

AnsarAllah production,

An Naboowa AlKhaatma

Naboowath e Muhammed s.a.w.a

AsSayyad

Ahmed AlHasan

Wasi o Rasool e Imam AlMahdi

(Allah inhe Zameen per iqtedaar ataa farmaaye)

Ishaat e Awwal

1438 Hijri- 2017 A.D

Aa piss website se Syed Ahmed AlHasan k mutaaliq mazeed maalumaat kar sakte hai

www.AlMahdyoon.com

Bismillah ArRahmaan nir Raheem

Pesh e Lafz

Tamaam taarfifayn Allah hee k liye hai, jo maalik AlMulK hai aur kashtiyoun ko chalaane waala hai, hawaaon per ikhteyaar rakhta hai, in ka nikaalne waala bhi wahi hai aur saaheb e ikhteyaar bhi hai, jo tamaam jahaanoun ka baadshah hai – Aye Allah Muhammed s.a.w.a per in ki aal o aulaad per, aayemma per aur mehdyiin per rehmat aur barkat farmaa,

Naboowath ka Silsila hazrat Muhammed s.a.w.a per khatam kardiya gaya aur Allah ne deen ko mukammil kardiya. Aur Ahle imaan per apno nehmat tamaam kardi, Ummah mea “Khatem AnNaboowath” per ikhtelaaf hai. Kuch logoun ne zabar k saath “Khaatam” ka lafz istemaal kiya hai aur kuch logoun ne Zayr k saath “Khaatem” ka lafz istemaal kiya hai aur is ki tashree bhi ek dusre se bilkul mukhtalif karte hai. Hamein iss silsilay mea kuch rivaayat bhi milti hai k paygham Muhammed s.a.w.a k baad koi nabi nahi hai aur jo koi Naboowath ka daawa karta hai kazzaab hai, aur dusri taraf wo rivaayat bhi milti hai, jo israar karti hai k naboowath ka Silsila jaari hai aur payghambar Muhammed s.a.w.a k baad aane waale shaksiyyat ka aasmani raabeta laazmi hai, yaani inhein Allah ki taraf se khabre milti rahegi. Balke Aap ko Hazrat Muhammed s.a.w.a se bhi aisee rivaayat milti hai k wahi ka Silsila sirf in k awsiya tak mehdood nahi hai mafar yahee wahi aam logoun ko bhi rahi jaise sachey khwaab hai, jinhein hazrat Muhammed s.a.w.a ne naboowath ka hissa qaraar diya hai. Imam Ali Raza a.s ne farmaaya ([Mere waalid ne kaha k in k waalid ne apne waali se sunah k hazrat Muhammed s.a.w.a ne farmaaya: Sacha khwaab naboowath ka satarwa hissa hai](#)) Hazrat Muhammed s.a.w.a se rivaayat hai ([mere baad khush khabriyoun k alaawa koi naboowath nahi hogi](#)) poocha gaya Aye Allah k Rasool s.a.w.a wo khush khabriyaan kya hai to Aap s.a.w.a ne farmaaya: ([Sachey khwab](#))

Aur Yahaan haqeeqath ko talab karne waale kay saamne do raaste hai, aur dono raste iss hidayata k mukhaalif hai jo k hamein hazrat Muhammed s.a.w.a se milay. Agar wo kahein kay, in kay saath naboowath ka mukammil khaatema hua to inhein in rivaayat ki mukammil tardeed karni chahiyea jin mea naboowath ka (ya is k kisi hissay ka) jaari rehne ki ittelaa milthi hai aur agar wo naboowath ki jaaro rehne ki rivaayath ko maante hai to naboowath k mukammil bandh honay ki rivaayath ko mustarad karne parhega aur wo bhi kis ki naboowath : Ashraf almakhlookhat hazrat Muhammed Mustafa s.a.w.a ki naboowath.

Masle ka hal ye nahi hai kay hadees ka ek majmua ko lelein aur dusre ko chord dein ya iss per comments aur bohhot zyaada dalaayel se sabith karein aur ussko radd kardein. (maazallah) ye kaam (Yaani radd karna) saynkroun rivaayat se iss tareeqay se manah kiya gaya kay koi bhi rivaayat jo k Ahle ismath se milay jab tak wo Quran o mustanad hadees se mutasaadem (opposite) na ho issey chorh nahi sakte.

1 – khaatam – ka matlab hai Darmiyaan

2- Khaatem ka matlab hai khaatema yaani intehaayi

3 - iss k baare mea alsaffar e qummi ne apni kitab basaayer ul darajaat k baab “wo jo rivaayat kay baare mean ahi jaante aur issay mustarad kardete hai” mea likhtey hai unhonay kayyi rivaayat ka zikr kiya jin mea abu obaydah ne kaha k unhonay abujaafar ko kehte sunah “mea Allah ki qasam khaaker kehta hun mujhey sab se pyaare daanishmand aur ahle ilm hai aur zyaadatarr rivaayat kay baare mea shaoor rakhte

Lehaaza khatme naboowath (ba maayeni mohr e naboowath) ka masla in mutashaabe aayat se hai jin ki wazaahat hazrat Muhammed s.a.w.a kay awsiya se milaygee

Irshaad e baari e ta'Ala hai: (issi ne aap per kitab utaari, ismea mohkam aayat hai jo ummul kitab hai aur dusri mutashaabe hai magar wo jin k dil mea shak hai fitna ko talaash karne kay liye aur iski taaweel talaash karne kay liye uss baat ki ittebaah karte hai jo uss se milti julti hai, aur siwaaye Allah kay koi unn ka matlab nahi jaanta , ya wo log jo ilm mea khoob gaarh diye gaye , wo kehte hai hum iss per imaan laaye hai, sab kuch hamaare rab ki taraf se hai, magar sirf daanishmand hee yaad dihaayi rakhte hai) 2

Imam Sadiq a.s ne haneefa se kaha: (Aye Abu haneefa kya tum kitab Allah ko aise hee jaante ho jaise jaanna chahiyea? Aur kya tum uss kay naasiq aur mansooq ko bhi jaante ho?! Jawaab diya: ji haan. Imam Sadiq a.s ne jawaab diya abu naeefa tum ne ulm k haamil honay ka daawa kiya hai, tum per afsos kyun kay Allah ne wo to sirf inn Ahle kitab ko diya hai hin per kitab utaari , tum per afsos , aur ye to sirf hazrat Muhammed s.a.w.a ka nasab k khaas logoun k pass hai aur Allah ne tumhein apni kitab kay ek lafz ka bhi waaris nahi banaaya, aur agar tum waise hee ho jaise k kehte ho to mujhey bataao)3

Aur iss kitab “AnNaboowa alkhaatema” mea aap ko mukammil jawaab milaygaa’ kyun k Syed Ahmed AlHasan jo kay Imam Mahdi a.s ki taraf se wasi aur Rasool hai aur AlYamaani AlMaood hai, ye masla Quran wa sunnath ki rohsni mea waazey kardete hai, aur unhonay kisi bhi tareeqay se unn rivaayat ko jo kehti hai kay naboowath khatam ho gayi hai aur jo kehti hai kay naboowat jaari hai mustarad nahi kiya.

hai aur mere nazdeek sab se be-aqal wo hai jo rivaayat ko sunte hai jin ko un k dil qubool nahi karte aur wo ye kay kir-hatt jaate hai jo iss per yaqeen karey wo Allah ka inkaar kar raha hai, jab kay wo nahi jaante k ye rivaayat hum se hai aur unn rivaayat ka mustanad hawala hai issliyea apnea mal se giya wo hum per yaqeen nahi rakhta.

Sufyaan bin Assayyad ne kaha k uss ne aba abdullah alaihis salaam se kaha (mea aap per qurbaan, agar koi aap ki taraf se aaye aur azeem rivaayat karey jo aap ki taraf se ho to hum isko bardaasht nahi kar sakte, aur inkaa kar dete hai, to Abaa Abdullah ne jawaab diya, kya wo ye nahi batata k ye maine kaha hai? Sufyaan ne jawaab diya “haan” to Aap a.s. ne kaha: kya wo kehta hai k raat din hai aur din raat hai? Sufyaan ne jawaab diya : Nahi, to Abaa abdullah ne kaha: issko hamaare hawaale se dekho, agar tum is ka inkaar karte ho to hamaara inkaar karte ho.

Ali AlSaani rivaayat karte hai kay abul Hassan ne inhein likha “Agar koi tumhaare paas rivaayat laaye to iss ka inkaar mat karo kyun kay tum nahi jaante kay agar ye sach hua (Aur tum ne na maana) to tum Allah aur is kay rasool s.a.w.a ka inkaar kar rahe ho. Basaayer aldarjaat safa 557;558

Sheikh kulayni iss k baare mea apni kitab “Al-Kafi” mea baab “Quran wa sunnath kay mutaabiq kaam karna aur iss ka quraan e paak se saabith karna” mea rivaayath ki hai jin mea ek ye hai k abu abdullah alaihis salaam ne kaha kay farmaaya Allah kay Rasool s.a.w.a ne ki ek haqeeqath hai aur har durust amal per ek Roshni hai to wo lelo jo kitab Allah k mutaabiq hai aur wo chord do jo kitaabAllah k mutaabiq nahi hai

Hataar bin alyafur kehte hai k unhonay abaa abdullah a.s se iss rivaayat k baare mea poocha jo kisi motabar ne ki ho aur wo jo kisi ghair motabaar ne ki ho, to unhone jawaab diya agar tum ek rivaayat sunoh aur iss ki tasdeeq kitab Allah se ho ya Allah k rasool ki hadees se ho to iss ko qubool karo aur iss per yaqeen karo) agar ye soorath na ho to ye issi ki rivaayat hogi jo iss ko bayaan kar raha tha. Layyqoob bin rashid ne rivaayat ki k kaha aba abdullah ne “ jo rivaayat quran paak k khilaad ho to mangharath hai” al kaafi jild awwal safa 69

2 – Aale Imran :7

3 – Illal ush sharaaya jild 1 safa 90, bihaarul anwaar jild 2 safa 293 Altafseer al Saadiq jild 1 safa 22 tafseer noor us saqalayn jild 1 safa 368

Syed Ahmed AlHasan ne naboowath ka maani waazey kiya aur iss naboowath k farq ko waaze kiya hai jo hazrat Muhammed s.a.w.a k baad khatam hogayi aur jo in k baad bhi jaari hai, aur unhoney “khaatam annaboowa” (Zayr k saath) ka maani bhi bayaan kiya hai, aur unhoney “Khaatem annaboowa” (Taab per zayr) ka maani bhi bayaan kiya hai.

To aap dekhenge k iss kitab ne waaze tareen sabootoun k saath bayaan kiya hai k hazray Muhammed s.a.w.a k zariyea naboowath khatam hogayi aur in k baad koi nabi nahi aayega magar iss ka maaniiss pehli se mukhtalif hai jo inki naboowath k jaari rehne k baare qaayel hai, lehaaza rivaayat mea takraav nahi ahi kyun kay naboowath k baare mea inn rivaayat mea se her ek rivaayat apna alag maani rakhta hai.

Syed Ahmed AlHasan ne payghambaraane khuda k bheje jaane ki haqeeqat bayaan kardi aur iss sawaal ka bhi jawaab hai k payghambaroun ka bheje jaana mehez Allah ki taraf se hota hai ya inko Allah k rasool aur payghambar bhi bhek sakte hai? Aur ye kehna durust hai k Aayemma masummen Alah k payghamabr hai ya nahi? Agar jawaab isbaat mea ho to aayemma masummen alaihis salaam ko kisi ne bheja ? aur inko aur ambiyaa alaihis salaam ko bhejne mea kya farq hai?

Pichle sadiyoun ¹ mea inn sawaaloun ka mukammil jawaab nahi milaa magar inn sawaaloun ka jawaab paak ithrath k haqeeqi bete syed Ahmed AlHasan se milta hai jo k Imam AlMahdi a.s k waaris aur Rasool hai aur wo jawaab aap k haathoun mea moujood kitab “AnNaboowa alkhatema” mea milegaa

Aur mea bilkul sach kehta hun k ye kitab Ahmed AlHasan ka Imam Mahdi a.s k saath jorh ka sabot hai kyun k aisa ilm sirf hazrat Muhammed s.a.w.a k waarisaan k liye khaas hai.

(kaho kya tumne kabhi soncha k agar tumhaara paani zameen mea ghaayeb hojaaye to kaun tumhaare liye chashma ko dibaara jaari karega) ²

Tamaam Taarifayn sirf Allah hee k liye hai jis ne iss kaam ki taraf rehnumaayi ki aur agar ye kaam Allah k liye na hota to wo rehnumaayi na karta

Muhammed s.a.w.a per inki aal aulaad per aayemma masumeen per aur Umam Mahdi a.s per durood aur Allah ki rehmat ho.

Sheikh Nadhim AlOqaili

¹ iss kitab mea jahaan said ya is ki jamaah ka saygha istemaal hua hai to arabi ibaarath mea **qaran (qaaf ra noon)** ka lafz istemaal hua tha aur iss ka urdu mea tarjuma zaman se bhi hota hai aur sao saal / sadee se bhi hota hai

² Al-Mulk:2

Intesaab (hadiya)

In sab k naam jo sooraj ko dekhte hai

In sab k naam jo baseerath waale hai

Mujhey Allah se aur in se Umeed hai k mujhey apni duawon me
yaad rakhenge

Naboowath

Lafz “Nabi” ka deeni matlab : ye wo shaqs hai jis ko aasman se khabrein milti hai to nabi ka lafz “Nabaa” se liya gaya hai yaani khabar, aur ye lafz “Nabaa” se nahi jis ka matlab hai zaahir aur buland hona, dar asal lafz “Nabaa” ka lafz “Nabaa” se liya gaya hai aur “Nabaa” ghayb ki iss baat ko kehte hai jo zaahir aur buland hoti hai taake log isse dekh sakey, aur wo baat dhakey chupay honay k baad ma’arof hogayi.

Aasmaan se payghaamat insaanoun tak kayyi rastoun se pohonchte hai, agar che wo sab dar asal ek hee tareeqay se aate hai, kyun k Allah insaan se pardey k peechey se baraah e raast baat karsakta hai, ya jiss ko chaahhe wahi bheje sakta hai yaani insaan k wajood k safey 1 mea jo kuch chaaheta hai likh deta hai ya wo farishtoun ko bhej deta hai jo insaan se baraah e raast baat karte hai, ya wo Allah ki marzi se insaan k wajood k safey mea kuch likh dete hai

Irshaad e baari e taala hai: (Aur ye insaan k liye durust nahi k khuda se baraah e raast baat karey magar wahi k zariyea ya pardey k peechey se baat karey. Ya payghambar bhejtya hai jo Allah k hukm se iss per wahi utaarta hai wo bulandtar aur daana hai)2

Ab jo (guzishta) baat karna ya wahi bhejnay ki ya likhne ki baat hai 3 ye sab ya to sotay waqt khwaab hai ya bedaari ki haalath mea kashf hai.

