

BISMIL-LAHIR-RAHMANIR-RAHEEM

*Allahumma salle-ala Mohammed wa ala aale-  
Mohammed  
wa baarik wa sallim*

**MAHDAVI BACCHON KI  
MAZHABI TALEEM KE LIYE**

**RISALA**

**TALEEM-UL-ISLAM**

**MAHDAVIA**

(Teenon hisse ekjaa)

*Muallifah*

**LISAN-UL-QAUM-MASIH-E- MILLAT  
HAZRAT MOHAMMED NEMATH ULLAH KHAN SUFI<sup>RA</sup>  
(HYDERABADI)**

**BA EHTEMAAM  
MOHAMMED MAHMOOD-UL-HASAN KHAN SUFI**

**IBNE  
HAZRAT MOHAMMED NEMATH ULLAH KHAN SUFI  
RAHMATULLAHI ALAIH**

### Tafsilat-e-Kitaab

Naam kitaab: **Taleem-ul-Islam Mahdavia**

Muallif: lisaan ul qaum Maseeh-e- Millat  
Hz. Mohammed Nematullah Khan Sufi<sup>Rh</sup>

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Is kitaab ka Hindi aur Urdu edition bhi shaaya ho chukka hai,  
khawhish mand hazraat pata zail se haasil kar sakte hain.

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BISMILLA-HIR-RAHMA-NIR RAHEEM

## PESH LAFZ

### BARA-E- TABAA CHAHARUM(URDU)

Al-hamdu-lilah kitaab **Talim-ul Islam Mahdavia** (teenon hisse ekjaa) ka chautha edition pesh-e- khidmat hai. Pahle edition ki tarah doosre aur teesre edition ke saare nuskhe dekhte hi dekhte khatam ho gaye, aur jin hazraat ho kitaab na pahunch saki unki taraf se kitaab ken naye edition ki taba'at ka taqaza shadeed ho gaya. Aqayed aur Usool-e- mazhab ke malumaat ki hamesha ahmiyat aur zaroorat rahi hai. bacche, jawaan aur badi umr waale bhi malumaat se beneyaz nahi ho sakte . Hamara sara mazjabi aur qaumi literature arabi aur ziyada farsi aur urdu mein hai aur badkismati se aaj kal arabi aur farsi se begaangi badhti jaa rahi hai. Yehan tak ki nayee nasal apni maadri zabaan urdu se bhi na waaqif ho rahi hai isliye is zamaane mein seedhi saadi zabaan mein mazhabi malumaat ka har ek mahdavi tak pahunchna zaroori ho gaya hai. Yeh kitaabein is maqsad ko badi umdagi se poora karti hain aur wabastagaan-e- mazhab-e- mahdavia in se kuch bhi fayeda uthaein to in kitaabon ki ishaat ka maqsad haasil ho jaayega. In kitaabon ki ishaat ka maqsad tableegh-e-deen aur husool razamandi baari taala hai.

Allah rabbul Izzat is kitaab ki ishaat ke ma'awneen ko Khatimain(AS) ke tufail ajre azeem ataa farmaaye. Aameen suma Aameen.

Wazeh baad ki muallif(rh) ki deegar taalifaat mein "HAMARA MAZHAB" (teenon hisse ekjaa) aur "WASEELA" bhi shaamil hain.

**Mohammed Mahmood-ul-Hasan Khan Sufi**

1 Muharram-ul-haram 1435H/ 6 November 2013.

*Bismillahir Rahmanir Raheem*

**ARZ-E-NASHIR**

Tamaam tareef Khudai buzrug o bartar ke liye sazawar hai. Durood wa salaam Khatimain alaihimassalam per aur unki aal-e-athar wa ashab-e kiram per.

Tableegh-o-isha'at-e- mazhab ki zaroorat har waqt aur har zamane mein rahi hai, khususan daur-e-hazir ke iztirab aamez mahaul mein uski ahmiyat wa zaroorat se inkar nahin kiya jasakta, kyunki nawjawan tabqa mazhab se adam waqfiyat ki wajah se mukhlifana tahreekon se aasani se mutasir hota jaraha hai, khususan aisi tahreekon jo mukhlifeen-e-Islam ki sarparasti mein Huzoor Sarwar-e-kainat <sup>SAW</sup> ki azmat ko ghtane aur Islam ki jaden kaatne ke liye sargarm hain lekin apne zahiri khad-o-khal se logon ko mutasir kar rahi hain. Aalam-e-Islam ki is bigadti hui soorat-e-haal se qaum-e-mahdavia bhi mahfooz nahin hai, chunanche naam nehad ulam Huzoor Nabi Kareem <sup>SAW</sup> ki ahaadess-e-mutawatira ko jhutla rahe hain. Koi yeh kah raha hai ki b'esar-e-Mahdi ki zaroorat hi nahin hai aur koi alaamaton ki baheson mein logon ko uljha raha hai.

In hallat mein Lisaanul qaum maseeh-e-millat Hz. Mohammed Nematulla Khan Sufi <sup>RA</sup> ki muallifa Urdu kitab **Takimul Islam Mahdavia** ka naya edition nazar se guzra jis ka aasan andaz-e-bayaan buhat pasand aaya, lihaza munasib samjha gaya ki Urdu se naa waqif logon ke liya usko English mein muntaqil kiya jaye. Chunanche mu'allif ke farzand janab Md. Mahmoodul Hassan Khan Sufi ki ijaazat se hamari bhanji Syeda Masarrat Parveen ne usko Roman English mein tahreer kar diya aur janab Shaik Chand Sajid ne uski tas'heeh ki zimmedari bakhooibi nibhai aur yeh kitaab hamari bahen mohtarama Bano Bibi urf Abida Bano marhooma zauja janab Syed Shareef Tashreefullahi ki pahli barsi ke mauqe per unke eesal-e-sawaab ke liye shaaye ki jarahi hai. Main in tamaam hazrat ka shukria adaa karte huwe Allah Ta'ala se dua karta hoon ke unhen ajr-e-azeem ataa farmaye, hamare maqsad aur koshish ko qubool farmaye aur qare'in ke liya isko shama-e-hidayat banaye. *Aameen*

SYED NAJMUDDIN(USA)

12<sup>th</sup> Safar 1435 H/16<sup>th</sup> December 2013.

## RISALA

### TALEEM-UL-ISLAM MAHDAVIA

#### *BISMILLA-HIR RAHMA-NIR RAHEEM*

*Nahmadahu wa nusalli-ala-Rasoolihil Kareem Wal-Mehdi-al-Maood  
alaihilsalata wat tasleem*

1. Sawaal: Tum Kaun ho ?  
➤ Jawaab: Hum Musalmaan hain.
2. Sawaal: Tum kaunse Musalmaan ho ?  
➤ Jawaab: Hum Mahdavi Musalman hain?
3. Sawaal: Mahdavi kis ko kahte hain?  
➤ Jawaab: Jo Jazrat Imam Mahdi alaihis salam ki tasdeeq kare aur Iman laye usko Mahdavi kahte hain.
4. Sawaal: Hz. Imam Mahdi Maood alai-his salam ki tasdeeq kya hai ?  
➤ Jawaab: Hz. Imam Mahdi Maood (AS) ki tasdeeq yeh hai ***Usaddiqu annal Mahdi-al-Maooda qad ja'a wa maza***  
Tarjuma-Tasdeeq karta hoon main ke be shak Imam Mahdi Maood aye aur gaye.
5. Sawaal: Mehdaviyon ke mazhab ka kya naam hai?  
➤ Jawaab: Islam.
6. Sawaal: Mehdaviyon ka aqeedah kya hai?  
➤ Jawaab: Allah ek hai. Bandagi ke laiq wahi hai, aur Hazrat Mohammed Mustafa (saw) Khuda-e-Ta'ala ke bande aur rasool hain, aur Khatim-ul-Ambiya hain un ke baad koi Nabi aane waala nahi hai. Qur'an Sharif Khuda –e-Ta'ala ki aakhri kitaab hai is ke baad Khuda-e-Ta'ala ki taraf se ab koi kitaab aane wali nahi hai.

Islam saccha deen hai Hazrat Imam Mehdi Maood aakhir-uz-zaman (AS) aaye aur gaye.

7. Sawaal: Hazrat Imam Mehdi maood (AS) kahan paida huye?
  - Jawaab: Mulk Hindustan mein "jaunpur" ek shaher hai us mein aap paida huye.
8. Sawaal: Aap ka naam aur aap ka laqab kya hai?
  - Jawaab: Aap ka naam "MOHAMMED" hai aur aap ka laqab "MEHDI MAOOD" hai chunanche Hazrat Rasool-ullah(SAW) ne khaber di hai ki Imam Mehdi Allah ka Khalifa hoga aur mere hum naam hoga.
9. Sawaal: Aap ke Walid aur Dada ka naam kya tha?
  - Jawaab: Aap ke Walid ka naam "SYED ABDULLAH" aur aap ke Dada ka naam "SYED OSMAN" tha.
10. Sawaal: Aap ke Walida ka kya naam tha?
  - Jawaab: Aap ki Walida ka naam "BIBI AMENA" tha.
11. Sawaal: Kya Hazrat Rasool-Ullah (SAW) ne aap ke naam ke saath aap ke Walid aur Walida ke naam ki bhi khaber di hai?
  - Jawaab: Haan Hazrat Rasool-ullah (SAW) ne khaber di hai ki " Imam Mehdi ka naam mera naam aur mere maan baap ka naam us ke maan baap ka naam hoga".
12. Sawaal: Hz. Imam Mahdi Maood (AS) kis san mein aur kis din paida huwe ?
  - Jawaab: Hz. Imam Mahdi Maood (AS) peer ke din 14 Jamadiul awwal 847 Hijri mein paid a huwe.
13. Sawaal: Hazrat Imam Mehdi Maood (AS) tamaam umr kahan rahe?
  - Jawaab: Hazrath Mehdi Maood (AS) 40 saal ki umr tak shaher Jaunpur mein rahe. Us ke baad

khuda ke hukm se Hijrat farmaayee Hindustan ke aksar mulkon ka safar karte huye 901 hijri mein Hajj ko ravana huwe. Hajj se Hindustan wapas aakar safar-e- Hijrat farmaate huye mulk Afghanistan ke shaher Farah gaye, wahin 63 Tirsath saal ki umr mein visaal hua.

14. Sawaal: Hazrat Imam Mehdi Maood ka kis san mein visaal hua?

➤ Jawaab: Hazrat Imam Mehdi Maood (AS) ka 19 Zeeqadah 910 hijri mein Tirsath 63 saal ki umr mein visaal hua.

15. Sawaal: Kis muqaam par visaal hua?

➤ Jawaab: Mulk Afghanistan mein shaher Farah Muqaam Bagh Rahmat mein visaal hua aur wahin aapka gumbad Mubarak hai.

