

Shuru Allah k naam se jo Rahman hai aur kasrat se rehem karne wala hai

Ya Allah, rehmat barsa Muhammad wa aale Muhammad per jo Imam aur Mahdiyeen hai.

Aur unhone ye kehdiya k is rasool ko kia hogaya hai ye tu khana khata hai aur bazaaron mein chalta phirta hai, iskey pass koi fairshita kyun na bhejdiya k wo iskey sath daraney wala hota (25:7)

Aur humney tumsey pehley jo rasool bhejey they wo khana (bhi) khaya kertey they aur bazaaron mein (bhi) chala phira kertey they, aur humney tum mea se ek ko doosrey k liye aazmaish muqarrar kerdia, aya ab (bhi) tum saber kersakogey? halankey tumhaara perwerdigaar (sab ka) nigran hai (25:20)

Aur un logon ne jo hamare huzoor mein aneki umeed nahin rakhte ye kehdiya k humper farishte kyun nazil nahin kiye jate ya hum apne parwardigaar ko kyun nahin dekhte yaqeenan unhone apne dilon mein bahut hi takabbur kiya aur bahut hi badi sarkashi ki. (25.21)

Jisdin wo farishtoun ko dekhenge usdin qusoorwaron k liye koi khushkhabri nahin hai aur wo ye kahenge k [hamare aur unke mabain] koi rok aur aadh kerdijae (25.22)

aur jo amal bhi unhone kiya hoga hum uski taraf mutawajjeh honge, pas usko bikhri hui khaak kerdenge (25.23)

Ye Badkhismati ka nateeja aakhirat mea unn ulemaaon k liye hai jo gumraah karte hai. Wo apnay amaal ko bhikray parhey huye paayenge kyun k usmea quloos nahi hai . un k khayaalat ki wajah se Unki kheti banjar zameen hojaayegi aur unki fassal ko deemakk lageygee, wo khayaalat jissey wo Nabeeyoun aur Rasooloun se bhirde gaye they . Allah tumhey bachaaye burey anjaam se .

Wo jo pichlay aayatoun mea bataaye gaye they wo gumraah ulema hai, warna aur kaun hai jo farishtoun ko dekhna chaahe aur nabiyoun se bhirdna chaahe , jahan wo koi zariyea hee nahi chorte imaan bil-ghayb k liye. Kaun ho sakta hai jo sabse pehle nabiyoun aur rasooloun k daawe ko jhutlaaye siwaaye Gumraah ulema k ? koi bhi aqal rakhne waala iss baat per sehmata hoga k daawa e ilaah k muqaable mea aane wala siwaaye ek gumraah ulema k koi aur nahi ho sakta. Allah inhe Quran mea Sardaar ya master k naam se bulaata hai, jab k ummat inhe qusoosi aur sabse zyada majaazi samajte hai jo deen mea rasta dikhaate hai.

Lahaaza ummat innper bharosa karti hai k daawa sahi hai ya ghalat jo nabiyoun aur rasooloun ne laaya hai. Aur badkhismati se her ek aadmi bina koi ilm ya tehqeeq ya kisi sonch k, inkey jawaab ko qubool bhi karlete hai , bina ye dekhe k yahee sardaar ya master ya ulema ka sabse zyaada nuqsaan hai haqeeqee daawe e nabiyoun o rasool se aur barhe inqelaab se .

To phir log apni hifaazat kiss tarah karlete hai in deen k ulema per bharosa karke k kaun deen mea sacha hai aur kaun sacha nahi hai , jab k wo ulema khud taraazu k ek taraf hai. Aur kis tarah se log inn ulemaaoun per bharosa karte hai jab k ye hamesha se hota aaya hai k nabiyoun aur rasooloun k khilaaf yahee ulema e soo kharey hotay aaye hai.

unki qaom k sardaar ney ye kehda k hum tu aaphi ko khuli gumrahi mein dekhtey hain (7:60)

unki qaom mein se jo kafir they unmein se barey baron ney kaha k humtu tumko yaqeeni nadaani mein dekhtey hain aur beshak hum tumko jhootoun mein se gumaan kertey hain (7:66)

pas unki qoum mein se jo kafir ho gaye the un mea se shorfa ne kaha k hum to aap ko apne hi jaisa ek admi dekhte hain aur hum ye dekhte hainke aap ki pairawi kisi ne bhi nahin ki siwaaye un logon k jo hum mein se jo zahir ba zahir razeel hain aur hum apne muqabele mein aap ki koi buzurgi nahin paate balke hum apko jhoota khayal kerte hain. (11:27)

to unki qaom mein se jo kafir hogaye they unkey serdaaron ney kaha k ye kuch (bhi) nahi hai magar tum hi jaisa ek aadmi chahta ye hai k tum sey afzal hojaye aur ager Allah chahta tu farishtey utaarta humney tu apney baap dadaon mein pehley aesi baat suni nahi (23:24)

aur unke shorafa ek doosre k paas [ye kehne] gaye k chalo tum apne maboodoun ki [pooja] per qayam raho (38:6)

Aesa kaise hosakta k logoun ne iski tawajjo na kin a issper ghour kiya , ya kam az kam khud tehqeeq karte ,bajaaye iske k wo gumraah ulema ki taayid karte , aesa kaise hosakta k wo baar baar wahi ghalti karte hai aur wahi anjaam hota hai.