Aur mea kashf ka lafz bolta hun kyun k aalam e arwaah iss jismaani aalam ki tarah nahi hai. Idhar tak pohonchne ek aadmi k liye zaroori hai k iss jismaani aalam ka pardah uthjaaye.

Ye zaroori nahi k her payghambar 4 Allah ki taraf se bheja gaya ho balke kabhi ek zamaane mea ek se zyaada payghambar they, magar Allah subhaanahi wa taala in mea se ek ko bhejta hai aur wo baakhi payghambaroun per aur awaam per hujjat banta ahi, aur zaahir hai kye shaqs in mea se chuna hua hota aur inn mea sabse afzal hota, aur Allah issay ismath ataa karta hai aur ghayb se jis khabar ki is ko zaroorat hoti hai Allah subhaanahu wa taala apne fazl se isko khabar deta hai.

(jo ghaayeb ko jaanta hai aur wo kisi ko ghaayeb ki khabar nahi deta magar inn payghambaroun ko jin ko wo muntaqab karta hai, phir wo iski khabar-giri karta hai aur her tarah se hifaazath karta hai.)5

Aur ye sab farishte hai jinko Allah apne bheje huye payghambar k liye musaqqar (control mea) karta hai (Aur is k aagay peechey farishte hotay hai jo Allah k hukm se is ki hifaazath karte hai) 6

1 ye Alfaaz syed Ahmed AlHasan a.s iss haalath k liye istemaal karte hai jab kehna hota k Allah ta’Ala kisi k dil mea ithaam karta hai

2 Ash-shoora : 51

3 jo guzri hui aayat mea hum ne parha tha

4 jaisa k mea ne pehle kaha k payghambar wo hai jo aasmaan ki kuch khabrein jaanta hai aur Allah isse haq aur khwaabou aur kash k zariyea baaz ghaybi baatoun ki ittela kardeta hai, yahaan per bheja hua masoom payghambar muraad nahi hai (AlRaza alaihis salaam ki rivaayat k mutaabiq)

5 Al-Jinn 26:27

6 Al-raad :11

Ye iske aage bhi hotay hai aur peechay bhi hotay hai taake Allah subhaanahi wa taala k hukm se wo har qism k shaytaani sharr se mehfooz rahey chaahe wo insaanoun se ho ya jinnoun se, aur in k burdi aamad aur baatil harkatoun se bhi – to farishtoun ki iss zayr nigraani ka maqsad hai k shaytaani mudaakhelaat ko hataadein jab wo aasmani payghaam nichli jismaani duniaa tak utarta hai, lehaaza ye bheja hua nabi k pass shaytaanou se mukammil taur per mehfooz aur durust tareeqay se pohonch jaata hai.

(baatil na is k saamne se aur na iskey peechay se is takk pohonch sakta hai, kyun k ye is zaat ki taraf s eek tarri hui cheez hai jo sab se daana hai aur tareef k laayekh hai) [1](#)

(yaqeenan iss zikr ko hum ne utaara aur hum hee iski hifaazath k muhaafiz hai) [2](#)

Jahaan tak payghambaraan alaihis salaam ka taalukh hai ya in logoun ka taaluuq hai jo kisi zamaane mea naboowat k muqaam per faayez huye, yaani wo kisi zamaane mea Allah ki farmabardaari aur ibaadat kar k, aasmanoun ki malakoot (roohani aalam) mea bulandi aur taraqqi haasil karchukay aasmani khabroun ko dekh to jab in k paas aur deegar logoun k pass ye payghambar bheja gaya in logoun ka bhi imtehaan liya jaata hai, aur ye baat unke liye asaan honi chahiyea. Kyun k Allah subhaanahu wa taala aala tareeqay se inhein payghambar bheje jaane ki ittelaa kardeta hai’ magar Allah taala in k zimmat thora sa jahal barqaraar rakhta taake imtehaan ki soorath rahei, aur taake in ka kuch hadd tak ghayb per imaan rahey.

(ALIF LAAM MEEM, wo kitaab jismea koi shak nahi, parhezgaaroun k liye hidaayat hai, wo log jo ghayb per imaan rakhte hai aur jo namaaz qaim karte hai aur Allah k diye huye rizq se kharch karte hai) [3](#)

Aur zaahir hai k unhein baakhi logoun se mumayyad (farq) honay ka jo haq haasil hua wo in k saabikh farmabardaari aur ibaadat ki wajah se hai, aur jo koi hasad ya “Mea” [4](#) ki wajah se in ki mukhaalifath karta hai to jahannumi teherta hai, jaisa k Bal’Am ibn Baoor k saath hua, kyun k issay baaz aasmani khabroun ki ittela hogayi thi, aur Allah ta’Ala ki taraf se is ko Musa a.s k payghaam k baare mea kuch khabar hogayi thi, phir bhi is ne musa a.s k payghaam ka inkaar kardiya aur apne inkaar k liye shaq o shubhaat ko jahannum mea girjaane k liye awzaar banaaya – iski ki saabeqa farmabardaari aur ibaadat guzaari iske kisi kaam na aayi jaise k iblees (laanatullah he alaiha) ka sab amal kisi kaam nahi aaya jab usne Adam a.s bheje huye payghambar k saath kufri kiya, aur Allah kisi badatreen makhlookh banngaya tha, iss k baad k jab isse Farishtoun ka mor (peacock of angels) ka lakhab haasil hua tha- rivaayat ki jaati hai k bin abul Hassan AlRaza a.s kehte hai – (bal’Am bin baoor bin ko ism e azam diya gaya aur iski dua qubool hoti thi, wo firaon ki taraf maayel tha to jab firaon [5](#) ne musa aur in k pairokaaroun ko bulaaya to is ne baalam se kaha “ Musa aur in k saathiyoun k khilaaf badd-dua karo k Allah in ko hum se door rakhey - wo apne ghade per sawaar hokar musa aur in k saathiyoun ki talaash mea nikla, magar ghada ne chalne se inkaar

1: fuslat:42

2 alhijr :9

3 albakhara 1:3

4 issay urdu mea ‘Mann’ aur arabi mea ‘Anaa’ (Ego)

5 firaun misr k alaawa koi aur sarkashi baadshah tha (AlRaza alaihis salaam ki rivaayat k mutaabiq)

Kardiya, phir wo ghadey ko maarne laga, Allah ne ghadey ko kalaam ataa kiya to ghadey ne iss se kaha “Tum per afsos” mujhey kyun maar rahe ho? Tum chahte ho k mea tumhaare saath chalun taake tum payghambar e khuda Musa a.s aur ek momin khaum k khilaaf badd dua kar sako? Magar wo ghadey ko maarta raha aur dar aakhir maar daala, aur ism-e-azeem iski zabaan se phisal gayairshaad e baari ta’Ala hai

(Magar in se phisal gaya, phir shaytaan is k peechay parh gaya aur is ka bhatke logoun mea shumaar hogaya, agar hum chahte to hum is k zariyea issay buland karte, magar wo zameen k saath chipak gaya aur apni duniwae kuhuwaahishaat k peechay chala, lehaaza is ki misaal uss k jaisee hai jiss per aap hamla karein tab bhi zabaan nikaal leta hai aur aap isko chorh dein tab bhi zabaan nikaal leta hai)”

Aur wo ek misaal hai jo pesh ki hai: Imam Ali AlRaza alaihis salaam farmaate hai: teen jaanwaroun k alaawa koi aur jaanwar jannat mea daakhil nahi hoga: baalam ka ghada, as-haab ekayf ka kutta (Husky dog) aur bhariyaa – Bhayriyaa ki wajah ye hai k ek zaalim baadshah ne ek sipaahi ko chand ahle imaan per ikhatta kar k tashdeed karne k liye bheja, iss sipaahi ka ek beta bhi tha jo isko bohhot pyaara tha, bhariyee ne wo larka uthaa liya aur khaaliya, sipaahi ko bohhot dukh hua aur Allah ne iss sipaahi ko dukh dene ki wajah se iss bhariye ko janna mea le gaya)¹

Allah ne baalam bin baawara ka zikr quran mea kiya hai, jiss ne musa a.s se hasad kiya aur in k saath takabbur kiya, to wo apni “Aanaa” aur khaawish k liye kutte ki tarah zabaan nikaale huye tha, baawajood is k k wo naboowat k muwaam per faayez tha aur is k pass ism e Azam bhi tha.

(inko iski khabar sunaao jisay hum ne apni nishaaniyaa dee magar in se phisal gaya, phir shaytaan is k peechay parh gaya aur is ka bhatakte logoun mea shumaar hogaya, agar hum chahte to hum is k zariyea isse buland karte, magar wo zameen k saath chipak gaya aur apni duniawee kuhuwaahishaat k peechay chala, lehaaza is ki misaal uss kutte jaisee hai jis per aap hamla karein tab bhi zabaan nikaal leta hai, aur aap iss ko chorh dein tak bhi zabaan nikaal leta hai, aur ye misaal iss khoum ki hai jo hamaari nishaaniyoun ko jhutlaate hai, pass inse khissay bayaan karey k shaayad wo ghour karey.)²

¹ Tafseer e Qummi jild 1 safa 248; Yafseer e noor e saqlain jild 1 safa 716 Qassas AlAmbiya aljazaayeri safa352

² Al-Araf 175,176

Khwaab Aur Nabooat

Quran e Kareem aise waaqeyaate se bhara hua hai jo ye bataate hai k Allah subhaanahu wa ta'Ala ne ambiyaa alaihim as-salaam per ba zariyaa khwaab wahi bheji. Unmea Ibrahim a.s Muhammed s.a.w.a aur Yusuf a.s hein.

Aur jab hum ne aapko bataaya, yaqeenan aap ka rab logoun ko ghayra hua hai aur hum ne aap ko wo khwaab sirf logoun per fitna banney k liye dikhaaya tha, aur wo maloon darakht bhi jis ka quran mea zikr hai, aur hum in ko daraate hai, magar ye sirf in ki sarkashi mea ek barhi shakal se izaafa karta hai **1**

Allah ne apne payghambar ka haqeeqath mea khwaab poora kar dikhaaya hai, tum sab yaqeenan masjid-e-haram mea inshallah aman k saath daakhil hongay, (Baal) mundwaaye huye ya chotay kaate huye baghar kisi khauff k to issay iss cheez ka ilm hai jis ka tumhey ilm nahi hai, aur iss ne aap ko khareeb fataah ataa kardi **2**

Aur jab iska beta itna barha hua k iss k saath chale lagaa to iss ne kaha aye mere bete, mea ne khwaab mea dekha hai k mea tumhe zibaah kar raha hun. To dekho tumhaara kya khayaal hai? Iss ne jawaab diya mere abbu, aap wahi karein jis ka aap ko hukum hua hai, inshallah aap mujhey sabar karne waaloun mea paayenge **3**

Allah phir ibrahim ki madaah karte huye, kyun k unhone khwaab ko sachaa maana tum ne khwaab ko sachaa maana hum issi tarah ache kaam karne waaloun ko ajar dete hai **4**

Jab yusuf ne apne waalid se kaha: aye mere waalid, mea ne khwaab mea dekha k gyaarah sitaare hai aur sooraj hai aur chaand hai, inhein dekha k wo mujhey sajda kar rahe hai **5**

Allah phir quran mea Musa a.s ki waalda ko khwaab k zariyaa wahi kar raha hai: aur hum ne Musa a.s ki maa ko wahi ki, k issay doodh pilaaoo aur jab tumhein is k baare mea darr ho to iss ko darya ea daalo aur daro mat aur gham mat karna- hum issey tumhaarey pass waapas le kar aayenge aur hamaare bheje huye logoun mea se hoga **6**

Ye bhi madd-e nazar rakhna chahiyea k payghambaraan ko khwaab iss waqt bhi sachey dikhaaye gaye jab inko abhi tak bheja bhi nahi gaya tha aur unhein bheje jaane k baad bhi, matlab k Allah ta'Ala ki wahi inper khwaab ki soorath mea shuru hui, phir unhein bheje jaane k baad bhi wahi ka yahe rasta (Khwaab) Allah ki taraf se jaari raha

Aur Payghambar Muhammed s.a.w.a apni nabooat se pehle bhi khwaab dekha karte they aur wo bilkul sachey huye **7** aur agar beje huye payghambaraan in khwaaboun per yaqeen na karte aur jo kuch unhone dekha iske mutaabiqa amal na

1 Al Isra:60 :::: 2 Alfatah:27 :::: 3 alsaafat:102 :::: 4 Alsaafat:105 :::: 5 Yusuf:4 :::: 6 Alqassas:7

7 issi liye sheikh majlisi ne bihaar mea kaha: Ye janna chahiyea k jo mujhey motabar khabroiuun aur fayz se bharpoor rivaayat se milaa hai wo ye hai k Aap s.a.w.a ko bheje jaane se pehle bhi jab Allah ne unhe nabi k etebaar se aur rooh quds ko inka madadgaar banaaker inki kam umri mea hee inki aqal poori kardi thi k inse farishte guftagu karte they, aur wo inki awaazein sunte they, aur unhein khwaab aate they, aur chaalis saal k hayaat k baad unhein payghambar banaaker bheja gaya aur inse farishte madad dene k liye guftagu kiya karte they they, aur Aap s.a.w.a per Quran utraa aur unhe Tableegh karne ka hukm mila – Bihaarul anwaar jild 18 safa 277

Kartein to yaqeenan wo issay aala darje per na pohonch sakte jis tak k wo pohonche. Aur na hee inko Allah ki qurbat haasil hoti. Aur sab se pehle to ye k Allah inko khwaab per yaqeen na karne ki wajah se darje risaalat k liye chunta hee nahi.

