

Sawaal jawaab

Daawa e Ahmed AlHasan alaihis salaam wasi o rasool e Imam Al Mahdi makkaram allaho fee il arz k taalukh se

Bismillah ar rahmaan nir Raheem ,

Alhumdolillah he rabbil aalameen ,

Allah humma swale alaa muhammadiun wa aale Muhammad al aayemma wal mahdiyeen wa sallam tasleeman kaseera.

QUESTION 1)

12th IMAM k zinda hotay huye AHMAD AL HASSAN IMAM kaisa hotay??? Halaanke wasiyyat mea likha hai k 12th IMAM k shahaadat k baad imaamat milengi

Answer:

Sabse pehle ye jaanna zaroori hai k Arabi ibaaraat mea lafz e “wafaat” k maayene kia kia hai kyun k aam taur per jiss tarah wafaat ka lafz Inteykhaal aur shahaadat k liye isteymaal hota hai Lafz e “wafaat” sirf ussi do maayenoun mea khayd nahi hai , Wafaat k maayene Bulaane k hotay hai chaahe wo ALLAH ne Quran e shareef mea ISA ki tarah Ghaybat mea bulaaya ho ya MUHAMMAD s.a.w.a ki tarah roz raat mea haalath e neend k liye isteymaal hua ho ya phir jiss tara aam taur per jo maayene pata hai jo k inteykhaal ya shahaadat k liye liye jaatey hai ,

Iss maayenoun k tehadd jab 12th IMAM ka WAQT E WAFAT khareeb aajaaye se muraad Ghaybat e 12th IMAM bhi haasil kiya jaa sakta jisse ye pata chalta hai k 12th IMAM ko ALLAH ne poora haq diya hai k haalath e ghaybat mea kaar e hidaayat MAHDI E AWWAL k aane k baad unhey diye jaaye , lekin ye kaar e hidaayat uss tarah mukammil naa hongay jiss tarah shahaadat per diye jaatey aur uss waqt 12th IMAM mukammil IMAAMAT MAHDI E AWWAL ko denge siwaaye uss k jo ALLAH ne khaas muqaam e 12th IMAM k liye rakha ho.deegar reference aur maalumaat k liye video dekh saktey hai youtube per

LAFZ E IMAM KA ISTEYMAAL –

Bilyaqeen hum ye keh saktey hai k 12th IMAM zamaane ki Hujjat hai , lehaaza AHMAD AL HASSAN iss waqt zamaane k IMAM nahi hai aur naa poori imaamat hai,

Rivaayaat mea likha hua hai k jab valid ki shahaadat hoti hai tab Bete ko IMAAMAT milengi , aur ye nahi kaha gaya hai k ussey pehle bete ko IMAM nahi kehsaktey,

Lehaaza jaise k wahan likha hua nahi hai , aur uski bhi daleel hai k

Ahmabin ishaaq ibn saad se rivaayat k hai maine sunaah bakr bin Muhammad al azdi se k unhoney apnay dostoun se sunah k ABAAABDALLAH 6th IMAM a.s ne kaha k :

Ameerilmomineen a,s ne kaha k :

Mere aur rasool k darmiyaan kuch aese 10 khush mizhaaj cheezain hai jisme se ek ek aese cheez hai jo suraj ki roshni se zyaada khushaal hai .Aap mere bhai dunia aur aakheratt mea hai. Aur aap mujhse sabse zyaada khareebtar rahenge qayamat k din , aur aapka aur mera gher jannat mea aamne saamne hoga jiss tarah k momineen k dusre k saath hongay , aur aap mere Alamdar ho dunia aur aakheratt mea .aur aap mere wasi o waaris o khaleefa ho khaandaan mea aur maal mea aur musalmaanoun mea , her ghaybat mea , aapki shafaaAT meri shafaAT hai , aapka wali mera wali hai , aur mera wali khuda ka wali hai , aapka dushman mera dushman hai , aur Allah ka dushman hai , .

