Andhee ankh nahin dekhti hai toh kya faida..*

Aftab sar par aya meri dhaal haath mein hai chiyunti agar shakar nahin chunti hai toh kah do ke mat chun, andha agar hargiz nahin dekhta hai toh kah do ke mat dekh, is ke baad zaeef ne Badshah se kaha Allah ta'la apne quran-e-majid mein farmaya hai ke "Aur kar liya karo do gawah mardo.n mein se" yani Allah ta'la ne kaha hai ke tum gawah talab karo tumhare mardo.n mein se. Allah ta'la ne na-mardo.n ki gawahi nahin kaha hai aur na na-mardo.n ki gawahi talab ki hai. Nabi S.W.S ne farmaya "Duniya ka taleb mukhannas hai, aur akhirat ka taleb mo'nnas, Allah ka taleb muzakkar hai. Nez RasoolAllah S.W.S ne farmaya hai ke "mar-raai al-hilal fa alaihal sawm". Yani jis shaqs ne Ramzan ka chand dekha toh is par roza farz hua ke roza rakhe aur is mard ki gawahi ko dusro.n ne pasand kiya toh in par bhi roza rakhna lazim hai isi tarah hum ne ayat o hadees ki hujjat dekhi aur Khuda aur Rasool S.W.S ki gawahi suni toh hum par Mahdi Alaihis-salam ko qubul karna farz hua is sabab se hum ne qubul kiya hai aur Mahdi A.S aaye aur gaye kahte hain aur banday ke kahne par bahot se logo.n ne qubul kar liya aur jo shaqs qubul nahin karta hai is ka wabal isi ki gardan par hai yani is ki jaga dozaq hogi. Is ke baad is zaeef ne kaha ay Badshah in Alimo.n aur Sheikho.n se kaho ke banday ne Khuda aur Rasool S.W.S aur motebar kitabo.n ki gawahi pesh ki hai lehaza tum bhi ayath o hadees aur motebar kitabo.n se kuch hujjat pesh karo [in ke qaul se] fulaa.n tareekh Mahdi Alaihis-salam ayengey. Is ek baad Badshah ne Alimo.n aur Sheikho.n ki taraf mutawajjah hua aur jin logo.n ne [Myan sheikh Mustafa RA] se yeh sawal kiya tha ke Mahdi A.S konse san mein aaye, in se kaha ke Sheikh Mustafa [RA] ne apne muddua par jo hujjate.n pesh ki.n tum sab log sun chuke ho, ab tum bhi hujjat pesh karo, kisi ne jawab nahin diya. Is ke baad is zaeef ne kaha Ay Badshah aik dusri hujjat bhi sun lijiye, Allah ta'la apne kalam mein in logo.n ke haq mein jo quran parhte hain aur quran par amal nahi karte farmata hai ke in logo.n ki misal jin par tawrait laadi gayi hai, phir inho.n ne is ko na uthaya aisi hi hai jaise gadhe ki peeth par kitabe.n laadi hain, yani jo log quran parhte hain aur is par amal nahin karte in ki misal aisi hai jaisa ke gadha apni peeth par pathar ya lakdi ka bojh uthaya hai chuna.n-chey Nabi S.W.S ne farmaya hai ke "Al-aalimul-lazi la ya'mal bi amalishi fahua humaar" Woh alim jo apne ilm par amal nahin karta karta hai pas woh gadhe ki manind hai.

Ay kam samajh tere jism par gadhe ka bojh laade.n [rakhe.n] aur tera kaan pakad kar laaye.n aur tujh se kahen ke khamooshi ke sath chal woh jo tu dekhta hai ke sab admi hain in mein bahot se baghair dum ke bail aur gadhe hain. Sheikh Mohiuddin RA ka qaul hai ke tamam tareef Allah ke liye hai jis ne gadhe ko basher ki surat par paida kiya . Ay nadaan alim tu kitna ilm parhega, jo ilm ke batini hain ke main janta hun ke tu nahin janta tere sar ke baal sirf wo nahu [grammer] ke hasil karne mein safed ho gaye jo ilm ke rabbani hai is ka aik hurf bhi tujh ko hasil na hua.