[Aap ne khwaab per yaqeen kiya, issi tarah hum achaayi karne waaloun ko ajar dete hai](#)

Dar haqeeqath jo in k saath ahle imaan they, n k khwaaboun per bhi unhonein yaqeen kiya. Aur Rasool Allah s.a.w.a apne sahaaba se in k khwaaboun k baare mea poocha kart they aur ba khaayeda iss baat ko ehmiyyath dete they aur wo bhi subah ki salaath k baad, goya inn khwaab ka sunna hee Allah ka zikr aur iski ibaadath thi, munaafiqeen to yahaan tak bhi kehte k wo her khwaab sunte aur iss per yaqeen karte hai [Aur inmea woh bhi hai jo Allah k rasool ko ye keh kar takleef dete hai k wo to ek kaan hai 2 kahi tumhaare liye ek khair ka kaan hai, jo Allah per yaqeen rakhta hai aur ahle imaan per yaqeen rakhta hai, aur ahle imaan k liye ek rehmat hai, aur jo log Allah k payghambar ko takleef pohonchaate hai inke liye dardnaak azaab hai 3](#)

[Imam Ali AlRaza a.s farmaate hai: Subah k waqt Rasool Allah s.a.w.a apne as-haab se poochte “Kya kisi ko khush khabri mili? Aur iss baat se khwaab muraad tha 4](#)

Yaqeenan Nabi Muhammed s.a.w.a in khwaaboun ko naboowath ki khush khabriyoun mea shumaar kiya karte they, aur Nabi s.a.w.a se ye rivaayath ki jaati hai: [Naboowat ki khushkhabriyoun mea se kuch baakhi nahi rahega magar sachey khwaab jissay musalmaan dekhengeya isse dikhaaya jaayega 5](#)

Balke wo to inn khwaaboun ko naboowat hee shumaar kiya karte they, rivaayat ki jaati hai k [Aap s.a.w.a ne farmaaya: Mere baad khushkhabriyoun k alaawa naboowath nahi hogi, poocha gaya aye Allah k payghambar khushkhabriyaan kya hai? Aap s.a.w.a ne farmaaya: Sachey khwaab 6](#)

1 yaani wo her cheez sun lete hai

2 altaubah:61 ; Tafseer qummi jild 8 safa 237 taghleegh altaleekh jild 4 safa 217 umda alqaari jild 18 safa 258 aur mazeed jagah per

3 alkafi jild 8 safa 90; alfusool al mahima fi il usool alayemma jild 3 safa 277; bihar al anwaar jild 58 safa 177; tafseer noor us saqlain jild 2 S312

4 bihar al anwaar jild 85 Safa 192; sahi muslim jild 2 safa 38; sunan AnNisaayi jild 2 safa 127; sahi ibn haban jild 13 safa 411; kanz ul amaal jild 15 safa 368

5 Al-darr al mansoor jild 3 safa 312; bihar al anwaar jild58 safa 192 aur 177 per bhi milta hai k naboowat se sirf khush khabriyaan pohonch, unhone poocha Aur khush khabriyaan kya hai? Aur unn jagaahoun mea alfaaz k thoray se ikhtelaafat k saath bhi rivaayat milti hai ; Kitaab Al-mota jild 2 safa 957; Masnad Ahmed jild 5 safa 454 aur jild 6 safa 129 sahi bukhaai jild 8 safa 69; mujamma alzarwaayed jild 7 safa 173, umdah alqaari jild 24 safa 134; almoajjam al kabeer jild 3 safa 197; aur inke alaawa deegar jagaahoun per

Aur Allah k payghambar ne farmaaya: Sachey khwaab Allah ki taraf se khushkhabri hai, aur wo naboowath ka ek hissa hai ¹

Iss taraf laazmi tawajjo dene ki zaroorath hai k payghambar Muhammed s.a.w.a ki iss hadees ka ye matlab nahi hai k jo bhi shawsa ek sacha khwaab dekhega wo Allah ka bheja hua nabi hai. Balke iska matlab hai k sachey khwaab Allah ki taraf se ek aisee ittela aur sachi khabar hai jo ruhaani aalam se dekhne waale k pass aayi hai.

¹ al-dar al mansoor jild 3 safa 312; bihar al anwaar jild 85 safa 192; mizaan al hikma jild 2 safa 1010

KhaatAm AnNabiyeen

Irshaad e baari e taala hai: Muhammed tumhaare mardoun mea se kisi k baap nahi hai, magar Allah k Rasool hai aur khaatem anNabiyeen hai, Aur Allah to her cheez k baare mea khoob ilm rakhta hai **1**

Guzishta guftagu mea bayaan ho chuka hai k naboowath ka “khatmun naboowah” aur yahan khatAm se muraad intehaayi hai yaani k ye sonchna k naboowath ki intehaayi hogayi aur wo ruk gayi durust nahi hai, agar naboowath se hamaara matlab hai k naboowath k darje tak pohonchna issi tarah kuch aasmani khabroun ki ittela hojaana muraad hai jo sachayi aur ghayb se hamey mili hai, kyun k Aasmaan e Malakoot tak pohonchne ka raasta khula hai, aur wo kabhi bandh nahi hua aur na kabhi bandh hoga.

Jaise nabi Muhammed s.a.w.a ki iss silsilay mea bayaan ki jaane waali ek se zaayed rivaayath milti hai jo shia aur sunni aur in k Ahlulbait ne rivaayath ki hai, k wahi e ilaahi ka ek tareekha khula rahega aur kabhi bandh nahi hoga aur wo Allah Subhaanahu wa taala ki taraf se (Sachey khwaab) hai

Ali bin AlHussain bin Ali bin fazaal apne waalid se rivaayath karte hai, aur wo abulhasan bin Musa AlRaza a.s se rivaayath karte hai : khurasan k aadmi ne unhein bataaya “Yabna RasoolAllah, maine RasoolAllah s.a.w.a ko khwaab mea dekha, wo mujhse keh rahe they, Aap a.s kaise hongay, agar mere jism ka ek hissab aap ki sarzameen mea dafan ho’ agar meri amaanath aap k supurd kardi jaaye, aur mera sitaara aap ki sarzameen mea chup jaaye?

To Ali AlRaza a.s ne jawaab diya: Mea hee hun jo aap ki sarzameen mea dafan hoga, aur mea hee aap k nabi ka hissa hun, aur mea hee amaanath aur sitaara hun, yaqeenan jis kisi ne mujhse mulaakhat ki ye jaante huye k Allah subhaanahu ta’Ala ne iss per mera haq aur farmabardaari k muaamle mea kya kya farz banaaya to ea aur mere ajdaad yawm e hashar is k zaamen hongay, aur jis k hum zaamin huye, isse koi khauff nahi hoga, hatta k iske gunah saqlain yaani jinn aur insaan jitne kyun na ho, yaqeenan mere waalid ne mujhey bataaya k mere dada ne bataaya aur unhein inke waalid ne bataaya aur unhe unke abaa o ajdaad se pata chala k Allah k payghambar s.a.w.a ne farmaaya: jisne mujhey khwaab mea dekha isne mujhey hee dekha, kyun k shaytaan meri shakl mea nahi aa sakta, aur naa hee mere kisi wasi ki shakl mea aa sakta, aur naa hee inke kisi shia k roop mea, aur sacha khwaab naboowath ka sattarwaa hisse k baraabar hai. **2**

Nabi se rivaayath ki gayi hai k Aap s.a.w.a ne farmaaya: Jab zamaana khareeb aa pohonchega to musalmaan ka khwaab ghalat saabith nahi hua karega aur jis ko zyaada sachey khwaab aate hongey wo baatoun mea bhi zyaada sacha hoga.to iss tarah momin ka khwaab naboowath ka sattarwaa hissa hai **3**

1 Al-Ahzaab :40

2 Manlayadharul faqee jild 2 safa 584 ; Akhbaar AlRaza jild 1 safa 287; Amaali sheikh sadooq safa120 bihaarul anwar jild 49 safa 283

3 sahi muslim jild 7 safa 52; sinan al-tirmidhi jild 3 safa 363 aur inn dono mea momin k badal muslim ka lafz aaya hai, aur dusri hadees mea : cheyaalis hisso mea se – Aur issi tarah al-dur almansoor mea jild 3 safa 312 aur bihaarul anwar jild 58 safa 192

Nabi s.a.w.a se rivaayat hai : [Naboowath ka sattarwa hissa hai 1](#)

Aur Allah k payghambar s.a.w.a se rivaayath hai: Momin ka khwaab [Naboowath ka sattarwa hissa hai 2](#)

[Aur Ali a.s se rivaayath hai: Momin ka khwaab aise kalaam ki tarah hai jaise k rab iss k zariyea iss se guftagu kar raha ho 3](#)

Nabi e Akram s.a.w.a se rivaayath hai: [jab zamaana khareeb aa pohonchega to musalmaan ka khwaab ghalat nahi sabith hua karega aur jiss ko zyaada sachey khwaab aate ho wo baatoun mea bhi zyaada sach hoga 4](#)

Biharul anwaar mea Allama majlis se rivaayath hai jiska hawaal jaami ul akhbaar aur altaabir kitaabein hai k aayemma alaihis salaam ne farmaaya [Momin ka khwaab iss liye sach hota hai k is ki rooh paak hai, aur is ka yaqeen pokhta hai, aur jab \(rooh\) nikalti hai to farishte iss ka isteqlaal karte hai, aur iss tarah ye Allah ki taraf wahi hai jo baa izzath aur intehaaye jabr waala hai 5](#)

Nabi e Akram s.a.w.a ka farmaan hai: Jisne mujhe khwaab mea dekha usne mujhe hee dekha kyun k shaytaan mere roop mea nahi aa sakta aur na hee mere kisi wasi k roop mea aa sakta , aur na hee inke shia k roop mea, aur sach khwaab naboowath ka sattarwa hissa hai [6](#)

Nabi e Akram s.a.w.a se rivaayath hai : [jab aakhri zamaana hoga, to momin ka khwaab ghalat nahi sabith hua karega aur jiss ko zyaada sachey khwaab aate honge wo baatoun mea bhi zyaada sach hua karega 7](#)

Nabi e Akram s.a.w.a se rivaayath hai: [jab zamaana khareeb aa pohonchega to momin ka khwaab ghalat nahi sabith hua karega aur jisko zyaada sachey khwaab aate honge wo baatoun mea bhi zyaada sach hua karega 8](#)

Hadees e Nabawi hai: [Momin ka khwaab naboowath ka cheyaaliswaa hissa hai 9](#)

Ek aur hadees e nabawi hai: [Agar tum mea se koi shaks aisa khwaab dekhe jo iss ko acha mehsoos ho to ye Allah ki taraf se hai, isse chahiyea k wo Allah ka shukr adaa karey aur iss khwaabka logoun mea zikr karey 10](#)

Ek aur hadees k mutaabiq: [sach khwaab naboowath ka sattarwaa hissa hai 11](#)

1 Manlayadharul faqee Jild 2 safa 584; Akhbar AlRaza Jild 1 Safa287; amaali sheikh sadooq Safa127;biharulanwar jild 49 safa 283

2 kanz ul fawayed safa 211; mustadrak safeenatul bahaar jild 4 safa 39 ::::: **3** kanz ul fawayed safa 211; biharulanwar jild 52 safa 210

4 Amaali sheikh Tusi safa 386; biharulanwar jild 85 safa 176; mustadrak safeenatul bahar jild 4 safa 31; almoajam al-awsati jild 1 safa 291

5 biharulanwar jild 58 safa 176 aur yahee rivayath mehraj ul yaqeen mea bhi usool e deen k hisse mea rivaayat hui safa 490

6 biharulanwar jild 58 safa 176; Manlayadharul faqee Jild 2 safa 584; uyon akhbaar alriza a.s jild 4 safa 287; amaali sheikh sadooq safa 121; biharulanwar jild 49 safa 273 mea 'bass shaytaan' k bajaaye 'Kyun k shaytaan' likha aaya

7 biharulanwar jild 58 safa 181 ::::: **8** sinan al-tirmidhi jild 3 safa 363; biharulanwar jild 58 safa 192; masnad Ahmed jild 2 safa 507; Sahi-Muslim jild 7 safa 52 (Momin k bajaaye musalman ka lafz aaya jaise k sahi muslim mea cheyaalis ki jagah payntaaliswaa aaya; Sahi bukhaari jild 8 safa 77 mea musalmaan k bajaaye momin ka lafz dono jagaahoun mea aaya ::::: **9** biharulanwar jild 58 safa 192 :::::

10 Masnad Ahmed jild 3 safa 8; sahi bukhaari jild 8 safa 83; sinan al-tirmidhi jild 5 safa 168 biharulanwar jild 58 safa 191

11 biharulanwar jild 85 safa 210

Hadees e Nabawi hai: [Momin ya musalmaan ka khwaab naboowath ka cheyaaliswa hissa hai 1](#)

Hadees e Nabawi hai: [Momin ka khwaab naboowath ka cheyaaliswa hissa hai 2](#)

Jab zamaana khareeb aa pohonchega to momin ka khwaab ghalat nahi saabith hua karega aur jisko zyaada sachey khwaab aate ho wo baatoun mea bhi zyaada sachha hua karega aur Momin ka khwaab naboowath ka cheyaaliswa hissa hai [3](#)

Hadees e Nabawi hai: [Momin ka khwaab naboowath ka cheyaaliswa hissa hai 4](#)

Ye bayaan kiya jaata hai k Allah ne Imam Musa AlKazim ko khwaab mea dikhaaya k baad Imaamath Ali bin Musa ArRaza ki hai

Yazeed bin saleet alzaidi se rivaayat hai, kehte hai: hum abu abdullah se makkah k raaste mea milay aur hum ek jama'ath ki shakal mea they To mea ne unse kaha ' mere waaldayn aap per qurbaan jaaye, Aap a.s sab paak gaye aayemma hai aur maut to her kisi ko aani hai pass mujhsey aisee baat bataayea jisko mea apne baad aane waale logoun ko bataa sakun. To Aap a.s (Abaa Abdullah a.s) ne kaha: [Haan ye sab mere bete hai aur ye inka sardaar hai \(imam Musa a.s ki taraf ishaara karke\)](#). Ismea ilm hikmat samajh, sakhaawat, muaamla fehmi aur sulaah rehmi se wo baatein hai jinki logoun k dekh k andar ikhtelaafi masloun mea unhe zaroorath parhegi aur ismea achey akhlaakh bhi hai aur is k pass hona bohhot hee achha hai [5](#) Aur ye Allah k darwaazoun mea se ek darwaaza hai (Aur dusri rivaayath mea hai) ye iss poori baat se behtar hai.

Mere waalid ne inse poocha aur ye se kyaa muraad hai : mere waaldayn aap per qurbaan. 'ye' se kya muraad hai,? Aap a.s ne Jawaab diya: [Allah iss mea se iss khaum 6 ki nusrath laayega, aur iski asaaniya iss ka ilm, iss ka noor, aur iski samajh. Aala tareen bacha aur aala tareen jawaan, iss k zariyea Allah jhagre rokega, logoun mea etihaad payda karega, firqoun ko aapas mea milaayega, tangee se rastaa nikaalega, barhaynaa ko libaas dega aur bhooke ko khana khilaayega, sehme huye ko dilaasa dega, iske zariyea baarish barsaayega, bandoun se mashwera karega, ek aala jawaan aur ek aala aadmi, is ki barbaadi se is k qabeele ko rehnumaayi milegi, iski guftagu faysla hai aur khaamushi ilm hai - jin baatoun mea logoun ko ikhtelaaf hoga ye in baatoun ki wazaahat karega.](#)

Isne poocha 'mere waaldayn aap per qurbaan' kya iske baad is beta hoga? To unhone ne kaha 'haan' aur iske baad khamushi hogi.

Yazeed ne kaha mea Abul Hasan se mila tha (muraad Musa bin Jafer a.s) aur mea ne in se poocha : mere waaldayn aap per qurbaan jaaye aap mujhey iss jaisee baat bataayein jaise aap k waali ne mujh se kaha tha raavi kehte hai k unhone kaha: mere waalid ka zamaana aaj k zamaane se mukhtalif tha.