ye bhi arz karenge k aye hamaare parwardigaar yaqeenan hum ne apnay sardaaroun ki aur apnay barhey barhoun ki itaayat ki thi pass unhone humko raah raaste se bhatka diya (33:67)

Wo gumraah karne waale ulema jisse quran mea master kaha gaya ya sardaar, wo apna khoul bhi nahi badalte jab bil muqaabil nabeeyoun aur rasooloun k aate hai , Allah ne kaha :

kia wo is (qaol) ki ek doosrey ko wasiyat kertey chaley aaye hain baat ye hai k wo log hain hi sarkash (51:53)

Logoun k saath kia masla hai , k na wo tawajjo karte hai aur na seekhte hai pichle tajrubay se taake in gumrah ulema se bach sakey aur chutkaara paaye inke jaal se. Aur uss aayat mea ALLAH haq ki taraf tawajjo dilaata hai k gumraah ulema ka tareekha nahi badalta jab bhi wo Nabbiyoun aur rasooloun k bil muqaabil aate

hai. Yahee gumrah ulema mulk k leader bantey hai nabbiyoun aur rasooloun se jung karne mea , jab k awaam iss wehem mea hoti hai k wo achaayi kar rahey hai.

Sirf ek sawaal misaal k liye kaafi hai unke liye jo dil rakhte hai samajne k liye ,

Kia farq hai usmea jisne ALI a.s se poocha k meri daarhi mea kitnay baal hai? Jo poochne k zariyea wo moujiza talab kar raha hai .

Aur wo jo IMAM AL MAHDI k wasi o rasool se poochey k meri daarhi k baal kaale karke dikhaao , Yaani moujizay ki khaayesh .

In dono mea farq kia hai ?

aur un logon ne jo hamare huzoor mein aneki umeed nahin rakhte ye kehdiya k humper farishte kyun nazil nahin kiye jate ya hum apne parwardigaar ko kyun nahin dekhte yaqeenan unhone apne dilon mein bahut hi takabbur kiya aur bahut hi badi sarkashi ki. (25:21)

jisdin wo farishtoun ko dekhenge usdin qusoorwaron k liye koi khushkhabri nahin hai aur wo ye kahenge k [hamare aur unke mabain] koi rok aur aadh kerdijae aur jo amal bhi unhone kiya hoga hum uski taraf mutawajjeh honge. (25:22)

pas usko bikhri hui khaak kerdenge (25:23)

Unke aamaal khaak hogaye kyun k unmea quloos na tha. wo takabbur kiya karte they aur iblees k shar se mehfooz na they. Jiss tarah hamey pehle maalum tha aur jiss tarah hamey ab maalum hai k wo iblees k shar mea muhtela hai. hamey pata hai jab humne dono aamaaloun ko (pichle aur iss waqt k) dekha k kis tarah wo nabiyoun aur rasool k bilmuqaabil honay mea yeksaa hai . Hamne iblees k lafzoun ko dekha.

Mea uss se behtar hun. (7:12)

Aur humne gumraah ulema k lafzoun ko dekha

aur unhoney ye kehdiya k is rasool ko kia hogaya hai ye tu khana khata hai aur bazaaron mein chalta phirta hai, iskey pass koi fairshita kyun na bhejdiya k wo iskey sath daraney wala hota (25:7)

Humne dekha k hamesha se ye moujizay k liye majboor karte hai , jo unhe imaan lane per majboor kardega , taa k unke paas baad mea koi aur raah na rahey jaise k farishte aur iblees taak sajda kiya jaaye ya nahi.

aur ye zalim chupkey (chupkey) sergoshiyan kertey hain (aur ye kehtey hain ke) ye rasool hai hi kia? Tum hi jaisa tu admi hai kia tum khuli ankhon jadoo k pass atey ho. (21:3)

Muqtasaran yek inki be aqali khaayesh k zariyea wo chahte hai k iss aalam ka imtehaan khatam hojaaye, aur yahee sabse barhi bewaqoofi hai aur ye ek kamzor samajh hai. Aur yahee tareekha hamesha se raha hai gumraah ulemaaon ka aur jo buraayi me khaas hai. inhe kabhi qubool nahi k nabiyeen aur rasool unhee ki tarah bashar hai , bashar jo mukhlis bande hai Allah k , lehaaza Allah ne unper rehmat ki , aur unse baat kiya aur unhe masoom banaaya.

[Ae Rasool saws] tum ye kehdo k [ba haisiyat e maqlooq] main [bhi] tumhi jaisa ek admi hoon [farq ye hai ke] meri taraf wahi ki jati hai k tumhaara mabood mabood e yekta hai. Pas jisko apne parwardigaar ki huzoor mein jaaneki umeed ho usse laazim hai k nek amal bajaalen aur apne parwardigaar ki ibaadat mein kisi ko shareek na kare. (18:110)

Halaanke Allah ka waazey jumla Quran me honay k baawajood hum dekhte hai k wo Nabbiyoun aur rasool ko ussi tarah bataate hai jaise k bilaakher ilaahi ho jaise k unme koi bhool chuk nahi aur 100 feesad ikhteyaar ho k jo chaahe karo aur jo chaahe jaanlo jo k siffat e ilaahiya hai . Aur tamaam taarifayn Allah hee ki hai.

