

Machli Samandar ka Noon Hai



Ek sawaali ne Imam Ahmed Alhasan alaihis salaam se sawaal kiya:

-Jadeed science k hisaab se samjhaiye k Nabi Yunus Machli k pet mein baghair suraj/hawa aur ghiza k zinda kaise rahe aur Allah ki ibadat kaise ki. Wo konsi tasbeeh thi jiski wajah se Allah ne unko machli k pet se najaat di?

Jawaab e Imam Ahmed Alhasan alaihis salaam:

-Shuru kerta hoon us Allah k naam se jo intehayi meherbaan aur kasrat se rehem kerne wala hai. Tamaam hamd us Allah keliye hai jo Alameen ka perwardigar hai. Ae Allah, apni tamaam naematien aur karam nazil ker Muhammed s.a.w.a aur unki aal per aur Aimma aur Mehdiyeen per.

- Sura e Al Qalam ki ayat48/49 mein Allah irshaad fermata hai – ab tum apne perwardigar k faisle k intezar mein sabr karo aur machli wale [yani Yunus a.s.] k manind na ho jao jabke unhone gham aur ghusse ki haalat mein pukara tha. agar unke perwardigar ki meherbani Unki khabar giri na kerti, to wo bure haal se chatiyal maidan mein pade hue hote.

- phir inko ek machli Ningal gayi aur ye apne aap komalalamat kerne lage. pas agar ye kaheen tasbeeh kerne walon mein se na hote tojis din sab uthadiye jaenge us din tak machli k pet mein hi rehte phir humneunko ek khali jagah mein dal diya jis haal mein k wo natawan the aur unke uperkaddu ka ek darakht uga diya.

Sureh Siffat aayat 142-146

ba tehqeeq k Yunus a.s. machli k pet mein hi mar gaye aur unki Ruh Jahannam ki tareekiyon aur past tapkhoun ki teraf dekh rahi thi.

Aur wo darakht se muraad 'Deen' hai

-Jab wo machli Yunus a.s. ko nigal gayi to Allah ne unki Ruh ko zapt ker liya aur usse jahannam ki teraf legaya to unhone Jahannam aur uski tareekiyon ko dekha. [Tareeki – itni k agar hath dalen to wo bhi na dikhe – sura e Nur, ayat 40]. Wahan per unhone qaroon [Allah usper laanatkare] ko dekha aur usse baat ki. Aur wo jahannam jo unhone dekha uski aag zalimoun k gunahoun ki wajah se roshan ho rahi thi. Aur aag k shole wohi zaalimoun k gunahon ki wajah se bhadak rahe the. Waisa hi jaisa jannat Allah k fermabardar paighamberon, uske awsiya aur haq per chalne waale nek bandon k aala nekiyon ki wajah se qaraar payi.

-Allah ne jahannam k qaraar paane ki wajah aulaad e adam k zulm aur badiyon ki wajah batayi hai, jaise k Sura e takwir ki ayat 12 mein irshad fermaya – aur jab jahannam ki aag tez hoti hai. Iska matlab wo aag jo zalimon k zulm se roshan hui hai apni urooj aur

kamaal per pahunchegi aur takmeel paayegi jab roz e hashr ka din aayega.

- Phir Allah ne sura e takwir mein irshaad fermaya – **aur jab jannat ko nazdeek laya gaya.** Isse muraad jab uske khilqat ki takmeel hojaayegi ba zariye nekiyaan jo aulaad e adam k zariye se hogi. Allah k Rasool s.a.w.a ne fermaya jo koi kahe SubhanAllah, Alhamdulillah, wa ilahailalah aur Allah o Akber, Allah uske liye jannat mein ek darakht lagata hai. Ummat ne kaha k hamare liye bahut se darakht honge. To Rasool e Kareem s.a.w.a ne fermaya – Haan, lekin tum log isko jala mat dalo aag se jo tumhare badiyon se zaahir hoti hai.

-Ba tehqeeq k jannat aur jahannam ki takhleeq unke rehne walon ki wajah se hoti hai. Aur yehi jahannam hai jo asl machli hai jo Hz Yunus a.s. ko nigal gayi thi aur yahi wo khayd hai jismein unko rakha aur band ker diya gaya tha. Isliye Allah ne do irshadaat fermaye, k jo zahiri haqeeqat se na Ashna hai tazaad ki shakl mein dekhe.

