

A'oozu Billahil Minash-Shaitaanir-Rajeem



ILM-E-GHAIB

QUR'AN-E-HAKEEM KI ROSHNI MEIN

ROMAN VERSION

---Taleef---

**Fazilul Asar As'adul Ulama Maulana
Maulavi Hz Abu Sayeed Syed Mahmood
Sahib Tashrifullahi RA**

Kitabat

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Silsila-e-Maktubaat (3)

A'oozu Billahil Minash-Shaitaanir-Rajeem



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QUR'AAN-E-HAKEEM KI ROSHNI MEIN

ROMAN VERSION

RISALA-E-NIGAAR KE AETERAZ PAR AIK NAZAR

---Taleef---

FAZILUL ASAR AS'ADUL ULAMA MAULANA

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Nazim-e-Madresa-e-Sajjadagaan-e-Mahdavia

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وَمَا كَانَ اللَّهُ لِيُظْلِمَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مَنْ رُسُلِهِ مَنْ يَشَاءُ ص

(سورة آل عمران - 179)

Translation:- Aur Allah Yuin nahin ke Ghaib ki bataun par tum ko Aagaah kar de laikin (kisi ko Aagaah karna chahta hai to) apne Rasoolaun mein se jis ko chahta hai chun leta hai.

مُبَسَّمًا وَمُحَمَّدًا وَمُصَلِّيًّا

“Ilm-e-Ghaib” se mutalliq bade-bade Mufasssireen ne apni-apni Tafaasir mein aur Jaleelul Qadr Ulama-e-Mutaqaddimeen ne apni-apne tasaneef mein tafseeli bahsein ki hain. Aur Islam ke ba’az Firqaun se is mas’ale par Ma’rekatul-Aara munazire bhi huwe hain kuin ke yeh bhi ahem masael mein dakhil hai. Asl yeh hai ke **“Ilm-e-Ghaib”** se mutalliq Qur’aan-e-Majeed mein jitni Riwayaat hain un ka Andaz-e-Bayan apne-apne mauqa wo mahel ke aetabar se juda-juda waqe huwa hai jin ki ba hami Tatbeeq mein ba’az logaun ne ghalati ki aur ba’zaun ne raey qaem kar ne mein intni be-iltefati barti hai ke un se Ahadees-e-Mutawatira hi nahin balke Aayaat-e-Kalamullah tak choot gaein.

Chunache **“Risala-e-Nigar”** Mah Feb. 1935 Hijri Shuma-rah 2 Jild 20 mein **Mas’ala-e-Mahdiyati** par

bahes karte huwe likha hai:-

“Baat yeh hai ke paisheen-goeaun ki jitni Ahadees hain wo

kisi tarha chandan qabil-e-lehaaz nahin kuin ke “Ilm-e-Ghaib” ke janne se khud Rasoolullah ne sarahatan inkaar kiya hai. Aur is nau’ ki Rawayaat “Sirf Propogande” ke liye waza’ kar li gae hain.”

“Nigar” ne Paisheen-goeaun ki Ahadees ko do (2) wajhe se Na qabil-e-Lehaz thaeraya hai, aik to yeh ke khud Rasoolullah SAWS ne “Ilm-e-Ghaib” ke janne se inkaar kiya hai, dosri yeh ke aisi Rawayaat koi asliyat nahin rakhein balke mahez Propogande ke liye waza’ kar lee gae hain.

Haqeeqat yeh hai ke “Nigar” ne Mas’ala-e-Mahdiyat ke mutalliq Ibn-e-Khaldoon ke khiyaalaat ko apne alfaz mein bayan kiya hai. Halanke ghaor kar na chahiye tha ke bade-bade Mufasssireen wo Muhaddiseen wo Akabir-e-Islam Rahmhumullah Alaihim Ajmaeen ke muqabile mein aik Muarrikh ke in zati Khiyalaat ko os ki Naqis Diriyrat par mabni hain, kaise tarjeeh di ja sakti hai? Aakhir Buzrug-aan-e-Saliheen se be-Iltefati ka natija yeh nikla ke Aan Hazrat SAWS ki Ahaadees-e-Mutawatirah aur Kalamullah ki Aayaat-e-Wazeha ka inkaar lazim aa raha hai! **Kuin ke Ilm-e-Hadees se waqifiyat rakhne wale Hazraat par makhfi nahin ke Paisheen-goeaun ki kae Ahaadees aisi Mustanad aur Mutawatir maujood hain ke jin ki sadaqat ka inkaar naql wo aql ke khilaf hai balke Ahaadees ka aik zakhira aisa bhi hai ke jis ki mutabiqat wo taeed Qur’aan-e-Majeed ki Aayaat se hoti hai. Aur Khusoosan Hazrat Mahdi AHS ki Be ‘sat se mutalliq muta’did Ahadees hain jin mein sirf Alamaat-e-Mahdi AHS ke bare mein ikhtelaf paya jata hai laikin Aamad-e-Mahdi AHS mein to sab muttafiq hain. Isi**

liye Ulama-e-Kiram Muji-e-Mahdi AHS ki khabaraun ko Mutawatir maan ne par majboor huwe hain.

Gharz aisi Muhtim-bish-shan Rawayaat ki nisbat yeh kahe dena ke “Is nau ki Rawayaat sirf Propaganda ke liye waza’ kar li gae hain” Osool-e-Manqool ke khilaf hai aur ghair Ma’Qool! Kuin ke Mahdi AHS se mutalliq jo Rawayaat hain un se saf zahir hai ke Rawi-aun ke zamane aur Zahoor-e-Mahdi AHS ke zamane mein bahut ziyadah fasla hai. Hum pooch te hain ke jin logaun ne sirf Propaganda ke liye Ba’sat-e-Mahdi AHS ki Rawayaat waza’ kar lee hon, bataiye ke aisi Rawayaat ke waza’ kar ne se un logaun ko un ki zarooriyaat wo Musaleh mein kiya faeda hasil huwa hoga jin ka Waqoo sadiyaun ba’ad hone ki khabar di gae hai? Kiya Waezeen-e-Rawayaat ka aisa koi maqsad batalla ja sake ga? Is waqt hamara maqsood wo bayan aur hai is liye hum is par bahes karna nahin chahte.

Sar-e-dast “**Nigar**” ka yeh qaol zair-e-bahes hai ke:-

“Baat yeh hai ke Paisheen-goeaun ki jitni Ahaadees hain wo kisi tarah chandan qabil-e-lehaaz nahin kuin ke “Ilm-e-Ghaib” ke janne se khud Rasoolullah SAWS ne sarahatan inkaar kiya hai.”

Yahan “**Nigar**” ne Hazrat Rasoolullah SAWS ke mustanad farameen wo khusoosiyat ke aik ahem hisse ko na qabil-e-lehaaz qaraar dene ki hairat Angaiz jurat ki hai jis se Khatimul-Anmbiya Hazrat Muhammd Mustafa SAWS ki taeed-e-Ghaibi aur Ta’leem-e-Wahabi ka bhi inkaar zahir ho raha hai!!!

Aur yeh aisi bahes hai ke is ko taey kiye baghair, aam

Paisheen-goeaun aur Zaat-e-Mahdi AHS wo Zaroot-e-Zaat-e-Mahdi AHS ki Ahaadees wo Rawayaat par bahes wo tamheez aur Mazhab-e-Mahdavia se mutalliq “Nigar” ke deegar aeterazaat par Radd wo Qa’dah sab kuch be sood rah jate hain.

Is liye hum os hissa-e-mazmoon par bahes karna muqaddam aur zaroori samjhte hain aur Nazireen-e-Kiram se iltemas karte hain ke hamare is Mazmoon ko nihayat ghaor wo ta’mul se mulaheza farmaein kuin ke hum ne is ko jawab ke saath-saath mufeed-e-aam bana ne ka ziyada khiyal rakha hai.

Faqeer Mahmood Gafiralahu

حَامِدًا وَ مُصَلِّيًا

“Ilm-e-Ghaib” ka mafhoom samajhne se pahle yeh maloom karne ki zaroorat hai ke Insan kin-kin Zaraey se ilm hasil karta hai. Is ke ba’ad Ilm-e-Ghaib ke ma’ni aur os ka mafhoom khud ba khud nihayat suhulat ke saath samajh mein aa sakta hai.

Wazeh ho ke “Ilm” janne ko kahte hain. Is mein shak nahin ke likhna padhna ilm ke ahem Zaraey hain laikin Nafs-e-Ilm nahin hain. Is liye ilm se murad sirf “Janna” hai aur yahi ma’ani zahan nasheen rakhna chahiye. Insan ko Ilm Wasaatat se ya baghair kisi Wasaatat ke hasil hota hai. Baghair Wasaatat ki teen suratein hain:-

(1) Wijdaan:- Jaise ke Insan ko apne wujood ka ilm baghair kisi zariye khud ba khud ho jata hai ya bhook, piyas aur andarooni takaalif ka ilm baghair kisi ke maloom karaye khud ba khud ho jata hai. Yahan tak ke Hawas-e-Khamsa ki madad ki bhi zaroorat nahin hoti. Chunache jis shakhs ki basarat ja chuki ho, sama'at aur quwwat-e-Shamma bhi mafqood ho gae ho, zaban bhi be hiss ho chuki ho to zahir hai ke hawaas se mahroom ho ne ke bawajood is qism ke Insan ko bhi bhook ya andarooni takaalif ka ilm ho ja ta hai.

(2) Fitriyaat:- Khallaq-e-Aalam haiwanaat ki nau ko os ki khusoosiyat wo zaroorat ke lehaz se ibteda' hi mein fitratan ba'az cheezaun ka ilm ata kar deta hai. Maslan Muchly ke bachche kisi ke sikha ye baghair khud teer ne lagte hain. Darinday ke bachche ko yeh bata ne ki zaroorat nahin hoti ke os ki Fitri Ghiza gosht hai. Charindaun ke bachche ghas paat ke siwa gosht hargiz nahin khate agarche ke bhook se kitne hi betaab kuin na ho gaye hon. Isi tarha aadmi ke bachche ko rona doodh peena kis ne shikhaya? Yeh Fitri Uloom hain jo baghair kisi tawassut ke khud ba khud hasil ho jate hain.

(3) Badeehaat:- Insan kuch hosh sanbhalne ke ba'ad baghair kisi ke bataye khud maloom kar leta hai ke Surkh wo Siyah aik jage jama' nahin hote. Aaftab nikal ta hai to din hota hai. Yeh Badeehaat-e-Awwaliya hain. Ya'ni wo Omoor jo Muqaddamaat ya Qiyaas wo Istiqra' ya Asbaab wo Alal ke baghair khud ba khud khullam khula maloom ho jate hain.

Isi tarha Wasaatat aur zariye se jo ilm hasil hota hai os ki

bhi mukhtalif suratein hain. Maslan Hawaas-e-Khamsa ke zariye ilm hasil karna jaise dekh kar Maujoodaat ki surat wo haiyyaat ka ilm hasil karna. Soongh kar Khushboo aur bad boo ki tameez karlena. Sunne se mukhtalif qism ki aawaazein chakhna se turshi wo sheerini, talkhi wo taizi aur choone se garmi wo sardi ya narmi wo sakhti ka maloom kar lena.

Is ke alawa Asbaab wo Alal, Aswat (1) wo Khatut (2) Isharaat (3) wo Nasab (4) Aql wo Istedlaal.