Ye (gumraah ulema) aesa karte hai jo k aaj k ho aur unn jaise jo pehle they , kyun k wo iska inkaar karte hai k unn jaisa bashar unka leader baney . wo bashar jo apnay ikhlaas se paak aur muqaddas banah apnay aamaaloun se to Allah ne ussper rehem kiya aur usse dusroun per tarji (supremacy) dee . wo pehle hujjatoun me jissper wo daawa karte hai k maante hai , unhe haalat e bashari se inkaar karte hai , aur lag karte hai k wo to pehle se hee ilaahi nemat waale hai . to iss aqeeday k bina per wo deegar Masoom ko bina jaane inkaar kar baytthe hai k wo innper kaise tarji diye jaa sakte aur iss tarah ALLAH per na insaafi ki tohmat bandh dete hai.

Lehaaza ek khula sach ye hai k aaj k log Ali a.s aur Hussain a.s per bilkul yakheen nahi rakhte aur ye bewaqoof log chahte hai k moujizay k liye majboor karey aur Hussain k qayme me saath rahey , jo toota hua hai , haara hua , khatl kiya gaya aur jiska parcham neechay hai , jiska gher loot gaya aur jiske aurtein khayd ki gayi ?

Mea ALLAH ki khasam khaata hun k me be parwaah nahi hun agar me kahun ye jaahil log jo masoom ko her shay me ilaahi khudrat waala samajhte hai to yahee sabse pehle Hussain a.s ko khatl karte naa k Yazeed ki itaayat me balke khud ki anaahiyyat ki itaayat me jo k takabbur me hai aur jaltey hai ALLAH k jaanasheen se.

Wo nafs jo inkaar karte hai apni kotaahiyoun ka jo daawa karte hai k sirf Imam hee Masoom hota hai , taa k uski tarji dusroun per naa dee jaaye aur jo asar iss paak aur muqaddas insaan se milte hai uske apnay amal se usko apne gandagee

aur bughz se jo ek had tak her kisi k andar hai door rakhte hai . bil yakheen ye asar unke liye dardnaak hai jo wasi o naayeb e masoom alaihis salaam hai.

Iss asar se bhaagne ka koi raasta nahi unke paas siwaaye ye do mea se ek raah ko chunenge. K uss (hujjat ko) khud jaisa gunehgaar maanle jiske amal kam hai jaise k torah bukhaari aur muslim mea likha hai jisse yahoodi aur kuch sunni (wahaabi) maante hai. Ya phir ussey ilaahi khudrat se nawaazdo jiske saath wo aaya hai taake rishta he qaim na rahey aur asar na aaye. Aur yahee nasraani aur shiyyat ka daawa karne waale karte hai.Nasraani ne Isa a.s ko Allah kaha (nauzobillah) aur jo shia honay ka daawa karte hai unhone masoom ko ilaahi khudrat ka malik banaa diya jo sirf ALLAH ki siffat hai.

Aur iss aqeeday ki wajah se wo Hussain a.s ka inkaar karte hai jissey Karbala mea jhoota maanker khatl kiya gaya (Nauzobillah) issi wajah se mea kehta hun k ye Hussain k khaatiloun k bhai hai .Agar wo Hussain per rotay hai to Khasam Allah ki wo jhoote hai aur munaafiq hai. Wo Al-Hussain bin Ali alaihis salaam per nahi rotay jo Shaheed kiya gaya karbala mea jiski aurtein khayd ki gayi aur jiske muqaddasaat ki behurmati ki gayi . balke wo uss Hussain per rotay hai jisse hum nahi jaante , wo Hussain jo unke apnay vehemoun se banaah hua hai aur khud ko beemaar karte hai jahan haqeeqee Hussain ka inkaa karte hai , wo sacha Imam jissey Allah ne muntakhab kiya , jo kamzor hai jo khud per koi achaayi ya buraayi nahi karsakta siwaaye wahi jo Allah chaahe.

Wo uss Hussain per rotay hai jiski koi haqeeqat mea hai nahi. Wo Hussain jo siffat e khudrat rakhta ho, kyun k agar aesa hota to iblees usse larhta nahi . Jo Hussain per wo rotay hai wo unki tasawwuraat hai ussi tarah jiss tarah Iblees ne Adam ko tasawwur kiya tha . Aur Iblees kaha : Ye Adam jisse mea sajda karun ye to mere jaisa hai ya mujse bhi kamtar. Aur Adam jissey mea sajda karun wo mujhse behtar hona chahyea.

Aye Momin o mominaat, ghour karo iss masle ko.Iblees ne saaf saaf bataaya hai k usne Adam ko sajda kyun nahi kiya jab k usne kaha : Mea usse behter hun.

(perwerdigaar ney) fermaya k jab mein ney tujhko hukum dia to phir sajda kerney se tujhey kis cheez ney roka (usney) arz ki mein adam se behter hoon mujhko tuney aag se paida kia hai aur unko mitti se (7:12)

Jaise k agar wo mujhse behter hota dikhne mea to mujhey koi dikhat na hoti usko sajda karne mea, lehaaza iblees k khayaal aur tasawwuraat mea koi aur hee adam thajisse wo sajda karsakta tha , jo dikhne mea iblees se behtar tha . aesa adam jo Iblees ko khudrat e ilaahi k saath nazar aaye jisse wo dekhe to sajde k liye majboor hojaaye aur waisa adam ussey behter hota. Jo Muhammad rasool allah s.a.w.a k saath kal they aur aaj jo hai dono ka ek hee tareekha hai jo k iblees ka hai , k rasooloun aur wasiyyoun ki tanqeed karo aur unki khudrat ka andaaza lagaao.