Arabic Ref: Al khisaal sheikh as saddooq a.r page 430

Amir bin weasela ne kaha k mea gher mea tha SHURA (saqeefa k din) k din k maine ALI a.s ko ye kehte huye sunah k logoun ne abu bakar ki bayyat Karli hai , aur khuda ki khasam , mea uska haqeeqee amr ka mustahaq hun , aur kaha k tumhey ALLAH ki khasam hai , tumlogoun mea se aesa koi hai jissey RASOOL e Khuda ne kaha k tum mere khaleefa ho khaandan mea aur aulaad mea aur musalmaanoun mea her ghaybat mea ?

Arabic ref: Al khisaal sheikh as saddooq Page 558 & 553

Zayd bin Ali uskey waalid se aur uskey dada se Ali a.s ne kaha RASOOL s.a.w.a ne kaha : Aye ALI a.s aap mere khandaan mea aur maal mea khaleefa ho , her ghaybat mea uski ye maana diya k rasool e khuda ki zindagi mea .

Arabic Ref: Manaaqib e ameerilmomineen

to yeh rivaayatein daleel de rahi hai k AMEERILMOMINEEN ALI a.s ki imaamat rasool e khuda ki hayaat hee mea moujood thi,

lehaaza ye mumkinaat hee mea se hai k zamaane ki hujjat mea aane waale IMAM bhi imaamat rakhtey hai aur unhey IMAM kaha jaa sakta hai , lehaaza agar koi ye maan lena chahta hai k IMAM nahi keh saktey baad mea aaney waali hujjat ko ,, to daleel pesh karey .

Jaisa k IMAM HUSSAIN ko IMAM HUSSAIN he kahenge IMAM HASSAN ki IMAAMAT mea .

2 QUESTION:

Rukn o muqaam k darmiyaan jiski bayt hogi wo ahmad Abdullah aur Mahdi hai

Ye kehna hai wahi 12th IMAM hai aur wasiyyat mea likha hua hai ahmad Mahdi Abdullah Mahdi e awwal lehaaza wasiyyat ghalat hai .

Answer:

Wasiyyat ek saabit rivaayat hai aur ussey aap deegar kitaaboun mea paayenge .

Abd al aala al halabi ne IMAM MUHAMMAD BAQUER a.s ne kaha : jab wo thalbiyaa ko pohonchega ek shaks us key valid k sulb se khara hoga aur wo jismaani taur per logoun mea se bahaadur hai ,aur dil se sabse shujaat wala hai ,saaheb al amr k alaawa , to wo kahega :Ohh tum , kiaa samajtey ho k kia kar rahey ho ? Ba khuda tum sirf logoun ko daraa rahe ho, jaise k bher bakriyoun ko daraa jaata hai, bataao mujhey k kia ye MUHAMMAD s.a.w.a ki taraf se hai ya kia hai ?

Wo Moula jiski bayat ho chuki wo kaheyga (yaani Ahmed al Hasan a.s) Khaamush raho warna mea tumhaara sir qalam karunga. Phir AL-QAIM Kaheyga , Qaamush hojao falaan ibn falaan, Mere pass MUHAMMAD s.a.w.a ki likhat hai , aye falaan ibn falaan jaaker sandooq leke aao , lehaaza wo laayega , aur phir usne uss likhat e MUHAMMAD s.a.w.a ko parhwaaya . Phir usne kaha : Mea aap per qurbaan , aap ka sir e mubaarak dijiyea , aur wo shaks uske aankhoun k darmiyaan bosa liya , phir kaha mea aap per qurbaan hojao , meri bayat phir se qubool kijiyea .

Kitab Al-Mahdi Al-Muntathar (AS), by Hajj Hussein Ash-Shakiri, vol.2, p. 436.

Beshaarat al islam page 227 and 229 :

3 question:

6th IMAM is saying hum mea se 12 mahdi hai 6 guzar chukay aur 6 baakhi hai :aur 6th Mahdi mea allah ne wo sab kuch rakh diya

Answer :

Sawaal mea bataayi gayi hadees kamaaluddin tamaam un nema kitaab sheikh as sadooq page 338 mea hai

Jahan ye likha hai

An saabit as saayegh an abu baser an ab abdiillah a.s qaal

(.منا اثنا عشر مهديا مضى ستة وبقى ستة، يصنع الله بالسادس ما أحب) :

\كمال الدين وتمام النعمة - الشيخ الصدوق - الصفحة ٣٣٨

NOTE: yahan hadees k aakhri jumley mea kaha gaya hai k 6th Mahdi k saath ALLAH jo chaahe wo kareyga .

