

## Yamaani se aala tareen sawaal – raaz ki baat



Sawaal karney waale ne ek behtareen o aala sawaal kiya Ahmed Alhasan alaihis salaam se

**Kitaab Mutashabihaat se sawaal 180 vol. 4**

**Sawaal:**

Shuruu Allah k naam se Jo rahman aur raheem hai

mujhey pata chala hai k aap ne Imam e zamaana a.j.t.f ka safeer honay ka daawa kiya hai, aur yeh k aap Imam e zamaana a.j.t.f ko dekh saktey hai. Aur yaqeenan mea aapko ek aesa masla dena chahta hun Jiska jawaab agar aap denge to mea maanunga k aap haq per ho, aur agar naa de sakey to phir samaj lijiyea k Allah s.w.t. ne aapko ghayr liya hai aur aap ne bohhot hee azeem daawa karkey apnay aapko zimmaydaar qaraar karliya hai:

1<sup>st</sup> Hadees:

Rivaayat hai k Mujhay Muhammed ibn al Hassan Al safar ne kaha k unhoney Sunah Abaa Abdullah Imam Jaffer As Sadiq alaihis salaam ne kaha K “Yaqeenan hamara Masla

Haq hai aur huqooq mea se Haq hai,

Aur zaahir hai Aur zaahir ka baatin hai

Aur ek Raaz hai, Raazoun mea ka Raaz hai, aur uska ek raaz hai, aur raaz hai jo raaz mea chupa hua hai aur ussey.

2<sup>nd</sup> Hadees: Hamaara Masla ek raaz hai jo raaz mea hai, aur aesa raaz jo samaah nahi sakta lekin raaz mea, aur ek raaz jiski buniaad bhi raaz hai aur chupa hua raaz mea hai.

Phir sawaali ne kaha:

Lehaaza dusri hadeeth k maayene kia hai, uski taweel kia hai, aur uski jagah kia Allah ki kitaab mea?

## **Jawaab e Ahmed Alhasan alaihis salaam:**

Shurru Allah K naam se jo rahmaan hai aur kasrat se rehem karne wala hai

Tamaam taarifayn Allah ki jo aalameen ka rab hai,  
Allah rehmat barsaaye Muhammed wa aale Muhammed per Imam  
aur Mahdiyeen per

Yeh dono hadees ka sach bohhot azeem hai aur issey koi nahi samaj sakta siwaaye iskey logoun k (jo k Muhammed wa aale Muhammed s.a.w.a hai). Lekin mea usmea se kuch samjhaane ki koshish karta agar Allah hidaayat farmaaye taaakey unkey logoun tak aap pohonch sakey.

*Abaa Abdullah Imam Jaffer As Sadiq alaihis salaam ne farmaaya:*

*Ilm k 27 Huroof hai, jo kuch Nabiyeen leke aaye hai wo 2 Huroof hai, lehaaza logoun ko kuch pata nahi siwaaye jo kuch iss do hurof mea hai, lehaaza jab Qaim ka zahoor hoga to apnay saath 25 Huroof aur leke aayega aur ussey logoun k darmiyaan takseem kareyga aur wo 2 huroof iskey saath jorheyga, aur iss tarah wo 27 Huroof ko phaylaayega.*

*Arabic Ref: Bihar vol. 52 p. 336.*

Sach to ye hai ki insaani hasiyyat k hisaab se wo 28 Huroof ka zarf rakhti hai, jisme se 27 phaylaaye jaayenge jo k pichli hadees me bataya gaya. Aur jo bachaa hai wo Aal e Muhammed k liye makhsoos hai aur inhey iss tarah faraq rakhti hai. aur ye ek raaz hai jiski buniaad ek raaz hai (jo k 27 huroof me chupa hua hai) aur ye ilm hai jo koi nahi sayh sakta siwaaye bheje huye Nabi k, ya mukharrabeen k, ya uss imaan laaney waaley k jisska imteyhaan Allah ne le liya ho.

Jahan tak baakhi k huroof ki baat hai, koi bheje huye nabiyeen, ya mukharrabeen ya Imaan laaney waaley me sehne ki taakhat nahi hai.