16. Sawaal: Hazrat Imam Mehdi Maood (AS) ne "Imam Mehdi" hone ka daawa kis umr mein farmaya?

➤ Jawaab: Jab apki umr 54 saal ki huyee us ke baad aap ne Khuda ke hukm se apne "Imam Mehdi Maood" hone ka daava farmaya.

17. Sawaal: Pehli martaba aap ne kis Muqaam per daava Mehdiat farmaya?

➤ Jawaab: Pehli martaba Makka Muazzama Khana Kaaba mein rukn wa muqaam per khade hokar tamam duniya ke musalmanon ke saamne aap ne Khuda ke hukm se apne "Imam Mehdi" hone ka daava farmaya, aur farmaya *WA MANIT TABA'ANI FAHUA MOMIN* yani jis ne meri ita'at ki pas wo momin hai.

18. Sawaal: Aap ki ita'at karne ka kya matlab hai?

➤ Jawaab: Aap per sacche dil se Imaan laana ki aap hi ki zaat Imam Mehdi Maood Aakhir-uz-Zaman hai aur aap ke ahkaam ki sacche dil se pairavi karna.

19. Sawaal: Aap kya hukm karte the?

➤ Jawaab: Aap Allah Taala ki kitaab Quran Majeed aur Hazrat Mohammed Rasool Ullah (SAW) ki ita;at aur pairavi ka hukm karte the.

20. Sawaal: Hazrat Imam Mehdi Maood (AS) ke kuch halaat aur Akhlaaq bayaan karo?

➤ Jawaab: 1: Aap jab paida huye Aap ke dono haath barhangi ko dhaanke huye the.

2: Aap khatna kiye huye paida huwe.

3: Aap ke jism Mubarak per Makkhi nahi baithti thi.

4: Aap ke jism Mubarak ka saaya na tha.

5: Aap ki paidaish ke waqt Shaher Jaunpur ke tamaam Butt gir gaye the.

6: Aap jab paida huye ghaib se aawaaz sunai di ki *“Haq aaya aur batil mit gaya beshak baatil mitne hi ke liye tha.*

7: Is ghaib ki aawaz ko Hazrat Shaik Daanyal (RH) ne jo us waqt shaher Jaunpur mein bahut bade buzurg muhaddis aur Wali-e-kamil the suna tha.

8: Aap bahut sacche aur wade ke pakke the.

9: Aap Ghareebon ke ghamkhawr aur naadaron ke madadgaar the.

10: Aap saqi, jawanmard aur hayadaar the.

11: Aap nihayat ibadat guzar aur parhezgaar aur amanatdaar the.

12: Aap ke Akhlaaq tamaam Nabi ke akhlaaq ki tarah the.

13: Aap ke Sifaat tamaam Nabi ke sifaat ki tarah the.

Chunanche Hz Rasool ullah (SAW) ne khaber di hai ki “Imam Mehdi meri aulaad se hoga. Mere naqsh-e- khadam per chalega aur kabhi khata nahi karega”aur



khabeer di hai ki "Imam Mehdi ke akhlaaq mere akhlaaq honge (Tirmizi shareef)

- 14: Aap bachpan hi se shariyat Rasool ullah (SAW) ke taabe the.
- 15: Aap ki har baat aur har kaam se itteba-e-Rasoolullah (SAW) zahir hoti thi.
- 16: Aap ki umr abhi saat baras bhi na thi ki aap Hafiz-e- Quran ho gaye.
- 17: Aap 12 baras ki umr mein ek zabardast aalim ho gaye.
- 18: Us waqt ke tamaam Aalimon ne Aap ko "ASAD-UL-ULMAA"ka khitaab diya.
- 19: Aap Allah Ta'ala ki ibadat mein gharq rehte the, is duniya ki aap ko khabee nahi rehti thi, Namaaz ke waqt aap ko is aalam ki khabee hoti thi aur wazu karke Namaz ada karne ke baad aap mast aur mustagharq ho jaate the, 12 baras tak aap ki yahii haalat rahi us zamaane mein aap ki ghiza bahut hi kam thi jung-e- gowd ke baad.
20. Aap ne Allah Ta'ala ke hukm se apne "Mehdi Maood" hone ka daava farmaya. Jab aap ne apne "Imam Mehdi Maood" hone ka elaan `farmaya aap sahib-e- aql wa shaoor the.
- 21: Aap ne apni daawat-e-Mahdiat ke khutoot us waqt ke tamaam Badshahaon ke naam likh kar ravana kiye, jis tarah Hz Rasoolullah(SAW) ne apni daawat-e-nabuat ke khat us waqt ke tamaam Badshahaon ke naam likh kar ravana farmaye.
21. Sawaal: Kya Hz Imam Mehdi Maood (AS) ki tasdeeq karna farz hai?

- Jawaab: Imam Mehdi Maood Allah Ta'ala ke Khalifa hain isliye aap ki tasdeeq aur pairavi farz hai.  
Chunanche Hz Rasool ullah (SAW) ne hukm diya ki Imam Mehdi Allah Ta'ala ke Khalifa hain Imam Mehdi ki Ittebaa karo aur aap ke haath per Bait karo.
22. Sawaal: Imaan-e- mukammal kis ko kehte hain?
- Jawaab: Kalima Shadat *ASHAHADU AN LAILAHA IL-LAL-LAHU WAHDAHU- LA- SHARIKA LAHU WAASH'HADU ANNA MUHAMMADAN ABDUHU WA RASULUH.*keh kar Allah Ta'ala ki Tauheed aur Hz Muhammed Rasool ullah(SAW) ki gawahi dena aur KalimaTasdeeq *USADDIQU ANNAL MEHDI-AL-MAOODA QAD –JA'A –WA-MAZAA* keh kar Imam Mehdi Maood(AS)ki tasdeeq karna Imaan-e- mukammal hai.
23. Sawaal: Hz Mehdi Maood (AS) ne kitne ahkaam ko farz farmaya aur woh kaun se hain?
- Jawaab: Hz Mehdi Maood (AS) ne Quran Majeed ke hukm se aath 8 baaton ko farz farmaya hai who yeh hain. (1)Tark-e- Duniya (2) Zikr-e-khuda (3) tawakkal (4) Hijrat (5)Talab-e-Deedar-e-Khuda (6) Sohbat- e- Saadiqeen (7)Uzlat (8)Ushr (ye ahkam –e- tareeqat hain) Yeh ahkaam faraiz-e- Shariyat ke alawa hain.
24. Sawaal: Kya Hz Mehdi Maood (AS) ne paanch 5 namazon ke siway koi namaz bhi farz batayee hai?
- Jawaab: Haan rozana ki paanch 5 namazon ke siwaaye Ramzaan Shareef ki 27 sattaiveen shab (QADR) mein do rakatein Allah Ta'ala ke

hukm se farz bataayee hain . Jis ko Dugana Shab-e-Qadr kehte hain.

25. Sawaal: Namaaz ke baad hath utha kar Dua maangna jaayaz hai ya nahi?

➤ Jawaab: Sahee Hadeeson se sabit hai ki Hz Rasool ullah(SAW) ne farz namaaz ke baad kabhi hath utha kar Dua nahi mangi.pas hum ko bhi chahiye ki namaaz ke baad hath utha kar Dua na maange, balki sajde mein aajizee se aahista se Dua karni chahiye.

26. Sawaal: Hz Mehdi Maood (AS) ke kitne sahaba hain aur unke kya naam hain?

➤ Jawaab: Hz Mehdi Maood (AS) ke hazaron sahaba hain, magar unme paanch 5 sahaba afzal hain unke naam yeh hain;

(1) Hz BANDAGI MIYAN SYED MEHMOOD SAANI MEHDI ( RZ) ,

(2) Hz BANDAGI MIYAN SYED KHUNDMEER SIDDIQ-E-VILAYAT (RZ),

(3) Hz BANDAGI MIYAN SHAH NEMAT (RZ),

(4) Hz BANDAGI MIYAN SHAH NIZAM (RZ),

(5) Hz BANDAGI MIYAN SHAH DILAWAR (RZ).

## PART II

27. Sawaal: Wali kis ko kehte hain?
- Jawaab: Wali usko kehte hain, jo Allah Taala se nazdeek ho.
28. Sawaal: Wali kitne qism ke hote hain?
- Jawaab: Wali do 2 qism ke hote hain ek wali-e-kamil doosra wali-e-naqis.
29. Sawaal: Wali-e-kamil aur wali-e-naqis mein kya farq hota hai?
- Jawaab: Wali-e-kamil who hota hai jo Hz Rasoolullah (SAW) ki pairavi mein kamil ho, wali naqes who hai jo Hz Mohammed Rasoolullah (SAW) ki pairavi mein kamil na ho.
30. Sawaal: Hz Mohammed Rasoolullah (SAW) ki pairavi ka kya matlab hai?
- Jawaab: Hz Mohammed Rasoolullah (SAW) ke qaul, f'el aur haal ki poori poori pairavi kare, haal ki pairavi ka yeh matlab hai ki jo haalat Hz Mohammed Rasoolullah (SAW) ki thi wahi haalat apne mein paida kare.
31. Sawaal: Kya har insaan mehnat aur ibadat se wali ho sakta hai?
- Jawaab: Ibadat aur khuda ki raah mein mehnat karne se aam vilayat ki ummeed ki jaa sakti hai, magar khaas vilayat haasil nahi ho sakti.
32. Sawaal: Khaas vilayat kis tarah hasil hoti hai?
- Jawaab: Khaas vilayat ibadat aur Khuda ki raah mein mehnat karne se bhi hasil nahi hoti balki yeh khaas vilayat usi shakhs ko hasil hoti hai, jis ko AllahTa'ala apne fazl –o- karam se ata karta hai. Khaas vilayat ki haalat waisi hi hai jaisi ki nabuat ki haalat hai, jis tarah har shakhs ko Ibadat aur mehnat karne se nabuat haasil nahi hoti, usi tarah har shakhs ko Ibadat

aur mehnat karne se vilayat haasil nahi ho sakti, aisa wali kamil jis ko khaas vilayat di jaati hai Hz Muhammed Rasoolullah(SAW) ka taabe' taam hota hai.

33. Sawaal: Taabe' taam kis ko kehte hain?

➤ Jawaab: Taabe' taam usko kehte hain jis ka amal waisa ho jaisa ki Hz Rasoolullah(SAW) ka tha, jis ka haal waisa hi ho jaisa ki Hz Rasoolullah(SAW) ka tha, jis ki dawat waisi hi ho jaisi ki Hz Rasoolullah(SAW) ki daawat thi.

