

Seerat-e Imam Mahdi Mau'ood Khalifatullah

Alaihis Salawatus Salam

Al Maroof Ba

MOULOOD

Muallafa

Bandagi Miyan
Shah Abdur Rahman

Razi Allahu Anhu



إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ

(Be-Shak Yahi Sachchi Khabrein Hain)

(Surah Aal-Imran, 3:62)

الْحَمْدُ لِلَّهِ وَ مِنْهُ

Seerat-e Hazrat Imam

Mahdi Mau'ood Khalifatullah Alaihis Salam

Al-ma'ruf bah

Maulood Hazrat Imam Mahdi Mau'ood^{AS}

(Roman Urdu mein)

Mu'allafa

Hazrat Bandagi Miyan Shah Abdur Rahman^{RZ}

Ibn Hazrat Bandagi Miyan Shah Nizam^{RZ}

Mutarjim

Hazrat Moulana Syed Dilawer urf Gorey Miyan Qibla^{RH}

Sarparast-e Aala Darul Isha'at Kutub Salaf us Saliheen

Jamiat-e Mahdavia Hind

Ba ehtamam

Idara-e Darul Isha'at Mehdavia, Ghani Miyan Mohalla,

Channapatna



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Mukhaffafat

SLM	Sallallahu Alahi Wo Sallam
AS	Alaihis Salam
RZ	Razi Allahu Anhu/Anha/Anhum
RH	Rahmatullai Alaih

NOTE

Kitab "Moulud Shareef" ke Farsi aur Urdu nuskhon mein Surkhiyan / Headlines nahin hain. Albatta, is Roman Urdu nuskhe mein, aaj kal ke naazireen ko padhne ki aasani ke liye Surkhiyan / Headlines ka izafa kiya gaya hai.

Fehrist-e-Mazameen

Iltimas.....	x
Arz-e-Nashir.....	xiii
Hamd o Darood	1
Paidaish se Pehle ke Waaqiyat	2
Paidaish.....	4
Aap ^{AS} ka Huliya Mubarak aur Akhlaq.....	11
Tasmiya Khwani	21
Shah Daniyal ^{RH} ke Madrasa ko Jana.....	22
Baar-e-Amanath.....	25
Jaunpur ke Baadshah Sultan Hussain Sharqi.....	28
Gaudh ke Baadshah Dalpat Rai Se Jung	30
Jazba-e Haq.....	34
Bandagi Miyan Shah Dilawar ^{RZ}	38
Jaunpur se Hijrat	40
Bibi Iahdati ^{RZ} ko Allah ka Hukm aur Mahdi ^{AS} ki Tasdeeq	42

Miyan Bheek ^{RZ} ka Murdey ko Zinda Karna.....	46
Karamaat ki Balaa se Najaat ki Dua	48
Sheher Chanderi ke Waaqiyaat	48
Chapaneer me Bibi Ilahdati ^{RZ} ki Rehlat.....	51
Imam ^{AS} se Bandagi Miyan Shah Nizam ^{RZ} ki Mulaqat .	52
Sultan Ghiyasuddin ki Tasdeeq ka Waqiya.....	54
Miyan Syed Ajmal ^{RZ} ki Rehlat	57
Daulatabad ke Auliya ki Ziyarat	60
Ahmednagar ke Badshah Ahmed Nizam-ul-Mulk ka Tasdeeq karna.....	61
Bidar	62
Sheikh Momin Tawakkali ^{RH} ka Mohr-e-Vilayet ka Deedar Karna.....	63
Miyan Yusuf Suhait ^{RZ} ka Mohr-e-Vilayet ka Deedar Karna.....	64
Sheikh Momin Tawakkali ^{RH} ko Imam ^{AS} ki Nasihat	66
Sheikh Momin Tawakkali ^{RH} Apne Mureedon ko Wasayat	67

Maulana Zia ^{RH}	68
Hazrat Gesudaraz ^{RH} ki Rooh se Mulaqat	69
Hajj ka Safar.....	72
Dawa-e Mahdiyat Baitullah Mein	74
Fuqara par Faqr-o-Faqa.....	76
Hindustan ki Waapsi.....	77
Miyan Haaji Baghban ^{RZ}	79
Bandagi Miyan Shah Neymat ^{RZ}	87
Meeran Syed Mahmood ^{RZ} ka Kasab ke Liye Jaana	91
Bibi Khoobkalan ^{RZ} ka Qissah	93
Meeran Syed Mahmood ^{RZ} ka Bibi Kadh Banu ^{RZ} se Nikah	94
Miyan Yusuf Suhait ^{RZ} ka Mohr-e-Vilayet ka Deedar Karna.....	95
Shah Ruknuddin ^{RZ}	98
Patan se Ikhraj.....	99
Bandagi Miyan Syed Khundmir ^{RZ}	101

Badli mein Daawa-e Mahdiat.....	102
Badshah ko Tasdeeq ki Daawat	104
Ulama ke Sawaal aur Aap ^{AS} ke Jawaab	106
Miyan Nizam ^{RZ} ko Quran ki Taleem Dena	114
Khurasan ko Jaane ke Liye Allah ka Hukm	115
Bandagi Miyan Syed Khundmir ^{RZ} ka Peeche Choot Jana	116
Bibi Noorullah ^{RZ}	117
Miyan Malik Jiyo ^{RZ} - Shahzada-e Lahoot	119
Qaatalu wo Qutilu ki Basharat.....	119
Moujizay.....	121
Thatta ka Waqia	123
Malik Gauhar ^{RZ} aur Akseer.....	129
Sheikh Sadruddin ^{RZ}	131
Meeran Syed Mahmood ^{RZ} ko Miyan Syed Salamullah ka khat	133
Bibi Buwanji ^{RZ} se Nikah	134

Meeran Syed Mahmood ^{RZ} ko Rasool ^{SLM} aur Mahdi ^{AS} ka Hukm.....	136
Meeran Syed Mahmood ^{RZ} ka Bandagi Miyan Syed Khundmeer ^{RZ} ke sath Farah Mubarak ko Safar karna	138
Mahdi Mau'ood ^{AS} ke saath Farishton ki Fauj.....	141
Saanp ke dasey huwon ko zinda karna	142
Qandahar ka Haakim, Shah Beg ka Tasdeeq Karna .	144
Farah Mubarak mein Aamad	149
Mir Zunoon	151
Miyan Nizam Ghalib ^{RZ}	155
Ulama ke Sawaal Aur Mahdi ^{AS} ke Jawaab.....	158
Sultan Hussain Shah-e Khorasan ka Tasdeeq Karna	160
Pahaad Sona Ban Jaane ka Mou'jiza	160
Auliya-e Pesheen ke Bare Mein Imam ^{AS} ka Farman .	162
Imam ^{AS} ke Aakhri dinon ke waaqiyat.....	163

Iltimas

Hazrat Malik Suleiman^{RH} ne tehrir farmaya hai ke: Farah Mubarak mein Hazrat Bandagi Miyan Shah Nizam Darya-e-Aashaam^{RZ} ke ghar mein bachcha paida hua. Iski khabar Imam^{AS} ko di gayi to Imam^{AS} ne Hazrat Bandagi Miyan Shah Nizam^{RZ} ke ghar tashreef le jaa kar bachche ke dono kaanon mein sunnat-e-azaan wa iqamat ki adaayi farmayi. Aur bachche ka naam Abdur Rahman rakha. Aapki walida-e majida^{RZ} ko faqr-o-faqa ki wajah, doodh nahi tha. Badeen wajah Hazrat Shah Nizam^{RZ} ne Miyan Abdur Rahman^{RZ} ko Imam^{AS} ke paas le jaa kar Imam^{AS} ke qadamon par dal diya. Imam^{AS} ne apne pair ka anguthaa Aap^{RZ} ke mooh mein rakha, to jis tarah bachche maa ka doodh chustay hain, us tarah Aap^{RZ} Imam^{AS} ka anguthaa chusne lage aur jab sair ho gaye to Aap^{RZ} ko ghar le gaye.

Jab Aap^{RZ} kabhi zaari karte to Hazrat Shah Nizam^{RZ} aapko le jaa kar Imam^{AS} ke qadmon mein daal dete. aur jab Aap^{RZ} Imam^{AS} ka anguthaa choos kar sair ho jaate to phir waapas le jaate. Ek roz Hazrat Shah Nizam^{RZ} ne Imam^{AS} se arz kiya ke Khundkaar! Abdur Rahman^{RZ} apni

maa ka doodh nahi peete, Hazrat^{AS} ke qudoom-e-mubarak ke tabaruk par iktifa karte hain. To Imam^{AS} ne farmaya ke Abdul Rahman^{RZ} doodh kyun peete, wo to Noor peete hain. Is tarah Aap^{RZ} ne do saal noor se parwarish paayi.

Aap^{RZ} ne tarbiyat wa talqeen aur kaamil sohbat apne walid-e buzurgwar Hazrat Bandagi Miyan Shah Nizam^{RZ} se paayi. Imam^{AS} ki behad shafaqqat aur marhamat jo Aap^{RZ} par thi, tamam Muhajiran-e Mahdi^{AS} Aap^{RZ} ko Muhajir farmate the aur Muhajiron mein saviyat dete the.

Aap^{RZ} Hafiz-e-Quran bhi the aur Arabi, Farsi mein kaamil dastgah rakhte the. Aur Aap^{RZ} ne Maulood-e Imam Mahdi Mau'ood^{AS} behtareen ibarat mein tasneef farmaya hai, Giroh-e-Paak mein behad shohrat rakhta hai. Aap^{RZ} ko Hazrat Khwaja Khizr^{AS} se mulaqat thi aur Aap^{RZ} ki umr-e shareef Aap^{RZ} ke walid-e-buzurgwaar Hazrat Shah Nizam^{RZ} ke visaal-e-mubarak ke waqt kam-o-beesh tetees (33) saal thi. (Mulaheza ho Tareekh-e Suleimani Gulshan-e Hashtam Chaman-e Duwum).

Hazrat Bandagi Miyan Shah Abdul Rahman^{RZ} ne Imam^{AS}

ka yeh Maulood, Imam^{AS} ke sahaba ke zamaane mein tahrir farmaya hai. Tamam mawalid mein sab se pehla Maulood yahi hai jo Huzur-e-Sahaba^{RZ} se aaj tak musalsal manqool hota aa raha hai aur Saadiqeen se dast-badast pahuncha hai.

Zaman-e-haal mein baaz afraad-e-qaum Imam^{AS} ke mubarak haalaat aur Aap^{AS} ke farameen mein aisi hi kami peshi kar ke manzar-e-aam mein la rahe hain, jis tarah se ke Yahood-o-Nasara ne Taurait-o-Injeel mein kami peshi kar ke manzar-e-aam mein laya hai. Zaman-e haal ke in na-aaqibat andeshon ki is jasaarat ki wajah asal Maulood ma' tarjuma hadya-e naazireen kiya gaya hai. Lihaza naazireen ka farz-e-a'zam hai ke jo baat Maulood-e haaza ke mazameen ke khilaaf nazar aaye, usko shaitaani waswasa khayal karein.

Az ahqar Dilawer^{RH}

(Hazrat Syed Dilawer urf Gorey Miyan Saheb Qibla^{RH})

Bismillah hir-Rahman nir-Rahim

Arz-e-Nashir

Zair-e-Taba'at yeh ma'arikatul-aara kitab Seerat-e Imam Mahdi Mau'ood Khaleefatullah Alaihis Salwaat was-Salam, al-ma'roof ba Maulood-e Imam Mahdi Mau'ood^{AS}, muallifah-e Hazrat Bandagi Miyan Shah Abdur Rahman^{RZ} ibn Hazrat Bandagi Miyan Shah Nizam Dariya-e Wahdat-e Aashaam^{RZ} jisko 'Umda al-Mutaqaddimeen Zubdatul Mutaakhireen Hazrat Syed Dilawar urf Gore Miyan Sahib^{RA} Qibla ne nihayat hi ehtiyaat aur eemaandarana pairaaya mein iska aasaan aur sahal tarjuma karke giroh ke haathon dastiyaab karwaya.

Hamari sabhi kitaben taqreeban Arabi aur Farsi mein thi, isko Urdu zuban mein jo us waqt zyada boli jaane wali thi, tarjuma kar ke qaum pe ehsaan farmaaya. Hamari apni qoumi kutub, jise Hazrat Gorey Miyan Sahib^{RH} aur Hazrat Syed Khuda Bakhsh Rusldi Sahib^{RH} ne tarjuma kiya hai, ek andaze se chalis se pachas kutub hain. Yeh hamare aslaaf ka ek anmol sarmaya hai jo humein Hazrat^{RH} ke tawassut se mila hai.

Idara-e Darul-Isha'at-e Mehdavia Hazrat^{RH} ka mamnoon wa mashkoo hai ke humein is mo'tabar aur mustanad kitab ko teesri baar shaya karne ka mauqa mayassar hua. Aur is kitab ki sanad ke liye Hazrat Bandagi Miyan Shah Abdur Rahman^{RZ} ki zaat-e satoodah-sifaat jaisi shaksiyat, jinhain Sahaba^{RZ} ne apne zumre mein shumaar farmaya aur jaleel-ul-qadr Tabae'en mein Aap^{RZ} ka shumar hota hai. Aur Aap^{RZ} ka taqwa jiski ek misaal Aap^{RZ} ki biyahi ke waqt ka woh waqia jo Aap^{RZ} ki mehr kehlaayi, Aap^{RZ} ki saadgi aur tawakkul ki Aap khud ek nazeer hai.

Aisi mo'tabar aur mustanad kitabon ka har Mahdavi ghar mein rehna ashad zaroori hai. Idara-e Darul Ishaat-e Mahdaviya ka maqsad is kitab ke shaye karne ka yahi hai ke yeh kitab har Mahdavi ke ghar pahunche aur Seerat-e Imam-e Humaam Hazrat Meeran Syed Muhammad jaunpuri Mahdi Mau'ood Khaleefat-ur-Rahman se waqifiyat hasil ho aur apne aainda aane wale mustaqbil mein hamare bacchon ko seerat aur taleemat-e Imamuna se roshnas karwayein.

Insha Allah idara-e haza isi tarah aainda aur bhi kutub ke shaye karne ka iraad rakhta hai. Dua karein ke

qoumi kutub ka sarmaya jo is waqt naayaab sa hota ja raha hai phir se har fard-e-qoum tak pahunch jaye kyunki maujuda zamane mein jabke aam taur par mazhab ko chupane ya isko galat rang mein pesh karne ki masaa'yi ki ja rahi hai, hum is kitab ko jun ka tun pesh kar rahe hain taake mazhab ka husn bhi baqi rahe aur us daur ki tareekh bhi nazron ke samne aa jaye.

.. Idarah

Seerat-e Hazrat Imam Mahdi Mau'ood Khaleefatullah^{AS}

Bismillah hir-Rahman nir-Rahim

Hamd o Darood

Har tareef Allah hi ko zeba hai jo tamam jahan ka Parwardigar hai, jisne humko uski (Raah-e-Mustaqim ki) hidayat ki. Aur agar humko Allah-e-Buzurg hidayat na karta, to hum hidayat paane wale na hote.

Aur shuru karta hoon sazawaar-e-hamd Allah ke naam se ke usiki badshahat hai aasmanon aur zameen mein aur Allah har cheez par qaadir hai.

Aur darood nazil ho Allah ke Habeeb Muhammad^{SLM} par aur aap ki sab Aal aur As'haab aur aulaad aur ahfaad aur azwaaj par.

Phir darood aur salaam nazil ho Taaba'-e Huda Muhammad Mahdi^{AS} par jo Sahib-e-Zamaan aur Waaris-e Nabi-e Rahman, 'Ilm-ul-Kitab aur 'Ilm-ul-Iman ke 'Aalim-e Haqeeqat, Shariyat aur Khuda-e-Ta'ala ki

khushnudi ko bayan karne wale huve, aur Aap^{AS} ki Aal aur as-haab aur aulaad aur ahfaad aur azwaaj par aur qiyamat tak un logon par jo Aap^{AS} ki puri puri pairwi karne wale hain, yani Siddiqeen, Shohda aur Saliheen^{RZ} aur ye log (Jannat mein Paighambaron ke) achay rafeeq hain.

Ye Allah ka fazal hai. Beshak Allah jaanne wala aur hikmat wala hai. *نَثَلُوهُ عَلَيْكَ مِنَ الْأَيَّاتِ وَالذِّكْرِ الْحَكِيمِ ذَلِكَ* *Ye hai jo hum tumko padh kar sunate hain (ay Muhammad^{SLM}) aayatein aur hikmat bhara mazkur¹.*

Paidaish se Pehle ke Waaqiyat

Aaghaaz-e-kitaab : Hazrat Mahdi^{AS} ki walida, sahib-e iffat, ibaadat-guzaar, neik, paakeeza-fitrat, parhezgaar, khaalisan mukhlisan Allah ki ibaadat karne wali, apne waqt ki Raabi'a, saajida, roze rakhne wali, tedhay raaste se alag hokar chalne waali, saahib-e-karamaat, saahib-e-ilm, bade darje wali, Jinka ism-e-giraami Bibi Aamina, hamesha raaton mein ibaadat karne wali, din ko roze

¹ Surah Aal-Imran, 3:58

rakhne wali aur shab bhar Allah ke zikr mein rehne wali theen.

Ek roz pichhli raat mein maa'mla dekha ke chaand, aur ek riwayet se aftaab, aasman se neeche aakar Bibi ke kurte ke gireybaan mein daakhil hua aur aasteen se nikal gaya. Jis qadar buland hota tha, tajalli roshan aur zyada hoti thi. Usi waqt behosh aur jazba-e-haq mein mustaghraq ho gayien.

Yeh khabar Bibi ke bhai ko pahunchi, jinka naam Malik Qiyam-ul-Mulk tha, bahut parhezgaar mard, saahib-e ilm-o-amal, shara' ke paaband aur paarsa the. Aakar kaha ke koyi ranj nahi hai magar yeh jazba-e-haq hai. Thodi der ke baad jo hosh mein aayeen, to Malik mazkoor ne poocha, kya haal tha jo jazba-o-sukr mein theen. To Bibi ne apne haal ka poora waaqiya bayaan kiya. To Malik ne sunkar is ke mutaliq kaha, "Maloom hota hai, Insha Allah Ta'ala, aap ke shikam mein Khaatim-ul-Auliya ko Haq Ta'ala paida karega."

Aur phir qadambose ho kar kaha, "Aye meri behen, tu ne humko hamari saat kursi balke us se zyada ko sarfaraz kiya. Lekin shart yeh hai ke apne paraye par

zaahir na karein.”

Haasil-kalaam, chaar maah ke baad Bibi kabhi kabhi apne shikam se awaaz sunti theen ke "Mehdi Mau'ood Haq hai."

Paidaish

Aur hamal ki muddat-e mu'ayyan par peer ke din Hazrat Risalat Panah^{SLM} ki hijrat ke aat sau saintalis (847) saal baad sheher-e Jaunpur mein, jis ka taluq Hindustan se hai, Khatim-ul-Vali^{AS} ke tawallud-e mutahhar ka zuhoor is aalam mein hua.

Jaisa ke Khatim-un-Nabi Alaihis Salaam ka tawallud peer ke din hua. Chunanche Nabi^{SLM} ne farmaya ke "Main peer ke din paida hua, main ek din bhooka rehne aur ek din peyt bhar khane ko dost rakhta hoon, aur main daawa karunga do-shumbe ke din, aur main do-shumbe ko marunga."

Hazrat Meeran Syed Muhammad Mehdi Mau'ood^{AS} ki paidaish ke din buth-khano mein tamaam dew aur buth zameen par aundhay gir padhe, aur farishta-e ghaibi ne nida ki ke *جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ رَهُوقًا* ("Haq aaya

*aur baatil mit gaya. Beshak baatil mitne wala hi tha."*²⁾

Nabi^{SLM} ne farmaya hai, "Mehdi mujh se hai, beshak woh mere qadam ba qadam chalega aur khata nahi karega."

Jab afzal-e zamaan, murshid-e dauran Miyan Sheikh Daniyal^{RH}, saakin sheher Jaunpur ke kaan mein "Jaa'al Haq" ki awaaz pahunchi, aur Aap ko maloom hua ke buth-khano mein buth gir padey to Sheikh ke roshan dil mein yeh baat aayi ke aaj koyi mard-e aziz is sheher mein paida hua hai. Pas Sheikh-e mazkoor isi khoj mein the. Baaz ashkhaas se Aap ko khabar mili ke Allah Ta'ala ne Apne fazl-o-karam se Meeran Syed Abdullah^{RA} ko ladka ata kiya hai.

Iske jawab mein Sheikh^{RH} ne farmaya ke, "Achha hai din, Mehdi Mau'ood^{AS} ki wiladat ka din, aur Mehdi Mau'ood^{AS} ki wiladat Allah ke guzishta khalifon ki gawah hai." Pas Sheikh^{RH} ne Meeran Syed Abdullah^{RA} ko talab kar ke farmaya ke is bache ka haal aur iski maahiyat zahir farmaiye.

² Surah al-Isra, 17:81

To Aap^{RA} ne farmaya ke woh bacha jab maa ke peyt se baahar hua to khoon aur kasafat se paak-o-saaf tha. Aur Hazrat Mahdi^{AS} ki wiladat ki raat mein tamaam gharon ke chiragh bujh gaye. Daud rahe the log tajalli³ mein aur nahi roshan huye chiragh subha tak, kyunki Vilayet-e Muhammadi^{SLM} ke noor se roshan kiya hua tamaam auliya aur momineen ka chiragh paida hua. Chunanche Allah Ta'ala farmata hai, *اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۗ* *"Allah noor hai aasmanon aur zameen ka, aur uske noor ki misaal aisi hai jaise ek taaqcha hai ismein chiragh hai ..."*⁴)

Aur Allah Ta'ala farmata hai, *وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ* *"Allah khaas kar leta hai Apni rehmat se, jisko chahta hai Apni rehmat se,"*⁵) yaani, Nabuwat aur Vilayet se.

³ Hazrat Mahdi A.S. ki wiladat ke waqt saaray Jaunpur mein aik tajalli numa roshni paida hui jis se dar-o-deewar, shajar-o-hajar sab roshan ho gaye. Log is tajalli ko dekh kar hairat se idhar udhar daud rahe thay aur charagh to bujh gaye thay jo subah tak roshan na ho sakey. Ye Hazrat Mahdi^{AS} ki wiladat ka mo'jiza hai.

⁴ Surah an-Noor, 24:35

⁵ Surah al-Baqarah, 2:105

Aur woh dono (Khatim-e-Nabuwat aur Khatim-e-Vilayet) har zamaan aur har makaan mein tamaam aqwaal, af'aal aur ahwaal mein barabar hain.

Hazrat Bandagi Miyan Dilawar^{RZ} se naql hai ke Hazrat Mahdi^{AS} ne farmaya, "Banda maa ke peyt se bahar hotay hi mujh ko Farman-e Khuda hua ke هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ (*wahi awwal, wahi aakhir, wahi zahir, wahi baatin hai.*"⁶)

Aur neez farmaya ke, "Ussi waqt banda ko khud Haq Ta'ala ne chaaron kitaabon ki taleem di. Agar banda Taurat padhta to log mutahayyir ho kar kehte ke tujhko kyunkar maloom hua, aur samajhte ke phir Musa ka zuhoor hua, magar banda ne hazam kiya. Aur agar banda Injeel padhta to log kehte ke Maseeh Ibn Maryam^{AS} ka zuhoor-e mukarrar hua hai. Isi tarah agar banda Zaboor padhta to kehte ke Dawood^{AS} hai, aur agar banda Kalamullah padhta to kehte ke yeh Mard-e-Azeez Muhammad-ur Rasulullah^{SLM} hai ke mukarrar zuhoor farmaaya hai, aur log shak-o-shubha mein pad

⁶ Surah al-Hadid, 57:3

jaate aur aam-o khaas nabuwat ka iqraar karne lagte. Lekin bande ne Allah Ta'ala ki taufiq se hazam kiya, isliye ke Haq Ta'ala ne bande ko Muhammad^{SLM} ki Vilayet ke bojh ko uthane ke liye paida kiya hai."

Neez naql hai, Hazrat Mahdi^{AS} ne farmaya ke Allah Ta'ala farmata hai, "Aye Syed Muhammad^{SLM}, hum ne khaas teri zaat ko Apne Habeeb^{SLM} ki Vilayet ka baar uthane ke liye paida kiya hai. Isi liye jumla shari'at ke aadaab bilkulliya tujh se poore ada karatey hain. Yeh humara fazl-o karam hai."

Aur neez naql hai ke Hazrat Mahdi^{AS} ne farmaya hai ke "Khuda-e Ta'ala ne jo kuch Muhammad^{SLM} ko diya, mujh ko diya, aur jo kuch Muhammad^{SLM} ko diya, na Muhammad^{SLM} ke pehle kisi ko diya tha, aur na bande ke baad kisi ko diya jayega."

Haasil-kalaam Syed Abdullah^{RH} ne Sheikh^{RH} se kaha ke "Woh zaat-e mubarak jab paida huyi to dono haath apni sharmgah par rakhe hue the. Jab jism-e shareef par kapde pehnaye gaye to sharmgah se apne haath uthaye. Jab kabhi tan-e-mubarak se kapde nikalte hain to pehle ki tarah Apne haath sharmgah par rakh lete

hain. Is zaat-e faaiz-ul barakaat ka rona bachon ke rone ki tarah nahi, balke is sahib-e-aqal tifl ki awaaz tamaam saama'een ko jaazib bana deti hai."

Sheikh-ul Islam^{RH} ne poocha ke "Is sahib-e-fazl tifl ka naam kya rakhe ho?" To farmaya ke, "Aaj ki raat maine muamila (khwaab) dekha ke Hazrat Risalat Panah^{SLM} ne tashreef la kar farmaya ke is tifl ka naam maine apna naam rakha hai. Pas, Aan-Hazrat^{SLM} ki is basharat ki bina par, tifl-e mazkoor ka naam Meeran Syed Muhammad^{AS} rakha hoon."

Chunanche, Risalat Panah^{SLM} ne farmaya hai ke "Mahdi^{AS} mujh se hai, mere baad hoga. Uska naam mera naam, uske baap ka naam mere baap ka naam, aur uski maa ka naam meri maa ka naam hoga."

Sheikh Alaihir-Rahmah ne poocha ke "Is tifl ka huliya wa rang kaisa hai?" To Syed Abdullah ne farmaya ke "Woh gandum-gun, roshan pashaani, buland beeni aur jut-bhavon rakhta hai." Chunanche Nabi^{SLM} ne farmaya ke "Mahdi mujh se hai, roshan pashaani, buland beeni aur jut-bhavon wala hoga."

Sheikh Rizwanullahu Alaih ne Syed Abdullah ko

mubarakbaad de kar ruksat farmaaya.

Lekin, sheer-khwargi ke zamane mein is zaat ke wajood se itne mo'jizay zahir huye ke arifeen ne yaqeen se kaha ke is tiftl mein bada raaz hai. Balke bahut se log is raaz ke zahir hone ke muntazir ho gaye, ke beshak yeh tiftl khazana-e ghaib-e la-raib taqseem karega, aur yeh baaran-e rehmat tamaam makhluq ki buraiyon ko shifa-e abadi se badal dega.

Hadees-e Shareef-e haza “bharega zameen ko adl-o insaaf se jis tarah ke jor-o-zulm se bhari gayi”, ka zuhoor uski daawat se hoga. Balke mulk-e Arab wa Ajam ke liye, jaisa ke ambiya^{AS} ka tareeqa tha, quloob ko khol dega.⁷

⁷ Hazrat Bandagi Abdul Malik Sujawandi, Aalim Billah ne tahreer farmaya hai ke aur minjumla un ke wo hain jo Ali Ibn Hazeli ki riwayat se hain aur wo apne baap ki riwayat se kaha: Main Rasool Allah^{SLM} ke paas daakhil hua aur aap is haalat mein thay jis haalat mein ke aap ki rooh mubarak qabz ki gayi. Pas kya dekhta hoon ke Bibi Fatima^{RZ} aap ke sarhane hain aur hadees taweel hai. Is hadees ke aakhir mein zikr kiya gaya hai ke, 'Ae Fatima! Qasam hai us zaat ki jis ne mujhe haq ke saath bheja ke is ummat ka Mahdi tum se hai (Fatima se hai). Jab duniya ghal-ghol ho jayegi aur fitne zaahir ho jayenge, aur raste kat jayenge, ek dosray par loot maar karenge,

Aap^{AS} ka Huliya Mubarak aur Akhlaq

Ab Hazrat Mahdi^{AS} ke huliya-e mubarak ki kaifiyat suno ke Hazrat Mahdi^{AS} ki soorat wa seerat Khatam-un Nabi^{SLM} ki soorat wa seerat ki jaisi thi. Chunanche, Hazrat Mahdi^{AS} ne farmaya ke, "Agar banda aur Hazrat Ibrahim Khalilullah^{AS} aur Muhammad Mustafa^{SLM} ek zamane mein hote to koyi shakhs humare darmiyan tameez na karsakta."

Ab huliya-e mubarak ko wazeh taur par suno. Chamakdar chehra, ghunghar wale motawassit baal,

na bara chhote par reham khayega, aur na chhota bare ki izzat karega, pas Allah bhejega us waqt mein is ummat mein se us shakhs ko jo fatah karega gumraahi ke qilon ko aur band dilon ko. Is shakhs ko bhejega jo deen ko aakhir zamane mein qaim karega jaise ke maine usko awwal zamane mein qaim kiya.*

Is ko sanad ke saath Hafiz Abu Nuaim Asfahani ne Mahdi ki sifat mein bayan kiya hai. Pas dekh ay munsif, Nabi ke qoul 'quloobun ghulfa' ko. Yeh qoul atf-e tafseer hai Nabi ke qoul 'husoon-ud-dalala' par. Pas maaloom hua ke Mahdi khol diya band dilon ko apne faiz se aur bhar dega dilon ko apne adal se. Aur yahi maani hain 'yamla ul-ard qistan wa adlan kama muliet jawran wa zulman' ke (Mulaahiza ho Siraj ul Absaar, Muallafa Hazrat Aalim Billah).

sar bada, kushada peshani, badar sa roshan chehra, Bani Isra'il ki aankhon jaisi aankhein, yani badi aur bahut aabdaar, putliyan kaali, aankhon ki safedi bahut roshan, qadray surkhi mayel. Jutth bhavein, kushada khoobi ke sath palkein, lambi ghanidar dadhi. Surkh chehra, roshan gaal, buland beeni, motawassit kaan, sar mubarak nihayati mauzoon, baal na lambe na kotaah. Gardan miyana, baazu mubarak lambe lambe, kandhe kushada, panja nihayat mazboot, ungliyan lambi lambi. Seedhe rukhsar mubarak par kaali til, shaana kushada, seedhe shaane par mohr-e Vilayet. Pusht mubarak motawassit, seena mubarak kushada, sirringah motawassit. Pindli mubarak nihayat mauzoon, qadam mubarak faraakh, ustakhwan mubarak naram, a'za mubarak par paseene ki khushboo gulaab ke maanind, Lu'aab-e dehan mubarak mushk wa ambar ki tarah , aa'za mubarak mu'attar aise jaisa ke kisi ne khushbuyi ka istemaal kiya ho.

Roshan bushrah, peshani mubarak taabaan, chehra mubarak dekhne walon ki bala'on ka dafa karne wala, Aap^{AS} ki tal'at mubarak ka mushahida baais-e rahat-e seena, Aapke nazar mubarak ka mutaala baais-e farhat-

e dil. Lekin bawajood in khubiyon ke, kaamil azmat ke sath poora wikaar, shireen sukhan, naram awaaz, zaban mubarak mein fasaahat aisi sunne wala jis qadar bhi sunay, sairri na ho. Chehre par namak aur khoobsurti latafat ke saath, munkasir ul mizaj, bahut rone wale kam hansne wale. Saraapa kaamil latafat, lekin haibat aur dabdabe ke saath, kalaam-e paak mein hikmat bhari huyi, jismein bahut zyada malumat ka khazana, aur Hamesha bahut burdbaar, Aap^{AS} ki majlis-e mubarak dilruba. Aap^{AS} ki sohbat-e mubarak dilkusha. Aap^{AS} ka mazhab minjanibullah, eemaan bakhashne wala. Aksar muskurate, muruwat hadd se zyada, kaamil bahaduri sakhawat ka pehlu li huyi, surat o qamat mo'tadil aur naram, lekin haiybat o karam ke saath jis mein waafar buzurgi aur bahut aadaab.