Abu Baseer ne sunah k Abaa Abdillah Imam Jaffer As Sadiq alaihis salaam ne farmaya:

Aye Abu Muhammad, ba khuda, hamaare pass Allah k raazoun me se ek raaz hai Allah k ilm me se ek ilm hai, jisse naa bheje huye nabi ya mukharrabeen ya koi momin bardaash kar sakta hai, Ba khuda Allah ne ye kisi ko nahi diya siwaaye hamaare aur uski kisi ne ibaadat nahi ki siwaaye hamaare, bil yaqeen Allah k raazoun me se raaz hamaare pass hai, aur Allah k ilm me se ilm hamaare pass

hai, Allah ne hamey ussey bataane ka hukum diya hai , to humne bataaya jo Allah ne bataane ka hukum diya hai, lekin ussey rakhne ki koi jagah nahi mili, naa hi koi shaks mila ya ussey sambhaalne waala, lehaaza Allah ne kuch log banaaye uskey liye. Ye log issi mitthi se khalq huye hai jiss mitthi se Muhammed wa aale Muhammed khalq huye, aur ussi noor se khalq huye jiss noor se Muhammed wa aale Muhammed khalq huye. Aur unhey wahi banaaya jo Muhammed wa aale Muhammed ko banaaya, bass humney unhey wo sab kuch bataaya jo kuch Allah ne bataaney ka hukum diya, to wo issey qubool kiye aur bardaash kiye, aur hamaari yaad unntak pohonchi to unkey dil hamaari hadeesoun ki taraf ruju huye aur hamey pehchaanney lagey, aur agar unki khilqat ussi tarah naa hoti to wo ye kabhi bardaash nahi karpaatey.

**Arabic Ref: Al Kafi vol. 1 p. 402 hadeeth 5**

Aur yeh 28 huroof Chaand k 28 muqaam jaise hai, jisma se 14 (ye hai):

1) Muhammad 2) Ali 3) Fatima 4) Hassan 5) Hussain 6) Ali 7) Muhammed 8) Jaffer 9) Musa 10) Ali 11) Muhammed 12) Ali 13) Hassan 14) Muhammed (Allah unn sab per rehem karey) Aur

(baakhi) 14 mea se 12 Mahdiyeen hai jisme se pehle Mahdi k do darjey hai, Risaalat aur wilaayat aur 14<sup>th</sup> Fatima salaam ullah he alaiha ki beti hai.

Lehaaza pehla Mahdi k do muqaam hai, Risaalat aur wilaayat. Muqaam e hilaal (decreasing moon) mea se lehaaza wo qamar (Imam) bhi hai aur hilaal(Mahdi) bhi. Issi wajah se kuch hadeesoun mea ussey Imam kehker bhi likha gaya hai (yaqeenan saare mahdiyeen bhi Imam hee hai, lekin yahan dono muqaam ko samjhaaya jaa raha hai, jaise k kuch hadeesoun mea milta hai k kiss tarah hamey bataya gaya k Ali O Fatima ki nasal se 12 Imam hai, mussaf e Fatima mea jaisa likha gaya hai waghaira waghaira)

Beherhaal ye 28 huroof jo k 28 muqaamat hai chaand k jo Muhammed wa aale Muhammed Imam aur Mahdiyeen hai

Aur jo kuch mahiney mea se bach jaata hai wo ek din Ya ek din aur aadha din hai jahan chaand ghayeb rehta hai. aur ye din Ya ek din aur aadha din bhi Wali k muqaam ka mohtaaj hai. Kyun k Muhammed sirf ek din hai (yaani ek huroof hai) aur ye din, ghaybat ka din hai, aur who ghayb hai aur mehfooz naam hai, jo k zaahir

nahi kiya gaya tha ussey uski makhlookh per, aur ye ek raaz hai jo uskey siwaaye koi nahi jaanta.

Aur Ali O Fatima ek din hai aur din ka hissa hai, aur Hassan O Hussain din ka hissa hai jo k barhta hai aur ussi tarah Imam O Mahdiyeen hai

(yaani jitna zyaada din hoga utni dere uss muqaam per wo Masoom raheyga. Ab sonchna chahyea aesa kyun hai?)