Jiss tarah se sawaali ne kaha k ALLAH ne sab kuch rakhdiya sahi translation nahi hai .

4 question :

Rajat ka aqeeda toot jaayenga agar ahmad al hassan ka wajood hai

Kyun k rivaayatoun k hisaab se imam Hussain 12TH imam k baad aayenge!!

Ali ibn abi Hamza al bataeni ne IMAM RAZA a.s se kaha :

Hum rivaayat kartey hai k IMAM tab tak nahi guzartey jab tak apni nasal ko naa dekhte.

Phir IMAMa.s ne kaha kia tum ne iss taalukh se koi aur hadees bayaan ki hai ?

Usne kaha : Nahi

IMAM a.s ne kaha : ba khuda kia tum ne nahi kaha , “siwaaye Qaim k” aur aapko iskey maayene nahi pata aur ye kiski taraf ishaara hai .

Ali ibn Hamza ne kaha haan ba khuda ye bhi hadees mea likha hua hai .

Abul Hassan IMAM ALI AL RAZA a.s ne kaha :waaye ho tumper , tum iss baarey mea itna yakheen kaise karsaktey ho jab k tum isko chor dete ho.

Arabic Ref: Bihar Al Anwar v.48 p.270

NOTE :

Iss baat per ghour kijiye k IMAM yahan keh rahey hai

“ k tumhey pata hee nahi ye ishaara kiski taraf hai” agar ye IMAM e ZAMANA ki taraf hota to Abu Hamza jaise shaks ko iskey baarey mea zaroor pata hota .jo hadeesoun ko naqal karney mea maahir tha .aur ye baat ussey kaise chupi rehti jab uss zamaane mea kayyi logoun ko maalum tha k jo qaim ka tazkera ho raha hai wo IMAM E ZAMANA a.j.t.f hee hai.

Ab jaise k yahan likha hai k “ Nasl nahi hogi.”aur iska ishaara abu Hamza tak se chupa hua tha. Issey muraad ye kisi aur shaks k baarey mea tha .

Jo 12 Mahdiyeen mea se aakhri Mahdi hai .jo k IMAM RAZA a.s bataa rahey they k “tum waaqif nahi ho ye kiski taraf ishaara hai aur iskey maayene kia hai”

Dusri Hadees :

Abu Hamza ne 8th IMAM se poocha k aap IMAM ho ?

IMAM ne kaha : HAAN

Mea sunah aapke jadd jaffer bin Muhammad a.s ne kaha

IMAM nahi hota bina aulaad k to

8th IMAM ne kaha aye shaikh kia tum bhool gaye ya bhulne ka dikhaawa kar rahey ho ?

JAFFER a.s ne aesa nahi kaha magar aesa kaha **k IMAM NAHI HOTA MAGAR BETE KI SIWAAYE WO IMAM JISKEY LIYE HUSSAIN IBN ALI NIKLEGA USKO AULAAD NAHI RAHEYGI.** TO (HAMZA) ne kaha AAP SACH KEHTE HO MAINE WAISE HEE SUNAH

Ghaybat sheikh toosi a.r page 224:

5 QUESTION).

Mahdiyeen ko IMAM kaise keh saktey hai?

ANSWER :

Sharh AlAkhbar Fe Fatha’el Al’A’ema Al’AT’haar Numaan se v.2 p.42 jiski wafaat 363 A.H mea hui

Zikr e Mahdi a.s aur uskey haathoun se khair o fatah honay waali hai to ek shaks iss taalukh se sawaal poocha k YA RASOOL ALLAH s.a.w.a kia ye sab Zamaanaye Mahdi mea hoga to AAP s.a.w.a ne farmaya :

HAAN , **Aur jo kuch zamaanaye MAHDI a.j.t.f mea naa hoga to wo sab uski nasl se aaney waaley imaamoun k dinoun mea hoga**