Agar unke perwardigar ki meherbani Unki khabar giri na kerti to wo bure haal se chatiyal maidan mein phaik diye hue hote.

Bass agar ye kaheen tasbeeh kerne walon mein se na hote to jis din sab uthadiye jaenge us din tak machli k pet mein hi rehte phir

humne unko ek khali jagah mein dal diya jis haal mein k wo natawan the.

- Ye baat tai hai k Allah ko ek saza per razi hona chahiye Hz Yunus a.s. k liye. Ek ye k unko wapas sahil per phenk deta unper itaab nazil kerke ya unko machli k pet mein hi rakhta hashr k din tak. Werna Allah jo wahdahu-la-shareek hai, aur hikmat wala hai uske kalaam mein tazaar dikhai deta. Aur agar koi is baat ko apne aql se taweel kerna chahe baghair e Muhammed s.a.w.a aur aale Muhammed s.a.w.a ki tafseer k, to wo unki merzi hai. Main is haqeeqat ko saaf kerna chahta hoon k unper jo itaab nazil hua wo ye k unka jism sahil per phaink diya jata aur unki ruh hashr tak jahannam k tabqaat mein rehti. Jaisa k maine bayaan kiya k jahannam aur jannat mukammil nahin balke unki takhleeq musalsal nekiyon aur badiyon ka nateeja hai. Aur duniya un donon ki teraf badi tezi seja rahi hai. Aur is terha in donon Aayaton mein tazaar nahin hai.

- darhaqeeqat, Yunus a.s. ka machli k pet mein apne jism aur jismaniyaat k saath rehna hashr tak, aur us machli ka bhi ussi jismaani halaat mein mukammil rehna uswaqt tak jabtak tamaam awaalim simat k fanah na hojaen, mohaal hai aur nahin reh sakti baghair kisi mojeze k aur iska koi faida nahin hai. Allah, apni hikmat k sabab un tamaam cheezon se paak aur barter hai jo kisi bhi nateeje se khali

hai. To ummat is Aayat ki kya tafseer kari [ke Hz Yunus a.s. machli k petmein rahenge hashr tak] – wo hashr jahan har cheez is ruh e zameen per fanah ki manzil mein honge aur ye duniya k baad aur ek duniya ka inheqad hoga.

-pas, Yunus a.s. ka machli k pet mein apne jism aur jismaniat ko lekar hashr tak rehna ghalat faisla hai. Aur jaise main pehle bhi keh chukka hoon, ye zameen fanah ho jaegi aur doosri zameen iski jagah per khalq hogi. Aur yehi baat Allah Sura e Ibraheem ayat 48 mein irshaad fermata hai k - jisdin zameen aur doosri Zameen se badal di jaayegi aur asmaan [doosre aasmanon se] aur sab zabardast aur ekta khuda ki huzoor mein khade honge aur sura e takwir ki ayat 6mein bhi jahan irshaad hai – jab samander mein aag bhardi jaegi.

Aur ye baat per ghour kerna chahiye k Allah, Yunus a.s. ko kaise aagh aur dhamki de sakta hai jab k wo paighamber hain.

-Aur ye sach baat hai k Allah ne Yunus a.s. ko naato dhamki di nahi unhen aagah kiya balke unhen samjhaya jahannam ko dikhaker k Allah ki nafermani jo unhen wahi ki gayi k Ali ibn Abi Talib a.s. ki walayat ka inkar kiya uska nateeja kya hai. Aur Yunus a.s. Adam a.s. ki terha nikle - Jaisa k Allah ne sura e taha ayat 115 mein irshaad fermaya – aur humne Adam a.s. se wada liya tha aur wo bhoolgaye

aur yaqeen mein poore nahin utre. Is samjhane se Yunus a.s. per idraak hua, unki marefat mein izafa hua ye haq jaanker k aya Allah k nazdeek Ali a.s. ka rutba kya hai, jo Allah ki raah mein jo jehaad kerte hain unke sardar hain. Pas Yunus a.s. ne Allah se madad mangi Ali a.s. k waseele se aur Allah ne Ali a.s. ko ijazat di Yunus a.s. ko jahannam ki takleef se door rakhe. Aur unki mout ek khwaab k zariye dikhayi gayi waise hi jaise Allah ne Adam a.s. hijab e taqwa ko door kerdiya tha. Pas, Yunus a.s. ne Allah ki hamd ki aur ekhraar kiya Ali a.s. k haq aur waqar ka jo pehle nahin kiya tha.