## Bayet

*Tu ne gadhe ke peeth par bahot si kitabe.n rakh dee.n,*

*Is ko nahin kah sakte ke woh ahl-e-ilm hai.*

Chuna.n-chey Allah ta'la farmata hai, Tarjuma: Yani yeh giroh jo chowpayo.n [janwaro.n] ke manind hai balke in se bhi zyada gumraah hai is liye ke Allah ta'la ne in ko jis cheez ke liye paida kiya hai woh kaam karte hain aur Khuda-e-ta'la ki tasbeeh karte hain, laikin baaze log Khuda ko yaad nahin karte aur Khuda ki bandagi nahin karte is sabab se dozaq mein hamesha jalengey kyun ki kutto.n, suwwaro.n, gadho.n aur tamam chowpayo.n ko dozaq ka azaab nahin hai, aur yeh log jo Khuda aur Rasool-e-Khuda S.W.S ka khilaf karte hain aur isi halath mein marte hain, yeh log dozaq mein hamesha jalengey, isi sabab se chowpayo.n se zyada buray hain QalaAllahu ta'la "Ya Ayyuhal kitabu lam talbisunal-Haqqa ....." Tarjuma: Ay Ahl-e-kitab kis liye tum haq ko chupate ho tum batil se, Dara.n haliya tum jante ho ke Mohammed S.W.S bar-haq hain. Pas isi tarah Mahdi A.S ki sifaat ko kis liye chupate ho, kangan ko ainay mein dekhne ki kya zarurat zaher o azher hai magar jo shaqs andha hai kya dekhe. Qaalan-Nabi S.W.S "Az-zubaab alal gayat ahsan min-al fuqha alaa baab-as-salateen. Tarjuma: RasoolAllah S.W.S ne farmaya hai ke jo makhi najasat par baithti hai un Ulema O fuqaha se behter aur zyada achi hai jo badshaho.n ke darwaze par jate hain. Yani hirs aur duniya ki talab ke liye badshah ke paas jate hain, pas jin logo.n mein aisi sifat maujud ho woh Hazrath Mahdi maud Alaihis-salam ko kyun kar qubul karengey, laikin jo shaqs ke haq ka taalib hai aur munsif hai aur murdaar duniya ko tark kiya hai wahi haq par hai, wahi Mahdi Alaihis-salam ko qubul kare, aur qubul kiya hai. Allah ta'la ka qaul hai "Lam yakunil-lazeena kafaru min ahlil kitabi wal mushrikeena munfakkina hatta ta'tiyahumul Bayyinah. Tarjuma: Ahl-e-kitab se jo log kafir hue aur mushrikeen apas mein juda na the yani eteqaad mein aik the ke Muhammed Alaihis-salam ayengey, pas Jab Rasool Alaihis-salam Khuda-e-ta'la ki taraf se bayan ke sath aaye. Wama tafarrqul-lazeena ootul kitaba illa mim ba'di maa ja'at humul Bayyinah. Tarjuma: Mutafarriq na hue woh log jin ko kitab di gayi magar is waqt jab ke aaye in ke paas Muhammed Mustafa SallAllahu alaihi wa sallam bayan ke sath. Pas isi tarah Alimo.n aur sheikho.n ka ittefaq tha ke Mahdi Alaihis-salam 905 Hijri mein ayehgey, Jab Mahdi Alaihis-salam aa gaye toh Alimo.n aur sheikha.n mutafarriq ho gaye magar thode log jo Ahl-e-insaf aur Khuda ke taalib thay inho.n ne Mahdi Alaihis-salam ko qubul kiya aur baqi inkar

