

Hukumat Allah ki

logoun ki hukumat nahi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السيد

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Ye Kitaab Waqf ki gayi hai
Allah k wasi
Imam Muhammed Ibn Al-Hassan Al-Mahdi alaihis salaam k liye
Wo Mazloom jisse ghalat thayraya gaya, jiska haq cheen liya
Mere Waalid, mere aankhoun k noor aur rooh, jo mere saath hai

Ye wo alfaaz hai jisse me aapko aaram aur aapka gham baatna chahta hun,
To isse khushi k saath qubool kijiyea, agar me a iska ahal nahi bhi hun,
Kami karne waala,
Ahmed Alhasan
June 2004

Ye Tarjuma hai Kitaab "Supremacy of Allah And not the Supremacy of People" jo angrazyi tarjuma hai kitaab Haakimiyat Allah laa haakimiyatan naas jissey Ahmed Alhasan alaihis salaam ne likha hai

Peshkash



Shuruu Allah k naam se jo rahman hai aur kasrat se rehem karne wala hai

ye zamana e aakherat hai, faysle k lamhaat hai aur zahoor k din hai jo logoun ko buland ya pastt karenge.

kuch log apnay kharaab amal ki wajah se itnay pastt hogaye k jahal k andhere mea jaa miley. Aur baakhi itney buland huye k wo log pahaar ki choti per jaa thayre, aur deegar afraad in dono k darmiyaan khillat millat mea aur shak o shuba mea rahey jo naa hi jehal mea hai aur naa pahaar ki choti per. ye wo pastt log hai jo her ek ki kaayein kaayein suntey hai.

iss faysle ki ghari mea, zameen waaloun k liye Allah ki taraf se imtehaan hai, wo log jo islam per honay ka daawa kartey hai ya islam k nigezbaan honay ka daawa kartey hai gharq hogaye. Aur badd khismatee se wo sabse pehle gharq huye jo k ulema e soo hai jisne "hukumat logoun k liye" ka shaytaani naara buland kiya, jo k hamesha se Nabi o rasool o imam k dushmanoun ne buland kiya.

Aur iss waqt sabse barhey shaitaan ne isse buland kiya to log uski shaan o shaukat per mea gharq hogaye.

usne uska naam jamhuriyat (democracy) rakha khudmukhtaari rakha muft intekhaabi (free elections) rakha aur deegar alkhaab jisse koi jhutlaa naa sakaa.

To log unn na-kaam aalimoun k liye uske mutee hogaye aur uski tarafdaari karne lagey aur unke muqalladeen k pass kuch nahi tha siwaaye deen ka ghair ahem ilm aur sat'hi ilm (superficial knowledge).

Unke liye deen to buss musalsal dauhraaney waali harkat jisme baat karne k liye kuch nahi hai

Issi tarah na-kaam aalimoun ne sabse barhay shaitaan ka khanjar lekar Ali Ameerilmomineen alaihis salaam k dil per maara hai jiss ki wajah se unke pichlay zakhm jo k shura aur bani saqeefa mea lagaaye gaye they jiski wajah se Aap a.s ka haqq e khilaafat cheen liya gaya tha aur logoun ki hukumat ko barhaaya gaya tha jo k Allah O Rasool s.a.w.a O Imaamayn alaihim as salaam ne qubool nahi kiya. Lehaaza unn na-kaam aalimoun ne Nabi O Rasool O Imam ko alag kardene ka tareekha apnaaya aur zaalimoun ne khatl e Hussain ka fatwa jaari kiya.

Jo Cheez mujhey behadd takleefday hai wo ye baat hai k koi bhi Allah ki zameen per Allah ki hukumat k liye khara nahi hua. Aur wo bhi jo haqq ko jaante they unhone nay usse (Allah ki hukumat ko) bachaana chor diya. kyun k iss tarah karne se, wo ek bohhot barhey zaalim aur bereham se muqaabla kar rahey they. Usse bhi bura ye hai k sab log, logoun ki hukumat per raazi hogaye, hatta k musalmaan bhi raazi hogaye, sirf chandd logoun ko chorker, jo usse naa qubool hee kartey rahey halaan k wo Quran parhtey hai:

Kaho: *Aye Allah baadshaahi k maalik, jissay tuu chahta hai saltanat deta hai 3:26*

Lehaaza ye na-kaam scholars ne Allah k deen ki buniyaad ko mansookh kardiya jo k "Allah ki hukumat" hai aur Jaanasheeni e Ghaibat e Ilaah hai. Lehaaza Ahlebait Zameen per wasi e ilaah aur aakhri Imam Al Mahdi a.j.t.f kabhi zameen per aayenge hee nahi lehaaza unhonay intekhaabi (elections) ko ya jamuriat ko ikhteyaar kar liya. asal mea wo na-kaam ulema ne Quran e paak ko mansookh kardiya jab k Allah ne usmea kaha hai: Mea zameen per ek khaleefa banaane waala hun Sureh baqara aayat 30

Aur iss tarah usne Allah k dastoor o hukm ko dikhaya, wo na-kaam aalimoun ka kehna hai k haakim ya wasi e Allah ka banaane ka kaam logoun k intekhaab karne se hota hai aur iss wajah se dastoor bhi log hee banaayenge. chunaachey naa hi unn bey harkat aalimoun ne Allah k deen k khilaaf gaye balke wo to Allah hee k khilaaf hogaye aur shaitaan (laanatullah he alaiha) k saath kharey huye.

Issi wajah se maine soncha k mea iss per taqreer karun taake jo mukhaalifeen hai unhey koi khulaasa haasil na ho aur iss maamle per roshni daaldun taake sab isse jaan le sakey, halaankey haq to saaf waazey hai aur shak o shuba se azaad hai. Uske alaawa Mea Allah se istefsaar karta hun k in lafzoun ko qayamat k din inn be harkat aalimoun aur unke muqallideen jo unki pairwee kartey they aur Allah aur muhammad wa aale muhammad se lartey they aur butt parasti aur shaitaan se raazi they un k khilaaf apni taqreer mea shaamil karey aur Ali ibn abu talib a.s aur deegar Imam ko unke muqaam se alag karne mea raazi rahey

Tamaam taareefayn Allah ki jo aalameen ka rab hai *aur jisney nayk hokar apna munh Allah k saamne jhuka diya to usne mazboot kudey(handle) ko thaam liya aur aakherkaar her maamla Allah hee k huzoor mea pesh hona hai. {31:22}*

Jamhuriyat kia hai?

Jamhuriyat ek hukumat hai jo k logoun ki hai, logoun se hai aur logoun k liye hai. Ye qanoon banaane k liye intekhaabi hoti hai ikhteyaar rakhne waale aur khud mukhtaaroun k darmiyaan. In donoun k huqooq ahal aur zimmedaariyaan ek aam dastoori qanoon se pehchaana jaata hai jo alag alag jagaahoun k muhaasharey k hisaab se badalta jaata hai. Baawajood iske k ye nazaria bohhot puraana hai (isse plaato ne hazaarou saal pehle bataaya tha) lekin kabhi kisi ne isko haqeeqatan naafiz nahi kiya aur naa hi ye kisi k khiyaal mea aaya magar haan jab america ki jamhuriyat ne isse nashar karaa ho - jo k aksar angrez hai jo apne mulk englishtaan (england) k khilaaf hoker america chale gaye they.

Behtar hoga k koi america ka rehne waala Martin Dodge, jo k jamhuriyat e america ka science-daan hai jamhuriyat k baarey mea bataaye jiss tarah se jadeed jamhuriyat iss k andar moujuud hai wo kehte hai:

Jamhuriyat logoun ki azaadi k liye banaayi gayi ...

Jamhuriyat e america aese he zaahir nahi hui lekin logoun ki mehnat o muqaable se. Ye her insaan ko apna hee hukmuraan banaati hai ... is k alaawa ye hamey her tarah ka moqah, aur zimmedaar shaks muhaashrey mea banaati hai ... isse hatker ye ek be intehaa taraqqi o kaamyabi ka raasta banaati hai.

Phir usne izaafa kaha. Jo tarz-e-hukumat per america chal raha hai wo dars e jamhuriyat ki tayh se nikaala gaya hai jiss wajah se mulk ko ek wajood mila hai. Bass hum iski wajah se iski mazbooti per raazi honay k khaayel hogaye. hum bhool gaye k jamhuriyat ne bohhot waqt liya qaaim honay k liye, aur mukammil hua takhreeban saoun saal (100 of years) k jadd o jahad k baad. aur phir hum tak aa hee gayi kyun k hum azaad zindagi basar karne k khaayel hai aur bherd bakroun ki tarah ek jagah se dusri jagah phiraaye jaane se nafrat kartey hai. Jamhuriyat tab hoti hai jab log khud hukmuraani kartey hai bina kisi ki farmaabardari ya tashadud hukmuraan k putlay banney se kyun k jamhuriyat mea wo khud awwal darja haasil karlete hai aur hukoomati ikhteyaarat khud pesh kartey hai.