- Aur Yunus a.s. k liye Ali a.s. k mertabe aur rutbe ka tahammul na kerna koi tajjub ki baat nahin hai. Aur tum bhi nahin karoge agar main tumhen haqeeqat bata doon. Yunus a.s. ko sirf is Azeem haqeeqat ka ekhraar kerna tha aur bas. Jaisa k hadees mein warid hai k koi isko nahin berdasht ker sakta siwaaye koi paighamber k ya koi malak e muqarrab k aur wo jiske dil ka Allah ne imtehan liya hai.

-Aur Yunus a.s. ki sachai ka ekhraar, Astaghfar aur mazed hamd-e-khuda ka nateeja tha k Allah ne unka hijab e taqwa wapas kerdiya aur wo deen hai. Wo deen jo unka hissa hai aur unse aisa munsalik hai jaisa k unka hijab-e-taqwa. Jaisa k Adam a.s. ki sharmgah k liye jannat ka hijab tha aur wo bhi deen tha jiski nisbat unka hijab-e-

taqwa. Allah ne sura e araaaf ayat 26 mein irshaad fermaya – *Aye aulaad-e-adam humney tumper libaas naazil kia k tumhari perdaposhi kare aur zeenat ho aur libaas-e-taqwa wo tu sab se behter hai.* ye (libaas nazil kerna) uski nishaniyon se hai takey wo nasihat hasil karen.

-Yunus a.s. ki aisi haalat isliye hui k unse libaas e taqwa nikaldiya gaya tha jabke wo palat ker chale gaye jo aisa tha jaise koi abd apne mabood ki nafermani ki.

Ye darakht jannat k darakhton mein se hai aur is se muraad deen aur taqwe ka darakht.

- Aur ye jaan lena chahiye – k Yunus a.s. ka inteqal unke bachpan mein hi ho gaya tha aur nabi Elijah ne unhen Allah k hukm se zinda kiya tha. Nabi Elijah Yunus a.s unke uper apne aapko dal diya aur unke jism ki hiddat Yunus a.s. mein ja pahunchi. Is haalat mein unhone ne Allah se dua ki aur Allah ne Yunus a.s. ko dobara hayat di.

- Aur is waaqaye mein ek nishani hai unke liye jo tafakkur aur tadabbur kerte hain k Aaya jab Yunus a.s. mar gaye the machli k pet mein aur Elijah ne unke uper apne aap ko daldiya tha aur is terha unke batin mein jo Ali a.s. ka ilm tha uske zariye se Yunus ko dobara hayat naseeb hui aur unhone Ali a.s. k haq ka ekhraar kiya, Aur jo wo muzmahil the, to wo darakht unper chagaya aur wo tha deen, jannat, libaas e taqwa aur Elijah aur Ali a.s. ka haq.

- aur agar kisi ko daleel chahiye k Yunus a.s. machli k pet mein intekhal ker gaye, to unko chahiye k is ayat per gour Karen – jabtak youm-e-hashr na aajaye. Matlab wo duniya se guzar gaye aur tabtak waise hi rahenge jaisa k uper samjhaya gaya hai.

-Imam Ali a.s. se jab poocha gaya k wo konsa zindaan tha jo zameen k atraf apne sathi k saath phir raha tha. Aap ne fermaya – wo machli thi jiske shikam mein Yunus band the. Wo Qalzim k samander se nikal ker misr k samander mei dakhil hui, wahan se tabaristan k samandar mein aur wahan se nikal ker tigris al ghora mein agayi.

-Phir Imam ne fermaya – pas, wo machli Yunus k saath zameen k neeche guzar gayi yahan tak k wo Qaroun tak pahunchi. Qaroun Musa a.s. k zamaane mein guzar gaya tha aur Allah ne usse ek farishta diya jo har roz zameenper aata ek insaan ki shakl mein. Jab Qaroun tak Yunus a.s. ki awaaz gayi jab k wo Allah ki hamd o sana ker rahe the, to usne poocha us farishte se k mujhe ek admi [adam ki zurriyat mein se] ki awaz aarahi hai. Allah ne us farishte ko hukm diya k Qaroun ko Yunus a.s. ko dikhaen. Qaroun ne jab Yunus a.s ko dekhato poocha ‘Aap koun hai’. Unhone jawab diya yunus ibn matta. Phir Qaroun ne poocha k Musa ibn Imran jo Allah ki raah mein bahut ghazabnaak the unka kya hua. Yunus a.s. ne fermaya wo