(1) Jaise alfaaz aur aawaazaun se mafhoom paida karna. (2) Jaise Huroof, Hindse se aur dosri lakeeraun se mafhoom paida karn. (3) Isharaun ke zariye mafhoom paida kar na jaisa ke Fauj mein jhandiyaun aur search light se kaam liya jata hai. (4) Nishanaat se mafhoom paida karna. Jaise sardak par, ya hawaee line par aur Samandar mein nishanaat nasab kiye jate hain.

Aur Tajrabaat wo Mushahidaat ke zariye bhi ilm hasil hota hai maslan Mushahida hai ke Abr ke baghair barish nahin hoti. Is se maloom huwa ke Abr Pesh Khima hai Barish ka. Isi tarha Tajraba aur Aql wo Istedlaal ke zariye se bhi ba'az maloom cheezaun se na maloom ka ilm aur Juzyaat se Kulliyaat ka ilm huwa karta hai. Maslan hum ne aik pathar Aasmaan ki taraf phainka wo Zameen par aa raha. Isi tarha aur do chaar cheezein phainkein wo bhi Zameen ki taraf laot aaein ab hum ne samajh liya ke omooman jo cheez Aasmaan ki taraf phainki jati hai Zameen par wapas aa jati hai. Is tarha aik Kulliyah ka ilm hasil ho gaya.

Gharz is qism ke uloom ki koi hud nahin hai. Falsafa, Riyazi, Science, Nujoom wo Ramal waghaira qism ke sad ha uloom wo fanoon aur hazarha Ikhtiyaaraat wo ijadaat ki hayrat naak taraqqiyan aaj jo nazar aa rahi hain wo unhein mazkurah zaraye-ilm ke natayag hain. Yeh fil-haqeeqat os Tarraqi-e-Muarifat ke quwwat ka asar hai jise Khaliq-e-Aalam ne Insan mein wadiyat farma di hain jis ki wajhe Insan ba-tadreej taraqqi karte huwe apni-apni iste'dad wo salahiyat ke muafiq kamaal hasil karta hai.

Yeh baat haywanaat mein nahin pae jati kuin ke Haywaan ko nauee khusoosiyat ke lehaz se os ki zarooriyaat-e-zindagi ka ilm os ki Paidaesh ke waqt hi de diya jata hai isi liye har Haywaan apne baqa-e-wujood ke mufeed wo muzir asbaab se ibteda hi mein fitratan waqif ho jata hai. Laikin Insan Tarraqi-e-Muarifat ki quwwat ke zariye apne baqa-e-wujood ke mufeed wo muzir Omoor se ba-tadreej waqifiyat hasil karta hai. Maslan Ghode ka bachcha gosht nahin khaye ga. Shair ka bachcha ghas nahin chooye ga. Laikin Insan ke bachche ke samne zahr bhi rakh diya jaye to bila ta'mul munh mein dal leta hai. Hatta ke aag jaisi **Zakiul-Hiss** cheez ko bhi haath mein lene se nahin jhijhakta.

Haran ko is tarha paliye ke kabhi jungal ki surat dekh sake na os ko kisi darinde ka ilm hone paye. Is ke ba-wajood agar darinde ka Samna ho jaye to aap dekh lein ge ke boo pate hi bhaag nikalne ki hattal imkaan koshish kare ga. Magar aisa Insan jis ne umr bhar kabhi sanp ka naam bhi na suna ho aur na os ki zaherilee khasiyat se waqif howa ho

agar kabhi sanp ko dekh paye to koi khauf wo harass os par tari na hoga.

Gharz Insan ki saari taraqqi-yaun ka raaz os ki Quwwat-e-Mua'rifat mein mizmar hai jo ba-tadreej taraqqi pazeer hoti hai. Chunache salha-saal se haywanaat ki mua'ashirat apni-apni Fitrat ke mutabiq aik haal par qaem hai. Baya ka Ghosla, Khargosh ka pauda, Shair ki Gawi mei koi farq na aaya laikin Insan ki Mua'ashirat kiya se kiya ho gae hai aur is ke ilm wo amal ka Irteqa kahan se kahan tak pahunch gaya hai? Yeh Aql wo Mua'arifat ki taraqqi aik Badawi aur Wahshi se le kar Arastoo aur Aflatoon tak balke os se bhi ba darjeha badha kar har Insan ki Iste'daad wo Qabiliyat ke lehaz se kam se kam aur ziyada se ziyada pae jaye gi aur aam Insanaun ko Aql wo Mua'arifat ki taraqqi, Ilm ke Wasaael wo Zaraye ke baghair hasil nahin hoti.

Gharz ke Insan ke Iktesaabi Uloom, Wasaatat wo Zaraye, maslan Hawas-e-Khamsa, Aql wo Istedlaal, Asbaab wo Alal, Tajrabaat wo Mushahidaat, Ta'leem wo Ta'allum waghaira Omoor par munhasir hain. Agar yeh na hon to Insan ka Ilm sirf Wijdaaniyaat, Fitriyaat aur Badeehaat tak mahdood rah jaye ga.

(1) Hashia:- Maulwi Abdul Haq Dahlawi

"فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ"

Ki tafsir mein likhte hain ke "Imam Fakhruddin Razi RA ghaibiya se murad sirf Qiyamat ki khabar lete hain (Mu'tezalah waghaira ke) is aeteraz se. Aur un shubhaat se

bachne ke liye ke ba'az "Ghaib" Kahan aur Ahle Khawb bhi jante hain. Tafsir Haqqani jild (7) Safha 244.

Is par Qazi Shanukani kahte hain ke " Zinniyat wo Qataeeyat ka bayyan farq hote huwe Ilm-e-Ghaib Rasoolullah SAWS ke izhar mein kuin ta'mul karna chahiye.

Ahqar ka khiyal yeh hai ke Tawassut aur Bila- Tawassut ka farq, aik Daleel-e-Wazeh aur Burhan-e-Qate hai. Isi liye hum ko na Mu'tezalah waghaira ke aise aeteraz se bachne ki zaroorat hai na "Zinniyat wo Qataeeyat" ki bahes ki zaroorat!! Kuin ke Kahanaun waghaira ke Ilm ko zair-e-bahes "Ilm-e-Ghaib" se koi nisbat hi nahin!!! Chuna che Ahqar ne is par ba-Daleel bahes ki hai.

Mahmood Gafiralahu (Muallif Alai Rahmah)

Agar hum Hyderabad mein baithe huwe Delhi ke kisi Azeez ki kaifiyat maloom karna chahein aur Tappa, Telephone, La silky ya Qasid waghaira koi Zariya-e-Ilm hamare pas na ho to zahir hai ke hum apne Azeez ki kaifiyat nahin maloom kar sakein ge. Agar sare Zaraye-Ilm mafqood hone ke bawajood bhi hum baithe-baithe maloom kar lein to yeh "Ilm-e-Ghaib" hoga.

Chuna che Sahib-e-Tafsir-e-Baizawi ne likha hai ke:-

وَالْمُرَادُ بِهِ الْخَفِيُّ الَّذِي لَا يُدْرِكُهُ الْحِسُّ وَلَا تَقْضِيهِ بَدَاهَةُ الْعَقْلِ-

Translation:- Ghaib os poshidah cheez ka naam hai jise na Quwwat-e-Hiss, Idraak kar sakti hai na Hidayat Aql pa

sakti hai. Aur Imam Razi RA “Yu’minoon Bil Ghaib” ki Tafsir mein likhte hain ke:-

قَوْلُ الْجَمْهُورِ الْمَفْسِرِينَ أَنَّ الْغَيْبَ هُوَ الَّذِي يَكُونُ غَائِبًا عَنِ الْحَاسِسَةِ

Translation:- Jamhoor Mufasssireen ka qawl yahi hai ke Ghaib wo hai jo Hawas se Ghaib ho.

Is se “Ilm-e-Ghaib” ka mafhoom saf zahir hai ke “Ilm-e-Ghaib” un Omoor ke janne ko kahte hain jo Insan ke Hawaas-e-Zahiri wo Batini se Ghaib hon aur Iktesaab-e-Ilm ke tamaam maujoodah wasael wo zaraye un Omoor ko janne se qasir rahein.

“Ilm-e-Ghaib” ki is ta’reef ke lehaz se har danishmand Insan samajh sakta hai ke aisa “Ilm” Insan ki taqat se baher hai aur agar tafseeli wo gha-ir nazar dali jaye to saf zahir hoga ke Insan ko **Omoor-e-Ghaib ka Ilm baghair zariye wo tawassut ke hasil hona muhal hai hatta ke Nabi wo Khalifatullha kuin na ban jaye!**

Agar koi Tabeeb kisi mareez ki andarooni kaifiyaat ka ilm kisi ke bataye baghair hasil kar leta hai to yeh **“Fann-e-Nabbazi”** ka kamal aur zihanat wo Quaye Damagi ki Khuda Dad Qabiliyat ka aaeenadaar hai.

Isi tarha aik Nujoomi ki Paishingoe ka darwomadar os ke khas Ilm-e-Hisab par hota hai aur aik zamane mein ba’az log baghair kisi hisaab wo kitab ke ghaib ki batein bayan kar dete the jin ko **Kahan (1)** kaha jata tha. Un ke Ilm ka darwomadar bhi mahez ghaibi hastiyaun maslan Jinn-aun waghaira ke ta’lluqaat par mabni tha jo aik makhsoos riyazat wo amal ki wajhe se hasil hota tha aur haqeeqat yeh

hai ke khud Jinnaat ko bhi kisi tarha Ilm-e-Ghaib par qudrat nahin kuin ke un ka Ilm bhi mahdood aur ghair yaqeeni hota hai. Albatta Insani hudood-e-hawaas se un ki hudood kuch mutajawiz aur mutaghair hoti hain. Isi liye ba'az Omoor jo Insani hawaas se ghayeb rahte hain un se wo Mutale rahte hain. Laikin khud un ke hudood-e-hawaas se jo Omoor ghayeb hon un ka ilm hasil nahin kar sakte! Yahi haal Farishtaun ka bhi hai halanke Farishtaun ke hudood-e-hawaas Jinnaat se bahut bar tar hain. Laikin apne hudood se mutajawiz Ilm hasil karna un ke bas ki baat nahin.

Gharz jab Allah ke Nabi wo Khalifah ko Omoor-e-Mughiba ka qataee wo yaqeeni ilm rakhne ke bawajood **“Ilm-e-Ghaib”** nahin kahe sakte to in Iktesaabi aur ghair qataee uloom par **“Ilm-e-Ghaib”** ka itlaaq kaise ho sakta hai!!! Is liye ke Nabi ko jo bhi Ilm hasil hota hai Tawassut aur Waseele hi se hota hai khaw wo tawassut kisi makhsos Farishte ka ho ya Khud Zaat-e-Bari Ta'aala ka Aakhir Tawassut wo Zariya to zaroor hai !!!

Isi liye Mazhab-e-Islam mein yeh amr Musallam hai ke **“Ilm-e-Ghaib”** siwaye Khuda ke kisi ko hasil nahin.

Chunache Qur'aan-e-Majeed mein Irshad farmaya hai ke, **عَالِمُ الْغَيْبِ وَالشَّهَادَةِ** Allah Hazir wo Ghayeb ka Jan-ne Wala hai.