Yahee ek puraana tareekha hai iblees ka jo saaf saaf kehta hai k Masoom(hujjatullah) dusroun se saaf saaf behtar dikhna chahyea .yaani k uske paas khudrat e ilaahiya nazar aani chahyea . maslan k moujizaa k jo koi chaahe aur wo ikhteyaraat jo dusroun k paas nahi ho. Issi wajah se jab wo kehte hai k Hum Hussain pe ronay waale log hai aur Jab Hussain per roya jaata to Allah hamey Jannat naseeb karega.To Allah unse bass itna kehta hai ,k Aye Gumraah log tumhaare saare amaal khaak mea milgaye.

pas usko bikhri hui khaak kerdenge (25:23)

Kyun k tumne haqeeqee Al-Hussain a.s per nahi roya , balke tumne apney taswwuraat waale Hussain per roya hai jiska kuch lena dena nahi Al-Hussain Bin Ali alaihis salaam se. lehaaza tumhaare amal khaak mea milgaye .jaisa ki kisi ne ek lohay ko zameen mea daala aur ussper tail daalta hai aur kehta hai k mea khajoor ka darakht ugaa raha hun aur ussper roz paak pani daalta hai aur aakhir mea wo apni mehnat ko khaak mea miltey huye dekhega . Bass tum uss jaise ho jo Nake aadmi per majboor hokar yakheen karna chahte ho. Aur tum nahi chahte k wo acha aadmi tum jaisa ho, aur tumhaare darmiyaan Ilaahi khudrat rakhne wala ho aur Allah ne hokum diya ho k uske saath raho.

Jabke Allah iss ibleesiyyat tareekhay per jawaab deta hai jisme samajh hai samajdaaroun k liye.

aur humney tumsey pehley jo rasool bhejey they wo khana (bhi) khaya kertey they aur bazaaron mein (bhi) chala phira kertey they (toye) aur humney tumey se ek ko doosrey k liye aazmaish muqarrar kerdia (toye) aya ab (bhi) tum saber kersakogey? halaanke tumhaara parwardigaar (sab ka) nigran hai (25:20)

Hum ne tumko dusroun k liye imtehaan muntakhab kiya hai, to kia tum saabit khadam rahogay?

Ye mumkin nahi hai k pichlay agar saabit khadam rahey to ab bhi saabit khadam rahenge

kia wo is (qaol) ki ek doosrey ko wasiyat kertey chaley aaye hain baat ye hai k wo log hain hi sarkash (51:53)

Lehaaza Allah ne bohhot zaahir aur saadgi se faysla kiya k Rasool tumhaare liye imtehaan hai.Aur iss imtehaan ko bewaqoofi aur bina tarteeb k poora nahi kiya jaa sakta balke tum kharaab kardogay jiss tarah likh ker kharab karte ho.Lekin sahi jawaab k liye imtehaan k masle ko parhna hoga . Kam az kam etihaas ko dekho jo pehle mulk guzar chukay aur unke akhlaakh kia they Nabbiyoun k saamne . Kam az kam un mumlikaat k haalat dekho k unhone kiss auzaar se Nabbiyoun ka muqaabla kiya . Tumse pehle jo log they unke haalat dekho k kiss tarah k auzaaroun se Muhammad s.a.w.a aur Aayemma a.s ka muqaabla kiya .Wo daleelayn kia thi jo Muhammad s.a.w.a aur Aayemma a.s ne rakhi thi ?

aur humney tumey se ek ko doosrey k liye aazmaish muqarrar kerdia (toye) aya ab (bhi) tum saber kersakogey? (jeem) halankey tumhaara perwerdigaar (sab ka) nigran hai (25:20)

Al-Hussain ne kia daleel rakhi Ashura k din k wo ek Masoom Imam hai taake sab majboor hojaate Aap a.s ki itaayat k liye aur ye jaanlete k Aap a.s se larhna haram hai.?Ya sawaal aesa ho k , kia agar shimr bin jaushaan ki daarhi kaali kardete Imam to kia shimr phir bhi Yazeed k lashkar mea hota ya wo majboor hojaata k Hussain ka saath diya jaayeur ibn saad ka sir qalam karde.?

Mea ALLAH ki khasam khaaker kehta hun k ye badi sharm naak baat hai ke tareeq apne aap ko dohraaye aur wo is bareeki aur tafseel ke saath k Maazi aur haal be ainehi, k log haq se na aashna hai aur tameez nahi kar paa rahey hai Muhammad s.a.w.a aur Abu Sufyaan mea ; Ali a.s aur Muawiya mea ; Al-Hussain a.s aur Yazeed mea , ye barhey afsos ki baat hai k log itna gir chukay. Iss tarah k jaise hum laashoun se baat kar rahey hai jo naa sunn saktey aur na ehsaas hai aur na samajh saktey

Al-Hussain ne Karbala mea khud ko khalifa e khuda manwaane kia daleel pesh ki hai ? Aye Logoun kia tumne khud se ye sawaal kiya hai isse pehle k tum gumraah ulema k peechay hojao bina koi ghour o fikr kiye. K Hussain a.s ne Karbala mea kia daleel rakhi ? Aap a.s ne Wasiyyat e Muhammad Rasool Allah s.a.w.a ki daleel rakhi, jo k Aap k Baba Ali a.s aur aap a.s k bhai Al_Hassan a.s , aur Aap a.s khud aur aap ki aulaad a.s . Aap a.s ne apna Ilm dikhaaya aur Parcham e Haakimiyyat Allah jo wo Aap hee ne uthaaya tha hukumat e naas k khilaaf jo ber khilaaf tha jissey aap k nana ne thukraya , aur aap k baba a.s ne aur aap k bhai a.s ne