34. Sawaal: Kya Hz Rasoolullah(SAW) ne aise shakhs ke paida hone ki khabar di hai ki apne jaisa sahib-e- daawat ho?

➤ Jawaab: Haan Hz Rasoolullah(SAW) ne aise shakhs ke paida hone ki khabar di hai ki, Hz Rasoolullah(SAW) ne farmaya ki mere baad meri ummat ki hidayat ke liye ek shakhs paida hoga , wo Allah ka Khalifa hoga us ka naam mera naam hoga uski maan ka naam meri maan ka naam hoga aur uske baap ka naam mere baab ka naam hoga, uska laqab Mehdi hai, tum logon per farz hai ki uske haat per bait karo. Yeh hadees Sunan Ibn-e- Maaja mein Hz.Soban sahabi (rz) ke havale se bayan ki gayee hai uske alava Abu Nuyem aur deegar Ulma-e- hadees ne bhi is hadees ko bayaan kiya hai. Hz Rasoolullah(SAW) ki is hadees se saabit hai ki Imam Hz Mehdi Maood (AS) ki tasdeeq aur bait farz hai.

35. Sawaal: Iske alawa Hz Rasoolullah (SAW) ne aur bhi kuch khabar di hai?

➤ Jawaab: Haan Hz Mohammed Rasoolullah (SAW) ne Hz Mehdi Maood(AS) se mutalliq aur bhi khabar di hai chunanche,  
| (1) Hadees ki mashoor kitaab sunan Abu

Dawood mein hai ki Hz Rasoolullah (SAW) ne farmaya ki Mehdi ke akhlaaq mere akhlaaq jaise honge.

(2) Hadees ki mustanad kitaab Mishkat shareef aur Hadees ki Sahee Kitaab Musnad Imam Ahmed bin Hanbal dono kitabon mein Hz Abdullah ibn-e-Abbas(rz) ke hawale se yeh Hadees bayaan ki gayee hai ki Hz Rasoolullah (SAW) ne farmaya ki "Meri ummat kyun kar halaak hogi jabki main us ke auwal hisse mein hoon aur Eesa -lbne- Maryam (AS) us ke aakhir hisse mein hain Mehdi meri ahl-e-bait se uske darmiyani hisse mein hain. Hz Rasoolullah (SAW) ki is Hadees se teen baatein saabit hoti hain.

Ek yeh ki Hz Imam Mehdi Maood (AS) ki zaat Ummat Mohammed Sall'am ko halaakat se bachaane wali hai.

Doosri baat ki Hz Imam Mehdi Maood(AS) Ahl-e- Bait Hz Rasoolullah(SAW) se hain.

Teesri baat yeh hai ki Hz Mehdi Maood (AS) ke paida hone ka zamana bhi saabit hota hai ki aap ummat ke darmiyani hisse mein paida honge.

36. Sawaal: Kya Hz Mohammed Rasoolullah(SAW) ne ye khabar bhi di hai ki aisa shakhs masoom hoga?

➤ Jawaab: Haan Hz Rasoolullah(SAW) ne khabar di hai ke

- (1) Woh shakhs jis ka laqab "Mehdi" hai meri aulaad se hoga.
- (2) Mere naqsh-e- qadam per chalega aur kabhi khataa nahi karega.
- (3) Woh Allah ka Khalifa hoga.

Is Hadees shareef ko kai ulma-e- Hadees ne kai muqamaat per mukhtalif haisiyaton se bayaan kiya hai. Hz Rasoolullah (saw) ki is hadees shareef se bhi teen baatein saabit hoti hain:

- (1) Ek yeh ki Hz Imam Mehdi Maood(AS) Hz Rasoolullah(SAW) ki aulaad se honge'
- (2) Doosri yeh ki Hz Imam Mehdi Maood (AS) masoom honge (khata nahi karenge),
- (3) Teesri yeh ki Hz Imam Mehdi Maood(AS)Allah ta'ala ke khalifa honge

37. Sawaal: Khalifatullah mein kya sifaat honi chahiye?

- Jawaab: Khalifatullah mein sab se badi in do sifaat ka hona zaroori hai:
  - (1) Woh Khata se masoom ho,
  - (2) Us mein woh tamaam sifaat honi chahiye jo Hz Rasoolullah(saw) mein thi. (Jo shakhs khataa se masoom na hoga woh Allah Ta'ala ka khalifa nahi ho sakta).

38. Sawaal: Khalifatullah mein aur kya sifaat honi chahiye?

- Jawaab: Us mein Ambiya (AS) ke tamaam sifaat hona chahiye, us ki taleem AllahTa'ala ki zaat se honi chahiye jis tarah tamaam paighambaron aur Allah Ta'ala ke khalifon ko hua karti hai woh gunahon se masoom hona chahiye. In safaat wali shakhsiyat ko khalifatullah kehte hain.

39. Sawaal: Kya HzSyed Mohammed Imam Mehdi Maood(AS) mein Ahadees Hz

Rasoolullah(SAW) mein jo baatein bayaan ki gayee hain woh sab maujood thi?

➤ Jawaab: Haan Hz. Syed Mohammed Imam Mehdi (AS) mein woh sab baatein maujood thi jo ahadees Hz Rasoolullah (SAW) mein bayaan ki gayee hain.

40. Sawaal: Ahadees Hz Rasoolullah(SAW) mein jo alaamat Mehdi (AS) ki bayaan ki gayee hain un ka khulasa mutabaqat ke saath bayaan karo?

➤ Jawaab: **Alaamat No.1**: Mehdi(AS)aulaad-e-Fatimatuz Zahra(rz) se honge.( Iqdu durar aur al burhan ulma-e-hadees wa usool ki muttafaqa kitaab). chunanche aap Fatimatuz Zahra (rz) ke farzand Hz Imam Hussain(rz) ki aulaad se hain.

**Alaamat No. 2**: Mehdi (AS) Hz. Rasoolullah(SAW) ke hum naam honge chunanche aap ka naam "**Mohammed**" hai.

**Alaamat No. 3**: Mehdi(AS)ki maan aur baap Hz Rasoolullah (SAW) ke maan baap ke hum naam honge chunanche aap ke walid ka naam **Syed Abdullah** aur walida ka naam **Bibi Amena** tha.

(Yeh alaamat sunan Abu Dawood,Tibrani, sunan Ibne Abi Sheebe mein Hz ibne Masood(rz) ke hawale se likhi huyee hain.)

**Alaamat No. 4**: Mehdi(AS)Ka'abatullah mein rukn wa muqaam ke darmiyan logon se baiyat lenge chunanche aap jab haj ko tashreef le gaye to rukn wa muqaam ke darmiyan khade ho kar tamaam duniya ke musalmanon ke saamne aap ne khuda ke hukm se daawat-e-Mahdiat ki, jis ko logon ne qubool kiya aur aap se baiyat ki. Is hadees ko Nayeem bin



Hammad ne Hz Qatadah ke hawale se bayaan ki hai.

**Alaamat No.5:** Mehdi(AS) Hz Eesa(AS) se pehle aayenge (mishkat shareef) Chunanche nuzul-e- Eesa se pehle aap ka zahoor hua tamaam ummat Mohammadia per aap ne apna daava-i- Mahdiat ka Elania izhaar farmaya aur us zamane ke tamaam Salateen aur baadshahaon ke naam daawat naame jaari farmaaye ki agar main daava mahdiat mein saabit na ho sakoon to tum per mera qatal waajib hai pas tum ko aur ulmaa ko chahiye ki meri tahqeeq karen aur ye bhi farmaya ki meri sacchi daleel yahi hai ki main Allah Ta'ala ki kitaab aur Hz Rasoolullah(SaW) ka poora Taabe' hoon.

Main ne nabuat ka daava nahi kiya hai aur koi jadeed shar'a nahi laaya hoon aur ahkaam-e-vilayat-e- Muhammadia(SAW) ka jo ilm-ul-ehsaan ke ehkaam hain mustaqil daayi hoon.

**Alaamat No.6:** Mehdi(AS)khist wa adal se zameen ko bhar denge, chunanche jin logon ko haq ki talab thi aap ki tasdeeq ki aur Imaan laaye, pas yahi maani *YAMLAA-UL ARZ KHISTAN WA ADLAN kehain*. Warna hadees *YAMLA-UL-ARZ* ka yeh matlab nahi ki saari duniya mein adal wa insaaf phail jayega aur duniya ke tamaam insaan imaan laayenge, kyunki Hz Rasoolullah(SAW) ke zamane se ab tak saare afraad-e- insaani na imaan laaye aur na ainda laayenge, chunache Hz Rasoolullah(SAW) ne jab yeh koshish ki, ki Abu Taalib Imaan laayen to unhone qubool nahi kiya to Anhazrat(SAW) ko sakht ranj hua Allah Jalla shaanahu ne Hz Rasoolullah

(SAW)ki taskeen ki khatir yeh aayat nazil farmaayee ki *INNAKA LAA TAHDEE MAN AHBABATA* yani aye Mohammed (SAW) tum jis se muhabbat rakhte ho us ko raah per laana tumhara kaam nahi hai balki hamara kaam hai , pas hum jis ko hidayat dena chahte hain hidayat dete hain. Gharz ambiya(asw) aur Hz Mehdi Maood(AS) ka yeh mansab hai ki "khuda ki raah bataaden " aur yeh mansaab nahi hai ki logon ko hidayat per laayen kyunki ye kaam Allah Ta'ala ka hai jo farmaata hai *YUZILLU MAIIN YASHAA WA YAHDI MAIIN YASHAA* ( jis ko chahta hai gumraah karta hai aur jis ko chahta hai hidayat karta hai), gharz jo log hadees *yamla-ul-arz* ke nazar karte ye kehte hain ki Imam Mehdi Maood (AS) ke zamane mein sab zameen per adal wa insaaf phail jaayega aur sab log momin ho jaayenge Quran Hakeem ke mansha ke khilaaf hai.

Khulasa yeh hai ki Hz Imam Mehdi maood (AS)ne Hz Muhammed Rasoolullah(SAW) ki tarah baseerat wa hidayat ki taraf logon ko bulaya aur daawat di, apne mujizaat se bhi apni daawat ka suboot diya, wahi log tasdeeq mahdiat se musharraf huye aur imaan laye jin ki shaan mein Allah Ta'ala farmata hai *HUDAN-LILMUTTAQEEENAL-LAZINA YUMINOONA BIL-GHAIB* muttaqi aur ghaib per imaan laane waale logon ke liye hidayat hai aur jo is sifat se mausuf nahi the,alamaton ki bahas mein ulajh gaye, haq to yahi hai ki alaamat darasal ishaarat-e- khufia hain un ke haqeeqi maane hargis muraad nahi hai. Usi ghalati ki wajah se yahood ne Hz Eesa(AS) ka aur nasaraa wa yahood ne Hz Mohammed(SAW) ka inkaar kiya.

41. Sawaal: Hz Imaamuna Syed Mohammed Mehdi Maood(AS) ki tasdeeq ka miyaar kya hai?

➤ Jawaab: Hz Imaamuna Syed Mohammed Mehdi Maood(AS) ki tasdeeq ka miyar wahi hai jo ambiya(AS) aur Hz Nabi Mukarram(SAW) ki tasdeeq ka miyar hai yani yeh ki:

**NABUAT SE PEHLE**

- (1) Umooor-e- duniya mein ho ya umooor deeni mein kabhi jhoot na kha ho balki saccha ho.
- (2) Burey afa'al se door ho balki us ka irada tak na kiya ho.
- (3) Saabir wa shakir ho, yani musibaton aur aafaton se us ke nafs mein pareshaani aur hairaani na aaye.
- (4) Waade ka saccha ho.
- (5) Amanat daar ho.
- (6) Takleefon aur museebaton mein logon ki madad kare.
- (7) Bahadur Shaji ho.
- (8) Aadil ho, yani us mein insaaf ki sifat ho.
- (9) Sakhi ho.
- (10) Allah ke raaste mein kharch kar dene wala ho.
- (11) Aaqil aur shaoor wala ho.