Hukumat e jamhuriyat mea muhaashra khud hukumat karta hai, aur usmea log aala tareen martaba paatey hai. aur jab hukoomat ki baat karey to ye sab bohhot khatarnaak hojaata hai jab k hum unhe ye sab ikhteyaarat de dete hai. is k alaawa agar insaaniyyat ki taareekh mea dekha jaaye to aesa pehle kabhi nahi hua kyun k log baadshahoun shahenshahoun aur aameroun ki hukumat mea raha kartey they jahan unhe bohhot kam huqooq aur salaahiyyat diye jaatey they. shehri logoun ki raaye hukumat ki dakhil andaazi k khilaaf thi aur unki koi izzat, nijaat aur hifaazat nahi thi.

Unper zyaada mahsool (tax) lagaaya jaata tha aur unhe khaid kiya jaata tha, yahan tak k khatl bhi kardiya jaata tha sirf ek jhalak baghaawat dikhjaane per ya baadshah ki chaahat per

Sabse pehle jamhuriyat yu-naan(Greece) mea qaim ki gayi thi, lekin uski jarh(root) jo k in dinoun sabse ehem hai, sabse pehle englishtaan(england) mea saath sadiyoun pehle zaahir hui thi jab baadshah john ne 1215 A.D mea (magna carta) is tehreer per dastakhaat kiye they. Halaanke wo khud iss baarey mea waja afreen (ecstatic) nahi tha wo samaj gaya tha k ismea baadshahiyyat k jhukaav ki baat aur dusri taaqat ko tasleem karke saath saath hukumat karwaane waali baat chupi hai.

Ab kehne ki zaroorat to nahi k shahroun k qaayem karda aur hukumat chalaane waale apni paayi hui kursi (Shaan o taaqat) chorna to nahi chaahenge aur bass isi wajah se wo unki kursi ko thaamey rahey iss darr se k kahin wo isse kho naa de. jab k jamhuriyat kehti hai k kursi logoun k haath mea honi chahyea.

jabse magna karta k dastakhaat huye hai, englishstaan(england) ne ek k baad ek iske haalatoun chaar sadiyoun tak guzra hai. Badlaav bohhot hee aahesta raha lekin ye parliament ki tasdeeq ki taraf rujoo kiya. jab sir edward coke 17th century mea daar ul awaam k liye kharey huye aur be misaal himmat k saath elaan kiya k kuch baadshahi hukum ghalat hai kyun k wo qanoon k khilaaf hai aur issi wajah se wo zaroori nahi rahey.

Chunaachey englishtaan jamhuriyat ka paalne wala hai (cradle). magar usne ye imtiyaazi haq american colonies ko ataa nahi kiya, aur american colonies k logoun k saath gharelu jaanwar ki tarah bartaav kiya.

Jo paabandi unhoney lagaayi thi colonies per azaadi ki chaahat khatam honay k bajaaye jadd o jehad aur honay lagee. hum sab ko maalum hai k yahee ek wajah thi jiski wajah se america mea inqelaab barpa hua jiski wajah se iss zamaane mea dunia ka sabse mazboot mulk qaim hua. Uska qaim hona jamhuriyat k chattan per se jura hua tha (jo k elaan e azaadi aur hukm aur usse jurey hui insaani huqooq se hai).

Hum iss baat ko qubool kartey hai k hum ne ab tak ek mukammil Aaqel hukumat qaaim nahi ki. iske baawajood k ye saare sawaal baakhi hai:

hukmuraan hamaare khushiyoun k baarey mea kya sonchthey hai?

hamaari azaadi k baarey mea kia sonchthey hai?

hamaari azaadi k baarey mea?

hamaari tarakhqi aur barhauthi k baarey mea?

hamaari khushhaali aur hamwaar e sehat k baarey mea?

hamaare sehat k liye sahuuliyat aur hamaare akhlaakh aur duniawi maal ki hifaazat k baarey mea jo k hum jamhuriyati hukumat mea haasil kiya?

Hum ye sab saare parhnawaaloun ko pesh kartey hai taa k wo isski kheemat o wazan per ghour karey.

Hukmuraani tareekhay jo haasil huye hai wo ek ghalati se haasil nahi hue, ye ek bohhot hee zyada mehnat ka nateeja hai.

Aakhirkaar, wo iss baat per khatam karta hai k: aur hamaare her khadam per jamhuriyat hamey laa mehduud kaamyabi ki taraf lejaati rahi hai, jismea jamhuriyat ek hairath angayz aur hamesha khushhaal zindage jeenay ka raasta asaan kardeti hai, unn sab ki mehnat k liye jo usse jurhey huye hai .

her aqal rakhne waala iss baat ki tasleem karleta hai k nazariya e jamhuriyat ne her dusre nazariya ko haraa diya hai isse pehle k wo unhe assliyyat mea europe, south america, asia aur africa k deegar mulk mea haraaye , kyun k ye sab k nazariya ek hee maqsad per baakhi they jismea ek jamaat k pass sab taakhat hoti hai, aur unkey akhlaakh mea badlaav hota hai, aur unke khoul bhi ajeeb hotey hai, jiss tarah k koi khuda ho aur apni makhlookh se bina koi sawaal jawaab k hukm ki taameel chahta ho. Tanziyaa taur per kayyi naazi aur aamirana tareekhay se hukumat karne waaloun ka kehna hai k woh jamhuriyat per hai aur iss k liye wo khudsaakhta istesawaab raaye(voting) ko daleel k taur per pesh karte hai. Aur haqeeqatan, yahee sabse barhi daleel hai jismea deegar nazariyyoun ki haar nazariya jamhuriyat k saamne dikhayi deti hai, jiski wajah se ye log ne iska payaam diya aur iski chaahat ka jhuuta izhaar kiya, aur iss jurh gaye ya phir iski raah apnaali.

Aur ab her deeni nazariya bhi nazariya e jamhuriyat ki chaahat izhaar kar rahi hai aur isse jurhker jamhuriyat per honay ka daawa kar rahi hai. Aur baakhi k to bass aese hai jaise k kawaahat hai k “kabuutar chala kawe ki chaal aur khud ki haqeeqat bhi kho baytha” aur ismea usse kuch nahi mila.

Mujhey aesa koi nazariya nahi mila jo k nazariya e jamhuriyat se aqli daleel per larh sakey aur iski jagah per ek uski baraabar ki sonch laa sakey aur uske darje per ek haqeeqatan daanishmand saani(counterpart of jamhuriyat) laa sakey siwaaye ek k , jo k uska nazariya hai jiska intezaar kiya jaa raha hai aur wo uski islaah karega , jo k judaism mea moujuud hai , aur Elijah a.s ka naayeb hai, aur nasraaniyoun (christianity) mea isa a.s ka naayeb hai aur Islam mea Al-Mahdi a.s ka naayeb hai bina kisi ek insaan ko bataaye.