kiye ke Yeh Mahdi woh nahin hai jo maud hai. Yeh tamam ibarat Abdur-razzaq kaashi ki tafseer o taweelat-ul- quran ki hai. Is ke baad is zaeef ne kaha ke ay Badshah, banda kahta hai ke aik ruqq'a likh deta hun aur tamam Alimo.n aur Sheikho.n se kaho ke tum bhi aik ruqq'a likh kar do ke jo shaqs ayat aur hadees ke baghair baat kare is ka muh kaala kar ke gadhe par sawaar Karen aur bazaar mein phiraye.n aur pattharo.n se mare.n. Is zaeef ne ruqq'a likh kar Badshah ke ru-ba-ru rakh diya, Alimo.n aur sheikho.n ne nahin likha. Badshah ne kaha ke tum kis liye ruqq'a nahin likhte, toh Ulema mein se aik aalim ne jo zyada buzurg tha jawab diya ke hum ko ayat aur hadees mein is qadar agaahi nahin hai, Sheikh Mustafa [RA] ko raat din ayat o hadees se agaahi hai, Badshah ne kaha ke tum is qadar ilm parhe ho aur ayat aur hadees se bahes nahin karte, ayat aur hadees toh asl hai, kyun ayat aur hadees se waqef na hue, Badshah Abdun-Nabi par gussa hua aur kaha ke gadha laao aur in mullao.n ka muh kala karo aur gadhe par sawar kar ke koocha o bazaar mein phirao. Tamam Ahl-e-majlis uth gaye aur aajizi shuru ki ke Badshah salamat muaf kare.n, jab Badshah ki zaban se yeh baat nikli ke gadhe par sawar karo toh goya aisa hi kiya gaya aur gadhe par sawar hue, is ke baad woh aalim ke jis ne bahes ki thi is ko majlis se bahar kar diye aur bahot fazeehat o ruswa kiye aur majlis khatm hui.

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## CHOWTHI MAJLIS

Chu.n-key Alimo.n ne kaha ke ay Badshah Myan Mustafa se pucho ke Rasool S.W.S ne farmaya hai ke “Ad-duniya jaifatun wa talibaha kalaab” yani aise honge ke duniya murdar hai aur is ke talib kutte hain, murdar ke liye bu hai aur duniya ki bu kya hai aur kaisi hai?. Badshah ne is zaef se kaha ke yeh kya baat hai jawab ba-sawab [sahi jawab] farmaiye, Is zaef ne kaha haan jin ko duniya ki bu aayi inho.n ne tarke-duniya ki aur jo khuda ke talib hain woh bhi tark-e-duniya karte hain kyun ke in ko najasat aur murdar ki bu se zyada gandagi duniya ki bu aayi hai aur be-aqlo.n ki samajh mein nahin aata kyun ke kutte murdar khane ke liye jate hain toh kutto.n ko murdar ki bu nahin aati aur faraghat se khate hain, yahi haal duniya ke talibo.n ka hai ke inko duniya ki gandagi ki bu nahin aati aur duniya ko talab karte hain aur kushada dili se khate hain aur khush hote hain.

Hikayat laaye hain ke aik roz paighamber S.W.S sahaba [RZ] ke sath tashreef le ja rahe the raste mein aik mare hue chuhe ke tukde phule hue dekhe, Paighamber S.W.S apne sahaba kiram [Rz] ke sath khade ho gaye chuhey ki bu aisi thi ke Rasool S.W.S aur Sahaba kiram RZ apni apni naak ko kapda laga liye, paighamber S.W.S ne farmaya, Dosto! Kya tum mein se koi shaqs is murdar chuhey ko kharidta hai? Sahaba RZ ne jawab diya ke koyi shaqs qubul nahin karta, is ke baad RasoolAllah S.W.S ne farmaya, kya koi shaqs muft leta hai?. Sahaba RZ ne kaha kisi kaam par nahin aata is murdar ko le kar hum kya karengey, is ke baad RasoolAllah S.W.S ne farmaya ke jo keede is murdar aur najasat mein hain aur din raat is murdar aur najasat ko khate hain, jo shaqs ke in keedo.n ko is murdar aur najasat se bahar karta hai toh woh keede is waqt halak hote aur mar jate hain, isi tarah haal is shaqs ka hai jis ke dil par duniya ki muhabbat ghalib aur bahot ho gayi hai, duniya mein araam lete aur mote hote hain, jab inko duniya se bahar karte hain toh halak hote hain aur mar jate hain, pas yeh log in keedo.n ke manind hain ke jin ke dimagh mein murdar aur najasat ki bad-bu bas gayi aur yeh keede raat din najasat mein rahte hain, isi tarah jo shaqs in keedo.n ki manind raat din duniya ki, muhabbat aur duniya ki talab mein rahta hai is ko bhi duniya ki bad-bu nahin aati is liye ke is ke dimagh mein bhi duniya ki bu bas gayi hai aur woh mota ho gaya hai, jab duniya ko isse alag karen toh woh halak hota aur mar jata hai, yani duniya ke talibo.n ko duniya ki muhabbat aur duniya ki mata [saman] achi malum hoti hai, aur mata is ko kahte hain ke aurto.n ko haiz aata hai toh kapde ka tukda lete hain aur is kapde ko khoon alood kar ke phenk dete hain duniya is kapde se [jo haiz ke khoon main bhara hua hai] zyada buri hai aur talebaan duniya ko achi maloom hoti hai isi liye namaz parhna, quran ka bayan sunna aur is par amal karna aur tark-e-duniya karna aur taqwa aur Khuda-e-ta’la par bharosa karna zikr-e-khafi aur Khuda-e-ta’la se ishq o Muhabbat ekhtiyar karna aur Mahdi Alaihis-salam ko Khatem-e-Vialyath-e-Muhammadi hain qubul karna marne ke waqt tak acha nahin maloom hota, chuna.n-chey hikayat laaye hain ke aik halal khor [Mehter] attaro.n ke mohalle mein aa gaya tha atr ki khusbu is ke dimagh mein pahunchi toh is ko buri maloom hui behosh ho kar zamin par gir parha aur mohalle ke logo.n ne ta’jjub kiya ke is mard par kya aafat aa pahunchi yaka yak Shaik Fareed Uddin Attar Rh ka guzar us muqaam par hua to pucha key eh kis qism ka aadmi hai,