**NABUAT KE IZHAAR KE BAAD:**

Us mein do cheezon ka hona laazmi hai ek yeh ki apni nabuat ka daava kare doosre munkireen ki talab per us se mojiza zaahir ho, pas yeh sifaat jis mein hogi woh nabi aur Allah ka khalifa hoga .

Yahi sifaat nabuat aur mahdiat ki tasdeeq ke asli miyar hain chunache Hz Mehdi Maood (AS) ke halaat aur kaifiyat se saabit hai ki

nabuat ke suboot mein ooper bayan ki gayeen jin sifaat ki zaroorat hai woh tamaam sifaat halaat aur kaifiyat Hz Mehdi Maood(AS) mein maujood thi. Aap ne daava mehdiat bhi farmaya aur aapse mojizaat bhi zaahir huae chunache tamaam mu'arrikheen is baat per muttaliq hain. Shaik Abdul Haq muhaddis Dahelvi likhte hain ki:

“ Hz Syed Mohammed Jaunpuri ke eteqaad se hai ki har woh kamaal ki jo Hz Mohammed Rasoolullah(SAW)rakhte the wahi kamaal syed Mohammed Mehdi(AS) mein bhi tha farq yahi hai ki wahan zaat se tha aur yehan ittebah mein aur Hz Rasoolullah(SAW)ki itteba mein us had tak pahunch gaye the ki un ke maanind ho gaye the.”

42. Sawaal:Kya Hz Rasoolullah(SAW) ne farmaya hai”Imam Mehdi khatim-e-deen hai?

➤ Jawaab: Hz Rasoolullah(SAW) ne Mehdi Maood(AS) se muttaliq farmaya hai ki “Mehdi hum se hai,Allah Ta’ala us per deen ko khatam karega jis tarah us ko hum se shuroo kiya hai”. Is hadees shareef ko Abu Nuyem, Nayeem bin Hammad aur Abul Qasim Tabri muhaddiseen ne Hz Ali(rz) ke rivayat se bayaan kiya hai.

43. Sawaal: Quran Majeed ki aayat

*ALYAUMA AKAMALTU LAKUM DEENAKUM WA-  
ATMAMATU ALAIKUM NEMATI.*

Se yeh saabit hota hai ki Hz Rasoolullah(SAW) ke zamane mein deen mukammal ho chuka to phir dobara takmeel-e- deen ya ekhtetam-e-deen ke kya mayene?

➤ Jawaab: Akmaltu lakum deenakum ka yahi matlab hai ki deen se muttaliq jitni zaroori cheezein hain Quran Majeed ne unko

mukammal kar diya, is tarah se Quran Majeed ke naazil ho jaane ke baad ab Allah Taala ke kisi hukm ke naazil hone ki zaroorat nahi rahi, pas deen Islam nuzul ke etebaar se mukammal ho chuka magar bayan ehkaam-e- ehsaan aur daawat-e- ehsaan ke etebaar se deen ki takmeel ya ikhtetaam-e- deen Hz Mehdi Maood(AS) ki daawat ke baad hoga, chunanche aisa hi hua, takmeel deen –ba- etebaar nuzul Quran hai aur ekhtetaam-e- deen ba etebaar daawat-e- ehsaan hai.

44. Sawaal: Jab Hz Imam Mehdi(AS) “Khatim-e- deen” hain to kin ehkam ka bayan wa taleem farmayenge?

➤ Jawaab: Quran majeed me bohot saari cheezon ka bayan hai magar ehkam Quran 4 hai.

1. Aqayad 2. Ibadat- Allah aur bande ke taluqat  
3. Muamlaat- bando se bando ke taluqat  
4. Ehsan. Aqayad wa ibadat aur muamlaat ke ehkam ki taleem Hz Rasulullah (SAW) ne puri farmadi, magar ehsan ke ehkam ki dawat nahi farmayi bas deen ka ek hissa jo ehsan hai uske ehkam ko Hz Imam Mehdi Maood (AS) ne bayan farmaya aur dawat farmayi.

45. Sawaal: Aqayad ki tafseel mukhtasar taur par bayan karo?

➤ Jawaab 1. Allah ko ek janna aur uski zaat-o- sifaat mein makhloq ko shareek na karna, is ko tauheed kahte hain.

2. Allah Ta’ala se mutalliq aqeeda rakhna ke wo Aleem hai, yani wo janne wala hai, wo Qader hai yaani qudrat wala hai, wo Hayee hai yani zinda hai, wo Sami hai yani sunta hai, wo Baseer hai yani dekhta hai, wo

Kaleem hai yani baat karta hai. Wo irade wala hai, sab cheezo ka khaliq hai yani paida karne wala hai.

3. Farishton se mutalliq aqeeda rakhna ki farishte bhi Alaah Ta'ala ki makhluq hain, Allah Ta'ala ne unko noor se paida kiya hai, be ginti hain. Un me sabse buzurg 4farishte hain. a) Hz Jibraeel(AS) b) Hz Mikaeel(AS) c) Hz Izraeel(AS) d) Hz Israfeel(AS). In char me sabse buzurg Hz Jibraeel(AS) hai.
4. Allah Ta'ala ki charon kitabon Taurait, Zabur, Injeel aur Quran e Majeed ko barhaq janna aur iske alawa jis qadar sahife hain un sabko barhaq janna aur is baat par yaqeen rakhna ki Allah Ta'ala ki tamam kitabon aur sahifon me akhri aur mukammal kitab Quran Majeed hai.
5. Allah Ta'ala ke tamaam paighambaron ko barhaq janna aur Hz Mohammed Rasoolullah(SAW) ko khatim-ul-ambiya aur tamaam paighambaron ke sardar aur afzal hain imaan rakhna.
6. Qayamat ke din ko barhaq janna .
7. Taqdeer aur khair wa shar Allah hi ki jaanib se hai barhaq janna.  
Khair se Allah Ta'ala raazi hain aur shar se raazi nahi hain.
8. Marne ke baad uthai jaane aur hisaab liye jaane ko barhaq janna.
9. Hz Imam Mehdi Maood(AS) AllahTa'ala ke khalifa hain. Khatim-e-vilayat-e-Mohammadia, daayee ilallah hain, aaye aur gaye per yaqeen aur imaan rakhna. Inko aqayed kehte hain .

46. Sawaal: Ibadaat kisko kejte hain?

➤ Jawaab: NAMAZ, HAJ, ROZA, ZAKAT, JIHAD vaghairah ko ibadaat kehte hain.

47. Sawaal: Muamlaat kisko kehte hain?

➤ Jawaab: Bechna, khareedna, iqraar karna, gavahi dena, mulazimat karna, ek quam ka doosri quam se taaluq, ek hukumat ka doosri hukumat se taaluq, hukumat aur hukumat ka tamaam nazm wa nasq (administration) vaghairah ko muamlaat kehte hain.

In tamaam cheezon ki taleem Hz. Rasoolullah (SAW) ne farmadi.

48. Sawaal: Ehsaan kis ko kehte hain?

➤ Jawaab: Ehsaan usko kehte hain ki "Allah Ta'ala ki aisi ibadat karo ki tum Allah Ta'ala ko dekh rahe ho, aur agar yeh na ho sake to is tassavur se ibadat karo ki Allah Ta'ala tum ko dekh raha hai". (saheehain fiqa Akber Imam Azam, Abu Muteeb Bakhi, Ravahu ibne Umar (rz)).

49. Sawaal: Quran-e-Majeed ki talimaat kitni qism ki hain?

➤ Jawaab: Quran-e-Majeed ki talimaat teen qism ki hain; ek ilm-ul-Islaam, doosri ilm-ul-Imaan, teesri ilm-ul-Ehsaan.

50. Sawaal: Kya Hz Mohammed Rasoolullah (SAW) ne teenon qism ki talimaat nahi farmaayee?

➤ Jawaab: Hz Mohammed Rasoolullah (SAW) ne ilm-ul-islam aur ilm-ul-imaan ki taleem poori taur se farmaayee chunanche hazaron hadeesen aur saikdon kitaaben in hi dono cheezon ke mazameen per hain aur unhi dono cheezon ki taleem deti hain. Ab raha ilm-ul-ehsaan jo Quran-e-Majeed ki talimaat ki teesri

qism hai is ki tafseeli taleem kisi hadees mein Hz Rasoolullah(SAW) ne nahi farmayee. Ilm-ul-ehsaan ke silsile mein aayat-e- Qur'ani aur ahadees Hz Rasoolullah(SAW) per ghaur karne se yeh baat saabit hoti hai ki Ehsaan se sirf Deedar-e-khuda muraad hai, chunanche hadees shareef ke lafz *AN TAAMALALLAHU KA ANNAKA TARAHU* ya *AN TAABUDULLAH KA AANAK TARAAHU*

Deedar-e-khuda ko hi saabit karte hain aur iski tahqeeq kisi hadees mein nahi balki youn kehna chahiye ki ehsaan ka bayaan adhoora chod diya gaya.

51. Sawaal: Quran-e-majeed ki aayat *WAMA ALAR RASOOLI-ILLAL –BALAAGH(Su:Al-Maayeda-99)* yani Hz Rasoolullah(SAW) ka yehi mansab hai ki aap per jo kuch utre ummat ko pahuncha de aisi surat mein yeh kis tarah yaqeen kiya ja sakta hai ki Hz Rasoolullah(SAW) ne ehkaam ehsaan ko nahi pahunchaya?

➤ Jawaab: Tableeq ke do qism hain:

Ek daawat ke taur per tableeq ki jaati hai, doosri tableeq to ki jaati hai magar daawat ke taur per nahi ki jaati. Rasoolullah(SAW) ne islam aur iman ke ehkaam ki tableeq daawat ke taur per farmaayee hai lekin ehkaam ehsaan ki tableeq daawat ke taur per nahin farmayee balki jis mein jaisi salahiyat aur qabiliyat dekhi us ko un ehkaam ki taleem farmadi, balki jin -jin cheezon ko waqt ke taqaze ke muafiq aur zaroorat thi unki taleem farmayee.