Jamhuriyat ka ghair mustaqbil mizaaj

1- hukumat e mutlaqa jamhuriyat ki jard (root) hai:

Ye asliyat bohhot saaf hai, kyun k her aqli nazariya taakhat ko ek jamaat k zariya haasil kiya hua hai, jo k apnay mulkiyyat ki nigaah ko issi k zariya laagu karna chahta hai, kisi bhi tarah se. kuch log kehte hai k logoun ne khud se inhe chunker iss nazariya ko taakhat dedi hai, Lekin

Mea kehta hun k logoun ne hee iss jamaat ko rakha hai aur iss aqli nazariyyea ko taakhat dee hai iss buniaad per k jo kuch mulkiyyat mea moujuud hai waqt e intekhaat (time of election) mea. Logoun ko to pata nahi k kiss tarah se sab kuch honay waala uss saal mea. Iss wajah se kya hukumat apnay deen or duniadaari ko barbaar kardegi, wo aesa nahi karenge jiss tarah se kahawat hai k "maslaa uss morh per chal basaa jahan se waapsi ka koi tareekha nahi, ab kuch nahi kiya jaa saka"

Chunaanchey Hitler jaisa subehdaar jisne zameen per tabaahi machaa rakhi thi wo hukumat mea intekhaabi aur sachi jamhuriyat k zariyea aaya tha, aur agar koi ye kehta hai k jo kuch germany mea hua uski wajah ek naapokhta jamhuriyat hai to unhe maalum hona chahyea k aaj kal italy mea bhi wahi cheez ho rahi hai. Dar haqeeqat italy mea bhi ek jamaat taakhat mea aayi aur mulk ko ek jung mea muhtela kardi jo k islam aur musalmaanoun se hui jiske saath america bhi shaamil hogaya. jab k italy k log iss sarkaar se raazi nahi hai aur iske khilaaf hai aur wo chaahte hai k italy k sipaahioun ko iraq se bulaaliya jaaye lekin wahan ki sarkaar chahti hai k italy k sipaahi iraq mea rahey. Yahan se hamey pata chala k kiss tarah se hukumat e mutlaqa aur naazism (fascism) italy mea waapas laut aayi hai. hum ne ye bhi dekha k kiss tarah jamhuriyat e unitedkingdom jo k ek khaas saathi hai united states of america ka iraq ki jung mea aur jo zulm hua hai Islam aur Musalmaanoun pe. jab k laakhoun logoun ne london k shahroun mea iske khilaaf bayaana baazi ki thi. lekin iska koi asar british sarkaar per nahi hua. iss baat se saaf zaahir hota hai k jamhuriyat ki garh mea hukumat e mutlaqa chupi hui hai.

2- Dunia ki sabse barhi jamhuriyati mulk hukumat e mutlaqa per amal karta hai:

-Agarchey k tarz e hukumat e united states of america dikhne mea to jamhuuri nazar aati hai , jab k wo ab tak dunia k logoun k saamne ek bohhot hee baddsuurat khism ki hukumat e mutlaqa per amal karti hai. Ye ek bohhot hee saaf tazaad o inkaar (contradiction) hai jamhuriyat k tasveer ka. Dar haqeeqat jo tarz e hukoomat ek nazariyya rakhti hai wo kisi bhi jagah per ya kisi bhi waqt bina koi shart k ek jaisa itlaakh hona chahyea. Lekin, america ki sarkaar dunia k logoun ko zillat aur unnper hukumat karna chahti hai aur musalmaanoun ko khaas zillat o ghustaakhi mea rakhna chahti hai kyun k unhey pata hai k Imam Al-Mahdi, jo k poore musalmaanoun k Imam hai wo america ki sarkaar ka khaatma kardenge. ek aur haqeeqat jo dekhne laayekh hai america k musalman iss bhed-bhaav ko sehh rahey hai. phir jamhuriyat hai hee kia?

3- Jamhuriyat aur paisa:

Jamhuriyat mea unke liye jagah nahi hai jiske paas ilzaam, jhoot aur haqeeqat ko jhutlaaney aur zabardasti karne waaloun ko kiraaye per rakhne aur ghundey paalne k liye paisa nahi hai. Chunaanchey paise ki taakhat jamhuriyat mea ek ajeeb tareekhay se hai. Inki jamaat o tanzeem kisi na kisi tareekhay se intekhaabi (election) shuruu honay se pehle ghareeboun ka paisa kheenchne mea lagey rehte hai. Ek misaal k taur per united states mea yahoodi ne paisoun k zariyea khaabu kiya hua hai intekhaabi per aur kam az kam sattaar phissad (70%) jeet haasil kartey hai jiss kisi ko bhi wo chahte hai k wo hukumat karey. taa k america ki madad zionist state ko hamesha milti rahey. jahan tak k dhoka aur jhoot mashoor karna hota hai aur paise ki taakhat jamhuriyat per hoti hai ye

baat kayyi baar america k akhbaaroun me baaraaye behass ho chuki hai. Aur asliyyat me maine khud kayyi saal pehle ek mazmon (article) akhbaar me parha hai jo kisi american lekhak ne likha jisne is baat ki tasdeeq ki k america ki jamhuriyat to mehas ek sharmindagaana harkat hai aur ek naa khaabil e qubool khel hai jo k usmea dhoka aur farayb paise k zariyea hota hai.

4- Jamhuriyat aur azaadi:

dunia me aesei koi tarz e hukumat nahi hai jo k mukammil azaadi k khaayel ho. yahan tak k jamhuriyat ki tarz e hukumat bhi insaan ki ya jamaat ki azaadi per paabandi lagaati hai, lekin iski hadd e paabandi kia hai jiski wajah se azaadi bhi khatrey me nazar aati hai? aur kiss hadd tak koi kisi shaks ya jamaat ko azaadi de sakta hai k wo iss hadd me jo chaah karey?

Tawajjo kijiyea k ye log hee hai jo azaadi per paabandi lagaatey hai aur zaahir hai k wo iss me ghaltiyaan kartey hai k aksar in me se apni chaahat ko mukammil karne me lagey hai. Lehaaza jamhuriyat me paabandi deen per lagaayi jaati hai, aur badlaav per lagaayi jaati hai aur naek amal ki taraqqiyoun per lagaayi jaati hai aur aqli dalaayel per. kyun k Allah ka deen koi aur kanoon per hai jo isse inkaar karta hai Allah ka kanoon ek saaf sutra aur acha kanoon hai. Dar asal jamhuriyat me azaadi haasil karne k liye apni chaahatoun ka izhaar, fasaad aur nuqsan karna parta hai aur qiyaas k samandar me jaana parta hai jisse Allah ne haraam qaraar diya hai. Iss liye jitne bhi muhaashre jahan jamhuriyat banayi gayi thi un saaroun ka meyaar gir gaya aur unka samaj sarh gaya. kyun k unka qanoon uss shaks ki hifaazat karta hai jo zinaa me muhtela rehta hai, fasaad karta hai, sharaab peeta hai, nangaapan (aurtoun ka) aur deegar kharaabiyoun me muhtela rehta hai.

5- Jamhuriyat aur deen: bilaa shak deen e ilaahi ka falsafa (ki philosophy) alag hai jamhuriyat k falsafey se, jab k deen e ilaahi Allah k muqarrar karda ko maanta hai (Mea Zameen per khalifa banaaonga) jo k Mahdi ka muqarrar karna hai aur sirf Allah k amr ko maante hai jo Musalmaanoun k pass hai, aur Yahoodiyoun me Eliyah a.s hai aur unka amr Taurayt me likha hua hai, aur nasraani k liye Isa a.s hai jinka amr Gospel me likha hua hai. Aur agar ye baat hai to kiss tarah Muslim ,nasraani aur yahoodi daawa kartey kartey hai k wo Allah ko maantey hai aur Mahdi ki fazeelat aur Quran ko maantey hai , Issa ko aur Gospel ko maante hai (Nasraani) , aur Eliyah aur Taurayt ko maante hai (yahoodi), aur ussi waqt logoun ki fazeelat ko bhi maantey hai aur uss jamhuriyat ko bhi maantey hai jo k deen k sutoon ko nahi maanti aur Allah ki fazeelat ko thukraati hai. Issi liye, jo koi Jamhuriyat aur inteykhaabi (elections) ko maanta hai, ussey deen e ilaahi se nahi jorha jaa sakta aur ussey kaafir kharraar diya jaayega Allah ki hukumat me.

6 - Jamhuriyat ki zindagi jhuuley se qabr tak: jamhuriyat ka sabakh kisi mulk me shuruu hota hai, dus se zyaada riyasatein jamaat zamaanaye haal k hisaab se muqarrar kartey hai. Lekin asliyyat me jamhuriyat me mulk ko dhokaybaazi, jaalsazi, jhoot, ruswaayi, ishtehaar baazi, aur paisa chalaata hai to waqt k hisaab se ye saare riyasatoun k purzay purzay alag hojaatein hai. Aur zyaadatarr sirf do riyasatein rehjaati hai. Jo k ek tarah ki haakimiyyat ban jaatey hai (ye uss waqt samaj me aayega) agar hum indono k miltey jultey nazariyea ko dekhe aur jisme se ikhtelaafi koi nazariya nazar nahi aayega. Is k alaawa ye ajeeb o ghareeb haalat ussi waqt nazar aayegi jab koi parhaav na aaye aur jab jamhuriyat hukum karney lagey aur dusre grow ko khatam kardey, jo k