logo.n ne kaha ke yeh mard halal khor hai, Sheikh Fareeduddin RA ne farmaya ke sab log is ke nazdeek se dur ho jao kyun ke is mard ki dawa ko main behter janta hun. Sab log dur ho gaye Sheikh RA ne aik shaqs ko farmaya ke jald ja aur thoda sa taza Gu la, wo shaqs ja kar taza Gu laya. Sheikh RA ne farmaya ke is Gu ko mehter ki naak ke paas rakho aisa hi kiye aur thoda Gu is ke dimagh mein bhi pahunchaye, aik ghanta guzra ke Gu ki bu is ke dimagh mein pahunchi toh hoshiyar hua, parha hua tha toh baitha, aur utha aur muh o naak ko kapde se paak kiya, kya dekhta hai ke kapda Gu mein bhara hua hai woh acha maloom hua aur Gu dur nahin kiya, balke khush hua aur ghar ka rasta liya, jab apne ghar mein pahuncha toh apni aurat aur bacho.n ko qissa jo ke guzra tha pura bayan kiya, aur kaha ke aik buzurgwar mere haal ki haqeeqat se waqef hue, aur taza Gu talab kiya aur meri naak ke surakh mein daal diya, jab Gu ki bu mere dimagh mein pahunchi toh main hosh mein aaya aur utha, Gu mein bhare hue kapde se apne muh ko paak kiya aur woh Gu mein bhara hua kapda apni aurat aur bacho.n ko dikhaya toh ghar ke logo.n ne is ko galiya.n di.n ke ay bad-bakht aur ay be-aql tu kis liye attaro.n ke mohalle mein gaya aur halaak ho gaya tha. Kaha ke main Gu khaya aur tawba kiya ke main hargiz is mohalle ki taraf nahin jaunga, yahi haal is shaqs ka hai jo duniya ka talib hai, duniya ke talib ko quran ka bayan sunna aur is par amal karna aur namaz parhna aur taqwa aur khuda-e-ta'la par bharosa karna aur tark-e-duniya karna, aur khuda-e-ta'la se ishq o muhabbat karna aur khuda ki raah mein jaan o maal ko kharch karna acha nahin malum hota kyun ke yeh sari baate.n khushbu ki manind hain, Allah ta'la farmata hai "Waman asdaqa minAllahi hadeesan" yani "aur Allah se badh kar kis ki baat sachi ho sakti hai. Dusro.n ko [taleban-e-duniya ko] yeh baat achi nahin malum hoti balke in ko behosh kar deti hai aur is mehter ki tarah [jis ka zikr guzra] jab najis duniya ki haqiqat aur duniya ki guftagu sunte hain aur duniya ki najasat ki bu in ke dimagh mein pahuncti hai toh phir hosh mein aate hain, jaisa ke Gu ki bu mehter ke dimagh mein pahunchi toh hoshiyar ho gaya kyun ke RasoolAllah S.W.S ne farmaya "Ad-duniya li-nifata bani Adam" Yani Adam A.S ke farzando.n ki baitul-qala ki [paikhane] jaga duniya hai". aur duniya ki bu murdaar ki bu se zyada gandi hai, haq ke talebo.n ko duniya ki bu aati hai, isi liye inho.n ne tark-e-duniya kiya aur khuda ki talab ekhtiyar ki aur mardo.n ka khil'at [jannat ka kapda] paya. Chuna.n-chey Haq ta'la ne farmaya hai ke "Marda.n hain [talebaan-e-khuda hain] ke in ko ghafil (\*) nahin karti saudagari aur kharid o farokht khuda-e-ta'la ke zikr se. Aur duniya ke talebo.n ko duniya ki bad-bu nahin aati kyun ke duniya ki najasat ki bu in ke dimagh mein mehter ki tarah bas gayi hai, yeh log tark-e-duniya kyun karne lage, agar ittefaqan taleb-e-duniya mein se koyi shaqs apne ghar ja kar quran ke bayan aur nasihat ka ahwal apne ghar walo.n se kahta hai toh gussa hote hain aur kahte hain ke hum duniya ka kasab karte hain, hum ko yeh baate.n achi nahin malum hoti.n hamare muafiq nahin. Jab atr ka saman kasrat se maujud hai toh Gu uthane ka kaam karta hai kisi ka kya nuqsan?