1. Chunanche muqattaat-e- Quraniya *ALIF-LAAM –MEEM, HAA-MEEM-AAIN-SEEN-QAAF, HAA-MEEM, TAAHAA, KAAF-HAA-YA-AAIN -SUAAT*



waghaira ke maayene ki taleem nahi farmayee,

2. Usi tarah sifaat-e-ilaahi mein Samee wa Baseer ke maayene ki taleem nahin farmaaye jo sifaat-e- haqeeqia mein dakhil hain.
3. Usi tarah Quran-Majeed mein har jagah Qayamat ka zikr maujood hai magar Hz Rasoolullah(SAW) ne uska bayan nahi farmaya .
4. Usi tarah naama-e-aamal, wazan-e- aamal, aur meezaan waghaira ke silsile mein koi qatayee taleem nahi farmayee.
5. Usi tarah maslah jabr-wa-qadr mein jo aayat hain saaf wa sareeh maayene ki taleem nahi farmaayee balki sahaba kiraam(RZ) ko is guftagu se manaa farmaya.
6. Usi tarah un aayaat-e-Qurani ki tashreeh nahi farmaayee jo wahda-tul-wajood ko saabit karti hain *maslan*

*FI ANFUSIKUM AFALA TUBSIROON.*

*(Su-Al- Zaariyaat-21)*

*AINAMA TUWALLAU FASUMMA WAJHULLAH*

*(Su: Baqarah-115)*

*WAMA RAMAYAITA-IZ-RAMIYATA-WALA KIN-NAL-LAHA RAMAA (Su: Infaal-17)*

*YA-DUL-LAAHI- FAUQA- AIDIHIM. (Su: Fatah-10)*

In misaalon se saabit hua ki Hz Rasoolullah(SAW) ne poore Quran-e-Majeed ki tableegh nahi farmayee balki balihaaz-e-mauqa wa shoor-e- insaani ilm-ul-islam aur ilm-ul-iman ki to mukammal taleem farmade aur ilm-ul-ehsaan ko salahiyat aur qabiliyat waale ashaab kiraam(rz) ko makhsoos tariqe per batlaya aur taleem farmaaye chunke

ehkaam-e- ehsaan ki taleem bhi nihayat zaroori thi jin ka makhaz bhi aayat-e-quraani hain,baghair Uski taleem ke bayaan-e- taleem-e- Quran mukammal nahi ho sakta tha.(az *Tanveer-ul-hidiya-Allamah Shamsi (rh)*) isi wajah se Hz Rasoolullah(SAW) ne apni ummat ko Hz Imam Mehdi Maood(AS) ki itteba ka hukm diya, aur baiyat farz ki taaki talimaat-e-Qurani ki takmeel ho aur khatm-e-deen ki hadees ka mayene bhi poora ho jaaye chunanche Hz Syed Mohammed Mehdi Maood(AS) ne ehkaam-e- ehsaan ka bayaan aur daawat farma kar tableegh wa taleem farmaaye. ( *Tanveer-ul-Haidaya- Allama Shamsi*)

**BISMIL-LAHIR-RAHMANIR-RAHEEM****PESH LAFZ**

Aimmae-e-hadees ne ahadees ko kai aqsaam mein taqseem kiya hai jin mein saheeh bhi hain hasn bhi hain, zayeef bhi hain aur baaham muta'ariz yani ek doosre ke khilaaf bhi hain.

Ba itebaar sanad ahadees ki do qismein mutavatir aur doosri qism akhbaar aahad hain. Hadees mutavatir yaqeen-e- qatai ka darja rakhti hain aur hadees ahaad zan ka darja rakhti hain. Chunki hadees mutavatir se qatai ilm wa yaqeen hasil hota hai isliye iska inkaar kufr hota hai aur hadees ahaad chunki zan ka darja rakhti hai isliye uska inkaar kufr nahi hota. Jo cheezein hadees ahaad se sabit hain unke inkaar se kufr na hone ke wajah yeh hai ki is hadees ke Huzoor Sarvar Kaunain Anhazrat (SAW)se saadir hone ka yaqeen haasil nahi hota isliye hadees ahaad agarche ki sahi ho lekin zan aur shak ke sive kisi cheez ka izaafa nahi karti, balki zani cheez ko qatai samajhna kufr hai kyunki woh Allah Ta'ala ke khilaaf gawahi dena hai.

Jo hadees mutavatir se sabit ho uska inkaar is liye kufr hai ki uska sudoor Huzoor Sarvar-e- Kaunain Anhazrat(SAW) se baghair kisi shubha ke yaqeeni hota hai kyunki raaviyon ki kasrat ki wajah shak wa gumaan zaail ho jaata aur yaqeen-e-qatai haasil hota hai.

Jab haqeeqat yeh hai to jo cheez ahadees ahaad wa zannia se saabit ho who zaahir hone ke baad be shubha yaqeen ho jaayegi jaise ki "Aftaab ka maghrib se tulu hona" agarche ke hadees ahaad se saabit hai jaisa ki irshaad rab-ul-izzat YAUM YAATI BAAZU AAYATI RABBIKA ki tafseer mein

bayaan kiya gaya hai ki “lekin jab maghrib se tulu ho jaayega aur log usko dekh lenge to gumaan zaayel hokar yaqeen haasil ho jaayega.”

Pas momin ke dil mein is ki gunjaish nahi rahegi ki is hadees ke saadir hone se muttaliq inkaar ya shak kare.

Ulmaa-e-usool ka muttafaqa faisla hai ki jis hadees ki tasdeeq wa tahqeeq zaroori hoti hai woh eteqadaat wa imaaniyat se muttaliq hujjat nahi ban sakti is liye ki woh mufeed-e-qataiyat wa yaqeen nahi hai.

Zahoor Imam Mehdi Maood(AS) ki alaamat aur basharaat mein bhi inhi dono qism ki ahadees se bahas ki jaati hai. Ahadees ki in qismon ke tahat zahoor Imam Mehdi Maood(AS) ki alamaat ki bhi do qism mein hain ek qism qatai hai aur doosri zanni hai”Imam Mehdi Maood(AS)”hone wali zaat mein ahadees mutavatirah ke tahat alamaat-e-qataiya ka paaya jaan zaroori hai.

Hz Imamuna Syed Mohammed Mehdi Maood(AS) Jaunpuri mein alamaat-e-qataiya poore-poore maujood hain aur minno an(exactly) saadiq aate hain aur alamaat ahadees mutavatirah se saabit hai ki;

Aap hi ki zaat”Imam Mehdi Maood ” barhaq hai magar baaz logon ka khayaal hai ki “Imam Mehdi Maood” hone ka daava karne waali zaat mein alamaat-e- qataiyah aur alamaat-e- zanniya donon ka paaya jaana zaroori hai isi khayaal ke tahat aksar log Hz Imamuna Syedna Mehdi Maood(AS) Jaunpuri ki zaat paak ka inkaar karte hain aur Imamuna Mehdi ke zahoor ka intezaar kar rahe hain.

Magar fiil-haqeeqat yeh khayal qat’an sahee nahi hai kyunki agar is khayal ko sahee tasleem kar liya

jaaye to ijtemae ziddain laazim aayega jo ek amr-e-mahaal hai.

In halaat mein alamaat zanniya jo ahadees ahaad se saabit hote hain un per ghaur aur unki tahqeeq talab-e- haq ke liye zaroori hai.

Chunanche is kitaab mein ahadees ahaad aur muta'ariz per bahas ki gayee hai aur ulmaa-e-asool ke faisle ke tahat sabit kiya gaya hai ki akhbaar ahaad chaahe sahi kyun na ho zan aur shak mein izafah kar sakti hain aur zan mufeed-e-eteqaad nahi hota. Ab taaleb-ahq wa sadaqat ka farz hai ki ba nazare insaaf ghaur karen aur haq wa sadaqat ka raasta jis ko Quran Hakeem ne sirat-e-mustaqeem farmaya hai ekhtiyar karke taalib-e- haq wa sadaqat hone ka suboot dein aur haq ko haasil karein

*WAMA ALAINA ILLAL BALAAGH*

FAQEER HAQEER MOHD NEMATULLAH KHAN SUFI  
GHAFFIRLAHU.

(1 Ramzan-ul-Mubarak 1376 H/ 2 April 1957.)

## PART III

52. Sawaal: Firqa haai islaam ki aksariyat is baat per muttafiq hai ki Hz Imam Madi Maood(AS) ki baesat zarooriyat-e-deen se hai magar Imam Mehdi Maood(AS)ka daava karne waale mein jab tak woh tamaam sharayat aur alamaat maujood na ho who Imam Mehdi Maood(AS) kaise ho sakta hai aur us ki tasdeeq kaise zaroori aur farz ho sakti hai ?

➤ Jawaab: Hz Imam Mehdi Maood(AS) ki sharayat wa alamaat ki do qismen hain;

1. Pehli qism yeh hai ki un ka suboot ahadees mutavatirah se hua hoga.

2. Doosri qism yeh hai ki un ka suboot ahadees ahaad se hua hoga.

ulma-e-muhaqqeqeen ka yeh faisla hai ki, ;  
Pehli qism ka suboot jo ahadees mutavatirah ke tahat Imam Mehdi hone ka daava karne waale mein paaya jaana zaroori aur waajib hai.

Doosri qism chunki zani hai isliye us ka paaya jaana zaroori nahi hai.

53. Sawaal: Baaz logon ka khayaal hai ki alamaat khataiya aur zannia donon ka paaya jaana zaroori hai warna mahdiat ka sboot na hoga kya yeh khayaal sahi hai?

➤ Jawaab:Alamaat-e-Imam Mehdi Maood(AS) mein ghaur karne se maloom hota hai ki un mein baaz alamatein aisi hain jo ek doosre ke bilkul khilaaf aur zid hain, aisi surat mein ijtemae ziddain laazim aayega jo khatayee namumkin hai, misaal ke taur per baaz hadeeson se maloom hota hai ki Imam Mehdi (AS) Makkah mein paida honge,aur baaz

hadeeson se zahir hai ki Imam (AS) Madina mein paida honge.

Ab ghaur ka muqaam hai ki ek hadees doosri hadees se bilkul khilaaf hai kyunki jo zaat Makkah mein paida hogi woh phir Madina mein kis tarah paida ho sakti hai? Ya jo zaat Madina mein paida hogi woh phir Makkah mein kis tarah paida ho sakti hai?

Is surat mein in dono hadeeson mein se ek yaqeeni taur per ghair motebar aur baatil hogi aur ek sahi aur motebar hogi.

Is tarah ek hadees se yeh maloom hota hai ki Imam Mehdi (AS) Imam Hasan(AS) ki aulaad se honge.

Doosri hadees se yeh baat saabit hoti hai ki Imam Mehdi (AS) Hz Imam Hussain (AS) ki aulaad se honge?

Ab ghaur kijiye ki ek hi zaat do se yane Hz. Imam Hasan(RA) se bhi aur Hz. Imam Hussain (RZ) se bhi kaise ho sakti hai ?

Aisi surat mein zahir hai ki in hadeeson mein se koi ek sahi aur koi ek ghair motabar hogi.

Isi tarah ek Hadees se yeh maloom hota hai ki Imam Mehdi Maood (AS) aur Hz Eesa (AS) dono ek hi zamane mein honge aur Hz Eesa (AS) Hz Mehdi(AS) ki ya Hz Imam Mehdi(AS) Eesa(AS) ki Iqtadaa karnege.