haalat ko haakimiyyat se jamhuriyat ki taraf ek raat me tabdeel karti hai. Is zayl me yunaani hakeem Plato kehta hai: aur jamhuriyat k wakeeloun me se aur logoun k rakhwaaloun me se wo uthayga jo sabse shadeed aur chalak hai jo k ameeroun ko jilaa watan kareyga aur kharzoun ko khatam kareyga zameen ko baateyga aur apnay hifaazat k liye muhaafiz banaayega jo k usse khatroun se bachaayenge. log uskey saath khush hongay aur wo hukumat ikhteyaar kareyga. Iskey alaawa uski hukumat mazboot karney k liye ussey logoun se duur kiya jaayega aur be shoor rakha jaayega, wo hukmuran apnay parhosiyoun se jung kareyga unhee k saath jissey wo aman qaim kar chuka tha aur apnay her dushman ka aur nukta cheeni karne waaloun ka sir qalam kareyga aur apnay se her achey kirdaar shaks ko duur rakheyga aur apnay khareeb khudgharzoun ko aur tajurbey kaar siphaahiyoun ko rakheyga aur shaayeroun ko rakham baateyga jissey jila watani ki dhamki ki wajah se uski hamd karenge. iskey alaawa wo ibaadatgaahoun ko looteyga aur logounka khoun choose ker apnay sipaahiyoun ko bhareyga aakhir me wo ye samjhenge k azaadi se ghulaami tak ka safar issi tarah ho chuka aur yahee aakhri sarkaar hai: Jamhuriyat: "Plato" Mea issi ghayr masqool mizaaj per faysla karta hun taakey mukhtasar lafzoun me hojaaye, warna jamhuriyat k ghair masqool mizaaj bohhot se hai.

Nazariyaat e Jamhuriyat k mukhaalif: Usool e umeedwaar rehbar e kaayenat.

Tamaamtar ilaahi mazhab khuda e taala k mazhab ki azmat ko tasleem karte hai, halaanke aksar ye hua k logoun ne hamesha iska inkaar kiya aur iqraar karne se peechay hat gaye, aur sirf thore hee they jaise k Saul k zamaane k mulk e Musa alaihis salaam aur musalmaan jo Muhammed s.a.w.a k zamaane k hai, Magar jaise hee Nabi ki wafaat hoti hai wo log palat gaye aur haakimiyyat Allah (Allah ki hukumat) ka inkaar kiya, aur Logoun ki hukumat ka ba zariyya e jamhuriyat aur Saqifa Bani saeda jiss wajah se Ali ibn Abu talib alaihis salaam ko hataaya gaya uska iqraar karne lagey.

Aaj, her koi logoun ki hukumat aur jamhuriyat ko barhwaaya de raha hai, chaahe wo ulema ho ya aam log, jab k unmea se aksariyyat ka manna ye hai k Allah k wasi zameen per haqeeqee shaks hee hai. Lekin ye iqraar unmea kamzor nazariyyat rakhta hai, jo ghaalib hua unke andar ki laraayi me jo zaahir aur baatin k darmiyaan hai.

iss tarah se log, khaastaur per ulema e soo(kharaab ulema) munaaifiqat ki haalat me reh rahey hai, jo inhe raat bhar jagaate rehta hai aur inki aankhoun se ujaala kheench leta hai, kyun k ye jaante hai k Allah haq hai haakimiyyat Allah haq hai aur haakmiyyat un naas ek aesa jhoot hai jo Haakimiyyat Allah k berkhilaaf hai, iske baawajood wo sach ki taraf se kharey nahi hotey, aur iske bajaaye baatil ki himaayat karte hai.

ye aakhri zamaane k aalim hai, jo Aasmaan k neechay sabse badtareen hai. Fitna unhee se shuru hua aur unhee per khatam hoga, Jaise k Rasool Allah s.a.w.a ne unke baare me kaha hai:

[Meri Ummat per ek aesa zamaana aayega jab k Quran se kuch baakhi na rahega siwaaye uski](#)

khataayat(Calligraphy) k aur Islaam se kuch baakhi na rahega siwaaye uske naam k, Log uske (Islam k) naam se jaane jaayenge jab k wo isse koso door hai, unki masaajid khoob surat hogi jab k wo hidaayat se khaali hogi, uss zamaane k ulema aasmaan k neechay sab se badtareen ulema honge. Fitna unhee se shuru hoga aur unhee per khatam hoga. (Bihar Al-Anwar [The Sea of Lights] Vol. 52, 190).

ye aesa hai jaise k unhone Ameerilmomineen Alaihis salaam ka khoul nahi sunah: “Hidaayat ki raah se mat murhjaao sirf issi wajah se k tum dekho k iss raah per bohhot kam log hai” Aur ye aesa hai k unlogoun ne Rasool s.a.w.a ko nahi sunah: “Islaam ek ajeeb o ghareeb shuruu hua aur wo ajeeb o ghareeb palthega, bass khushaal ho unn ajnabi ghareeboun ka”

Ba-Khuda, unhone inn baatoun ko sunah aur samjha hai, lekin wo iss dunia ki jaanib mutaasir huye aur uski shohrat unhe bhaa gayi, aur iss tarah wo ek laash k ird gird jamaah huye aur use khaaye, jisne unhe zaahir kardiya, aur wo apni khaayeshoun ki intehaa kardiye k deen ko siwaaye dunia k zariyea haasil na karsakey, Aur jo Shia Ulema hone ka daawa karte they unke paas koi chaara nahi tha ye k wo zari e Ameerilmomineen alaihis salaam ki behurmati karey aur aap a.s k zakhmoun mea ek naya zakhm lagaaye jiss ki wajah se aap a.s ka dil khoon k aansu roya hai. Lehaaza Imam e baatil aur Ulema e soo ne Bani Saqifa ki museebat ko phir le aaya ussi tarah jaise wo pehle hui thi, aur iss zariyea wo Phir se Janaab e Fatimatuz Zehra s.a ki phasliyon ka zakhm dobara de raha hai. Iss baar, halaanke wo Imam Al Mahdi k saath ho raha hai, kyun k ye din hai jaisa k Rasool Allah s.a.w.a k din, aur wo Nasl hai jaise k Rasool Allah s.a.w.a ki Nasl, Kal Wo Ali a.s aur unke bete they, aur Aaj Mahdi alaihis salaam aur unke bete hai, hai koi jo khud ko naar e jahannum se bachaale, aur aaj k Qurayshi kafiroun se khud ko churaale aur khud ko mazboot karle Wasi e Khuda ki Madad karke?

Shaitaan ko khud per khaabu mat karo k wo tumhe ulema e soo ki taarifayn boondne k liye istemaal karey jo (ulema e soo) khuda aur Rasool se jung kar rahey hai aur shariyyat ko tabaah kar rahe hai, unki baatoun ko aur unke amal ko Quran o Hadeeth k zariyea tolo, aur tumhe dikhega k unn (ulema e soo) mea aur Rasool O Quran mea zameen aasmaan ka farq hai, Tumhe innper laanat karni chahyea jaise k Rasool Allah s.a.w.a ne ki thi, aur baraat karo, jaise k Rasool s.a.w.a ne kiya tha jab AAP s.a.w.a ne ibn Masood se kaha:

Aye Ibn Masud, Islam Ajeeb o ghareeb shurooh hua aur Ajeeb o ghareeb hee palthega, bass khushaal ho unn Ajnabee ghareeboun ka, wo log jo hamaare shiyoun ki nasal se honge, wo uss waqt ko dekhenge (Waqt e Zahoor Al Mahdi) to unhe chahyea k apne maslak mea na chale na unki mayyatoun mea shaamil ho, na unke beemar ki ayaadat ko jaao. kyun k unka daawa hai k wo hamaari sunnat per hai lekin unki harkatein tumhaare barkhilaaf hai aur wo dusre mazhab per mareenge, na wo mujhse hai na mea unse hun.

Aye Ibn Masud, logoun per ek aesa waqt aayega k deen per rehna itna mushkil hojaayega k aag ka shola apne hatheyli mea liye huye ho, uss waqt mea ya to wo khud lomhri ki tarah hojaaye ya koi lomhri use khaajaayegi. Aye Ibn Masud, unke ulema o fuqaha besharam honge, Wo Allah ki sabse badtareen makhlookh hai, aur unke mureed bhi waise hee honge, milo unse, unka tasfiya karo, unhe pyaar karo, unke saath chalo aur unhe achi

salaah do, lekin khuda unhe jahannum me a ghunga behra aur andha aesa bhejega k kabhi na lautenge. Aur qayamat k din hum unko us halat mein aondhe muh mehshoor karenge k wo andhe aur ghunge aur behre honge, unka thikaana jahannum hoga. [uski aag] jab zara bujhne lagegi hum unki khatir se Aur bhadkaenge. {19:97} jab unki jilday (khaal) jal jaayengi to iss gharz se k wo azaab ka maza chakey hum unki aur jildey badal denge {4:56} Jis waqt wo usmein dale jaayenge to uski chingaarh sunenge halanke wo josh marti hongii. Khareeb hoga k wo ghusse k mare phat pade, {67:8} jis waqt takleef k sabab wo ye irada karengey k usmein se niklein ussi mein lotadiye jaingey aur (unsey ye kaha jayega) k jalney k azaab ka maza chakho {22:22} unki cheekh pukaar ussi mein hogi aur wo usmein aur kuch na sun sakengey {21:100}

Aye Ibn Masud, unka daawa hai k wo mere deen per hai, meri sunnat per hai aur mere tareekhaye per hai aur aur mere fiqh per lekin wo mujhey chor chukey aur maine unhe chor diya.