DUSRI HADEES

Ya ALLAH ataa kar uskey nafs ko aur uski zurriyat ko aur unkey shiyyat ko aur uski ummat ko aur unkey khaas logoun ko aur am logoun ko aur unkey dushmanoun ko aur poori dunia ko aur unkey khareeb daaroun ko jiiinsey unki aankhoun ko sukoon miley (in the last)ALLAH rehmat barsa Ali al murtaza per aur faatimatuz zehra per aur hassan al raza aur Hussain al musaffa per aur kull awsiyaa jo andhere mea roushan chiragh hai aur hidaayat ka nishaan hai aur taqwaa ka minaar hai aur urwatul wusqa hai aur ALLAH ki mothi rassi hai aur seedha raasta hai , aur apnay wali per rehmat barsa aur unkey wasiyeen per.

AUR UNKEY BETOUN MEA SE JO IMAM HAI aur unki hayaat mea izaafa kar. aur unki hayaat ko aagay barha (wa zidd fee aajalehim) aur unkey khaayeshaat ko poori ker deen o dunia o aakheratt mea .aur tu barha khader o muthlakh hai .

Arbic bihaarul anwaar vol 52 page 22

TEESRI HADEES

Imam Jaffar as Sadiq a.s. fermate hain – Ae Allah, apne wali ke liye, jo tere amr ko lekar zahir hoga, **Muhammad ibn Hassan atf**, uske ajdad per salam aur rehmat, is waqt aur har waqt, sathi, mohafiz, wali, fatehmand, shahid aur saathi, jabtak aapko zameen per himayat na mil jati, usko zameen ke tul aur arz per uski hukumat ho **aur unki zurriyat mein Imam ata ker aur unhey waaris qaraar ker aur unki wirse mein is hukumat ko rakhde**. Bihar V94, p349

CHAUTHI HADEES

Abdullah ne Rasool saws se riwayat ki hai ek taweel hadees mein jahan apne Mehdi aur Mansoor ka zikr kerte hue fermaya, **aur unke baad Imam honge jo Mehdiyeen hain** aur Allah apne Quran mein kahe hue ko poora karega, jo Rasool saws ne fermaya aur uski qudrat aur taqat se. Sharh Al Akhbar fee fazail e aimma e athaar.

Sharh AlAkhbar Fe Fatha’el Al’A’ema Al’AT’haar from Numaan v.3 p.400 passed away 363 A.H

PAANCHVI HADEES

Imam Reza a.s. fermate hain – salam aur rehmat ho **tuhmare wali [Imam Al Mehdi atf]** per aur unper jo apne ahad per qaim rahe **aur unki nasl se aane wale Imamon per**. Bihar v99, p114, v52 p20, ghaibat tusi p186

6th HADEES

Shaikh Tusi apni kitaab mein ek dua ko naql kerte hain jo Imam Al Mehdi atf ne yaqob ibn yusuf ko taleem di. Unhone 12 Imam ka zikr kiya aur jab Imam e asr atf tak pahunche to ye kaha – Ae Allah, ata

ker unki zurriyat ko, unke shia ko wo jisse wo khush ho. Aur unke janashoon ko aur **jo unki aulaad mein se jo Imam hain** aur unki hayat ko tul ferma. – Ghaibah by Sh tusi, pg 273-280

7th HADEES

Rasool e kareem saws ne fermaya Imam e Asr atf ke bare mein aur wo tamaam naematun jo Allah unko ataa karega. Poocha gaya kya Allah wo tamaam naematun unko ata karega. Aap saws ne fermaya haan, aur jo kuch unki hayat mein nahin hoga wo **unki aane wali zurriyat mein Imamon ki zindagi mein hoga.** Sharh Al Akhbar v2, p39

6 QUESTION)

Khurooj e yamani o khurasani o sufyani teenoun ek saath aana yamani aagaye khurasani o sufyani kahan hai ???

ANSWER:

Khurooj k arabi maayne hai k ek saath jung k liye nikalna

Zahoor e Yamani k maayene hai Zaahir hona , Daawa e zahoor hua hai naa k khurooj ka daawa kiya gaya , jo k aagay chalker khurooj hoga aur uskey liye khoul e masoom hai k Khurooj e sufyaani o khurasani teenoun ek hee saal ek hee mahinay ek hee din hongay.