Sadiq-ul-aqwaal, payambar af'aal, Aap^{AS} ka haal Qur'an shareef ke muaffiq . lekin mo'jiza yeh ke tamam khade aur baithe huye oonchon se oonche nazar aate, Aap^{AS} ka shaana sab se ooncha maloom hota. Kam sote aur kam guftagu farmate, kam mel-jhol rakhte, Aap^{AS} se milne wale ke gunah dhul jaate. Qur'an shareef ka bayan kasrat se farmate, mardangi ke ma'dan,

jawanmardi ka khazana the. Agar koyi gunah karta, to usko maaf kar dete. Logon ki aib poshi farmate. Aap^{AS} jahan tashreef le jaate, sa'adat Aap^{AS} ke qadmon par lot-ti rehti. Aap^{AS} ko gussa bahut der mein aata aur phir bahut jald khushnud ho jate.

Ma'ruza kaan laga kar sunte, aur jo baat haq hai, wahi farmate. Deen-e Khuda aur sunnat-e Rasool Allah ﷺ ki hami'yat farmate aur tamaam rasoom o aadat wa bid'aton ko mitate. Na manind baaz Auliya ke, ke unhon ne bid'at-e hasanah wa saiiy'ah mein tafreeq ki, balke Hazrat Mahdi Alaihis Salaam ne farmaya, "Koyi Hasanah Allah Ta'ala ne Apne Mahboob^{SLM} se posheeda na rakha, wo konsa hasanah hai jisko Rasool-e Khuda^{SLM} ne na kiya".

Har Talib-e Khuda ke haq mein mushtari. Mukhalifan-e deen ke haq mein mirreekh. Aap^{AS} ki zaat mubarak jawan mardi ke baagh ka guldasta, gulzar-e nabuwat ke phoolon ka ghuncha. Aap^{AS} ka nutq kalaam-e Rabbani. Aap^{AS} ka hukum, hukum-e Subhani. Aap^{AS} ka dil asrar-e Qur'ani ka khazana. Aap^{AS} ka jism mubarak amaanat-e Rahmani ke bojh ka uthanewala.

Aap^{AS} ki guftagu dardmandana, mohabbat ke liye baais-e sehat. Aap^{AS} ke alfaaz ghamgin judaai ke liye baais-e unsat . Aap^{AS} ki besat tamaam khalaaiq par aur Aap^{AS} ki daawat tark-e ala'iq⁸ par. Aur Aap^{AS} ki ita'at jin o insaan ke liye farz. Aap^{AS} ka bayan munkiron aur muti'oon ke liye mahkam. Aap^{AS} ka wujood-e mubarak roshan. Aap^{AS} ka khitaab-e mubarak Mahdi-e Ma'ood Alaihis Salam humsar wa hum-martaba Muhammad Mahmood^{SLM}. Kyunki Aap^{AS} Aan Hazrat ﷺ ke taab'e taam hain, aur Aap^{AS} ki besat khaas o aam par hai.

Aap^{AS} ki baat mein sheerini. Aap^{AS} ki awaaz mein narmi. Ghareebon ke moonis, yateemon ke ghamkhwaar, faqeroon ko izzat dene wale. Ahmaqon se muqabla nahi karnewale, bimaroon ki iyadat karnewale. Aap^{AS} ka seena Allah^{SWT} ka khazana. Aap^{AS} ka dil Allah ka ghar, rooh mubarak Allah^{SWT} ka raaz, Aap^{AS} ka rang Allah^{SWT} ka rang. Aap^{AS} ke mu-e mubarak Allah^{SWT} ke faqeroon ki

⁸ Aap ki daawat tark-e-khalaa'iq par, yani aap ki daawat rozi hasil karne ke zariyeon ko tark karne aur rozi dene wale Khuda par bharosa karne par thi.

kamand, Aap^{AS} ki boo naseem-e sehri, Aap^{AS} ka chehra ain huliya-e dilruba. Aap^{AS} ka qadd mubarak ghaib ke chamanon ka saroo buland. Aap^{AS} ki peshani aaftab se zyada roshan, Aap^{AS} ka mehmil beshak فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ "Fa tabarakallahu ahsanal khaliqeen" (*Badi barkat Allah ki jo sab se behter banane wala hai.*⁹) Aap ki daawat أَحْكُمُ الْحَكِيمِينَ "Ahkam ul-Haakimeen" (*sab se bada haakim*¹⁰), aur Aap ki tabiyat أَرْحَمُ الرَّحِيمِينَ "Arham ur-Raahimeen" (*sab meherbanon se zyada meherbaan*¹¹) hai.

Subah Aap^{AS} ke chehre ke noor se khandaan. Mushk-o ambar Aap^{AS} ki boo-e mubarak se faiz lenewale. Duniya ke baadshah Aap^{AS} ki gali ke gada. Mashriq wa Maghrib Aap^{AS} ke ek taar-e mooh se bandhe huve hai. Baatin ke tamam tajdaar sadaqat ke saath Aap^{AS} ki taraf aate hain.

⁹ Surah al-Mu'minin, 23:14

¹⁰ Surah Hud, 11:45

¹¹ Surah Yusuf, 12:92

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ "Fa-saufa ya'ti Allahu bi-qaum" (*Qareeb mein layega Allah ek qaum ko*¹²) Aap^{AS} ke giroh ki tareef.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ ۗ "Afaman kaana ala bayyinatim mir rabbihi" (*Aaya pas jo shakhs ke apni Rabb ki taraf se bayyinah par ho*¹³) Aap^{AS} ke gul-daste ka ek khushnuma phool.

قُلْ هَذِهِ سَبِيلِي "Qul haazih sabeeli..." (*Kehdo aye Muhammad: Yeh meri raah hai, bulata hun makhluq ko khaliq ki taraf, main aur mera qaim-maqam*¹⁴) Aap^{AS} se waabasta hai.

حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ "HasbukAllahu wa-mannit taba'aka..." (*Aey Muhammad! Kaafi hai tere liye Khuda, aur us ke liye jo tera taabe' taam hai*¹⁵) Aap^{AS} ke liye basharat hai.

¹² Surah al-Ma'idah, 5:54

¹³ Surah Hud, 11:17

¹⁴ Surah Yusuf, 12:108

¹⁵ Surah al-Anfal, 8:64

Aur اُولَى الْاَبَابِ "Ulil-albaab"¹⁶ Aap^{AS} ke giroh ki taraf ishara hai.

Tamam nuqaba wa shurafa Aap^{AS} ke khirman ke khosha-cheen hain. Qutb aur Ghaus Aap^{AS} ke mu'tamideen hain. Abdal wa Awtaad sab Aap^{AS} ke mu'taqideen hain. Aur tamam Auliya Allah Aap^{AS} ki vilayet se faiz ke khwahan hain – jo Muhammad^{SLM} ki tamam vilayet hai. Farmaan-e Rasool "Main Allah ke noor se hun" iska qiwaam hai. Aap^{AS} ki daawat tamam makhluq par zikr-e dawam ki hai. Aur aap^{AS} ki sakhaawat hamesha tamam makhluq par hai. Aur Aap^{AS} ki sawiyyat faqiron mein khaas wa aam hai. Aur

¹⁶ "Li Ulil-albab allazina yazkuroon Allah qiyamaun wa qu'oodaun wa 'ala junubihim" [(behtareen nishaniyan hain) aqal mondon ke liye jo Allah ka zikr karte hain khade, baithe aur lete huye...] (Surah Aal-e-Imran, 3:190-191). Hazrat Mahdi Alaiyhsalam se marwi hai ke aap ne farmaya ke mujhe Allah ka hukum huwa hai ke 'ulul al-albab' se murad faqat teri qaum hai (molaahiza ho Anwar al-'uyoon, mualifa Hazrat Mujtahid-e Giroh-e Mahdaviya). Allah Ta'ala ke farman ki murad Imam Mahdi Mau'ood Khalifatullah ke bayan se zahir hai. Imam^{AS} ki qaum ki sifaat khade, baithe aur lete hue Allah ke zikr mein lage rehna hai.

Khatimul-Ambiya^{SLM} ki pairwi Aap^{AS} hi mein poori poori hai. Mahdi Mau'ood Alaihis Salam aap ka naam hai. Aur Aap^{AS} ke munkir ke liye naak ghisni hai (zillat hai). Aye Allah mujhe is Jamaat-e Mahdaviya mein jila aur isi jamaat mein maar aur qiyamat ke din isi jamaat mein mera hashr kar kalma-e tayyibah aur tasdeeq ki hurmat se.

Haasil-kalaam jab Hazrat Imam^{AS} ke baat karne ka zamana aaya to pehli baat jo Aap^{AS} ki zuban-e mubarak par aayi yahi thi ke “Mahdi Mau'ood aaya” kabhi kabhi yahi farmate.

Ek roz Sheikh Daniyal^{Rh} ne Meeran Syed Abdullah^{RZ} se poocha ke Meeran Syed Muhammad khush-haal hain, to kaha haan. Phir poocha ke Meeran Syed Muhammad ki chaal chalan kaisi hai, to Syed-us-Sadaat ne farmaaya ke Meeran Syed Muhammad ke aqwaal wa afaal Mustafa^{SLM} ki shari'at ke muwafiq nazar aate hain. Is bacche ki daawat is baat par hai ke is ka haal zuban par nahi aa sakta aur is zaat mein ajeeb-o ghareeb siffatein dikhayi deti hain, ke is ki pusht-e mubarak par kabhi mohr ki maanind nazar aata hai aur hum is bacche ka pashaab aur paakhana bilkul nahi paate, agar che ke

dekhne ka qasad bahot kuch karte hain lekin nahi dekhte hain.

Pas Sheikh Daniyal^{Rh} ke dil mein aaya ke ye zamana Mahdi ke zuhoor ka hai yaqeenan ye baccha Mahdi Mau'ood^{AS} hai. Pas Syed Abdullah^{RZ} ko Barak Allah aur Marhaba farma kar rukhsat kiya.

Neez sheher Jaunpur mein Sheikh^{RH} ke khaanqah mein log padte the aur Meeran Syed Ahmed jo Hazrat Mahdi^{AS} ke bade bhai the ye bhi tahseel-e ilm ke liye Sheikh^{RH} ke huzoor mein jaate the. Unse ek roz Sheikh^{RH} ne farmaaya ke tum apne bhai ko, jinka naam مبارک Meeran Syed Muhammad hai, apne saath lao.

Pas unho ne Hazrat^{AS} ko apne humraah liya aur Sheikh^{RH} ki taraf rawana hue. Jab qareeb pahunche to Shah Daniyal^{RH} ki nazar Shahenshah-e geetipanah par padte hi apne sajjada se uthkar chand kadam isteqbaal kar ke bahot taazeem wa takreem ke saath Hazrat^{AS} ko apne sajjada par bithaye aur khud sajjada ke neechे baith kar Aan Hazrat^{AS} ki bahut tawaa'ze farmaayi.

Jab Hazrat Mahdi^{AS} ne rukhsat ki taraf tawajjo farmayi to Sheikh^{RH} ne ba-hazaar tawazo-o-akhlaq chand

qadam zameen par barahna paon jaakar rukhsat di aur Sheikh^{RH} is qadar khush hue goya ke zaat-e-anwar (Khuda ke) deedar ko pahunche.

Tasmiya Khwani

Jab Hazrat Mahdi^{AS} ke liye madrseh mein baithne ka waqt pahuncha, Aap^{AS} ki umar mubarak chaar saal chaar mahine aur chaar din ki huwi. Meeran Syed Abdullah^{RH} ne ziyafat ka ehtemam kar ke Miyan Shah Daniyal^{RH} ko kehla bheja ke aaj Meeran Syed Muhammad ki tasmiya khwani hai, lihaza aap aakar apni zuban-e mubarak se Bismillah padhayein. Pas Sheikh^{RH} ne usi waqt Syed Abdullah^{RH} ke ghar aakar Hazrat Mahdi^{AS} ko bade takht par bithaya aur khud takht ke neechे khade ho gaye. Aur neez aksar log yani ulama, fuqaha, sulaha, atqiya, urafa, uzara, asakir takht ke atraaf khade hue the. Usi waqt Hazrat Khizr^{AS} bhi tashreef laaye lekin is jamaat mein kisi ne Khizr^{AS} ko na pehchana, magar Hazrat Mahdi^{AS} ne khade ho kar Khizr^{AS} ko ta'zeem di.

Tamaam khaas-o-aam ko bahut taa'jub hua ke khurd saala mehboob ne kis ko tazeem di. Pas us waqt Shah Daniyal^{RH} ne muraqabe se sar utha kar dekha ke tamaam aam logon ki jamaat mein Khizr^{AS} khaday huye hain. Is ke baad (nazdeek aane ke liye) Hazrat Khwaja Khizr^{AS} se aajizi se iltamaas ki. Khwaja Khizr^{AS} aur Sheikh Daniyal^{RH} dono hazraat, Hazrat Mahdi^{AS} ko takht par bithaye aur khud takht ke neeche baithe. Aur neez Khwaja Ilyas^{AS} o Mehtar Isa^{AS} aur Mehtar Idris^{AS} bhi Allah ke hukum se haazir ho gaye the.

Jab Bismillah padhane ka waqt aaya, Shah Mazkoor^{RH} ne Khwaja^{AS} se arz kiya ke, "Khundkaar apni zuban-e mubarak se Hazrat^{AS} ko Bismillah padhayein." To Khwaja^{AS} ne jawab diya ke, "Aap Bismillah padhaiye, kyun ke Allah Ta'ala ne mujhe khaas is kaam ke liye bheja hai ke 'aaj mera Habib Bismillah padhta hai, tu jaa aur Aameen bol.'" Bina-bareen, Shah Daniyal^{RH} ne Bismillah padhai aur Hazrat Khwaja^{AS} ne buland awaaz se Ameen kaha.

Shah Daniyal^{RH} ke Madrasa ko Jana

Is ke baad Hazrat Mahdi^{AS} ko Shah Mazkoor ke paas, jo

'Aalim Billah, Ustad-e Shariat aur Peer-e Tariqat the, madrasah mein bithaye. Jis waqt ke Hazrat Mahdi^{AS} tahseel-e ilm-e zaahiri ke liye madrasah mein aate, Shah^{RH} bahut tazeem ke saath apne paas bithate aur doosron ko bhi Hazrat^{AS} ki tazeem ke liye hidayat farmaate. Hazrat ke bade bhai Syed Ahmed^{RH} kuch rashk karne lage ke kabhi meri tazeem aisi nahi karte. Yahan tak ke ek roz Khwaja Khizr^{AS} Shah Daniyal^{RH} ki mulaqat ke liye aaye. Khizr^{AS} ke jaane ke baad, Shah^{RH} ne imtihaan ke liye Syed Ahmed^{RH} se poocha ke yeh kaun saheb the. Jawab diya ke main nahi jaanta. Is ke baad Hazrat Mahdi^{AS} se poocha to Hazrat^{AS} ne farmaya ke Khwaja Khizr^{AS} the. Pas Shah Daniyal^{RH} ne Syed Ahmed^{RH} ko tasalli dekar farmaya ke, "Tumhara bhai mard-e-azeem hai aur minjanib-Allah jo kuch sharf rakhta hai us se tum aagaah nahi hain. Insha'Allah ta'ala is se aagaah ho jaoge."

Us roz Syed Ahmed^{RH} par Aan-Hazrat^{AS} ka sharf zahir hua aur roz-baroz tawaaza'-e adab aur khidmat zyada karne lage.

Jab Shah Daniyal^{RH} Quran-e- Shareef ke ek ruku ki taleem dete, to Hazrat Mahdi^{AS} taleem se pehle khud ek

juz padh dete, yahan tak ke saat (7) saal ki umar mein tamaam Quran-e Shareef hifz farmaliya.

Is ke baad Shah^{RH} kisi kitaab ke ek juz ki taleem dete, to Hazrat Mahdi^{AS} tamam kitaab ke sawal wa jawaab ma'a uski muraad aur maahiyat ke wazeh farma dete, yahan tak ke Aap^{AS} ki umr shareef barah (12) saal ki huyi.

Jab kabhi Hazrat Mahdi^{AS} ke rubaru kisi mushkil ya kisi nukte ke hal ki zarurat hoti, to madrase ke tamaam ulama apne la-yaqul nukton ko Aan-Hazrat^{AS} se hal karte.

Naqal hai ke do aalim musalsal chey (6) mahine ilmi nukton ko hal karne mein giraftaar the, lekin mushkil masa'il hal na ho sake aur na kisi aalim ne hal kiya. Ek roz Hazrat Mahdi^{AS} ne unse pucha ki tum kis liye mutafakkir ho, to un dono aalimon ne kaha ke, "Meeranji, bahut arse se hum bahut chahte hain aur justuju karte hain, lekin hamare mushkilat kisi aalim se hal nahi hote."

Inhon ne apne mushkil nukton ko Hazrat Mahdi^{AS} ke hukum se padha, usi waqt wo mushkil mas'le hal ho gaye aur wo apni muraad ko pahunche. Balke Sheikh

Daniyal^{RH} bhi apne mushkilat ko Aan-Hazrat^{AS} se hal karte the. Bina-baraan tamaam Ulama ne bil ittefaq Hazrat Mahdi^{AS} ko 'Asad-ul-Ulama' kaha.

Haasil yeh ke jis din Hazrat Mahdi^{AS} ko madrase mein bithaye, us din se Khizr^{AS} hamesha Jumeraat ke din bila tafreet wo ifraat madrase mein aate, aur imtehan ke taur par chand sawalat karte. Jab Shah Daniyal^{RH} jawab dene se aajiz hote, us waqt Khizr^{AS} Hazrat Mahdi^{AS} se arz karte, aur Aan-Hazrat^{AS}, Khizr^{AS} ke tamam sawalat ko ek jawab mein hal farmadete.

Baar-e-Amanath

Pas Jab Hazrat^{AS} ki umr shareef barah (12) saal huyi, to munasib haal paakar Khizr^{AS} ne chaha ke Haqdaar ko Haq pahunche. Isiliye Miyan Shah Daniyal^{RH} se kaha ke jo masjid jungle mein waqey hai, maqam achcha aur nadi jaari hai, jannat ke baagh ki tarah riyaaazat karnewalon ko sharab-e mohabbat pilane wali aur roshan dilon ko shifa dene wali, jiska laqab 'Khokhri Masjid' hai, Hazrat Mahdi^{AS} aur Aap wahan aao.

Pas jab Sheikh mazkoor, Hazrat Mahdi^{AS} ko aur aapke

bade bhai Meeran Syed Ahmed^{RH} ko humraah lekar, Hazrat Mahdi^{AS} ka kamaal dikhane ke liye waade ke maqaam par (Khokhri Masjid ke paas) pahunche.

Khwaja khizr^{AS} ne Khokhri Masjid ke paas bhi Miyan Shah Daniyal^{RH} se chand sawalat kiye, unho ne koyi jawab nahi diya. Phir Hazrat Mahdi^{AS} se arz kiye to Hazrat Mahdi^{AS} ne tamam sawalat ko ek jawab mein hal farma diya. Uske baad Khwaja^{AS}, Hazrat Mahdi^{AS} ke saath khilwat mein baith kar, Hazrat^{AS} ke jadd-e amjad, Hazrat Muhammad Mustafa^{SLM} ka jo kuch baar-e amanat tha, Hazrat Mahdi Mau'ood^{AS} ko pahuncha diya, aur kaha ke yeh baar-e amanat ki ata hai.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ
ظَلُومًا جَهُولًا (Hum ne pesh kiya Amanat ko Aasmanon aur
zameen aur pahadon par, to unhon ne is baat se inkaar
kiya ke is ko uthayein aur is se darr gaye aur is ko utha liya
insaan ne. Beshak wo bada bebaak, nadaan tha.¹⁷) aap^{AS}
ko tamam diya gaya hai.

¹⁷ Surah al-Ahzab, 33:72

Aur phir Khwaja^{AS} ne aajizi se arz kiya ke Allah Ta'ala ka hukm hai ki Aap apne jadd-e Muhammad Mustafa^{SLM} ki is amanat se logon ko talqeen karein, yeh zikr-e khafi ka baar hai. Humare paas amanat tha, aap ko pahunchadiya, yeh baar uthakar laane waale ko bhi kuch ata ho.

Us ke baad Hazrat Mahdi^{AS} ne Khwaja Khizr^{AS} ko zikr-e khafi ki talqeen farmayi. Pas Khizr^{AS} ne khilwat se bahar aakar Shah Daniyal^{RH} se kaha ke, “Yeh zaat Mehdi Mau'ood^{AS} hai, main ne tasdeeq ki aur tarbiyat bhi hua, tum bhi tasdeeq karo aur tarbiyat hojao.” Us ke baad Miyan Shah Daniyal^{RH} Hazrat Mahdi^{AS} ke huzoor mein mureed huye aur Miyan Syed Ahmad^{RH} bhi tarbiyat huye.

Jis waqt Hazrat Risalat Panah^{SLM} ne apni Vilayet ki amanat ka baar Khizr^{AS} ke hawale kiya, usi waqt ek khajoor apne lua'ab mubarak se tar kar ke Khwaja^{AS} ko dekar farmaya ke yeh khajoor Imam-e Akhir-uz Zamaan ko pahuncha do.

Naqal karte hain ke Khwaja Khizr^{AS} Hazrat Mehdi^{AS} ko khilwat me le jaa kar amaanat hawale karne ke baad

mazkura khajoor jo apne sar par mehfooz rakhte the nikaal kar Hazrat Mahdi^{AS} ke huzoor mein pesh kiya aur kaha ke, “yeh Nabi^{SLM} ka paskhurda hai, is ko Aap lijiye.” To Imam^{AS} ne farmaya ke, haan. Khwaja^{AS} ne kaha ke, “Aapko Allah Ta'ala ka farman is tarah hua hai ke jo shaqs mureed hone ki aarzu aur khwahish se Aapki dargah shareef mein haazir ho, usko zikr-e-khafi ki talqeen farmayein.”

Us ke baad Hazrat Mahdi^{AS} ke liye Aap ke chacha Miyan Syed Jalaluddin^{Rh} ki sahebzadi musammat Hazrat Bibi Ilaahdati^{RZ} se zaujiyat ki nisbat qarar payi. Is masoomah ka akhd Hazrat Mahdi^{AS} ke saath hua.

Jaunpur ke Baadshah Sultan Hussain Sharqi

Us zamane mein Miyan Shah Daniyal^{RH} Hazrat Mahdi^{AS} ko Syed-ul Awliya farmaate the, aur din ba din Hazrat Mahdi^{AS} ki Vilayet ki shohrat hone lagi. Hasil ye ke ek arse ke baad, Jaunpur ka Badshah Sultan Hussain Sharqi jo vali-e kaamil aur ameer-e aadil ke martabe me tha, aur Hazrat Mahdi^{AS} se bahut ikhlaas aur ikhtilaat rakhta tha, yahan tak ke uski quut o hayat Aan-Hazrat Syed-ul Auliya^{AS} ki mulaqat ke baghair dushwaar thi, aur

is zaat-e aali darjaat se tarbiyat bhi hua tha, aur Sultan mazkooor Hazrat Mahdi^{AS} ke baghair kabhi kuffar se jung nahi karta tha balke arwah-e Rasoolullah^{SLM} se maalumaat ke baghair jung nahi karta tha, Isi tarah saat baar jung kiya tha. Awwal Hazrat Mahdi^{AS} ko Aan-Hazrat^{SLM} ki arwah se maloom hota, uske baad Sultan Hussain ko bhi aagahi hoti.

Ek roz Sultan naseehat aur waaz sunne ke liye aaya, to Hazrat Mahdi^{AS} ne deeni naseehat shuru farmayi, aur usi waaz mein farmaya ke, "Islam ke mut'ee hona jaaiz hai, kafir ke mut'ee hona jaaiz nahi."

Is naseehat se Sultan ranjida hua, kyun ke kafir badshah ka maalguzaar tha. Arz kiya ke, "Hazrat^{AS} ne jo kuch farmaya haq hai, lekin hum maazoor hain ke woh badshah apni shaukat aur quwwat ke ghalbe se tamam musalmanon ko tabah kar deta hai. Aap agar Hazrat^{AS} hamari madad farmayein to main kafir badshah ka harghiz mut'ee nahonga." Hazrat Mahdi^{AS} ne farmaya ke, "Haq Ta'ala apne deen ki madad farmayega."

Sultan ne deen ki nusrat ki umeed par chand lakh tinke zar ghaziyon ki iste'daad ke liye Hazrat ke huzoor mein

peish kiye aur kaha ke, “Rasool^{SLM} ne bhi ghaziyon ki iste'daad ke liye qabool farmaya hai.” Aur Sultan ne chand saaleh mardon ko Aan-Hazrat^{AS} ki khidmat ke liye muqarrar kiya ke wo Hazrat^{AS} ki khidmat shareef mein haazir rahen.

Neez ek roz Hazrat Risalat Panah^{SLM} ki rooh-e muqaddas se Hazrat Mahdi^{AS} ko maloom hua ke “Hum ne tum ko Iqlim-e Gaudh diya,” aur Sultan mazkoor ko bhi maloom hua ke Gaudh ki fatah hai. Usi waqt Hazrat Mahdi^{AS} ki khidmat me haazir ho kar arz kiya ke maine Hazrat Risalat^{SLM} Panah ko maamle me dekha farmaate hain ke, “tujh ko Gaudh ki fatah deegayi hai.” Aur Hazrat Mahdi^{AS} ne zuban-e darakhshan wa darya-e gauhar nisaar se farmaya ke, “Hum ko bhi maloom hua hai ke Gaudh ki fatah hai.”

Gaudh ke Baadshah Dalpat Rai Se Jung

Uske baad Hazrat Mahdi^{AS} aur Sultan, Gaudh ki taraf rawana huye. Wahan napaak aur saqt kafir jiska naam Dalpat Rai tha, apne maqaam se sattar (70) kos ke faasley par aa kar muqabla kiya. Teen lakh tajrube-kaar jungi sawaar aur jaan par khelne walon, hamesha fatah

pane walon ke saath jung karne me aisi koshish ki, ke Islam ke lashkar ko shikast huyi. Magar Hazrat Mahdi^{AS} teen sau tera (313) ashqaas ke saath apne maqam par mustaqeem the. Is asna mein Sultan ne chand baar apne aadmiyon ke zariye kehla bheja ke, “hum ko shikast huyi, Hazrat^{AS} bhi tashreef laayein.” Mahdi^{AS} ne farmaya ke “Insha'Allah Ta'ala aaj humari fatah hai, thodi dair sukoot karo”. Jab Dalpat Rai ki daulat ka jhanda Hazrat Mahdi^{AS} ke rubaru qareeb pahuncha, pas zubaan-e mubarak se نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۖ وَبَشِّرِ

الْمُؤْمِنِينَ ("Nasrum minallaahi Fath'hum Qareeb")¹⁸ padh kar ghodon ko daudhaye. Jab ghoday aage badhay, ek haathi sankli safed, bahut bada aur zyada dileyr, sone ki bahut wazni zanjeer soondh mein liya hua, dushmano ki jami'at ko shikast deraha tha. Chunanche Hazrat Mahdi^{AS} ke saamne aakar hamla kiya, to Hazrat^{AS} ne Bismillah keh kar teer chalaya, haathi ke sar mein ghus gaya. Teer ka dehan nazar aa raha tha, pas haathi mooh pher kar gira aur mar gaya.

¹⁸ Surah as-Saf, 61:14 ("Allah ki taraf se madad aur qareebi fatah hogi")

Aur Hazrat Mahdi^{AS}, aashiqan-e Haq, waasilan-e zaat-e mutlaq, qaatilan-e kuffar, mardan-e Khuda ke saath ayat-e haza *كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ* "Aksar thodi si jama'at ghalib aagayi hai badi jama'at par Allah ke hukum se"¹⁹ ke mua'fiq, kuffar par ghalib aagaye aur kehne lage ke, "Aye hamare Parwardigaar, *وَتَبَّتْ أَدْمَانَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ* (humko saabit qadam rakh aur hamari madad farma kafiron ke muqable mein.)"²⁰

Pas inhon ne unko shikast di apne Rab ke hukum se, aur Hazrat Mahdi^{AS} ne saqt kafiron ko qatal kiya. Aur nahi mutawajeh huye in mein ke baaz, baaz ki taraf, aur na mutawajeh huwa chota badhe ki taraf, aur na badha chote ki taraf.

Magar Dalpat Rai mazkur, jo qileh ke qareeb pahunch chuka tha, palat kar Hazrat Mahdi^{AS} ke muqabil hokar shamsheer chalaya. Hazrat^{AS} ke ghoday ki gardan par aayi, aur nahi kaati. Is ke baad Hazrat^{AS} ne miyaan se talwar kheench kar uske munhde par maari, do tukde

¹⁹ Surah al-Baqarah, 2:249

²⁰ Surah al-Baqarah, 2:250

hokar gira, is tarah se ke uska dil bhi bahar aagaya tha aur wo bhi do tukde ho gaya tha, maanind qawl-ullah Ta'ala ke, فَفَطَعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ("Phir jadh kat gayi zalim logon ki, aur har ta'reef Allah hi ko sazawar hai."²¹)

Buth (idol) ka tamaam naqsh, jis ki wo parastish karta tha, us ka asar us ke dil par paida ho gaya tha. Aur uski jaan se is buth (idol) ke naam se awaaz nikli. Jab woh naqsh Hazrat^{AS} ko dikhayi diya, aur woh awaaz Aap^{AS} ne suni, to ibrat aur daqiqa kushayi ka darwaza Aap^{AS} ke batin ki safayi se, jo Hazrat-e Samdiyat ke qurb ki jilah se roshan tha, khul gaya. Us waqt Aap^{AS} par aisi haalat taari huyi ke, kafir ke dil par jhoot ka aisa asar hua, to jo naqsh ke Haq hai, uska momin ke dil par kis qadar asar hoga.

Allah Ta'ala ka farman pahuncha ke, "Aey Syed Muhammad, hum ne tujhko isliye nahi paida kiya hai ke Tu ghodon par sawaar ho aur duniya ke karr-o-farr mein rahe, balki hum ne tujhko khaalis apni zaat ke liye

²¹ Surah al-Anam, 6:45

paida kiya hai, وَأَصْطَفَيْتُكَ لِتَفْسِي "Istana'tuka li-Nafsi".²²

Jazba-e Haq

Haasil-kalaam, Hazrat^{AS} jo ghode par sawar the, neeche aagaye. Jab Sultan ko ye khabar pohanchi ke Hazrat Mahdi^{AS} jazbe ke nashe mein behosh ho gaye hain, to khud aakar dekha ke Aan-Hazrat^{AS} ne zameen par qaar farmaya hai. Us waqt paanchon Ulul-Azm (Adam^{AS}, Nooh^{AS}, Ibrahim^{AS}, Musa^{AS}, aur Isa^{AS}) Hazrat Mahdi^{AS} ko khade kiye, aur ba-zahir Sultan mazkoor ne Hazrat^{AS} ko apni palki mein bitha kar shahi alam Hazrat^{AS} ke rubaru rakha aur kaha ke ye fatah Hazrat Mahdi^{AS} ki hai. Us waqt Aan-Hazrat^{AS} par aisa haal ghalib tha ke Aap^{AS} is aalam ki koyi khabar nahi rakhte the.

Chunanche, saat saal tak yehi haal raha, magar namaz, roza ka farz ada farmate aur farz ke siwaye sunnat aur wajib ki bhi aagahi nahi rakhte the.