Aye ibn Masud, unke saath mat chalo, unse bazaaroun me lain dain mat rakho, unhe sahi raah mat dikhaao, aur unhe paani mat do k Allah taala farmaata hai:

Jo Koi zindagaani e dunia aur raunakh e dunia ka khwastagar (khaayeshmand) hoga hum usse dunia mein aison k amaal ka poora poora badla denge aur unko dunia mein kuch nuqsan na diya jaayega {11:15}

Allah farmaata hai: Jo akhirat ki kheti chahta hai. Tum uski kheti ko khoob badha denge aur jo dunia ki qurmaan {phal} chahta hai to hum usko ussi mein se dedenge aur uska Akhirat mein koi hissa na hoga {42:20}

Aye ibn Masud, Mera mulk unn logoun se bohhot saari nafaratoun, saazishoun aur dushmaniyoun ka muqaabla karega, jo iss dunia me iss mulk k sabse zyaada nagazeer hai. Uske zariye jisne mujhey haq k saath bheja, Allah unhe zameen me dhasa dega aur unhe bandaroun aur suvvaroun me tabdeel kardega.

(Ibn Masud ne) Kaha k: Rasool Allah s.a.w.a ronay lagey aur phir hum ronay lagey kyun k Rasool Allah s.a.w.a ro rahe they, Phir humne daryaaft kiya k Aye Rasool Allah s.a.w.a aap kis wajah se ro rahey hai? Aap s.a.w.a ne jawaab diya: Mea unn badkhismat waaloun k rehem k liye ro raha hun, Allah farmaata hai: Aur kaash k tum unko dekhte (3) jab k wo ghabraaye huye phirenge aur na koi bhaagne ki jagah paayenge aur paas se giraftaar kar liye jaayenge {34:51}

Phir Aap s.a.w.a ne farmaaya: Jo ilm haasil karega is dunia ki khaatir aur iss dunia ki muhabbat k khaatir aur iss dunia ki shohrat haasil karne ki khaatir to wo khud ko Allah k azaab me muqtela karega aur jahannum k aakhri tabkhey me yahoodi o nasraani k saath jaa girega jisne Allah ki kitaab ka inkaar kiya. Allah farmaata hai: Magar jab wo aaya jisko wo pehchaante they to uska inkaar kargaye bass is inkaar karne waalon per khuda ki laanat ho {2:89}

Aye Ibn Masud, Allah ne unn sab per Jannat haram kar diya hai jo koi iss dunia ki shohrat k khaatir Quran yaad karega.

Aye Ibn Masud, Jo koi ilm haasil karega aur ussper amal nahi karega usko qayamat k din andha uthaaya jaayega, aur jo koi ilm iss dunia ki shohrat aur izzat ki khaatir haasil karega ussper se rehmat utha lega aur

uski zindagi mushkilaat se guzregi aur usse ussi k haal per chor diya jaayega, aur jisse Allah chorde wo halaak hojaata hai: Allah farmaata hai

Pas jisko apne parwardigaar ki huzoor mein jaaneki umeed ho usse laazim hai k nek amal bajalaayen aur apne parwardigaar ki ibaadat mein kisi ko shareek na kare {18:110}

Aye Ibn Masud, aapke saathiyoun ko chahyea k muttaqee rahey aur aapke bhaiyoun ko chahyea k muttaqee rahey, kyun k Allah apni kitaab me farmaata hai:

dosti rakhne waale us din ek doosre k dushman honge, Siwaaye muttaqi k {43:67}

Aye Ibn Masud, Jaanlo k wo achaayi ko bura dekhta hai aur buraayi ko acha samajhte hai, Allah ne unke diloun per taale lagaa diye hai. Unmea se koi bhi haq ki shahadat nahi de sakta aur na Adl qaim karsakta. Allah farmaata hai.

{ tum insaaf k liye badhey mazboot banjao aur khuda k gawah hojao go tumko apni zaat ya maa baap aur rishtedaaroun k khilaaf gawahi deni parhe {4:135}

Aye Ibn Masud, wo log apne abaa o ajdaad ki daulaat k liye imtiyaaz ka daawa karte hai.

Rasool Allah s.a.w.a k hisaab se Ulema e soo ka yahee haal hai, kyun k wo daawa karte hai musalmaan o Shia honay ka lekin saath hee saath wo Ali ka (khilaafat se jamhuriyat k zariyea) hataana qubool karte hai aur insaaf nahi karte. Allah ki laanat ho her gumraahi aur gumraah shaks per jisne khudko logoun ka khalifa banaaya hai, ek butt aur khuda bann baytha jab k ibaadat Allah ki honi chahyea.

Aam logoun k liye ye zaroori hai k Ulema e soo se door rahey kyun k wo logoun ki hukumat, intekhaabiyat aur jamhuriyat ko maante hai jisse America (sabse barha dajjal) ne nikaala hai. Logoun ko chahyea k Allah ki hukumat ko qubool karey aur Imam Al-Mahdi ki pairwee karein, warna phir wo Rasool o Imaam ko kia kahenge? Kia ye baat chupi hui hai k saare ilaahi mazhab Allah ki hukumat ko qubool karte hai aur logoun ki hukumat ka inkaar karte hai? Koi wajah hee nahi hai k ye in gumraah ulema ki pairwee karey jab k wo Quran, Rasool aur Ahlebait k khilaaf jaa chuke aur Allah taala ki shariat ko tabaah karchuke.

Ye Aakhri zamaane k Ulema hai, jo Imam Al Mahdi alaihis salaam se jung karenge, kia koi wajah baakhi reh gayi unke mureedoun k liye jo wo shaitaan (Allah ki laanat ho) ki pairwee karey, jo wakaalat karta hai haakimiyyat un naas ki (logoun ki hukumat ki) , Yahoodi Elijah alaihis salaam ka intezaar kar rahe hai, Aur Nasraani Isa alaihis salaam ka aur Musalman Mahdi alaihis salaam ka. Kia Yahoodi phir Elijah se kahenge, k waapas chale jao hamaare pass jamhuriyat O intekhaabiyat moujood hai, jo k ilaahi nizam se behtar hai? Aur kia Nasraani kahenge Isa alaihis salaam se, k "Aye wo jo ghadey per sawaar hai, oon (wool) pehente hai aur itna kam khaata hai, waapas chale jao, humne sardaar chun liya hai, jo k iss dunia se lutf andoz hote hai her tareeqe se ussmea se jiski ijaazat hai aur jo manah kiya gaya aur wo apni khwaahishaat ko poora karte hai?

Kya Musalmaan, aur khaastaur per shia Imam Al Mahdi alaihis salaam se kahenge Waapas chale jao Aye Fatima k bete, hamaare Ulema ne jamhuriyat o intekhaabiyat me se apni raah dhoondli hai? Jo Log aakhri zamaane k ulemaoun ki taqleed karte hai kia wo Imam Al Mahdi alaihis salaam se kahenge "humne samajh liya hai k haq Shura, Saqifa aur intekhaabiyat me hai?

Kya wo yahee kahenge k **Saqeefa** karne waale sahi they, aur Ameeril momineen Ali Ali ibn Abu talib alaihis salaam Majhool hai? Kya kahenge wo? wo iss masle ka hal kya nikaalenge jisme wo doob chuke hai? Mea in ulema se kuch na kahunga, Aur mea unhe issi naam se pukaarunga logun ki raaye mea aam ho chuka hai, kyun ki mea inhe ulema hee nahi samajhta – jo kuch bhi maamuli Iraqi kehta hai k – Ye koi deen hai ya mazaakh hai? Kyun k tumne isse mazaakh banadiya hai, Hum Shia Umer ibn-alkhattab ka inkaar karte hai kyun k ussi ne Shura o Jamhuriyyat barpa kiya hai, aur tum aakhri zamaane k ulema ussi jamhuriyyat ka saath dete ho, to phir badla kia hai?