[1](#) masnad Ahmed bin hambal jild 5 safa 319

[2](#) sahi muslim jild 7 safa 53; sinan al-daraami jild 2 safa 123

[3](#) Sinaan ibn maajiya jild 2 safa 1289

[4](#) sinan al tirmidhi jild 3 safa 366

[5](#) tarjumaan ka comment: bazaahir is ka matlab hai Achi sohbat rakhne ki salaahiyyat hai

[6](#) ye wo madad hoti hai jo iss waqt milti hai jab Allah ta'Ala kisi khoum ko najaat dena चाहता

Yazeed kehta hai, mea ne kaha: iss per to Allah ki laanath hogi jo aap se ye baat qubool karega. Wo hasse aur phir kaha: Aye Abu Amarah, mea tumhey bataata hun, mea apne ghar se nikla aur zaahirann apni wasiyyat mea apne betoun ko bhi shaamil kar liya aur unhein apne bete Ali k saath bhi shaamil karliya aur mea ne is ka 1 apni wasiyyat mea khufiya taur per tanha zikr kiya, aur mea ne RasoolAllah s.a.w.a ko khwaab mea Ameerilmomineen 2 k saath dekha, aur inke pass ek anghoti ek laathi ek kitaab aur ek pagri thi, mea ne poocha: ye kya hai? To unhone kaha: pagri se muraad (Allah ki) shaheenshaahiyyat hai aur talwaar se muraad allah ki izzat hai aur kitaab se muraad allah ka noor hai aur laathi se muraad Allah ki taakhat hai, aur Anghoti se muraad in sa cheezoun ka majmuaa hai. Phir Kehte k Allah k payghambar s.a.w.a ne farmaaya: Aur muaamla tumhaare bete Ali k pass jaayega

Is ne kaha mujh se unhone farmaaya: Aye Yazeed ye tumhaare pass Allah ki amaanath hai, daanish mand k alaawa kisi ko na bataana ya isko jiss k imaan ka imtehaan Allah le chuka, ya sachey shaqs ko, aur Allah k muaamle mea kufaaraan e nehmat mat karna, aur agar tumhey gawaahi dene k liye kaha jaaye to de dena kyun k Allah ta'Ala ka irshaad hai: Yaqeenan Allah tumhe hukm deta hai k amaanatein ahalkaaroun ko waapas kardo 3

Aur Allah ka irshaad hai: iss se barha na-insaaf kaun hai jo is gawaahi ko chupaaye jo Allah ki taraf se isse mili ho 4 mea ne kaha: mea Allah ki wasam khaata hun mea aisa hargiz kabhi nahi karunga.

“iss ne kaha” phir abulhasan a.s ne kaha: Phir mujhey Allah k payghambar ne iss k baare mea bataaya, unhone kaha tumhaara Ali jo Allah ka ataa karda noor se dekhta hai aur iss ka ataa karda fehemi se sunta hai, aur is ki ataa karda hikmat se bolta hai, durust hota hai, aur ghalat nahi hota, jaanta hai au laa ilm nahi hota, hikmat aur ilm se bhara hai, tumhaara martaba iss se kitna kam hai. Ye ek baat hai jo pehle hui nahi thi. To jab tum safar se waapas aao to apna muaamla durust karo aur jiss kaam ka irada kiya tha iss se faarigh ho jao kyun k tum iss se door honay waala ho aur dusroun ko qareeb karne waale ho, to tum apne betoun ko ihatta kar k Allah ko in per gawaah banaao aur Allah bataur gawaah kaafi hai.

Phir Aap a.s ne kaha: Aye Yazeed, mea iss saal le liya jaaonga 5 aur Ali mera beta jo k Ali ibn Abutalib ka hum-naam hai Ali ibn AlHassan a.s ka hum naam hai issay pehle ki samaj is ka ilm is ki fatah aur is ki chaader ataa ki gayi. Aur wo haroon 6 k chaar saal baat tak nahi bolega aur chaar saal guzar jaayenge to isse jo chahe pooch lena to tumhe inshallah ta'Ala jawaab dega 7

Khwaab phir Allah ki taraf wahi ka raasta hua. Aur ye Muhammed s.a.w.a k baad jaari raha, aur jis baat ki taakid rivaayat mea aur haqeeqath se maalum hui wo ye hai ye raasta logoun k liye khula rehta hai 8

1 Yahaan Imam Musa k bete Ali muraad hai

2 Ameerilmomineen se Imam Ali Muraad hai, jo k Rasool e paak s.a.w.a ki wasiyyath mea inka khaas naam diya gaya hai aur ye naam kisi aur k liye munaasib nahi hai (Sheikh tusi ki kitaab al-ghayba safa 180 ka muta'Aleya karein)

3 AnNisa:58 :::: 4 AlBaqarah:140 :::: 5 Yaani wafaat ka waqt :::: 6 Haroon iraq mea paanchwe abbasi ka hukmuraan tha

7 Uyoon akhbar arReza a.s jild 2 safa 33

8 Rivaayat ka zikr to peechay guzar chuka ab jo haqeeqi waaqeyaat ki baat hai mea bohhot se waaqeyaat mea se sirf do ka zikr karunga : Pehli : jo Alsheikh ameeni ne ahlulbayt alaihis salaam k shaayer abul Hasan jamaaluddin Ali bin abdelaziz bin abumuhammed alkhulayi (Alkhaleeli) almosooli al hilli k baare mea apni kitaab mea likhte hai aur ye shaayer do naasabi waaldayn k bete hai, aur inki waalda ne nazar baandhi thi k agar unhen beta payda hua to wo unhein is kaam k liye bhejegee k Imam Hussain a.s k al saabela k raste se jaayenge unhein rokenge aur unhe qatl bhi

Jo Momineen Allah subhaanahi ki ibaadath mea mukhlis hai in k saamne koi aisee rukaawat nahi jo unhein payghambari k darje tak pohonchne se rokhti hai, aur ye mumkin hai k Allah subhaanahu wa taala unhein is (khwaab) tareeqay se unhein wahi bhejde aur Allah iss tarah apni fazal in per haqeeqath aur ghayb ki kuch baatoun ki ittela de. Yaqeenan Aayema alaihim as salaam payghambaroun k darje tak pohonche aur in tak sachaayi aur ghayb ki baatein khwaab aur kasha k zariyea se pohoncha karti hai, aur rivaayat bhi iss baat ki tasdeeq karti hai, in mea se ek ooper bataayi gayi hai ¹

To ye mumkin hai k aise momineen miljaaye jo naboowath k darje tak pohonch jaaye aur allah inko khwaab k zariyea wahi bhejde, kam se kam ye muaamla aayemma karaam k saath ho chuka hai

karenge to jab jamaaluddin alkhalili payda huye aur jawaani ko pohonche inhein in ki waalda ne apni nazar poori karne k liye bheja to jab wo almusayyab ilaaqe k ird gird ko pohonche jo k karbala musharraf k qareeb hai to unhein neend ka ghalba hua, aur qaafela inse guzarte huye jo aur inki mitti utthi, wo inhe mass hui aur unhone khwaab mea dekha k qayamath khari hui aur aur unhein dozakh ki taraf lejaane ka hukm hua lekin inhein aag nahi chu rahi hai, iss paak mitti ki wajah se jo unhein lagee thi. To ghabraaye huye badd niyyati se chaunknaa hua aur itrat e rasool ki wilaayat se chipak gaye. Aur kaha jaata hai k unhone do shayr k misre likhay, jinhai haaji mahdi alfalouji al hilli saahab jihe moujad bhi samjha jaata hai ne paanch misre kardiye aur wo paanch misre ye hai:

Mujhey tum aise dikhaayi dete k kis hawz ne peep se bhardiyaa hota aur khwaahishaat ne idhar se udhar bakhayr diya hota, bass khushi mehsoos karo aur apne ko thandak dilaao jab nijaat ki khwaahish ho to hussain ki ziyaarath per jao. Taake khuda se iss haalath mea milo k aankhein thandi ki jaaye.

Jab farishte tumse iraada mehsoos karey k tum unki mazaar per jaana chahte ho to tumhaata naam darj kardenge aur jahannum to per yaqeenan haraam kardi jaayegi kyun k aag aisee jism ko chooti nahi jiss per Hussain k zaayereen ki mitti parhi ho.

Aur Kitaab AlGhadeer mea jo Jild 6 safa 12 mea likha hai iss ka muta'Aleya kijiyea:

Dusri: Sheikh Mufeed rehmattullah he alaiha k khwaab ka khissa: Jab unhone dekha k goya Fatima binte Muhammed s.a in per daakhil hui jab wo al kurkh mea masjid mea they, aur aap k pass aap k dono bete AlHassan a.s aur AlHussain a.s they aur dono chotey they, to aap ne in dono ko in k hawaale kardiye aur kaha: [in dono ko fiqh sikhaa dijiyea](#)- to khwaab se taajub mea uthy to iss raat k baad agli subah jab hui aur din ka kuch hissa guzar chuka to Fatima binte AlNasir Masjid mea daakhil huye aur in k ird gird in k kaneezain thi aur in k saamne in k dono chote bete Muhammed Alraza aur Ali Almurtaza they, mea aayi unhein issliye haazir kiye taake aap unhe fiqh sikhaa sakey, to Abu abdullah yaani al sheikh almufeez ronay lagey aur unhein khwaab sunaaya aur in dono ko fiqh sikhaane ka zimma leliya

² Aisa hee khwaab Imam Hussain alaihis salaam ka bhi hai, jiss mea unhone dekha k kuttoun ne innper hamla kardiya in mea se ek kutaa aisa tha jiss per safayd safayaz rang k nishaan / nuqte they jo sab se barh ker hamla kar raha tha, to Imam Hussain e shimr bin ziljawshan se kaha tum wo kutte ho. Aur shimr ko bars ki beemari thi (Al awaalim al Imam AlHussain alaihis salaam safa 274) aur mazed pata k liye alkafi aur dar us salaam aur deegar hadees ki kitaaboun se ruju farmaaye.

Jahaan tak inse (yaani Ahlulbait alaihim as salaam se) rivaayath ka taaluq hai jinse ye maalum hota hai k wo ambiya hai, to iss naboowat ka inkaar ho raha hai jis me Allah subhaanahu wa taala ki taraf se ambiyaa bheje gaye they, warna iss cheez ki kya zaroorath hoti k wo rooh muqaddas se khabrein lete aur wo in k saath jurhi hai aur in se juda nahi hoti **1**

Agar ye soorath e haal hoti to Muhammed s.a.w.a ka khaatEm anNabiyeen (un me se aakhri) honay ka kya matlab hota? Aur issi tarah iss kaa kya matlab hai k wo khaatAm anNabiyeen (un k darmiyaan me)

To jawaab k liye hamey Muhammed s.a.w.a k martabe k baare kuch jaanna hoga, aur chand wo baatein jaanna hogi jin se pata chalega k Aap s.a.w.a ko baakhi bani Adam per balke khaas taur un me se ambiyaa alaihim as salaam per fazeelath kyun haasil thi.

1 hishaam bin saalem se rivaayath hai aur wo ammar ya in k alaawa kisi se unhone kaha : me ne abu abduallah alaihis salaam se poocha: to jab aap log jab faysla karte to kin (usool) ko madde nazar rakh kar karte hai? Unhone farmaaya: Allah k hukum se aur dawood aur Muhammed s.a.w.a k hukum se aur agar koi aisa (muaamla) pesh hota jo kisi buland kitaab me moujood nahi hai to hamaare pass rooh e quds hamaare pass aata hai aur allah hamey ilhaam kar deta hai **Basaayer ud darajaat safe 476**

Abubaseer se rivaayath hai kehte hai: Abaa Abdullah se Allah tabaarak wa taala k iss farmaan k baare me poocha gaya: aur issi tarah hum ne aap ki taraf hamaare hukm se aur rooh utaari, aap ne kitaab aur na imaan jaante they unhone farmaaya: Allah ki makhlokhat me se ek makhlookh jo jibrayeel hai aur mikaayeel se barha hai, jo k Allah k payghambar k saath tha jo unhein khabrein bhi deta tha aur rehnumaayi deta tha, aur in (Payghambar) k baad aayemma k saath tha **AlKafi jild 1 safa 273**

Aur Abu aljarood se rivaayath hai k unhone abujafer alaihis salaam se ek sawaal poocha kehte hai: Mea ne inse poocha Aap ka qaim kab khara hoga? Aap a.s ne farmaaya: Aye Abu AlJarood Aap (Qaim ko) nahi dekhenge. Phir maine poocha: inke zamaane k log (kya Mahdi a.s ko dekhenge)? To Aap a.s ne kaha: aur inke zamaane k log bhi inhe nahi dekhenge..... (Qaim) AlMadeena jaayenge, phir log uske saath chale jaayenge. yahaan tak k Allah azzawajal raazi hojaaye, phir wo derh hazaar quraysh qatl karega jo zina ki paydawaar hongay aur wo kufa jaayega phir wahan se saath hazaar batriya (jo kehte hai Imam AlMahdi ki aulaad nahi hai) nikleng aur aslaaha uthaaye huye hongay, Quran parhne waale hongay deen k Faqeeh\mujtahid hongay, inke maathe per sajde k nishaan hongey kapre uthaaye hongay (yaani jaldi jaldi) in sab me nifaaq hoga, aur sab k sab keh rahe hongay: Aye Fatima k bete, laut jao hamey tumhaari zaroorath nahi hai. To peer k din asr se isha tak najaf k peechay innper talwaar se hamla karega aur inhein zibah kiye jaane waale jaanwar se bhi tayz unhein qatl karega, pass in me se ek bhi nahi bachega aur in k apne saathiyoun me se ek ko bhi zakhm nahi hoga. In ka khoon Allah k liye qurbani hogi. Phir wo kufa daakhil hoga aur iss me jung karne waaloun ko qatl karega yahan tak k Allah azza wajal khush hoga.

Kaha (Abu aljarood ne): Mea matlab nahi samjha, to thori dere thaher k phir maine kaha: Mea Aap a.s per qurbaan jaaon, inhein ye kaise pata chalega k Allah kab khush hua? Unhone jawaab diya: Aye abu AlJarood, Allah ne musa ki maa ko wahi bheji aur wo Musa ki maa se behtar hai, aur Allah ne shahed ki makkhi ko wahi bheji aur wo shahed ki makkhi se behtar hai, phir me baat samaj gaya, to Aap a.s ne poocha: kya ab matlab samajh gaye? Mea ne kaha : haan

Phir Aap a.s ne kaha: Wo sulaimaan bin dawood (a.s) ki seerath per chalenge, sooraj aur chaand ko pukaareng aur wo dono unhein jawaab denge, aur zameen in k liye lapat dee jaayegi, phir Allah unhein wahi bhejega, aur wo iss k hukm k mutaabiq amal karega – **Muhammed ibn Jareer al tabaari** ki kitaab **Dalaayel al aayemma safa 455-456** (Aur jisko Mouzuu me mazeed maalumaat chahiye wo **AlKafi** aur **basaayer ud darajat aur deegar hadees ki kitaaboun ka muta'Aleya karlein.**

Muhammed s.a.w.a – Allah ka Faraan mea zahoor

Ye ibaarath Dua alsamaath mea waarid hai jo k Aayemma alaihim as salaam se aayi hai: [Aur Aye Allah mea tujh se sawaal karta hun.... Teri azmath k waaste se jo koh e sinaan per namudaar hui, phir iss se tu apne bande Musa bin Imran se hum kalaam huya, aur tere koh e saayer per tulu honay k waaste aur tere waadi e faaraan mea zahoor k waaste se....](#) [1](#)

Koh e saayer per Allah ka zahoor Isa a.s k zariyea hua aur waadi e faaraan mea Allah ka zahoor Muhammed s.a.w.a k zariyea hua [2](#)

Ye samajhna zaroori hai k dua k fiqre ooper jaati hui tarteeb mea hai, jiss nabi se Allah hum kalaam hua aur wo Musa a.s hai, iss se lekar aise nabi tak jo Allah ka tuloo honay ka misdaa hai aur wo isa a.s hai, phir Aise nabi ki taraf jo Allah ka zahoor ka misdaaq hai aur wo Muhammed s.a.w.a hai.