Aur Din ka hissa (wo hijab hai jo hilta hai {mehraaj ka}) aur wo Muhammed k liye khola gaya tha issi wajah se sirf ek Din raha Muhammed k liye.

(yaani k Muhammed K liye ek huroof raha jo k huroof e ghaybat ya huroof e sabse barha naam e Allah, aur yahee chupaaya hua aur rakha hua huroof hai. jo k huroof e ghaybat hai jo k sabse barhey naam ka huroof hai Ya Phir sabse barha sabse barha aur sabse barha naam jo k HUWA hai

Aur Hadees e Imam Jaffer As Sadiq alaihis salaam hai k Aur unkey darmiyaan (Allah aur Muhammed k darmiyaan) ek hijab tha jo chamakdaar or hil raha tha.

Aur yahee saaf raasta hai jo k Allah ne bataya: **Beshak humne** tumhare liye fatha ki, ek khuli fatha taake Allah taala tumhari khatir se tumhaare agle gunahoun ko bakhshde aur pichloun ko aur apni naemat ko tumper pura kare aur tumko siraat e mustaqeem ki hidayat fermaaye **Quran 48:1-2**

Jab Hijaab hatney lagta hai to siwaaye Allah k koi baakhi nahi rehta aur yahee bakshaayesh hai Agle gunaahoun ki jo k Muhammed k wajood se hai jo k anaahiyyat aur shaksiyyat se hai. Aur jab hijab phir se aagaya tab Muhammed apnay wajood per waapas palat gaye aur ye kuch dere k liye hota hai naa k hamesha k liye agar hamesha k liye hojaaye to makjhlookh baakhi nahi raheygi kyun Muhammed hee Makhlookh hai.

Aur lehaaza jab hijaab hat jaaye to sirf aur sirf Allah baakhi raheyga jo k noor hee noor hai aur usmea koi andhera nahi hai kyun k andhera hee anaahiyyat hai jo k Muhammed s.a.w.a per maaf kardi gayi hai aur aapke wajood se uthaali gayi hai. Aur issi wajah se sirf jo sach hai Ya sabse barha, aur sabse barha aur sabse barha naam Ya



chupa hua aur rakha hua naam Muhammed ko jaan lene k liye baakhi hai.

Aur jo kuch Aal e Muhammed K liye hai hai wo ek din hai (yaani chupa hua naam) aur din ka kuch hissa hai (hijab jiska ooper tazkera kiya gaya), kyun k yeh hijaab unkey liye uthaaya nahi gaya jaise k [Ameerilmomineen alaihis salaam ne kaha: Agar hijaab mere saamne se hataaya jaaye tab bhi mere yakheen mea izaafa na hoga](#)  
[Al Manaqib Ibn Shahr Ashwab vol. 1 p. 317.](#)

Aal e Muhammed k liye, din ka kuch hissa (yaani hijaab) kuch k liye zyaada hai aur kuch k liye kam hai, her Imam k hisaab se (jaise k pehle bataya gaya k Ali O Fatima k liye kam hai aur Hassan O Hussain k liye zyaada hai, phir deegar Imaamayn k hisaab se hai, aur Imam Al Mahdi k liye kam hoga kyun k wo behtar hai deegar Imaamayn se, siwaaye Ali O Hassan O Hussain se aur Mahdiyeen k liye aur zyaada raheyga hijab kyun k unka mansab aur kam hai) aur jaan lo k Imam E Zamaana ki ghaybat unhee k darajaat k hisaab se hai (huroof aur ek huroof ka hissa yaa youn kahein 1000 saal aur 1000 saal k kuch hissa )

[aasmaan se zameen tak k muaamle ki tadbeeri wahi karta hai phir](#)

uss din mea jiski miqdaar tumhaari ginti se hazaar baras ki hogi kul  
muaamle ussi ki huzoor mea pesh hoga **Quran 32:5**

(Ahmed Alhasan ki likhi hui) kitaab Al Tauheed Page 47 se liya  
gaya jumla yahan dekhenge. Aur baakhi ka din mahinoun ka jo hai  
usmea Chaand nazar nahi aata. Aur wo Allah k saath hai jo k 100  
saal jo k 1000 ka ek hissa hai. aur wahi Imam Al Mahdi ki ghaybat  
ki tarah hai issi wajah se ghaybat ek din aur din ka kuch hissay k  
liye laazim hai taakey uss khoul ki tasdeeq hojaaye.