Yahan yeh nukta qabil-e-ghaur hai ke jab Allahu Ta'aala se koi cheez poshidah nahin rah sakti aur Kaenaat ka zarrazarra Os ke Ilm-e-Bepayan mein ayan hai to Os ko **“Aalim-e-Ghaib”** kahne ke kiya ma'ne! **“Aalim-e-Ghaib”** kahna to

os waqt sahih ho ga jab ke koi cheez Os se ghayeb rahe aur kisi Zariya wo Tawassut ke baghair Os ko ilm ho jaye. Waqiya yeh hai ke Shahadat aur “**Ghaib**” ka iste’mal Insan ke lehaz se kiya gaya hai. Ya’ni jo cheezein Insan ke hudood-e-ilm mein maujood hain aur jo cheezein ghayeb hain un sab ka janne wala Allahu Ta’aala hi hai.

Gharz Aayat-e-Mazkoorah ke alfaaz saf wo sareeh hain kisi qism ki Tafsir wo Taweel ki zaroorat nahin.

Aur aik jaghe Allahu Ta’aala ne Hazrat Rasool-e-Akram SAWS ki zabani Tauzih karadi hai ke:-

(1) قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ط (سورة النمل-65)

Translation:- Aey Muhammad SAWS Aap kahdo ke Aasmanaun aur Zameen mein Khuda ke siwaye koi **Ghaib** ka janne wala nahin aur mein khud **Ghaib** nahin janta huin.

(2) وَلَوْ كُنْتَ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتَ مِنَ الْخَيْرِ ج (سورة الاعراف-188)

Translation:- Agar mein **Ghaib** janne wala hota to apna bahut sa faedah kar leta.

(3) وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ط (سورة الانعام-59)

Translation:- Aur Osi ke pas **Ghaib** ki Kunjjiyan hain jin ko Os ke siwaye koi nahin janta.

In Aayaat se wazeh hai ke “**Ghaib**” ka Janna Khuda-e-Quddoos hi ki Sifat hai Os ke siwaye khaw Insan ho ke Jinn, Shaitaan ho ke Farishta koi nahin jaan sakta. Hatta ke Nabi wo Khalifatullah kuin na ho!!!

Yahan tak hum ne jo kuch bayan kiya hai is se **Masala-e-Ilm-e-Ghaib** ki ba-daleel tauzih ho chuki hai. Ab is ka dosra rukh mulaheza ho!!

Is Masale ke mutalliq Islami Kutub-e-Mustanad ka muta'liya kijiye to ba'az kitabaun mein aisi bahes bhi aap ko mile gi jis mein yeh sabit kiya gaya hai ke Hazrat Rasool-e-Akram SAWS ko bhi **Ilm-e-Ghaib** tha. Yeh asal mein haqeeqat wo majaaz ka farq rakhne wali nauiyat hai. Is ki tauzih yeh hai ke **“Lafz”** jis ma'ni ke liye waza' kiya gaya ho osi ma'ni ke liye iste'mal kiya jaye to is ko haqeeqat kahte hain. Agar kisi lafz ko aise ma'naun ke liye iste'mal kiya jaye jis mein os ke asli ma'naun ka koi juzu paya jata ho to os ko Majaaz kahte hain. Maslan Shair ke liye lafz-e-shair ka iste'mal haqeeqat hai. Kuin ke yeh lafz un hein ma'naun ke liye waza' huwa hai. Magar Insan ko shair is liye kaha jaye ke os mein shair ki sifaat ka aik juzu **“Shuja'at”** majood hai to aisa iste'mal Majaaz kahlaye ga.

Isi tarha Ilm-e-Ghaib ki ta'reef jis ilm par poori-poori sadiq aa sakti hai wo ilm siwaye Khuda ke kisi ko hasil nahin ho sakta. Yeh haqeeqat hai.

Aur Majaaz ki tauzih yeh hai ke Khalifatullah ko Omoor-e-Mughibiya ka ilm makhsoos Farishte ke zariye ya khud Zaat-e-Bari Ta'aala ke zariye hasil hota hai aur yeh dono wasile aise hain ke jin ko apne ikhtiyaar aur koshish se hasil karna Taqat-e-Bashari se kharij hai. Daqeeq se daqeeq ilm, kasab wo iktesaab se hasil hona mumkin hai laikin is tarha ka ilm na mumkin. Isi liye aise ilm ko **“Wahabi Ilm”** kahte hain. Jis ke liye kasab wo koshish mufeed nahin hoti balke

Wahhab-e-Zul-qudrat-i wal Kamaal وَهَابٍ ذُو الْقُدْرَتِ وَالْكَمَالِ
jis ko chahta hai os ke liye Muntakhib farma leta hai.

Is se zahir hai ke Khalifatullah ka aisa ilm agarche Zariya aur Waseela zaroor rakhta hai laikin wo aisa Waseela hai ke **Ikteesaab-e-Ilm** ke sare wasael wo zaraye aur quwa-e-insani ki poori mukammil quwwat-ein sarf kar dene ke ba'ad bhi hasil nahin kiya ja sakta! Goya Khalifatullah ka yeh ilm Ghaibiyat aur Wahbiyat ka Mazhar hai. Isi liye aise ilm ko bhi "Ilm-e-Ghaib" se Ta'beer kiya gaya hai. Kuin ke wo sari Duniya ke Insanaun ke lehaz se **Ilm-e-Ghaib** zaroor hai.

Pas aisi surat mein **Ilm-e-Ghaib** ka iste'mal **Majaaz** kahlaye ga. Chuna che Qur'aan-e-Majeed mein bhi aisi Aayatein milti hain jin mein Hazrat Muhammad SAWS ko **Ilm-e-Ghaib** hasil hone ka zikr hai. Qawlahu Ta'aala:-

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ (سورة تكوير)

Translation:- (Hazrat Muhammad SAWS) **Ghaib** ki baatein bayan karne mein bakheel nahin hain.

Is Aaya-e-Kareema mein **bakheel** ka lafz Aap SAWS ke **Sahib-e-Ilm-e-Ghaib** hone par saf dalalt kar raja hai kuin ke bakheel wahi hai jis ke pas zar wo daulat ho aur zaroorat par kaam na le. Agar kisi ke pas zar wo daulat hi na ho aur wo zaroorat par kharch na kar sake to os ko muflis wo muhtaaj nahin kahte. Pas **lafz-e-Zan- een** ki nafi se yeh mafhoom saf zahir hai ke Hazrat Muhammad SAWS **Ghaib** ki batein bayan kar ne mein Sakhi hain ya'ni "**Aalimul Ghaib**" hain. Isi tarha Mishkawt-e-Shareef mein aik Hadis

bhi hai ke:-

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ وَإِنِّي
أَعْلَمُ آخِرَ أَهْلِ الْجَنَّةِ وَخُولاَ وَآخِرَ أَهْلِ النَّارِ خُرُوجًا.

Translation:- Hazrat Rasoolullah SAWS ne farmaya ke mein wo dekhta huin jo tum nahin dekhte aur wo sunta huin jo tum nahin sunte aur mein os aakhiri shakhs ko bhi janta huin jo Jannat mein dakhil hoga aur os aakhiri shakhs ko bhi janta huin jo Dozakh mein dakhil hoga.

Is Hadis-e-Shareef se wazeh hai ke Aan Hazrat SAWS ke quwa-e-zahiri wo batini aur Aap SAWS ke Ihsaas wo Idraak sari duniya ke Insanaun se baland wo bala tar tha. Aur Aap SAWS **Aalimul Ghaib** the. Aur Hadis ki kitabaun mein is Nau' ki bahut sari mustanad Ahaadees maujood hain.

Is tarha jahan Hazrat Muhammad SAWS ki taraf **Ilm-e-Ghaib** ko mansoob kiya gaya hai wo **Majaaz ki surat hai** Haqeeqi Ta'reef is mein nahin pae jati. Chuna che Majaaz ki aisi ba'az suratein khud Allahu Ta'aala ki nisbat bhi pae jati hain. Maslan Qawlahu Ta'aala:-

كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً (سورة هود-17)

Translation:- Musa ki Kitab Imam aur Rahmat hai.

Halanke yeh sabit hai ke Taurat Allah ki Kitab thi Hazrat Musa AHS ki zati tasneef na thi sirf aik nisbat ki wajhe Majaaz ka iste'mal kiya gaya hai.

Hasil-e-Kalam yeh ke jin Ulama ne Hazrat Muhammad SAWS ko **Ilm-e-Ghaib** hone ka jo zikr kiya hai wo izaafi hai

zaati nahin hai. Pas yeh amr mutahaqiq hai ke **Ilm-e-Ghaib** ki poori-poori ta'reef jis ilm par sadiq aati ho wo ilm siwaye Khuda ke kisi ko hasil nahin ho sakta. Isi liye Aayaat-e-Kareema aur Ahaadees-e-Shareefa mein sarahatan wazeh kar diya gaya hai ke Khuda-e-Ta'aala ki Zaat hi **Aalimul Ghaib hai.**

Ab hum Nazireen-e-Kiram ko **“Nigar”** ke os qawl ki taraf mutawajhe karte hain jo kaha hai ke:

“Baat yeh hai ke Paisheen-goeaun ki jitni Ahaadees hain wo kisi tarha chandan qabil-e-lehaz nahin kuin ke Ilm-e-Ghaib ke janne se khud Rasoolullah ne sarahatan inkaar kiya hai.

Yeh sahih hai ke khud Rasoolullah SAWS ne **Ilm-e-Ghaib** ke janne se sarahatan inkaar kiya hai kuin ke **Ilm-e-Ghaib** siwaye Khuda ke kisi aur ko hasil nahin hai aur hum ne bhi aam logaun ko waqifiyat ke liye ba-daleel is ki tauzih kar di hai. Laikin yeh kahna ke jab Aan Hazrat SAWS ko **Ilm-e-Ghaib** nahin hai to Paisheen-goeaun ki jitni Ahaadees hain wo kisi tarha chandan qabil-e-lehaz nahin, **“SARASAR GHALAT HAI.”**

Is liye ke Aan Hazrat SAWS agar che **Sifat-e-Ilm-e-Ghaib** se bizzaat muttasif nahin hain laikin Allahu Ta'aala ne Aap SAWS ko jin **Aqsaam-e-Mughiba** se waqif karaya hai os se inkaar karna Aayaat-e-Qur'aani ka inkaar hai aur **Aayaat-e-Qur'aani ke inkaar ka Natijah maloom!!!**

Chuna che is Baab mein Qur'aan-e-Majeed ki saf wo sareeh Aayaat maujood hain.

(1) عَالَمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ -- الخ
(سورة جن - 26)

Translation:- Allah **Ghaib** ka Janne Wala hai apne **Ghaib** par kisi ko aagah nahin karta magar Rasoolaun mein se jis ko chahta hai aagah karta hai.

(2) وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ
(سورة ال عمران - 179)

Translation:- Aur Allah yuin nahin ke **Ghaib** ki bataun par tum ko aagah kar de laikin (Kisi ko aagah karna chahta hai to) apne Rasoolaun mein se jin ko Chahta hai chun leta hai.

(3) وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ (سورة البقره - 255)

Translation:- Aur wo Khuda ke aik zarra Ilm ka bhi aehaatah nahin kar sakte magar utne ka jitna Wo chahe.

(4) وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾ (سورة النساء)

Translation:- Allah ne Aap SAWS par Kitab aur Hikmat Nazil ki aur Aap SAWS ko wo sab kuch maloom kar diya hai jo Aap SAWS nahin jante the aur Aap SAWS par Allah ka bahut hi bada Fazl hai.