Aur kia Al-Hussain ne pesh kiya ? Aap ne Muqaddas Ahlebait k ruya(ilaahi khwaab) pesh kiye, Aap ne Wahab Al-Nasrani ka khwaab pesh kiya jinhone Isa a.s ko dekha jo unse (wahab se) keh rahey they k Al-Hussain a.s ki Madad karo.Aap a.s ne Al-Hur Al-reyahi ka khwaab pesh kiya jinhone awaaz sunee jisme Jannat ka waada kiya gaya jaise he wo Al-Kufa chorne lagey.

Aye Logo , aur humne kia pesh kiya hai ? kia humne koi nayi tehreer pesh ki , jo k Nabiyoun aur wasiyoun , Rasool Allah s.a.w. , Ali a.s , Al-Hassan a.s, Al-Hussain a.s ya aayemma unki Nasal se a.s nahi laaye they ?

Tum ye kehdo k : main rasooloun mein se koi anokha nahin hoon (46:9)

Ya Phir kia humne wahi laaya jo unhone laaya ? Hum tumhaare paas daleelayn laaye hai , wo daleel jo sooraj ki tarah saaf hai unke liye jo haq jaanna chahte hai . Kia Wasiyyat e Muhammad s.a.w.a jo k Muhammad s.a.w.a ka Chupa hua khazana hai Daleel k liye kaafi nahi hai ? Kia Ilm o Hikmat kaafi nahi ? Kia ye kaafi nahi k poori zameen per wahi to Ek hai jo AlBayyalillah (Allah ki Bayt) ka parcham uthaaya hua hai? Kia ye kaafi nahi k Allah ki taraf se wahi ek khuli nishaani hai jo sooraj ki taraf saaf hai?

Baad iske k Ulema e soo ne Parcham e Haakimiyyat-un-naas ko maana aur Haakmiyyat Allah ko chordiya , to phir koi nahi tha jo parcham e Al-bayyalillah ko uthaata siwaaye haq waale k. Yahee iss shaks ki wahdaaniyyat shak ko khatam karti hai unke liye jo haq dhoond rahey hai , kyun k zameen haq se khatam nahi hua , aur haq Haakimiyyat Allah mea hai.

Kia humne wahi pesh nahi kiya jo Al-Hussain ne Karbala mea khwaaboun aur ilhaamoun k zariyea pesh kiya jo k Haq waale ki pehchaan hai ? Kia hazaaroun logoun k khwaab mukhtalif mulk se kaafi nahi hai ? Khwaab jismea Nabiyeen , wasiyeen, Muhammad wa aale Muhammad logoun per zor de rahey hai k Al-Yamani Al-qaim e Ahlebait a.s ka saath do ? Kia baar baar aadmi aur aurtein jo Allah aur aakheratt per imaan rakhtey hai unka aese khwaaboun ka dekhna kaafi nahi hai ?

Aye Logo, kia aesa hai k tumne shaitani raakshasoun ko haakim banaaliya , jab k wo jab cheekhte hai aur khwaaboun ko aur ilhaamoun ko kamzor karte hai , aur kehte k ye to bass khwaab hai .aur tum unki taayeed karte ho bina ghour o fikr kiye k khwaab aur ruyaa(visions) to Allah ki taraf se ilhaam hai uske bandoun k liye ?

Kia tumne Quran nahi parha aur Yusuf aur Yakhoob ki kahaani per ghour nahi kiya? Jo k Quran mea Nabee hai, jismea ye bataya gaya k Khwaab Allah k khaleefa ko pehchaanne ka zariya hai, Kaun hai Yusuf ?aur kiss tarah Yousuf ko aagah kiya gaya tha k Apnay bhaiyoun ko khwaab nahi kehne ka , kyun k wo ussey pehchaanlenge aur phir wo wahi muqaam per hongay jo k Muqaam e Khaabil hai aur wahi nateeja ?

[Yaqoob a.s.] ne fermaya k aye mere pyare bete apna khwaab apne bhaiyon se na kehdena tumse koi chaal chalen. Beshak shaitan insaan ka khula dushman hai.
(12:5)

Kia ye khuli tasleem nahi hia Quran se k Khwaab ek daleel hai Allah k khalifa ki pehchaan k liye? Kia Yusuf a.s ne hakim e misr k khwaab per etebaar nahi kiya Misr ki mashiyyat chalaane mea aur misr k logoun ko rizq dene mea ? Kia Allah ne khud ko pesh nahi kiya khud ki zameen per khalifa k liye , Khwaab aur kashf k zariyea jahan dono bhi Ilhaam e ilaahiyea k zariyea hai.