Beherhaal, aaj k zamaane ki torah aur aaj k zamaane ki gospel dono bhi Allah ki hukumat ka iqraar karte hai naa k logoun ki hukumat ka aur dono ilaahi kitaabein hai jo thos daleel hai yahoodi o nasraani k liye. Jamhuriyat k maghrabi nazariyyat (the western theorist) ne bohhot kaam kiya hai k wo inkaar kar sake Allah ki hukumat ka jo torah mea moujood hai, aese kuch nazariyaat ne is baat ka bhi daawa kiya k lafzoun ka maskh (distortion in word) ka imkaan hee tha jaisa k Baruch Spinoza ne kiya tha “Theological-Political Treatise” mea taake lafzoun ko torda-morda jaaye jo tasdeekh karte they Allah ki hukumat ka aur inkaar karte they Logoun ki hukumat ka.

Halaanke Quran, is baat ki gawaahi deta hai k hukumat Allah hee ki hai aur logoun ki hukumat nahi hai shuru se leke aakhir tak. Hamey kuch lena dena nahi hai unlogoun se jo ghalat salat maayene nikaalte hai taake khuda k kalaam ko tord mord diya jaaye taake wo kisi shaks ko bachaa sakey ya kisi shaks k aqeede ko bachaa sake. Aesa aadmi badd unwaan (corrupt) hai aur unka aqeeda ghalat hai, aur corruption waazey hai aur bina koi zehmat k dekha jaa sakta hai.

unn aayatoun ko dekhte hai jahan Haakimiyyat Allah ka saath diya gaya:

aye Allah aye saltanat k maalik tu jisko chaaheta hai saltanat ataa fermata hai aur jisse chaaheta hai saltanat cheen leta hai aur jisse chaaheta hai tu izzat deta hai aur jisse chaaheta hai tu zillat deta hai tamaam khair o khuubi tere hee haath hai beshak tuu her shay per khaadir hai {3:26}

ye aayat bohhot waazey taur per hai k hukumat sirf Allah hee ki hai, wo ghaalib hai aur jisse chahta hai apna naayeb qaraar deta hai, Allah taala ne farmaaya:

Zameen per khalifa mea muqarrar karunga. {2:30}

Iss aayat k zariyea, koi bhi Khalifa ya baadshah ya haakim muqarrar nahi karsakta siwaaye Allah taala k, Allah jisse chahta hai ilaahi hukumat deta hai, lekin ye zaroori nahi k wo baadshah jisse Allah ne chuna hai wo haqeeqat mea hukumat karey, ho sakta hai k wo hukumat se hataa diya gaya ho, ya koi ussper aajaye, aur aesa hamesha hota aaya hai, Abraham ne hukumat nahi ki lekin nimrod (allah ki laanat ho) ne hukumat ki, Musa a.s ne hukumat nahi ki lekin firaun (allah ki laanat ho) ne ki, Al-Hussain ne nahi ki lekin yazeed (allah ki laanat ho ussper) ne ki. Allah taala Farmaata hai:

kia wo logoun per uska hasad karte hai jo kuch Allah ne unko apnay fazal se diya hai? beshak hum ne aal e ibrahim ko kitaab aur hikmat ataa farmaayi aur unko bohhot barhi (haqeeqee) saltanat dee 4:54

Lehaaza, Aal e Ibrahim ko hamesha azmat e ilaahi aur hukumat haasil hui hai, lekin unper zulm, jabar hua hai aur hukumat se hataadiya gaya aur use zaalimoun ne cheen liya, Logoun per waajib hai Allah k wasi ka saath

de taake zameen per behtareen hukumat qaim ho jaaye, agar wo aesa nahi karte hai to wo iss mauqe ko zaaya karte hai aur Allah ghazabnaak hota hai.

Imam Al-Sadiq alaihis salaam ne farmaya: Kia tum ye nahi dekhte k Allah farmaata hai {Ye tumhaare liye nahi hai k jhaard lagaao} Wo keh raha hai k ye tumhaare haq mea nahi hai k khalifa (Imam) banaalo aur tumhaari khaayesh k mutaabiq daawa karlo k wo haq per hai:

Imam Jaffer Al-Sadiq alaihis salaam ne phir kaha: “teen tarah k log hai jisse qayamat k din Allah baat nahi karega na hee dekhega. Wo unhe paak nahi karega aur unhe dardnaak azaab sehna hoga. Wahi hai jisne jhaard ugaaya jisse khuda ne nahi ugaaya, yaani jisne khud se Imam chunliya jisse Allah ne muntaqab nahi kiya, aur usne Allah k muntaqab karda Imam ka inkaar kiya.

Saul ki kahaani: kia tumne musa k baad waale bani israael k ek grow ki haalat per nazar nahi daali (meem) jab k inhone apnay payghambar se ye kaha k hamaare liye ek baadshah muqarrar kardijiyea k hum raah e khuda mea larhe {2:246}

Ye bani Israel k Imaan rakhne waale aur saaleh bande yakheen rakhte hai Allah ki hukumat per, aur unhone kisi ko nahi chuna, balke unhone Allah se kaha k hum mea ek baadshah muqarrar ker. Ye sabse barhi daleel hai k ilaahi nizam her ilaahi mazhab mea is baat ki tasdeeq karta hai k haakim Allah muqarrar karta hai, aur naa k log karte hai jamhuriyyat k zariye.

Zameen per khalifa mea muqarrar karunga. Aur tumhaare rab ne jiss waqt kull farishtoun se ye farmaya k zameen per khalifa mea muqarrar karunga {2:30}

Allah k naayeb ko Zameen per Hakim hona chahyea, aur pehle Naayeb Adam they, her zamaane mea Allah ka naayeb hota hai, aur iss zamaane mea Allah ka naayeb Mahdi hai, lehaaza logoun ko chahyea k usko ikhteyaar de taake wo hukumat karey, kyun k wahi Allah taala ki jaanib se muqarrar karda hai, aur usse jamhuriyyat o intekhaabiyyat se rokna nahi chahyea.

Allah farmaata hai, aur jo log uske mutaabiq hukum naa karey jo kuch Allah ne naazil kiya hai wahi kaafir hai {5:44}. Allah Farmaata hai: Aur jo log uske mutaabiq hukum na karey jo kuch Allah ne naazil kiya hai pass wahi log zaalim hai {5:45} Aur Allah Farmaata hai: Aur jo Allah k naazil kiye huye k ba moujud faysla na karey wahi na farmaan hai {5:47}

Zaahir hai hukmuraan her daur mean aye masaayel ka saamna karega, aur Allah ki taraf se khaas raah aur ilm ki zaroorat hogi, jiske zariyea wo uski hukumat dekhega, aur kaise koi jo Allah ki jaanib se nahi hai wo Allah ki jaanib se insaaf karega? Ye yaqeeni hai k koi Allah ki jaanib se insaaf nahi karsakta siwaaye Allah k wasi k.

Kasrat se daleelayn moujood hai, jamhuriyyat o intekhaabiyyat, yahan per ek misaal bhi hai unke liye jo aql o shaoor rakhte hai.

Musa aur unke logoun ki kahaani

Aur musa ne apni khoum mea se sattar aadmi hamaare muqarrar waqt k liye chant liye, phir jab unko zalzaley ne aaliya to (musa ne) arz ki k aye mere parwardigaar agar tu chahta to unko aur mujhey pehle hee halaaq kardeta kia tu hamey uss kartoot k aoz halaaq karta hai jo hum mea se bewaqoof logoun ne ki hai, ye to teri

hee jaanib se aazmayesh hai, iske zariyea se jiss se tu chahta hai taufeeq hidaayat sulb karle aur jisse tu chaah hidaayat farmaade, tu hee hamara maalik hai pass tuu hamein bakshde aur hum per rehem farmaa aur tuu sabse acha bakhashne wala hai 7:155

Musa, ek Masoom Nabi! Jisne sattaar bani-israel k behtareen mard chun liye, aur wo sab hee ne kufr kiya aur unke Allah k kalaam k khilaaf baghaawat ki, lehaaza jab ek Masoom Nabi Musa alaihis salaam, sattaar logoun ko chunte hai ilaahi maqsad k liye, aur unmea se ek bhi ahal saabit nahi hota, to phir kis tarah ek Aam Aadmi baadshah aur hukumuraan ko chunleta hai? Aur iss tarah bina jaane wo Allah k sabse badtareen khilqat ko chunlenge.