(5) وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ

لِّلْمُسْلِمِينَ ﴿٨٩﴾ (سورة النحل)

Translation:- Aur Hum ne Aap SAWS par aisi Kitab Nazil ki hai jo har cheez ka bayan karne ke liye kafi hai. Musalmanaun ke liye Hidayat aur Rahmat aur Khush Khabri hai.

Allama Jalal Uddin Siyuti RA ne Is Aayat ki Tafsir mein likha hai ke:-

عَنْ أَبِي بَكْرٍ مُجَاهِدٍ أَنَّهُ قَالَ يَوْمًا مَأْمَنَ شَيْءٌ فِي الْعَالَمِ إِلَّا وَهُوَ فِي كِتَابِ اللَّهِ تَعَالَى
(اتقان)

Translation:- Abu Bakar Bin Mujahid ki Riwayat hai ke un huin ne aik din kaha ke Duniya mein koi cheez aisi nahin jis ka zikr Qur'aan mein na ho.

Aur Sahib-e-Tafsir A 'raes ne likha hai ke:-

وَهُوَ كِتَابُهُ الْمُنُونِ وَخِطَابُهُ الْمَصْنُونِ يُجْبَرُ عَمَّا كَانَ وَيَكُونُ مِنْ كُلِّ حَدِّ وَعِلْمٍ-

Translation:- Aur wo Os ki Kitab jo chapi huwi hai aur Os ka Wo Khitaab jis ki Hifazat ki gae hai khabar dete hain poore-poore Ilm-wo-hud ke saath har os cheez ki jo ho chuki aur hone wali hai.

(6) وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿65﴾ (سورة الكهف)

Translation:- Aur Hum ne is ko (Muhammad SAWS ko) Hamare pas se aik Ilm Sikha diya hai.

Gharz mazkoora Aayaat-e-Kareema se wazeh hai ke Allahu Ta'aala ne Hazrat Muhammad SAWS ko "Omoor-e-Mughiba" se waqif karaya hai aur is se inkaar karna naql wo aql ke khilaf hai.

Haqeeqat yeh hai ke Maqalah Nigar Sahib Nabi aur Khalifatullah ko **Mafauqul-aadat** khususiyaat ka lehaz kiye baghair aam Insanaun ki haisiyat mein dekhna chahte hain is liye be raha ho jate hain. Kiya jo Kalima Go hote huwe aur Qur'aan-e-Majeed ko Allah ka Kalam tasleem karte huwe Wahi, Ilhaam aur Kashf se inkaar kar sakte hain? Aur kiya yeh kah sakte hain ke Wahabi-Ilm ke yeh Zaraye Duniya ke aam Insanaun ko kasb wo Iktesaab se hasil ho sakte hain?

Yeh naa-qabil-e-inkaar haqeeqat hai ke har shakhs apni jidojahad se Nabi wo Khalifatullah nahin ban sakta. Khuda-e-Ta'aala jis ko chahta hai is mansab ke liye Muntakhib farma leta hai aur ibteda hi se os ko aisi Istedad wo salahiyat ata kar di jati hai ke wo is Baar-e-Nubuwwat wo Khilafat ka hamil ban sake. Aur Allahu Ta'aala ki Zaat **se Istefaza** kar sake. Isi liye Khalifatullah ki Paidaesh ke waqt hi se **Mafauqul-aadat Omoor** ka izhaar hone lagta hai jin ko Ulama-e-Kiram **“Aalaime-Ira-Hasiyah”** kahte hain. Pas jis tarha Nau-e-Insan mein mukhtalif qism ki Istedad rakhne wale asnaaf paye jate hain maslan **Adeeb, Shair, Falsafi, Muhandis, Sanna'** waghaira-waghaira isi tarha Khulafa-e-Ilahi bhi aik **Sinf** hai aur Nau-e-Insani ki is baland paya Muqaddas **Sinf** ko chand aise Khususiyaat wo Lawazim ata kar diye jate hain ke os ko dosre **Asnaaf-e-Insani** se Mumtaaz bana dein.

Is Muqaddas Sinf ki aik ahem Khususiyat **“Istefaza aur Ifaza”** hoti hai. Ya'ni Allahu Ta'aala se faizaan hasil karna aur os ko aam logaun tak pahunchana. Yeh **“Wahabi Ilm”**

Kahlata hai. **“Wahabi Ilm”** ke teen (3) zaraye hain, Wahi, Ilhaam, Kashf. Phir Wahi ki bhi do (2) qismen hain aik **Wahi-e-Tawassut** jo makhsos Farishte ke zariye bheji jati hai. Dosri **Wahi Bila-Tawassut**. Jis mein kisi zariye ke baghair khud Zaat-e-Bari Ta’aala se ilm hasil hota hai. **Wahabi Ilm** aur is ke yeh teen zaraye Nabi wo Khalifatullah ke liye isi tarha yaqeeni hote hain jis tarah ke Insani Ilm ki teenaun qismen ya’ni Wijdaaniyat, Fitriyat wo Badihiyat aur **Wijdaani** kaifiyat jis tarha sab mein yaqeen ka Aala darjah rakhti hai is tarah Wahi bhi sab se ziyadah yaqeeni aur qataee hoti hai. Isi liye Wahi ko jis tarha khud **“Muhiya Ilaih (Nabi)”** ke liye bhi qataee wo yaqeeni aur qabil-e-Hujjat wo Amal qaraar diya gaya hai. Is ke bar-khilaf Ilhaam aur Kashf sirf osi ke liye qataee hai jis par wo zahir ho. Aur dosraun ke liye Zinni qaraar diya gaya hai.

Is mukhtesar si tauzih se zahir hai ke Khalifatullah ka **Sahib-e-Wahi** hona os ki aik “Ahem” Khusoosiyat hai. Aur jab Hazrat Muhammad SAWS Afzal aur Khatimul-Anbiya hain to Aap SAWS Ba Darja-e-Oola Sahib-e-Wahi hain chuna che Allahu Ta’aala irshaad farmata hai:-

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (3) إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (4) (سورة النجم-3-4)

Translation:- (Hazrat Muhammad SAWS) Jo bolte hain apni taraf se nahin bolte balke wahi bolte hain jo un ko Wahi ki jati hai.

Is Aayat-e-kareema mein "وَمَا يَنْطِقُ" ke alfaaz omoomiyat -e-tamma ka mafhoom rakhte hain. Isi liye Aan Hazrat SAWS

ka har **Qaol Wahi** hai khaw wo Aayaat-e-Qurani hon ya Ahadis-e-Sharifa jin ki sanad Hazrat Rasoolullah SAWS ki taraf **Sahih** ho.

Isi liye Ulama ne Hazrat Muhammad SAWS se mutalliq Wahi ki do qismein qaraar dein. **Wahi-e-Matlu, Wahi-e-Ghair Matlu.** Wahi-e-Matlu mein jo alfaaz, Allah ki taraf se ma'loom karaye jate hain un ki pabandi wo hifazat lazim hoti hai aur is ko Kalamullah Ya Aayaat-e-Qurani kaha jata hai. Aur Wahi-e-Ghair Matlu mein aisi pabandi nahin hoti balke "Rasool", Mansha-e-Ilahi ki tauzih apne alfaz mein bayan kar ta hai. Goya Ahaadis-e-Shareefa, Aayaat-e-Kalamullah ki sahih tafsir aur ta'meel-e-qawaneen-e-Qurani ki ta'leem ka fayedah deti hain.

Hasil-e-kalam yeh ke jab Aap Sahib-e-Wahi hain aur Aap SAWS ka har qaol Ta'leem-e-Khudawandi par mabni hai to saaf zahir hai ke "**Omoor-e-Mughibah**" ki bhi jo khabarein Aap SAWS ne dein Minjanib Allah di hain. Chunache yeh baat Qur'aan-e-Majeed ki un-Aayaat se sabit hai jo oopar mazkoor ho chukein.

Ab mulaheza farmaiye ke "**Nigar**" ne kaisi sakht tareen ghalati ki hai jo mahez Hazrat Mahdi AHS ki ba'sat ki hadeesaun ka inkaar karne ke liye tamaam **paisheen-goeaun** ko na-qabil-e-lehaz Tahera diya!!!

Hum chahte hain ke Hazrat Muhammad SAWS ne jin "**Omoor-e-Mughibah**" ko bayan farmaya hai un ki mukhtesar si fehrist ko paish karein aur daryaaft karein ke in mein se kawn si chandan qabil-e-lehaaz aur kawn si na-

qabil-e-lehaaz hain!!!

Wazeh ho ke **“Omoor-e-Mughibah”** ki char suratein hain. Pahli surat un Omoor se mutalliq hai jo hudood-e-hawaas-e-zaheri wo batini se baher hon ya’ni "خَارِجٌ عَنِ الْإِدْرَاكِ" Omoor bhi **“Omoor-e-Mughibah”** mein dakhil hain jaise Dozakh aur Jannat ka Ilm. Farishtaun ka Ilm waghaira aur Aan Hazrat SAWS ko in **“Omoor-e-Mughibah”** se Muttale’ kiya gaya hai jaisa ke Aayaat-e-Qur’aani aur Ahaadees-e-Nubuwiya se zahir hai.

(2) Dosri surat Zamana-e-Guzishta se mutalliq hai. Zamana-e-Guzishta ke aise waqiyaat jin ka ilm kisi ko na howa ho aur Insani wasael wo zaraye un waqiyaat ke Ilm wo Idraak se qasir rahe hon to aise waqiyaat ke ilm ko bhi Qur’aan ne **“Omoor-e-Mughibah”** mein dakhil kiya hai. Chunache Aan Hazrat SAWS ko aise **“Omoor-e-Mughibah”** ko Ilm-e-Wahi ke zariye ata farma kar yeh bhi batla diya gaya ko is se pahle in ka Ilm tum ko tha na tumhari Qaom ko tha.

Hazrat Noah AHS ke mukhtesar Qisse ke ba’ad farmaya hai ke:-

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا (سورة هود - 49)

Translation:- Yeh Ghaib ki Khabren hein Hum in ko Wahi karte hain Aap SAWS ki taraf. Un ko is se pahle Aap SAWS jante the na Aap SAWS ki Qaom jan ti thi.

Hazrat Mariyam AHS ke Mukhtesar Qisse ke ba’ad farmata

hai:-

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۗ وَمَا كُنْتَ لَدَيْهِمْ إِذِ يَقُولُونَ أَقْلًا مَهُمَّ أَيُّهُمْ
يَكْفُلُ مَرْيَمَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذِ يَخْتَصِمُونَ ﴿٤٤﴾ (سورة آل عمران-44)

Translation:- Yeh Ghaib ki Khabren hein jin-hein Hum Aap SAWS ki taraf Wahi karte hain. Aur Aap SAWS un ke pas na the jab wo apne Aqlaam (Nehr mein) dal rahe the ke un mein se kaun Mariyam AHS ka Kafeel hoga aur Aap SAWS na the un ke pas jab wo ba hum jhagad rahe the.

Hazrat Yusuf AHS ke poore Qisse ke ba'ad farmata hai.

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ --- الخ (سورة يوسف-102)

Translation:- Yeh Ghaib ki Khabren hein jinhein Hum Aap SAWS ki taraf Wahi karte hain halanke Aap SAWS un ke pas na the.