Kehdo k Allah mere aur tumhaare darmiyaan gawaah hai , beshak wo bandoun se khabardaar aur dekhne wala hai **(17:96)**

Wo wohi to hai jisne apne Rasool s.a.w.a ko hidaayat deen e haq k saath bheja k usko tamaam deenoun per ghalib kerde aur dekh bhal k liye Allah hi kafi hai
(48:28)

Aur kaise phir Allah gawaah banega ? Kis tarah Allah baat karey aur gawaahi de apnay bandoun ko jo unmea kaafir hai aur unmea momin hai? Kia usne gawaahi nahi di Isa k hawaareen ko jinhoney unki madad ki?

aur ye k mene hawariyon ko wahi ki k tum mujhper aur merey rasool per imaan lao unhoney arz ki k hum imaan laaye aur tu iska gawah reh k hum muteeh hain (5:111)

Kia Allah ne pesh nahi kiya khud ko, aur apnay farishtoun ko aur apnay Wasiyoun ko gawaah banaaker khwaaboun aur kashf k zariyea se zameen per haq waale ki taraf?

lekin allah iske baab mea jo kuch tumper naazil kiya gaya hai gawahi deta hai k usne apnay ilm se naazil kiya hai, aur farishtey (bhi iss baat ki) gawahi dete hai halaanke gawahi allah (hee) ki kaafi hai (4:166)

aur jo log kafir ho gaye wo ye kehte hain k tum kisike bheje hue nahin ho. Tum ye kehdo k mere aur tumhaare dermiyan gawahi dene [ek to Allah] kafi hai aur [doosre] wo jinke paas is kitaab ka pura ilm hai (13:43)

Aye Logou apnay hosh mea aao, aur kisi ko bhi ye ikhteyaar mat do k tumhe itna giraade jahan tumhara muqaam un jaisoun ka hojaaye jo Allah ki zameen per Rasool aur wasiyeen per imaan nahi laate, jo log Allah k khwaab aur kashf ko bass dhundla maante hai , so Allah ne unke shaytaani jumle ko batlaaya jo bewaqoof log bolte hai bina sonche samjhey.

balkey unhoney tu ye kehdiya k ye pareshan khayalaat hain balkey usney apney dil se jordh ker banalia hai balkey wo ek shaer hai (ager aesa nahi hai tu) tu waisa hi ek mojiza kyun nahi ley ata jaisey (mojiza deker) pehley bhejey gaye they (21:5)

Aye Logoun, Ulema e soo aur unke mureedoun se bewaqoof mat bano, Parho, tehqeeeq karo , daryaaft karo, seekho aur khud se jaano k haq kia hai. Kisi ki taraf mat jhuko khud k aakherat k liye , taake kal tum afsos na karo jab k Afsos karna kuch kaam na aayega.

ye bhi arz karenge k aye hamaare parwardigaar yaqeenan hum ne apnay sardaaroun ki aur apnay barhey barhoun ki itaayat ki thi pass unhone humko raah raaste se bhatka diya (33:67)

Yahee mera mashwera hai tumhaare liye, Aur mea Allah ki khasam khaaker kehta hun k ye mashwera uss aadmi ka hai jo tumhaari taraf hamdardi aur rehmat rakhta hai, to mere mashwere per ghour karo, aura lag karo lomhri se chauraahe(shephar) se bhayriyea(wolves) ko soncho aur jaano k konsa raasta Al-Hussain a.s ka hai aur konsa raasta unke dushmanoun ka hai.

Jo Al-Hussain a.s se jung kiye wo hukumat e naas ko maante they , aur Jahan tak Al-Hussain a.s ki baat hai wo Ilaahi raaste per they jab k wahan shia bohhot kam

they , wo raasta Hukumat e ALLAH ka hai. ye badkhismati hai logoun ki jo itney gumraah hai k wo ussi raah per chalet hai jahan Al-Hussain a.s k khaatil ka raasta hai, aur phir Shia e Al-Hussain khud ko bataate hai. Wo ziaarath (e Al-Hussain) pe jaate hai , poore amal k saath jo k wayhmi aur bekaar hai agar usmea se maqsad ko nikaal diya jaaye jiske liye Al-Hussain ne baghaawat ki , Allah ki hukumat k liye.

Aaj kaisa hai k wo Hussaini rasamaat nibhaate hai hukumat e naas ka parcham uthaaye huye aur nateeje mea maqsad e inqelaab e Hussain ko bigaardte hai jiska nateeja ye jhoot hota hai k Al-Hussain a.s ne hukumat e naas ki madad ki ya jamhuuriyat ya intekhabaat ki madad ki ya wo kuch jo yazeed ibn muawiya ne banaya hai iss raaste se?

Balke ye bohhot hee dardnaak masla hai k logoun ki gumraahi mea ulema e soo iss had tak kaamyabi haasil kar rahey hai k wo hukumat e naas ka parcham uthaaye huye Al-Hussain ki ziaarath ko aate hai , jo khatl hee issi wajah se huye k wo hukumat e naas k khilaaf they aur hukumat e Allah qaim kiye. Kia koi shaks itna mutazaad (contradictory) ho sakta hai k wo maqtool ka parcham giraaker khaatil ka parcham uthaaye aur phir ziaarath e maqtool ko aaye taa k khaatil per laanat karey?

Phir aesoun ko kiss khism ka samjhey aur kis taraf isko paaye ? Kia hum kahenge k wo khaatil ki taraf hai aur makhtool k khilaaf iss buniaad per k wo parcham e khaatil uthaaya hua hai aur maqtool k parcham ko giraata hai ? Ya phir hum kahe k ye maqtool ki taraf hai khaatil k khilaaf iss buniaad per k wo khaatil per laanat karta hai ?