Lekin chand lakh tinkhe zar jo ghaziyon ke samaan ke liye aaye the, Hazrat^{AS} ne wapas farmadiya aur farmaya

²² Surah Taha, 20:41 (Maine tujhe apne liye banaya hai).

ke ab is punji ki koyi ihtiyaaj nahi. Bayan karte hain ke Sultan ne Aan-Hazrat^{AS} ki khidmat aur nigahbaani ke liye pandrah sau (1500) sawar muta'yyan kiya tha ke inka naam "saade saat sau (750) meri ummat ke aur saade saat sau (750) meri ummat ke hain", isi tarah Hazrat Risalat Panah^{SLM} ki hadees mein aaya hai. Lekin ek doosri riwayat me hai ke Aan-Hazrat^{AS} ke humrah teen sau tera (313) sipahi the, inmein se har ek ke haath mein do do shamshirein theen.

Sultan ke dil mein khayal aaya ke jo raqam ghaziyon ke saamaan ke liye Aan-Hazrat^{AS} ki khidmat mein rawana ki gayi, woh Hazrat^{AS} ke layaq nahi, bina baraan, saat (7) qasbe, bade aur aabaad, wazife ke taur par likh kar Qazi Ali Muhammad ke haath se Hazrat^{AS} ke paas bheja. Aan-Hazrat^{AS} ne khafa ho kar wapas farma diya. Qazi palat gaya aur Sultan se arz kiya ke Hazrat Mahdi^{AS} ne hamari taraf bilkul tawajja nahi farmaayi, shayad isliye ranjida huye hain ke aap khud nahi gaye. Pas Sultan usi waqt utha aur Hazrat^{AS} ki khidmat mein is irade se gaya ke agar Hazrat^{AS} badshahi tasarruf qabool karte hain to jald pesh kardun. Chunke, Hazrat^{AS} ko dekha to Aap ke wajood-e mas'ood se kisi duniyavi cheez ka maqsad na

paaya, balke haal aur hi paaya. Us waqt Sultan ne ye rubayi padhi,

Jo shakhs tujh ko paaya jaan ko kya kare
Aurat bachche aur saamaan ko kya kare
Aapka deewana bana kar dono jahan ata karta hai
Tera deewana dono jahan ko (lekar) kya kare

Is ke baad mahine do mahine ke arsey mein ek ghanta, ya isse kam kuch hosh mein aate aur phir behosh ho jaate. Arsey daraaz ke baad ek roz hosh mein aaye to Aap ki biwi Hazrat Bibi Illahdati^{RZ} ne us waqt arz kien, "Meeranji kayi saal guzre koyi ghiza Aap^{AS} ke jism-e mubarak ko na pohnchi, kya haal hoga." Iske baad Hazrat Mahdi^{AS} ne farmaya, "Jo ghiza arwah ki hai, wohi ghiza jism ki hogayi." Yeh farmakar pehle ke jaise behosh ho gaye.

Phir arsey daraaz ke baad hosh mein aaye, us waqt bhi Bibi^{RZ} ne arz ki, "Yeh kaisa haal hai jo is aalam se behosh rehte hain aur bardasht nahi kar sakte," to Hazrat^{AS} ne jawab mein farmaya ke, "Khuda-e Ta'ala ki zaat ki tajalli pae-dar-pae aisi hoti hai ke Bahr-e Ameerq agar is bahr se ek qatra Vali-e kaamil ya Nabi-e mursal ko diya jaye

to unko tamaam umr kuch hosh na rahe. Aur Haq Ta'ala ka farmaan hota hai ke Aye Syed Muhammad, is sabab se ke hum ne tujh ko Muhammad^{SLM} ki Vilayet ka khaatam kiya hai, farz namaz ada karaate hain, yeh hamara fazl-o ehsaan hai.” Yeh farmakar usi tarah behosh ho gaye.

Saat saal ki muddat ke baad, Isha ke waqt, Aap^{AS} ne paani chaha. Bibi^{RZ} ne bahut khushi se paani laayin. Hazrat^{AS} ko behosh payeen aur Bibi^{RZ} subah ke waqt tak isi tarah (paani ka pyala haath mein liye huye) khadi thi. Hazrat^{AS} ne subah ko hoshiyar ho kar farmaya ke, “ab paani laayi ho?” Arz ki, “Meeranji, Isha ke waqt se paani laa kar khadi hoon.” Pas farmaya ke Paani lao. Usi waqt Bibi^{RZ} wuzu ke liye paani laayin.

Haasil yeh ke isse pehle hamesha Bibi^{RZ} Hazrat^{AS} ko wuzu karwati theen. Magar us roz Hazrat^{AS} ne apni daanish se wuzu farmaya aur dugana-e shukrana ada karke Allah Ta'ala ki dargah mein Bibi^{RZ} ke haq mein dua farmaayi ke, “Ya Allah, jis tarah is aurat ne maqsoos mujhko khidmat se aaraam pahunchaya, isi tarah tu isko Apni bargah-e muqaddas mein aasuda aur makhsoos kar.” Phir farmaya ke, “Hamari aan se Bibi^{RZ}

ke liye teen hisse hain. “

Saat (7) saal ke baad Aan-Hazrat^{AS} ka haal sahu aur sukr se mila hua tha. Sahu woh hai ke Allah Ta'ala ki ita'at aur bandagi mein mashghool rahe, aur sukr woh hai ke apni zaat aur azeeron se bekhobar rahe. Paanch (5) saal ke darmiyan Aan-Hazrat^{AS} ki ghiza ka hisaab kiye to anaaj, ghee, gosht, aur doosri cheezen mila kar jumla satrah (17) ser huye.

Bandagi Miyan Nizam^{RZ} se manqool hai ke kisi ne Imam^{AS} se kaha ke Hazrat Mustafa^{SLM} ki teyees (23) saalha muddat-e daawat mein Aap^{SLM} ki ghiza ki miqdaar bees (20) ser huyi hai. To farmaya ke, “Us khundkaar (Aan-hazrat^{SLM} ki ghiza) se hamare liye kuch kam hona chahiye.”

Bandagi Miyan Shah Dilawar^{RZ}

Naql hai ke Bandagi Miyan Dilawar^{RZ} Dalpat Rai ke bhanje the. Jung ki shikast ke waqt Sultan mazkooor ke sipahiyan ke zariye pahunche aur Sultan ne apni behan ki khidmat karne ke liye muqarrar kiya tha.

Sultan ki behan, mussamaah Saleem Khatoon, apne

bachche ki tarah parwarish karne lagin. Hazrat Shah Dilawar^{RZ} jazba ke haal mein mustaghraq the, aur woh jazba is sabab se tha ke maidan-e jung mein Hazrat Shah Dilawar^{RZ} ki nazar Hazrat Mahdi^{AS} par padhi thi. Us paak aur roshan nazar ke sabab se Haq ke jazbe ke nashe mein mustaghraq ho gaye. Jab Khatoon mazkoor ne Hazrat Shah Dilawar^{RZ} mein zaahiri danaayi na payi to bakriyan unke hawale ki thi. Qissa taweel hai, lekin aankh se dekhi huyi cheez bayan ki mohtaaj nahi.

Iske bawajood zaroori bayan yeh hai ke Bandagi Miyan Dilawar^{RZ} ko sahib uz-zamaan yani Imam^{AS} ke huzoor mein bhej kar kehlayin ke Khuda-e Ta'ala ne bheja hai, qubool farmayen. Kyunki Khatoon-e mazkoora bahut layaq aur aarif al-wajood theen aur Hazrat^{AS} se tarbiyat bhi ho chuki theen, jaan gayi ki yeh mard Hazrat Mahdi^{AS} ki khidmat ke laayeq hai.

Aur us waqt Hazrat^{AS} namaz-e Zuhr ke liye wuzu farmate the aur masah sar ke mahal tak pahunch chuke the. Miyan Dilawar^{RZ} aaye to farmaya, "Dilawar nahi hai, balke Shah Dilawar^{RZ} hai. Hum ne qubool kiya aur Khuda-e Ta'ala ne bhi isko maqbool bana diya hai."

Pas Imam^{AS} ne dugana tahiyat al-wuzu ada kar ke Bandagi Miyan Shah Dilawar^{RZ} ko nazdeek bula kar zikr-e khafi ki talqeen farmayi aur seedha haath pakad kar teen baar farmaya ke, "Allah ke mureed bano." Aur farmaya, "La ilaha hoon nahi." Aur phir haath upar kar ke teen baar mukarrar farmaya ki, "Allah ki muraad bano." aur farmaya, "illallah toon hai."

Hazrat Mahdi^{AS} ke har do dum مبارک se hatheli mein raai ke daane ki tara arsh se tahtus-sara tak Hazrat Shah Dilawar^{RZ} par roshan ho gaye, aur usi waqt Haq ke jazbe mein mustaghraq ho gaye. Chunanche Aan-Hazrat^{AS} khud unko apne haathon se utha kar hujre mein bithaye. Allah Ta'ala ka farman pahuncha ke "Aey Syed Muhammad, hamare liye hijrat kar aur Kaaba ke hajj ke liye jaa. Wahin (Kabatullah mein) teri daawat zahir hogi."

Jaunpur se Hijrat

Bina-bareen Hazrat Mahdi^{AS} ne hijrat farmaayi. Us waqt Sultan mazkooor haazir ho kar arz kiya ke "Yeh tamaam mamlikat aur sultanat Hazrat ki milkiyat se hai, chahiye ke isi jagah bande ke sar par rahen." Us waqt Hazrat ne

yeh baiten padheen:

"Ya Allah, dil kisi jagah bandha rahe,
To us dilbastagi se jaan najat paaye,
Aisa na ho ke dil kisi jagah bandha rahe,
Ke us dilbastagi se jaan tabah hogi."

Phir Sultan ne arz kiya, "Main bhi humraah chalta hun taake sagheera gunahon se bakhsha jaaon." Hazrat Mahdi^{AS} ne Sultan ko eemaan ki khushkhabri dekar farmaaya ke, "Tere aane se phir kuffar Islam par ghalba karenge, aur ahl-e-Islam mein bahut tafreeqa paida hoga." Yeh naseehat farmakar khud Imam^{AS} rawana huve.

Qazi Ali Muhammad^{RZ}, Miyan Abu Bakr^{RZ} Damad Hazrat Imam^{AS}, Miyan Syed Kareemullah^{RZ} wo Miyan Syed Salamullah^{RZ}, Miyan Syed Ghani^{RZ}, Bandagi Miyan Dilawar^{RZ}, Miyan Jamaal^{RZ}, Miyan Qutub^{RZ}, Miyan Laad^{RZ} Pesh Imam-e Namaz, Miyan Haaji Muhammad^{RZ}, Miyan Sheikh Bheek^{RZ}, Miyan Tahir^{RZ} aur Miyan Bheel^{RZ} Razi Allahu Anhum, yeh tamaam muhajireen jo Allah ke taalib aur Allah ki zaat mein waasil the, Imam^{AS} ke saath ho gaye.

Aur har manzil par Hazrat Imam^{AS} ke huzoor purnoor mein log ba-kasrat haazir ho kar mureed hote aur duniya ki thodi punji tark kar ke Allah ke deedar ke taalib ho kar Aan-Hazrat^{AS} ke humraah rawana hote.

Bibi Ilahdati^{RZ} ko Allah ka Hukm aur Mahdi^{AS} ki Tasdeeq

Jab Imam^{AS} Danapur pahunche, us maqam mein Bibi Ilahdati^{RZ} ne ma'amlā dekha aur ghaib ki awaaz suni ke "Tera shauhar jo Syed Muhammad hai, isko humne Mahdi Mau'ood^{AS} aur Muhammad^{SLM} ki Vilayet ka baar uthaanay wala aur Nabi^{SLM} ki Vilayet ka khatam kiya hai. Woh sahib-e zamaan aur hamara khalifa hai. uski tasdeeq kar, uska inkaar mera inkaar hai, aur mera inkaar uska inkaar hai. Aur uski tasdeeq farz hai tamam alameen par. Aur uski zaat Rahmatul-lil alameen hai."

Uske baad Bibi^{RZ} ne jo dekha tha aur suna tha, Hazrat^{AS} se arz kien. Hazrat^{AS} ne waqiye ke tamaam ahwaal ko saabit aur durust rakh kar farmaya ke "Bande ko tamaam auqaat mein farmaan-e Khuda hota hai ke hum ne tujh ko Mahdi-e Mau'ood kiya hai. Iska izhaar waqt pahunchne se mutaliq hai. Jab waqt pahunch

jayega, zaahir ho jayega."

Is ke baad Bibi^{RZ} ne Hazrat^{AS} ki qadambosi karke arz kien, "Meeranji, isse pehle Aap ki khidmat mein mujh se jo kuch qusoor hua hai, ma'uf farmayein. Aur gawah rahein ke ab main Aap ke huzoor mein Aap ki tasdeeq karti hun. Jis waqt Aap ke da'we ka waqt pahunchega, zaahir ho jayega."

Waazeh ho ke jis tarah Bibi illahdati^{RZ} ne sab se pehle Hazrat Mahdi^{AS} ki tasdeeq ki, isi tarah Hazrat Khadija-tul-Kubra^{RZ} ne sab se pehle Hazrat Risalat Panah^{SLM} ki nabuwat ki tasdeeq ki.

Haasil-kalaam, tamam muhajireen^{RZ} mazkoor ko minjanib Allah maloom hua ke, "Tumhara murshid jo Syed Muhammad hai, hum ne usko Mahdi Mau'ood kiya hai, uski tasdeeq karo." Chunanche ek ek aur do do muhaajir^{RZ} Hazrat^{AS} ke huzoor mein aakar arz karte the ke, "Meeranjio, minjanib Allah aisa maloom hota hai." To Hazrat^{AS} sama'at farmakar farmate the ke, "Haan, aisa hi hai (Tumhare malumaat saheeh hain) aur aisa hi hoga. Yeh baat waqt pahunchne se mutaliq hai. Tum apne kaam mein (Zikr-e-Khuda) mein mashghool raho."

Aur Hazrat^{AS} ne yeh bait padhi.

"Kaam waqt par mauqoof hai, jaldi se nahi hota,
Jab yaka-yak waqt aajata hai, to bandh anaar khul jata
hai."

Lekin yeh tamam muamla jo Bibi^{RZ} ne Hazrat Mahdi^{AS}
ke huzoor mein arz karke Imam^{AS} ki tasdeeq kien,
Meeran Syed Mahmood^{RZ}, farzand-e Mas'ood Imam
Mahdi Mau'ood^{AS}, jo dono jahan mein mamdooh aur
Mahmood hain, Hazrat Mahdi^{AS} ke wisal-e mubarak ke
baad tamaam muhajireen^{RZ} bil-ijma aur khususan
Miyān Syed Khundmeer^{RZ} Aan-Hazrat ko Sani-e Mahdi
kehte the, is maqsad se ke Allah Ta'ala farmata hai, تَانِي
اَنْتَيْنِ اِذْ هُمَا فِي الْغَارِ ("Woh do mein doosra, jab dono ghaar
mein the."²³) Kisi ne poocha ke Sani-e Mahdi^{RZ} kis tarah
kehte hain? Doosra Mahdi kyunkar hoga? To Bandagi
Miyān Shah Dilawar^{RZ} ne farmaya ke Sani-e Mahdi se
muraad 'Sani-e isnain' hai,

Hazrat Mahdi^{AS} ke khaeme ke nazdeek, barah saal ki
umer thi khade huye the.

²³ Surah at-Towbah, 9:40

Jis waqt ke Hazrat Mahdi^{AS} aur Bibi^{RZ} ki guftagu ki awaaz, Siddiq-e Vilayet^{RZ} yani Meeran Syed Mahmood^{RZ} ke gosh hosh mein pahunchi, Haq ke jazbe mein behosh ho kar gir gaye. Usi waqt Allah Ta'ala ke farman se Hazrat Mahdi^{AS} ne baahar aakar dekha ke jaazib aur mustaghraq ba-haq hogaye hain. To apni godh mein lekar khaima mein laakar farmaya ke "Bibi dekho, Bhai Syed Mahmood ka dil aur jism aur tamaam gosht, post, ustukhwaan, aur baal baal Illallah ho gaya hai."

Uske baad apni godh se neeche laakar apne ghutne ka teka dekar, Bibi ka haath pakadh kar Apne seene par rakha. Phir Meeran Syed Mahmood ke seene par haath rakhkar teen baar mukarrar farmaya ke, "Jo kuch is seene mein minjanib Allah dala gaya hai, Meeran Syed Mahmood ke seene mein daala gaya hai."

Chunanche Aan-Hazrat^{SLM} ne farmaya ke, "Allah ne jo cheez mere seene mein daali hai, wahi cheez Abu Bakr^{RZ} ke seene mein daali hai."

Pas meeran Syed Mahmood^{RZ}, pehar ya do pehar ke baad hoshiyar huye aur arz kiya ke, "Hazrat Mahdi^{AS} ke huzoor mein, Hazrat Mahdi^{AS} ki Mahdiyyat ki tasdeeq

karta hun. Jab daawa-e Mahdiyyat ki muqarrara muddat pahunch jayegi, to iska izhaar ho jayega.”

Aur usi waqt Hazrat Shah Dilawar^{RZ}, jo khaime ke peeche haazir the Bibi^{RZ} ka maa'mla aur Meeran Syed Mahmood^{RZ} ki poori kaifiyat sun chuke the, Hazrat Mahdi^{AS} zuhr ki namaz ke liye bahar tashreef laate hi Shah Dilawar^{RZ} ne qadambosi kar ke kaha ke “Meeranji, banda bhi Aap ki tasdeeq karta hai. Aur jab daawat-e Mahdiyyat ki muddat pahunchegi, haq zaahir ho jayega.”

Miyan Bheek^{RZ} ka Murdey ko Zinda Karna

Hazrat Mahdi^{AS} ne Danapur tashreef le jaane ke baad wahan qiyaam farmaya, aur baad-e qiyaam Aap^{AS} ne apne do ashaab, ek Miyan Sheikh Bheek^{RZ} aur doosre Miyan Bheel^{RZ}, har do ko khareed-o farokht ke liye sheher Danapur mein rawana farmaya. Aur is se pehle Miyan Sheikh Bheek^{RZ} ko mehtar Isa^{AS} ke qaayim maqam farmaaya tha. Unka maqsad yeh tha ke maqam-e Isa^{AS} se badh jayein. Chunke Miyan Shaikh Bheek^{RZ} aur Bheel^{RZ} dono Ashaab, Imam^{AS} ke hukum se sheher mein jarahe the. Asna-e raah mein kya dekhte

hain ke bahut mard aur auratein jama hokar afsos, zaari aur balwa karte the. Miyan Sheikh Bheek^{RZ} ne poocha ke kis liye is tarah gham aur zaari karte hain? Logon ne kaha ke hamara sardar buzurg tha, uska inteqal ho gaya hai. Miyan Sheikh Bheek^{RZ} ne farmaya ke, "Main bhi to dekhun." Joon hi dekha, farmaya ke, "Yeh mara nahi", aur uska haath pakad kar kaha ke, "Uth." Usi waqt utha aur zinda ho gaya.

Pas tamam log unki taraf mutawajjah huye. Sheikh^{RZ} logon ki malaamat ki bala se bhaag kar Hazrat Mahdi^{AS} ke huzoor mein aaye, aur tamam log unke peeche aate the. Uske baad Hazrat Mahdi^{AS} ne farmaya ke, "In jaahilon ko door karo. Aib se bhare huye makhlooq bande par na-laiq nisbat karte hain." (Banda-e makhlooq ko ghair makhlooq, ya'ni Khuda kehte hain).

Pas tamam logon ko door kar diye. Uske baad Imam^{AS} ne Miyan Bheek^{RZ} se poocha ke, "Kya waqia hai?" to arz kiya, "Khundkaar par roshan hai." Hukum farmaya ke, "Shari'at woh hai ke tum apni zuban se kaho." Uske baad Sheikh^{RZ} ne muffasil qissa bayan kiya. Hazrat^{AS} ne farmaya, "Tumne biz-zaroor apni ruswai ki."

Karamaat ki Balaa se Najaat ki Dua

Pas Imam^{AS} ne bahut mutafakkir hokar teen din ke roze ki niyyat karke raat din ibadat mein mashghool rehkar dua ki, qabooliyat ki umeed par arz kiya ke, "Aye Baar-e Khudaya, meri pairawi karne walon ko karamat ki balaa mein muftala mat kar." Teen din teen raat ke baad Haq Ta'ala ka farman pahuncha ke "Hum ne tere waaste se tere tabi'een ko is karamat ki bala se riha kiya, aur tujh se pehle hum ne ambiya aur awliya ki ummaton mein kisi ko is karamat ki bala se riha nahi kiya. Karamat ki bala ka maqam nihayat chota maqam hai."

Sheher Chanderi ke Waaqiyaat

Pas Bandagi Miyan Dilawar^{RZ} ko Danapur mein haq ke jazbe ke ghalbe aur zaat-e muṭlaq yani Khuda-e Ta'ala ki tajalli ke ba'is ke qadam zameen par nahi rakh sakte the, us masjid mein jiske mutawalli ka naam Durraj tha, chhod kar khud Imam^{AS} Haq Ta'ala ke farman se rawana huye aur shehr Chanderi mein rounaq afroz huye. Wahan bahut shohrat hogayi ke aisa vali-e kamil wo mukammal wo mutawakkil aur haqeeqat wo shariat ko bayan karnewala khatam-un Nabi^{SLM} ke baad koyi

nahi aaya.

Chunanche har roz paanch-chey (5-6) hazaar ashkhas Imam^{AS} ki daawat sunne aur faiz hasil karne ke liye aate the. Aur aksar log Quran ke bayan ko sunne, daawat ke faiz, nek naseehaton aur Aan-Hazrat^{AS} ke paskhurda buzurg ki taseer se haq ke jazbe mein mustaghraq aur mast ho jaate the.

Iske baad shehar Chanderi ke mashayikheen, jo atharah (18) nafar the, apne dabdabe aur martabe ke ghatne se dili adaawat aur hasad se Hazrat Mahdi^{AS} ko shehar se nikaal देने ke liye apne logon ko rawana kiye. Hazrat Mahdi^{AS} ne farmaya ke bande ko bhi Allah Ta'ala ka farman hua hai ke, "Aye Syed Muhammad, aage ja."

Chunanche un logon ne isi tarah do baar Hazrat^{AS} se takrar ki. Uske baad mashayekhон ne bahut se logon ko bhejkar ghalba-e shararat aur shor se kehlaya ke, "kab rawana honge, wagarna shararat hogi." Iske baad Hazrat Mahdi^{AS} ne Allah ke hukm se khade ho kar farmaya, "Insha Allahu Ta'ala dekho ke shararat kis ke saath hogi."

Pas Aan-Hazrat^{AS} ne raat mein sheher se ek mile faasla par qiyam farmaya. Hazrath^{AS} ke sahaba^{RZ} mein se do ashaab apne kapde dhobi ko dalne ki wajah se shehar mein thair gaye the. Subah ko Hazrat^{AS} ki khidmat-e aali darjat mein hazir huye. Hazrat^{AS} ne pucha ke raat mein roshnayii, aag aur balwa kya tha. Arz kiya ke Hazrat^{AS} ki aazurdagi ke teer ka asar tha.

Imam^{AS} ne farmaya, "Bandagan-e-Khuda se kisi ko takleef nahi pahunchti, hamare wale saanp aur bichhu na honge", aur yeh ayat padhi: وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ
("Aur jo tum par musibat padti hai, so us gunah ki wajah se jo tumhare hathon ne kiya."²⁴)

Sheher Chanderi mein (aag aur balwa ka) qissa yeh hai ke sharab noshi ki majlis mein mashayakh-zade aur ohdedar ke farzand ke darmiyan guftagu ho kar ladai hui. Mashayakh-zade ke haath se ohdedar ka ladka maqtul hua. Pas wahan ke hakim ki taraf se unki halaaki aur tabahi waqey hui. Mashayekhон ke gharon ko aag lagai gayi aur unki tamam auraton ko zillat ke saath

²⁴ Surah ash-Shura, 42:30

giraftar kar ke maidan mein le gaye.

Chapaneer me Bibi Ilaahdati^{RZ} ki Rehlat

Uske baad Hazrat Mahdi^{AS} wahan se aage badhe, yahaan tak ke Chapaneer pahunche. Aur wahan atharah (18) mahine iqamat farmayi. Aur isi maqam mein Bibi Ilaahdati^{RZ} 3 zil-hajja ko Miyan Syed Ajmal^{RZ} ko seh (3) maah chhod kar wafat payin. Bibi Badhan^{RZ} ne Hazrat^{AS} se arz kein ke Bibi^{RZ} ke bistar mein sone ka tukda pada hua hai. Farmaya, "Lao, taake garam kar ke Bibi^{RZ} ki pessaani par daagh diya jaye, isliye ke Bibi^{RZ} ko tawakkul ka daawa tha." Miyan Syed Salamullah^{RZ} ne Imam^{AS} ka farman-e mazkoor sun kar daude huye aakar arz kiya ke, "Khuda ki qasam ye tukda Bibi^{RZ} ki milkiyet se nahi hai balki Bibi Fatima^{RZ} ki milkiyet se hai." Hazrat Mahdi^{AS} ne farmaya ke, "Bande ko maloom tha ke Bibi Khuda-e-Taa'la ke siwaye koyi cheez nahi rakhte the, lekin Rasool^{SLM} ki Shariyat ke lehaz se wahan (Aakhirat mein) Khuda ki dargah mein dagh na diye jane ke liye (yahaan yani dunya mein daag dene ka hukm kiya gaya)." Pas Bibi^{RZ} ko Dongri nami pahadh ke saaye ke neechे dafan kiye aur is zamana mein Roza-e

Mutahhara ka nishan na raha. Isiliye ek minareh ki masjid ke saamne khade hokar mazkurah pahadh ki jaanib mutwajjeh hokar Ummul-Momineen^{RZ} ka naam mubarak le kar Fateha aur durood padhte hain.

Aur Chapaneer mein Hazrat Bandagi Miyan Syed Khundmir^{RZ} ke Roza se kam-o-besh ek mile ke faasla par ek minareh ki masjid waqi hai.

Imam^{AS} se Bandagi Miyan Shah Nizam^{RZ} ki Mulaqat

Aur Bandagi Miyan Nizam^{RZ} sheher Jais ke badshah Sheikh Nizamuddin ki aulaad se hain. Atharah (18) saalah umar mein sultanat aur sultani ko tark kar ke Allah Ta'ala ki talab mein Masjid-e Haram ke tawaaf ko ja kar Ka'batullah Shareef ki ziyarat se farigh hokar mureed hone jis kisi buzurg ke paas jaate, wo unki fazilat par nazar kar ke inkaar karte aur kehte ke hum tum ko mureed karne ki sakat nahi rakhte magar ye zamana zuhur-e Mahdi Ma'ood^{AS} ka qareeb hai, wohi zaat tum ko mureed kar sakti hai. Pas isi talab mein kayi din ke baad Chapaneer aaye aur khabar payi ke Hazrat Meeran Syed Mohammed kaamil Vali hain. Pas jaldi se

Aan-Hazrat^{AS} ki khidmat mein gaye. Jab qareeb pahunche to Aan-Hazrat^{AS} ko Khuda-e Ta'ala ki dargah se farman pahuncha ke hamara banda aata hai tu uska isteqbaal kar. Is farman ke saath hi Hazrat Mahdi^{AS} Shah Nizam^{RZ} ke isteqbaal ke liye tanha rawana huye. Jab Bandagi Miyan Nizam^{RZ} Imam^{AS} ki nazar-e mubarak mein manzoor huye to aap ne ye bayt padhi:

"Zahiri Khubsurti koyi cheez nahi,
Aye bhai, seerat ki khubsurti la."

Hazrat Shah Nizam^{RZ} ne jawab mein arz kiya ke,
jahan nazar daalta hun, dost ki surat nazar aati hai,
Jo shakhs aankh nahi rakhta, kha'ta uski hai.

Pas Imam^{AS} ek deewar ke saaye mein baith gaye aur farmaya ke, "Miyan Nizam^{RZ}, tum Khuda ka zikr karte ho?" Arz kiya, "Isi irade se mureed hone ko aaya hun." Pas Hazrat^{AS} ne zikr-e-khafi ki talqeen farmayi. Usi waqt Bandagi Miyan Nizam^{RZ} ko haq ka jazba hua aur aap^{RZ} ke wujood-e shareef mein kuch hosh na raha. Iske baad aap ko utha kar hujra mein le gaye. Us waqt Hazrat Mahdi^{AS} ne farmaya ke, "Miyan Nizam^{RZ} apne wajood

mein na rahe. Tel, batti aur chiragh sab kuch maujood tha, lekin banda, Mustafa^{SLM} ki vilayet ki shama se roshan kar diya.”

Teen raat, teen din tak Miyan^{RZ} mazkooor behosh the. Jab Hazrat Mahdi^{AS} ne sheher Mando ko jaane ka irada kar ke Bandagi Miyaan Nizam^{RZ} ke nazdeek tashreef le ja kar salam alaik farmaya, usi waqt hosh mein aakar Hazrat^{AS} ke humrah rawana huye.

Sultan Ghiyasuddin ki Tasdeeq ka Waqiya

Jab Aan-Hazrat^{AS} sheher Mando pahunche, wahan bahut shohrat huyi aur mashoor ho gaya ke aisa vali kaamil wa akmal Rasoolallah^{SLM} ke baad koyi nahi aaya. Chunanche ye khabar Sultan Ghiyasuddin ko, jo vali-e kaamil aur Amir-e Aadil tha, pahunchi. To ek mau'tabar shakhs ko Hazrat Mahdi^{AS} ke paas bhej kar nihayat aajizi se uzr chaha ke main ba sar-o-chashm hazir hota, lekin mera ikhtiyar mere haath mein nahi, isliye ke mera ladka Naseeruddin mujh ko qaid kar ke khud badshahi karta hai aur kehta hai ke jo kuch dil mein aaye kharch karo magar ghar se bahar mat jao. Pas Hazrat Mahdi^{AS} ne Sultan ki aajizi aur zaari ki bina par Miyan Abu Bakr^{RZ}

aur Miyan Syed Salamullah^{RZ} ko Sultan ke paas bheja. Jab ye dono buzug wahan pahunche to az rah-e aqeedat darwaze se apne takht tak unke qadamon ke neeche se behtareen reshmi farsh karwa diya tha. Apne aur unke takht ke darmiyan parda dalwaya tha, isliye ke Sultan ke paon mein sone ki bhaari zanjeer thi, sahaba^{RZ} ki ta'zeem karne se ma'azoor tha. Jab dono ashaab tashrif la kar takht par baith gaye to parda uthwa kar dastbosi ki aur bahut sa sona aur chandi un par sadaqa diya aur reshmi farsh jo bichwaya tha, wo sab un par fida kiya. Uske baad Hazrat Mahdi^{AS} ke tamam akhlaq wo awsaaf tahqeeq kar ke kaha ke in akhlaq ka sahab Mahdi Mau'ood^{AS} ke siwa koyi doosra na hoga.

Hasil-e kalam wo akhlaq-e Muhammadi^{SLM} jo Mahdi Mau'ood^{AS} ke haq mein saabit kiye gaye hain, sab ke sab is zaat-e satoodah sifat mein zahir ho gaye. Qata'ie aur yaqeeni taur par jaana gaya ke jab da'wa-e Mahdiyati ka waqt pahunchega, zahir hoga ba- tahqeeq yehi zaat Mahdi Mau'ood Allah ka Khalifa hai.