to guzar gaye. Phir qaroun ne poocha Haroon ibn Imran jo Allah k raah mein nihayat rehem kerne wale the, unka kya hua. Yunus a.s. ne fermaya wo bhi guzar gaye. Phir qaroun ne poocha kaltham ibn Imran ka kya hua – jinhe mere liye rakha gaya tha. Yunus a.s. ne fermaya k Imran k khandaan mein koi nahin raha. Isper qaroun ne apne aap per malamati ki khandaane Imran k baare mein soncha ker. Allah ko ye baat bahut pasand aayi aur usne us farishte ko hukm diya k qaroun ko unke azaab se najat dedo. Jab Yunus a.s. ne ye dekha to unhone kaha ‘La ilaha illallah, tamaam azmaten tere liye hai aur main zalemeen mein se hoon’. Allah ko ye baat bahut pasand aayi aur unhone machli ko hukm diya k unhen riha kerden.

-Abu Abdullah a.s. [Allah unper apni rehmat aur barakkat naazil kare] ne fermaya – Yunus a.s. apni qoum k gunahon ki wajah se jalaal mein unko chord ker nikal gaye aur Al-Yam ki jagah ek kashti mein sawar ho gaye. Kashti jab samander mein nikli to ek badi machli ka samna hua. To kashti k logon ne qurra dala k kon jaaye uski ghiza k liye. To Yunus a.s. ne kaha k main jata hoon isliye k tayyun mera hi hua hai. Jab machli ne Yunus a.s. ko apne pet mein leliye to Allah ne use kaha ‘Iskehaddiyon ka na todo na iska gosht khao isliye k Ye teri ghiza nahin hai. Phirwo machli unke saath samander mein rahi aur Yunus a.s. ne Allah ki bargah mein dua ki k Allah wahdahu la shareek hai, tamaam azmaten usi k liye hai aur main zalemeen mein se hoon’.

- Jab wo machli jiske pet mein Yunus a.s. the Qaroun tak pahunchi to qaroun ne ek awaaz suni jo uski awaaz nahin sun sakta tha. To usne us farishte se poocha k ye kiski awaaz hai. Farishte ne kaha ye Nabi Yunus a.s hai machli k pet mein. To Qaroun ne poocha k main isse baat ker sakta hoon. To Farishte ne kaha ijazat di. Qaroun ne Yunus a.s. se poocha Haroon ka kya hua. To Yunus a.s. ne kaha wo to guzar gaye. Isper qaroun girya kerne lage. Phir poocha Musaa.s. ka kya hua. Yunus a.s. ne kaha wo bhi guzar gaye. Phir qaroun ne girya kiya. Phir Allah ne us farishte per wahi ki k Qaroun per azaab ko halka kerdo usne apne nazdeek walon ki teraf rahem ki wajah se.

-aur Allah ne fermaya k - aur zulnoon (yunus a.s.) jab k wo khafa hoker chaley gaye they aur unko yaqeen tha k hum unper (rizq ki) tangi na karengey pus wo andheron mein (jaaker) chillaye k siwaye tere koi mabood nahi hai. Allah barha subhaan hai aur main zalemeen mein se hoon. Pas, yehi jahannam ka andhera hai jo zaalemeen k gunahon se khalq hua aur unhi k gunahon k sabab barh raha hai

-Phir Allah ne sura e saffaat ayat 142-146 mein fermaya - phir inko ek machli Ningal gayi aur ye apne aap ko malammat kerne lage. pas agar ye kaheen tasbeeh kerne walon mein se na hote to jis din sab uthadiye jaayenge us din tak machli k pet mein hi rehte. phir humne

unke ek khali jagah mein dal diya jis haal mein k wo natawan the aur unke upper kaddu ka ek darakht uga diya. – iska matlab ye hai k Allah ne is alamat ko ek naya dour qaraar diya isliye k Yunus a.s. ko mout k baad zindagi dobara ataa ki gayi. Agar aisa nahin hai to phir unki ghaibat hona chahiye thi jahan se wo waapas aate aur Allah k deen ki tableegh kerte.

- Imam Ali a.s ek hadees mein fermaya – k un 28 din se muraad Yunus a.s. ka machli k pet mein 28 din tak rehna.