Tuloo honay aur zahoor honaymea farq ye hai k tuloo mea jhaankna aur juzvi taur per zahoor paaya jaata hai yaani tuloo hona iss tajalli ko kehte hai jo k zahoor se ek darja kam hota hai. To dono yaani Isa a.s aur Muhammed s.a.w.a Allah ki makhlookh mea is ki misaal hai, magar Isa a.s ka darja (Allah ki misaal honay mea) Muhammed s.a.w.a se kam hai [3](#) Aur iss zahoor ka rasta tayyar karne k liye Isa a.s ka bheja jaana zaroori tha, Aur Muhammed s.a.w.a

[1 Mizbaah Almuhtajad : Safa 416; Jamaal Alusbooh safas 32; Misbah alkafami safas 424; biharul anwar jild 87 safas 97](#)

[2 Imam AlRaza alaihis salaam ka raas aljaloot per hujjath qaim karte huye kaha tha: Kya tum iss baat ka inkaar karte ho k taurayt aap logoun ko ye kehta hai: Toor e sinaan ki pahaardi ki taraf se noor aaya aur hamaare liye saayer ki pahaardi se roshan hua \(tuloo hua\) aur hum per faaraan ki pahaardi per buland hua? Raas AUaloot ne kaha: Mea ye alfaaz jaanta hun magar inka matlab nahi jaanta Imam AlRaza alaihis salaam ne farmaaya: mea tumhe bataata hun, jo ye farmaaya 'toor e sinaan ki pahaardi ki taraf se noor aaya' to wo Allah tabaarak wa ta'Ala ki wahi hai jo is ne Musa alaihis salaam per utaari toor e sinaan ki pahaardi per, aur jo iss ne farmaaya 'Aur hamaare liye saayer ki pahaardi se roshan hua \(tuloo hua\) to iss se muraad wo pahaardi hai jiss per se isa bin maryam per wahi utaari jab wo iss per they Aur jo us ne farmaaya 'Aur hum per faaraan ki pahaardi se buland hua \(Zahoor hua\)' to wo makkah ki pahaardi mea se ek pahaardi hai jiss ka makkah se ek dar ka faasla hai.](#)

[Aur Nabi Shaya a.s ne kaha iss maamle mea jo tum aur tumhaare taurayt mea kehte hai k mea ne do aise sawaar dekhe jin k liye zameen roshan hui, in mea se ek ghadey per tha, aur dusra oont per, phir ghadey per sawaar kaun tha? Aur oont per sawaar kaun tha?](#)

[Raas alJaloot ne kaha: mea in dono ko jaanta nahi to mujhey bataayeega](#)

[Aap a.s ne kaha: jo ghadey per sawar hai wo hai isa aur jo oonth per sawaar hai wo hai Muhammed s.a.w.a kya tum taurayt mea iss baat ka inkaar karte ho?](#)

[Uss ne kaha :Nahi mea inkaar nahi karta](#)

[Sheikh sadooq ki kitaab AlTauhid Safa 447; Uyoon Akhbar al Raza Jild 2 Safa 148 Biharulanwar jild 10 safas 308](#)

[3 Al Johri ne kaha: \(tuloo hona : dekhna\) Alsahaah Jild 3 Safa 1254; aur ibn Manzoor ne kaha: Falaan hum per door se tuloo hua, aur iss ka tuloo hona: iss ko dekhna. Kaha jaata hai Allah Aap k tuloo honay ko zinda rakhey lisaan alarab jild 8 safas 236](#)

[Aur Al Johri ne kaha \(Aur koi cheez fatah k saath khoob zaahir hui' bayaan hogi - - - mea ne cheez zaahir kardi : mea ne bayaan kardi \)](#)

[Alsahaah jild 2 safas 732 aur ibn faaris ne kaha: Zaahir hui ZAA HAA aur RAA se asli sahi saalem kalmaat k saath waahed ka saygha se taakhat aur numaaya honay ka matlab batlaata hai, iss hee se cheez zaahir ki gardaan sagheer banti hai jab kehna hai k iss ka inkshaaf ho aur wo numaaya hui, iss liye namaaz zohr k liye zohr ka naam rakha gaya aur arabi mea alzaheera din k iss hisse ko kehte hai jo din k awqaat se zyaada numaaya aur roshan hissa hota hai : Moajjam muqaabis maqaayis al lugha jild 3 safas 471](#)

Ka bheje jaane ka maqsad ye tha k Allah ki misaal makhlookh mea pesh ki jaaye, to Muhammed s.a.w.a k asl numaayende huye.

Aur agar makhluukhaat ki asliyyat aur ibteda ki taraf jaaye to hum dekhenge k Allah farishtoun se ye keh ker muqaatib huye [Mea zameen per apna khaleefa bhej raha hun 1](#)

Agarche Adam a.s Allah k khaleefa tha jaise k baaqi payghambaraan aur awsiyaa bhi, magar jiss maqsad tak pohonchnaa tha wo ye tha k haqeeqi taur per Allah ka khaleefa ban jaaye. Yaani wo shaks baney jo Allah ka mukammil taur per khaleefa ho taake uloohiyyat (Allah k lahoot) ko apne wajood k aayene mea munaqqis (reflect) karey pichle tamaam ambiyaa aur awsiyaa alaihis salaam se zyaada mukammil tareekhaye se.

Jiss Maqsad tak pohonchnaa tha wo aisa shaqs hai jo mea aur insaaniiyyath aur uloohiyyat aur zaat e ilaahi k darmiyaan thaher tharaata ho.(stability laata ho)

Abu Baseer ne Abaa Abdullah a.s se poocha mea aap per qurbaan jaao, kitni martaba Rasool Allah s.a.w.a ko mehraj per lejaaya gaya? To Imam a.s ne jawaab diya Aisa do martaba hua to jibrayeel ne inhe ek muqaam per rukne k liye kaha aur kaha in se : Aye Muhammed s.a.w.a Aap iss jagah thayriyea pass aap aisee jagah per thahre hai jahan per kabhi bhi koi farishta ya koi nabi thayraa nahi. Aap k parwardigaar durood bhej rahe hai. Aap s.a.w.a ne Poocha : Aye Jibrayeel wo durood kaise bhejta hai? Jibrayeel ne kaha: kehte hai paak aur muqaddas mea rooh aur farishtoun ka rab hun, meri rehmat mere ghazab per ghaalib aati hai. Tab RasoolAllah s.a.w.a ne kaha : Aye Allah mea tujhse maghferath talab karta hun. Imam a.s ne farmaaya: tab aise tha jaise Allah paak ne farmaaya: [Do kamaanoun k faasle ya isse kam per they 2](#)

Abu Baseer ne poocha : Mea aap per qurbaan jaon do kamaanoun ka faasla ya iss se kam kitna hota hai? Imam ne jawaab diya: ye kamaan ki nok se le kar kamaan ko pakarhne ki jagah tak ka faasla hai [3](#) tab Imam ne kaha in k darmiyaan ek pardah tha jo chamak raha tha yahaan tak k Aap a.s ne farmaaya: zamrood, phir Aap s.a.w.a ne suin (needle) ki nok jitne suraakh mea se Allah k noor ki azmath mea se wo dekha jo Allah ne chaaha.

Allah ne kaha: Aye Muhammed.
to jawaab aaya: labbayk mere rab

Allah ne kaha:Aap k baad aap ki ummath ki rehnumaayi kaun karega?

Aap s.a.w.a ne jawaab diya: Allah ko hee ilm hai.

1 Albaqarah:30

2 AnNajm:9

3 ibn manzoor ne kaha: in dono k darmiyaan 'qaaba qaus' tha. Aur 'qayb qaus' aur 'qaad qaus' aur qayd qaus' yaani 'qadar qaus' (kamaan ka maap) aur "alqaab" ka matlab hai: jo pakarhne ki jagah do kamaan k darmiyaan ka hissa hota hai. Aur her kamaan k "qaabaan" (do qaab) hotay hai aur wo dono wo hissaye hai jo pakarhne ki jagah aur nok k darmiyaan hai) lisaan alrab Jild 1 safa 693 aur "saat alquds" jo iss k dono atraaf se jorha jaata hai

Kaha: Ali ibn Abutalib, Ameerilmomineen 1 hongay, aur musalmaanon k sardaar hongay aur in k murshad hongay jin ki peshaniyoun per imaan ka noor hoga 2

Raavi kehta hai k tab abaa abdullah ne abu baseer se kaha: Aye Abu Muhammed, Allah ki qasam Ali a.s ki wilaayat zameen se nahi balke aasmaan se aayi thi aur wo bhi (Allah k) bolay huye alfaaz k saath 3

Jis lamhey mea Muhammed s.a.w.a zaat e ilaahi mea fanah hojaate hai to sirf allah rehjaata hai jo akela aur nihayat qahar waala hai, aur kuch nahi rehta magar aisa noor jis mea koi taariki nahi hai, aur wo Allah subhaanahu wa ta'Ala hai aur iss bande se pardah uthaaya gayayahaan tak k wo Allah ko aise jaan leta jaise janne ka haq hai. Sirf wahi shaqs Allah ko iski makhlookh se mukammil taur per ta'Aruf kara sakta hai, aur wahi banda asal mea Allah ka mukammul taur per khaleefa hai, yaani jis mea insaan k liye hattal imkaan ulohiyyat ya zaat e ilaahi ki tajalli hui hai, is ko mazed waaze karne k liye mea ye misaal dunga:

Kisi Aadmi ka kaarkhana ho, jis mea machinery ho aur kaar kan ho, agar wo iss ka intezaam khud sambhaalle to paydawaar saofeesadh 100% hogi. Phir iss bandey ka khayaal aaye k wo aise shaqs ko dhoondle jo is ki jagah per kaarkhana chala sakta ho, phir is ne koi aur shaqs paaliyaa jo kaarkhana chalaaye lekin agar wo is shaqs ki khud nigraani na karey to paydawaar assi 80% feesadh tak rehjaayegi to iss ko khud nigraani karni parhegi taake paydaawar 100% sao feesadh rahey. Phir issay koi aur miljaaye jo zyaada khaabil ho phir bhi nigraani zaroori warna paydawaar nawwe feesadh 90% hogi to wo iss ko apna khaleefa bana deta hai aur is ki nigraani karta hai taake paydawaar 100% sao feesadh rahey

Phir is ko ek bilkul apne jaisa mil jaata hai, goya k is ka saaya ho, aur jo kaar khana ko aise chala sakey k nigraani ki zaroorath na ho aur paydawaar ko bhi 100% tak rakh sakey. To wo iss ko kaarkhaane mea apna naayeb banaaya hai aur isse apni marzi se kaam karne ka moukha deta hai kyun k iss ki raza bhi kaarkhaane k maalik ki raza jaise hai. Ab iss per kaar khaana k maalik ki nigraani fuzool hogi.

Jo shaks aag k baare mea sunta hai usse utne hee pata hai jitna usne aag k baare mea sunah. Aur jo shaks aag ko dekhta hai wo itna hee jaanta hai jitna iss ne dekh. Aur jiss shaks k jism ka kuch hissa aag mea jalaa wo aag ki sachayi jaanta hai. Magar utni hee jitna wo jalaa hai. Aur wo jo aag mea mukammil taur per jaljaaye yahaan tak k wo khud bhi aag hojaaye isko phir wo achi tarah jaanta hai aur iss hadd tak jaanta hai jahaan aap isko aag se alag nahi karsakte kyun k wo iska hissa ban chuka hai.

Baa barkat ho jo aag mea hai aur jo bhi is k ird gird hai aur tamaam taarefayn Allah k liye hee hai jo tamaam jahaanon ka rab hai 4

Aur ye misaale hum insaaniyyath k liye bayaan karte hai aur ilm waaloun k alaawa kisi ko in k maani samajh mea nahi aayenge 5

1 tarjumaan ka comment : Ameerilmomineen ka matlab hai imaan laane waaloun k hukmuraan aur ye laqab Syed Ahmed AlHasan ne bataaya k mehez Imam Ali alaihis salaam k liye maqsoos tha jaisa k nabi paak s.aw.a. ki wasiyyat mea aaya hai

2 tarjumaan ka comment: ye laqab bhi sunni aur shia kitaaboun mea Imam Ali a.s k liye ba kasrat se aaya

3 AlKafi jild 1 safa 442; Aljwahir alsaniya safa 213; biharulanwar jild 18 safa 306; altafseer alsaafi jild 5 safa 87; tafseer noor us saqlain jild 3 safa 98

4 AnNaml:8

5 AlAnkaboot:43

Muhammed KhatEm AlAmbiya aur KhaatAm (aap ki mohr)

Ab hum dobara apni tawajjo Muhammed s.a.w.a khatEm AnNabiyeen honay aur inka khatAm anNabiyeen honay per markooz karte hai kyun kay wo in per mere rab k durood ho aur Allah ki taraf se Aakhri nabi aur payghambar hai, ina payghaam aur kitaab quran hai aur in ki shariyyat yaqm e hashr tak jaari rahegi, pass islam k baad koi deen nahi aayega

Aur jo bhi islam k alaawa koi deen chahta hai, wo iss k liye khaabil e qubool nahi aur hamesha k liye khasaare mea rahega **1**

Taaham martaba naboowat tak pohonch jaana bani Adam k liye mumkin rahega. Bani Adam mea se koi bhi jo apne kaam mea mukhlis ho aur Allah ki ibaadat karta ho martaba e naboowat tak pohonch sakta hai. Jaise k Allah ki taraf se bani Adam ko Wahi milne ka raasta ab tak hai, mumkin hai aur khula hai aur sachey khwaab k zariye se hai.

Ab jahaan tak Allah ki taraf se inn logoun ka bheje jaane ka taaluq hai chaahe wo Muhammed s.a.w.a ki shariyyat ki hee hifaazat k liye ho ya ek deen jadeed islaam ko qaim karne k liye ho to ye hamey nahi milega. Kyun k issi ko to Allah ne Muhammed s.a.w.a ki baasath k saath bandh kardiya hai.