Aye aql rakhne waaloun, aye saani log ghour karo, Hukumat e naas aur Yazeed ek hai, Hukumat e Allah aur Al-Hussain ek hai, lehaaza jo koi Logoun ki hukumat k parcham ko uthaaye ya maane ya ussper amal karey wo la mahal yaqeeni taur per Yazeedi hai. Wo siffat mea yazeed ka hai chaahe wo roz-roz Al-Hussain a.s ki ziaarath ko jaaye ya zindagi bhar masaayeb e Al-Hussain a.s per roye. Hum kisi bhi haal mea Al-Hussain aur Aap a.s k barkat waale inkhelaab ko aur uske rehmati maqsad ko jo zameen per Hukumat e Allah qaim karne k liye hai hargiz juda nahi karsaktey.

Aaj, jab k Ulema e soo ne Jamhuuriyyat aur intekhabaat per fatwa dekar ussey halaal tareekha e hukumat banaadiya, Aur jab k unhone fatwa dekar uss hukumat ko halaal qaraar diya , phir to yaqeeni taur per wo yazeedi hai siffat mea. Aur agar unhe Yazeedi bolna gunah hai to unhe Al-Hussaini bolna aur barha gunah hai jo aaj kal kiya jaara hai. Jo k rehmati inkhelaab e Hussain k khilaaf hai aur uske maqsad k khilaaf hai jo k Hukumat e naas ko khatam karna hai aur Hukumat e Allah ko uski zameen per qaim karna hai. Iski wajah ye hai k be-insaaf aur zaalim khism jo insaan k saadgi ki behurmati karte hai , unka maqsad Al-Hussain ka khatl hai , jo yazeed (Allah ki laanat ho ussper) kar naa sakaa.

Dar asal Al-Hussain a.s ki jung jismea wo khatl huye , usmea (Al-Hussain a.s ne) itna kuch paaya hai Hukumat e Allah k liye k Al-Hussain a.s ka muqaddas khoon ne haqeeqee islam ko barqaraar rakha , wo Hussaini Muhammadi Mulk jo Hukumat e Allah ko maante hai aur logoun ki hukumat ko nahi maante.ek hazaar se zyaada saal ye rehmati ummat ko zaalimoun ka saamna karna parha hukumat e Allah ka parcham uthaane ki buniaad per. Aur badkhismati se Iblees ne unhee ki nasal ko gumraah kardiya unhee k abaa o ajdaad se jo haq per they aur Hukumat e Allah ko maante they.

Phir inki jagah aese naakhalaf aaye jinhoney salaah zaaya kiya aur khwaahishoun k peechey parh gaye ankhareeb gumraahi ki sazaa paayenge. (19:59)

Iblees (Allah ussper laanat karey) aaj tafreka daal sakaa Hussaini Muhammadi ummat aur uske siphaahiyoun me a aur ulema e soo jo khudko iss muqaam e hukumat per daaldiye jo maqsad e iblees ko jagaa diye taake iss ummat ko khaak me milaa sakey jo pehle hukumat e Allah ko manta tha . aur wo iss ummat ko hukumat e naas manwaaye jaa rahey hai aur hukumat e Allah k khilaaf.

Jiss Aafat me aaj hum hai uski wajah ye hai k Maqsad e Al-Hussain a.s ko aghwaa karliya gaya khaastaur per unhone aghwa kiya jo khaatil e Al-Hussain a.s ka parcham uthaaye huye hai, aur aaj Al-Hussain a.s ki awaaz lagaane waale hee unke khaatil bangaye , Aur jo Al-Hussain se larhne waaloun ka parcham uthaaye aur hazaar saal tak Al-Hussain se larhey, aur Al-Hussain khatl huye unke khilaaf larh k aur unhe baatil bataate huye , baatil wo jo unhe banaaya . Yeh wahi parcham hai jiske khilaaf Ali a.s ne jung ki. Wo parcham jo Ali a.s ko gher per rehne majboor kiya 25 saal tak. Ye wahi parcham hai jisse Muhammad s.a.w.a ne jung ki aur wo saare pichle Nabiyoun aur wasiyoun ne jung ki. Wo Parcham e Hukumat e naas hai , wo parcham jo anaahiyyat ya hum(yaani kuch logoun ki jamaah anaahiyyat) ka hai ya parcham e saqeefa hai , ya jamhooriyat ya intekhabaat ka hai ya jo kuch Log chahte hai .Ye wo parcham hai jo khilaaf hai uske k WO(ALLAH) kia chahta hai ya parcham e WO, parcham e Hukumat e Allah, aur Allah ki bayt , wo parcham jo Nabbiyoun aur wasiyoun ne uthaata aur wahi uthaayenge Qayamat tak.

Ye aafat jisme aaj hum mubtela hai, Inkhelaab e Hussain ko aghwaa karna unke dushmanoun ki taraf se, Allah k iraaade me naguzeer kardiye k ye dobara ho, ya dobara Hussain ka paak khoon bahey, aur yahee illat bani k Maqsad e Hussaini inkhelaab ko phir se zinda kiya jaaye aur iss wajah se bhi k iblees(l.a) k iraadoun ko haraadiya jaaye.

Yahee Allah ki mashiyyat hai , aur yahee Muharram Al-Haram me a hua . Aur yahee Haqeeqat hai jo din ba din ubhar rahi hai taake sab isse dekhle jab k iske khilaaf gumraahi idaare lagey huye jahan haq ko chupaaya jaa raha hai jo k gumraah ulema aur unke mureedoun ka amal hai.