- Noon. Qasam hai khalam ki aur jo kuch wo likhta hai, Tum apne rab ki naimat k sabab deewane nahin ho. Is ki tashree hai k deewana wo hota hai jiske dimagh per perda ho, wo ghaib aur gumshuda ho isliye k deewangi usse kehte hain jahan koi cheez chupi hui ho, ghaib ho ya perde mein ho. Is Aayat mein Allah fermata hai k Allah ki naematon k sabab aap na ghaib hain aur na gumshuda, balke aap ki zaat saaf aur zahir hai ek suraj ki terha

- aur zulnoon (yunus a.s.) jab k wo khafa hoker chaley gaye they aur unko yaqeen tha k hum unper (rizq ki) tangi na karengey pus wo andheron mein (jaaker) chillaaye k siwaaye tere koi mabood nahi hai. Allah barha subhaan hai aur main zaalemeen mein se hoon. Zulnoon ka matlab wo jo Nuh a.s. ka saathi tha jisse kisi halaat

mein Muhammed s.a.w.a muraad hai aur kisi halaat mein Imam Ali a.s.

Ibteda mein ekhraar nahin kiya lekin Jab Allah ne unhe kisi hadees k zariye se samjhaya tab unhone yaqeen kerliya.

- Pas, jo cheez unko jismaniat ki duniya mein nigal gayi wo machli thi [yaani samander ki nun] aur wo sabse bada janwar hai is ruh e zameen per. Aur wo jo unki ruh ko ningal gayi wo ILM ka nun hai yaani Ali ibn Abi Talib a.s, jisse unko marefat hui aur unhone unka haq aur mertaba ka ekhraar kiya aur wo Allah ki teraf se rehmat hai. ‘agar unke perwardigar ki meherbani Unki khabar giri ne kerti to wo bure haal se chatiyal maidan mein phaik diye hue hote.’ ‘Noon. Qasam hai khalam ki aur jo kuch wo likhta hai, Tum apne rab ki naimat k sabab deewane nahin ho’

Aur ye machli jo Yunus a.s. ko nigal gayi thi ek naayaab machli hai jiski ghiza [mollusks/clam] hai jo samander k gehri teh mein rehte hain jahan aj tak kisi bhi insaan ki rasai nahin hui. Ajki duniya issi machli k sabab uski nayaab ghiza tak pahunchti hai. Is machli ki khaasiyat ye hai k ye samander ki sabse tareek gehraiyan tak ja sakti hai – **jaisa k Allah ne fermaya [aur Yunus a.s.ne gehri tareekiyon se pukara].** Chunke is machli ki ghiza sirf [mollusks/clams hai, usmein

tehweel e ghiza ka tareeqa bahut narm hai bawajude k uska jism ki khamat kafi badi hai. Iski wajah se Yunus a.s. ka jism nigalne k bawajud sabit raha.

-Imam Al Sadiq a.s. ne apne ajdad se riwayat ki hai k Rasool e kareem s.a.w.a ne fermaya 'Jo koi kahe SubhanAllah. Alhamdulillah, la ilaha illallah aur allahuakber to Allah unke har us qoul ki nisbat se jannat mein ek darakht lagata hai. Yaani har ek hamd ka alag alag darakht'. To ek quraysh k saayel ne kaha – aye Allah k Rasool s.a.w.a to hamare to bahut darakht honge jannat mein. To Rasool-e-kareem s.a.w.a ne fermaya – Han. Lekin tum inper aag barsa ker jala mat dalo apne bure amaal k sabab'. Isliye k sura e Muhammad ayat 33 mein Allah ne fermaya 'aye logo, jo etaayat kerte hain Allah ki aur uske Rasool s.a.w.a ki apne amaal ko khatm mat kerdo'.

-Riwayat kiya hai Haba al Arani ne k Ameer ul momineen a.s. ne fermaya – ba tehqeeq k Allah ne meri wilaayat ko ahle zameen aur ahle asmaan per pesh kiya. Jisne bhi ekhraar kiya wo kiya aur jisne bhi inkaar kiya so kiya. Yunus a.s ne inkaar kiya. Isliye Allah ne unko khaid kiya machli k pet mein hatta k unhone ekhraar kerliya. Hawala Basair al Darajaat, P95