Jo Haq ki talaash mea hai unke liye ye daleelayn kaafi hai, aur jo mazed talaash mea hai unke saamne Quran hai, jo bhoolne waaloun k kaanoun mea ro rahi hai.

Aur beshak zaboore mein humney baad naseehat k ye likh dia tha k aakhir mein merey naik bandey zameen k waris hojaingey {21:105} humney tumko tamam alamoun k liye rehmat hi kerkey bheja hai, {21:107} tum kehdo k siwaaye iskey nahi hai k mujhey wahi ki gayi k tumhaara mabood mabood-e-yakta hai, to aaya tum abhi manogey? {21:108} phir ager wo rogerdaan hon to tum ye kehdo k mene tu baraber ittelaah di hai, aur mein ye nahi janta k jis cheez ka tumsey wada kia gaya hai wo khareeb hai ya baed {21:109} beshak wo buland awaz ki baat ko (bhi) janta hai aur jo kuch tum chupatey ho usko (bhi) janta hai {21:110} aur mein ye nahi janta k shayed ye (takheer) tumhaarey liye azmaish ho aur chand roz ka nafa pohonchana {21:111} (rasool ney) arz ki k aye merey perwerdigaar tu haq k sath faisla kerdey, aur hamara perwerdigaar hi wo rehman hai jisey un tamam baton per jo imaan kertey ho madad talab ki jaati hai {21:112}

Kyun umeed e durust islahkar hai?

(Ek durust rehnuma ki umeed kyun hai?)

1. Deen:

A. Allah farmaata hai:

Aur mein ne jinnoun ko aur admiyoun ko nahi paida kia magar isliye k meri ibaadat kia Karen {51:56} Ahlebait alaihis salaam ne farmaya: haqeeqee ibaadat maarefat hai, lehaaza, qaim ka (umeed e durust islahkaar – awaited reformer ka – yaani qaim ka) sabse ahem kaam ye hai k Allah ki maarefat logoun ko karwaaye aur logoun ko Allah ki taraf lejaaye, kyun k wo Allah ki jaanib se hidaayat yaafta hai aur uski daleel hai Abed guzaaroun k liye.

B. Rasool (unn sab per rehmat ho)

Dusra kaam jo k umeed e durust islahkaar (qaim) ka hai wo ye k Rasool ki maarefat karwaaye, ye bataaye kiss tarah unnper zulm hua, aur ye bataaye k wo wasi hai dunia mea Allah ki taraf se jiska haq o wiraasat cheen liya gaya.

C. Payghaam

Teesra kaam ye hai durust islaahkar ka (Qaim ka) k logoun ko ilaahi payghaam aur qanoon bataaye aur maskh o baatil ko unmea se khatam karde aur haqeeqee nazariyaat o fiqh bataaye jisse Allah raazi ho.

Iske nateeje me, sabse ahem baat jo durust islaahkar ka hai jisse deen taaza hota hai, wo hai ilm o maarefat.

Aur wo unhe kitaab aur hikmat ki baatein sikhaata hai {2:129}

Quran Chapter "The Cow" 2:129. Moreover, al-Sadiq pbuh said:

Ilm 27 huroof per hai, Aur jitney Nabi aaye hai, aaj tak do huroof bataaya hai aur logoun ko in do huroof ka ilm hai. Jab hamaara **Qaim** ruthega, to wo aur 25 huroof bataayega, aur logoun me isse taqseem karega, aur ismea (pehle k) do huroof jamaah karke wo sattaayis (27) huroof taqseem karega

29,30

2. Ye aarzi dunia

jaise k ilaahi mazaahab k tamaam afraad iss per yakheen rakhte hai k durust islaahkar (Qaim) dunia ko insaaf se bhardega, jab k wo naa-insaafi aur zulm se bhara hua tha, ye baat mashoor hai musalmaanon me kyun k ye rivaayat Rasool Allah s.a.w.a aur Ahlebait alaihim as salaam se hai sunni aur shia dono me.

Lahaaza Allah ki hukumat me aesa kia hai jo zameen ko adl o insaaf se bhardegi? Isse pehle k me iss masle ki jaanch karun, ek utni hee ahem baat saaf karna chaahunga jiski waise hee jaanch laazim hai. Alaamat e Zahoor e durust islaahkar (qaim) per Rasool Allah s.a.w.a o Ahlebait k bayaan k mutaabiq, hum sab iss baat per muttfaq hai k ye Zahoor k din hai. Hum beshak unki raaye k baare me fikr mand nahi hai jo ghalat hai aur mazhabi kitaabein nahi parhte hai. Iske alaawa dunia bhar k Isaaiyoun ka bhi yahee manna hai k yeh Zahoor e durust islaahkar k din hai, jisse wo Jesus maante hai, maine ek kitaab parhi hai Christian priest ki 19th century k darmiyaani hisse me jo likhi gayi thi, jismea wo alaamat e Zahoor ka tazkera aur Zahoor e sughra jo Jannat k mulk me shuruu ho chuka hai uska tazkera kiya hai,

Aur Jahaan tak Yahoodiyoun ki baat hai wo in dinoun ko qayamat e sughra maante hai, balke inke kayyi raabiyoun ka yakheen hai k Elijah k waapsi k din hai, aur Zahoor e durust islaahkar (Qaim) k din hai, unmea se kuch ne to Plane se parche taqseem kiye hai Palestine k musalmaanon per jismea unhone muqaddas zameen khaali kardene ki maang rakhi hai kyun k qayamat e sughra ka waqt aa chuka hai, aur bataaya hai k yeh din aakhri dinoun me se hai, jiske baad sirf deendaar muqaddas zameen per rahenge. Aur yahoodiyoun k mutaabiq wo khud ko haqeeqee ibaadat guzaar samajhte hai.

Agar ye baat hai, to phir saaf hai k her mazhab k log jo pokhta yaqeen rakhte hai Nabiyoun ki baatoun per, wo tasdeeq karenge k ye Qayamat e Sughra k din hai, aur Zahoor e durust islaahkar (Qaim). Aur agar ye unke Zahoor k din hai jahan wo dunia ko adl o insaaf se bhardenge jab k wo zulm o jabar se bhar chuki thi, to baat saaf hojaati hai k yeh wo din hai jismea zulm o jabar bhara hua hai.

Yahaan do baatein, zehen me hai,

Aesa kia hua k dunia zulm o jabr se bhar chuki hai?

Iska jawaab moujood hai aur isse me neechay (aage chalker) bataaonga

Dusra sawaal ye hai: ab ye dunia kaisa adl o insaaf se bharegi?

Aur ye baat k saath me a samjhaana shuru karta hun, me a kuch khusoosiyat e hukumat e ilaahi per Roshni daalunga jiske zariye a dunia adl o insaaf se bhar sakti hai.

Pehli gusoosiyat: Qanoon (Aam qanoon aur deegar qawaanain)

Jo Qanoon banaata hai wo Allah taala hai, ussi ne iss zameen aur isme a jo kuch hai khalq kiya aur wo jaanta hai jo kuch islaah chahye a iske rehne waaloun ko, jaise k insaan o jinn, jaanwar perh aur deegar makhlookh jisse hum jaante hai ya nahi jaante hai, Wo maazi moujooda aur mustaqbil se bhi waqif hai. Wo jaanta hai insaan k jism aur rooh ko kiss qism ki mukammil taur per islaah ki zaroorat hai. Qanoon ko Insaani jism aur uski rooh ki maazi moujooda aur mustaqbil per ghour karna hota hai, aur dilchaspi per inferaadi aur jamaah ki aur deegar makhlookh ki. Qanoon ko zameen, paani, hawaa aur deegar ghair jaandar asheya per bhi ghour karna parhta hai, aur siwaaye Allah taala k kon jaan sakta hai, jab k inme a kayyi saari baatein inferaadi ya maqool nahi ho sakti (aql me a nahi aa sakti) yaani k inki sifaat aur uss jaise cheezain nahi maalum ho sakte?

Iske alaawa, agar hum ye sab baatein jaan bhi le, tab bhi ek qanoon kaise banaayenge jisme a her baat ka khayal rakha gaya ho, jab k ye ek dusre se kuch baatoun me a mukhtalif bhi hote hai? Konsi Qanoon saazi ki takhleekh iss baat ka yakheen dilaayegi k makhlookh ka behtareen khayal rakha gaya?