In Aayaat se do bataun ka saboot mil raha hai aik to Guzishta Waqiyaat jin tak Rasae-e-Ilm ke khaam zaraye se na ho, un ko Qur'aan ne "Uloom-e-Mughiba" mein dakhil kiya hai. Dosre Aan Hazrat SAWS ko aise Umoor-e-Mughibah se muttale kiya gaya hai.

(3) Umoor-e-Mughibah ki teesri surat Zamana-e-Maujoodah se mutalliq hai. Zamana-e-Maujoodah ke aise waqiyaat jin ko Insani Qua-e-Zahiri wo Batini aur Asbaab wo Wasael maloom na kar sakein. Baghair kisi zariye wo tawassut ke maloom kar lena Umoor-e-Mughibah mein dakhil hai.

Maslan Hamila ke pait mein ladka hai ya ladki is ka yaqeeni ilm Allhu Ta'ala hi ko hota hai chunache irshad hota hai:-

وَيَعْلَمُ مَا فِي الْأَرْحَامِ --- الخ (سورة القمان-34)

Translation:- Aur Allahu Ta'aala janta hain jo kuch Rahmaan mein hai.

Riwayat se sabit hai ke Hazrat Muhammad SAWS ko is qism ke **Umoor-e-Mughibah-e-Hazira** ka ilm bhi ata kiya gaya tha. Chunache Hazrat Ibn Abbas RZ se riwayat hai ke Ummul-Fazl RZ ne kaha ke mein aik dafa' Aan Hazrat SAWS ke saath ja rahi thi aur os waqt mujhe hamal bhi tha. Aan Hazrat SAWS ne farmaya ke tere pait mein ladka hai jab wo paida huwa to mere pas lana. Jab mein ne os ko jana aur Hazrat SAWS ki khidmat mein laee to Aap SAWS ne os ke seedhe kaan mein Azan aur baein kaan mein Aqamat kahi.

Agar aaj ki taraqqi-e-yafta Science ke zariye koi aisa aala Ijaad kar liya gaya ho jis se pait ka hamal dekha ja sake tab bhi mumkin hai ke Nar wo Madah ki tameez na ki ja sakti ho. Walau-bil-farz yeh mumkin bhi ho jaye to is ko Ilm-e-Ghaib mein hargiz dakhil nahin kiya ja sake ga kuin ke Ilm-e-Ghaib ki shaan to yahi hai ke baghair kisi zariye wo tawassut ke hasil ho jaye jis ki tauzih ki ja chuki hai.

Sahaha-e-Seta ki riwayat hai ke Aap SAWS ke zamane mein Habash ke Musalman Baadesha Najashi ka inteqaal ho gaya. Aap SAWS ne os ki khabar di aur Ghaibana Namaz-e-Jana-Zah padhi. Yeh aik hairat-naak waqiya hai is liye ke Hijaz aur Habash ka yeh taweel fasla o'boor wo muroor ki yeh dushwari-yan, Hamal wo Naqal ki mushkilaat Tappa na Telephone, Teligraph na Lasilki. In saari dushwari-yaun ke

bawajood Aap SAWS ne baithe-baithe ma'loom karliya ke Najashi ka Inteqaal ho gaya hai. Yeh hai Ilm-e-Ghaib jis se Allhu Ta'aala ne Aap SAWS ko muttale' kiya tha.

(4) **Umoor-e-Mughibah** ki chauthi surat Zamana-e-Aaenda se mutalliq hai. Ya'ni Aaenda paish aane wale aise waqiyaat ko bhi **Umoor-e-Mughibah** mein shamil kiya gaya hai. Jin ko Insani Wasael-e-Ilm poori qataiyat wo yaqeen ke saath ma'loom na kar sakein. Chunache aik mauqe par Nishaniyan talab karne wale Kuffaar ke jawab mein irshad huwa hai:-

فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ (سورة يونس) 20

Translation:- Aey Muhammad SAWS! Kah dijiye ke Ghaib to Allah hi ke liye hai. Pas tum Intezaar karo mein bhi tumhare saath intezaar mein huin.

Dekhiye is Aayat mein mustaqbil ke muntazirah waqiyaat ko Ghaib kaha gaya hai aur aik jaghe Farmata hai:-

وَمَا تَدْرِي نَفْسٌ مَّا ذَاتُكَسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۗ (سورة لقمن-34)

Translation:- Koi nahin janta ke wo kal kiya kare ga aur na koi janta hai ke wo kis sar zameen par mare ga.

Is se zahir hai ke Aaendah se mutalliq qataee wo yaqeeni paisheen-goeyan bhi **Umoor-e-Mughibah** mein dakhil hain aur Hazrat Muhammad SAWS ko is qism ke **Umoor-e-Mughibah** se bhi muttale' kiya gaya hai. Chunache Qur'aan-e-Majeed mein Qiyamat ki Paisheengoe muta'did maqaam

pa kae tariqe se poori Qataiyat ke saath bayan ki gae hai aur is ki ba'az tafseelaat tak bayan kar di gae hain. Yahan tak ke Qiyamat ka yaqeen rakhna Osool-e-Islam mein dakhil hai aur har Musalman ko is par Aeteqaad rakhna lazim hai. Chun ke yeh aam taam mas'ala hai is liye hum Qiyamat se mutalliq Aayaat wo Ahaadees ko yahan jama' karna mujib-e-tawalat samajhte hain.

Aur aik mauqe par Fath-e-Makka ke mutalliq Paisheen-goe ki gae :-

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ ط (سورة الصص- 85)

Translation:- Beshak jis ne Aap SAWS par (Tableegh-e-) Qur'aan Farz ki, albatta lauta-e-ga Aap SAWS ko Ma'ad (Abadi Zindagi) ki taraf.

Riwayat se sabit hai ke yeh Paisheengoe bhi Fath-e-Makka ke mauqe par poori huwi.

Aur aik mauqe par Aan Hazrat SAWS apne Sahaba RZ ke saath Maidan-e-Jung ko tashreef le gaye aur hone wali jung ki tafseelaat bayan farmane lage ke yeh fulan Kafir ki Qatl-Gah hai. Yeh Abu Jahl ka Maqtal hai. Yahan Quresh ka fulan Sardar mara jaye ga. Aur is Jung mein Fatah hamari hai.

Maqam-e-Ghaur hai ke yeh kaisi Ajeeb wo Ghareeb Paisheengoe thi, teen saadhe teen sau (3,50) **neem Musallah**, be sar-wo-saman sipahi-yaun ka Sardar aik hazaar se ziyadah Junggi A'sri Aalaat se Musallah ba-Qaeda Fauj ki shikist aur os ke Afsaraun ke qatl ki tafseel bayan kar raha

hai.

Sahaba RZ kahte hain ke jis Sardar-e-Quresh ke liye Aap SAWS ne jo jaghe muqarrar farmadi thi wahein os ki Laash khoon wo khak mein luthdi pae gae. **(Sahih Bukhari wo Muslim Ghazwa-e-Badar)**

Aan Hazrat SAWS apni Wafat ke mutaliq aisi Khabar-ein musalsil de rahe the jin se Sahaba RZ ne samjha ke ab Huzoor SAWS ki Rehlat ka zamana qareeb hai chunache **حَجَّةُ الْوِدَاعِ** Hajjatul-Wida se pahle Ma 'az RZ ko Muballigh-e-Islam bana kar Yaman bheja tha aur un ko rukhsat karte huwe farmaya; Ma 'az! Ab is ke ba'ad tum mujh se na mil sako ge. Wapas aao ge to meri Masjid aur meri Qabr ke pas se guzro ge. Yeh sun kar wo rone lage. **(Musnad-e-Imam Ahmad ibn-e-Hanbal Jild 5).**

Hamari is mukhtesar Tauzih se sabit hai ke Allahu Ta'aala ne Hazrat Muhammad SAWS ko har qism ke **Umoor-e-Mughibah** se waqif karaya hai.

Ab hum dekhna chahte hain Aan Hazrat SAWS ke bayan kiye huwe jitne **Umoor-e-Mughibah** hum ne paish kiye hain, "Fazil Maqalah Nigar" un ko kis tarha Chandan naa-qabil-e-lehaaz sabit karte hai!!! Yaqeenan Nazireen-e-Kiram khud mahsoos farmaeinge ke unhuin ne badi Fahaash Ghalati ki hai.

Lutf ki baat to yeh hai ke jab ba-qaul "**Nigar**" khud Hazrat Rasoolullah SAWS ne apne ko Ilm-e-Ghaib hone se sarahatan inkaar kiya hai to Maqalah Nigar Sahib ko chahiye tha ke sari nauwiyataun ke **Umoor-e-Mughibah** se

mutalliq Riwayaat ko **Na-qabil-e-lehaz** qaraar dete sirf **Paisheen-goeaun** ki Riwayaat ko kuin makhsoos kar diya!!!
Kiya unhein dosri aqsaam-e-Mughibah (jin ka hum ne bhi mukhtesar bayan kiya hai) se mutalliq Riwayaat ka ilm na tha!!!

Gharz yeh sabit aur na-qabil-e-inkaar haqeeqat hai ke Rasoolullah SAWS ko har qism ke **Umoor-e-Mughibah** se waqif kara ya gaya tha aur isi tarha Aap SAWS ko Hazrat Mahdi-e-Mau'ood AHS ki ba'sat se bhi muttale' kiya gaya jis tarha ke Anmbiya-e-Sabiqeen ko khud Hazrat Muhammad SAWS ki ba'sat se aagah kiya tha. Isi liye Aan-Hazrat SAWS ne Hazrat Mahdi AHS ki zaroorat wo bai'sat se mutaliq kae mauqaun par kae tareeqaun se ahmiyat aur tafseel ke saath khabar-ein di hain. Chunache Dar Qatni, Tabraani, Abu Naem, Hakim waghairah Muhaddiseen ne Ibn Mas'ood ki Riwayat bayan ki hai ke:-

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَذْهَبُ الدُّنْيَا حَتَّى يَبْعَثُ اللَّهُ تَعَالَى رَجُلًا مِّنْ أَهْلِ بَيْتِي يُؤْتِيهِ اسْمَهُ اسْمِي وَأَسْمُ أَبِيهِ اسْمُ أَبِي --- الخ-

Translation:- Hazrat Rasoolullah SAWS ne farmaya ke duniya khatm na ho gi jab tak ke Allahu Ta'aala aik aise shakhs ko maboos na kar de jo mere Ahle Bait se hoga aur os ka naam mere naam ke aur os ke baap ka naam mere baap ke jaisa hoga... Alakh

Imam Ahmad bin Hanbal RA ne apni Musnad mein Abu Sayeed Haziri se riwayat ki hai ke:-

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ سَاعَتُهُ حَتَّى يَمْلِكَ رَجُلٌ مِّنْ أَهْلِ

بَيْتِي --- الخ

Translation:- Hazrat Rasoolullah SAWS ne farmaya ke Qiyamat os waqt tak na hogi jab tak ke mere Ahle Bait se aik shakhs Maalik na ho jaye.

Aur Abu Dawood RA ne bhi isi tarha ki riwayat ki hai.