Iske baad Sultan ne unko rukhsat kar ke unke saath

saat (60) adad qintaar²⁵ sone chandi se bhare huye aur ek motiyon ki tasbeeh, jiski qeemat ek crore Mahmoodi thi, ye Futooh Hazrat Mahdi^{AS} ke huzoor mein bhej kar kehla bheja ke, "Mujh jaisa gada Aan-Hazrat^{AS} ke jaise Khuda-bakhsh se farman-e Khuda *وَأَمَّا السَّائِلَ فَلَا تَنْهَر* ("sayil ko mat jhidak"²⁶) pesh kar ke teen sawaal arz karta hai. Pehla sawaal Mazloom maut, doosra Shahadat, teesra Aan-Hazrat^{AS} ke bahr-e vilayet-e Mahdiyati ka sadaqa."

Hazrat Mahdi^{AS} ne sunkar farmaya ke, "Teenon baatein qabool, teenon baatein diya," teen baar farmaya.

Wo tamaam qintaar, ke jin ke saath sheher ki makhloq aayi thi, sone ke saare sikke Hazrat Mahdi^{AS} ne inayat farmakar unko de diya aur farmaya ke, "is cheez ke talib yehi (bazaari log) hain." Aur marwarid ki tasbeeh, jiske ek ek daana ki qeemat ek ek lakh Mahmoodi thi, usko apne haath ki lakdi ke kone se uthakar daf bajane walon ko ata farmaya. Us waqt Miyan Syed Salamullah^{RZ} ne arz kiya, Meeranji, ye tasbeeh la-qeemat thi. To

²⁵ Qintaar - ek khal bail ki sone ya chandi se bhari huwi

²⁶ Surah ad-Duha, 93:10

farmaya, “Haq Taa'la farmata hai *فُلٌ مَّتَعُ الدُّنْيَا قَلِيلٌ* (“saari duniya ki poonji thodi hai”²⁷) aur tum is tasbeeh ko la-qeemat kehte ho.”

Logon ka hujoom khatam hone ke baad Miyan Syed Salamullah^{RZ} ne arz kiya, “Meeranji, thodi cheez reh gayi hai.” To farmaya, “Usko bhi na rakhte to bahut achha hota.” Aakhir farmaya, “Behtar hai saviyat kar ke de do.” Jab us qintaar ko khole to chandi se bhara hua tha. Saviyat kar diye. Jab Hazrat Mahdi^{AS} asr ke waqt baahar tashrif laaye to tamam ashab^{RZ} zaroori ashyaa kharidne ke liye chale gaye the aur thode sahaba^{RZ} hazir the. Dekh kar farmaya, “Miyan Syed Salamullah^{RZ}, bhaiyan kahan hain? Ye cheez aisi cheez hai ke haq ki ibadat se, jama’at se aur banda-e Khuda ki sohbat se baaz rakhi. Agar wo sab sone ke qintaar rehte to kis qadar baghawat aur sarkashi hasil hoti.”

Miyan Syed Ajmal^{RZ} ki Rehat

Usi zamane mein Miyan Syed Ajmal^{RZ} ki umar atharah (18) mahine ki thi. Bayan karte hain ke jab Miyan Syed

²⁷ Surah an-Nisa, 4:77

Ajmal^{RZ} Bibi Ilahdati^{RZ} ke shikam se paida huye, roshan peshani aur khubsurat the. Hazrat Mahdi^{AS} ne aap ke martaba qurb-o-jamal ke kamal aur aap ki hashmat wo mansab ko dekhkar farmaya ke, "Jamal ke paas Ajmal aaya." Pas aap ka ism-e shareef Miyan Syed Ajmal rakhe.

Iske baad barha farmate the ke, "Syed Ajmal aisa kyun kar hoga? Yani har do ek jagah ya hum ya tum." Pas shehar Mandu mein Miyan Syed Ajmal^{RZ} ki rahlat ka waqt qareeb aagaya.

Al-Qissa, Miyan Syed Ajmal^{RZ} ki rahlat ka waqia ye hai ke mah-e Rabi-ul-Awwal ki pehli huyi. Hazrat Mahdi^{AS} ne doosri mah-e Rabi-ul-Awwal ko Hazrat Risalat Panaah^{SLM} ke Urs Mubarak ka khana giroh ko khilaane ki tayyari shuru farmayi. Jab qailullah ka waqt pahuncha to Meeran Syed Mahmood^{RZ} ko Urs Mubarak ke khane ki nigraani ke liye muqarrar kar ke khud qailullah ke liye tashreef le gaye. Aur Meeran Syed Mahmood^{RZ} apne bhai Miyan Syed Ajmal^{RZ} ko godh mein liye huye deghon ke nazdeek khade huye the. Miyan Syed Ajmal^{RZ} baazi ki haalat mein aatishkada mein gir gaye aur apni jaan shareef jaanan ke hawale ki. Pas Meeran Syed

Mahmood^{RZ} is waqia-e jaankah se bahut ghamgeen hokar hujra ka darwaza band karke rote huye baithe the. Hazrat Mahdi^{AS} yeh khabar sunkar Meeran Syed Mahmood^{RZ} ke hujre ki taraf gaye aur apne saamne bulakar farmaya ke, “Kyun aise ghamgeen aur ranjida huye. Agarche Syed Ajmal^{RZ} zinda rehte to tumhare maqam ko pahunchte. Lekin Allah Ta'ala ne tumhare maqam ka kisi ko nahi paida kiya hai.” Teen baar mukarrar farmaya aur bahut tasalli di.

Uske baad Miyan Syed Ajmal^{RZ} ko doosri maah-e Rabi' al-Awwal ko dafan kiye aur Imam^{AS} ne Allah Ta'ala ke farman se farmaya ke, “Yahan ke tamam dafan kiye huoan ko, jaisa ke farmaya hai, وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا, (*“agar tum Allah ki ney'mat ka shumaar karoge to tum uska shumaar na kar sakoge.”*²⁸), az Adam ta maadam aakhir duniya Syed Ajmal^{RZ} ke waaste se Allah Ta'ala ne bakhsh diya.”

Phir farmaya ke, “Subhan Allah, kin aasiyon ko nijaat diya, Teen sau pachas (350) ashkhaas Hafiz-e Quran jo azaab mein giraftar the, wo sab bakhsh gaye.”

²⁸ Surah an-Nahl, 16:18

Naqal hai, Imam^{AS} ne farmaya ke, "Syed Ajmal^{RZ} ne Munkir-Nakir ke chaar sawal ka jawab diya, Rabb-ul Aalameen ke takht ki taraf doude, Arsh-e Aazam ke paye ko pakda aur kaha, Ya Allah, azal wa abad mein Tera hukm yeh tha ke Qiyamat mein Syed Ajmal^{RZ} ka hashar fuqara ki ijma ke saath karunga, meri ijma kaun hain? Hukm hua ke tamam madfoon jo azaab mein muftala hain, teri ijma hain, in sab ko humne nijaat diya hai aur teri ijma banaye hain."

Iske baad Hazrat Mahdi^{AS} wahan se (sheher Mandu se) aage bade.

Wahan ke bade wazir, jinka naam Miyan Illahdad Hamid^{RZ} tha, unhone Tarik-ud Dunya aur Talib-e Khuda hokar Hazrat Mahdi^{AS} ki sohbat ikhtiyar ki.

Daulatabad ke Auliya ki Ziyarat

Aur Imam^{AS} Burhanpur pahunche. Aur ek raat qiyam farmakar wahan se nikle aur Daulatabad pahunche. Aur wahan ek hafta qiyam farmakar baaz Auliya Allah ke maratib zahir farmakar, Syed-uz Sadaat Syed Raju^{RH} ke roze se Syed Muhammad Arif^{RH} ke roze ashraf tak

Imam^{AS} paon ke angootha se chal rahe the aur zameen par tamam qadam mubarak nahi rakhte the. Miyan Syed Salamullah^{RZ} ne arz kiya, “Meeranji, kyun is tarah chal rahe ho? Ghode par sawar nahi hote?” To farmaya, “Wahan se yahan tak tamam Auliya Allah aise bade sahib-e kamal hain ke Auliya ke maratib mein unki kamaliyat azhar min-az shams hai aur inki kamaliyat mein koyi farq nahi.”

Aur Syed Muhammad Arif^{RH} ko wahan ke log Sheikh Momin kehte the. Hazrat Mahdi^{AS} ne farmaya ke, Yeh Syed hain, inhe Syed Muhammad Arif^{RH} kehna chahiye. Aur fateha padhkar inke sar-e qabr ki taraf ek ghanta baithe aur phir din chadhe dugana ada kar ke rawana huye. Aur roza-e Arif^{RH} ki bawli mein thook daale. Bawli ka paani jo bahut khara aur kadwa tha, bahut meetha ho gaya.

Ahmednagar ke Badshah Ahmed Nizam-ul-Mulk ka Tasdeeq karna

Aur Daulatabad se Ahmednagar aaye. Us zamane mein sheher ki bunyad dali jarahi thi. Wahan ka badshah Ahmed Nizam-ul-Mulk tha. Usko khabar pahunchi ke

yahan ek zaat, faiz aur barakat aur taasiraat se bhari huyi, aayi hai. To Badshah mazkoor Imam^{AS} ki khidmat mein hazir hua aur dil mein ek haajat poshida rakhta tha. Yani farzand ki arzu thi kyunke isko farzand na tha. Hazrat Mahdi^{AS} ne us badshah ke hausle ke mowafiq pand-o-naseehat farmakar, paan ka paskhurdah bhi usko inayat farmaya. Usi zamane mein badshah ki aurat haamilah huyi. Uske baad Imam^{AS} rawana huye. Al-ghariz, Mulk mazkur ke liye ladka paida hua jiska naam Burhan Nizam-ul-Mulk tha.

Bidar

Al Khissa, sheher Bidar ke haakim Malik Bareed ne khwab dekha ke ek bada sher sheher ke ek darwaze se sheher mein aaya aur doosre darwaze se chala gaya. Pas is khwab ki taabeer Sheikh Momin Tawakkali^{RH} ne, jo mard saleh aur parhezgar the, is tarah bayan farmaya ke koyi wali-e kaamil Ali^{RZ} ke jaisa thodi muddat mein aayega.

Pas thode hi zamane mein Hazrat Mahdi^{AS} ne sheher Bidar mein qadam ranjah farmaya. Wahan ke tamam ulema aur mashayikheen, Aan-Hazrat^{AS} ke kamalat ka

muaina kar ke aapas mein kehne lage ke shayad Mahdi Mau'ood^{AS} yehi zaat hai.

Chunanche isse pehle Aan-Hazrat^{AS} jahan kahin tashreef le jate, aur jo shakhs Aap^{AS} ki zaat-e fa'iz-ul barakat ki mulaqat se musharraf hota, yehi kehta tha ke ye zaat Mahdi Mau'ood^{AS} hai.

Balke Imam^{AS} ke tamam sahaba ikraam^{RZ} jab kabhi muraqaba karte, ghaib ki awaaz sunte ke, "tumhara murshid jo Syed Muhammad hai, humne usko Mahdi Mau'ood kiya hai, uski tasdiq karo." Balke tamam halaat aur ma'mlaat jo sahaba^{RZ} mein mazkur hote the, sahaba^{RZ} Hazrat^{AS} se arz karte ke aisa aur aisa maloom hota hai. Imam^{AS} jawab mein farmaate ke, "jao apne kaam mein (ziker-e Khuda mein) mashghool raho, jo kuch Khuda chahega zahir hoga."

Sheikh Momin Tawakkali^{RH} ka Mohr-e-Vilayet ka Deedar Karna

Bawajood iske, Miyan Sheikh Momin Tawakkali^{RZ}, jo mashayikheen mein zuhd aur taqwa ke a'itbaar se wahan bahut mashoor the, aur aksar Hazrat Mahdi^{AS} ko

wazu kara kar aap ke Qadam Mubarak ka paani le kar peete the, uski barkat se Tawakkali^{RH} ko az-ruye kashf yaqeen ho gaya tha ke yehi zaat Mahdi Mau'ood^{AS} hai. Pas Aap ne Hazrat^{AS} ki janib mein basad aarzu iltemaas kiya ke hamare sar par qadam ranjah farmaen. Hazrat^{AS} muskara kar Sheikh^{RH} ke hujre mein tashreef le gaye. To Sheikh^{RH} ne ijz-o-inkasar se arz kiya ke, “garam paani tayyaar hai, agar ghusl farmaen to sarfarazi hogi.” Farmaya, “Behtar hai.”

Chunke Imam^{AS} ne jism mubarak se libaas nikaala to Sheikh^{RH} ne Aap ke seedhe munhde par Mohr-e Vilayet dekhi, bosah diya, aankh rakh kar qadam bos kar ke arz kiya ke, “Takleef dene aur gushtakhi karne ka maqsood yehi tha.”

Jaisa ke Hazrat Risalat Panaah^{SLM} ke katf-e mubarak par Mohr-e Nabuwat thi, Aap^{AS} ke paas bhi Mohr-e Vilayet zaroor chahiye.

Miyan Yusuf Suhait^{RZ} ka Mohr-e-Vilayet ka Deedar Karna

Aur Miyan Yusuf Suhait^{RZ} ne sheher Neharwala mein

kaamil sachchi tamanna se Hazrat^{AS} ki khidmat mein arz kiya ke, “Bande ko yaqeen hai ke ye zaat Mahdi Mau'ood Imam Aakhir-uz Zaman hain. Lekin ek mushkil baaqi rahi hai ke Mohr-e Vilayet dekhoon.”

Aan-Hazrat^{SLM} ne Miyan mazkooor ke raf'a gumaan keliye tanha apne jism mubarak se libaas nikaal kar Mohr-e Vilayet ka muaina karwaya.

Miyan Yusuf^{RZ} usi waqt haq ke jazba mein mustaghraq hogaye aur hoshiyar hokar arz kiya ke, “Hazrat^{AS} daawat farmaen, wagarna mein khalqullah mein zahir kardunga ke ye zaat Mahdi Mau'ood^{AS} hai.”

Hazrat Mahdi^{AS} ne apna paskhurda Miyan Yousuf^{RZ} ke munh mein daala, unke ishq ka josh kam hogaya aur doosre baar jo josh ghalib hua, usi haal mein apni jaan Khuda-e Taala ke hawale ki.

Al qissa, sheher Bidar me Hazrat^{AS} ne ek aurat se aqd farmaya tha.

Iska sabab ye tha ke Bibi Illahdati^{RZ} ki wafat ke baad Hazrat ka tamam khangi kaam Bibi Badanji Sahiba^{RZ}, yani Hazrat^{AS} ki badi sahebzaadi ke zimme tha. Khangi karobar ka baar uthana Bibi Badanji Sahiba^{RZ} par

dushwaar tha. Lekin mankuha mazkura ne Hazrat ke humrah chalne se inkaar kiya. Lihaza Hazrat^{AS} ne Shah Nizam^{RZ} ko farma kar bheja ke agar aain to behtar hai, wagarna mutallaqa karden. Mankuha mazkura mutallaqa ho kar alahda hogayien.

Jab Aan-Hazrat^{AS} Bidar se kuuch farmane lage to Qazi Alauddin, jo ilm aur amal mein ustuwaar aur mard-e saleh the, aur Maulana Zia^{RH}, jinko Hazrat^{AS} ne Aashiqullah farmaya, aur Sheikh Babu^{RH} aur Qazi Abdul Wahid Juneri^{RH} ne haatif ki aawaaz suni ke Mahdi Mau'ood^{AS} zahir ho gaya.

To ulema-e mazkoor ne apni qaza'at ko tark kar ke sheher Bidar mein Hazrat Mahdi^{AS} ki khidmat mein haazir ho gaye, aur Sheikh Momin Tawakkali^{RH} bhi humrah ho gaye.

Sheikh Momin Tawakkali^{RH} ko Imam^{AS} ki Nasihat

Aan-Hazrat^{AS} ne Sheikh mazkoor ko unki maazuri ke sabab se mauzu-e Udam mein chod kar farmaaya ke, "Tumhara maqsood poora ho gaya hai, tum isi jagah

raho, tum hamare nazdeek hain aur hum tumhare nazdeek hai.”

“Agar tu mujh se hai aur Yemen mein hai, to tu mere paas hai,

aur agar mujh se nahi hai aur mere paas hai, to tu Yemen mein hai”,

padh kar Sheikh ko wahin rakha. Aur ab Sheikh^{RH} ka roza usi jagah par hai.

Sheikh Momin Tawakkali^{RH} Apne Mureedon ko Wasiyat

Hazrat Mahdi^{AS} rawana hone ke baad Sheikh^{RH} mazkoor ne apne mureedon se farmaya ke Qayamat ke din Allah Jall-e Shanuhu ka irshaad hoga, “Aye Momin, hamari dargah muqaddas mein kya laya hai? To arz karunga, Ya Allah, ye do aankh laya hoon ke in se maine Mahdi Mau'ood^{AS} ki zaat ko aur Aapki Mohr-e Vilayet ko dekha aur haq jaana.”

Aur Sheikh^{RH} ne apne mureedon se phir kaha ke, “Jab tum suno ke Hazrat Mahdi^{AS} ne Makkah Mubarakah mein apne daawa-e-mahdiyat ko zahir farmaaya hai, to

tum fauran Hazrat^{AS} ki khidmat mein chale jao aur aap ki tasdiq jo tamaam aalam par farz hai, dil aur zuban se ada karo. Agar tasdiq nahi karoge to tasdiq na karne se jo nuqsan hoga usko bayan karne ki taqat zuban mein nahi. Tasdiq na karne ka azaab bhugtoge.”

Maulana Zia^{RH}

Aur Maulana Zia^{RH} ka qissa ye hai ke jab Hazrat Mahdi^{AS} sheher Bidar se rawana huye to do manzil ke baad Maulana ke khadimon ne Hazrat^{AS} ki khidmat mein haazir hokar bahut aajizi aur zaari ki ke Meeranji Maulana ke zariye se bahut se logon ki parwarish hoti hai, meherbani farma kar unko hamare saath kar dijiye. Hazrat^{AS} ne farmaaya, Le jao.

Pas Maulana ne Hazrat^{AS} se maafi chaah kar arz kiya ke, “Khundkaar ke deedar ke baghair hamari zindagi nahi hai.” Imam^{AS} ne farmaaya, “in logon ki khaatir ke liye jao, Khuda-e-Taala tum ko hum se door nahi rakhega.”

Iske baad Maulana ke khadim unko paalki mein bitha kar le gaye.

Jab Maulana ko mast aur behosh dekhe to unke haath

aur paon mein wazni bedi daal kar ghar mein qaid kar diye. Ek haftay ke baad Maulana ne ishq ke josh se khade ho kar darwaze par haath maara to darwaza aur haath paon ki bedi tukde tukde ho kar gir gayi. Usi haalat mein khadimon se bhaag kar Hazrat^{AS} ki khidmat mein haazir ho gaye. Jab Maulana ke mutaliqeen phir daude huye aaye to Hazrat^{AS} ne farmaaya, "Hum ne pehle inko tumhari khatir se diya tha.

Ab ye Khuda ke liye aaye hain, hum bhi Khuda ke liye inki madad karenge." Ye sunkar wo log nakaam wapas chale gaye.

Hazrat Gesudaraz^{RH} ki Rooh se Mulaqat

Jab Hazrat Mahdi^{AS} Kaaba shareef ki taraf rawana huye, asna-e raah mein Hazrat Syed Muhammad Gesudaraaz^{RH} ki rooh-e mubarak haazir ho kar bahut arzoo ki ke, "Humare sar par chalein taake hum sarfaraaz hon. Isliye ke mujh se sahuwan khata huwi thi ke maine teen pehar Hazrat^{AS} ki mahdiat ka daawa kiya tha, aur hoshiyar hone ke baad haq ki taraf rujoo huva, lekin sharmindagi baaqi hai jab tak aap mere sar par qadam mubarak nahi rakhenge, sharmindagi dur na

hogi.”

Lihaza Imam^{AS} unki bahut koshish aur iltimas ki wajah Gulbarga ki taraf rawana huye. Kisi ne kaha, “Meeranji, ye raasta darya ka nahi hai balki Gulbarga ka raasta hai.” To farmaaya, “Main jaanta hoon lekin Syed Muhammad^{RH} ki koshish ke waaste se ja raha hoon.”

Iske baad Aan-Hazrat^{AS} ne Miyan Sheikh Bheek^{RZ} se farmaaya, “Kuch dekhte ho?” To arz kiya, “Mahdi^{AS} ke sadqay se dekhta hun ke Syed Muhammad Gesudaraaz^{RH} sharbati rang ka kurta aur hari topi pehne huye Khundkaar ke ghode ki lagam apne haath mein pakde huye ja rahe hain.”

Isi tarah gumbad ke ihata ke darwaze tak pahunche aur naal pehne hue gumbad mein ja rahe the. Wahan ke khadimon ne arz kiya ke, “Ye Allah ke wali hain, Hazrat^{AS} nalain nikaal den.” Imam^{AS} ne farmaaya, “Main teri baat sunoon ya tere peer ki baat sunoon?”

Bayan karte hain ke us waqt gumbad ke darwaze ko khuful laga hua tha, khud bakhud khul gaya. Jab Aan-Hazrat^{AS} gumbad mein daakhil huye to phir darwaza band ho gaya.

Dopehar tak gumbad mein do aadmiyon ki guftagu ki tarah aawaaz aa rahi thi, tamam log sunte the. Dopehar ke baad phir darwaza khula. Imam^{AS} ne bahar tashrif lakar farmaaya ke, "Hum awliya Allah ki riayat jaante hain, lekin Syed Muhammad^{RH} ki koshish ye thi ke nalain mubarak ki gard meri qabar par pahunche aur main bakhsha jaoon."

Pas Syed Muhammad^{RH} ke roza se nikal kar Sheikh Sirajuddin^{RH} ke roza mubarak mein ek hafta qiyaam farmaaya. Iske baad Syed Muhammad^{RH} ke farzandon ne Imam^{AS} se ziyafat ki darkhwast ki to farmaaya ke, Banda makhdum se rukhsat hokar aaya hai, ziyafat ki koyi haajat nahin.

Miyan Chand Muhajir^{RZ} ne arz kiya ke, "Ye qabar Syed Muhammad^{RH} ke farzand ki hai, jinka naam Shah Makhtu tha. Makhdum^{RH} ne nijaat dilaai hai." Hazrat^{AS} ne farmaaya ke, "Haq Taala ne Syed Muhammad^{RH} ke dil ki taskeen ke liye is tarah dikhla diya hai, lekin ek deewar ki aad mein hamesha ke azaab mein giraftar rahe, hargiz najaat na hogi."

Wahan se Bijapur aaye aur Ek-Kangura ki masjid mein

qiyam farmakar chand roz mein wahan se rawana huye aur us waqt farmaaya ke, “Ye zameen sakht hai aur is mein rehne wale badbakht hain.”

Hajj ka Safar

Aur phir Bijapur se Dabhol gaye. Wahan dekha ke log jahaz mein baith rahe hain. Us waqt aap ne ye baiten padhi -

Aye Hajj ko jaanewali qaum, kahan ho, kahan ho,
Ma'shooq to yahin hai, yahaan aao, yahaan aao,
Jo log Khuda-e-Taala ke taalib hain, chale aao,
Jin ko Khuda ki talab nahi hai, mat aao, mat aao.

Is ke baad Imam^{AS} sattar (70) askhaas ke saath, jo Allah ke taalib aur Allah ke deedar se musharraf the, jahaaz mein baithe. Chand manzil ke baad machhli ka toofan-e azeem hua. Machhli ek bade pahaad ki jaisi thi, apna sar paani ke upar laayi. Hazrat^{AS} ne kashti ke kinare tashrif le ja kar mulahiza farmaaya. Machhli bhi teen baar paani se apna sar upar karke dekhi. Pas Hazrat^{AS} ne machhli ko chale jaane ke liye dast mubarak se ishaara farmaaya. Baaz kehte hain ke Hazrat^{AS} ne apne

dahan mubarak ka lu'aab darya mein daala, machhli kha kar chale gayi.

Miyan Syed Salamullah^{RZ} ne arz kiya, "Meeranji, ye kya tha?" to farmaaya, "Ye machhli saathwin darya ke peeche paida ki gayi hai. Usse Allah Ta'ala ka wada tha ke hum tujhko Muhammad^{SLM} ki Vilayet ke Khaatam ko dikhayenge. Pas machhli apne wade ke maqam par aakar hum ko dekhti hai."

Bayaan karte hain ke wo machhli mehtar Yunus^{AS} ko apne seene mein amaanat rakhi thi, lihaza usey Khuda-e-Taala ka wada tha ke tu hamare banda ki hifazat ki hai, hum tujko hamare Nabi^{SLM} ki Vilayet ke Khaatam ko dikhayenge.

Is ke baad Aden ke maqam par pahunche, teen din qiyam farma kar phir jahaz par sawaar huye. Jab ehram ke maqam par pahunche to ehram baandh kar farmaaya ke, "Hum ne ehram baandh liya hai, khwah koyi Haji kahe ya Ghazi."

Jab Baitullah shareef ke tawaf mein shareek huye to Bandagi Miyan Nizam^{RZ} se poocha ke, "Tum pehle Kaaba ko jo aaye, kya alaamat dekhi?" To kaha, "Us waqt

maine Kaaba ko Sahib ke siwaye dekha aur is waqt Sahib ke saath dekh raha hoon.”

Imam ne phir farmaaya, “Kuch dekh rahe ho?” To kaha, “Kaaba hamare Khundkaar ka tawaaf kar raha hai aur hamare Khundkaar ko dikhakar keh raha hai ke فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (“*ibadat karo is ghar ke Rabb ki.*”²⁹)

Dawa-e Mahdiyath Baitullah Mein

Uske baad ek din jo Peer ka din tha Hazrat Mahdi^{AS} ne Allah ke hukm se rukn aur maqam aur Hajr-e Aswad ke darmiyan buland aawaz se majma-e khalayeeg mein Rasoolullah^{SLM} ki hadees padh kar daawa-e Mahdiyath farmaya ke "Jis ne meri pairwi ki, wo momin hai." Bandagi Miyan Nizam^{RZ} aur Qazi Alauddin^{RZ} aur ek Arabi bayan karte hain ke woh Khawaja Khizr^{AS} the, aur ek riwayat se Shafi'i musalle ke Imam the — in Hazrat ne khade ho kar buland aawaz se kaha ke, “Hum teri ittiba karte hain.”

Bayan karte hain ke, Hazrat Mahdi^{AS} ne farmaya ke

²⁹ Surah Quraysh, 106:3

Shara mein Qazi kitne gawah par raazi hota hai, to Qazi Alauddin^{RZ} ne jawab diya ke do gawah par raazi hota hai. Uske baad Imam^{AS} apne maqam par aaye, phir wahan ke khalayeq ne aapas mein kahne lage ke is mard ne Nabi^{SLM} ki tarah badi baat keh di, ab takraar karni chahiye. Phir aapas mein kehne lage ke koyi shakhs daawa ke waqt sawaal nahi kar saka to ab bhi sawaal nahi kar sakta.

Uske baad Imam^{AS} ne Adam^{AS} aur Hawa^{RZ} ki qabron ki taraf jaakar ziyarat farmayi. Mahter Adam^{AS} ki arwah ne Aan-Hazrat^{AS} ko apni godh mein liya aur bahut khush huye aur kaha ke hum tumhari aamad ke muntazir the. Deen bahut ghumla gaya tha. Rusum-o-bid'at zahir ho gaye. Aye Deen ke Sutoon aur aye Deen ke Taj, achha aaya aur safaie aur roshni laya. Aur Hawa^{RZ} ne bhi apni godh mein le kar kaha, Aye mere dil ke mewe aur aye mere aankhon ki thandak aur aye Deen ke Imam. Aur bahut tazarru' wa zaari ki.

Jab Aan-Hazrat^{AS} tawaf se bahar aaye, to sahaba^{RZ} ne poocha ke aapki pusht mubarak kis wajah se bheeg gayi hai, to farmaaya, "Hawa^{AS} ne farth-e khushi se jo zaari ki, yeh usi ki tari hai."

Aur wahan se Ibrahim Khaleelullah^{AS} ke tawaf ko jaakar ziyarat farmayi. Ibrahim^{AS} ki arwah bhi bahut khush huyi aur kahi ke, hum teri raah dekh rahe the is liye ke Islam mein rasm-o-aadat wa bid'at wa zalalat aksar paida ho gayi hai. Acha aaya aur hamare seena ko quwat bakhsha.

Fuqara par Faqr-o-Faqa

Chand roz ke baad Hazrat^{AS} ke fuqara par kaamil faqr-o-faqa padha, sab ko muztar kardiya. Pas Miyan Syed Salamullah^{RZ} ne Imam^{AS} se arz kiya ke, "Tamam sahaba^{RZ} muztar ho gaye hain." To farmaaya, "Kya karoge?" kaha, "Agar raza ho to jo cheez iztirar ke baad mubah hai dekhi jaayegi." Farmaaya, "Gidhgidhana nahi chahiye."

Aur jis waqt Miyan Syed Salamullah^{RZ} bazaar gaye, asna-e raah mein Shareef-e Makkah bazaar mein aaya to usse kaha, "tere paas kuch haqullah hai?" To kaha, "Haan." Phir kaha, "Kayi fuqara faqr-o-faqa se muztar hain." To usne paanch sau Ibrahimiyon diye. Miyan mazkoor ne Imam^{AS} ki khidmat mein haazir hokar arz kiya ke Khuda-e Taala ek cheez diya hai. To farmaaya,

“Yeh Allah ka diya hua nahi hai, balke tum Allah se chahe.” Pas ganji bana kar sahaba^{RZ} ko pilaya kyunki faqa se unke halq band ho gaye the aur sab par saat-aath roz mutawatir faaqe mein guzre the.

Is ke bawajood, Hazrat Mahdi^{AS} se arz kiye ke Hazrat^{AS} par bahut roz faqa mein guzre, Khundkar ke liye bhi koyi cheez laate hain. Farmaaya, “Banda mutawakkil hai, banda nahi khayega. Tum ko iztiraar pahuncha hai aur mujh ko nahi pahuncha hai.” Phir farmaaya, “Jaan rakho ke bande ko bashar ki ihtiyaaj nahi hai, lekin Shariyat-e Rasool^{SLM} ka adab dene ke liye sarf kiya jaayega.” Isi tarah saat ya nau maah faaqe mein guzre. Aur baaz kehte hain ke Imam^{AS} ne Kaaba Shareef mein teen mahine qiyam farmaya. Is ke baad Hazrat Mustafa^{SLM} ki ziyarat ka irada farmaya aur oont walon ko kiraya bhi de diye the. Lekin Hazrat Risalat Panah^{SLM} ki rooh muqaddas se maloom hua kaha, “Aye Syed Muhammad, tum Gujarat ke shahron ki taraf jao, tumhari Mahdiyat ki Daawat Gujarat mein zahir hogi.”

Hindustan ki Waapsi

Pas oont walon se kiraye ki raqam wapas le kar kashti

walon ko dediye aur behri safar karne walon ke humrah rawana huye. Kashti mein bhi Hazrat^{AS} ke sahaba^{RZ} par iztiraar hua. Miyan Syed Salamullah^{RZ} ne arz kiya ke is jahaz mein logon ke liye ganji aur pani muqarrar hai, agar ijaazat ho to leta hoon. Farmaya agar tum muztar ho gaye ho to mubah hai.

Pas arz kiya ke, "Hazrat^{AS} par bahut muddat guzri koyi cheez khane ke qism ki qaalib mubarak mein nahi pahunchi. Agar iyan'at ki raza zahir farmaein to Hazrat ke liye koyi cheez laoon ga." Farmaaya, "Banda muztar nahi hua hai." Jab sayi baligh kiye to farmaaya, "Banda mutawakkil hai."

Pas jab ke manzil ko pahunchnay ke liye darya ka raasta teen roz baqi tha, tez hawa chalne lagi. Isi sabab se ahl-e kashti bahut pareshan ho gaye. Us waqt Hazrat^{AS} ba-tareeq-e khwab lete huye the. Miyan Syed Salamullah^{RZ} ne pareshani ko bardasht na karke Hazrat^{AS} ki khidmat mein arz kiya ke, "hawa ka toofan kaamil paida ho gaya hai." Farmaaya, "Banda kya kare?" Arz kiya ke, "khundkar farmaate the ke ghaib ke bhedon ke makhzan ki kunjiiyan mere haath mein hain." Farmaaya, "Sahib Khuda-e Ta'ala ek hai, usne tamaam kunjiiyan

ghulam ke hawale kiye hain. Sahib ki raza ki raah dekhe ya khud khole?"