Doosri hadees se yeh saabit hota hai ki Hz Mehdi(AS) Hz Eesa(AS) se pehle wast-e-ummat mein aayenge aur Hz Eesa aakhri zamane mein aayenge.

Ab ghaur kijiye ki ek hadees doosri hadees se khatayi khilaaf aur bilkul zid mein hai, aisi surat mein zaahir hai ki dono hadeeson mein ek sahi

aur motaber hai aur doosri ghair sahi aur ghair motaber hogi.

In misaalon se saabit hua ki alamaat-e- Hz Mehdi (AS) mein jis qadr ahadees pesh aur bayaan ki jaati hain un sab se auwalan yeh baat saabit hoti hai ki Hz Imam Mehdi (AS) ka paida hona zaroori hai aur chunki yehi amar doosre ahadees se bhi saabit hota hai lehaza Hz Imam Mehdi Maood(AS) ka paida hona khabar-e- mutavatir hoga.

Deegar sifaat wa alamaat jin ka mansha akhbar ahaad hain zanni honge is liye unka paaya jaana zaroori nahi hai, albatta unmein jaanch padtaal aur tahqeeq zaroori hai taaki ahadees mutavatir almani ke inkaar se mahfooz ho jaaye

54. Sawaal: Hz Imam Mehdi Maood(AS) aulaad Hz Imam Hasan(rz) se honge sahi hai ya Hz Imam Hussain(rz) ke aulaad se hona sahi hai?

➤ Jawaab: Sunan Abu Dawood mein Hz Ali Karramullahu wajhahu se yeh rivayat bayaan ki gayee hai ki :

Hz Ali(rz) ne Hz Hasan (rz) ki taraf dekh kar farmaya mera yeh ladka Syed hai, chunanche Rasoolullah(SAW) ne is ka yahi naam rakha hai, is se ek shakhs paida hoga jo tumhaare nabi ka hum naam hoga aur nabi se khulq mein mushabah aur hum shakal hoga zameen ko adal se bhar dega.

Is hadees ke nazar karte baaz logon ka yeh khayaal hai ki Hz Imam Mehdi(AS) Hz Imam Hasan(AS) ki aulaad se honge.

Waazeh ho ki yeh hadees jo sunan Abu Dawood mein rivayat ki gayee hai woh Hz Rasoolullah(SAW) ki hadees nahi balki Hz Ali karramullahu wajhahu ka qaul bayaan kiya



gaya hai. Jis ko hadees Hz Rasoolullah(SAW) tassavur kar liya gaya hai.

Is qual ke muqabil Hz Rasoolullah(SAW) ki hadees shareef is tarah rivayat ki jaati hai.

1. Hz Ibn-e-Umar(RZ)sahabi se rivayat hai ki Hz Rasoolullah(SAW) ne farmaya:

“Hussain ki aulaad se ek shakhs mashriq ki taraf se zaahir hoga agar pahaad us ke saamne aayega to unko gira dega aur unme rasta paida karega.....”

Is hadees ko Hafiz Abul Qasim ne apni musnad muajam mein aur Hafiz Abu Nayeem Asfahani aur Hafiz Abu Abdullah Nayeem Bin Hammad jo Imam Bukhari ke shuyookh se hain kitaab-ul-fitan mein bayaan kiya hai.

2. Hz Huzefa(rz) sahabi se rivayat hai ki Hz Rasoolullah(SAW)ne farmaya ki :

“Agar duniya ka ek din bhi baaqi raha toh us din mein Allah Ta’ala ek shakhs ko paida karega, jo mera hum naam aur hum khulaq hoga uski kuniyat Abu Abdullah hogi, rukn wa muqaam ke darmiyan log us se Baiyat karenge. Allah Ta’ala uski wajah se pehli haalat ki taraf deen ko palta dega. Uske liye fatuh bhi hogi ,zameen per aise logon se na milega jo LA-ILAHA ILLAL-LAH na kehte hon. Sulemaan ne arz kiya ki ya Rasoolullah yeh shakhs aap ke kaunse farzand ki aulaad se honge farmaya ke mere us farzand ki aulaad se kehkar Hussain(rz) ko apne haath se maar kar ishara farmaya .

Hz Ali Karramullahu wajhahu ki rivayat jo sunan Abu Dawood mein bayan ki gayi hai. Isse zahir hota hai ki Imam Mehdi(AS) Imam Hassan(RZ) ki aulaad se hai.

Hz Ibn e Umar(RZ) aur Hz Huzefa (RZ) do sahaaba ki rivayat jo Rasoolullah(SAW) se bayan ki ja rahi hai us se sabit hota hai ki Hz Imam Mehdi Maood (AS) Hz Imam Hussain(RZ) ki aulaad se hai.

Qabil-e-yaqeen Hz Rasoolullah (SAW) ki hadees hogi jo do sahaba(RZ) se rivayat ki jarahi hai. Jis ko kayee aimma-e-hadees ne qubool kiya hai aur apni masanid mein sanad ke saath bayaan kiya hai.

Lehaza yaqeeni amar yahi hai ki Hz Imam Mehdi Maood(AS) Hz Imam Hussain(AS) ki aulaad se hain.

Iske alava in teenon rivayaton ka qader mushtarik yahi hai ki Hz Imam Mehdi Maood(AS) Hz Fatimatuz Zahra (rz) ki aulaad se hain.

Is soorat mein yeh natija nikalta hai ki Hz Mehdi Maood(AS) ka Fatimi-ul-nasl hona amar Khatai hai aur Hasni ya Hussaini hona amar zani hai Isi liye ulmaa-e-usool ne yeh tasleem kiya hai ki "Hz Imam Mehdi Maood(AS) ka Fatimi-ul-nasal honz zaroori hai".

Chunanche Allama Saad uddun Taftazani ne apni kitaab *Sharah Maqasid* mein is ki tasreeh ki hai ki:

Ulama ka yeh mazhab hai ki Mehdi Imam Aadil aur Fatima(rz) ki aulaad se hai. Us ke zahoor ka zamana muayin nahi hai. Allah jab chahega usko paida karega aur nusrat-e-deen ke liye mab'oos farmayega . "Ulmaa-e-usool ke is faisle se chaar baatein saabit ho rahi hai.

1. Ulmaa-e-hadees wa usool ne is amar per ittefaq kiya hai ki Imam Mehdi(AS) aulaad Hz Fatimayuz Zahra (rz) se hai.

2. Hz Imam Mehdi(AS) Imam Aadil hain.
3. Aap ke zahoor ka zamana muayin nahi hai balki AllalH Taala jab chahega aap ko paida farmayega.
4. Aap ki b'esat Nusrat-e-deen ke liye hogi chunanche sahee hadees ke mutabiq:
  - a. Hz Imamuna Syed Mehdi Maood(AS) (Jaunpuri ) Hz Rasoolullah(SAW) ke hum naam hain.
  - b. Aap (SAW) aulaad Hz Fatimatuz Zahra (rz) se Hz Imam Hussain(AS) ki aulaad se hain.
  - c. Yeh musallama haqeeqat hai ki aap (SAW) Hz Rasoolullah(SAW) ke hum khulq aur hum shakal hain.
  - d. Hadees Sahee ke mutabiq aap (SAW) ki paidaish ka muqaam arab ke mashriq mein Hindustan hai.
  - e. Aap (SAW) ke paidaish ke zamane mein deen mein kisi qadar abtari phaili huyee thi tareekh ke jaanne waale log khoob jante hain. Jis ke mukhtasar kaifiyat wa haalat hum ne "Hamara mazhab hissa avval" ki kitaab mein darj kardi hai. Gharz zamana zabaan-e-haal se pukaar raha tha ki ya Allah kisi Haadi-e-barhaq ko bhej de aur ummat-e-Mohammadi (SAW) ki kashti ko doobne se bachale.  
Chunanche Allah Ta'ala ne apne Vaade wa mashiyat aur hadees ke mansha ke tahat aap (SAW) ko Nusrat-deen keliye wast-e-ummat mein paida farmaya.

f. Aap (SAW) ne hadees ke mansha ke mutabiq deen ko uski pehli haalat ki taraf paltaya aur ummat-e-Mohammadi (SAW) ko haqeeqi deen Islam ki taraf bulakar siraat-e-mustaqeem dikhayee aur halakat se bachaliya.

55. Sawaal: Hz. Huzefa(rz) se jo hadees rivayat ki gayee hai usme Hz Imam Mehdi Maood(AS) ki kuniyat Abu Abdullah bayaan ki gayee hai aur Hz. Imam Mehdi Maood(AS) (Jaunpuri) ki kuniyat Abul Qasim hai, phir mutaabaqat kaise ho sakti hai?

➤ Jawaab : Hz. Huzefa (rz) ki rivayat mein “Abu Abdullah” ki kuniyat bayaan ki gayee hai magar Hz Ibn-e-Umar (rz) ki rivayat iske khilaaf hai. Chunanche uske alfaz yeh hain.

Hz. Ibn-e-Umar(rz) se rivayat hai ki Hz Rasoolullah (SAW) ne farmaya ki Qayamat us waqt tak qaayam nahi hogi jab tak ki ek shaks meri aulaad se na nikle jo mera hum naam hoga aur meri hum kuniyat hoga. Alaq.

Ab ghaur kijiye ki Hz Huzefa (rz) ki rivayat se zaahir hota hai ki Hz Imam Mehdi ki kuniyat “Abu Abdullah” hogi.

‘Aur Hz Ibn-e-Umar(rz) ki rivayat se saabit hota hai ki Hz Mehdi (AS) ki kuniyat :Abul Qasim” hogi.

Chunki yeh dono khabrein ahaad hain is liye zanni hain in dono mein se wahi rivayat khatai hogi jis ka waquu ho. Pas Hz Ibn- e-Umar(rz) ki rivayat isliye khatai hai ki Hz Imam Mehdi Maood (AS) Hz Rasoolullah( SAW) ke hum kuniyat hain kyunki rivayat ke mutabiq waqoo hua hai aur Hz Imam Mehdi Maood (AS) Jaunpuri ki kuniyat “Abul qasim” hai.

Al-haasil ahadees saheeha ke mutabiq Hz Syedna Mehdi(AS) Jaunpuri aulad Hz Fatimatuz Zahra (rz) se hain. Aap ka naam "Mohammed" hai Aap ki kuniyat "Abul Qasim" hai aur Aap akhlaaq wa sifaat aur shakl-o-soorat mein hadees sahee ke mutabiq Hz Rasoolullah (SAW) se mushabah hain aur aap hi ki zaat "Imam Mehdi Maood" barhaq hain.

56. Sawaal: Kya yeh hadees sahi hai ki Hz Imam Mehdi Maood(AS) aur Hz Eesa ek hi zamane mein honge. Qustuntuniya fatah karenge aur dajjal ke qatl karne mein Hz Eesa (As) ki madad karenge?