عَنْ ذَرِينِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَمْ يَبْقَ مِنَ الدُّنْيَا الْيَوْمَ
وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَبْعَثَ رَجُلًا مِنْ أَهْلِ بَيْتِي يُوَاطِي اسْمَهُ اسْمِي وَ
اسْمَ أَبِيهِ اسْمَ أَبِي-

Translation:- Abdullah bin Zar RZ se marwi hai ke Hazrat Rasoolullah SAWS ne farmaya ke agar bil-farz Duniya khatm hone ko aik din baqi rah jaye to Allahu Ta'aala os aik hi din ko itna taweel farma de ga ke mere Ahle Bait se aik shakhs maboos ho jaye jis ka naam mere naam aur jis ke baap ka naam mere baap ke naam ke mushabeh hoga.

Is Hadees mein khusoosan "لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ" ke alfaaz zaroorat-e-ba'sat ki qataiyat ko sabit kar rahe hain.

Is ke alawa aisi Ahaadees bhi milti hain jin se Zamana-e-Ba'sat ka bhi ilm ho sakta hai. chunache Musnad-e-Ahmad bin Hanbal mein Abdullah bin Abbas RZ se aur Kanzal-ul-Aamaal mein Hazrat Ali RZ se aur Mishkwat-e-Shareef mein bil Ikhtilaf-e-alfaaz Riwayat marwi hai ke:-

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنْ تَهْلِكَ أُمَّتُهُ أَنَا فِي أَوْلِيهَا وَعَيْسَى ابْنِ مَرْيَمَ
فِي آخِرِهَا وَالْمَهْدِيُّ فِي وَسْطِهَا-

Translation:- Hazrat Rasoolullah SAWS ne farmaya ke meri Ummat hargiz halak na hogi (kuin ke) mein is ke shuroo aur Isa bin Mariyam AHS is ke aakhir mein hain aur Mahdi darmiyan mein hain.

Is riwayat se na sirf Zamana-e-Ba'sat zahir hota hai balke Mahdi AHS ka Hazrat Rasool-e-Akram SAWS ki tarah Daafa-e-Halakat-e-Ummat hona bhi sabit ho raha hai.

Is ke alawa aisi Riwayaat bhi milti hain jin se Mahdi AHS ka Khalifatullah hona sabit hota hai. Chunache "Al-Arfa-ul-Wardi fi Akhbar-ul-Mahdi" mein Ibn Maja aur Hakim aur Abu Naem ke hawale se Hazrat Saubaan RZ ki jo riwayat likhi hai yeh alfaaz bhi hain:-

ثُمَّ يَجِيءُ خَلِيفَتُهُ اللَّهُ الْمَهْدِيُّ فَإِذَا سَمِعْتُمْ بِهِ فَاتَوَلَّوْا فَبَايَعُوهُ وَوَحَبُوا عَلَى الثَّلْجِ
فَإِنَّهُ خَلِيفَتُهُ اللَّهُ الْمَهْدِيُّ-

Translation:- Phir Allah ka Khalifa Mahdi aayega pas jab tum os ki khabar suno to os ke pas jao aur os ki Ba'yat karo agarche ke tumhein barf par se Raingte huwe jana pade kuin ke wo Mahdi Allah ka Khalifah hai.

Is Hadees-e-Shareef se saf sabit hai ke Mahdi AHS Khalifatullha hain. Aur un ki Ba'yat Farz hai kuin ke **فَبَايَعُوهُ** ka mustafad yahi hai. Aur "لَوْحَبُوا عَلَى الثَّلْجِ" ke alfaaz "Takeed-e-Akeed" aur "فَإِنَّهُ خَلِيفَتُهُ اللَّهُ" ke alfaaz "Taujeeh-e-Farziyat" par dalalt kar rahe hain.

Is ke alawa aisi Riwayat bhi milti hai jis se Hazrat Mahdi AHS ka "Ma'soom Anil Khata" hona sabit hota hai. Chuna-

che Akabir-e-Salf-e-Saliheen-e-Ahle Sunnat ne is Hadees se istedlaal kiya hai ke Hazrat Rasoolullah SAWS ne farmaya:-

الْمَهْدِيُّ مِنِّي يَقْفُوا أَثْرِي وَلَا يَخْطِي

Translation:- Mahdi meri aulad se hoga mere Naqsh-e-Qadam par chale ga aur Khata na kare ga.

Shaik Akbar Muhiuddin Ibn Arabi RA ne Futuhaat-e-Makkiya ke Baab (366) mein tahreer farmaya hai ke:-

مَا نَصَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِمَامٍ مِنْ أئِمَّةِ الدِّينِ يَكُونُ بَعْدَهُ يَرْتَهُ
وَيَقْفُوا أَثْرِي وَلَا يَخْطِي إِلَّا الْمَهْدِيُّ خَاصَّةً فَقُلْ شَهِدَ بَعْضَمَةَ فِي أَحْكَامِهِ شَهِدَ
الدَّلِيلَ الْعَقْلِيَّ بَعْضَمَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Translation:- Rasoolullah SAWS ne kisi Imam ki nisbat yeh nahin farmaya ke wo mere ba'ad Waris hoga aur mere Naqsh-e-Qadam par chale ga aur Khata nahin kare ga magar Khas Mahdi AHS ke bare mein farmaya hai. Pas Aan Hazrat SAWS ne Mahdi AHS aur Ahkaam-e-Mahdi ki Asmat ke bare mein isi tarha Shahadat di hai jis tarha ke khud Aan Hazrat SAWS ki asmat par Daleel-e-Aqli Shahid hai.

Allama Tahtawi Hashiya Daarul Mikhtaar mein tahreer farmate hain:-

الْمَهْدِيُّ لَيْسَ بِمُجْتَهِدٍ إِذَا الْمُجْتَهِدُ يَحْكُمُ بِالْقِيَّاسِ وَهُوَ يَحْرَمُ عَلَيْهِ الْقِيَّاسُ (1) لِأَنَّ
الْمُجْتَهِدَ يَخْطِي وَهُوَ لَا يَخْطِي قَطُّ فَأَنَّهُ مَعْصُومٌ فِي أَحْكَامِهِ بِشَهَادَةِ النَّبِيِّ وَهُوَ
مَبْنِيٌّ عَلَى عَدَمِ جَوَازِ الْإِجْتِهَادِ فِي حَقِّ الْأَنْبِيَاءِ.

Translation:- Mahdi Mujtahid nahin hain kuin ke Mujtahid ke Ahkaam Qiyaasi hote hain aur Mahdi AHS ke liye (1) Qiyaas Haram hai. Is liye ke Mujtahid Khata karta hai aur Mahdi se hargiz khata nahin hoti kuin ke wo apne Ahkaam mein Ma'soom hai jis ki Shahadat Rasoolullah SAWS ne bhi di hai aur Aan Hazrat SAWS ki yeh Shahadat is Amr par mabni hai ke Anmbiya wo Khulafa-e-Ilahi ke liye Ijtehaad Jazb nahin.

(1) **Kuin ke Mahdi Khalifatullah hai jis ki ahem khusoosiyat "Istefaza wo Ifaza" hoti hai is liye os ko Qiyaas ki zaroorat hi nahin hoti. Chunache Imamuna Hazrat Syed Muhammad Jaunpuri farmaya karte the ke, "عَلِمْتُ مِنَ اللَّهِ بِلَاوَأَسِطَةَ جَدِيدِ الْيَوْمِ" mujhe Allahu Ta'aala ki taraf se rozana Bila-Wasita Nae Ta'aleem hoti hai.**

Imam Abdul Wahhab She'rani RA ne Chashmeh par aik darakht ka Naqsha khainch te huwe Shariyat aur Ahkaam ki tasweer in alfaaz mein bayan ki hai aur Hazrat Mahdi AHS ko **Ma'soom Anil Khata** sabit kiya hai.

فَانظُرِيَا أَخِي إِلَى الْعَيْنِ الَّتِي فِي أَسْفَلِ اشْجَرَةٍ وَ إِلَى الْفُرُوعِ وَالْأَغْصَانِ وَالْمَارِ تَجَدُّهَا
كُلُّهَا مُتَفَرِّعَةٌ مِنْ عَيْنِ الشَّرِيعَةِ فَانْفِرُوعُ الْكِبَارِ مِثَالُ أَقْوَالِ أَيْمَةِ 1 الْمَذَاهِبِ
وَالْفُرُوعِ الصِّفَارِ مِثَالُ أَقْوَالِ أَكْبَرِ الْمُقَلِّدِينَ وَالْأَغْصَانِ الْمُتَفَرِّعَةُ عَنْ جَوَانِبِ الْفُرُوعِ
مِثَالُ أَقْوَالِ طَلَبَةِ هَوْلَاءِ الْمُقَلِّدِينَ - وَالْفَقْطُ الْحُمْرَةُ الَّتِي فِي أَعَالِي الْأَغْصَانِ
الصِّفَارِ مِثَالُ الْمَسَائِلِ الْمُسْتَخْرَجَةِ مِنْ أَقْوَالِ الْعُلَمَاءِ فِي كُلِّ دَوْرٍ مِنْ أَدْوَارِ الزَّمَانِ
إِلَى أَنْ يَخْرُجَ الْمَهْدِيُّ عَلَيْهِ السَّلَامُ - فَيَبْطُلُ فِي عَصْرِهِ التَّقْيِيدُ بِالْعَمَلِ بِقَوْلِ مَنْ
قَبْلَهُ مِنَ الْمَذَاهِبِ كَمَا صَرَّحَ بِهِ أَهْلُ الْكَشْفِ وَيَلْهَمُ 2 الْحُكْمَ بِشَرِيعَةِ مُحَمَّدٍ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَحْكُمُ الْمَطَابِقَةَ بِحَيْثُ لَوْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ موجوداً لَأْتَرَهُ عَلَى جَمِيعِ أَحْكَامِهِ - كَمَا إِشَارَ إِلَيْهِ فِي حَدِيثِ ذِكْرِ الْمَهْدِيِّ بِقَوْلِهِ يَقْفُوا أَثْرِي وَلَا يُخْطِئُوا - (الميزان جلد 1، فصل 29)

(1) Isi liye ikhtelaf-e-Aemma-e-Arbaa ke bawajood Muqallideen-e-Aemma ke pas yeh musallam hai ke -

"الحق دائرة من الائمة الاربعة" ya'ni Haq charaun Aemma mein dair hai. Yahi wajhe hai ke in charaun Aemma par "Ahle Sunnat" ka itlaaq kiya jata hai. Ahle Sunnat ka itlaaq sirf Haneefaun se makhsoos kar dena ghalati hai!!! Isi liye Mazhab-e-Mahdavia mein Charaun Aemma ki Taqleed jaez hai aur in mein jis ka mas'ala Aaliyat (Azeemat) rakhta ho os par Amal zaroori qaraar diya gaya hai aur Mahdavi jab kabhi muafiqat-e-Ahle Sunnat ka zikr karte hain to is se murad Sahaba RZ wo Akabir-e-Khairul-Qroon hote hain. Ya wo Awliya wo Ulama-e-Deen-e-Mateen, jo Syedna Imamuna AHS ke Dawa-e-Mahdiyat se qabl guzre hon.