Uske baad Imam^{AS} ne khade ho kar chau taraf nazar mubarak daali, pas tez hawa dheemi ho gayi.

Is ke baad farmaaya ke, "Tum ne bande ka aisa fazl jaana, har wo jahaz jis mein banda-e Khuda rehta hai, us jahaz ke baithne wale doob jaayen? Hargis nahi. Hawa ko Khuda-e Ta'ala ka hukm tha ke jahaz ke teen din aur teen raat ke raste ko paunay chaar ghante mein pahuncha de. Fil-haqiqat, yani muddat hogayi hai, hamara banda bajuz pani ke jo do baar khari darya mein meetha pani is banda ke liye laaye the, koyi cheez nahi khaya."

Is ke baad Aan-Hazrat^{AS} Diu bandar mein aaye aur Diu bandar se sheher Ahmedabad tashreef le gaye aur atharah (18) mahine Taj Khan Salaar ki masjid mein qiyam farmaya. Wahan bahut se log mu'taqid ho gaye.

Miyan Haaji Baghban^{RZ}

Naqal hai ke ek baghban ka ladka, jiske baap ka inteqal

ho gaya tha, bahut jaazib tha. Uske jazbe ka sabab ye hai ke ek mushrik zunnardaar mar gaya, uski aurat uske saath jal gayi. Is isna mein yakayak ek doosra mard mushrikon ke libas mein zahir hua. Wo mard Hazrat Khwaja Khizr^{AS} the.

Aap ne buland aawaaz se aah maari aur giriya-o-zaari karte huye nihayat aajzi se kaha ke, "Ya Allah tere ishq ki aag mein jalne ki taufiq ata farma, taake main teri mohabbat mein tujh par jaan-o-tan nisaar karoon, aur tere deedar ki koshish karoon, aur tere ishq ka piyala nosh karoon, aur teri ata ke daman ka libas pahenoon. Ye aurat apni jaan, jaan boojh kar is murdey par fida kar di aur uski mohabbat mein jo ishq majazi ki mohabbat hai apne jism ko jala kar raakh kar daali. Isi tarah Khuda-e Ta'ala ke liye jo har cheez ka paida karne wala, aur har zinda ko rizq dene wala, aur hamesha se hai us ka mulk, woh ek hai us ka koyi shareek nahi, Usi ki zaat hai. Jo shakhs apni jaan aur tan ko fida kare, to kis kadar lazzat aur martaba paaye. Ajab ghaflet hai ke log is sokhtah aurat se bhi kam himmat ho gaye hain. In par afsos, balke hazar afsos hai."

Aisi naseehat kar ke Hazrat Khwaja Khizr^{AS} baghban ke

ladke ki nazar se ghaib ho gaye. Pisar mazkoor Khwaja Khizr^{AS} ki in baaton ko sun kar hamesha ke jazbe mein behosh raha. Unke aaba-o-ajdad mushrik aur baghban the. Jhaadon ko paani dene ke liye inse kehte the, aur ye jhaadon ke neechे haq ke jazbe mein mushtaghrag hokar behosh rahte the. Aur in ke chacha aur bhai aakar dekhte ke is aalam se behosh hain, to mukki maar kar hoshiyar karke kehte, "Sara paani zaya kar diya, kisi darakht ko nahi pahunchaaya. Agar phir paani zaya karega aur darakhton ko nahi pahunchayega to hum bahut maarengे."

Jab wo log is tarah keh kar chale jaate to ye phir pehle ke jaise behosh ho jaate, yahan tak ke un ka chacha un se na umeed hokar chala diya. Pas un ko bhi yehi manzoor tha ke unke qaid se be-qaid ho jaayein aur Allah Ta'ala ke deedar ke liye kaamil koshish karein.

Hasil kalam, is se pehle unhone suna tha ke Allah Ta'ala ka ek ghar hai, us ghar mein Allah ko paa sakte hain. Us ghar ke siwa doosre ghar me Allah ka deedar mohaal hai.

Pas unho ne Makkah Mubarakah ko jaane ki niyyat ki

aur Makkah ke raaste par qadam rakha. Chand manzil tay hone ke baad ek mard, faiz aur barakat se bhara hua, pehle ke jaisa mushrikon ki soorat mein, unke saamne aakar kaha ke, "Main tujhko pareshaan haal dekh raha hun, teri haajat kya hai aur tera matloob kaun hai?"

Unho ne kaha, "Hamara maqsood hamara Khaliq hai. Jab tak main apne Khaliq ko nahi dekhunga, mere dil ko sukoon na hoga."

Khwaja Khizr^{AS} ne farmaya, "Main tujhko tere Khaliq ko dikhata hoon." Unka haath pakad kar pani ke kinaare le gaye aur kaha, "Jis tarah main ghusl karta hoon, tu bhi kar." Phir khud wuzu kiye aur wuzu karaye. Us ke baad kaha, "Jaisa main sajda karta hoon, tu bhi kar." Dono ne dugana ada kiya.

Pas Khwaja^{AS} ne kaha, "Bol, La ilaaha il Allah Muhammadur Rasoolullah." Jawab diya ke, "Ye kaise hoga? Hamare baap dada ne hargiz aisa nahi kaha."

Khwaja^{AS} ne kaha, "Agar tu Parwardigar ka deedar chahta hai, to aisa bol, warna tu Khuda ko hargiz nahi dekhega."

Pas wo Allah ke talib-e sadiq the, "La ilaha il Allah, Muhammadur Rasoolullah" kahe. Iske baad us mard hareef ne kaha, "Tu hamesha yehi kehta reh, beshak tu Allah ko dekhega."

Pas us ladke ne Hazrat Khizr^{AS} ka daaman mazboot pakad kar kaha, "Ab jo kuch mere dil mein aaye, tere saath karunga, wagharna tu ne jaisa ke kaha tha, Khuda ko dikha."

Khizr^{AS} ne jawab diya, "Agar tu talib-e sadiq hai to yahan se Ahmedabad jaa, kyunke wahan Taj Khan Salaar ki masjid mein Hazrat Meeran Syed Muhammad^{AS} chand roz se muqem hain. Agar tu Khuda ko dekhna hi chahta hai to wahi zaat tujhe Khuda ko dikhayegi, wagarna tu hargis nahi dekhega."

Pas Khwaja^{AS} ye keh kar ghayeb ho gaye. Us ke baad wo aashiq-e sar-mast phoolon ke do haar hamail aur sehra liya hua Ahmedabad aaya. Aur Hazrat Mahdi^{AS} ko Allah Ta'ala ka farman pahuncha ke, "Hamare deedar ke liye hamara banda aata hai, iska isteqbaal kar."

Hazrat^{AS} chand qadam unke saamne gaye aur Aap^{AS} ki nazar mubarak jun hi un par padhi, usi waqt girte-

padhte aakar Hazrat^{AS} ke qadam mubarak par sar rakh diya. Aap^{AS} ne unka sar utha kar apni godh mein liya aur haath pakad kar masjid mein laakar zikr-e khafi ki talqeen farmayi. Jab Aap^{AS} ki zaban shareef se “La ilaha il Allah” ka kalma nikla, to woh usi waqt deedar-e Zuljalal se be-parda musharraf huye, aur behosh ho kar gire. Hazrat ne haar hamail aur sehra apne dast-e mubarak se unke sar aur gale mein baandh kar Miyan Haaji naam rakha. Teen roz zinda rahe, us ke baad jaan haq ke hawale ki.

Unki ziyarat ke liye phool qabar par jo daale gaye, chalees din aur raat taaze the. Un phoolon ki tazgi ki khabar Hazrat^{AS} ko jo pahunchi to farmaaya, “Unki qabar ko meit do, warna makhlooq parastish karegi.” Yakayak paani aakar qabar ko meit diya.

Jab Hazrat^{AS} ki Vilayet ka zuhoor us sheher mein bahut hua to umara, tijarat peshiye, parda-nashin auratein, badshahan, ulama aur mashayikheen jo peeri mureedi karne wale the, Hazrat Mahdi^{AS} ki khidmat mein haazir hokar mureed huye. Tarik-ud duniya, taalib-e deedar-e Khuda hokar Hazrat^{AS} ki sohbat mein rehne lage. Is liye zahir parast mashayikheen aur be-aqal ulama aur

ghaflat ki sharab piye huye bade log, bughz aur hasad se Hazrat^{AS} par sawal kiye.

Jaisa ke farmaya Muhiuddin Ibn Arabi^{RH} ne Futuhat-e Makkiya mein, "Jab Imam Mahdi^{AS} niklenge to unke khule dushman khususan ulama honge."

Sawal ye hai ke agar kisi ki aurat, shauhar ki zindagi mein, shauhar ke hukm ke baghair ja kar doosre se aqd kar le, to kya shar'a Muhammadi mein jaiz hai?

To Imam^{AS} ne jawaban farmaya ke, "Agar shauhar naamard hai to jayez hai. Tajjub hai ke jaan (bujh) kar apni ladki ko naamard se kyun aqd karte hain. Pas us aurat ke aziz shar'a ke hukm se juda karte hain ya nahi? Diyanatdar ulama aur mashayikheen rawa rakhte hain ya nahin? Agar bazaar mein koyi cheez achi hone ke guman se kharidte hain aur us mein shar'i aib zahir ho jaye to wapas dete hain ya nahi?"

"Kamini duniya ke maamle mein ye tamam gardish rawa rakhte hain, agar koyi Khuda ka talib hai aur ek jagah us ki haajat poori na ho, to woh doosri jagah apne maqsood ko pahunche to jayez nahi rakhte."

"Kya achhi hai Khuda ki talab, ke duniya ki talab se kam

darja huyi, Agar ek jagah hasil na ho to, doosri jagah hasil karne ko rawa nahi rakhte.”

Jab ulama aur mashayikheen mazkooor, Hazrat^{AS} se taqreer mein aajiz huye to Sultan Mahmood, Badshah-e Gujarat ke paas jaakar kahe aur baaz arzian likh kar badshah ki dargah mein rawana kiye ke,

“Yeh Syed jinka naam Syed Muhammad^{AS} hai, bada daawa karta hai aur aksar logon aur parda nashin auraton aur lashkarion ko mureed kar ke tark-e duniya ka hukm karta hai. Aur bahut se log tark-e duniya kar ke makhlooq se alahdagi ikhtiyar kar ke Syed Muhammad^{AS} ki sohbat mein rehte hain. Ye sab is salateen Panaah ke lashkar ki shikast hai.”

“Aur neez, Syed Muhammad^{AS} ne tamam logon ko farefta kar liya hai, haqaiq ka bayan karta hai. Har wo sheher jahan haqaiq ka bayan hota hai, us sheher ke hakim ke liye burayi dar pesh hai.”

Sultan mazkooor ne poocha kya karna chahiye, to kaha, “Syed Muhammad ko sheher se balke apni hukumat ke maqamat se nikaal dena chahiye, isliye ke ikhraaj ki soorat ye hai ke ‘ikhraaj qatal se zyada sakht hai’ is ke

mutaliq waqi hai.”

Bina-baran Sultan ne Ulama ke kehne par muta'asib hokar Aitmad Khan ko jo bade amiron se tha, Hazrat^{AS} ke ikhraj ke liye Chapaneer se Ahmedabad rawana kiya. Jab Khan mazkoor Hazrat^{AS} ki khidmat mein aaya to Sultan ka farman pesh kar ke arz kiya ke, “Sultan ka hukm aisa hai ke Hazrat^{AS} Ahmedabad se nikal kar kisi doosri jagah sukoonat farmaen.”

Imam^{AS} ne jawaban farmaya ke, “Tere badshah ka farman tere liye hai. Jis waqt mere Badshah ka farman hota hai, chale jaunga.”

Phir farmaya, “Yeh nadaan log kya jaane ke shariy'at ka bayan kya hai aur haqeeqat ka bayan kya hai. Banda Mustafa^{SLM} ki shar'iyat ki pairwi karne wala hai, shar'iyat ka bayan karta hai. Rasool^{SLM} ne jis jagah qadam rakha, banda bhi wahin qadam rakhta hai. Haqaiq aisi cheez hai agar banda haqaiq bayan kare to aksar log nahi jaante hain, jal jaayenge.”

Bandagi Miyan Shah Neymat^{RZ}

Is ke baad Hazrat^{AS} Nehrwala ki taraf rawana huye aur

ek qarye mein jis ko mauza' Santej kehte hain, thehr gaye. Bandagi Miyan Neymat^{RZ} jo qaum Banyani se bade amir zaade the, bahut chalaak sitamgar aur khoonkhar the. Aksar log inke zulm se daad khwah the. Ek roz aap ne Habshi ke ladke ko qatal kar diya. Uska baap badshah se faryad kiya. Badshah ne apne logon ko sipahiyon ke giroh ke saath jo jung azmaaye hue saath sau (700) sawar the, Miyan mazkooor ki giraftari ke liye rawana kiya. Jab yeh khabar unhein mili to pachis (25) rafiq aadmiyon ke saath bhaag kar mouzu-e Santej ki taraf rawana huye, badshah ki fauj unke peeche aa rahi thi.

Jab Miyan mazkooor apne saathiyon ke saath Santej ke qareeb pahunche to azaan ki awaz unke kaan mein pahunchi. To apne doston se kaha ke zuhr ki namaz ka waqt ho gaya hai, moazzin ki awaz ka asar dil mein bahut ghalba kiya hai. Lehaza hum teher kar namaz padhte hain. Yaaron ne bigad kar kaha ke yeh kya namaz ka waqt hai, dushman dar pe hai, agar namaz mein mashghool hongee to giraftar ho jayenge.

Jab aap ne dekha ke ahbab ghodon se neeche nahi utarte to khud ghoday se utar kar namaz mein

mashghool ho gaye. Usi waqt malaiin ka lashkar qareeb pahuncha aur unhein pehchaane ki bahut koshish ki, magar nahi pehchaan sake kyunke unka aur unke ghoday ka rang badal gaya tha. Phir un sawarion ka peecha kiya jo farar hogaye the.

Jab aap ne namaz se farigh hokar mauzu-e Santej mein pahunchkar kisi se poocha ke yahan kisne azaan di, usne jawab diya ke ek jamaa't hai, unka sardar Syed hai jisne Makkah Muazzamah mein Daawa-e Mahdiyati kiya hai. Ab Aitmad Khan ne unhein badshah ke hukm se sheher Ahmedabad se nikaal diya hai, azaan usi jamaat mein huyi.

Hazrat Bandagi Miyan Neymat^{RZ} usi waqt Hazrat Mahdi^{AS} ki mulaazimat mein pahuncha. Imam^{AS} ke ek sahabi darwaze par khade the, unse poocha ke main Aan-Hazrat^{AS} ke qadmon ko dekhne ka irada rakhta hoon, to us sahabi ne Hazrat^{AS} se arz kiya. Hukm hua ke aane do. Jab khidmat mein gaye aur us zaat-e hameeda sifaat par nazar padhi to Hazrat^{AS} ne farmaya ke, "Aao Miyan Neymat pur-neymat." Usi waqt girte padte jaa kar Hazrat ke qadam mubarak par sar rakh diya. Hazrat^{AS} ne unka sar utha kar apni godh mein le liya.

Shah Neymat^{RZ} usi waqt tarak-e dunya talib-e Khuda ho kar ta'ib ho gaye aur apni tamam khataon ko zahir kiya aur kaha ke mujh se badh kar gunahgaar koyi nahi, main apne aise gunahon ko kis tarah maaf kara sakta hoon. Hazrat Mahdi^{AS} ne farmaya ke Khuda-e Taa'ala Ghafur-ur Rahim hai. Khuda ke gunah jo kiye ho, Khuda se maaf karwao. Makhlooq ke gunahon ko makhlooq se maaf karwao.

Is naseehat ko sunkar Bandagan-e Hazrat^{AS} se rukhsat hokar khoon ka badla lene walon ke paas tashreef le gaye. Jab usi Habshi ke ghar ko (jiske ladke ko qatal kiye the) pahunche to kehla bheja ke tere ladke ka khooni, khoon ka badla ada karne ke liye aaya hai. Jab Habshi bahar aaya to inki halat kuch aur hi dekhi aur kaha, "tu wo Neymat nahi hai (jo pehle tha) balki aye Neymat, tu Neymat se bhara hua aaya hai, lekin ek shart hai ke jahan tune yeh neymat payi hai, mujh ko bhi wahan le ja takay main apne ladke ke khoon ko maaf karun." Iske baad Habshi aap ke saath ho gaya aur aap har da'wedaar ke ghar par jaate aur kehte ke tum apna badla mujh se lo. Jab un logon ne aap ki halat digargun dekhi to apne da'won se baaz aaye.

Iske baad aap ne apne ghar tashreef le ja kar ghar walon se kaha ke Khuda ki panah rahe, aur main Shah-e Zaman, yani Imam^{AS} ki mulazimat mein jaata hoon, aur apni aurat ka ikhtiyar uske haath mein de kar aur apne doosre taqazon se farigh ho kar Imam^{AS} ki khidmat mein rawana huye.

Haasil-kalaam Hazrat Mahdi^{AS} shehar Nehrwala mein tashreef laaye aur shehar mein daakhil hone se pehle farmaya ke Nehrwala se ishq ki boo aati hai.

Jab shehar mein daakhil huye to farmaya ke Neherwala mominion ka ma'adan hai. Bandagi Miyan Neymat^{RZ} shehar Nehrwala mein Hazrat^{AS} ki khidmat mein pahunche. Wahan Hazrata Bibi Malkan^{RZ} ke wo bhi Banmani qoum se thi, aur Bibi^{RZ} ke walid sahib sajjada the, wo wafat paa chuke the.

Meeran Syed Mahmood^{RZ} ka Kasab ke Liye Jaana

Ek roz Meeran Syed Mahmood^{RZ} ne Hazrat Mahdi^{AS} se arz kiya ke koyi shakhs bachpan se Allah ka talib hai aur doosra tarak-e dunya ho kar talib-e Khuda hua hai, in

dono ke maratib mein kya farq hai. To Imam^{AS} ne farmaya ke, "Zameen aur aasman ki tarah bahut farq hai, dus (10) duniya mein chhodega to sattar (70) akhiraat mein paayega. Jis khadar chhodega, usi khadar paayega."

Iske baad Meeran Syed Mahmood^{RZ} kamar baandh kar musleh hokar ijazat ke baad sawar hone ke liye Hazrat^{AS} ki khidmat mein haazir hue. Us waqt Hazrat^{AS} namaz zuhr ke liye wuzu farmate the. Rukhsat ka ma'ruzah pesh karne se pehle farmaya ke, "Khuda ki panah rahe, jis jagah mein raho yaad-e khuda mein raho. Khuda par aasaan hai ke phir mulaqat rozi kare."

Pas Sani-e Mahdi^{RZ} Hazrat ki qadambosi kar ke Chapaneer ki taraf rawana huye. Jab shehar mazkoor ke qareeb pahunche to Miyan Syed Usman jo bade ameeron se the aur Hazrat Mahdi^{AS} se tarbiyat bhi huye the, inhein khabar pahunchi ke Meeran Syed Mahmood^{RZ} tashreef laaye hain, to daudhe huye aakar tamaam zaroori asbab muhayya kar diye. Aur kaamil wakalat kar ke Sultan Mahmood se kaha ke Meeran Syed Mahmood^{RZ} aaye hain. Badshah ne Aitamad-ul Mulk aur Azmat-ul Mulk ko bhejkar bulwaya aur

mulaqat ke baad bahut khush hokar chalees hazaar (40,000) ashrafi ki mansab aur baaz ki riwayat se saat hazaar (60,000) Ashrafi ki mansab diya. Hazrat^{RZ} do saal wahan the aur apna aqd Syed Usman ki ladki se kiya.

Bibi Khoobkalan^{RZ} ka Qissah

Iska qissa yeh hai ke Meeran Syed Mahmood^{RZ} ko Hazrat Mahdi^{AS} ne khidmat ke liye ek khidmatgaar masumah Khoobkalan diya tha. Woh aisi aashiq thi jab tak Meeran Syed Mahmood^{RZ} uski nazar ke saamne rehte to qaraar paati, aur jab nazar se door hote beqaraar ho jati. Ek roz Hazrat Mahdi^{AS} ne tamam muhajireen^{RZ} ko Meeran Syed Mahmood^{RZ} ke humrah Ahmedabad mein Maulana Abdul Wahid Zaid ke makaan ko rawana farmaya tha, kyunke Maulana, Hazrat^{AS} se hamesha iltimas karte the ke Hazrat^{AS} mujh ko sarfaraz karein. Bina-baran unki bahut koshish ki wajah se rawana farmaya tha.

Us waqt Khoobkalan^{RZ} ne poocha ke Aaqa kis waqt wapas honge? Meeran Syed Mahmood^{RZ} ne farmaya ke Insha Allah Taala Isha ki namaz ke baad aaonga. Abdul Wahid ne us raat mein sab ko rok liya. Jab Khoobkalan^{RZ}

ne dekha ke Hazrat^{RZ} waqt par nahi aaye to judaai se unka ishq badh gaya. Aur apni jaan Haq ke hawale ki. Hazrat Mahdi^{AS} ne unhein eemaan ki basharat ata farmaayi. Jab doosre roz Meeran Syed Mahmood^{RZ} ne aakar dekha ke jaan Haq ke hawaale ki to bahut ranjida huye. Aur ek arse ke baad jo Chapaneer aaye to aqd karna chaha.

Meeran Syed Mahmood^{RZ} ka Bibi Kadh Banu^{RZ} se Nikah

Syed Usman^{RZ} ne bahut koshish karke apni ladki musammat Bibi Kadh Banu^{RZ} se aqd kar diya. Aur Bibi Kadh Banu^{RZ} se kaha ke, "Hum dono mard aur aurat Hazrat Mahdi^{AS} ke ghulam aur londi hain aur tujhko Hazrat Meeran Syed Mahmood^{RZ} ko wuzu karane ke liye diye hain. Jab Hazrat^{RZ} tujh se munh pher lein to tu usi waqt uth aur khidmat ke liye saamne khadi hoja. Wagarna hum tera munh nahi dekhenge."

Jab Jalwa hua aur Hazrat^{RZ} ne dulhan ka munh dekha to khubsurat na thi. Ghamgeen ho kar munh palta liya. Bibi mazkooora^{RZ} maa baap ki wasiyat ke muafiq us waqt khidmat ke liye khadi ho gayi. Meeran Syed Mahmood^{RZ}

ne poocha, “yeh kya hai?” To arz kiya ke, “walidain ne mujh ko khidmat ke liye muqarrar kiya hai, hum ko khidmat karne se kaam hai.” Isi asna mein Allah Ta'ala ki taraf se awaaz aayi ke yeh aurat naek hai, nazdeek le. Nazdeek liye aur zan-o-shauhar ke darmiyan bahut mohabbat badh gayi. Aapas mein aashiq-o-ma'shuq ke manind ho gaye.

Meeran Syed Mahmood^{RZ} Hazrat Mahdi^{AS} se juda hokar dhai (2 ½) saal ho gaye the aur Hazrat ne sheher Neherwala mein pandrah (15) mahine iqamat farmaayi.

Miyan Yusuf Suhait^{RZ} ka Mohr-e-Vilayet ka Deedar Karna

Jab Aan-Hazrat^{AS} ke fazl-o-kamalat ki nihayat shohrat ho gayi ke aap ke jaisa Wali-e Kaamil Nabi^{SLM} ke baad koyi nahi aaya, to bahut se mashayikhan-e tariqat aur ulama-e shari'at ne Aap ki ita'at qubool kar li aur mo'taqid hogaye.

Masalan, Miyan Yusuf Suhait^{RZ} jo Aalim-Billah, Ustad-e Shari'at, Peer-e Tariqat aur shari'at ki ri'ayat ke bawajood sarmast-e haqeeqat the, aur tamam shehar-

e Gujarat mein mashhoor the ke inke jaisa ilm-o-amal mein koyi nahi.

Unhon ne Imam^{AS} se arz kiya ke, “Meeranji, mujhe ghaib se ba-tareeq-e itaab awaaz aati hai ke, Humne Syed Muhammad^{AS} ko Mahdi Mau'ood^{AS} kiya hai, iski tasdiq kar.”

Hazrat^{AS} ne farmaya, “Aisa hi hai lekin iska ta'aluq waqt pahunchne se hai.”

Kaha, “khundkaar da'wa karein, Insha Allah Ta'ala main Hazrat^{AS} ki Mahdiyat ki hujjat dunga.”

Imam^{AS} ne farmaya, “Kahan se hujjat doge?”

Miyan Yusuf Suhait^{RZ} ne kaha, “Khuda-e-Ta'ala ne mera dil aisa khol diya hai ke tamam kitaabon (Taurat, Zaboor, Injeel aur Furqan) aur tamam khabron aur tamam hadeeson, balki tamam awraaq (bazurgon ki kitaabon ke tamam awraaq) se Mahdi^{AS} ki Mahdiyat sabit kardunga.”

Imam^{AS} ne farmaya, “Khair jee. Koyi shakhs hujjat nahi de sakta, magar Mahdi^{AS} ke da'wa par Khuda-e-Ta'ala qadir hai, wahi hujjat dega.”

Arz kiya ke, "Bande ne Hazrat^{AS} ke seedhe munhde par mohr-e Vilayet dekhi hai, bardasht nahi kar sakta, majma-e khalayaq mein kehna shuru karunga ke Meeran Syed Muhammad Mahdi Mau'ood^{AS} hain."

Imam^{AS} ne farmaya ke, "Khuda-e-Ta'ala tumhari zuban band kardega."

Usi waqt unki zuban band ho gayi aur ishq ka haal aisa ghalib hua ke thodi muddat mein visaal ho gaya.

Miyan mazkoor ne Imam^{AS} ki Mohr-e-Vilayet jo dekhi, uska sabab yeh hai ke ek roz unhon ne Imam^{AS} se arz kiya ke, "Banda ko ghaib se ba-itaab awaaz aati hai ke Syed Muhammad^{AS} ko humne Mahdi Mau'ood^{AS} kiya hai, uski tasdiq kar, lehaza aap gawah rahein ke banda Khundkaar ki Mahdiyati ki tasdiq karta hai. Hazrat^{AS} ki Mahdiyati mein kuch shak-o-shuba nahi raha, magar ek arzoo hai ke mohr-e-Vilayet dekhun. Chunanche Allah Taa'ala ne Ibrahim^{AS} se farmaya ke hum murda ko jo zinda karte hain, قَالَ أَوْلَمْ تُؤْمِنِ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ("kya tu imaan nahi laya? To arz kiya ke haan, lekin main apne

dil ka itminan chahta hoon.”³⁰⁾

Pas Hazrat^{AS} ne apna libaas mubarak nikaal kar Mohr-e-Vilayet dikhai. Dekhte hi unka haal ghalib hua, josh-e ishq se unhon ne mazkoora baala baatein shuru kin aur apni jaan Khuda ke hawale ki.

Shah Ruknuddin^{RZ}

Uske baad jab Hazrat^{AS} shehar Nehrwala tashreef legaye to Shah Ruknuddin^{RZ}, kaamil majzooob the, kaha ke, “shari’at ka hisaar aa raha hai, kapde lao.”

Log muta'ajjub huye ke kabhi kapde nahi pehente the, aaj kis liye kapde talab kar rahe hain. Log isi ta'ajjub mein the ke Shah mazkooor ne kisi ke jism se chadar khinch kar khud baandh li aur Hazrat Imam^{AS} ke saamne chand qadam isteqbaal ke liye gaye.

Jab Shah-e Dauraan (Mahdi)^{AS} ki nazar mein manzoor huye to kulah zameen par rakh kar kaha, “Aey Hazrat, maloom ho ke banda Aapke giroh se hai.” Lekin Imam^{AS} unki taraf tawajjuh na kar ke aage badh gaye.

³⁰ Surah al-Baqarah, 2:260

Kisi ne kaha yeh ghar Mullah Moinuddin ka hai jo shehar ka ustad hai. Imam^{AS} ne khade ho kar ittela karwaya aur Mullah deewar par sawar ho kar kehlaaya ke Mullah is waqt sawar ho gaya hai, ghar mein nahi hai. Imam^{AS} ne farmaya ke, "Aise markab par sawar hua hai ke hargis manzil ko nahi pahunchega."

Yeh farmakar aage badh gaye aur ek khaali masjid mein qiyam farmaya. Uske baad Mullah mazkooor ne apne ladke ke zariye khana bheja aur uzr chaha ke khud ghar mein nahi tha, lehaza isko qubool farmaein. Imam^{AS} ne iska jawab kuch nahi diya aur khana qubool nahi kiya.

Uske baad Shah Ruknuddin^{RH} ne naan aur mouz Hazrat^{AS} ke paas rawana farmaaye. Miyan Babban Muhajir^{RZ} ne gin kar taqseem karna chaha to Imam^{AS} ne farmaya ke Shah Ruknuddin ne gin kar bheja hai, do mouz aur ek naan har ek ko do. Usi tarah diye, sab ko barabar pahunche.

Patan se Ikhraj

Uske baad wahan ke ulama ne hasad, keenah aur dushmani se Sultan Mahmood ke paas Chapaneer

mein darkhwast rawana ki ke jis Syed ko Ahmedabad se nikaal diye the, Patan aakar makhluq ko peeri-mureedi se phira kar apne mureed banata hai, lehaza hukm sadar farmaein ke yahan se doosri jagah chale jaayein. Unki darkhwast ki bina par Allah unko zaleel kare!

Mubariz-ul Mulk ko bhi Hazrat^{AS} ke ikhraaj ke liye Sultan ka farman aaya. Musharun ilaih ne farman-e mazkooor aasteen mein rakh kar laya. Imam^{AS} ne farmaya, "Achhe ji, achhe."

Malik mazkooor ne arz kiya ke badshah ka farman hai. Imam^{AS} ne farmaya ke, "Tere badshah ka farman tere liye aur hamare badshah ka farman hamare liye."

Neez farmaya, "Aey ashab, apni taqat ke muafiq raah-e safar ki tayyari karo, kyunki Khuda-e-Taa'ala ka farman hota hai ke qareeb mein hum tujhe aage chalaenge."

Phir farmaya ke, "Bandey ka safar aur iqamat Khuda ke farman se hai, lekin ikhraaj karne walon aur haakimon ka munh kala hoga."

Yeh baat Mubariz-ul Mulk Hazrat^{AS} ki zaban se sunte hi utha aur chale gaya.

Bandagi Miyan Syed Khundmir^{RZ}

Uske baad Bandagi Miyan Syed Khundmir^{RZ} Aashiq-e Sadiq Maashooq-e Zaat-e-Mutlaq Shaheed-e Ru'yat-e Haq jiski sana la-nihayat hai na zaban se taqreer mein aasakti hai na khasa-e-do-zaban se tahreer mein sama sakti hai, chunke Bandagi Miyan^{RZ} vilayet ki amanat ka baar uthane wale the.

Pehle hi Malik Bakhan, urf Malik Barkhurdar ne Miyan Syed Khundmeer^{RZ} ko kehlaya tha ke tum jaisi zaat chahte ho waisi hi zaat baa-barkaat aayi hai. Yeh sunkar bahut khushi se rawana huye aur Hazrat Mahdi^{AS} ki mulaazimat-e aali darjat se musharraf huye. Jun hi Hazrat Mahdi^{AS} par nazar padhi, behosh ho gaye. Hazrat^{AS} ne Bandagi Miyan^{RZ} ke nazdeek jaakar Ayat **اللَّهُ نُورٌ عَلَى السَّمَوَاتِ وَالْأَرْضِ** (*"Allah Aasmanon aur Zameen ka Nur hai..."*) se **نُورٌ عَلَى نُورٍ** (*"Nur par Nur"³¹*) tak parh kar apna rukh-e mubarak unke rukh ke paas leja kar zikr-e khafi ka dam diya. Jab Bandagi Miyan^{RZ} hosh mein aaye to kaha, "Main Mahdi^{AS} ko nahi dekha balke apne Khuda

³¹ Surah an-Nur, 24:35

ko dekha.”