Tamaam taarifayn Allah hee ki, jisne Iblees aur uske sipaahiyoun ko aur unke gumraah ulema ko zaleel kiya aur unke oonchey umeedoun ko deen pe saabit rehne waaloun k zariyea torhda . aur jo deen unke aab o ajdaad ka hai jo Muhammad s.a.w.a k shia hai aur unki aal k jo jaltey huye angaar k thaamey rahey . wo apnay ooper wazan ko sehte rahey aur iss dard ko sehte rahey jo ilaahi payghaam ko pohonchaane mea laga jab k unmea saath dene waale bohhot kam they aur dushman jo unke ooper parhey huye they.

Salaam ho Imam Al Mahdi a.s k saathiyoun per jo Allah k ahad ki phir se tauseeq kiye unmea se kuch hai jo guzar gaye aur kuch jo aayenge aur wo zara bhi dhayr na huye.

Salaam ho mazloom aseeroun per jo aaj ki zameen per baytthe hai jo k abbasi hokum k baraabar hai.Aman ho aap per , sabse behtar Sabr aap k liye hai .Mea yaad dilaata hun aapko aur mujhko k sabse behtareen misaal pichle wasiyoun ki hai jo hamaare liye misaali shaksiyyat hai.

Agar khayd ki zameen per baythna tang hojaaye, to Allah k nabee yousuf ko yaad kariyea . Aur Imam Musa bin Jafer a.s ko yaad kijiyea jo Abbasi hukumat ki khayd mea rahe jo mukammil andhera aur bohhot chota khayd khaana tha jismea dardnaak saal guzaarey bina koi shikaayat k balke unhone ussey Allah ki hamd mea guzaare aur ibaadat mea yahaan tak k wo guzar gaye Aur Allah ki taraf Sabr k saath laut gaye ye maante huye k Allah kaafi hai.

Aye Pyaaro, hamesha yaad rakho k ye dunia e Imtehaan hai. Iski jazaa mat chaaho aur na ismea sukoon dhoondo . ye dunia e imtehaan hai lehaaza kaamyabi ki koshish karte raho, kaamyab ho aur aala darja paaoo jitna tum paa sakte ho. Koshish karte raho taake achaayi ki mohar lagjaaye.

Salaam ho un shaheedoun per jo haq k gawaah hai hamaare waqt mea . Salaam ho un paak hastiyoun per jo roshni ko paar kargaye , hamaara gham aap k liye kabhi kam na hua , balke mera girya aap k liye waisa hai jaisa k kaha girya e Ameerilmomineen a.s hai.

Jiss tarah k wo jiska bacha uski goad mea khatal kiya gaya.

Salaam ho aap per , k aap ne dunia aur iske zewaraat se taalukhat nahi banaaye uss waqt mea jab her koi issey barhi khaayish se chahta tha . Salaam ho aap per k aap ne haq ka saath diya jab k haq k saath dene waale bohhot ki ehem aur naayaab hai.Salaam ho aap per aur aap k khoon per jo baha jo k maqsad e Hussaini inkhelaab ki phir se jagaane k liye baha.

Salaam ho Al-Hussain per, Ali ibn Al-Hussain per, Ahlebait e Al-Hussain per aur Sahaabi e Al-Hussain per jisne Apni zindagi dedi Al-Hussain per.

Salaam ho aap per Ya Abaa Abdullah, Salaam ho unki taraf se jo aap ki hurmat se waaqif hai , jo wafadaar hai aapke haq ko jaanne mea jo Allah tak pohonchte hai aap k aqeedat se , jo aap k dushmanoun ko radd karte hai, Salaam ho aap per unki taraf se jiska Dil toota hua hai aap k masaayeb se aur jiske aansu jaari hotay hai aap k naam se, Salaam unki taraf se jo pareshaan, ghamzada ,chahte hai aur Ghulaam hai. Salaam ho unki taraf se jo agar hotay to , aap k satah hote tofoof k maydaan mea aur aapko talwaaroun se bachaate , aur apna sabkuch dete yahan tak k maut unhe paa leti, jo aap k hukm per hotay, aur hamla karne waaloun k khilaaf aapka saath dete , aur qurbaan karte apni rooh, jism milkiyyat aur apni aulaad aap k liye.unki rooh qurbaan hai aap ki rooh per.unka khandaan qurbaan hai aap k khandaan per jaise k waqt ne aap se door rakha aur khismat ne madad karne mea rukaawat daali ,aur mea jungju hun unse jo aap se larhey ,aur mea unke khilaaf hun jo aap se dushmani kiye , mea aap per rounga din aur raat aur aap k liye khoon k aansu rounga bajaaye aansu k , aap k liye ghamzada hun, wo gham jo aap per guzra , yahan tak k mea iss gham se dumghoot kar mar na jaaon jo aap per masaayeb guzre.

Hum Allah ki taraf se hai aur Allah hee ki taraf palthenge. Tamaam taarifayn Allah ki jo Aalameen ka rab hai.Aye Allah Aye rehem karne waale , Aye kasrat se rehem karne waale.Aye wo jo museebat mea darwaaze kholdeta hai, uss taraf jahan khayaal bhi na jaata ho, Rehmat barsa Muhammad wa aale Muhammad per aur hamaare museebat se darwaaze khol wahan se jahan hamaare khayaalaat bhi na jaate ho . taarifayn (shuru se aakhir tak, zaahir se baatin tak)Allah hee k liye.

Salaam ho momineen wal mominaat per mashriq se leke maghrib tak aur Allah ki rehmat aur nehmat ho (unn sab per).