Mahmood (Muallif RA)

Translation:- Aey Bhai! Is Chashmeh ko dekho jo darakht ke neechे hai aur un Phataun, Shakhaun aur Phalaun ko bhi dekho jo sab ke sab isi Chashmeh-e-Shariyat se Behrawar hain. Bade-bade Phate, Aemma-e-Mazaahib (1) (Arbaa) ke aqwaal ki misaal hain aur Choti-Choti Daliyan Akabir-e-Muqallideen ke Aqwaal ki misaal hain jo Daliyan Shaakh dar Shaakh hain wo unhein Muqallideen ke Talamizah ke aqwaal ki misaal hain aur Choti-Choti Daliyuan par surkh nuqaat jo dikha ye gaye hain, Aqwaal-e-

Ulama ke un Masael-e-Mustakhrajah ki misaal hain jo Khurooj-e-Mahdi AHS tak har zamane mein paye jate rahein ge aur jab Mahdi AHS ki ba'sat ho jaye gi to Mahdi AHS ke zamane mein un se pahle ke sare Mazahib ki Taqleed **Bil-Amal Batil** ho jaye gi jaisa ke Arbaab-e-Kashf ne is ki Tasreeh kar di hai. Aur Mahdi AHS aise Ahkaam bayan karein ge jo **Shariyat-e-Muhammadi SAWS ke bilkul Mutabiq hon ge.** Is tarah ke agar Rasoolullah SAWS bhi maujood hon to Mahdi AHS ke tamaam Ahkaam (ki Sadaqat) ka Iqraar karein ge. Jaisa ke is baat ka isharah Zikr-e-Mahdi AHS ki Hadees mein bhi paya jata hai jo Hazrat Muhammad SAWS ne farmaya hai ke:- **“Who mere Naqsh-e-Qadam par chale ga Khata na kare ga.”**

(1) Chunache Syeduna Imamuna Hazrat Syed Muhammad Juanpuri AHS ne bhi apni Mahdiyat ki Sadaqat ke Saboot ka yahi Maeyaar qaraar diya hai aur bar-bar Takeed-e-Akeed ke saath farmate the ke:-

اگر کسے خواہد کہ صدقِ مارا معلوم کند باید کہ در کتابِ اللہ و اتباعِ محمد
رسولِ اللہ صدقِ مارا بجوید !!!

Translation:- Agar koi hamare Da'we ki Sadaqat maloom kar na chahta hai to os ko chahiye ke Kalamullah aur Itteba'-e-Rasoolullah (SAWS) mein hamari Sadaqat dekhe.

Gharz Hazrat Mahdi AHS se mutalliq jitni kaseer Ahadees pae jati hain utni kasrat kisi dosre masa'el ke bare mein kam mile gi. Bar Zanji ne "اشاعة في اشرط الساعة" mein likha hai ke:-

وَأَعْلَمَ أَنَّ الْأَحَادِيثَ الْوَارِدَةَ فِيهِ عَلَىٰ اخْتِلَافِ رِوَايَاتِهَا لَا تَكَادُ تَنْحَصِرُ وَ لَوْ تَعَرَّضْنَا لِيَتَفَصَّلَهَا لَطَالَ الْكِتَابُ وَ خَرَجَ مِنْ مَوْضُوعِهَا۔

Translation:- Jab Ulama-e-Hadees wo Osool ne Ahaadees ki itni kasrat dekhi aur sab Hadeesaun ko Ba'sat-e-Mahdi ke bare mein muttafiq paya to un huin ne Mas'ala-e-Mahdiyat ko Tawatur-e-Ma'nawi ke darje mein dakhil kar liya. Chunache Allama Qazi Muntakhab Uddin (1) ne tahreer farmaya hai ke:-

أَمَّا اخْتَارَهُ السَّلْفُ وَ اتَّفَقُوا فِي شَانِهِ فَقَدْ ذَكَرَ فِي الْقُرْطَبِيِّ وَ قَدْ تَوَاتَرَتْ الْأَخْبَارُ اسْتَفَاضَتْ بِكَثْرَةِ رِوَايَاتِهَا عَنِ النَّبِيِّ ﷺ فِي الْمَهْدِيِّ (مخزن الدلائل)

Translation:- Barhal Salf ne jo ikhtiyaar kiya aur Mahdi AHS ke bare mein jo ittefaq kiya hai wo Qartabi mein mazkoor hai. "Mahdi AHS se mutalliq jo Hadeesein hain apne Rawiyaun ki kasrat ki wajhe Tawatur ke darje ko pahunch gae hain.

(1) Shariyat Panah Allama Qazi Muntakhab Uddin RZ Junairi Ilaqa-e-Khandes mein Mansab-e-Qazaat par mamoor the aur Sabib-e-Batin bhi the. Unhein Ilhaam huwa ke Mahdi-e-Mau'ood AHS ka Zahoor huwa hai. Fauran Qazaat chodkar nikal gaye. Un dinaun Syeduna Imamuna Hazrat Syed Muhammad Jaunpuri Mahdi AHS Shar-e-Bidar (Zila-e-Hyderabad Deccan) mein tashreef farma huwe the jahan Bidar ke Qazi Alaa' Uddin Hazrat Shaik Mu 'min Tawakkali Maulana Zia Uddin RZ waghaira wo maqami Ulama ke alawa Hazrat Qazi Muntakhib Uddin RZ bhi yahan pahunch kar Tasdeeq se Musharraf huwe aur Tark-e-Duniya kar ke saath ho gaye.

Qazi Sahib RZ ne Saboot-e-Mahdiyat par Arabi Zaban mein aik Risala "Makhzanuddalael" tasneef farmaya hai.

Mahmood (Musannif RA)

Shaikh Ibn Hajar Hashimi ne "القول المختصر" "Al-Qawl-ul-Mukhtesar mein tahreer farmaya hai ke:-

قَالَ بَعْضُ أئِمَّةِ الْحُقَّاطِ أَنْ كَوْنَ الْمَهْدِيِّ مِنْ ذُرِّيَّةِ عَلَيْهِ السَّلَامُ تَوَاتُرَتْ عَنْهُ عَلَيْهِ
السَّلَامُ

Translation:- Ba'z Huffaz-e-Aemma-e-Hadees ne farmaya hai ke Mahdi AHS ka Aal-e-Rasool AHS se hona Hazrat Rasoolullah SAWS se **Tawa-Tiran** Marwi hai.

Shaikh Abdullah Muhaddis-e-Dahlawi ne "لمعات شرح مشکوة" ke "باب الساعة" mein likha hai ke:-

قَدْ وَرَدَتْ فِيهِ الْأَحَادِيثُ كَثِيرَةٌ مُتَوَاتِرَةٌ الْمَعْنَى

Translation:- Mahdi AHS ke bare mein Mutawatir-ul-Ma'ni Kaseer Ahaadees warid hain.

Neez likhte hain ke:-

قَدْ تَظَاهَرَتْ الْأَحَادِيثُ الْبَالِغَةُ حَدُّ التَّوَاتُرِ مَعْنَى فِي كَوْنَ الْمَهْدِيِّ مِنْ أَهْلِ الْبَيْتِ
مِنْ وَلَدِ فَاطِمَةَ

Translation:- Hazarat Mahdi AHS ki Ahle Bait-e-Rasouullah SAWS Aulad-e-Fatima se hone ki Ahaadees Tawatur-e-Ma'nawi ki hud tak pahunch gae hain.

Bahr-ul-Uloom Abdul Aalee Malak-ul-Ulama ne **اشراط الساعة** mein likha hai ke:-

احادیثے کہ دال اندر خروج امام مہدی کثیر اند کہ مبلغ آن بتواتر رسیدہ۔

Translation:- Mahdi AHS ki ba'sat par dalalat karne wali Ahaadees itni kaseer hain ke Tawatur-e-Ma'nawi ki hud ko pahunch gae hain.

Akabir-e-Ahle Sunnat aur Ulama-e-Hadees wo Osool ke aise bahut sare aqwal hain jin se sabit hota hai ke Hazrat Mahdi AHS ki ba'sat ki Ahadees Tawatur-e-Ma'nawi hone par Jamhoor ka ittefaq hai. Kuin ke is Nau' ki sab Ahadees aik zaban hain albatta ikhtelaf hai to aasaar wo alamaat mein hai. Isi liye Ulama-e-Kiram ne sirf Muhi-e-Mahdi AHS ya'ni zaroorat wo ba'sat-e-Mahdi aur Fatemi-un-Nasal hone ko Hadd-e-Tawatur mein dakhil kiya hai.

Zahir hai ke jo cheez Tawatur ke darje mein ho os se qataee wo yaqeeni ilm hasil hota hai jis ka inkaar naql wo aql ke khilaf hai. Muhaddis Allama Ibn Hijr Makki ne Sharah **نُخْبَةُ الْفِكْرِ** mein tahreer farmaya hai ke:-

وَهَذَا كَوْنُ الْمُتَوَاتِرِ مُفِيداً لِلْعِلْمِ الْيَقِينِ وَهُوَ الْمَتَمِّدُ لِأَنَّ خَبَرَ الْمُتَوَاتِرِ يَفِيدُ الْعِلْمَ
الضَّرُورِيَّ وَهُوَ الَّذِي يَضْطَرُّ الْإِنْسَانُ إِلَيْهِ بِحَيْثُ لَا يُمْكِنُهُ دَفْعُهُ۔

Translation:- Mutawatir se Ilm-e-Yaqeen ka faeda hota hai aur Laeq-e-Aetebar hai kuin ke Khabar-e-Mutawatir Ilm-e-Zaroori ka aisa faedah deti hai ke jis ko Manne par har aadmi majboor hota hai yahan tak ke os ka Radd karna mumkin nahin.

Aur Osool-e-Fiqa ki mu'tebar kitab " **اصول الشاشى** " Mein (jo Aaj tak dakhil-e-Nisaab bhi hai) likha hai ke:-

ثُمَّ الْمَتَوَاتِرُ يُوجِبُ الْعِلْمَ الْقَطْعِيَّ وَيَكُونُ رَدُّهُ كُفْرًا.

Translation:- Hadees-e-Mutawatir se Ilm-e-Qataee Wajib hot hai aur is ka Radd karna Kufr hai.

Ab Nazireen-e-Kiram Andazah farma sakte hain ke yeh kaisi "**Muhtim-bish-Shaan Paisheengoe**" hai. Jis tarah Qiyamat waghaira Paisheengoe-yaun par Aeteqaad lazim hai isi tarha "**Ba'sat-e-Mahdi AHS ki Paisheengoe**" bhi naqabil-e-inkaar hai. Aur Haq to yeh hai ke Salf-e-Saliheen Ahle Sunnat ka paio aisi Mustanad wo Mustahakam Paisheengoe se hargiz roo gardani nahin kar sakta. Aur hum jab Mu'min hain to Mu'min ki shan yahi hona chahiye ke:-

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ ۗ (سورة المائدة- 84)

Translation:- Aur hamare liye zaroori hai ke hum Allah par aur os cheez par jo Allah ki taraf se aaye Iman laein.

Afsos hai ke Niyaz Sahib ne to sirf Hazrat Mahdi AHS se mutalliq Paisheengoe hi ko nahin, balke Aan Hazrat SAWS ki aam Paisheengoe-yaun ko chandan Naqabil-e-lehaaz kah diya hai. Aur is **Za'm-e-Batil** ki bina apni is ghalat fahmi par rakhi hai ke "Khud Rasoolullah SAWS ne sarahatan farmadiya hai ke mujhe Ilm-e-Ghaib nahin."

Hum yaha Nazireen-e-Kiram ko yeh batlana bhi zaroori samjhte hain ke Maqalah Nigar Sahib se aisi ghalati kuin

waqe huwi. Haqeeqat yeh hai ke unhuin ne dosraun ke khiyaalaat ka iqtebaas karne aur khud apne raey qaem karne mein Osool-e-Tahqeeq ka koi lehaz nahin rakha mahez aeteraaz ki dhun mein jo ji chaha likh diya.