Ye lafz (Ahmed) agar iss dunia mea aajaye to woh adl o insaaf  
kareyga ahle haq aur ahle baatil k darmiyaan. To ye ek shirt hai  
insaaf ki ye ek waada hai Allah ka Nabiyeen se Rasooloun se aur  
wasiyeen se. ye lafz hee Qaim hai aur uskey saath aaney waali saza  
hai. Woh apnay saath 28 huroofoun ka ilm laayega taakey 27  
huroofoun ko logoun mea phaylaaya jaaye taakey wo jaanle k wo  
aakhri huroof ko jaan nahi saktey (jo k Ahlebait alaihis salaam k liye  
makhsos hai) ya yeh k wo haq ko aur zaat ko jaan nahi saktey.  
(kyun k haq ko jaan lene se aajiz rehna hee ek wajah hai khud ko  
jaan-ne se aajiz rehne ki, jo k Allah hai aur yahee mukammal  
jaankari hai. Aur anaahiyyat hee hijab hai jo k rooh ko benaqaab

karti hai. Aur apnay aapko qibla banaaney se pehle ye zaroori hai k Makhlookh mea Allah ko Jaan le jo k Rasool hai ya Imaamayn hai aur Insaan ki had 27 huroof hee hai kyun k wo aal e Muhammed ki haqeeqat ko tak nahi jaan saktey lekin her insaan uski koshish aur haisiyyat ki hisaab se.

Aur QAIM (Ahmed ) ko aana hoga jab aakhri din k kuch hissey k khatam honay per kyun k poora din mukammil honay per baarva qayaam kareyga, lehaaza Ahmad uski aamad ki tayyari k liye hai aur wahi hai jo laanatiyoun ko sazaa dega aur takht ki tayyari kareyga baarve k liye taake Allah s.w.t jiss waqt chaahta hai uss waqt per Aap a.j.t.f aa sakey jo k Allah k mahiney ka aakhri din hai jo aakhri zamaane mea hai. Ye aakhri din chupey huye naam se miltha jultha hua hai (jo k sabse barha aur sabse barha aur sabse barha naam hai jo k ghaybat e Imam hai jaisa k pehle kaha gaya)

Ye din aur din ka kuch hissa ek raaz hai jo k ghaybat ki haqeeqat hai aur woh vaav hai HUWA ka. aur jo HAA hai HUWA ka wo 28 huroof hai jo kisi ko nahi pata siwaaye Aal e Muhammed k, to jo jaan lena hai wo sabse barha aur sabse barha aur sabse barha naam hai jo 72 huroof hai (72 kyun ?)

Abaa Abdullah Imam Jaffer As Sadiq alaihis salaam ne farmaya:  
Sabse barha aur sabse barha aur sabse barha naam Allah ka 73  
letters ka hai, aur hamaare pass 72 letters hai aur ek huroof Allah k  
pass hai (chupa hua) jissey usne ilm e ghayb mea rakha hai

*Al Kafi vol. 1 p. 230.*

Aur 72 huroof jo hai wo 28 huroof ka baatin hai taakey abd ko pata  
chal jaaye k wo nahi jaan sakta uss baakhi k huroof k bina (ya  
baakhi k din k bina, Ya chupay huye naam k bina, ya chupay huye  
huroof k bina sab ek hee baat hai). To jo kuch bach jaayega wo jaan  
lene se aajizi hai, kyun k agar hum Muhammed k shuruu k teen  
huroof (“Meem” “Ha” “Meem”) ko jaan lete to bina “Daal” ko  
jaaney to kia hum keh saktey k hum Muhammed Ko Jaan Liye? ya k  
Muhammed ko nahi jaaney? lekin jo tumhay maalum hai wo huroof  
hai naam k, aur naam jaana nahi jaa sakta siwaaye uskey saare  
huroof k zariyea. (lehaaza Allah ka sabse barha naam nahi jaana jaa  
sakta kyun k Aal e Muhammed ko 73 mea se 72 ka ilm hai jo k  
sabse barha aur sabse barha aur sabse barha naam hai. 72 baatin hai  
28 huroof ka jo k HAA ha HUWA ka aur vauv chupa hua ghaybe  
hai jo k, jo nahi dikhta usmea chupa hua hai.