- Riwayat kiya hai Al Thamani ne k Abdulla ibn Omar ne Imam Zain ul abedeen a.s. se poocha – Aye Hussain k bête, Aapne jo dawa kiya, wo kya illat hai jisse Yunus ibn Matta a.s. ko machli k pet mein daldiya gaya. Kya wo isliye k unhone aapke dada ki wilayat ka ekhraar bila fasl nahin kiya jab k unper pesh ki gayi lekin baadmein ekhraar kiya. Imam a.s. ne fermaya – teri walda tujhko kho de. Usne kaha – mujhe koi ayat e qurani pesh kariye agar ye haq hai to. Usper Imam a.s. ne kaha k iske ankh per kapda bandh do. Phir kuch daer baad unhone mujhe ankh kholne ko kaha to hum kisi samander k sahil per nazar aaye. Abdulla ibn Omar ne kaha – O Moula, Main aap per qurbaan. Agar aap sachhe hain to usko bulaker haq dikhaiye. Imam a.s. ne kaha – aye machli. Machli ne apne sar jo ek pahad k maanind tha, samandar se uper kiya aur kaha ‘labbaik, labbaik, aye Allah k muqarrab bande’. Imam a.s. ne poocha tu kon hai. Usne jawab diya – Ae Moula, main wo machli hoon jisne Yunus ko nigla tha. Imam a.s. ne fermaya – us waqey k baare mein humein batao. Pas, machli ne kaha ‘Ae Moula, ba tehqeeq k Allah, Adam se lekar apke jad tak, kisi bhi nabi ko maboos magar ye k apki wilayat unper pesh ki. Jis kisi nabi ne ekhraar kiya, wo bach gaya aur jis nabi ne inkaar kiya, ya tahammul nahin kiya, ya ekhraar kerne mein deri ki ya soncha, usko wo mila jo Adam ko gunah mein mila, jo Nuh ko kashti mein mila, Ibrahim ko aag se mila, Yusuf ko kuyen se mila, Ayub ko beemari se mila, dawood ko gunah se mila

yahan tak k Allah ne Yunus ko wahi ki – Aye Yunus, Ameer ul momineen Ali a.s. aur unki zurriyat mein aane wale haq ka rasta dikhaane waale Imam ki walayat ka ekhraar karo.

Us guftagu k dauraan, Yunus a.s. ne fermaya – Ae Allah, main uski walayat ka kaise ekhraar karoon jisko maine nahin dekha na janta hoon. Phir wo chale gaye aur khush nahin the. To us machli ne kaha k phir Allah ne mujhper wahi ki k main Yunus ko nigal loon lekin uske jism ko koi izza nahin pahunche aur uski haddi nahin toote. Phir wo 40 din tak mere shikam mein rahe aur tareek samanderoun ki saer kerte rahe aur pukarte the ‘La ilaha illallah, tamaam tareef tere liye hai aur main zalemeen mein se hoon. Main ekhraar kerta hoon Ali a.s. ki walayat ka aur unki zurriyat mein se jo Imam hain unki. Jab unhone ekhraar kiya apki walayat ka, to Allah ne mujhe hukm diya k Yunus ko sahil per phenk do. Phir Imam a.s. ne us machli se kaha k tu wapas pani mein chali ja. Phir pani apni sateh per baraber ho gaya.

-Jaber ne Abi Jafar a.s. se riwayat ki hai Quran ki is ayat k mutalliq ‘aur humne adam se ek ahad liya tha lekin wo bhool gaye aur wo yaqeen mein poore nahin utre’. Imam ne fermaya – Wo ahad liye the Mohammad s.a.w.a aur unke baad aane wale Imaamon per, magar wo bhool gaye aur unmein inke baare mein yaqeen nahin paya k unke mertabe kya hain. Nabi Ul Al azm isliye hote hain k

unse ahad liya gaya tha Mohammad s.a.w.a aur unke khulafa k baare mein aur Mehdi atf aur unke haq k raste k baare mein, to unko yaqeen hona chahiye tha aur ekhraar bhi kerna.