(\*) Nez naql hai ke Myan Syed khundmir RZ ne farmaya ke yeh saudagari chuna.n-chey faqa parha [tarikut duniya taleb-e-khuda par faqa parha] toh chagul ya bartan ghar ka bech diya aur koi bartan kharid liya toh yeh saudagari khuda ki yaad se ghafil nahin karti, chuna.n-chey Allah ta'la farmata hai ke "Yeh woh mard hain jin ka na tijarat aur na baih Allah ke zikr se pherti hai na ke aik shaher se dusre shahero.n ki saudagari ke liye aur ya razq ke liye pareshan phire.n [aisi saudagari aur rizq ke liye pareshan phirne mein] khuda ki yaad se ghafil rahte hain.

## PANCHWE.N MAJLIS

Aik roz Badshah ke huzur mein is zaef ko majlis mein laay Badshah ki majlis ke Ulema ne Mahdaiyat ki bahes shuru ki, tamam Ulema Akbar Badshah ke huzur mein jama hue aur zohar ki namaz jama'at se ada ki aur yeh zaef akela namaz ada kiya, jab namaz se faregh hue aur majlis mein baithe toh Abdun-Nabi ne kaha ke ay Badshah Myan Mustafa se pucho ke musulmano.n ko kis liye kafir kahte ho, is zaef ne jawab diya ke ay Badshah Abdun-Nabi se pucho ke main ne fauran kis shaqs ko kafir kaha hai aur fauran kafir kahta hun is par gawah pesh karo, Mullah ne kaha ke agar tum kafir nahin kahte toh phir hamare piche kis liye namaz nahin parhte. Is zaef ne kaha ke ay Badshah tum konse Khanwaday ke mureed ho, toh Badshah ne dono hath kano.n par rakh kar sar jhuka kar kamil tazeem ke sath kaha ke banda Hz Khwaja Moinuddin chishti RA ka Khanwaday ka mureed hai, mere peer Hz. Khwaja Moinuddin chishti RA hain, Is zaef ne kaha ke agar kisi ne kaha ke Khwaja Moinuddin Chishti RA bad-raah the aur gumraah thay logo.n ko gumraah kiya toh tum is ko kya kahte ho? Badshah ne kaha ke main is ko kafir kahta hun, aur apne hath se is ko qatl karunga, Is zaef ne kaha ke mere peer Mahdi maud S.W.S akhir-uz-zama.n hain, agar kisi ne kaha ke Mahdi Maud Alaihis-salam aur Mahdaviyaa.n gumraah hain aur logo.n ko gumraah karte hain toh banda in ke piche namaz kyun parhe, aur banda apni zaat se kisi ko kafir nahin kahta wa laikin RasoolAllah S.W.S ne jo kuch farmaya hai woh hadees parhta hai ke "Man ankar-al Mahdi faqadahu kafar". Yani jis ne inkar kiya Mahdi [S.W.S] ka pas tahqeeq ke woh kafir hai. Aur yeh hadees tabqaat-ul-fuqaha mein mazkur hai, banda RasoolAlah S.W.S ka farman kahta hai, aur apni taraf se fauran kisi ko kafir nahin kahta hai, is ke baad is zaef ne kaha ke ay Badshah in Mullao.n se pucho ke bohtan lene wale par shara'an kya hadh lazim aati hai toh Mullao.n ne khamushi ekhtiyar ki, pas is zaef ne kaha ke Khuda-e-Ta'la ne apne kalam-e-majeed mein farmaya hai ke bohtan lene wale ko assi [80] koday maro woh beshak tumhare mullao.n pe hadh lazim aayi hai, "kama QalalAllahu ta'la Wallazeena yarmunal-muhsinaatu summa lam....."