➤ Jawaab: Ghaur ka muqaam hai ki Hz Imam Mehdi Maood(AS) aur Hz Eesa(AS) dono Allah Ta'ala ke khalifa aur mustaqil Imaam hain. Un dono ka ek zamane mein jama hona NAQLAN wa AQLAN sahee aur jaayaz nahi ho sakta. Kyunki jab dono mustaqil Allah Ta'ala ke khalifa hai to wo laazmi taur per logon ki baiyat mustaqil taur per lenge , aur do khalifon ka ek waqt mein baiyat lena mamnoo hai. Is khusoos mein Hz Rasoolullah (SAW) ka saaf hukm maujood hai ki, " jab do khalife baiyat lein to un mein se dusre ko qatl kar do."

Chunache Hz Rasoolullah (SAW) ke is hukm per Hz Abu Bakr Siddiq(rz) ki khalifat ke waqt amal bhi hua, yani Hz Abu Bakr(rz) jab khalifa bana diye gaye to Saad-Bin Ibaadah (rz) ne Ansaar mein apne khalifa hone ka daava kiya toh woh qatal kar diye gaye.

Iske alava allama nuwavi ne saaf likha hai ki:

*Ajama' as salf fi adam jawazi ijtema -il- khalifatain fi zamaanin wahidatin*

Yani self ne do khalifon ke jama na hone per ijtemaa kiya hai ki dono (yani Hz Imam Mehdi (AS) aur Hz Eesa (AS) ek zamana mein jama na honge.

Lehaza saabit hua ki Hz Imam Mehdi (AS) aur Hz Eesa (AS) ka ek zamana mein jama hona khilaaf hukm Hz Rasoolullah (SAW) aur khilaaf ijmaa-e-salf hai. Isliye Hz Imam Mehdi Maood (AS) aur Hz Eesa(AS)ek hi zamane mein honge NAQLAN wa AQLAN sahi nahi ho sakta.

Iske alava allama Saaduddin Taftazaani ne *Sharh Maqasid* mein Hz Imam Mehdi (AS) aur Hz Eesa(AS) ke ek zamane mein na hone aur ek doosre ke iqteda na karne ke baare mein saaf taur per yeh wazahat kardi hai ki "Eesa(AS) aur Hz Imam Mehdi (AS)ke ek doosre ka Imam ya muqtadi banne ke baare mein jo kuch kaha jaata hai, woh be asal baat hai us per koi etemaad na kiya jaana chahiye yeh be sanad baat hai"

Hz. Imam Mehdi Maood (AS) ka ameer ya sultaan hona aur Qustuntuniya fatah karna ahadees saheeha se saabit nahi hai, balki yeh saabit hota hai ki Qustuntuniya per jiski fauj jaayegi aur Qustuntuniya fatah karegi uska ameer aur who fauj Bani Ishaq se hogi.

Chunanche Sahee Muslim mein yeh rivayat saaf maujood hai; Bani Ishaq se ek giroh Madina Qustuntuniya per takbeeron ke saath jihaad karega aur madina Qustuntuniya ko fatah karega aur maal-e-ghanimat ki taqseem ke waqt ek shor uthega ki Dajjal nikla toh yeh giroh woh ghanimat ki taqseem chod dega Dajjal ke muqabale ke liye ravana hoga.

Sahee Muslim ki is rivayat mein Hz Imam Mehdi (AS) ka zikr tak nahi hai balki yeh bataya gaya ki jo lashkar Qustuntuniya ke shaheer ko fatah karega woh aulaad-e-Ishaq se hoga aur ahadees saheeha mutawatirah se saabit hai ki Imam Mehdi Maood (AS) aulaad Fatima(rz) se Fatimi-ul nasal hain, lehaza yeh kehna sahee na hoga ki Hz Imam Mehdi Maood (AS) ameer wa sultaan honge , futoohaat kareng waghaira balki haqeeqat yeh hai ki Hz Imam Mehdi Maood(AS) ki ameeri wa saltanat roohani hai.

Yeh khayaal ki Hz Imam Mehdi Maood (AS) haqeeqat mein ek ameer wa sultaan honge lashkar kashi aur futoohaat kareng maal-e-ghanimat aur duniyavi maal wa khazaane taqseem kareng sarasar ghalat aur baatil hai. Jis ka suboot woh saheeh ahadees hain jin mein Hz Imam Mehdi Maood(AS)ke ausaaf bayaan kiye gaye hain. zail mein chand darj kiye jaate hain:

1. Hz Imam Mehdi Maood(AS) Allah Ta'ala ke khalifa hain yeh hadees Hz Sobaan(rz) ke hawaale se Ibn-e- Maaja ne bayaan ki.  
Pas jo Allah ka khalifa hoga uske liye zaroori nahi ki woh baadshah bhi ho.
2. Hz Imam Mehdi(AS) daafa'e halakat-e-ummat-e-Mohammed(SAW) hain.  
yeh hadees mishkat shareef aur musnad Imam Ahmed bin Hanbal mein Hz Abdullah bin Abbas (rz) ke hawale se rivayat ki gayee hai.  
Pas jo daafa'e halakat wa gumraahi ho uske liye zaroori nahi ki woh baadshah bhi ho. Kyunki Hz Rasoolullah (SAW) daafa'e

halakat wa gumrahi hain magar aap baadshah nahi hai.

3. Hz Imam Mehdi Naood(AS) khatim-e-deen-e-Rasoolullah (SAW) hain. yeh hadees Abu Nuyem, Nayeem Bin Hammad aur Abul Qasim tabri teen aimmae hadees ne Hz Ali(rz) ke hawaale se bayaan kiya hai.

Pas khatim-e-deen ke liye zaroori nahi hai ki who baadshah bhi ho . Kyunki Hz Rasoolullah(SAW) ke deen (Islaam) ki ibtedaa bhi baghair hukumat wa saltanat huyee hai usi tarah uska ikhtetaam bhi baghair hukumat wa saltanat hona chahiye kyunki ek naye deen ki ibtedaa jis tarah mushkil aur dushwaar hogi uska ikhtetaam us tarah mushkil aur dushwaar nahi ho sakta. Jab ki us naye deen Islam ki ibtedaa baghair shaukat wa hashmat aur hukumat wa saltanat huyee hai. Uske ikhtetaam ke liye in cheezon ki zaroorat nahi.

4. Hz Imam Mehdi Maood (AS) saahab-e-daawat hain, yeh hadees jis se aap ka saahab-e-daawat hona saabit hota hai, sunan Ibn-e-Maaja mein Hz.Soban(rz) sahaabi ke hawaale se bayaan ki gayee uske alava Haakim aur Abu Nayeem ne bhi rivayat ki hai.

Pas saahab-e- daawat ke liye yeh laazim nahin hai ki woh saahab-e-shaukat haakim aur baadshah ho.

Chunanche Hz Nooh(AS) Hz Ibrahim(AS),Hz Moosa(AS), Hz Eesa(AS) aur deegar ambiya (AS) aur aakhir mein sarvar-e-Kaunain Khatim-ul-Ambiya Hz Mohammed Rasoolullah (SAW) tamaam saahab-e-daawat hain magar sahib-e-



shaukat wa saahab-e-hukumat wa saltanat nahi hain, sirf Allah Ta'ala ki madad unke liye kaafi thi, aur daawat ke waqt Allah Taala hi ki madad per unko bharosa rehta tha. Apne ambiya wa khulfaa ki imadad ka waada khud Allah Taala ne Quran-e-Hakeem mein in alfaaz mein farmaya hai ki “ Insaanon se tumhaari hifazat hamare zimma hai.

Usi tarah Imam Mehdi (AS) jo khalifatullah hain” ki daawat ka haami aur madadgaar khud Allah Ta'ala hai, zaahiri shaukat wa hashmat hukumat wa saltanat ki hargiz zaroorat nahi.

In tamaam daleelon ke alava Hz Imam Mehdi Maood(AS) aur Hz Eesa (AS) ek zamane mein hone ki tardeed mustanad farmaan Hz Rasoolullah(SAW)se ho jaati hai.

Chunanche Hz Rasoolullah(SAW) ka saaf aur sareeh farmaan hai ki:

*KAIFA TAHLAKU UMMATI ANA-FEE –AUWALIHA WA EESA-BNU MARYAM FEE AAKHARIHA WAL-MEHDI-MIN AHL-E-BAITI-FEE- WASATIHA.(Abu-Nayeem Fi Akhbaar il mehdi, Abu Dawood,Mishkat ul Masabeeh jild no. 2, saffah 291 Hadees no. 5/6025)*

Yaani meri ummat kyunkar halak hogi jab ki main uske avval mein hoon aur Eesa Ibn-e-Maryam (AS) uske aakhir mein hain aur Mehdi(AS) meri ahl-e-bait se uske darmiyan mein hai.

Yeh hadees nihayat sanad ke sath mishkat shareef mein aur musnad Imam Ahmed bin Hanbal(rh) mein ba rivayat Hz Abdullah Ibn-e-Abbas (rz) sahaabi se aur kitaab Kanzul ummal mein Hz Ali (rz) ke havale se bayaan ki gayee hai

Ab ghaur kijiye ki is mustanad aur sahee hadees shareef ke muqabal mein “Imam

Mehdi” aur Hz Eesa (AS) ek zamane mein honge ke hadees kaise motaber aur sahi ho sakti hai, sarasar ghair motaber aur baatil hai.

57. Sawaal: *YAMLA-UL-ARZ KHISATAN-WA-ADLAN* yani Hz Imaam Mehdi (AS) saari zameen ko adal wa insaaf se bhar denge aur saari duniya ke insaan musalmaan aur momin ho jaayenge Hz Imaam Mehdi Maood (AS) Jaunpuri per poori nahi utarti. Iski nisbat kya jawaab hai?

➤ Jawaab: Hadees *YAMLA-UL-ARZ KHSATAN WA-ADLAN* ka yeh matlab nahin hai ki saari zameen koo adal wa insaaf se bhar diya jayega aur Hz Imaam Mehdi (AS) per saari duniya ke insaan imaan laayenge aur musalmaan momin ho jaayenge .Agar aisa ho jaaye to Hz Imam Mehdi(AS) ka darja aur martaba Hz Rasoolullah(SAW) se badh jaayega kyunki Hz Imaam Mehdi (As) ke zamaane mein saari duniya ke insaan musalmaan aur momin ho jayenge aur Hz. Mohammed Rasoolullah (SAW) ke zamane mein poora Arab to kujaa aap ka poora khaandaan musalmaan aur momin na hua ba lehaaz shariyat zaahir na mumkin hai ki, Hz Rasoolullah (SAW) se Hz Imaam Mehdi(AS) ka darja badh jaaye lehaaza saabit hua ki hadees shareef ka yeh matlab nahi ho sakta jo aam taur per liya jaa raha hai.

Iske alava Hz Jaabir-bin Abdullah(rz)se rivayat hai ki:”HzRasoolullah(SAW) ne farmaya ki “Meri Ummat ka ek giroh hamesha haq ke baare mein qataal karta rahega aur qayamat ke din tak ghaalib rahega.”