Yaqeenan, ye qanoon sirf ilaahi qanoon aur ilaahi fiqh k zariye a hai, kyun k iska bataane waala khilqat ka khaaliqh hai, wo raazoun ko jaanne waala hai, aur wo jo kuch jo aur bhi chupaa hua hai, wo cheezoun ko jaisa wo chahta hai banaata hai, wo iss baat se munazza hai jisse wo iske saath shareek karte hai.

Dusri Sifaat : Baadshah ya Haakim

Beshak, rehnumaayi, - jiss tarah ki shakl ikhteyaar karti hai, chaah e wo logoun ki hukumat(jamhuriyati ya intekhabaati) Ya phir Allah ki hukumat ho, ye dono ka seedha asar hota hai insaani muhaashre per, ye issliye k muhaashra laazmi taur per aesa banaa hua hai k apne rehuna ki baat suneh, kyun k Insaan banaaya hee gaya hai iss tarah k apne rehnuma ki baat suneh jo Allah taala ki jaanib se muntaqab kiya jaata hai.

khuda ki banaayi hui sarisht {tareekha} jissper usne aadmiyoun ko payda kiya yahee hai khuda ki banaawat me a koi tabdeel ho nahi sakti raah e mustaqeem yahee hai {30:30}

Rehnuma Allah ki zameen per sarparast aur Allah ka wasi hai, Agar iska haq cheen liya jaaye to fitrat-e-insaani ka aayena dunia k andhere se bhar jaata hai, phir insaan kisi bhi rehnuma ko qubool karleta hai Allah k wasi k badle me a, jo Allah ki daleel hai khilqat k liye, taake wo apne andar ki kami ko poora karle, hatta k ye badla hua (chuna hua) rehnuma ghari akhlaakhi aur Allah k wasi k khilaaf hee kyun na ho. Insaan to beherhaal apne rehnuma (chaah e acha ya bura) ki baat sunleta hai. Rehnuma do tarah k hote hai, ek Allah ka naayeb aur dusra koi aur. Chaah e wo koi zaalim baadshah ho ya phir intekhaabiyat(elections) se chuna hua jamhuriyati rehnuma, Lekin jo Rehnuma Allah ki jaanib se hota hai wo sirf Allah ki jaanib se bolta hai, kyun k wo bolta hai aur amal karta hai sirf Allah k amr per.

Aur jo rehnuma logoun ki taraf se banaaya jata hai, wo Allah ki jaanib se bolta hee nahi, Rasool Allah s.a.w.a ne farmaaya: Jo koi kisi ko sunah usne ussi ki ibaadat ki. Agar bolne wala Allah k liye bol raha hai to sunne waale ne Allah ki Ibaadat ki, agar bolne waale ne shaitaan ki taraf se bol raha hai to sunne waale ne shaitaan ki ibaadat ki.

Lehaaza, her shaks, ya to Allah ya phir shaitaan ki jaanib se bolta hai, aur teesra koi nahi hai, Aur her rehnuma jo Allah k naayeb k alaawa hai wo kisi na kisi tarah shaitaan ki taraf se bolta hai unmea se her apni hadd se bolta jitna k wo jhoot apne saath uthaata phira ho.

Ahlebait ne farmaaya: “Her parcham jo parcham e Qaim se pehle uthega wo zaalim ka parcham hai” yaani k jo parcham Mahdi alaihis salaam ki taraf se naa ho.

Lehaaza Allah taala ki taraf se muntaqab kiya hua Allah hee ki jaanib se kahega, Aur jo Allah ki taraf se Muntaqab nahi hua wo shaitaan ki taraf se bolega. Bil yaqeen jo Allah ki jaanib se kahega, Allah iss dunia ki islaah karega, aur jo shaitaan ki taraf se bolta hai isse wo deen o dunia ko kharaab karta hai.

Jo baakhi hai kehne k liye k Allah taala jaanta hai ke her rooh kia uthaaye rakhi hai, aur wo haq parast aur baatil ko bhi jaanta hai. Aur wo maqsoos karta hai apne naayeb ko aur muntaqab karta hai taake wo sabse behtareen khilqat saabit ho, sasbe zyaada haq parast aur sabse zyaada iss dunia mea ilm rakhne waala. Allah taala uski hifaazat karta hai ghalat aur ghaltiyoun se. aur usse raah e haq ki islaah karta hai.

Taahem, Agar log Allah k muntaqab karda per eteraaz karenge, to phir wo khuda ki sabse badtareen makhlookh ko hee chunenge. Asal mea, Musa alaihis salaam jo k ek masoom Nabi hai, sattar logoun ko chuna jisse wo haq parast samajhte they, pass yahee jaanne k liye k wo asal mea kitne kharaab hai. Issi mea sabakh hai unke liye jo seekhna chahte hai, ek yaadgaar hai jo koi isse yaad rakhna chahta ho, aur ek nishaani hai jo koi sunna aur qubool karna chahta ho.

Teesri Siffat: Allah ki hukmurani mea Qanoon aur Haakim ka kamaal aur masoomiyyat

Allah ki hukumat k nateeje mea logoun ki siyaasi, iqtesaadi aur samaaji haalat ki islaah hoti hai. Ye issliye k iss haalatoun mea logoun ki zindagi Qanoon aur Hakim per etehnaad rakhti hai, kyun k Qanoon unper hukumat karta hai, aur haakim qanoon banaata hai. Lehaaza agar Qanoon Allah ki taraf se hai to phir inn ilaaqoun mea qawaanain sabse behtareen aur masaali hongee. Iske saath agar haakim Allah ki naayeb aur sarparast hai iss zameen per aur Sabse behtareen khilqat hai, to phir darqwaast e qanoon bhi kaamil hai, aur mukammil hai aur uss per behtar tareeqe se amal kiya jaata hai.

Nateeje k taur per agar ek qoum k log inki zameen per Allah ki azmat ko qubool karte hai, to wo behtareen mazhab aur dunia haasil karte hai, aur unki aulaad dunia o aakherat mea khush rehti hai. Dar haqeeqat mulk k bachoun ki taraf se jisne Allah ki hukumat qubool ki hai sabse behtareen cheez jo zameen se Jannat ki taraf urooj karti hai wo hai Allah k naayeb ki bayt. Aur iske nateeje mea wo Jannat se behtareen cheezain haasil karte hai, jo k Allah ki taraf se hifaazat hai aur wo mulk sabse behtareen mulk banjaata hai kyun k usne Allah k naayeb o sarparast ko qubool kiya.

Aur agar bastiyoun waale imaan le aate aur darte rehte to hum unper aasmaan o zameen k barkatein khol dete wa lekin unhonay jhutlaaya phir humne bhi jaise (jaise) baddiyaan wo kiya karte they ussi k ba moujuud unse muwaqaza kiya {7:96}

Iske alaawa, qoumain afzalliyat ka daawa karegi iss bina per k wo Allah k naayeb ko qubool karti hai aur unke hukum per amal karti hai. Wo Mulq jo Imam Al Mahdi alaihis salaam ka banaaya hua sabse behtareen mulk hoga, misaal k taur per:

Jo ummatein hidaayat e mardam k liye payda ki gayi unmea sabse behtar ho, nayki karne ka hukum dete ho aur badee se mana karte ho {3:110}

Ye wahi mulk hai jisme teen saon terah 313 as-haab e **Qaim** hai aur jo koi unke saath hai.

Dusri taraf, agar koi mulk Allah k naayeb o sarparast ka inkaar karta hai, to wo sabse barhi beqoofi anjaam deta hai aur dunia o aakheratt kho deta hai. Uske liye iss dunia me zillat aur ruswaayi hai aur jahannum ki bharakti aag ka thikaana aakheratt me naseeb hoga.

Aakhirkaar, me iss baat per zor dena chahta hun k mujhey yaqeen nahi hai k jo shaks Allah taala per yaqeen rakhta ho wo ye sonchta hai k insaan ka banaaya hua qanoon Allah k Qanoon se behtar hai, ya phir jo rehnuma logoun ne banaaya ho wo Allah k banaaye huye rehnuma se behtar hai.

Tamaam taarifayn sirf Allah hee ki

aur jiswaqt ye tumko dekhte hain tumhaara thatta (mazaak) hi udaate hain [aur kehte hain ke] kya yahi hai jinko khuda ne nabi banaker bheja tha {25:41} isne to humko hamaare khudaon se hata hi diya hota agar hum un [ki ibadat] per sabit qadam na rehte aur kuch arse baad jiswaqt ye azaab ko dekhenge to khud samajh lenge k raah e raast se bhatka hua koun tha {25:42}

Kami karne waala
Ahmed AlHasan
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