Chunache Mas'ala-e-Mahdiyat ki nisbat Ibn-e-Khaldoon ke khiyaalaat ki pairwi ki hai. Aur Mazhab-e-Mahdavia ki nisbat galeban "Hadiya-e-Mahdavia" se istefadah kar ke ghalat bayani-yaun mein mubtela ho gaye hain aur lutf ye ke sirf pairwi hi nahin ki balke do qadam aage nikalne ki koshish ki hai.

Halanke pahle ghaor kar lena chahiye tha ke Ibn-e-Khaldoon ne jin Riwayaat-e-Mutalliqa Hazrat Mahdi AHS par Jirah ki hai kis hud tak Osool wo Zawaabit ke mutabbiq hai wo bhi aise surat mein jab ke Akabir-e-Ahle Sunnat ne un Riwayaat ko Tawatur-e-Ma'nawi tasleem kar liya ho.

Agar wo is ki tahqeeq karte to ma'loom hota ke Riwayaat-e-Mutawatirah ke Rawiyaun ke Zaif wo quwwat se bahes nahin ki jati aur aisa karna Osool-e-Hadees ke bhi khilaf hai.

Dekhiye Muhaddis Allama Hafiz Ibn Hijr Makki Sharah Bukhari Shareef ne "شرح نجاته الفكر" mein tahreer farmaya hai:-

وَالْمُتَوَاتِرُ لَا يُبْحَثُ عَنْ رِجَالِهِ بَلْ يَجِبُ الْعَمَلُ بِهِ مِنْ غَيْرِ بَحْثٍ لِإِجَابَةِ الْيَقِينِ وَ
إِنْ وَرَدَ عَنِ الْفَسَاقِ بَلْ عَنِ الْكُفْرَةِ (ماخوذ از ابراز الوهم الكنون (1))

Translation:- Khabar-e-Mutawatir (ki shan yeh hai ke) is ke rawiyaun se bahes nahin ki jasakti balke is par baghair

bahees ke amal karna Wajib hai kuin ke Khabar-e-Mutawatir Mujib-e-Yaqeen hoti hai agar che wo Riwayat Fasiqaun balke Kafiraun se huwi ho.

(1) Haal mein Matbooa Alterque wo Damishq Shaam se Arabi zaban mein aik kitab " ابراز الويسم الكنون من كلام ابن خلدون " Shaye huwi hai jis mein Ibn-e-Khaldoon ki Jirah-e-Ahaadees-e-Mahdi par bahes kar ke Ibn-e-Khaldoon ki ghalatian dikhaee gayee hain. Yeh kitab Bombay ke kutub khane se bhi mil sakti hai.

Aur ghaor karna chahiye tha ke Salf-os-Saliheen Ahle Sunnat Akabir Ulama Osool-e-Hadees-e-Fiqha ke musallima zabitaun ke muqabile mein kiya aik Muarrikh ke Qaol aur os ki zaati Raye ko tarjih di ja sakti hai!!!?

Isi tarha jab Mazhab-e-Mahdavia par khaama farsaee ki zaroorat paish aae to Niyaz Sahib ka osooli kaam yahi tha ke Mahdavia ke Mu'teqaadaad wo Musallimaat ko hasil kar ke un-par naqd wo tabsereh karte. Is ke bajaye agar unhuin ne aisi kitab se istifadah kiya jis ka koi Safah aur koi satar Mukhasimanah andaaz se khali nahin. Halanke aise mauqe par aik danishmand aur Osooli Aadmi ki nazar zaroor khatak jati hai aur aisi kitab par se baghair tahqeeq kis ko moorid-e-ilzam banane ki Jur'at nahi karta kuin ke Duniya ka koi Qanoon aur zabeta aisa nahin hai ke sirf **Khasam** ke bayan par faisla ho! Agar Maqalah Nigar Sahib ne koi aisa Zabetah tarash bhi liya to hum pooch te hain ke wo un Mukhasimeen wo Mua'ni-deen ke mutalliq kiya kahe sakeinge jo Hazrat Rasool-e-Akram SAWS ki nisbat ghalat bayaniyan aur be-ja tahreefaat kar te hai!!

Gharz Maqalah Nigar Sahib ne jazbati Rau mein aisi be-Osooli aur be-ahtiyaati ki ke unhein **Ahaadees-e-Mutawatirah** aur **Aayaat-e-Wazeha** ka bhi lehaz na rah aur Mazhab-e-Mahdavia Mas'al-e-Mahdiyat aur Ilm-e-Ghaib ke samjhne aur bayan karne mein ghalati-yaan kein.

Wazeh ho ke is Risale mein Aan Hazrat SAWS ke **“Ilm-e-Ghaib”** aur **“Paisheengoe-yaun”** se Mutalliq bahes ki gae hai aur Mas'al-e-Mahdiyat aur Mazhab-e-Mahdavia se mutalliq jo aeteraaz Niyaz Sahib ne kiye hain os ka jawab aik kitab mein shaye huwa hai. Jis ka naam **“Tanweer-ul-Absaar”** ba-jawab-e-Aeterazaat-e-Risala Nigar hai.

Faqt

Faqeer Mahmood Ghafiralahu

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ضمیمہ

Zameemah

Aik Qabil-e-Zikr Baat

Hamara yeh mazmoon Mahdavia ke pas na mukammil samjha jaye ga agar hum Syeduna Imamuna Hazrat Syed Muhammad Juanpuri Mahdi AHS se mutalliq kuch arz na karein kuin ke jab Aap AHS ne Mahdi-e-Mau'ood hone ka Dawa kiya hai to Aap AHS ki sadaqat ko isi maeyaar aur Osool par jaanch na hoga jin Osool wo maeyaar par hum Anmbiya Alaihimas Salam ki sadaqat ko sabit karte hain. Aap AHS mein Khalifatullah ki **“Sifaat”** aur **“Istefaza”** ki Khusoosiyat bhi zaroor pae jani chahiye. Aur jab yeh Sifaat wo Khusoosiyat maujood hon to Aap AHS par **“Omoor-e-Mughiba”** bhi zaroor munkasif hon chahiye!!!

Chunache hum Mahdavia ki Mustanad wo Mu'tebar Kutub-e-Sair ka muta'lia karte hain to ma'loom hota hai ke Aap AHS ke **Akhbaar-e-Mughiba** bhi kuch kam nahin!!!

Halanke Aap AHS ne bhi Hazrat Rasoolullah SAWS ki tarha **“Sarahatan”** farmadiya hai ke **“Mein Aalimul Ghaib**

nahin huin.” Riwayat hai ke:-

Aik dafa' Aap AHS ke Bayan-e-Qur'aan ki majlis mein hazarha aadmi Aap AHS ki Dawat-e-Ilallah aur Bayan-e-Rumooz wo Nukaat se mahzooz ho rahe the chand aadmiyaun ki aik Jama'at bhi aa maujood huwi aur aazmaesh ke taur par har aadmi ne apne dil mein aik naee baat soch rakhi thi ke Aap AHS dilaun ki makhfi baat bayan kar sakte hain ya nahin? Jab yeh log bait-chuke to Imamuna AHS ne un ki taraf iltefaat farmate huwe Qur'aan-e-Kareem ki yeh Aayat Tilawat farmae:-

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ
(سورة الانعام 50)

Translation:- Mein tumhein yeh nahin kahta ke mere pas Allah ke Khazane hain aur na mein Ghaib janta huin aur na tum se yeh kahta huin ke mein Farishta huin.

Aur yeh wazeh kar diya ke “Khalifatull Aalim-e-Ghaib nahin hota” balke wahi baat sunaata hai jis ko sunane ka ose Minjanib Allah Hukm ho!!!

Gharz is se pahle hum ne **Omoor-e-Mughiba** ke aqsaam (1) bayan kar diye hain yahan unhein Aqsaam ke tahet Hazrat Imamuna AHS ke chand Akhbaar-e-Mughiba bayan kiye dete hain jo Hazrat Rasoolullah SAWS ke **Akhbaar-e-Mughiba** se bilkul mutabbiq hain.

(1) Bahtar hoga ke Nazireen-e-Kiram pichle safhaun par aqsaam-e-Mughiba se mutalliq Hissa-e-Mazmoon ko phir aik baar mulahezah farma-lein ta ke yahan mutabbiqat ko

samajhne mein suhulat ho.

(1) Pahli surat “Kharij Anil-Idraak wal Mahsoosaat”
Omoor se mutalliq bayan ki gae the. Mulahezah ho aise
Omoor ka Ilm Hazrat Imamuna AHS ko bhi ata kiya gaya
hai. Riwayat hai ke Hazrat Imamuna AHS ne farmaya ke:-

این جا جبرئیل ہست انا دعوتے جبرئیل نیست۔

Translation:- Yahan bhi Jibra’el hain laikin Dawa-e-
Jibra’el nahin hai. (Wahi ka Dawa nahin hai.)

Neez Riwayat hai ke aik mauqe’ par Aap AHS ne farmaya
ke:-

**“Jis tarha Hazrat Rasool-e-Akram SAWS ke saath panch (5)
hazaar nishan wale Farishte raha karte the osi tarha ba-
Hukm-e-Khuda aur ba-Misdaaq-e-Rasool-e-Khuda**

(يَقْفُوا أَثْرِي وَلَا يُحِطِي) Bande ke saath bhi raha karte hain.”

Neez Riwayat hai ke:-

Qiyam-e-Farah Ilaqa-e-Khurasan ke zamane mein
Imamuna AHS Rach ki Jama Masjid ko aakhiri Namaz-e-
Juma’ ke liye tashreef le ja rahe the. Raste mein aik
maqaam par taheer gaye. Sathiyaun ne arz ki Hazrat! Yahan
taheer ne mein kiya Maslehat hai? Aap AHS ne farmaya
Malaaeka, Noor ke taba’at ke saath nazil ho rahe hain aur
Hukm-e-Khudawandi ho raha hai ke tumhare liye yeh
maqaam Hum ne Mutabarrik qaraar diya hai. Yahein
Taheer jao. Ba’ad mein yahi maqaam Aap AHS ka Madfan
qaraar paya.

In Riwayaat se zahir hai ke Allahu Ta'aala ne Aap AHS ko Farishtaun se bhi waqif farmaya tha.

(2) Dosri surat Guzishta waqiyaat se mutalliq bayan ki gae the. Riwayat se zahir hai ke Hazrat Imamuna AHS ko is qism ke Omoor-e-Mughiba se bhi waqif karaya gaya hai. Chunache Riwayat hai ke:-

حضرت امامنا فرمودند "حق تعالیٰ بندہ را مراتب و مقاماتِ جمیع انبیاء و اولیاء و مؤمنین و مؤمنات و احوالِ جملہ موجودات ہمچنان معلوم کردہ است چنانچہ کسے دانہٴ خروں در دست وارو ہر طرف بگرداند۔
(نقلیاتِ میان عبدالرشیدؒ مع ترجمہ و توضیحات)

Translation:- Hazrat Imamuna AHS ne farmaya ke "Allahu Ta'aala Bande ko tamaam Anmbiya wo Auliya aur sare Mu'mineen wo Mu'minaat ke Maratib wo Maqamaat aur jumla Maujoodaat ke halaat is tarha maloom kiya hai jaise ke koi Rae ka dana hateli par rakh kar har taraf phair-phair kar dekhta hai.

Khatam Shud