Yeh hadees sahee Muslim mein Hz Jaabir bin-Abdullah (rz)ke havaale se bayaan ki gayee

hai. Is hadees shareef se teen baatein saabit ho rahi hain:

ek yeh ke ek giroh ka haq ke liye qatal karna is baat ki khuli daleel hai ki doosra giroh zulm wa' jaur aur baatil per hai.

doosri yeh ki haq ke muqabil jung wa qatal karne se badh kar zulm wa' jaur aur kya ho sakta hai.

teesri yeh ki haq wa baatil ki jung wa qatal qayamat tak jaari rahega.

Huzoor Akram Rasoolullah (SAW) ke is saaf irshaad ke bavajood hadees *YAMLA-UL-ARZ KHISATAN- WA-ADLAN*

Saari zameen ke adl wa insaaf se bhar jaane ke maani lena aur samajhna ki zulm wa joor baaqi nahi rahega, sarasar ghalat aur baatil hai.

Hz Jaabir (Rz) ki rivayat ki taayeed Quraan Hakeem se bhi ho rahi hai.

Chunanche Allah Ta'ala ka irshaad hai ki:

*WA-AL QAINA BAINAHU-MUL ADAVATA WAL-BAGHZA'A-ILA-YAUM-IL-QIYAAMAHAH (Su:Al-Mayeeda-64)*

Yaani "Hum ne unke darmiyaan qayamat tak ke liye bughz wa adawat daal di hai".

Is aayat shareefa se saabit hai ki unke darmiyaan qayamat tak ke liye bughz wa adawat rahegi. Jab qayamat tak bughz wa adawat rahegi toh zaahir hai ki adl wa insaaf ki sifat un mein paida hi nahi ho sakti kyunki Allah ki taraf se bughz wa adawat daal di gayee hai. Jab Allah ki taraf se bughz wa adawat daal di gayee hai to phir kaun mashiyat ilahi ke khilaaf un mein adl wa insaaf ki sifat paida kar sakta hai?

Allah Taala ke saaf irshaad wa mashiyat ke bawajood hadees shareef ka yeh matlab lena ki saari zameen adl wa insaaf se bhar jaayegi kahan tak sahi ho sakta hai ghaur ka muqaam hai.

Lehaaza saabit hua ki *hadees YAMLA-UL ARZ KHISTAN- WA –ADLAN* se yeh maayene lena ki Hz Imaam Mehdi (AS) ke zamane mein saari zameen quist wa adl se bhar jaayegi aur kisi qism ka zulm wa jaur baaki nahi rahega , sarasar ghalat aur baatil hai.

Agar Hz Imaam Mehdi (AS) ke zamane mein sari zameen mein adl wa insaaf phail jaayega uski yeh maayene honge ki saari duniya ke insaan ek hi ummat ke ho jaayenge magar aisa hona manshaa Rabb-ul – Izzat ke sarasar khilaaf hai kyunki Allah Taala toh Quraan Hakeem mein apne manshaa wa irade ki nisbat is tarah irshaad farmaata hai.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَذْكُرُونَ  
مَعْتَدِينَ وَإِن مِّنْ رَّحِمٍ رَبِّكَ - وَلِيَذِّكَّ الْمُتَّقِينَ -

(Su: Hood-118)

Yani (Aye MohammedSAW) agar tumhaara rab chahta to tamaam insaanon ko ek ummat bana deta lekin woh log hamesha ek doosre se muqtalef rahenge .Siway unke jin per tumhara rab rahem farmaaye aur tumhaare rab ne toh unhe usi waaste paida kiya hai”.

Is aayate kareema se teen baatein saabit ho rahi hain.

1. Allah Taala saari duniya ke insaanon ko ek ummat banana nahi chahta.
2. Who log hamesha ek dusre se ikhtelaaf karte rahenge.

3. Wahi log momin rahenge jin per Allah Taala raham farmaye aur jin ko Allah Taala ne usi waaste paida kiya hai.

Ghaur ka muqaam hai ki Allah Taala saari duniya ke insaanon ko ek ummat banana nahi chahta balke mukhtalif paida kiya aur mukhtalif rakhna chahta hai to phir Allah Taala ke manshaa aur marzi ke khilaaf Hz Imaam Mehdi Maood(AS) kis tarah saari duniya ke insaanon ko musalmaan aur momin aur ek ummat bana denge.

“Un mein hamesha iqtelaaf rahega “ki sarahat se yeh baat bhi saabit ho jaati hai ke ahle haq aur ahle zulm wa baatil ke ekhtilaaf se koi zamana bhi khaali nahi rahega. aisi soorat mein HZ Imaam Mehdi (AS) ke zamane mein har qism ke zulm wa jaur ka duniya se uth jaana aur adl wa insaaf phail jaana kaise mumkin ho sakta hai, aur hadees shareef se aise maayne kahan tak sahi aur durust ho sakta hai.

Is ke alaava Quran Hakeem ne maashiyat khudavandi ka mazeed yeh izhaar farmaya ki:

وَلَوْ كُنَّا رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كَلِمَةً تَبِيحًا .

Yani “Agar tumhara parvardigaar chahta toh saari zameen ke tamaam insaan momin ho jaate”.

Dono aayate quraani se saabit ho raha hai ki Allah Taala khud saari zameen ke tamaam insaanon ko ek ummat aur momin banana nahi chahta phir Allah Taala ke marzi aur manshaa ke khilaaf Hz Imaam Mehdi (AS) kis tarah saari zameen per adl wa insaaf phaila denge aur duniya ke tamaam insaanon ko musalmaan wa

momin aur ek ummat bana denge ghaur kijiye aur insaaf kijiye.

Lehaaza saabit hua ki hadees *YAMALA-UL-ARZ KHISTAN - WA -ADLAN* ka yeh matlab hargiz nahi hai jo aam taur per logon ne samajh liya hai.

Hadees shareef mein adl wa insaaf se zameen bhar jaane ka zikr bataur tashbih hai is ki misaal aisi hai jo ,Allama Saaduddin Taftazani ne sharaah aqaayed mein Hz Rasoolullah(SAW) ka wasf bayaan karte huye likha hai ki:

“Aanhazrat (SAW) ne bahut se logon ko fazaail illmiya aur amaliya mein kaamil bana diya aur imaan wa amale saaleh se aalam ko munawar farma diya”.

“Aalam ko munawar farma diya” ke alfaz per ghaur kijiye yeh alfaz bilkul Aan hazrat(SAW) ke irshaad *YAMLA-UL-ARZ* (roye zameen ko adl wa insaaf se bhar dega) ki tarah hai.

“Aalam ko munawar farma diya” se tamaam duniya ko munawar kar dena murad nahi balki duniya ke baaz hisse hi muraad ho sakta hai jahan Huzoor Akram (SAW) ke irshaad wa hidayat ka faiz pahuncha hai . Agar yeh hisaab lagaya jaaye ki Sarware kaunain (SAW)ne kitni duniya ko noor hidayat se munawar farmaya tha toh us waqt ke karodwein darje bhi nahi pahunchta.

Pas aise alfaaz is ke haqeeqi maayene nahi liye jaa sakte balki majaazi maayne muraad honge.

Ek misaal per ghaur kijiye ki’ agar kaha jay eke “bazaar gehoon se bhar gaya” us ka yeh matlab nahien hota ke bazaar bhar mien gehoon hi gehoon bhare pade hain aur koi

jagah bhi aisi nahi hai jahan gehoon maujood na ho.

Pas usi tarah hadees *YAMLA-UL-ARZ*

se bhi is khism ke maayene muraad nahi liye jaa sakte balki majazi maayne muraad hain yaaani zameen ke kisi hisse mein adal wa insaaf ka paya jaana aur zaahir ho jaana muraad hai.

Hamari is misaal ki tayeed tafseer Madarak se bhi hoti hai jo Quraan Hakeem ki aayat –e-kareema

(Nooh-16) **وَجَعَلَ الْقَمَرَ فِي سَوَاءٍ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا**

(Aur khuda ne chand ko aasmaanon ka noor banaya) ke tahat bayaan kiya gaya hai woh yeh hai.

Aayat mazkoor mein “fehinna” se muraad samwaat hain yani saare aasmaan .Haalan ke chand faqt aasmaane duniya mein hai aur yeh isliye ke aasmaanon mein tah-ba-tah (aik ke uoper eik) hone ke lehaaz se ek khisam ki mashabehut hai jis ki wajah se chand ke tamaam aasmaanon mein na hone ke bawjood tamaam aasmaanon mein kehna jaayez hua .

Is tafseel ka natija yeh hai ki zulm wa joor ke khilaaf khist wa adl ka ahle zameen ke dilon mein bhar dena hai. Yaani buri aadat wa buri khaslaton ko nek aqlaaq aur ala kirdaar se badal dena.

Chunache Hz Imaamuna Syedna Mehdi Maood(AS)Jaunpuri ke irshaad wa hidayat aur faizaane sohbat ne buzdil ko jawanmard , jahil ko aalim , faasiq ko aabid, bakheel ko sakhi aur duniya daar ko Allah ka Taalib bana diya hai.

Haqeeqat mein Ahle zameen wahi log hain jin ke dilon mein haq ki talab ho jin logoon ko haq ki talab thi, Hz ImamUna Syedna Mehdi Maood (AS) Jaunpuri ki tasdeeq se musharraf huye aur imaan laaye. Jin ki shaan mein irshaad Rab-ul-Izzat hai ki.

هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

(Sora Baqra-2)

“yani muttaqi aur ghaib per imaan lane waale logon ke liye hidayat hai” aur jo is sifat se mausoof nahi the alamatan ki bahason mein ulajh kar reh gaye.

Haq to yahi hai ke alalamat dar asal ishaaraat khufia hain.un ke haqeeqi maayne hargiz muraad nahi hai. Isi ghalati ki wajah se yahood ne Hz Eesa(AS) ka inkaar kiya aur Eesaiyon wa yahoodiyon ne huzoor Sarvar Kaunain Hz Mohammed Rasoolullah(SAW) ka inkaar kiya aur abhi tak khatim-un-nabeen paighamber aakhir-uz-zaman ke aane ke muntazir hain. Haalanki ab koi paighamber aane waala nahi hai , usi tarah baaz log Hz Imaam Mehdi Maood Aakhir-uz-zama (AS) ka intezaar kar rahe hain,Haalanki ab koi Imaam Mehdi Aakhir-uz-zaman ane waale nahi hain ,balki jis tarah bamaujib basharaat Taurait Injeel, khatim-ul-ambiya Ahmed Mujtaba Mohammed Mustafa (SAW) tashreef laa chuke usi tarah bamaujib waada-e- Rabbani wa ahadees-e- saheeha Hz Imaam Mehdi Maood (AS) aakhir-uz-zama tashreef laa chuke.

AAMANNA WA SADAQANA