[ila akhirihi]. ma'ni aise honge ke Khuda-e-ta'la farmaya hai aur jo log tohmat lagaye.n paak daman aurato.n ko, phir na laye.n is par char gawah toh inko yani tohmat lene walo.n ko maro assi [80] koday aur hargiz qubul mat karo is ke baad in ki gawahi aur yahi log badkaar hain". Badshah ne kaha ke ay Mullaya.n aur ay sheikha.n tum ne sheikh Mustafa par ifterah [bohtan] kiya lehaza tum par hadh shara'i lazim aayi hai, is zaef ne kaha ke ay Badshah paighamber S.W. S ne farmaya hai ke Allah rahem kare us par jis ne insaf kiya aur lanat kare is par jis ne na-insafi ki. Is ke baad Badshah ne sawal kiya ke ay Sheikh Mustafa yeh sheikha.n aur Mullaya.n zahed hain, Makhlooq ki rahbari karte hain, pas tum in ke peeche kyun namaz ada nahin ki?. Is zaef ne jawab diya ke Rasool S.W.S ne farmaya "Taleb ud-duniya Mukhannas [Na-mard], Taleb ul-uqbah [jannat] mo'nnas [aurat], woh Taleb ul-Maula Muzakkar [mard-e-momin]. Yani duniya ka talib na-mard hai, Akhirat [jannat] ka talib aurat hai, aur Khuda ka talib Mard hai. "Khuda-e-ta'la ne kaha hai ke mard hain ke inko ghafil nahin karti aur baaz nahin rakhti duniya ki suadagari aur khareed o farokht khuda-e-ta'la ke zikr aur namaz-e-farziya ada karne se



yani tark-e-duniya kiye hain namaz aur zikr-e-khuda ke sivay kisi cheez mein mashghul nahin hote, aur quran ka bayan sunte hain aur is par amal karte hain yehi log mard hain [Mard-e momin] aur baqi na-mard hain, pas ay Badshah insaf kijiye, Abdul-nabi ko aur tamam Alimo.n ko kahiye ke hadees o fuqaha ki kitabo.n se aik mas'ala pesh karo ke na-mard Imam bane aur mard muqtadi rahe.n na-mardo.n ki imamat na-jayez hone ka mas'ala bahot si kitabo.n mein hai isi liye main ne na-mardo.n ke piche namaz nahin parhi, jab yeh jawab Badshah suna toh hans diya aur kaha ke ay Sheikh Mustafa tum ne sach kaha, is ke baad Badshah ne alimo.n aur sheikh.n ki taraf rukh kiya aur kaha ke Sheikh Mustafa ne tumhare piche is liye namaz nahin parhi ke tum log na-mard hain aur mardo.n ki eqtedah durust nahin, lehaza tum sab is ka jawab do aur na-mardo.n ke piche namaz durust hone par aik daleel ayat-e-quran, hadees-e-RasoolAllah S.W.S aur kitab-e-motebra se pesh karo. Kisi ne jawab na diya tamam maqhoor [yani woh jis par gussa kiya gya ho] hue phir Badshah ne kaha ay Myan Mustafa tu ne jawab bis-sawab laya tujh par Allah ki rahmat ho is ke baad is zaeef ne yeh baiyat parhi.