Uske baad Malik Barkhurdar ne bhi Hazrat Mahdi^{AS} ki sohbat ikhtiyar ki. Pas Hazrat Neharwala se rawana huye aur Badli mein aakar qiyam farmaya.

Badli mein Daawa-e Mahdiat

Al-qissa, is se pehle barah (12) saal se har roz, balki har sa'at, Imam^{AS} ko Haq Taa'ala ka farman hota tha ke, “Hum ne tujhe Mahdi Mau'ood kiya hai,” lekin Aan-Hazrat bilkul nafi karte the aur kehte the, “Aey Baar-e Khudaya, agarche nafsaani waswasa ya masiwa Allah ka wujood hai, to hamare Jadd-e Hazrat Muhammad Mustafa^{SLM} aur Ali Murtaza^{RZ} ke sadqay aur tere fazl se mujh ko bacha aur unke makar se baaz rakh.”

Iske baad itaab se farman hua ke, “Tu ain haq ki nafi karta hai aur nahi janta hai.”

Iske baad iltimas kiya ke, “Aey Baare Khudaya, main Muhammad ki vilayet ko khatam karne ke laayaq nahi hoon.” Barson Aabid aur Mabood ke darmiyan yahi takraar rahi.

Uske baad farman-e Khuda pohancha ke, “Hum zyada

jaanne wale hain aur hum ne tujhko laayaq jaan kar Muhammad^{SLM} ki vilayet ka khatam banaya hai.”

Phir Imam^{AS} ne doosri ibarat mein arz kiya ke, “Aey Baare Khudaya, agar tu mujh ko aazmata hai to sar se paer tak post khinchwa aur zinda sulii de aur para para zarron ki miqdaar kar de. Agar main larzun ya laghzhish khaoon to tera banda nahi hongaa, lekin is daawa-e muakkad ke zahir karne mein tera maqsood kya hai? Kyunki is daawa-e muakkad se pehle jo shakhs Shari'at-e Mustafa^{SLM} par marta hai, dozakh ki aag se najaat pata hai, aur is daawa-e muakkad ke zahir hone ke baad agar qabool kiya so wo momin hai aur inkaar kiya so wo kafir hoga.”

Iske baad itaab se farman-e Khuda hua ke, “Aagah ho! Tahqiq ke Hukm-e Qaza jaari ho chuka hai. Agar tu sabr karega to maajur hoga aur agar be-sabri karega to sharmina hoga. Agar kehlata howe to kehla, nahi to zalimon mein karunga.”

Us ke baad Imam^{AS} ne farmaya, “ab Banda kya kare.”

Namaz-e zuhr ke baad ijma mein farmaya, “Main Mahdi

Mau'ood Allah ka Khalifa, Muhammad Rasoolullah^{SLM} ki pairwi karne wala hoon. Jis ne meri pairwi ki wo momin hai aur jis ne meri zaat ka inkar kiya pas tahqiq ke wo kafir hai.”

Aur daawa-e maukkada ke izhar ke waqt Imam^{AS} ka ruye mubarak zard aur gham se bhara hua tha, ke apni Mahdiyat ka daawa Allah ke hukum se zahir kiya.

Baazon ne eemaan laya aur kaha jaisa ke kaha, “qasam hai Khuda ki ye jhoote ki surat nahi” aur baazon ne inkar kiya aur kaha ke beshak ye majnoon hai.

Badshah ko Tasdeeq ki Daawat

Aur Hazrat Mahdi^{AS} is se pehle safar ka irada rakhte the isi liye namaz qasar ada karte the. Us waqt badshah ka paye takht Chapaneer tha. Hazrat Mahdi^{AS} ne (Sultan ko) maktoob likha ke,

“Wazeh ho ke mujh ko tamam hoshiyari hai behoshi nahi hai, Bande ko sehat hai, zehmat nahi hai, bande ki aqal kamil hai, kuch faut nahi huyi aur Khuda-e Taala rozi pahunchata hai, tamam faqr bhi nahi.”

“Banda, aurat bachay rakhta hai, tanha nahi. Is ke

bawajood humne Khuda-e Taala ke farman se Mahdiyati ka daawa zahir kiya hai aur is daawa par gawahi Kalamullah aur itteba-e-Rasool Allah^{SLM} laaye hain. Tum ko chahiye tahqiq karo, wagarna dono jahan mein haakimon ka munh kala hoga. Is liye ke banda haq par hai to ita'at karo, agar haq par nahi hai to fehmaish karo. Agar main haq baat na samjhun to qatl karo. Maloom ho ke main jis jagah jaounga apni haqeeqat par daawat karunga aur Khalqullah ko raasta dikhaunga. Aur ya Ulama-e Zahiri ke mudda'a ke lehaz se gumrah karunga.”

Pas wahan ke hukkaam aur ulama ne is maktoob ka kuch jawab na diya aur kaha ke Meeran Syed Muhammad kaamil vali hain, apni daawat aur apne mudda'a par Kalamullah aur Ittiba-e Rasoolullah^{SLM} se hujjat karte hain, hum unse muqabla nahi kar sakte.

Pas Hazrat Mahdi^{AS} ne saade char (4 ½) mahine tak apne maktoob ke jawab ki raah dekhi aur Aap ki Mahdiyati ki daawat ki khabar zyada mashhoor zyada zahir hogayi.

Ulama ke Sawaal aur Aap^{AS} ke Jawaab

Sheher Neherwala, Ahmedabad aur har taraf se ulama daawat ke ahwal ki tahqeeq ke liye Hazrat Mahdi^{AS} ke huzoor me aaye aur sawalat kiye:

(1) "Aap khud ko Mahdi Mau'ood kehlate ho?" Imam^{AS} ne farmaya ke, "Banda nahi kehta, balki Allah Ta'ala ka farmaan hota hai ke tu Mahdi Mau'ood hai aur humne tujhe Imam Mahdi Aakhir uz zaman kiya hai."

(2) Phir poocha ke, "Mahdi ka naam Muhammad bin Abdullah hoga aur aap ka naam Muhammad bin Syed Khan hai." Imam^{AS} ne farmaya ke, "Khuda se kaho ke Syed Khan ke farzand ko kis liye Mahdi banaya. Khuda-e Ta'ala qadir hai jo kuch chahta hai karta hai." Phir farmaya ke, "Hazrat Risalat Panah ka baap mushrik tha (buth parast tha)³². Allah ka banda kaise ho sakta hai (jahan Muhammad bin Abdullah likha hua hai) woh sahu-e kitaabat hai, darasal ibarat Muhammad Abdullah aur Mahdi^{AS} bhi Abdullah hai."³³

³² Chunanche Hazrat Ibrahim Khalilullah Salawatullah ka baap Aazar buth tarash tha.

³³ Muhammad^{SLM} Allah ke bande hain, aur Mahdi^{AS} bhi Allah ke

(3) Phir poocha ke, "Mahdi par tamam makhloq eemaan laayegi aur koyi shakhs munkar na hoga." Imam^{AS} ne farmaya ke, "Mominan eemaan laayenge ya kafiran?" Ulema ne jawab diya ke, "mominan eemaan laayenge." Imam^{AS} ne farmaya ke, "mominan eemaan laaye."

(4) Phir ulema ne ba-tareeq imtihan sawaal kiya: "Qaala Allah Ta'ala وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ *("Banda kuch nahi chahta hai magar wahi jo Khuda-e Ta'ala chahta hai."*³⁴) Pas chahiye ke jo kuch Banda chahta hai hoye, aur bahut si cheezein hain ke Banda chahta hai nahi hoti." Imam^{AS} ne farmaya ke, "Shari'at ke ilm mein thodi waaqifiyat rakhne wala bhi aisa sawaal nahi karega. Ayat ke ma'ani ye hain ke Bandon ke aqwal aur af'aal Allah Ta'ala ki mashiyat ke baghair nahi hote, aisa hi unki mashiyat bhi baghair Haq Ta'ala ki mashiyat ke nahi hai."

(5) Ulama ne phir poocha ke, "Aap Vilayet ko Nabuwat par fazal dete ho ." Imam^{AS} ne farmaya ke, "Banda fazal

bande hain.

³⁴ Surah az-Zukhuruf, 43:32

deta hai ya Rasoolullah^{SLM} ne fazal diya hai? Chunanche farmaya ke Vilayet afzal hai Nabuwat se.” Ulama ne kaha, “Hadees ke ma'ani ye hain ke Nabi ki Vilayet afzal hai Nabi ki Nabuwat se.” Imam^{AS} ne farmaya ke, “Maine kis waqt kaha hai ke meri Vilayet afzal hai Nabi ki Nabuwat se? Ya main afzal hoon Nabi se, ya Nabi par Vali ko fazl hai. Tum kuch jaante bhi ho ke Nabuwat ke ma'ani kya hain aur Vilayet kya hai?”

(6) Phir ulama ne poocha ke, “Aap eemaan ko badhta aur ghat-ta kehte ho, aur Imam Azam^{RH} ne farmaya ke eemaan badhta aur ghat-ta nahi.” Imam^{AS} ne farmaya ke, “Allah Ta'ala farmata hai. وَإِذَا تَلَيْثٌ عَلَيْهِمْ ءَايَتُهُ، زَادَتْهُمْ إِيمَانًا. *“(Aur jab un par padhi jaati hain Quran ki ayatein to zyada kar deti hai unke eemaan ko aur woh Allah par bharosa karte hain.”*³⁵) Aur jo kuch Imam Azam^{RH} ne kaha hai apne eemaan ki khabar di hai kyunki Imam Azam^{RH} ka eemaan kaamil ho chuka tha, kamaal ke baad badhta ghat-ta nahi.”

(7). Phir ulama ne poocha ke, “Aap kasab ko haram

³⁵ Surah al-Anfal, 8:2

rakhte ho?” Imam^{AS} ne farmaya ke, “Momin ke liye kasab halal hai, momin hona chahiye aur Quran mein ghaur karna chahiye ke momin kis ko kehte hain.”

(8) Phir poocha ke, “Aap kehte hain ke daare duniya mein jo daare-fana hai, chashme sar se Khuda-e Taala ko dekhna chahiye.” Imam^{AS} ne farmaya Allah Taala farmata hai ke, *وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ* (“jo shakhs is duniya mein andha hai, woh aakhirat mein andha hai aur raah se bahut door bhatka hua hai.”³⁶)

Ulama ne phir poocha ke, “sunnat wo jama'at ke ulama ka ittefaq is baat par hai ke is ayat-e shareefah se murad aakhirat mein Khuda ko dekhna hai.” Imam^{AS} ne farmaya ke, “Khuda ka waada mutlaq hai, hum bhi mutlaq kehte hain. Aur sunnat wo jama'at ne bhi daare dunya mein deedar-e Khuda ko na-jaiz aur na-mumkin nahi kaha hai. Unke kalam ko achhi tarah se samajhna chahiye ke unhone kya kaha hai.”

(9) Phir ulama ne kaha ke, “Aap umeed aur rehmat ki

³⁶ Surah al-Isra, 17:72

ayatein bahut kam bayan karte ho aur khauf wo qahar ki ayatein bahut bayan karte ho, jis se banda na-umeed hota hai.” Imam^{AS} ne farmaya, “Aan-Hazrat^{AS} ne farmaya hai ke, ‘Bhai tera woh hai jo Khuda aur Rasool se darraya. Woh tera bhai nahi jo dhoke mein rakha.’”

(10) Phir ulama ne poocha ke, “Aap ilm padhne se mana karte ho.” Imam^{AS} ne farmaya ke, “Banda Muhammad Rasoolullah^{SLM} ki pairwi karne wala hai, jo kuch Muhammad Rasoolullah^{SLM} ne mana nahi kiya, banda kyunkar mana kare? Banda Allah ke hukm aur Allah ki kitaab ke hukm se Allah ke zikr-e dawam ko farz kehta hai. Jo cheez ke Allah ke zikr ko mana karne wali hai, woh mamnoo hai, kya ilm padhna, aur kya kasab karna, aur kya makhlooq se dosti karna, kya khana, kya sona. Ghaflet haram hai. Jo cheez ghaflet ka sabab hai, woh bhi haram hai.”

(11) Phir ulama ne poocha ke, “Aapke log be-adabi karte hain. Ustadon aur peeron se phir gaye hain, balki unse be-zaar ho gaye hain aur un par aib lagate hain.” Imam^{AS} ne farmaya ke, “Shayad tum maslah-e shar'i bhool gaye. Shar'a mein kyunkar hai? Agar koyi shakhs apni ladki ko inneen se aqd kar diya, uske inneen hone

ka haal chand roz poshida raha, thodi muddat ke baad tahqeeq huyi hai ke woh inneen hai, to shar'a mein judai karte hain ya nahi? Aur jo saamaan be-aib hone ke gumaan se kharidte hain, agar aib shar'i zahir ho jaye to wapas dete hain ya nahi? Deen ka maqsood duniya ke maqsood se bahut kam hogaya. Hasil ho ya na ho, taluq nahi todhna chahiye aur bezaar nahi hona chahiye. Kya achhi hai deen ki talab! Kya achhi hai khuda ke deedar ki talab! Kya achhi hai aakhirat ki talab, ke dunyawii maqsood ki talab mein alahedgi, bezaari aur judai ko rawah rakhte hain, aur deen ke maqsood ke hasil hone mein (alahedgi, bezaari, judai) rawah nahi rakhte. Allah reham kare us par jisne insaaf kiya aur phatkar de Allah usko jisne na-insaafi ki.”

(12) Phir ulama ne poocha ke, “Aap se behas kaise kar sakte hain, kyunke aap muqayyad mazhab nahi rakhte. Aap jo kuch kehte ho, mutlaq Quran se kehte ho aur hum Quran nahi samajh sakte aur hum Imam Azam^{RH} ka muqayyad mazhab rakhte hain.” Imam^{AS} ne farmaya, “Haan, main kisi mazhab ka muqayyad nahi hoon. Hamara mazhab Allah ki kitab aur Rasool^{SLM} ki pairwi karna hai. Tum muqayyad mazhab par hi qayem raho.

Aur kaho ke jo shakhs Imam Azam^{RH} ke mazhab se bahar ho jaaye aur mazhab ke khilaaf amal kare, to uska hukm kya hai? Nadanaan kya jaante hain ke mazhab ke ma'ani Imam Azam^{RH} ka amal hai, na ke Imam ka khaul. Aur Paighambar^{SLM} ki sunnat Paighambar^{SLM} ka amal hai, na ke Paighambar^{SLM} ki guftaar. Tamam shar'i maamlaat jo kutub fiqh mein likhe gaye hain, Paighambar^{SLM} ki guftaar hai, na ke Paighambar^{SLM} ka amal. Imam Azam^{RH} ka mazhab Imam^{RH} ka amal hai jo mashhoor hai.”

(13) Phir Ulama ne poocha ke, “Aap Musalman ko kaafir kehte ho aur momin banne ka hukm karte ho.” Imam^{AS} ne farmaya ke, “Humne Allah ki kitab ko pesh kiya hai, jis kisi ko Allah ki kitab kaafir kehti hai, hum bhi usko kafir kehte hain. Khud se koyi baat nahi kehte, hum Allah ki kitab ki pairwi karne wale hain aur makhluq ko Allah ko ek jaanne aur Allah ki bandagi ki daawat karte hain. Aur hum Allah Ta'ala ki taraf se isi kaam par mamoor hain. Aur Ulama hamari mukhalifat jo karte hain, maloom nahi hota ke inki mukhalifat ka sabab kya hai. Agar bande se sahu ya ghalti huyi hogi, to un par farz hai ke humko aagaah karein aur ittefaq karein,

taake Allah ki kitab par amal kiya jaaye aur Allah ki kitab par daawat di jaaye. Chunanche Allah Ta'ala farmata hai ke *فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ* (“*agar tum jhagad pado kisi amr deen mein, to rujoo karo Allah ki taraf*”³⁷), yani rujoo karo Allah ki kitab ki taraf. Jo shakhs Allah ki kitab se qadam bahar rakha, tauba kare. Aur agar tauba nahi karta hai to, wajib-ul-qatal hai.”

(14) Phir Ulama ne poocha ke, “Mahdi^{AS} ki alamat se yeh hai ke Mahdi par shamsheer kaam na kare? Imam^{AS} ne farmaya ke, “Shamsheer ka kaam kaatne ka hai, lekin shamsheer Mahdi Ma'uood^{AS} par qadir na hogi aur qadir nahin ho sakti.” Aur yeh aayat padhi: *أَفِي اللَّهِ شَكَّ* (“*Kya Allah mein shak hai?*”³⁸) “Agar che bande ki Mahdiyat mein shak karte ho to Allah Ta'ala ke ek hone mein to shak nahin hai? Har mard wo zan par Allah ki talab farz-e ain hai. Aao Allah ki bandagi mein mashghool ho jayenge, Allah Ta'ala is bande ki Mahdiyat ko tum par zahir kar dega.”

³⁷ Surah an-Nisa, 4:59

³⁸ Surah Ibrahim, 14:10

Bahut log eemaan laaye aur bahut log hasad aur dushmani se eemaan laane se baaz rahe.

Miyan Nizam^{RZ} ko Quran ki Taleem Dena

Ek roz Bandagi Miyan Nizam^{RZ} ke haath mein kitab thi. Imam^{AS} ne poocha, “kya kitab hai?” to arz kiya, “Nuzhatul Arwah aur Anees-ul-Ghurba hai.” Hazrat^{AS} Shah Nizam^{RZ} ke haath se kitaben le kar Bibi Malkan^{RZ} ke ghar chalay gaye. Chand roz ke baad wahi kitab Bandagi Miyan Nizam^{RZ} ke haath mein de kar farmaya ke, “Ab apne ahwal ko is kitab ke mawafiq karo.” Kaha, “Meeranji, Khundkar ke sadqe se banda ka haal is se badhkar hai, ab apne ahwal ko is kitab ke mawafiq karne ki zaroorat nahin.”

Iske baad Imam^{AS} ne apna Quran Shareef khol kar Bandagi Miyan Nizam^{RZ} ke haath mein dekar farmaya ke Padho. Shah Nizam^{RZ} ne kaha: "Banda Quran se kuch nahin padha hai." Imam^{AS} ne farmaya ke, “Pehle hum padhte hain hamare baad tum padho.” Pehle Hazrat padhte the, baad mein Miyan Mazkooor padhte the. Us waqt ek Muhajir-e Mahdi^{AS} jinka naam Miyan Ilaahdaadiya tha, apne maamla ko arz karne ke liye aaye.

Imam^{AS} ki nazar-e mubarak padte hi dhamki de kar farmaya ke, Wahin thehro. To woh sar jhuka kar wapas ho gaye. Zuhr ki namaz ke waqt tak Quran Shareef khatm hogaya aur wahi Quran Shah Nizam^{RZ} ne Imam^{AS} ko de diya.

Zuhr ki namaz ada karne ke baad Imam^{AS} ne farmaya, "Miyān Ilahdaadiya, tum jis waqt aa rahe the, us waqt Allah Ta'ala apne bande ko apne kalaam ki taleem de raha tha. Agar us waqt tum qadam aage badhaate to jal jaate."

Khurasan ko Jaane ke Liye Allah ka Hukm

Chunke Imam^{AS} ne saade chaar (4 ½) mahine Sultan Mahmood ki janib se apne maktoob ka jawab aane ki raah dekhi. Uske baad Allah Ta'ala ka farman pahuncha ke, "Aey Syed Muhammad^{AS}, aage badho, kyunki Hind mein ilm ka nuqsan hai aur Khurasan mein ilm tamam hai. Hum wahan teri daawat ki raah-e raast dikhayenge."

Iske baad Imam^{AS} aage bade, yahan tak ke Jalore pahunche. Wahan Miyān Sheikh Muhammad Kabir^{RZ},

Miyan Yusuf^{RZ} , Miyan Abdullah^{RZ} , Miyan Jamal^{RZ} , aur Miyan Kamal^{RZ} aur Miyan Ashraf^{RZ} tarik-e dunya talib-e Khuda ho kar Hazrat Mahdi^{AS} ke humrah ho gaye.

Bandagi Miyan Syed Khundmir^{RZ} ka Peeche Choot Jana

Jab Jalore se aage bade, raaste mein Bandagi Miyan Syed Khundmeer^{RZ} qaza-e hajaat ke liye thodi der peeche reh gaye the. Us waqt Hazrat Mahdi^{AS} peeche nazar na farmakar aage badh gaye.

Isse pehle aur iske baad, jis jagah Aan-Hazrat^{AS} tashreef le jate, peeche aane walon ka gham nahi rakhte the. Isliye ke Hazrat Mahdi^{AS} jahan kahin jate aur jo kuch kaam karte, be-parda roobaru farman-e Khuda se jaate aur kaam karte the. Isi sabab se kisi ki taraf tawajjuh na karte the.

Kisi ne kaha, “Meeranji, yeh raasta purana ho gaya hai, balke veeran hone ke sabab se raasta mit gaya hai. Koyi shakhs is raaste se nahi jata, isliye ke is raaste mein saanpon aur sheron ke siwa aur doosre baliyat hain.” Imam^{AS} ne farmaya ke, “Banda qadeem raaste par

chalne ke liye Allah Ta'ala ki taraf se mamoor hai aur tamam saanpon aur sheron ne hum se ahad kiya hai ke unse zahmat nahi hogi.”

Bandagi Miyan Syed Khundmeer^{RZ} jo peeche reh gaye the, raaste mein mutafakkir ho kar raasta nahi paate the. Yaka-ek, ek mard ne ek mota bakra peeth par uthaya huwa la kar kaha, Khayiye. Unhone do teen din se kuch bhi nahi khaya tha. Usi jagah ek silgaah hua jhaad aur ek bartan namak se bhara hua paya. Aur neez teen Ashaab jo Hazrat^{RZ} ke humrah the, us bakre ko tamam kha liye. Aur bakra lane wala shakhs kehkar gaya ke yeh tumhare qafilah ka raasta hai. Usi raaste par rawana huye aur neez ghaas barh jane ki wajah se raasta bhool gaye.

Pas wahan se awaaz shuru huyi ke, “Yeh Mahdi Mau'ood^{AS}, Rahman ka Khalifa hai.” Us awaaz par Hazrat Mahdi^{AS} ke paas pahunche.

Bibi Noorullah^{RZ}

Isi tarah ek roz Bandagi Miyan Nizam^{RZ} apni ladki Bibi Noorullah ko, jo sheer khwaar thi, ek jhaad ki dali se

jholi latka kar haq ki mahviyat mein wahin chod kar Hazrat^{AS} ke humrah sawar ho gaye. Aur teen chaar kos chale gaye. Hazrat Mahdi alayhis salaam ne Shah Nizam^{RZ} ko yaad dilaya ke, “tumhara rafeeq kahan hai?” Kaha ke shayad usi jagah par ho. Imam^{AS} ne farmaya ke, “Khuda-e Ta'ala ne hifazat ki hai, jaa kar lao.” Jab wahan pahunche to dekha ke ek bada sher us jhaad ke neeche baitha hua hai. Aap^{RZ} ko dekh kar sar jhukaya huwa chala gaya aur aap Bibi Noorullah^{RZ} ko lekar rawana huye aur raasta bhool gaye. Usi tarah awaaz, “Yeh Mahdi Mau'ood^{AS} Rahman ka Khalifa hai” ki awaaz sun kar Hazrat Mahdi^{AS} ki khidmat mein pahunche.

Naqal hai ke ek roz Bandagi Miyan Dilawar^{RZ} Hazrat Mahdi^{AS} ko wuzu karate the. Arz kiya, Meeranji, Aap ki resh-e mubarak ke tamam qatre kehte hain ke, “yeh Mahdi Mau'ood^{AS} Rahman ka Khalifa hai.” Hazrat^{AS} ne farmaya ke, “Banda jis jagah phirta hai, tamam makhluqat aur kainat ke tamam zarre aur zarraat yahi kehte hain, lekin samajh ke kaan chahiye, jaise ke tumhare kaan hain.”

Iske baad Imam^{AS} sheher Nagaur pahunche. Aam taur par shohrat aur balwa ho gaya ke Mahdi Mau'ood^{AS}

aaya.

Miyan Malik Jiyo^{RZ} - Shahzada-e Lahoot

Miyan Malik Jiyo^{RZ}, Mughal ki qoum se, jo wahan ke hakim the, us sheher ke tamam ulama ke saath Mahdiyath ke saboot aur daryaft ke liye Imam^{AS} ki khidmat mein aaye. Aur aapki nazar mubarak padte hi ghode se neechे utarkar girte padte daudte aakar Imam^{AS} ke qadam mubarak par padgaye. Hazrat^{AS} ne Miyan Malik Jiyo^{RZ} ka haath pakad kar khade karke farmaya ke, "Aao Shahzada-e Lahoot."

Uske baad apne nazdeek bithaye . Pas unhone tamam behas-o-takrar jo dil mein rakhte the, bhool kar arz kiya, "Khundkar, mujhko talqeen farmaen." Phir Hazrat^{AS} ne zikr-e khafi ki talqeen farmaayi. Miyan Mazkooor tarik-ud duniya talib-e Khuda hokar Hazrat Mahdi^{AS} ki sohbat mein hazir rahe.

Qaatalu wo Qutilu ki Basharat

Naqal hai ke ek roz Imam^{AS} ne Asr aur Maghrib ke darmiyan bayan-e Quran ke mauqe par ajami zuban

mein farmaya ke, “هَاجَرُوا (Hijrat kiye) huwa, وَأُخْرِجُوا مِنْ دِيَارِهِمْ (aur gharon se nikale gaye) huwa, وَأَوْذُوا فِي سَبِيلِي (aur Khuda ki raah mein sataaye gaye) huwa, وَقَاتَلُوا وَقُتِلُوا (qatal kiye aur qatal kiye gaye³⁹) baqi hai, mashallah hoga, lekin banda is par (qaatalu wa qutilu par) mamoor nahi hai. Hamare logon se iska zuhoor hoga.”

Maghrib ki namaz ke baad Bandagi Miyan Syed Khundmeer^{RZ} ne Bandagi Miyan Neymat^{RZ} ke zariye arz karaya ke, “agar Khundkaar us shakhs ko wazeh kar ke farmain to us ka adab aur khidmat ki jaye.” Hazrat Mahdi^{AS} ne sun kar farmaya ke, “woh shakhs saa'il hai.”

Phir Bandagi Miyan Neymat^{RZ} ne khayal farmaya ke banda saa'il tha. Hazrat^{AS} ne qaatalu wa qutilu ko bande par muqarrar farmaya hai.

Uske baad Bandagi Miyan Syed Khundmeer^{RZ} ne arz kiya ke Bandagi Miyan Neymat^{RZ} ne khud par khayal kiya hai, kyunki Hazrat^{AS} ne unhi ko farmaya hai. Aan-Hazrat^{AS} ne sun kar farmaya ke, “Saa'il se murad tumhari zaat thi. Banda tumhare liye kaha hai. Khuda

³⁹ Surah Aale-Imran, 3:195

Ta'ala qaabil ko chodta nahi aur ghair qabil ko deta nahi.”

“Jis kisi ko diye diye diye,
aur jis ko nahi diye nahi diye nahi diye.”

Allah Ta'ala ne tumhari is gardan par qaatalu wa qutilu ka baar rakha hai. Apni haddiyon ko mazboot rakhna chahiye aur quwwat se is baar ko uthana chahiye.”

Moujizey

Naqal hai ke jab Hazrat Mahdi^{AS} sheher Nagaur se rawana hokar Saanbar nadi se paar huye aur saanpon ke maqam par pahunche, to ek bada saanp दौरा ke atraaf hisar kiya hua padha tha. Subah ke waqt Sahaba^{RZ} wuzu ke liye paani laane daireh ke bahar jana chahe, raasta nahi paaye.

Hazrat^{AS} se ye waqia arz kiye to farmaya ke is saanp se Allah Ta'ala ka wada tha ke hum tujhko Apne Rasool^{SLM} ke farzand Mahdi Mau'ood^{AS} ko dikhlayenge. Us wade par bande ko dekhne ke liye aaya hai. Iske saamne mat jao, warna das lega, jis tarah se ke Abu Bakr Siddiq^{RZ} ko dasa tha.

Uske baad Imam^{AS} ne us saanp ke nazdeek tashreef le ja kar uske saamne lu'ab-e dahan mubarak dala, to woh lu'ab mubarak khakar, kulah zameen par rakh kar chala gaya.

Hazrat Mahdi^{AS} ne farmaya ke saanp Musalman hokar gaya.

Imam^{AS} jis jagah qiyam farmate , दौरा के आरफ तांबे का हिसार होजाता और लोग पर ظاهر ना होता. Jab ek roz Miyan Haidar Muhajir^{RZ} ka ghoda apni jagah se khul kar chale gaya tha, to unhone ghode ko talash karne ke liye दौरा के बाहर जाने की बहुत कुछ कोशिश की, दीवार सामने देख कर वापस होगये और Hazrat^{AS} से अर्ज किया के हर तरफ दीवार नजर आती है.

Imam^{AS} ne farmaya, “Khuda ko yaad karo, tumhara ghoda hargiz nahi jayega. Jis jagah Banda qiyam karta hai, hamare दौरा के आरफ तांबे की दीवार का हिसार हो जाता है.”

Neiz jis maqam me paani na hota, to Imam^{AS} us maqam par जाने से पहले बारिश होती, बाद-ए qiyam paani faraghat se kharch karte.

Jab Kaaha pahunche aur pahunchkar ek ghanta bhi

nahi hua tha, unke humrah jo ghode the, khet ki taraf rukh kiye. Kisano ne haakim se faryaad ki, to haakim Imam^{AS} ke huzoor me aakar kaha ke, “Mahdi^{AS} ke zamane ki tareef suni gayi hai ke bakre aur laandge ek jagah chareng aur bachche saanp-bichhu se khelenge, kisi se kisi ko takleef nahi pahunchegi. Iske barkhilaaf, Khudawand ke ghode khet char rahe hain.”

Imam^{AS} ne farmaya, “Agar char rahe hain to apna muawza le lo.”

Pas hakim ne apne logon ko bhejkar dikhaya, to maloom hua ke ghode khamosh khade hain, koyi cheez nahi khaate. Log wapas aakar waqiya zahir kiye to hakim mazkooor musamma Ashraf Khan Panipati ne tajjub kar ke khud jaakar dekha, ghode aankh band kiye huye khade hain. To usne wapas ho kar Imam^{AS} ki tasdiq ki aur tarbiyat hokar sohbat-e wala ikhtiyar ki.

Thatta ka Waqia

Uske baad Imam^{AS} nagar Thatth ko, jo Mulk-e Sindh ka paye takht hai, pahunche. Sheher mazhkoor mein pahunchne se pehle raaste mein saathiyon mein se kisi

ka chaupaya gir kar haath paon maarne laga. Hazrat Mahdi^{AS} ne farmaya ke zubah karo. Sahaba^{RZ} mushrikon ki sultanat hone ki wajah se ek doosre ko dekhne lage. Doosre baar hukm diya ke zubah karo. Miyan Abdul Majeed^{RZ} ne oont se fauran utar kar zubah kardiya. Sahaba^{RZ} gosht lekar shehar mein daakhil huye aur ek jagah khaima laga kar qiyam farmaya.

Ittefaqaan wahan ek charwaha khada hua tha. Gaaye ka gosht dekh kar badshah ke saamne, jiska naam Jaamnanda tha, apni dastaar daal kar faryaad ki ke ek badi jama'at sheher ke qareeb gaai ko zubah kar ke uska gosht sheher mein laakar qiyam ki hai. Jaamnanda sakht kafir tha, lootne ka hukm diya. Jab Darya Khan ko maloom hua to maane' hua aur kaha ke, "Yeh kaam do qaum se hua hoga, ya jahilon ki qaum se, ya us qaum se jo Musalmanon mein ghalba rakhti hai aur Musalmanon ki madad karti hai, aur unmein ek insaan hai, goya ke woh Muhammad^{SLM} ki zaat hai."