Taaham Muhammed s.a.w.a ki naboowat k baad jo k kaamil insaan Allah k haqeeqi naayeb, allah ka waadi faaraan mea zahor, aur uloohiyyat ka aks they, Muhammed s.a.w.a ki taraf se bheje jaane ki tajdeed hui, pass tamaam aayemma masumeen alaihim as-salaam iss ummath k liye payghambar hai lekin Muhammed s.a.w.a ki taraf se jo makhlookh mea Allah hai, Allah taala farmaata hai: **her ummath k liye ek payghambar hai aur jab in ka payghambar in mea aata hai in k beech mea insaaf se faysla kiya jaayega aur inke saath na insaafi nahi hogi **2****

Jaber rivaayata karte hai abu jaafer a.s se kehte hai k mea ne in se iss aayat ka matlab poocha: **her khoum k liye ek Payghambar hai aur jab in ka payghambar aata hai in k darmiyaan insaaf se faysla kiya jaayega , aur in k saath na insaafi nahi hogi **2****

To Aap a.s ne farmaaya: Iska makhfi maani ye hai k iss khoum mea har sadee k liye Aal e Muhammed se ek payghambar hoga jo iss sadee mea zaahir hoga jiss k liye iss ko bataur payghambar bheja gaya. Aur wo wahi awliyaa hai aur wo wahi payghambar aur jab ye kehta hai: **Aur jab inka payghambar aata hai in k darmiyaan insaaf se faysla kiya jaayega. Aap a.s ne farmaaya: is k maani hai k payghambar insaaf se faysla karengi aur inke saath na-insaafi nahi hogi, jaise Allah ne kaha **3****

Aur Allah taala ne kaha: **Aap to sirf ek daraane waale hai aur her khoum k liye ek rehnuma hai.**

Alfuzayl se rivaayat hai kehte hai mea ne abaa abdullah a.s se Allah k iss aayat k baare mea poocha : **aur her khoum k liye ek hadi hai. To Aap a.s ne farmaaya: her Imam iss sadee k liye hadi hai jin mea wo hota hai.**

1 Aale Imran:85 2 Younus:47

3 Tafseer Alayaashi jild 2 safa 123; tafseer noor us saqlain jild 2 safa 305; biharulanwar jild 24 safa 306

4 AlRad:7

AbuJaafer a.s ne Allah k iss aayat k mutaaliq farmaaya: [Aap to sirf ek daraane waale hai aur her khoum k liye ek rehnuma hai](#) k (Allah k payghambar daraane waale hai aur her zamaane me a ek rehnuma hai jo inhein uss taraf rehnumaayi karta hai jo k Allah k nabi laaye hai. Phir inke baad Ali, phir ek k baad ek deegar awsiyaa rehnuma hai [2](#)

Abu Baseer ne kaha: mea ne Abaa Abdullah se kaha: [Aap to sirf ek daraane waale hai aur her khoum k liye ek rehnuma hai](#) to Aap a.s ne kaha: Allah k payghambar s.a.w.a. daraane waale hai aur Ali a.s rehnuma hai. Aye Abu Muhammed, kya aaj bhi ek rehnuma hai? Mea ne jawaab diya: haan, mea aap per qurbaan jaaon, Aap a.s me se ek k baad ek deegar rehnuma hai, yahaan tak k ye silsila Aap a.s tak pohonchaa, to Aap a.s ne farmaaya: Aye abu Muhammed Allah tum per rehem karein, agar ye aayat ek shaqs k liye uti hoti, aur wo shaqs faut hojaata, to aayat bhi faut hojaati, aur kitaab [3](#) bhi faut hojaati magar kitaab to zinda hai aur ye in per laagu hoti hai jo aane waale hai, jase k in per laagu hui jo pehle guzar chukey [4](#)

AbuJaafer a.s ne Allah subhaanahu wa taala ki iss aayat k baare mea kaha: [Aap to sirf ek daraane waale hai aur her khoum k liye ek rehnuma hai](#) Kaha: Allah k Payghambar s.a.w.a daraane waale hai aur Ali rehnuma hai, mea Allah ki qasan khaata hun ye hum se kabhi juda nahi thi aur ne ghantey tak judaa hogi [5](#)

To Muhammed s.a.w.a ki taraf se hidaayath k payghambar hai aur Muhammed s.a.w.a ki taraf bhi aur wo sab k sab bhi naboowat k darje per faayez hai.

Balke risaalath ka sharth jo badalta nahi wo aqal ki takmeel hai, lehaaza saathwe aasmaan tak pohonchnaa zaroori hai jo k aasmaan e kull hai (Aqal ka aasmaan hai)

Aur ye muaamle jiss ki tajdeed hui agar che is ki samajh mea aaye ya na aaye har wo shaqs parh leta hai jab Muhammed s.a.w.a ki taraf se pehle payghambar yaani Ali ibn Abutalib a.s ki ziyaatarh parhta hai, balke Ameerilmomineen k paas haram mea isay parhe baghair daakhil nahi hota aur wo Muhammed s.a.w.a ki ziyaarath karne k baraabar hai. Ameerilmomineen Ali a.s ki ziyaarath k mutaaleq Imam AlSadiq a.s se rivaayath hai: [Aur tum kaho Allah ki salaamti ho Muhammed s.a.w.a per jo Allah k payghaam aur is k faraayez per amaanath daar banaaye gaye, jo k wahi aur aayat k haamil apne se pehle baatoun k liye khaatem aur apne baad aane waale baatoun ko kholne waale, aur in sab per haavi hai aur makhlookhat per gawah roshan chiragh aur in per salaamti ho aur Allah ki rehmat aur is k barkat](#) [6](#)

1 Alkafi jild 1 safa 191; basaayer ud darajat safa 50; ghaybath anNumani safa 109; biharulanwar jild 23 safa 2

2 Alkafi jild 1 safa 191; biharulanwar jild 16 safa 358; tafseer alsaafi jild 3 safa 59; tafseer noor us saqlain jild 2 safa 483

3 yaani Quran faut hojaata

4 Alkafi jild 1 safa 192; biharulanwar safa 279; tafseer noor us saqlain jild 2 safa 483; Ghayaathul maraam jild 3 safa 7

5 Alkafi jild 1 safa 192; Basaayer ud darajaat safa 50; ghaybath an numaani safa 110; biharulanwar jild 23 safa 3

6 manla yadharul faqee jild 2 safa 588; tehzeeb ul ehkaam jild 6 safa 25; misbah alkafami safa 474; firhat alghari safa 107; biharulanwar jild 97 safa 148; almizar al mufeed safa 77 aur safa 104; lafz alshaahid (Gawah) ki jagah alfaaz mea kuch farq hai jab k baakhi ibaarathmilti hai, mera matlab hai : apne se pehle baatoun k liye khaatama aur apne baad aane waale baatoun ko kholne waale) aur yahee ibaarath Ameerilmomineen se thorey se farq k saath aayi jab wo logoun ko nabi aur in k aal per durood bhejna sikhaa rahe they, jab [Aap a.s ne kaha: apne se pehle baatoun k liye khaatam aur bandh baatoun ko kholne waale](#)) Nahjul balagha muhammed abdah ki sharah k saath.jild 1 safa 120; biharulanwar jild 74 safa 297 – issi tarah yahee ibaarath almashdi ki kitaab almizaar mea aayi hai safa 57 aur pehli ibaarath bhi iss hee kitaab mea aayi hai safa 264

Yahee ibaarath AlHussain a.s ki ziyaarath mea milti hai: Abaa abdullah se rivaayath hai kaha:to jab AlHussain a.s ki khabar ki ziyaarath ho to kaho: Salaamti ho Allah k payghambar s.a.w.a per jo Allah k payghaam aur is k faraayez per amaanathdaar banaaye gaye aur apne se pehli baatoun k liya khaatma aur apne baad aane waali baatoun ko kholne waale aur in sab per haavi, aur inn per salaamti ho aur allah ki rehmat aur is k barakaat 1

Aur Ameerilmomineen Ali a.s ne farmaaya:Aur gawaahi deta hun k Allah k siwaa koi khuda nahi hai, wo tanha hai aur koi iska shareek nahi, aisee gawaahi k agar koi de to isay islam haq deta hai aur agar isay zaqera banaaye to roz-e-hisaab isay azaab se najaat dilaayegi, aur mea gawaahi deta hun k Muhammed s.a.w.a Allah ka banda hai Aur apne se pehle risaalat ki baatoun k liye khatma aur baayes e faqr aur daawat se mutaaleq in k baad aane waali baatoun ko kholne aur phaylaane waale hai 2

Pass Muhammed s.a.w.a ne Allah ki taraf se payghaam per mohr lagaadi hai, aur apni taraf se payghaam ka silsilaa khol diya: (aur Apne se pehle baatoun k liye khaatma aur apne baad aane waali baatoun ko kholne waale)

Iss se bayaan hogaya hai k wo khatAm bhi hai yaani do baatoun k beech mea aane waale hai, aur iss hee tarah khatEm bhi hai yaani 'aakhir'. Aur ye bhi bayaan hogaya k woh, khatAm AnNabiyeen jiska matlab hai k Aap s.a.w.a se in k payghamat khatam hotay hai, yaani in k payghamat Aap s.a.w.a k naam k saath tauqee aur mohr bhi lagee hai. Au wo iss tarah hai k in se pehle payghambaraan agarche Allah ki taraf se they, wo Muhammed s.a.w.a ki taraf se bhi hai kyun k Aap s.a.w.a Allah aur ambiyaan k darmiyaan pardah hai, payghaam in se ho ker payghambaroun ko pohonchta hai to Muhammed s.a.w.a se qatra qatra guzarta hai aur aap s.a.w.a k zariyaa ambiyaa tak utarta hai. To Aap s.a.w.a saabekha ambiyaa k payghamaat k haamil hai, iss haalath mea k wo in k zariyaa utre hai, aur wo Allah k qareeb tareen pardah hai, pass saabekha payghaam Allah ki taraf se Muhammed s.a.w.a (qareeb tareen pardah) k zariyaa se they.issliye kyun k wo abhi bheje nahi gaye they, aur in k baad phir muhammed s.a.w.a ki taraf se aur Allah k hukm se aur is k haalath mea jab aap s.a.w.a ki bayeesath hui

Ali ibn Abutalib a.s k naamoun mea se ek naam Allah k payghambar ka payghambar hai

Jameel bin saaleh rivaayath karte hai k mea ne zareeh se sunah kehta hai k abaa Abdullah a.s ne kaha, jab wo apni aulaad mea se kisi per Allah ki panaah maang rahe they: **Mea tumper azam karta hun Aye hawa aur dard (pain) tum jo bhi ho, is ehem baat ki jiss se Ali ibn Abutalib Ameerilmomineen a.s Allah k payghambar k payghambar jo unhone jinoun ki waadi sabrah per istemaal karke iss per azm kiya aur unhone iss baat ka jawaab diya aur itaayath ki jiss ka tum ne bhi jawaab diya aur itaayath ki, aur mere falaan bete se nikle jo meri falaan beti se hai iss hee ghante, iss hee ghante.** 3

1 Kamaal uz ziyaarath safa 367 alshaheed ul awwal ki kitaab almizaar safa 37

2 yaanabe mawaddaah jild 3 safa 206; ilzaam unnasayeb jild 2 safa 157; nafaat ul izhaar jild 12 safa 80

3 yaani iss hee wat – AlKafi jild 8 safa 85 tibb alayemma safa 40; Biharulanwar jild 92 safa 8

Rasool ki taraf se bheje huye Rasool

Quran-e-kareem ne is ahem masle par roshni daali hai. Kyun k Muhammed s.a.w.a is k kushaada darwaaze ko kholne waale hai, pass ye pehle bhi haasil hua, khaastaur per Isa a.s k saath jo k ‘Saayer mea Allah ka tulooH” hai aur saath saath unhone Muhammed s.a.w.a ki azeem daawat k liye raasta banaaya, jis daawat mea ahle dunia ki taraf payaami aur Allah ki zamaan mea khaleefa muqarrar karne ki zimmedaari barhi zabardast tareeqay se muntaqal honi thi.

Pass Isa a.s ne khud antaakiya ko Rasool bheje, aur kyun k isa a.s Allah k hukm se hee kaam karte they to wo bhi Allah k Rasool hai **aur wo bolne mea iss se sabkhat nahi karte aur wo iss ka hukm bajaa laate 1**

To isa a.s ka iss tarah rasool ko bhejne ka zikr sureh yaseen 2 mea hai, Allah taala farmaata hai : **Aur unhe iss shaher k logoun ki misaal do jab in k pass bheje gaye, jab hum ne do ko bheje aur unhone dono ka inkaar kiya to hum ne teesre se madad dilaayi to unhone ne kaha beshak hum aap k pass bheje gaye hai 3**

Allah farmaata hai “**hum ne bheja**” agarche bhejne waale isa a.s they to isa ka bhejna Allah ka bhejna hua kyun k isa a.s ne tamaam makhlukhaat mea se Allah ki numayendegi ki phir wo “Saayer mea Allah ka tulooH” huye. Abhi ek baat rehti hai jis ka hamein pata hona chahiyea jiss ka Rasooloun ki taraf se bheje jaane k silsilay mea hai. Bhejne waale ko bheje jaane waale per ulooHiyyath hoti hai. Iss wajah se bhejne waale Allah k bheje huye rasooloun mea se hotay hai aur makhlookh mea in ka Allah hee k darje per hona zaroori hai.

Iss baat ko mazeed waazey karne k liye mea kehta hun k jab Allah Rasool ko bhejta hai to wo iss k saath hota hai, dekhta hai, sunta hai, iss liye wo apne rasool aur is k dushmanoun ko ghayre hota hai taake payghaam bhejne k silsilay mea koi ghalti na ho, aur Allah k dushman kisi bhi tareeqay se rasool ko payghaam pohonchaane se na rok sakhey chaache wo jitni bhi koshih karlein, allah farmaata hai: **Aap dono khauff na karein, mea aap dono k saath hun, dekh raha hun aur sun raha hun. 4**

1 AlAmbiyaa:27

2 Ahlulbait a.s se sureh yaseen ki fazeelath k baarey mea rivaayath aayi hai k iss ko khatam karna aisa hai jaisa koi quran ko baarah martaba khatam karta hai, aur jiss ne issay raat ko parha Allah iss per ek hazaaar farishte utaarta hai jo iski subah tak hifaazath karte hai, aur wo hukumuraan aur shaytaan k shar se mehfooz rehte hai, aur sureh yaseen Imam Mahdi a.s ki huroof se shuruu hota hai aur wo huroof seen hai aur huroof YE se muraad inteHaayi hai yaani k inteHaayi aur sar anjaan qaim ka hee hoga, aur issi tarah yaseen nabi Muhammed s.a.w.a k naamoun mea se ek naam hai, to wo apne se pehli baatoun k liye khaatma aur inteHaayi hai, aur issi tarah qaim aise bheje jaayenge jaise Muhammed s.a.w.a bheje gaye they aur aap s.a.w.a ki hee sunnath per bhi. Aur wo jehaalat ka aisa muqaabla karenge jaise k RasoolAllah s.a.w.a ne iss ka muqaabla kiya tha, to wo naam in donoun mea mushtarik hai

3 Yaseen:13 36:14

4 Taha:46

Aur iss waqt bhi aisa hee hona zaroori hai jab Rasool s.a.w.a ne khud kisi aur k haath payghaam bhejte hai, pass jo payghaam bhejta hai is ko Allah hee ki tarah Payghambar ko bhi aur iss k dushmanoun ko ghaynra chahiyea, Allah ki khudrat aur is k ilm se sunte huye dekhte huye aur ilm rakhte huye warna ye Allah bhejna haqeeqi aur poori taur per Allah ki taraf se nahi hoga, bilkul issi baat ko Allah ne waazey kiya hai **jab hum ne bheja.**

Agar ye muaamla ho to bhejne waale ko rasool k banisbath uloohiyyat haasil hojaati hai,

Mazeed ye k bhejne waala Allah k hukm se bhejta hai to kya Allah is ko aisa karne se pehle munaasib ilm aur salaahiyyat nahi dega, jo k dar asal issi ki taraf se rasool hai? Kyun k agar aisa na ho to aur wahaan per koi nuqs zaahir hua to ye kotaahi hogi aur ye kotaahi Allah ki taraf mansoob ki jaayegi.