IMAM MUHAMMAD AL BAQUER a.s ne farmaya : Jab Yamani ka zahoor hogato uskey pass jao kyun k uska parcham , haq ka parcham hai, wo logoun ko aur her musalmaan ko hathyaar bechna haram kardega ,jab yamani aaye to uski teraf jao isliye ke uska jhanda hidayat ka jhanda hai aur kisi musalmaan per ussey monh morhna jaayez nahi hai , jiss kisi ne munh morha wo ahal e Jahannum mein se hai, kyun k wo haq aur seedhay raastey ki taraf ki taraf bulaayega. Arabic Ref: Gaibat Al Numani p.264

7 QUESTION)

Khomeini ko maaf kaisa karey jab usne deen ko ijaad kiya ?

ANSWER

IMAM AHMED AL HASAN a.s ne farmaya:

ALLAHs.w.t rehem karey , Agar khuda logoun ko adal se pesh aata to jannat mea ek bhi nahi jaata

Ba nisbat Sheikh mufeed aur sheikh Khomeini !

Fiqh mea unhone aese hokum jaari kiye jo IMAM ne apnay waqt mea apnay shia k liye jaari kiye , aur in ehkaam o rivaayat se, jaisa k ek rivayat aese ho jo k mukhaalifeen k ehkaamat se milti juulti hai

(FOR EXAMPLE jaisa k ALI bin yaqteen kaa waqeya ,,, Ye samaj ne k liye jo taqiyya k liye ultha wazu karwaya gaya)

KHOUL E MASOOMa.s AL KAFI se milta hai

“Aur jo hokum taqiyya ki wajah se jaari hua tha , jo haqeeqee hukum k khilaaf tha , aur akhalmandi ye hai k unkey hukum khilaaf jaaye , Beherhaal dono mea se jo bhi khoul ko uthaaye wo hamaari tasleem k liye hai.” Arabic Ref: AL-Kafi vol 1 page 9

aur rivaayatoun ko apni raaye se radd nahi karna aur unn cheezoun per imaan na laana jo k ALLAH ki taraf se nahi hai (jaise k ilm e rijaal ya sanad ya aqli qaayeda)

halaankey unlogoun ne thorey se ghaltiyan kiye hai ba nisbat dusroun k

MAGAR ALLAH GHAFUOR O RAHEEM HAI JAB TAK K WOH LOG WILAAYAT E TAAHEYREEN PER HAI , AUR IMAAMATOUN KI IMAAMAT KA INKAAR NAHI KIYE aur jo bhi khuda k khaleefa e waqt ki wilaayat per margaya goya wo ahle jannat mea se hai AGAR KHUDA CHAAHEY , chaahey wo gunaah e kabeera hee kyun kara ho ,

8 QUESTION)

Kia Ahmed Al Hasan a.s tabarra k khaayel hai aur kia unhoney kiya tabarra?

Jawaab e Ahmed al hasan a.s :

<https://www.facebook.com/Ahmed.Alhasan.10313>

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Ye Ahmed AL hasan alaihis salaam ka facebook page hai .jahan wo khud deegar momineen k liye postings jaari karte hai.

IMAM AHMED AL HASAN alahis salaam ka bayaan shahaadat e AMEERILMOMINEEN ALI IBN ABU TALIB alahis salaam per

Shab e 19 ramzaan 1435 – 16 july 2014

Shuruu ALLAH k naam se jo rahmaan hai aur kasrat se rehem karne waala hai

Tamaam taarifayn ALLAH hee ki hai

Aman o rehmat o fazal ALLAH ki taraf se tumper ho,

In dinoun may ALI IBN ABUTALIB alaihisalaam ki zindagi per mohar lagaadi gayi,

Aesee zindagi jo dard o aziyyat se bhari thi jismea AAP a.s ne kabhi sukoon nahi paaya.