Pas Haakim mazkooor apne tamam lashkar ko tayyar kar ke kamil ghalba ke saath Imam uz-zamaan Khaleefatur Rahman^{AS} ke saamne aaya aur kaha ke yeh nadan kya karte hain. Hazrat Mahdi^{AS} Allah Ta'ala ke farman se

ghode par sawar hokar, kataf mubarak par talwar rakhe huye, Jaamnanda badshah ke saamne chand kadam aage tashreef le gaye. Eka ek Darya Khan mazkoor ki nazar aaftaab-e jalalat alamtaab par padhi, to ghode se neeche gir kar neem bismil murgh ki tarah laut raha tha. Hazrat Mahdi^{AS} ne bhi ghode se utar kar tasalli dekar mureed kiya, Pas woh eemaan ke sharf se musharraf hokar ijazat le kar Jaamnanda ke paas gaya aur kaha ke, “Tu ne hum sab ko halaak kardiya tha. Kya tu janta hai ke woh kaunsi zaat hai? Bit-tehqeeq woh zaat Mahdi Mau'ood Sahib uz-zamaan^{AS} hai. Agar tera aitaqaad Mahdi^{AS} ki Mahdiyati par nahi hai, farzand-e Nabi^{AS} aur Wali-e Kamil to hai. Phir tu kis tarah eezaa pahunchana chahta hai?”

Pas Darya Khan ne apne ghar jaa kar ziyafat ka bahut khana Hazrat^{AS} ki khidmat mein bheja. Teen roz tak Imam^{AS} ne qabool farmaya. Teen roz ke baad bhi qabool karne ki bahut koshish ki, lekin ziyafat qabool na huyi aur farmaya ke, “Rasoolullah^{SLM} ki sunnat ke khilaf hota hai, kyunki Aan-Hazrat^{SLM} ne teen roz ke baad kisi ki ziyafat qabool nahi farmayi. Banda kis tarah qabool kar sakta hai?”

Aakhir kaar Jaamnanda mazhkoor ne Hazrat Mahdi^{AS} ki khidmat mein qazi ko bhej kar kehlaya ke, Hazrat yahan se chale jayein. Imam^{AS} ne farmaya ke, “Tere badshah ka hukm tere liye hai. Jis waqt ke mere badshah Khudaye bartaar buzurg hai jalal uska, aur be-nazeer hai uski zaat, ka hukm mujhko hota hai main chale jaunga. Banda ka safar wa hazar (jana aur rehna) Khuda ke hukm se khaarij nahi hai (Khuda ke hukum se hai).”

Pas qazi ne kaha, “Oolul-Amr ki ita'at laazim hai.” Imam^{AS} ne farmaya ke, “Tu isko Oolul-Amr kis tarah kehta hai? Tu qazi hai aur tu janta hai ke Oolul-Amr ki sharayat kya hain. Agar tu Oolul-Amr ki sharayat is mein saabit karta hai, to banda chale jata hai.”

Qazi ne kaha, “Khundkar farmayen.” Farmaya, “Jaamnanda zalim hai ya aadil?” Kaha, “Zalim.” Farmaya, “Shari'at-e Muhammadi ki pairwi karne wala hai ya khwahishat-e nafs ki pairwi karne wala hai?” kaha, “Khwahishat ki pairwi karne wala hai, balke kafiron ko kufr karne ke liye quwat deta hai.” Farmaya, “Tu isko kyunkar Oolul-Amr kehta hai?”

Pas Qazi Ali ne kaha, “Agar koyi shakhs apni zameen par

rehne na de, to uske sath koyi hujat aur hukm kaam nahi deta hai.”

Imam^{AS} ne farmaya ke, “Sindh ke liye Sindh ka badshah hai aur Gujarat ke liye Gujarat ka badshah hai, aur isi tarah har ek zameen ke liye ek badshah hai. Pas tum thodi zameen aisi batao ke woh zameen Khuda ki hai, taake us zameen par Khuda ke bande Khuda ki bandagi mein mashghool rahen.”

Iske baad Qazi ne kaha ke, “Aap kisi ki dastaar lena chahte ho.” To Hazrat Mahdi^{AS} ne Qazi ki dastaar le kar apne ghutne par rakhkar farmaya, “Aye Qazi, dastaar lena isko kehte hain, Is tarah humne kis ki dastaar li.”

Aur neez farmaya ke, “Tere badshah ko kehde ke tu apne tamam lashkar aur shaukat ke saath aa. Inshaallah Ta'ala Banda ek Khuda ki madad se tujh par ghalib hai aur Allah Ta'ala ne yeh shehar mujhko diya hai.”

Pas Jaamnanda shehar mein hukm diya ke in logon ko anaaj aur zaroori ashya naa dein. Sahaba^{RZ} ne hukumat ki mukhalifat ko Hazrat^{AS} ke huzoor me arz kiya ke koyi shakhs humko sauda nahi deta hai. Imam^{AS} ne hukm

farmaya ke, “Ek dukan ko todo aur us dukan ka samaan lao.” Sahaba^{RZ} ne aisa hi kiya. Uske baad Imam^{AS} ne Miyan Tayyib^{RZ} aur Miyan Miskeen^{RZ} ko Jaamnanda (badshah) ke paas bhejkar kehlaya ke, “Hum Shar’a-e Muhammadi se baahar nahi hain. Humne tamam ashya ka wazan karke kharch kiya hai. Inki qeemat is dukan ka baqqaal nahi leta hai. Tum haakim ho, le lo.” Haakim ke rubaru un ashya ki qeemat rakh kar wapas huye aur Imam^{AS} ki khidmat mein haazir huye.

Pas Jaamnanda ne apne ghulam Ayyar ya Dilshaad ko Hazrat^{AS} ke paas bhejkar kehlaya ke, “Falan baagh bahut kushadah hai aur us mein bada hauz hai. Wahan tashreef le jayein taake banda aapse mulaqat kare.” Imam^{AS} ne farmaya, “Behtar hai.”

Pas us baagh mein tashreef le gaye aur kashti mein sawar huye. Jaamnanda ne dar-parda mallahon ko hukm diya tha ke Imam^{AS} ko duba dein. Dubanay ki bahut koshish ki lekin duba na sake.

Jab nadi ke paar ho gaye to mahal mein jaakar baith gaye aur Imam^{AS} ne hukm diya ke, “Is baagh ko todo.” Chunanche chand bade jhaadon ko kaat diye aur phir

apne maqam me jaakar theher gaye. Aur Imam^{AS} ne farmaya ke, Khandaq khodo aur khardaar baarh nasab karo.

Malik Gauhar^{RZ} aur Akseer

Usi zamaane mein, Malik Gauhar^{RZ}, ke Sultan Bangla ka tosh-khana inke hawale tha, jis waqt ke woh Makkah Muazzamah ke Hajj ki niyat se rawana huye to dhai (2 ½) seir akseer-e aazam apne saath rakhte the. Jab inko raaste mein Hazrat Mahdi^{AS} ki tashreef aavri ki khabar mili to Hazrat^{AS} ki khidmat mein jaakar tarbiyat huye aur aap^{AS} ki kimya-khasiyat ki sohbat mein rahe.

Hasil kalam, us waqt Malik Gauhar^{RZ} ne arz kiya ke, “Agar Khundkaar ki ijaazat ho to main chhe (6) maheene ke arse mein baarah hazaar sawaar, saamaan aur hathiyaar ke saath tayyaar kardunga.” Imam^{AS} ne farmaya, “Kahan se tayyaar karoge.” Kaha, “Bande ke paas akseer hai.” Farmaya, “Kaisi akseer hai? Lao.” Jab Imam^{AS} ne akseer ko mulaahiza farmaya to farmaya ke, “Is shakhs ko maaro aur दौरa ki hadd se bahar kardo, kyunki buth liya hua, banda ke paas rehta hai.” Pas Malik Gauhar^{RZ} ko दौरa ke bahar kardiye.

Malik दौरa ke bahar hokar teen raat din aah-o-zaari karte huye jungle mein pade rahe. Miyan Abu Muhammad^{RZ} ne unke is haal mein kaha, “Namaz ka waqt hai, ada karna chahiye.” Malik Gauhar^{RZ} ne kaha, “Khudawand, namaz ki dargah se mardood hogaya hoon, kiski namaz padhoon?”

Pas Miyaan Abu Muhammad^{RZ} ne Imam^{AS} ke huzoor yeh maajra arz kiya to farmaya, “Agar aana chahta hai to akseer ko bawli mein daal kar aaye.” Usi waqt Miyan Syed Salamullah^{RZ} ne akseer ko bawli mein daal diya, magar jau ke daana barabar akseer bawli ke patthar par jo padi thi, Miyan mazkooor ne usko utha kar Hazrat^{AS} ki ittela ke baghair Hazrat^{AS} ka paani ka lota garam karke us par daala, Tambe ka lota zar-e surkh hogaya.

Hazrat^{AS} ke huzoor me le jaakar arz kiya, “Meeranji, akseer aisi thi.” Imam^{AS} ne farmaya, “Mujhe maloom tha ke akseer khalis hai, lekin Malik Gauhar^{RZ} ki khuda talabi ke imtehan ke liye bawli mein daali gayi.”

Iske baad lote ko bechkar saviyat kardiye.

Pas, sahaba^{RZ} sauda khareedne ke liye bazaar gaye the.

Jab Imam^{AS} ne Asr ki namaz ke liye bahar tashreef laakar dekha ke thode Ashaab maujood hain to farmaya, “Aye Miyan Syed Salamullah^{RZ}, thodi akseer thi, is ke waaste se Banda-e Khuda ki nazar aur Banda ki sohbat aur namaz aur bayan-e Quran se Sahaba^{RZ} baaz rahe. Agar woh sab akseer rehti to unka ahwaal kya hota.”

Sheikh Sadruddin^{RZ}

Uske baad Sheikh Sadruddin^{RZ} Imam^{AS} ki mulaqat ke liye aaye. Waqiya yeh hai ke ek roz ustaad-e Shari'at Sheikh Sadruddin^{RZ} madrasah-e uloom mein baithe huye the ke ek mard Sheikh ke samne aakar kaha ke, “Mahdi Mau'ood^{AS} aaya hai kuch tu khabar rakhta hai?, jaa tasdiq kar, wagarna kaafir rahega.” Sheikh ka haath pakad kar rawana hua aur eka-ek mard mazkoor ghaib hogaya.

Sheikh ne apne dil mein khayal kiya ke aisa na ho ke nafsani waswasa dil mein paida hua ho ya shaitani fikr pahunchi ho. Eka-ek darakhton aur har taraf se aawaaz shuru huyi ke yeh Mahdi Mau'ood^{AS} hai. Yeh Rahman ka Khalifa hai. Pas us aawaaz par Hazrat Mahdi^{AS} ki

khidmat mein jaakar tarbiyat huye.

Us ke baad ek muta'alim ne apne ladke ko liya hua Hazrat^{AS} ke huzoor mein aakar arz kiya ke hamare ladke ke haq me dua kijiye. Imam^{AS} ne farmaya, "Sheikh Sadruddin dekho taleem paaya hua kya kehta hai. Agar Allah Ta'ala ka hukm ho to hum inse jaziya lein." Aur Apni shamsheer upar utha kar farmaya, "ab (kalma-goyon ke saath) yeh baqi reh gaya hai lekin Banda is par (jihad asghar par) mamoor nahi hai (jihad akbar par mamoor hai)."

Sheher Thatta mein chauraasi (84) tan Allah ka deedar rakhnewale haq se mile (wafat paaye). Un sab ko Hazrat^{AS} ne Allah Ta'ala ki raza se Musa^{AS} aur Isa^{AS} ke maqam ki basharat farmayi. Aur phir farmaya ke, "Jab Banda inko qabar mein rakhta hai to inki peeth ko kuch mitti lagne paati hai ya nahi, qabza-e qudrat se utha liye jaate hain."

Phir farmaya, "Jo hamare hain mitti mein (qabar mein) pade rehne ke liye nahi aaye hain balki jo hamare hain aakhirat ke talib nahonge (Khuda ke talib honge)."

Us ke baad Hazrat Mahdi^{AS} ne Bandagi Miyan Syed

Khundmeer^{RZ}, Bandagi Miyan Neymat^{RZ}, Miyan Abdul Majeed^{RZ}, Miyan Sheikh Muhammad Kabir^{RZ}, aur Miyan Yusuf^{RZ} ko apne apne gharwalon ko laane ke liye Gujarat rawana farmaya. Miyan Laadsha^{RZ} ne arz kiya ke, "Miyan Neymat^{RZ} ka qabeela bahut hai, wapas aane nahi denge." Farmaya ke, "Miyan Neymat^{RZ} Mard-e Rabbaani hain, hargiz nahi rahenge." Bandagi Miyan Neymat^{RZ} ne arz kiya ke, "Banda apni aurat ka ikhtiyar uske haath mein dekar aaya hai, Bande ko apni khidmat se door na karein." Farmaya, "Jao, Aane walon ko lao."

Bandagi Miyan Syed Khundmeer^{RZ} ne arz kiya, "Meeranji, Bande ke liye aurat aur bachche nahi hain, kisliye bhejte hain." Farmaaya, "Jao, is mein kuch Khuda Ta'ala ka maqsood hai."

Meeran Syed Mahmood^{RZ} ko Miyan Syed Salamullah ka khat

Pas Miyan Syed Salamullah^{RZ} ne Meeran Syed Mahmood^{RZ} ko khat likh kar Shah Khundmeer^{RZ} ke haath mein diya tha. Hazrat Mahdi^{AS} ne tashreef laakar farmaya ke, "Kya likhe ho, padho." Jab padhne lage ke, "Wahan kya baithe ho, begaane aakar behra-e vilayet le

jaarahe hain. Tumhare liye is zaat aur Muhammad^{SLM} ki vilayet ke behre se door rehna jaiz nahi hai. Sheher Thatta mein chauriyasi (84) ashkhaas wafat paye, un sab ke haq mein Imam^{AS} ne Ulul-Azam Paighambaron ke maqam ki basharat farmayi hai.”

Aur neez farmaya ke, “Allah Ta'ala aam dastarkhwan khol diya hai aur Apni rehmat ki nazar se dekh raha hai. Jo shakhs marta hai, marne wale ki kya hi nek bakhti hai.”

Is khat ko sun kar Imam^{AS} ne farmaya ke is khat ko phaad do aur doosra khat aisa likho ke "Syed Muhammad Chapaneer mein hai aur Meeran Syed Mahmood^{RZ} Thatta mein hain.” Teen baar farmaya.

Miyan Salamullah^{RZ} ne arz kiya, “Meeranji, hamare Khundkaar Meeran hain.” Farmaya, “Banda Meeran hai to Meeran Syed Mahmood^{RZ} Awwal Meeran hain.”

Bibi Buwanji^{RZ} se Nikah

Sahaba^{RZ} Gujrat pahunche. Chand roz ka arsa ho chuka un ke jaane ke baad, Imam^{AS} ne Jumma ke roz, paak daman khatunaan-e Jannat auraton ke majme mein

waaz farmaya ke, “Jo koyi Allah ki di huwi cheez se nahi leta hai, agar che woh talab karta hai nahi paata.”

Imam^{AS} ne jab ye baat farmayi to eka-ek Bibi Buwanji^{RZ} ne khadi hokar arz kien ke, “Main apni zaat ko Khundkaar ke huzoor mein Khuda ke liye guzaarti hun.” Ye bhi Banmani qaum se theen, un ke shauhar-e awwal Malik Bakhkhan wafat paa chuke the. Imam^{AS} ne farmaya behtar hai. Phir arz kiya, “Hazrat Mahdi^{AS} se apne naan-o-nufqa ka haq talab nahi karungi, is ki koyi haajat nahi, magar is baat ki tamanna rakhti hun ke mehshar ke din Khundkaar ki zawjiyat mein uthayi jaun.”

Hazrat Mahdi^{AS} ne Miyan Laad^{RZ} aur Qazi Habibullah^{RZ} ko talab karke farmaya, “Tum gawah raho ke Bibi Buwanji^{RZ} apni zaat ko Khuda ke liye banda ke hawale ki hain.” Bibi^{RZ} ne bhi gawahon ke rubaroo baat ka iqraar kiya. Dono Ashaab^{RZ} gawah hokar wapas huye.

Jab Ashaab-e mazkooor ek arse ke baad Gujarat se rawana huye to bawaqt-e rawangi, Sultan Mahmood Beghda ki dono behnen Raje Soon aur Raje Muradi jo Hazrat Mahdi^{AS} se tarbiyat ho chuki theen, Sultan

Mahmood unko qaid karne ki wajah se Hazrat^{AS} ke humrah na jaa sakin.

Meeran Syed Mahmood^{RZ} ko Rasool^{SLM} aur Mahdi^{AS} ka Hukm

Pas Raje Soon ne Bandagi Miyan Syed Khundmeer^{RZ} ke zariye aur Raje Muradi ne Bandagi Miyan Neymat^{RZ} ke zariye zar-e naqad, libas, hathiyar, ghode aur oont Hazrat Mahdi^{AS} ki khidmat mein rawana ki theen. Raaste mein Meeran Syed Mahmood^{RZ} ne bhi Shah Khundmeer^{RZ} aur Shah Neymat^{RZ} se mulaqat ki.

Aan-Hazrat^{RZ} ki mulaqat ka sabab ye tha ke raat mein Meeran Syed Mahmood^{RZ} aur Bibi Kadh Bano^{RZ} dono aaraam farmarahe the ke Hazrat Risalat Panaah^{SLM} aur Hazrat Mahdi^{AS} dono Khatimain alaihim as-salam ne Meeran Syed Mahmood^{RZ} ka haath pakadkar farmaya ke uthoo, ye tumhari jagah nahi hai.

Jab bedaar huye to khud ko ghar ke darwaze par khade huye paaya aur Ratni Bai Dai ko kaha ke hamari shamsheer aur Quran laa do. Inko lekar darwaze ki dehlees par baith gaye aur Bibi ko kehla bheja ke tum

apne baap ke ghar jao Banda Hazrat Mahdi^{AS} ki khidmat mein jaata hai to Bibi^{RZ} ne arz kien ke, “Ye aajizah bhi Hazrat Mahdi^{AS} ke dairah ki talib hai, apne saath le chalo.” Farmaya ke, “Mere paas sawari ka kharch nahi hai.” Bibi^{RZ} ne kaha ke, “Main paon ko chindiyan baandh kar chalungi.”

Pas Hazrat^{RZ} ghodon, oonton waghera ashya ko bechkar qarz ka taqaza karne walon ko diye. Qarz aur naukaron ki tankhwa se subukdosh hokar Bibi^{RZ} ki sawari ke liye ek doli le kar rawana huye aur paanch ya chhe manzil par Hazrat Mahdi^{AS} ke Sahaba^{RZ} se mile.

Bayan karte hain ke awwal Bandagi Miyan Neymat^{RZ} naazil huye, phir Meeran Syed Mahmood^{RZ} aaye aur phir Miyan Syed Khundmeer^{RZ} aaye. Kisi ne Shah Khundmeer^{RZ} se kaha ke Meeran Syed Mahmood^{RZ} ne falan jagah qiyam farmaaya hai to usi jagah par gaye. Lekin Bandagi Miyan Syed Khundmeer^{RZ} ke aane se pehle, Meeran Syed Mahmood^{RZ} ne Bandagi Miyan Neymat^{RZ} ko kehla bheja tha ke, “Khuda Ta’ala ne Hazrat Mahdi^{AS} ke liye tumhare haath se koyi cheez bheja hai, us mein se raaste ke kharch ke liye Banda ko rawana karo kyunki aap un rupeyon mein se apne

saathiyon ko khilaate ho.”

Bayan karte hain ke Bandagi Miyan Shah Neymat^{RZ} ke humrah chalees (40) ashkhaas the aur baaz kehte hain ke saath (60) ashkhaas tarik-ud dunya talib-e Khuda hokar Hazrat^{RZ} ke humrah hogaye the. Jawab diya ke, “Bande se amanat mein khiyanat nahogi.” Meeran Syed Mahmood^{RZ} bahut ranjida the.

Meeran Syed Mahmood^{RZ} ka Bandagi Miyan Syed Khundmeer^{RZ} ke sath Farah Mubarak ko Safar karna

Us ke baad Bandagi Miyan Syed Khundmeer^{RZ} aaye aur kehlaya ke, “Banda darwaze par khada hai, khidmat mein pahunchao.” Jawaban farmaya ke, “Bande ko maaf karo, jis maqam par Miyan Neymat^{RZ} khade hain wahin thehro.”

Meeran Syed Mahmood^{RZ} ke aadmiyon se Shah Khundmeer^{RZ} ko maloom hua ke Hazrat^{AS} Bandagi Miyan Neymat^{RZ} se ranjida huye hain. Uske baad Shah Khundmeer^{RZ} ne buland aawaz se kaha ke, “koyi cheez Khuda-e Taala bheja hai aur neez asar ki namaz ka waqt

qareeb hai, sarfaraz farmaien.” Is ke baad bahar aaye aur ek doosre se baghalgir hokar mulaqat kiye aur jo samaan jaanwaron par tha, utare.

Pas shaam ki namaz ke baad Shah Khundmeer^{RZ} ne saaman mazhkoor Meeran Syed Mahmood^{RZ} ke samne rakha aur kaha, “kya hi Allah Taala ka fazl is qaasir par hua ke main ye saaman Gujarat se Farah ko kab le jaata. Is maal-o-mata aur in taliban-e Khuda ka waris isi jagah paaya.” Is ke baad Meeran Syed Mahmood^{RZ} ne farmaya ke, “is samaan ko uthane ke liye hukm do, jis tarah kharch karte aaye ho, usi tarah kharch karte huye chalo.”

Phir Shah Khundmeer^{RZ} ne kaha ke, “Khundkaar, is saaman ko kharch karke Shah-e Zaman (Hazrat Mahdi^{RZ}) ki khidmat mein pahunchen. Agar ye saaman khatam hojaye to Banda haazir hai, Banda ko farokht karke Hazrat Mahdi^{RZ} ki khidmat mein jaayen.”

Nihayat umdagi se khidmat ki hadh ada karke Hazrat Mahdi^{AS} ki khidmat mein pahunche. Meeran Syed Mahmood^{RZ} ne Farah pahunchne se pehle Miyan Sheikh Muhammad Kabir^{RZ} ko khush khabri sunane

keliye Hazrat Mahdi^{RZ} ke huzoor mein rawana kiya.

Jab Meeran Syed Mahmood^{RZ} ke aane ki khabar Hazrat ko pahunchi to woh din Bibi Buwanji^{RZ} ki baari ka tha. Hazrat Mahdi^{AS} ko bahut masroor dekhkar Bibi^{RZ} ne poocha ke, "Meeran^{AS} ko farzand ke aane se khushhali hoti hai." Imam^{AS} ne farmaya, "Haan, beta beta hokar aata hai, kyun khushhali na ho."

Mulaqat ke baad Hazrat Mahdi^{AS} ne ye bait padhi:

"Dost ki khatir tamam aalam se munqata hojana chahiye,

Haan dost ki khatir do aalam se munqata' hosakte hain."

Us ke baad Meeran Syed Mahmood^{RZ} ne arz kiya, "Meeranji, agarche Miyan Syed Khundmeer^{RZ} raaste mein mulaqat na karte aur humrah na hote, to banda raaste mein hilaak hojata. Aur Miyan Neymat^{RZ} ne Bande se aisi be-murawwati ki."

Imam^{AS} ne farmaya, "Taajub ki baat kya hai, Tum aur Miyan Syed Khundmeer^{RZ} biraadar-e haqiqi ho, aur Miyan Neymat^{RZ} ne un ashkhaas ko jo Allah ki rehmat ke laayak the, laya hai. Aur bhaiya ke saath aisa kiye,

awaam ki rasm jo kehte hain, kya is ke aaba ki meeras hai, nahi jaane?"

Bandagi Miyan Neymat^{RZ} is wajah se ranjida hokar jungle ki masjid mein chale gaye. Hazrat^{AS} tashreef le jaakar Miyan Neymat^{RZ} ka haath pakadkar laaye. Us mauqe par ye baat farmayi, "Tun mujh lod na lod hun tujh lodan haar."⁴⁰

Hasil kalam, Hazrat ke Sahaba^{RZ} ka qissa inteha ko pahunchaya gaya. Lekin jab nagar Thatta se nikle, us waqt Imam^{AS} ne farmaya ke, "Sindhi Na-pasandi."

Darya Khan apne lashkar ko liya huwa Imam^{AS} ke humrah ho gaya. To farmaya, "Aey Darya Khan, wapas ho jao." Kaha ke, "Main Qandhar ki sarhad tak aaoonga, kyun ke raasta veeran hai." Nau meel saath aaya. Us ke baad Imam^{AS} ne koshish karke wapas kiya.

Mahdi Mau'ood^{AS} ke saath Farishton ki Fauj

Char manzil ke baad Miyan Wali^{RZ} peeche reh gaye the. Us sheher ka Desmukh unko talab karke poocha ke, "Ye

⁴⁰ Tu mujh ko chah ya na chah, main tujhko chahne wala hun.

bada lashkar kis ka hai aur kahan jaata hai.” Miyan Wali^{RZ} ne kaha, “Fuqara ki jamaat hai, is ka haakim Mahdi Mau,ood^{AS} hai.” Kaha, “Tu jhoot kehta hai, kyun ke itne qawi haikal, tawaana hathi be-saamaan faqeeron ke pas kaise rehte.”

Pas Miyan Wali^{RZ} ne Desmukh ki batein Hazrat Mahdi^{AS} ke huzoor mein arz ki. Imam^{AS} ne farmaya, “Haan aisa hi hai. Chunanche Hazrat Rasoolullah^{SLM} ke liye panch hazaar malaalik nishanwale mulazim the, isi tarah Bande ke paas mulazim hain.”

Saanp ke dasey huwon ko zinda karna

Jab aage badhe, raaste mein taajeeron ki jamaat se chand ashkhaas darre huye, hairaan aur chehra ka rang uda hua aage peeche dekhte huye daudte aarahe the. Jab unhone Hazrat Mahdi^{AS} ko dekha to unki chaal dheemi huwi. Faryad karne lage ke, “Khundkaar is raaste se na jaayen, kyunki hum chalees (40) aadmi the jin mein se saat (7) zinda hain. Aksar ahbab saanpon ke sabab se hilaak hogaye. Raaste ke darmiyan wo saanp goya rehzan hain.”

Hazrat Mahdi^{AS} ne farmaya ke, “is waqiye ko kitne roz huye.” Kaha, “Ye waqiya aaj hi ka hai aur yahan se aadhe kos ke faasle par hua hai.” Imam^{AS} ne farmaya ke, “Tum Bande ke saath chalo”, to wo saath hogaye.

Jab saanpon ke maqam par pahunche to usi jagah Hazrat Mahdi^{AS} ne qiyam farmaya aur jin ashkhaas ko saanpon ka zeher ka asar hua tha, un sab ko apna paskhurda inaayat farmaaya. Allah Taala ne unka zeher difa kardiya aur tamam log hoshiyar hogaye. Aur chalees ashkhaas ne Hazrat Mahdi^{AS} ki tasdeeq karke tarik-ud dunya aur talib-e deedar-e Khuda hokar Hazrat Mahdi^{AS} ki sohbat ikhtiyar ki.

Jab raat huyi Imam^{AS} ne farmaya ke abhi raat Naubat (baari baari se Allah ke zikr mein baithna) maaf hai, tamam log sojao. Jab aadhi raat huyi to saanpon ka badshah haazir hokar Hazrat^{AS} se arz kiya ke agar hukm ho to raasta chod dete hain. Farmaya ke behtar hai raasta chalne walon ko takleef na pahunche.

Pas saanpon ke badshah ne hukm diya ke un saanpon ko jinhone in logon ko ranjida kiya hai haazir karo. Usi waqt haazir hogaye to hukm diya ke inko tukde tukde

kardo. Fauran tukde tukde kardiye. Jab subah huyi to sab ashkhaas salamati ke saath Hazrat Mahdi^{AS} ke humrah rawana huye aur Qandahar pahunche.

Qandahar ka Haakim, Shah Beg ka Tasdeeq Karna

Wahan ka haakim Mir Zunoon ka beta Shah Beg tha, bees salaah umar mein, sharabi aur laparwa tha.

Qandahar mein kisi ne kaha, "Meeranji, ye Khurasani bade zalim hain aur hum Hindi hain, asal ke lehaz se aapas mein ek doosre se Hindi baat aur deeni guftagu nahi karsakte. Agar maslihat samjhi jaye to chand roz apna daawa poshida rakhein. Jis waqt aapas mein ek doosre ki guftagu samajhne lagain aur woh log hamari taraf kuch mayel hojayein to Aap apna daawa zahir farmaein."

Imam^{AS} ne farmaya ke, "Agarche mehdiyat ka daawa tumhari quwwat ke sabab se kiya gaya hoga to maslihat se kaam liya jayega, aur agar Allah Ta'ala ki quwwat se daawa-e mehdiyat kiya gaya hai to insha Allah Ta'ala maloom hojayega."

Qandhar mein Hazrat Mahdi^{AS} ke mutaliq khabrein bahut phail gayi ke ek Syed Hind se aaya hai aur mehdiyati ka daawa karta hai aur apne daawe par Kalamullah ko gawah laaya hai aur apni zaat ke inkaar ko kufr kehta hai.

Iske baad tamam ulama ne jama hokar Qandahar ki Jaamia Masjid mein Hazrat Mahdi^{AS} ko talab kiya aur Hazrat^{AS} bhi namaz-e jumma ke liye tayyari karrahe the. Ulama ke log aakar kaha ke aaiye. Farmaya, "Aata hoon." Doosre baar bahut se logon ne jama hokar aakar kaha, "Jald aaiye." Farmaya ke, "Log wuzu kar rahe hain, aata hoon." Phir teesre baar bhi bahut se log jama hokar aaye aur Hazrat^{AS} ke kamarband mubarak ka daman pakad kar kaha, "Kab aate ho. Kis liye jald nahi aate."

Us ke baad Hazrat Ameer^{AS} khade hokar chand kadam barahnah pair tashreef le jaatye the. Us waqt kisi ne kaha, "Hazrat ki naal lao." Farmaya, "Taluq nahi hai, Banda hazaar meel Khuda ke liye barahnah pair jayega." Us ke baad Hazrat^{AS} ke humrah jo Sahaba^{RZ} the, unko mana kiya. Sahaba^{RZ} nahi ruke, dast daraazi shuru ki. Bandagi Miyan Dilawar^{RZ} par lakdi chalayai. Us

waqt Hazrat^{AS} ka rukh-e anwar kuch bhi taghayyur na hua.

Pas jab Imam^{AS} Jamia Masjid pahunche to Aap^{AS} ne kisi ki taraf tawajjuh nahi ki. Ulama mazkoor gaaliyan dene lage, Aan-Sarwar^{AS} kamil himmat aur be-niyazi se kaam le kar saf-e awwal par baith gaye. Thodi der ke baad Shah Beg nashe ki haalat mein sharab ke sheeshe humrah liye hua aaya. Us waqt kisi ne Hazrat Mahdi^{AS} se arz kiya ke, “Shah Beg aata hai, sharab piya hua aur laaparwa aur bahut shareer hai.”

Imam^{AS} ne farmaya, “Khamosh raho aur aane do, duniya ki masti rakhne wale Bande ke paas aakar hoshiyar hojate hain. Ye peshab ki masti hai, kab tak rahegi?”

Jab Shah Beg aaya to Hazrat Mahdi^{AS} ke saamne ek jagah baith gaya aur jo log zuban darazi ke saath shor-o-ghogha karte the unko mana karke balke jhidki dekar kaha, “Khamosh raho, ek baar main bhi to sunun ke Syed kya kehta hai. Uske baad main jo kuch chahunga karunga.”