Iss tarah insaan ki taqleekh ka maqsad tha k is nateejay tak pohonch jaaye. Kyun k wo Allah ki taraf se haqeeqi kaamil aur mukammal khilaafath ki misaal banne k liye hai, aur issi baat ka zikr Allah ne farishtoun ki moujoodgi me a kiya jab wo Adam a.s ki taqleekh karne chahta tha:

Aur Jab Allah ne farmaaya: farishtoun se kaha: Yaqenan hum zameen me a apna khaleefa daal rahe hai to unhone kaha “Kya aap iss me a is ko daalenge jo zameen me a fasaad phaylaayega aur khoon bahaayega, jab k hum aap ki tasbeeh karte hai aur paak bayaan karte hai? To Allah taala ne kaha: beshak me a wo jaanta hun jo tum nahi jaante 1

Aur khaleefa kaamil k liye zaroori hai k jiss ne iss ko khaleefa banaaya wo is k liye ek mukammal tasveer hona chahiyea, to ye khaleefa kaamil phir : ‘Makhlookh me a Allah ki jagah per’ per ya ‘Allah k asma e husna’ aur ‘Allah ka chehra’ ho, Allah taala ne kaha : **iss din kuch chehre shadaab honge jo apne parwardigaar ki taraf dekh rahe hongay 2**

Yaqenan nazar iss ki taraf nahi hogi, magar shadaab chehre waale momineen apne murabbi Muhammed s.a.w.a ki taraf dekhenge jo Allah hee ka chehra hai jis k saath makhlookh ka saamna kiya.

Irshaad baari e taala hai: **wo iss cheez k alaawa kis baat k muntazar hai k Allah inki taraf baadaloun aur farishtoun k jiloun me a aaye. Tab tak faysla hochuka hoga aur hercheez ne to Allah hee ki taraf lautna hai**

Allah iss baat se beniyaaz ho k issay aana jaana aur harkat karni parhe, ja k ye makhlookh ki safaat me a se hai, pass iss aayat se muraad Muhammed s.a.w.a hai. Allah k khaleefa kaamil ho k uloohiyyath ki misaal hai “Makhlookh me a Allah ki jagah per” taaham agar khaleefa apna Rasool bhejne me a uloohiyyat ka kirdaar adaa nahi karta to wo haqeeqi aur mukammil taur per Allah ka naayeb nahi hoga. Balke taqleekh ka maqsad poora na hoga. Kyun k ye khaleefa jab uloohiyyath ka kirdaar adaa karta hai to isa aqs hoga jiss se Allah subhaanahu wa taala ki pehchaan hoti hai, aur iss tarah taqleekh-e-insaan ka maqsad poora hota hai jo k maarefath hai, yaani uloohiyyath aur haqeeqi tawheed ko janna. **Maine jinnoun aur insaanoun ko sirf apni ibaadath k liye payda kiya 4 matlab k “jaanne” k liye payda kiya 5**

1 AlBaqarah:30 ::::: 2 Alqayaamah:22,23 ::::: 3 AlBaqarah:210 ::::: 4 Azzaariyath:56

5 Jawaaher alkalaam jild 29 safa 31; alrawaayesh alsamawiya safa 45; umda alqaari jild 9 safa 25; jaamesh bayaan aluloom wa fazal jild 2 safa 44; tafseer alsaafi jild 9 safa 12; tafseer ibn kaseer jild 4 safa 255; tafseer Aluloosi jild 15 safa 50; sharah Alaqeedatal taahwiya safa 50



Naboowath dar ahad-e-Qaim e Mahdi a.s

jo dunia ko paak kardega

jaisa ke peechay zikr hua hai, aayemmah aur mahdiyeen alaihim as-salaam naboowath k darje per hai, aur wo Rasool bhi hai, magar yahaan hum as-haab-e-Imam Mahdi ki baat karenge. Yaani pehli adad aur inke baad aane waale awliyaa.

As-haab e Mehdi a.s ki sifaath ka bayaan quran k andar:

Aur hum ne in k aur mubaarak ki gayi bastiyoun k darmiyaan zaahiri bastiyaan daale hai [1](#)

Iss aayat ka matlab sirf wo log muraad hai jo na tijaarath aur na safar ki wajah se Allah k zikr se ghaafil hotay hai, jaisa k Allah ne farmaaya: [Aur kitni bastiyaan hai jinhone apne rab aur is k rasooloun k hukm k khilaaf baghaawat ki, aur hum ne in ka sakht hisaab liya aur unhein sakht sazaa di](#) [2](#)

Log hee hai jo k bastiyoun mea hotay hai na k deewaroun mea, to Allah farmaata hai Aye mominoun hum ne aap k aur mubaarak kee gayi bastiyoun k darmiyaan zaaheri bastiyaan daalein aur mubaarak ki gayi bastiyoun se muraad Muhammed s.a.w.a aur aal e Muhammed hai alaihim as salaam.

Jab k zaaheri bastiyoun se muraad wo aala darje k awliyaa Allah hai jo logoun per hujjath hai.

Al Hur e Aamli Alwasaayel mea rivaayath karte hai: Muhammed bin AlHassan se alghaybah kitaab mea rivaayath hai k Muhammed bin Abdullah ibn jaafer Alhumyaari se, jo apne waalid se rivaayat karte hai jo Muhammed ibn Saleh al-hamdaani se rivaayat karte hai k maine Saaheb az zamaan a.s [3](#) ko likha k mere gher waale mujhey iss rivaayat ki wajah se daant dapt karte hai jo aap k abaa o ajdaad alaihim as salaam ne kahi k: Hamaare bandey aur karinday Allah ki makhlookh mea se badtareen hai. To Aap a.s ne kaha: [tum per afsos hai, tum kya parhte nahi ho Allah ne kaha: Aur hum ne inko aur mubaarak ki gayi bastiyoun k darmiyaan zaaheri bastiyaa daali hai. Allah ki qasam, hum wo mubaarak ki gayi bastiyaan hai, aur aap log zaaheri bastiyaan ho.](#) [4](#)

Yahee rivaayat (Sheikh) AlSadooq ne bhi apni kitaab "ikmaaluddin" mea bayaan ki hai apne waalid muhammed bin AlHassan se aur unhone abdullah bin jafer se [5](#) aur issi rivaayat ko dusre tareeqay se abdullah bin jaafer se jo k Ali bin Muhammed alkulayni se aur wo Muhammed bin muslim se aur wo Saaheb Az Zamaan a.s se [6](#)

1 Al Sabaa:18 2 At-Tariq:8

3 Muraad baarhwe Imam Muhammed ibn AlHasan a.s hai. Bohhot se musalmaanon ko maalum nahi hai k 70 saal tak musalmaanon ko Imam Mahdi a.s se khat o kitaabaath k zariyea raabta raha, is k baad Al Ghaybatal Taamah yaani (Ghaybath e Kubra) Mukammil ghaybath mea chale gaye they jis mea sirf chand khaas logoun se raabta rakhte they jo in k gher waaloun mea shaamil they ya jinhei wo khud kisi khaas kaam k liye wo chahte they – Syed Ahmed AlHasan a.s k deegar kutub se iss muaamle mea rujooh kijiyea.

4 Wasaayel ush shia jild 27 safa 151; ghaybath altusi safa 345; biharul anwar jild 51 safa 343

5 Kamaaluddin tamaam al nehma safa 483 6 – guzishta masdar

Ahmed bin Abutalib altabarrasi ne ye bayaan kitaa “Alihtejaaj” mea kiya hai abu hamza bin abu jaafer se, k unhone AlHasan AlBasri se kaha: bass hum hee wo mubaarak kiye gaye bastiyaan hai, aur ye Allah ne in se farmaaya jinhone hamaari fazeelath ka iqraar kiya kyun k in logoun ko hukm diya k hamaari taraf aayea- to kaha: **Aur hum ne inko aur mubaarak ki gayi bastiyoun k darmiyaan zaaheri bastiyaa daali hai.aur zaaheri bastiyoun Rasool aur hum se aage hamaare shia tak baatein pohonchaane waale hai. Aur hamaare shia k fuqaha se le kar hamaare shia tak pohonchane waale aur is ka ye kehna : Aur hum ne is mea ‘phirna’ baa aman banaaya.**

Pass, ‘phirne’ ki misaal is ilm jaise hai jiss k saath koi raat din safar karta hai, iss ilm ki jiss k saath koi raatoun mea aur dinoun mea hum se in tak koi phirta hai, halaal, haraam, faraayez aur huqooq waali baatoun mea. Wo in bastiyoun mea mehfooz rahenge agar iss mea se kuch lete hai **1** wo shakaur bhatak jaane se mehfooz hai, aur halaal se haraam ki taraf jaane se kyun k unhone in s ilm liya jin se maarefat lene ka hukm tha. Kyun k wahi ilm ki wiraasath k ahel hai Adam se le kar k intehaa tak, muntakhab k zariyea baaz , baaz mea se aur ye intekhaab aap per khatam nahi hoga balke hum per khatam hoga aur aue Hassan hum hee wo zariyea hai na tum na tum jaise koi aur **2**

Aur kitaab AlEhtejaj mea rivaayat hai: Jo Abu hamza as sumaali ki hai: kaha kufa ka ek qaazi Ali ibn AlHussain a.s k pass aaya aur kaha, mea aap per qurbaan, mujhey Allah k iss kalaam ka matlab samjhaayea. **Aur hum ne inko aur mubaarak ki gayi bastiyoun k darmiyaan zaaheri bastiyaa daali hai Aur hum ne is mea ‘phirna’ baa aman banaaya, k raat aur din baa aman phiro.**

Aap a.s ne farmaaya: Aap se pehle log iraq mea is se kya muraad lete they? Usne jawaab diya wo iss ko shaher makkah samajhte they. To Aap a.s ne kaha: kya tum ne makkah se zyaada kisi shaher mea chaurahiyaan dekhi hai? To usne kaha phir ye kya hai? Aap a.s ne farmaaya: isse muraad aadmi hai.Usne kaha ye Allah ki kitaab mea kahan hai? To Aap a.s ne kaha: kya tum ne Allah ki iss baat ko nahi sunah **Aur kitni bastiyaan hai jinhone apne rab aur is k rasooloun k hukm k khilaaf baghaawat ki **3** aur kaha: to aisee bastiyaan thi jinko hum ne tabah kardiya **4** aur kaha aur inn bastiyoun se poocho jin mea hum they, aur**

1 Biharulanwar mea se hai : iss k jarh se jis se unhei lene ka hukm hua

2 AlEhtejaaj jild 2 safa 64; biharulanwar jild 24 safa 233; wasaayel ush shia jild 27 safa 123

3 At-Taariq:4

4 AlKahf:59

Iss qaafele se jis k saath hum chalein? 1 to bastiyoun se poochey ya mardoun se ya qaafele se, kaha iss hee matlab mea kayyi aayat parhe. To iss ne poocha: meri jaan Aap per qurban ye log kaun hai?

Aap a.s ne jawaab diya: Hum wo log hai, aur ye kehna inmea din raat baa aman phiro kaha: gumraahi se ba aman rehna muraad hai 2 Aur As-haab e Qaim Mahdi a.s zaaheri bastiyoun ki behtareen misaal hai.

Ameerilmomineen a.s ne inke baare mea farmaaya: Mujhey apne maa baap ki qasam wo kuch aise log hai jin k naamou ki aasmaan mea pehchaan hai aur manee mea na maalum hai 3

Aur Kitaab Yanaabi almuwaddahtul lazi alqurbi / al qandoozi mea kaha: Aur unhone ishaara kiya, yaani Ameerilmomineen Ali a.s ne as-haab e Mehdi k saathiyoun ka hawaal diya (Allah inse raazi ho) iss baat se: Mujhey apne maa baap ki qasamm wo kuch aise log hai jin k naamoun ki aasmaan mea pehchaan hai aur zamaane mea naa maalum hai 4

Phir kaha: Pass Aye Allah ki aala tareen bandoun ki aulaad jab tum achi khabar laane waale ka intezaar karte ho aise khabar jo fatah khareeb k baare mea ho, aur wo bhi aise rab ki taraf se jo k meherbaan rab hai, phir afsos in maghrooroun per jab fasal kaatne waale kaatte hai, aur faasikh log qatl hotay hai jo k arsh azeem waale k naafarmaan hotay hai. To mujhey apne waaldayn ki qasam aise kuch logoun ki wajah se jin k naamou ki aasmaan mea pehchaan hai aur zameen mea na maalum hai, iss waqt is ki aamad per in ki muzammat ki jaati hai 5

Aur yaanabe Almuwaddah mea Ameerilmomineen Ali a.s se rivaayat hai : To phir aye Aala tareen bandoun ki aulaad , jab tum intezaar karte ho, rab raheem ki taraf se fatah ki khush khabri ho, pass mere maa baap qurbaan ho aise kuch ginti k logoun se jin k naam zameen per naa maalum hai, kyun k in ki aamad per in ki khidmat ki jaati hai 6

Allah k Rasool s.a.w.a ne farmaaya: Aye Allah mujhey apne bhaiyoun se do martaba milwa.

To inke ird gird inke saathiyoun ne kaha: Aye Allah k Rasool kya hum aap k bhai nahi?

Farmaaya: nahi tum mere saathi ho,jab k mere bhai wo log hai o aakhri zamaane mea aayenge jo mujh per baghair dekhe yaqeen karenge. Allah ne mujhey in k naamoun ki khabar dee hai aur in se pehle in k baap dadaon k bhi naam, in k apne waaldayn kamar aur maa k rehem mea aane se pehle kyun k in mea se ek apne mazhab per mazboot kaantoun se bhi ztaada mustahkam hai andheri raat mea, ya phir aisa hai jaise kisi ne aag ka angaara pakraa rakha ho, Allah inko her qism ki baghaawat se mehfooz rakhey. 7

1 Yousuf:82

2 Alehtejaj jild 2 safa 41; manaaqib e aale Abutalib mea jild 3 safa 273; biharulanwar jild 10 safa 145

3 Nahjul balagha muhammed abdoh ki sharah se jild 2 safa 126; biharulanwar jild 34 safa 212; Moajjam ahadees al Imam alMahdi a.s jild 3 safa 13

4 yaanabe muwaddah jild 3 safa 272

5 yaanabe muwaddah jild 3 safa450; mausuat ahadees ahlulbait alaihims salaam jild 8 safa 209

6 yaanabe muwaddahtul lazi alqurba jild 3 safa 434

7 Basaayer ud darajaat safa 104; biharulanwar jild 52 safa 123; mikya al makaarem jild 1 safa 346

To Ali a.s in k naam apne waalid (Abutalib) ki fidya dete hai, aur apni muqaddas waalda (Fatima binte asad) ki bhi jinhone Rasool a.s ko apni goad mea paala aur Allah k Rasool s.a.w.a in ko bhai kehte hai aur apne behtareen saathiyoun per tarjeeh dete hai jinhone mazhab e islam ki abyaari apne khoon se ki.