Jawaab ka agla hissab Allegories (kitaab e AHMAD AL HASSAN a.s) Mea se.

Phir Imam ne kaha:

Jaanlo k Mahdi bhi ek nishaani hai aur ek muqarrar kiya gaya waqt hai aur inkey aakhri (yaani 12<sup>th</sup> Mahdi) k saath duniaawi zindagi khatam hojaayegi aur Rajat shuruu hojaayegi (Ahmad shuruaat hai rajat ki taraf barhney ki) aur phir uskey baad Hisaab kitaab ka din hai jo k sabse barha hai.

log tumse hilaal (chaand) k baare mea daryaaft karte hai, kehdo k wo aadmiyon k liye aur hajj k liye waqt bataane ka aala hai, aur ye nayki nahi hai k tum gharoun mea unke pichwaade ki taraf se aao lekin nayki uski hai jo taqwaa karey, aur gharoun mea unke daraazoun se aao, aur Allah se daro taa k tum falaa paao **Quran 2:189**

Aur Hadeeth e raaz bohhot hee maamuli lafzoun mea hai jiskey kayyi saarey maayinay hai, aur raaz Aal e Muhammed Hai kyun k wahi makhlookh se hijaab mea hai inhey koi nahi jaanta siwaaye Allah s.w.t. k aur wahi pehla raaz hai darajaat ki bulandiyoun mea aur makhlookh mea ye ek raaz hai.

Aur jahan tak Raaz mea ka raaz ki baat hai wo roohani anaahiyyat hai jo k Allah hai ya uskey 99 siffat hai.

Aur jahan tak Raazoun mea ka raazoun mea ka raaz ki baat hai jo hadeesoun mea bayaan nahi kiya gaya, kyun k ye un alaihis salaam se hiyaab kiya gaya aur ye un alaihis salaam ka masla nahi hai. Ya sabse barha sabse barha sabse barha naam hai jisko HUWA kaha gaya jo k uski haqeeqat o rooh hai jo k ussi ko pata hai.

Lehaaza who hee ek raaz hai, aur unka masla (ilm aur unko jaan lena) ek raazoun mea k raaz se jurha hua hai (jo k Allah ki ruhaani anaahiyyat hai aur wahi Allah ka raaz hai) aur wahi raaz hai jo k raaz mea chupa hua hai jo k haqeeqatan raaz nahi balkey makhlookh k liye raaz hai. Aur Muhammed wa aale Muhammed aur wo makhlookh se hai jissey chupa hua nahi hai lekin ussi se chupa hua hai aur ye hijab jo k khaalikh aur makhlookh k darmiyaan hai wahi Nabi o Rasool O mukharrabeen hai aur wo momin jiska imteyhaan liya gaya ho.

To ab ye baat saaf hai k woh (Aal e Muhammed) ek raaz hai raaz k andar, Aur Raaz hai raaz k andar aur aesa raaz jo samjha nahi jaa sakta lekin raaz k zariyea, yaani k jissey nahi samjha jaa sakta lekin

siwaaye ek raaz k jo Nabi hai Rasool hai mukharrabeen hai ya phir wo momin jiska imteyhaan liya gaya ho.

Lehaaza

“Muhammed”

ek hijaab hai khuda ki zaat aur Aal e Muhammed k darmiyaan, aur

“Zaat e Aal e Muhammed”

ek hijab hai Rasool Aur Muhammed Aur Allah k darmiyaan

Aur Nabiyeen, Rasool, aur mukharrabeen aur wo momin jiska

imteyhaan liya gaya ek hijab hai jo makhlookh aur AAL e

Muhammed k darmiyaan hai.

Aur jahan tak iss hadees ka muqaam Allah ki kitaab mea hai wo ye

hai. To kia ye Quran mea ghour nahi kartey ya phir unkey diloun

per taaley parhey huye hai **QURAN 47:24**

Tamaam taarifayn Allah hee ki hai.

Ahmed AlHasan