Jab sab log khamosh ho gaye, to Hazrat Mahdi^{AS} ne

Quran ka bayan shuru farmaya. Teen ayaton ka bayan farmaya.

To bayan sunte hi Shah Beg ka haal aisa ho gaya goya ke neem bismil kabootar aur rota hua arz kiya ke, "Aey Sardar, mujh se khata huyi. Khuda ki qasm, main aisa nahi jaanta tha. Agar jaanta to ba sar-o-chashm haazir-e khidmat hota aur jo gustakhi ki gayi na karta."

Us ke baad khade ho kar arz kiya ke, "Maine bahut gustakhi ki, maaf farmaein."

Isi tarah kam-o-besh ek peher (teen ghante) tak takrar karta tha aur Hazrat Mahdi^{AS} ne أَفْمَنَ كَانَ عَلَى بَيْنَةٍ مِّن رَّبِّهِ ("*pas wo shakhs jo apne Rabb ki taraf se bayyinah par ho*"⁴¹) ke poore rukoo ka bayan hone tak Shah Beg ki taraf tawajjuh nahi ki. Us ke baad Hazrat khade hokar rawana huye.

Shah Beg Aan-sarwar^{AS} ka haath pakadkar apne haath par rakha hua Ameer-e Zaman^{AS} (Hazrat^{AS}) ke makaan tak aakar qadambosi karke wapas hua aur mehmani ke liye sona, chaandi aur khushk-o-tar mewa bheja.

⁴¹ Surah Hud, 11:17

Imam^{AS} ne qubool farmaya. Jab teen roz hogaye to qubool nahi farmaya.

Pas Shah Beg ne khud aakar bahut koshish ki. Aan-sarwar^{AS} ne farmaya ke, "Teen roz ki ziyafat qabool karna Sunnat-e Mustafa^{SLM} hai, main bhi teen roz se zyada nahi loonga." Pas Aan-Hazrat^{SLM} Qandahar me do hafte qiyaam farmakar rawana huye aur Shah Beg bhi Hazrat Mahdi^{AS} ke ghode ki fitraak pakda hua teen kos tak Hazrat ke saath raha. Hazrat^{AS} ne farmaya ke wapas jao. To arz kiya, Mujhko mureed kijiye. Pas Aan-sarwar^{AS} ne ek jhaad ke saaye ke neeche aakar us ki talqeen farmayi. Pas Shah Beg wahan se wapas hogaya.

Qandahar se us Kashif-ul Kukroob wal-Asrar^{AS} ke humrah jo muhajireen^{RZ} rawana huye, unke asma-e giraami ye hain - Miyan Muhammad Kashani, Miyan Ashraf Hansawi^{RZ}, Miyan Laalan Khorasani^{RZ}, Miyan Haji Mohammad Ahmadabadi^{RZ}, Miyan Abdullah^{RZ}, Miyan Abdul Hashim^{RZ}, Miyan Abdul Qadir^{RZ}, Miyan Kabir Khan^{RZ}, Miyan Shareef Muhammad^{RZ}, Miyan Kamal Khan^{RZ}, aur Miyan Chalaak^{RZ}.

Farah Mubarak mein Aamad

Jab Aan-Hazrat^{AS} Farah ko pahunche to Aap ke faiz ki khabar phail gayi ke ek Syed aulad-e Hussain^{RZ} se aakar daawa-e Mahdiyati karta hai, "Main Mahdi Mau'ood Khalifa ur-Rahman hoon. Tamaam khalayaq par meri tasdiq farz hai. Hamari tasdiq karnewala momin hai aur hamara inkaar karne wala kafir hai," ye kehta hai.

Pas sheher ke Qazi ne kotwal ko kehlaya ke tu logon ke hujoom ke saath jaa aur jo Syed daawa-e Mahdiyati karta hai, usko ma'a khurd-o-kalaan girafat karke la. Kotwal ne apne logon ko bheja.

Hazrat^{AS} apne Sahaba^{RZ} ke saath hujron ke bahar Khuda ke zikr mein baithe the. Ashab-o Muhajireen^{RZ} ne jung ki ijazati talab ki. Imam^{AS} ne farmaya ke, "Banda Hazrat Rabb ul-Izzat ke farman ka taabe hai, apni fikar ya kisi ki maslihat ka taabe nahi hai. Sabr karo."

Is ke baad kotwal ke log, faqeer mardon aur auraton ke tamam asbaab, yahan tak ke auraton ki odhniyan lekar Aan-Sarwar^{AS} ke huzoor mein aaye. Shamsheeron ko talab kiya, Hazrat^{AS} ne pehle apni shamsheer un logon ke saamne rakh di. Sahaba^{RZ} ne bhi Aan-Sarwar^{AS} ki

pairwi ki (apni apni shamsheeren dedien). Sarwar Khan Sarwani hakim aur Amir-e Qila tha aur Mir Zunoon Amir-e Qasba tha. Sarwar Khan mazkoor ne aadhi raat mein khwab dekha ke Hazrat Risalat Panah^{SLM} nezah tek kar sarhane khade hain aur farmate hain ke, "Teri sultanat mein mere farzand par jo meri vilayet ka malik hai aisa zulm hua hai." To usne khauf aur haibat se jawab diya ke, "Main nahi jaanta, sawere tahqiqat karunga."

Us ke baad pet ke dard se aajiz hokar hoshiyar hua aur kotwal ko talab karke kaha ke, "Tu kya kaam kiya ke maine aisa khwab dekha aur pet ke dard se pareshan hun." Kotwal mazkoor ne poori kaifiyat bayan ki aur qazi ko qaid karke Hazrat Mahdi^{AS} ke huzoor mein kehlaya ke Aap^{AS} jo kuch hukm farmayen, qazi par jaari karta hun.

Aur neez baaze munsif ulama ko uzr chahne aur daawe ki tahqeeq ke liye Aan-Hazrat^{AS} ke huzoor mein bhejkar kehlaya ke, "Aap talaf shuda samaan ka zikr kar ke fehrist dein, to main dugna samaan guzranta hun." Ulama mazkoor ne Hazrat^{AS} ki khidmat mein ja kar bahut uzr khwahi ki aur talaf shuda samaan ke zahir

karne ke liye arz kiya. To Imam^{AS} ne farmaya ke, “Hamari milk se koyi cheez talaf na huyi, hum Khuda ke siwai koyi cheez nahi rakhte. Mera Khuda mujh se talaf nahi hua.”

Is ke baad ulama ne chand ilmi sawalat kiye, unka jawab farmaya. Mahzuz hokar wapas huye. Imam^{AS} aur ulama mazkoor ke darmiyan jo kuch guftagu huwi us ke mutaliq un me jo bada faazil tha, kaha ke, “Aye Nawab (Sarwar Khan), Mera ilm Syed ke ilm ke saamne aisa hai jaisa ke qatra darya ke saamne.”

Mir Zunoon

Pas un ulama ne yeh khabar Rach mein Zunoon ko pahuncha kar mashwara kiya ke kya karna chahiye. Mir Zunoon ne kaha, “Ek baar talaf shuda samaan bhej dena chahiye. Us ke baad main dabdaba aur jung ke asbab ke saath jaata hoon. Agar kam-himmat se hamari taraf tawajjo ki, to jhoote hain. Aur agar hum se laparwahi ki aur hum par haibat asar kare, to hum mutawajjah honge, beshak Mahdi Mau'ood^{AS} hai.”

Pas haakim mazhkoor ko Mir Zunoon ki baat pasand

aakar raza diya, aur Mir Zunoon ne jaisa kaha tha waisa hi kiya.

Jab lashkar ke baajon ki awaz fuqara ki sama'at mein aayi aur dabdaba ke saath hadh se zyada zulm aur dast darazi karta hua aaya, yahan tak ke kisi ko chabuk raseed kiya aur kisi ko takleef diya. Aan-Sarwar^{AS} ki nazar mubarak padte hi, ek ba ek ghode se utarkar Hazrat Mahdi^{AS} ke qareeb baithne ka irada kiya. Kisi Sahabi^{RZ} ne na to uski taraf tawajjo ki aur na usko jagah di. Us waqt Hazrat Mahdi^{AS} ne farmaya ke, "Jahan jagah pao, baith jao. Usi waqt woh zameen par baith gaya."

Hazrat^{AS} ne Quran ka bayan shuru farmaya, to adab ke saath bayan sunne laga. Us ke baad Imam^{AS} ne farmaya ke, "Nazdik aa." Phir farmaaya ke, "zyada nazdik aa". Bahut nazdik aakar arz kiya, "Agar Khundkaar laghwi Mahdi hain to ma'qool hai, agar istilahi Mahdi hain to daleel dikhana chahiye." Farmaya ke, "Daleel dikhana Allah Ta'ala ka kaam hai aur Bande par tabligh hai."

Phir Mir Zunoon ne kaha, "Hadith mein aaya hai ke Mahdi^{AS} par shamsheer kaam nahi karegi." Imam^{AS} ne farmaya, Shamsheer ka kaam kaatne ka hai aur pani ka

kaam dubane ka hai aur aag ka kaam jalane ka hai, lekin Mahdi^{AS} par koyi qadir na hoga. Aazmao,” kehkar apni shamsheer uske samne rakhdi. Mir Zunoon shamsheer lekar utha aur haath ooncha kiya, uske haath seekh hogaya. Pas doosre haath mein shamsheer lekar uthaaya, woh haath bhi seekh hogaya. Chehra sabz hokar behosh hokar gira.

Hazrat Mahdi^{AS} ne uska haath pakadhkar hoshiyar kiya. Isi tarah teen baar hamla kiya, phir adab aur tawaazo se Aan-Hazrat^{AS} ke samne shamsheer rakhdi.

Uske baad ek aqalmand wazir ne, jiska naam Maulana Noor Kuzgar tha, buland aawaz se kaha ke, “Agar Mahdi^{AS} ka aana hai to pas yahi zaat Mahdi Mau'ood^{AS} hai, wagarna Mahdi hargiz nahi aayega. Maine tasdiq ki.” Mir Zunoon ne kaha, “Maine bhi tasdiq ki aur main is Mahdi^{AS} ka musaddiq hoon, Mahdi^{AS} ka naukar aur nasir hoon, aur Mahdi^{AS} ka ghulam hoon. Jahan talwar chalane ki zarurat hogi, talwar chalaonga aur Mahdi^{AS} ke mukhalifon ko qatal karunga.”

Hazrat Mahdi^{AS} ne farmaya ke, “Apne nafs par talwar maar ke gumraahi mein na daale. Mahdi aur

Mahdawiyan ka nasir Khuda hai.”

Pas Mir Zunoon^{RZ} talqeen hua aur Mullah Noor Kuzgar^{RZ} bhi tarbiyat huye. Aur wahan bahut se ashkhaas taarikan-e dunya, Taliban-e Khuda hokar Khuda ke deedar se musharraf huye aur Hazrat Mahdi^{AS} ki sohbat ikhtiyar ki.

Lekin Farah mein Aan-Sarwar^{AS} ka maqam bairun-e shehr bagh mein tha. Mir Zunoon^{RZ} ne sheher mein aane ki bahut kuch koshish ki, lekin Meeran Syed Mahmood^{RZ}, Bandagi Miyan Syed Khundmeer^{RZ}, Bandagi Miyan Neymat^{RZ}, Miyan Abdul Majeed^{RZ}, Miyan Abu Muhammad^{RZ}, Miyan Sheikh Muhammad Kabir^{RZ} aur Miyan Yousuf^{RZ} (Raziallahu Anhum) jo Gujarat gaye the un ke wapas hone tak Imam^{AS} sheher mein nahin aaye. Un ke aane ke baad sheher mein aaye aur qasba-e Rach mein zarurat ke muwafiq दौरा baandha aur chand ghar jo Khuda-e Taala ne diya tha, un mein iqamat farmayi.

Sheher Farah mein dakhil hone ke baad, Aan-Hazrat^{AS} ki hayat mubarak do saal paanch mahine huwi.

Miyan Nizam Ghalib^{RZ}

Neiz Hazrat Mahdi^{AS} ne Miyan Nizam Ghalib^{RZ} ko nagar Thatta se Neherwala rawana farmaya tha. Is ka sabab yeh tha ke teen zayeeef auraton ne Imam^{AS} se kaha, “Meeranji^{AS} Hamari ladkiyan bhi Khuda ki talab bahut rakhti hain aur hum ko kehla bheji hain ke agar tum aaye to hum bhi Hazrat Mahdi^{AS} ki sohbat se musharraf hote hain.” Imam^{AS} ne farmaya, “Jao.”

Un auraton ne kaha, “Ek bhai ko hamare humrah kardijiye.” Imam^{AS} ne farmaya, “Kis ko tumhare humrah karun?” Unhone kaha, “Miyan Nizam Ghalib^{RZ} ko.” Miyan Nizam Ghalib^{RZ} yeh baat sunkar tamam din ghayeb rahe is khayal se ke aisa na ho ke mujhko unke humrah kardein aur main Hazrat^{AS} ki sohbat se door hojaon.

Jab Miyan Nizam^{RZ} asar ke waqt aaye to bayan ke mauqe par Imam^{AS} ne farmaya ke, “Bandagan-e Khuda bhaag gaye the, phir aagaye hain.” Shaam ki namaz ke baad farmaya, “Miyan Nizam, tum jao, is mein kuch Khuda ka maqsood hai.” Pas un auraton ke humrah Neherwala gaye.

Jab Miyan Nizam Ghalib^{RZ} Neherwala se wapas huye to Neherwala ka qazi aur khateeb dono Hazrat Mahdi^{AS} ki tasdeeq aur tarik-e dunya karke apne apne ohdon ko chodkar Hazrat^{AS} ki khidmat mein haazir hogaye. Pas jab Farah mein Imam^{AS} se unki mulaqat huwi to farmaya ke, "Aise ashkhas ko Mahdi (hidayat yafta) kehna chahiye."

Pas jaano ke Haakim-e Qila Sarwar Khan ke peyt mein jab dard shuru hua tha to Hazrat Mahdi^{AS} ki khidmat mein arz karwaya ke, "Meeranji, bande ka kasoor maaf farmaen, ke bahut takleef ho rahi hai. Kuch paskhurda inaayat farmaen taake uski barakat se sehat paaun." Imam^{AS} ne farmaya ke, "Hum hakeem nahin hain ke kuch dawaon ko jaanen." Uske baad Bandagi Miyan Nizam^{RZ} ne arz kiya ke, "Khundkaar Rahmatul lil aalameen hain, kuch sattari⁴² karein aur apna paskhurda inaayat farmaen." Uske baad Hazrat^{AS} ne pani ka paskhurda diya, peete hi dard kam hogaya.

Usi waqt Sarwar Khan hazir-e khidmat hokar tarbiyat hokar wapas hua aur mehmani ke liye bahut se ashya

⁴² Sattari - Chashm-Poshi (us ke khataon se)

rawana kiya. Teen roz ke baad Imam^{AS} ne qabool nahin farmaya.

Pas jitne ulama-billah Mahdi Maood^{AS} ki tasdiq se musharraf huye the, shehar Haryu mein Sultan Hussain Shah-e Khurasan ke naam par khat rawana kiya ke, "Hum sab ne ek saal tak Hazrat Meeran Syed Muhammad Mahdi Mau'ood^{AS} ke daawa-e mahdiyati ke mutalliq behas kiya. Aakhirkaar humne Quran aur Hadees se sabit kiya hai ke yahi zaat Mahdi Mau'ood^{AS} haq hai. Humne tasdiq karli."

Sultan mazkoor ne char ulama yani awwal Sheikh Ali Fayyaz, duwam Mullah Darwish Muhammad, suwam Haji Muhammad, har do Khurasani, chahrum Abdus Samad Hamdani, ko talab karke kaha ke, "Yeh daawa bada hai, achi tarah tahqeeq karni chahiye. Agar sadiq sabit ho to ita'at qabool karni chahiye." Ulama mazkoor ne arz kiya ke, "Humko bhi fikar karni chahiye aur aisi hujjat chahiye ke munqata na ho."

Uske baad unhone do mahine ki mohlat talab ki aur kaha ke kutub khana hamare hawale kiya jaye taake achi tarah tahqiqat karein aur baad-e tahqiqat char

sawaal akhz karke rawana huye.

Aur aapas mein ittefaq kiya ke jis waqt Mahdi^{AS} se sawaal karein, Mullah Ali Fayyaz ke siwa doosra shakhs baat na kare.

Ulama ke Sawaal Aur Mahdi^{AS} ke Jawaab

Pas jab Hazrat Mahdi^{AS} ki khidmat mein pahunche, Aan-Sarwar^{AS} ne Quran ka bayan shuru farmaya aur teen aayatun ka bayan kiya.

Pas ulama ne (1) sawaal kiya ke, "Aap khud ko Mahdi Mau'ood^{AS} kehlate ho?" Imam^{AS} ne farmaya ke, "Banda nahi kehlata, balki farman-e Khuda hota hai ke humne tujhko Mahdi Mau'ood kiya hai aur tu Mahdi Mau'ood Aakhir uz-Zamaan hai."

(2) Phir sawaal kiya ke, "Aap kya mazhab rakhte ho?" Farmaya ke, "Hamara mazhab Kitabullah aur Sunnat-e Muhammad Rasoolullah^{SLM} hai."

(3) Phir poocha ke, "Aap kis tafseer par Quran ka bayan karte ho." Farmaya ke, "Banda Muradullah tafseer bayan karta hai, jo tafseer aur uske siwai jo baat is Bande ke bayan ke muwafiq hai sahi hai, warna ghalat

hai.”

(4) Phir poocha ke, “Aap Khuda ke deedar ka daawa karte ho aur Khuda ko dekhne ke liye makhluk ko bulate ho.” Aan-Hazrat^{AS} ne jo aayatein deedar ke jawaaz mein aayi hain, unko ilmi qawaid se tatbeeq dekar un ulama ki zuban se dunya mein Khuda ke dekhne ko sabit kar diya.

Phir Imam^{AS} ne farmaya ke shara'a mein qazi kitne gawahon par raazi hota hai. Ulama ne kaha do gawahon par raazi hota hai. Imam^{AS} ne farmaya ke, “Yeh Muhammad Rasoolullah^{SLM} aur yeh Ibrahim Khaleelullah^{AS} khade hain, poochiye. Aur ek yeh Banda bhi gawah hai.” Usi waqt Maulana Ali^{RZ} ne jaazib hokar tasdiq karli aur kaha ke, “Khuda ki qasam, hamare liye yahi ek gawah kafi hai.”

Dusre teenon ulama ne bhi aamanna wa sadaqna kehna shuru kiya aur teen ulama ne Hazrat Mahdi^{AS} ki sohbat ikhtiyar ki aur Maulana Abdus Samad^{RZ} ko Sultan ke paas rawana kiya aur Mahdi Mau'ood^{AS} ki tasdiq karne ki khabar Sultan ko pahunchayi.

Sultan Hussain Shah-e Khorasan ka Tasdeeq Karna

Is kaifiyat ko sunne baad Sultan Hussain ne bhi tasdiq karke Hazrat^{AS} ki khidmat mein jaane ke liye rawana hua aur khat likhkar bheja ke, "Hussain ghulam ko khuddaam apna samjhein. Pehli manzil se khat likha hun. Agar hayat baqi hai to khidmat mein haazir hunga." Aur har manzil se qasid ko aage daudata tha. Isi tarah teen manzil tak aaya, bukhari ki hararat se mutahayyar hogaya. Chunke raasta door tha, chand manzil ke baad jaan jaanan ke hawale ki.

Aur Sultan ka janaza Farah mein dikhaya gaya to Imam Mahdi Mau'ood^{AS} ne Sahaba^{RZ} ki jamaat ke saath Sultan ke janaza ki namaz ada farmayi.

Pahaad Sona Ban Jaane ka Mou'jiza

Ek roz Malik Gauhar^{RZ} Imam Mahdi Mau'ood^{AS} ke humrah garam paani ka lota liye huye jungle mein jaarahe the. Us jungle mein jitne pahaad the khali sona hogaye aur nadiyon ki tamam ret jawahar be-bahaa bangayi. Imam^{AS} ne farmaya, "Aye Malik Gauhar^{RZ} agar

tumko koyi cheez darkaar hai to lelo.” Arz kiya, “Khuda ki qasam, mujhko koyi cheez nahi chahiye.” Pas farmaya ke, “Ek muthi lekar tamam Sahaba^{RZ} ko dikhao aur kaho ke jis shakhs ko is cheez ki zarurat hai, jaiz hai.” To tamam Sahaba^{RZ} ne jawab diya ke humko in jawaharaat ki koyi zarurat nahi. Malik Gauhar^{RZ} ne Imam^{AS} se arz kiya ke kisi Sahabi ne in jawaharaat ki taraf tawajjuh nahi ki, to Imam Mahdi Mau'ood aakhir az-zamaan Khaleefat-ur Rahman Khatim-e Vilayet-e Muhammadi sall'am ne farmaya ke, “Jo shakhs Khuda ko chahta hai, maal ko nahi chahta, aur jo shakhs maal ko chahta hai, Khuda ko nahi chahta. Pas, Mahdi^{AS} zameen se maal nikaal kar kisko dega? Nadaan log nahi jaante ke zameen se maal nikaal kar logon ko dekar gumrah karna Dajjal ki sifat hai.⁴³”

⁴³ Hazrat Nawas bin Sam'an^{RZ} farmate hain Rasool-e Khuda Sal'am ne Dajjal ka zikr kar ke farmaya, “Phir ek aur qaum ke paas jaayega aur unhein (apni taraf) bulaayega, woh log uska qoul rad kar denge to woh un ke pas se phir jayega aur woh log qahet-zada ho jayenge. Un ke hath mein kuch apna maal na hoga. Phir Dajjal veeraneh mein jaayega to veeraneh se (khitab kar ke) kahega apne (dabe huye) khazane nikal daal. Chunanche tamam khazane (zameen se) niklenge. Us ke peeche log is tarah challenge jaise ke shehed ki makhiyon ke sardar ke peeche makhiyan chalti hain.” (Mulahiza ho

Auliya-e Pesheen ke Bare Mein Imam^{AS} ka Farman

Ek roz Miyan Abdul Wahab Panipati^{RZ} ne Hazrat Mahdi^{AS} ke huzoor mein Ain-ul-Quzzat ki tareef ki ke Mahtar Isa murda ko, “utth Allah ke hukm se” kehkar zinda karte the aur Ain-ul-Quzzat “mere hukm se utth” kehkar zinda karte the. To Imam^{AS} ne farmaya ke, “Isa^{AS} ke darmiyan Khuda ke siwa koyi cheez baqi na thi aur Ain-ul-Quzzat ke darmiyan kuch hasti ki nishani baqi thi.”

Ek roz Miyan Abdullah^{RZ} Baghdadi ne arz kiya ke, “Suharwardi khanwadah mein nafs ki tasalli ke liye kuch zar kamar mein bandhna chahiye. Aur Khwajagan Chishti ke paas jo kuch Khuda deta hai, usi roz khate aur khila dete hain. Kuch baqi rehjaata hai to zameen mein dafan kardete hain.” Imam^{AS} ne farmaya, “Donon ka maqsood acha hai lekin donon ke kalam mein hasti

Mishkat Shareef, Hissa Chaharum, Mutarjam - Qayamat se pehle ki nishaniyon ka bayaan, Safha 240-241, Matbua Curzon Stem Press, Delhi)

ki boo aati hai. Kalamullah aur Muhammad Rasulullah^{SLM} ki ittiba se kuch ada nahi kiye. Isliye ke bukhl aur israf dono najayez hain. Allah Ta'ala farmata hai ke *لَمْ يُسْرِفُوا وَلَمْ يَفْتُرُوا* ("*na fazool kharchi karein aur na tangi karein*"⁴⁴.)

Darveshi ka kamal yeh hai ke khud ko is tarah Khuda ke hawale kar dein ke kuch ikhtiyar na rahe.

Pas jis zamaane mein Hazrat ne Qasba-e Rach mein tashreef le jaakar iqamat farmayi, usi waqt naqal farmayi ke, "Mahdi aur Mahdawiyan ke liye koyi jagah aur jaaye panaah aur ghar aur ulfat ka maqam nahi. Insha Allah Ta'ala jo hamare hain, muflis marenge, Mahdi aur Mahdawiyan Qiyamat hone tak rahenge."

Imam^{AS} ke Aakhri dinon ke waaqiyat

Hazrat Mahdi^{AS} baghair tafreet wa ifraat ke namaz-e jumma ke liye tashreef le jaate. Ek roz Meeran Syed Mahmood^{RZ} Hazrat Mahdi^{AS} ke peeche the, eka-ek Hazrat^{AS} ke munhde ke muqabil aagaye. Hazrat

⁴⁴ Surah Al-Furqan, 25:67

Mahdi^{AS} ne Meeran Syed Mahmood^{RZ} ki taraf nazar karke farmaya ke, "Bhaaya aage badho ya peeche hojao." Chunanche naqal-e mazhkoor mashoor hai.

Pas chunke Hazrat Mahdi^{AS} ne Jumma ki namaz ada farmayi, to Witr ki niyyat buland aawaz se karke Witr ki namaz bhi ada farmayi. Ulama ke is majma mein Maulana Gul, Maulana Mahmood aur Maulana Abdul Shakur haazir the. Aapas mein kehne lage ke yeh zaat Mahdi Mau'ood^{AS} haq hai, ainda Jumma ko nahi aayega.

Jab namaz se farigh ho chuke to ulama mazkoor ne Hazrat^{AS} se arz kiya ke Khundkar ka naam kya hai aur Khundkar ki paidaish ka din kaunsa hai aur Khundkar ki rehlat kis din hogi. Imam^{AS} ne farmaya ke, "Bande ka naam Syed Muhammad bin Syed Abdullah hai aur hamari paidaish aur daawat aur rehlat ka din Doshamba hai."

Pas tamam ulama baiyat aur tasdiq karke Aan-Hazrat^{AS} ke humrah hogaye. Usi roz Hazrat^{AS} par zahmat ka asar zahir hokar bukhar aagaya. Woh roz Bibi Malkan^{RZ} ki baari ka tha, doosre din Bibi Buwanji^{RZ} ki baari ki adaayi ke liye rawana huye aur apna haath Meeran Syed

Mahmood^{RZ} ke haath par rakhe huye tashreef le gaye. Bibi^{RZ} ne arz kiya ke, “Kuch aash banakar lati hoon, Hazrat^{AS} tanawal farmayen.” Imam^{AS} ne farmaya ke, “Ghairullah ki qoot ko qoot nahi kehte.” Phir farmaya ke, “Mufлис Allah ki amaan mein hai, Banda kuch nahi rakhta hai.” Magar Hazrat^{AS} ki saath (60) shamsheeren jo muhajireen^{RZ} ko musta'ar di gayi thin, unko bakhsh dene ke liye ishaara farmaya.

Jab Bibi Malkan^{RZ} ki baari ka waqt aaya to farmaya ke, “Hum ko Bibi Malkan^{RZ} ke ghar le chalo.” Sahaba^{RZ} ek doosre ko dekhne lage ke Hazrat^{AS} is waqt bahut ma'zoor hain, agar isi jagah rahen to behtar hai. Phir Imam^{AS} ne hukm kiya to Sahaba^{RZ} ne ta'amul kiya. Kyunke Bibi Malkan^{RZ} bhi wahin hazir theen, arz kein ke, “Mere ghar me bistar zameen par hai aur yahan takht hai, lehaza Meraan^{AS} isi jagah rahen.”

Farmaya ke, “Tumhara haq hai.” Unhone arz kein, “Main apna haq bakhshi.” Imam^{AS} ne farmaya, “Agar Khuda na bakhshhe?” Uske baad humla karke khade hogaye. Sahaba^{RZ} charpai par bitha kar Bibi Malkan^{RZ} ke ghar legaye.

Hazrat^{AS} ne aaram lekar farmaya ke, “Hum ambiya ki jamaat se hain, na hum kisi ke waris hain aur na koyi hamara waris hai.”

Pas, peer ke roz, pehar din chadhe, 19 maah Ziq'adah 910 Hijri mein apne Habib ko Allah Ta'ala ne hukm diya ke, “Aye Mere Bande, Main teri taraf mutawajjah hoon aur tujhpar durood bhejta hoon. Mere paas jaldi aa, taake Main Apni qudrat ke haath se tujhe sharbat pilaon aur chod de apni jaan ko Mere zikr mein aur Mere qurb ke aala maqam par aa.” Pas jhukaya apna sar Allah Ta'ala ke hukm ke samne.

Pas jab Malik-ul-Maut ne rooh-e mutahhar qabz ki to Arsh, Kursi, zameen aur aasman aur jo kuch unke darmiyan hai, larazne lage.

Pas Ahl-e Farah aur Rach ke darmiyan ikhtilaf paida hua. Ahl-e Farah ne kaha ke hamara qila bada hai, hum Farah ko lejayenge, aur Ahl-e Rach ne kaha ke hamari zameen par waasil-e haq huye hain, hum isi jagah rakhenge. Uske baad Meeran Syed Mahmood^{RZ} ne Bandagi Miyan Nizam^{RZ} ko bhejkar kehlaya ke tum aapas mein jhagda mat karo, yeh hamari neymat hai,

jahan humko manzoor ho, hum wahan saunpenge. Pas ikhtilaf karnewalon ne sukoot kiya.

Chunke Hazrat Mahdi Mau'ood^{AS} ko tayyar karke palang par rakhe aur uthakar rawana huye to Farah aur Rach ke darmiyan jhaadon aur neheron wali kushada zameen thi, jahan janaza mubarak is qadar bhaari hogaya ke Sahaba^{RZ} utha nasake.

Uske baad isi jagah neechे utaarkar zameen-e mazkooR jiske qabze mein thi, usko talab karke kaha yeh zameen kitni qeemat mein deta hai, ke ismein hum Hazrat^{AS} ko saunpte hain. Maalik-e zameen ne waawela karke kaha ke Khuda ki qasam, maine Hazrat Mahdi^{AS} ki tasdiq ki hai aur yeh zameen Khuda diya hai, kya sa'adat hai is zameen ki ke ispar Shah-e do Jahan ko dafan karte hain. Iske baad Aan-Sarwar^{AS} ko dafan kiye.

Hazrat Mahdi^{AS} ki wafat ke baad, Meeran Syed Mahmood^{RZ} ne kaamil dus saal khilafat karke jaan janan ke hawale ki. Meeran Syed Mahmood^{RZ} ki wafat ke baad Bandagi Miyan Syed Khundmeer^{RZ} ne dus saal hayat paayi. Is ke baad Qaatalu wa Qutilu ka zahoor hua. Bandagi Miyan Syed Khundmeer^{RZ} ki wafat ke baad

har do Khulafa-e Rashideen, yani Bandagi Miyan Neymat^{RZ} aur Bandagi Miyan Nizam^{RZ} ki hayat paanch saal huyi. Aur har do Khulafa mazkooor ki rehlat ke baad nau saal Bandagi Miyan Dilawar^{RZ} ki hayat huyi.

In paanchon Khulafa-e Rashideen ke daur khilafat mein hazaaron Taliban-e Haq aur Wasilan-e Zaat Mutlaq huye. Aur unmein ka har fard hidayat karnewala, Khuda ko dekhnewala aur Murshid-e Ahl-e Haq hua.

Ya Allah, mujh ko is jama'at Mahdaviya mein jila, aur is jama'at Mahdaviya mein maar, aur Qiyamat ke din mera hashar is jama'at Mahdaviya mein kar, kalma-e tayyiba Muhammad^{SLM} aur tasdiq Syed Muhammad Imam Mahdi Mau'ood^{AS} ki hurmat aur Teri Rahmat se, Aye Raham karnewalon mein bade raham karne wale.

(Tamam hua Risala Allah Malik-ul Wahab ki madad se.)

Raqim ul-Huroof

Khakpa-e Giroh-e Imam Mahdi Mau'ood Khalifatullah
Alaihis Salwatus Salam

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