Magar iss aayat mea muraad pehle jaa nisaar hai jo teen sao tera hai aur wo Allah k malakoot se sachey khwaab k zariyea haqeeqi rehnumaayi lenge. Aur ghayb se kuch baatein unhein Allah k hukm se pata chal jaayegi. Un mea se kuch naboowat k darje per faayez hai, aur un mea se her ek ka Allah k nazdeek apna apna darja hai, aur un mea se kuch saabekha ambiya alaihim as salaam ki taraf se Rasool hai, magar wo sab ek baat per ikhatte huye kyun k Allah ek hai, aur in ka ikhatta hojaana un k durust honay ka sabse barha saboot hai aur is k durust honay ka saboot hai jiss k naam per ikhatta huye.

Aur jo iss maamle ka daawa karta hai magar in k saath nahi hoga, wo jhoota hai aur wo Allah ka dushman hai, "Jo mere saath nahi mere khilaaf hai" aur jo mere liye ikhatta nahi kar raha wo shaytaan k liye kar raha hai

Wo zaaheri bastiyaan allah ki taraf se rasool hai kyun k unhone Allah ki taraf se sach jaana, aur wo unhein sachey khwaaboun k zariyea rehnumaayi. Aur wo AlQaim AlMahdi a.s k saathiyoun jo zameen ko paak karega aur wo logoun ko AlQaim AlMahdi a.s k saath jorhdenge jo k zameen ko paak karega, to wo logoun per hujjat hai, aur in mea koi larh kar aane waala nahi, aur wo mushkilaat mea se kaamiyabi k saath guzarte hai aur innper Allah k hujjat k peechey chalte hai, aur wo iss k liye ansaarullah ko ikhatta karte hai.

Aur beshak hum ne zaboore mea likha hai zikr k baad mere nake saathi dunia ki waaris banegi, aur be shak iss mea ibaadath guzaaroun k liye seedha bayaan hai 1

Ye Aayat Imam Mahdi a.s aur in k saathiyoun k baare mea hai. Jaisa k aayema ne taakeed ki hai. Is mea in k sifaath ye hai

1 zameen k waaris hongay

2 nake bandey

3 ibaadath guzaar log hongay

Iss se pehle k hum tafseelann baat karein aaye dekhein k inko ye sifaath kaun de raha hai, kyun k insaan nahi hai magar Allah taala hai jis ne in ko payda kiya, jo in k andarooni paakeezgi ko jaanta hai, aur inki rooh ki buzurgi ko jaanta hai

1 – wo zameen k waaris hongay

Hum ye jaante hai k her ahad jo zameen ka waaris hota hai wo wasi hee hota hai, pass zameen k wirsa to bheje gaye rasoolaan hotay hai, aur phir wo Allah k hukm se apne baad aane waale ko wasiyyath kar dete hai. Iss aayat mea hum dekhte hai k zameen ka waaris ek nahi hota, magar logoun ka ek groh hoga jo as-haab-e-qaim Mahdi a.s hai. Is k saath saath ye wirsa khud awsiya nahi hongay

To iss wiraasath ka matlab hua k wo zameen k liye waaris-e-haqeeqi k liye hujjath honge, jo k logoun per wasi mahdi a.s hai **1** to unki wiraasath iss haqeeqath k tanaazar mea k wo Allah k hujjat k liye hujjatein hai, aur iss zameen per Allah k khulafa k liye khulafa hai, bilkul aise hee jaise Nabi s.a.w.a inki sirzameen k liye wiraasath iss aetebaar se hai k woh Allah k hujjat aur khulafa hai.

Jab k iss nayyi saltanat ki wajah qanoon wiraasath mea ye hai k agarche saabekha ambiya alaihim as-salaam Allah ki hujjat aur khulafa they aur apne zamaane mea zameen k wirsa they, magar wo zameen k waaris honay ki apni haakimiyath jo inko allah ki taraf se ataa ki gayi thi, ka muzaahera nahi karsakte they.

To ye himaayeti as-haab e mehdi a.s in bheje gaye rasool k rasool hai pass iss zameen ki wiraasath aur apne ikhteyarat ka istemaal jo wiraasath k hawaale s hai waisa hee hai jaisa k bheje gaye ambiyaa alaihim as salaam mea tha, jinhone in nake haamiyoun ko bheja, jo as-haab e Mhedi a.s aur awliyaa saaleheen hai, iss taraj oss aayat ki tasdeeq hoti hai.

Aur beshak hamaara hukm seedha hamaare bheje gaye ibaadath guzaaroun ki taraf gaya, beshak in ki himaayath ki jaati hai, aur wo hamaare mujaahid hai, aur yaqeenan wo kaamyab hongey 2

Kyun k as-haab e mehdi a.s ki wiraasath himaayet aur madad in ki wiraasath himaayat aur madad hai jinhone inko bheja. Matlab k saabekha bheje huye ambiyaa hai.

Jab k Imam Mehdi wo hai jin ka saabekha ambiyaa ki shariyyat k nafaad ka waada hai, jin se in ki madad mukammil hoti hai, jaisa k farmaan baari e taala hai

Isne tumhaare liye wo mazhab muqarrar kiya jis ko is ne noah a.s per utaara aur jisay hum aap ki taraf utaarte hai, aur jis ko hum ne utaara ibrahim per aur musa aur isa per aur kaha "Deen qaim karo" aur aapas mea tafreqa na karo butt parastoun per wo baat giraan guzarti hai jis ki taraf aap unhein bulaate hai, Allah apne liye jisay chaahe muntaqab karta hai aur jo is ki taraf aata hai iski rehnumaayi karta hai 3

Hamaad bin osman ne kaha: mea ne abaa abdullah a.s se kaha, jo rivaayath hum aap se lete hai kya in mea ikhtelaaf hai? Unhone kaha **Quran saath huroof per utra aur sab se kam hurof jin se Imam faysla kar sakta hai wo saath pehlu hai, phir kaha : ye hamaare liye ek ataa hai, lehaaza jataao ya rokay rakho baghair hisaab k 4, 5**

Ye nake bande hai

Ye wazaahat ki jaa chuki hai k nake bandoun se muraad saabekha bheje huye ambiyaa alaihim as salaam hai, jaise k waaze hochuka k ye khiraaj e tehseen jo Allah ki taraf se hai ye siffath aur azeem madah bhi as-haab e mehdi a.s per laagu hota hai kyun k in ko bhi in nayk bandoun ne bheja hai aur unhone in ki numaayendegi ki hai aur in ki wiraasath ki numayendegi ki hai aur aala tareen ki hai

1 syed ahmed a.s k deegar kutub mea aap dekhenge k mehdi ka laqab sirf baarhwe Imam k liye nahi balke in ki nastoun se baarah mehdi bhi hongey jin per ye laqab lagta hai, aur is ka zikr nabi s.a.w.a ki aakhri wasiyyath e mubaareka mea bhi hai

2 as-saafaat:171 :172 :173 ::::: 3 Ash-Shoora :13 ::::: 4 Swath:39

5 Rivaayath al khisaal safa 358; tafseer alayaashi jild 1 safa 12; biharulanwar jild 89 safa 49; mustadrak al wasaayel jild 17 safa 305

Ibaadath guzaar khaum

ye log Imam Mehdi alaihis salaam k saathi hai, hamein is muqaam per thaherna chahiyea. Aur is khoul per ghour karne chahiyea **ekk ibaadath guzaar khoum k liye** aur iski tashreh is ki is khoul se hoti hai **mea ne insaanoun aur jinnoun ko sirf apni ibaadath k liye payda kiya hai**. Matlab taake mujhey jaane aisa k iss aayat se waazey hai pass maani “Ibaadath guzaar” se saabekha aayat mea hai aur wo hai “Maarefath waale” kyun k maarefat (Jaanna) tableegh k saath mila hua hai.

Kyun k tableegh wahi karta hai jo jaanta hai

Beshak iss ea unn logoun k liye tableegh ka payghaam hai jo ibaadath guzaar hai 1

Agarche as-haab e Qaim a.s k liye Quran mea kayyi khiraaj e tehseen hai magar mea in chand per iktefaa karunga taake in ka naboowat k saath aur saabekha ambiyaa a.s k saath taalug waazey hojaaye.

Aur chyun k baat her iss shaqs k saath ho rahi hai jo sachayi ki talaash mea hai sirf musalmaan nahi, mea injeel mea se ye misaal dunga taake as-haab e mehdi a.s ka poora tareeqay se tamaamt ambiyaa k saath taalug waaze hojaaye. Jaise k hum jaante hai ambiyaa alaihim as salaam ki kul tadaad ek laakh chaubees hazaar ya kuch zyaada bhi thi. Aur takhreebann khaas o aam ye tadaad jaanta hai.

Aur ye injeel 2 mea bhi hai k Imam Mehdi a.s ka beta apne waalid k haamiyoun ko jamah karta hai jo ek laakh chawwalis hazaar hai. Aur inke peshaniyoun per Mohr lagee hai. Aur wo koh e sahyoon per kharey hai, jo k is sarzameen muqaddas k fatah ka ishaara hai jis ka Imam Mahdi a.s se waada hai. Phir mea ne dekha beshak maymoonaa (sheep) koh e sahyoon per kharaa hai. Aur iske saath ek laakh chawwalis hazaar kharey hai. Jin ki peshaniyoun per is k waalid ka naam likha hai 3

Muqaddas zahoor ki barhi jung

Darmiyaan e shaytaan aur is k ins o jin se saathi aur Allah aur is k ins malaayeka aur jin ki banaayi hui fauj.

Aur iblees (laanatullah he alaiha) ki fauj zaalimoun se bani hai, pass iss liye firaun, namrood aur zaalim ka wajood zaroori, lehaaza in jaisoun ki moujoodgi dar asl inki hee moujoodgi hai. Bilkul aise hee jaise iblees jaisoun ki insaanoun mea moujoodgi is ki moujoodgi hai, issi tarah saabekha ambiya alaihis salaam k rasool ki iss muqaddas jung mea moujoodgi ambiyaa alaihis salaam ki hee moujoodgi hai, bilkul aise hee Allah taala ki shabaahat aur iske chehre aur iski sifaat ki moujoodgi dar asl is jung mea Allah subhaanahu wa taala ki hee moujoodgi hai, aur wo hee Allah ka naayeb hai jo iss dunia mea zamaane zahoor k dauraan muqaddas qayaam

1 alambiya:104

2 jaise arabi mea ‘al ahad al jadeed’ ya new testament kehte hai

3 yohanna ka khwaab : is-haah ki kitaab aayat 14

Muqaddas qayaam me Allah ki makhlookh per hujjat hoga aur yahee dar asl Allah subhaanahu wa taala ka iss jung me moujoodgi hai, wo iss tareeqay se apne fauj k saath saath jung karega. Jis tarah k tauraath me hai. Iss liye aaqa tumhey khud ek nishaani dega. Dekho ek kunwaari haamela hogi, aur bete ko janam degi, aur isay "emaanuel" k naam se pukaaregi [1](#) aur emaanuel ka matlab hai (Allah hamaare saath hai)

Issi tarah ka payghaam mathew ki injeel me bhi hai jo pehle baab me hai.

Aur dua al samaath me hai : [aye khudawand me tujhse maangta hun Aur aap k saayer me tulooch honay k waaste](#) matlab k isa hee Allah k tulooch k misl hai ---[aur aapka faraan k pahaard per zahoor](#) matlab Muhammed Allah k zahoor k masl hai [2](#)

Imam Mahdi a.s k nuqta e nazar se ye jung ek rehnumaayi ki jung hogi, na k qatl o ghaarath waali jung kyun k iblees (laanatullah he alaiha) chahte hai k wo apne saath zyaada se zyaada tadaad apne saath jorhna chahta hai taake unhein jahannum me daale aur in ko bhatkaane ka apna waada poora karsakey. Jab k Mehdi a.s apne saath zyaada se zyaada log chahte hai taake inki jannath ki taraf rehnumaayi sachayi aur khaalis tauheed se karsakein.

To sab se pehle ye jung aqaayed aur kalaam (mehez blne) k zariyea hogi, pass mehdi a.s hee Ali as hai aur wo hee AlHussain a.s hai aur Ali a.s ne apna muqaddas fauji qayaam iss waqt tak aaghaaz nahi kiya jiss waqt tak ek naujawaanoun ko nahi bheja jo quran shariyyat ko uthaa kar unn logoun k pass gaya jinhone inki fauji iqdaamat kiye. To shaytaan k faujiyoun ka radd e amal ye tha k naujawaan ko shaheed kardein aur quran ko phaarh dein, issi tarah AlHussain a.s ne apna muqaddas fauji qayaam iss waqt tak aghaaz nahi kiya jis waqt tak unhone aur in k saathiyoun ne is mukhaalif khaum se baat nahi ki aur inko naseehath nahi ki, magar dusroun se inko aur in ke saathiyoun ko nayzoun se jawaab diya. To unhone apne saathiyoun se farmaaya. *Utho Allah aap per rehem karey, k ye khoum ki taraf se tumhaare liye rasool hai* [3](#) Issi tarah Ali a.s aur AlHussain a.s ne logoun se pehli baat ki aur logoun per hujjat daali taake logoun ki rehnumaayi karein, magar shaytaan ki fauj apni naa ehliyyath ki wajah se Ali a.s aur AlHussain a.s ki daanish jawaab talaash ne kar sakein siwaaye jung k.

Imam Mehdi a.s Ali a.s aur AlHussain a.s k bete hai, aur inke saath bhi yahee maamla hai, wo khoum ki rehnumaayi k liye pehle kalaam aur aqaayedi munaazera karte hai, magar apni naa ehli ki wajah se wo (khoum) hikmat se bharpoor kalaam aur waaze hujjat ka jawaab talaash nahi karsakte siwaaye jung k, iss waqt bhi mehdi a.s kuch kehne k liye talaash nahi karsakenge siwaaye Ali a.s k jawaab k (hum inse iss khoun k liye larhenge jo inhonay bahaaya) aur siwaaye AlHussain a.s k jawaab k (Utho, Allah tum per rehem karey! Kyun k ye Allah ki taraf se tumhaare Rasool hai)

1 taurayth : ashiya kitaab baab 7

2 misbah almutahajjad safa 416; jamaal al usbooh safa 32; misbah al kafami safa 424; biharulanwar jild 87 safa 97

3 Manaqqib e aal e Abutalib jild 3 safa 250; biharulanwar jild 45 safa 12;al awaalim, al imam AlHussain safa 255; kitab alfutoh jild 5 safa 101; aayaan al shia jild 1 safa 603

Ahmed AlHasan

Zilhij 1427 hijri

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