-Abu Jafar a.s. ne fermaya – aur un tamaam nabion se ahad liya gaya tha jab Allah ne fermaya ‘bolo k main tumhara Rab hoon ya nahin, Mohammad s.a.w.a mere nabi hai ya nahin aur Ali a.s. ameer ul momineen hai ya nahin. Unhone ka haan. Is baat per Allah ne unko nabi maboos kiya aur ulil azm paighamberon se bhi ahad liya gaya jab Allah ne fermaya ‘bolo k main tumhara Rab hoon ya nahin, Mohammad s.a.w.a mere nabi hai ya nahin aur Ali a.s. ameer ul momineen hai ya nahin aur unke baad unke janasheen mere amr k mohafiz hain, mere ilm k khazane, aur Allah Al-mehdi atf k zariye apne deen ko kamyabi dega, unhi k zariye apna haq zahir karega aur apne dunshmanon se badla lega aur meri ibaadat karega chahe wo itaat se ho ya zabardasti se. To wo bole– Aye Allah, hum ekhraar kerte hain aur is baat ki shahadat dete hain. Adam ne na ekhraar kiya na inkar. Aur un paanch ne Mehdi atf k baare mein yaqeen ka izhar kiya aur Adam k paas koi yaqeen nahin tha is ekhraar k liye. Aur yehi matlab hai is ayat ka jahan Allah fermata hai - aur humne adam se ek ahad liya tha lekin wo bhoolgaye aur wo yaqeen mein poore nahin utre. To unhone kaha k wo hai aur chalogaye.

- Fermaya Abi Abdulla a.s. ne – Rasool e kareem s.a.w.a ne fermaya – kisi ko bhi ye nahin kehna chahiye k main Yunus ibn matta a.s. se afzal hoon

5—AlKafi: V. 1, P. 401, Hadith No. 1.

-Ibn abbas ne riwayat k hai k unhone fermaya – ba tehqeeq k Ilyas aaye aur Yunus a.s. ki walda se 6 mahine tak posheeda rahe jab Yunus ki wiladat hui aur wo wapas chale gaye. thode din k baad jab Yunus a.s. jab apni ma ki aghosh mein hi the unki wafaat ho gayi aur ek bada saneha ho gaya. Wo Ilyas ko pukarti hui unke paas pahunchi aur kahi – Mujhe mere bachhe k guzar jane ka bada saneha hai. Allah ne mujhe wahi ki k main apke zariye se use pukaroon hatta k mere bachhe ko dobara hayat miljaaye. Main use dafnayi nahin aur waise hi chord ker apke paas aayi hoon. Ilyas ne poocha kab inteqal hua. Yunus ki walda ne kaha aaj sathwa din hai. Ilyas Yunus ki walda k saath wapas hue to aur 7 din guzargaye unke ghar pahunchte. Phir unhone Allah se tawassul kiya aur Yunus a.s. ko dobara hayat mil gayi aur Ilyas waapas se chale gaye. 40 saal guzarne k baad Allah ne Ilyas ko unki qoum k paas bheja.

7— BiharAl Anwar: V. 41, P. 382.

8– BiharAl Anwar: V. 41, P. 391.

9– BiharAl Anwar: V. 10, P. 87.

10– Referto: Al Mutashabihat ('The Allegories') Volume 1, question number 6, the entire Qur'an is in the Dot.

11– AlKafi: V. 1, P. 401, Hadith No. 1.

12- Ibrahim Ibn Abbas Suli ne riwayat ki hai: ek din hum Imam Musa a.s k bête Ali a.s. k paas aaye. Unhone fermaya – Is duniya mein koi rehmat nahin hai. Kuch Alim jo unki bargah mein the kaha – Allah, jo sabse badi qudrat rakhta hai Quran mein irshad Fermaya – aur uss din hum unko uss naemat k baare mein sawal karinge aur wo naemat duniya hai aur thanda pani. Imam A.s. ne fermaya – tumne is ayat ki taweel aise kyun ki aur aise sharait kyun rakhe. Kuch logon ne kaha thanda pani, kuch ne achi ghiza aur kuch ne araam ki neend. Phir Imam a.s. ne fermaya – mere walid ne mujhse kaha k unke wali Abu Abdulla a.s. k paas aise aqwal aaye the is ayat ki tafseer mein aur unhen bahut jalaal aaya tha aur unhone fermaya – Allah, apne bandon se uncheezon k baare mein sawaal nahin kerte jo usne unper bheja aur inaam kiya, aur naematon k baare mein poochna logon ko acha nahin lagta. To

Allah per kis terha shayan e shaan hogi. Ba tehqeeq jo naemat is Aayat mein muraad hai wo hum Ahlebait se mohobbat hai aur hamari walayat ka ekhraar hai. Allah apni ummat se in donon cheezon k baare mein poochega uski tauheed aur uske Nabi Mohammad s.a.w.a ki risalat ki gawahi k baad issliye k jo bhi uske bande is naemat – yaani hamari mohobbat aur walayat ka ekhraar karenge, jannat unse door nahin hai.

AHMAD AL HASSAN