*Ay na-mard chale ja yahan teri rasai nahin.*

*Ishq-e-Haq ko Na-mard se kaam nahin*

Is ke baad is zaeef ne kaha ay Badshah aik dusri hikayat yaad aati hai agar sune toh kahta hun ke aik majlis mein mardaan-e-khuda parast baithe hue the is majlis mein aik na-mard bhi baitha hua tha. Mardaan-e-khuda Khuda aur Rasool S.W.S aur makka mauzzama ke muta'lleq guftagu kar rahe the in mein se aik ne kaha main Makka mukarrakma ko gaya tha is ka sawab bahot aur be-shumar hai dariya aur jungle ka tamasha bahot dekha, woh na-mard jo baitha hua tha is ke dil mein bhi Makka jane ki hawas paida hui ke main bhi Makka mubareka ko jaou.n, pas apne ghar aya aur tosha liya aur Makka ke rastay chala do kos rasta tay kiya tha ke pau.n aur kamar mein dard shuru hua aagaha ka jhaad nazar aya laikin is jhaad ke paas jald na pahunch saka aur misra parha. "Ay aagaha ke jaad tu is qadr dur hai toh Makka kahan hoga", aik baar ba-hazar dushwari aur mashaqqat ke Khud ko is aagaha ke jhaad ke paas pahunchaya aur aurtao.n ki tarah aah..ooh.. kaha aur gir parha aur lot-ta hua kya dekhta hai ke aik shaqs dur ke rastay se aata hai jab is ke nazdeek pahuncha toh is se pucha ke ay aziz yahan se Makka mubareka kitni dur hai, rah-ro ne kaha tu apne ghar ko chorh kar kitne arse se rasta tay kar raha hai is na-mard ne kaha ke aaj hi ghar se nikla hun aur Makka jane ka irada kiya hun, yahan se mera ghar aik kos ke faslay par hai, is rah-ro ne kaha ke ay mard palat ja tu kahan aur makka kahan jab tu dariya ko dekhega toh halaak ho jayega aur mar jayega yeh kaha aur chale gaya. Is na-mard ko rah-ro ki bate.n sunne se haibat hui aur bahot ghamnaak utha aur ghar ka rasta liya jab ghar pahuncha pau.n aur kamar mein dard ho raha tha budhi aurto.n ki tarah aah...ooh... karta hua bistar par gir parha aur tawba kiya aur kaha ke Makka ka rasta tay karna bahot mushkil hai.

Akhir-ul-amr woh na-mard Makka ko na pahunch saka. Ghar walon ne is ko sarzanish ki ke tu kyun gaya tha kya hum ne tujh ko nahin kaha tha ke tu Makka ko nahin pahunchega

yeh kaam toh mardo.n ka hai. Jab yeh hikayath puri hui toh is zaef na kaha ay Badshah is hikayat ke manay aise hain ke Rasool S.W.S ne farmaya ke Duniya ka taleb na-mard hai, aur akhirat ka talib aurat hai aur khuda ka talib mard hai. pas, jo log Duniya ke taleb aur na-mard hain yeh log Rasool S.W.S ki pairwi aur tark-e-duniya nahin karenge, is liye ke Badshah aur umrah ke paas jana, wazeefa lena, aur Badshah aur umrah ki chaplusi aur tamalluq [khushamad] karna inka kaam hai, in se tawakkul aur taqwa kaise ho jaisa ke woh na-mard Makkah ki raah se wapas hua in talebaan-e-duniya ka haal bhi aisa hi hai, jab ke yeh hikayath Badshah ne suni toh pasand kiya aur khush hua aur kaha ay Sheikh Mustafa tuj par Allah ki rahmat ho aur Allah tujh ko barkat de, is ke baad Badshah ne Sheikho.n aur Alimo.n ki taraf rukh kiya aur kaha ke Myan Mustafa ne jo kuch kaha yeh tumhara haal hai jaisa ke tum ne suna, kisi ne jawab nahin diya aur sar jhuka kar khamosh ho gaye, Badshah ne kaha ke kis liye sar jhuka kar khamosh hogaye apna sar uthaao aur jawab do, kisi ko jawab dene ki taqat na hui.

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**Al-marqum 6 Rajab San 1366 [Hijri].**

**TARJUMA :**

***AZ HAZRATH MAULANA SYED DILAWAR URF GOREY MYAN SAHAB RA.***