WO(Moula ALI)a.s ek bachey they , lekin kabhi unhey deegar bachoun ki tarah khel koodne ka moukha nahi mila aur na apna bachpan khushaal guzaar sakey. ALLAH ne ek RASOOL bhejna chaaha , wahi jo unhey paalte they , lehaaza wo((MOULA ALI a.s) apnay ko laraaiyoun k beech may paatey they jahan kisi waqt phattar barsaaye gaye yahaan tak cheer paarhne ki jurrat aagayi, MUHAMMAD s.a.w.a ki

shahaadat se pehle ALLAH ne ALI a.s ko zameen per naayeb hukmuraan banaadiya tha jiss tarah ALLAH hameyshaa banaata aaya hai.

MUHAMMAD ki shahaadat hui.

Phir ALI a.s ne dekha ki unkey pass koi chaara nahi siwaaye apnay haq ki maang karna jo k logoun ne cheen liya tha .

ALI a.s ki maang ki wajah se logoun ne ALI ko ghayr liya aur daakuon ka lashker jamaah kiye taakey ALI k gher per hamla kar sakey aur ALI ko rasiyoun me a jakar ker qilaaf e kaanoon zulm kartey JANAAB E FATIMA salaam ullah he alaiha ko nuqsaan pohonchaaya , Fatima jo MUHAMMAD s.a.w.a ki dukhtar hai jab k ye hadees mukammil taur per maani gayi hai k “ jo koi ussey takleef dega usney uskey baap ko takleef pohonchaayi, jo MUHAMMAD RASOOL ALLAH s.a.w.a hai aur usne ALLAH ko ghazabnaak kiya .

FATIMA ki shahaadat hui.

ALI per zulm jaari raha , 20 saal se zyaada gher per baythe rahey , Ghaltiyoun ka ambhaar lagaa raha , aur mazloom ki pukaar aur barti rahi , aur un teenoun k baad , logoun ko kisi me a qaraar nahi mila siwaaye ALI k.

Shaytaan I.a ne ALI ko teen jungoun se isteqbaal kiya, ek jissey Ayesha ne rehnumaayi ki , ek jo muaawiya aur ibn-al aas ne , aur aakhri jo shaytaan ne khud ki , ye jundein khatam naa hui lekin ALI k bistar per khoon me a laytne k saath

Rehmat ho AAP per Aye ABUL HASAN, aap bohut aagey chaley gaye aur aap ne kamzor kardiya ussey jo aap k kasrat se jaanasheen hai. Jannat me a apka haadsa bohut barha raha aur aap ki museebat me a makhlookh mukammil tabaah hogayi, Hum ALLAH ki taraf se hai aur ussi ki taraf lautenge

ALLAH ajar me a izaafa karey, AMEERILMOMINEEN ALI IBN ABU TALIB alahis salaam k haadsey k mouqey per .

Aur dusri kitaab daleel al jawaab o kal muneer vol 2 question 75

9 QUESTION)

AHMED al hasan NE IMAAMAT KA DAAWA KARTEY HUYE YE KAISE KEHDIYA K KUTTEY SE BEHTAR NAHI HUN.

IMAM AHMED AL HASAN a.s ne farmaya :

Jab ALLAH ne Musa se baat kiya , usne kaha , jab tum phir arz karney aao , kisi ko saath leke aao jo tumse kamtar ho,

To Jab bhi Musa kisi ko dekhte , to wo ye nahi keh paatey k mea tujhse Afzal hun, to phir wo kamtar makhlookh mea dhoondne lagey jab unki nazar ek beemar kuttey per parhi to unhone kaha ye kutta mere saath chaleyga , to unhoney kuttey k galey mea rassi daali, phir raaste mea kuttey ko dekha aur kaha : Mujhey nahi pata k tum kiss zubaan mea ALLAH ki taarif kartey ho, to phir mea tumse behtar kaise ? to Musa ne kuttey ko jaaney diye , aur ALLAH ki taraf arz karne chaley gaye , ALLAH s.w.t. ne kaha : Aye Musa, wo kahan hai jiska hukum maine diya tha ?

Musa ne kaha : YA ALLAH mujhey nahi mila,

To ALLAH ne kaha : aye Imran k bete , agar tum uss kuttey ko na jaane diya hota , to mea tumhaara naam nabuwwat se mithaa deta .

Aur Mea ek zaleel ghulaam hun, ye baat mere zehen mea kabhi nahi guzri k ek beemar kuttey se Afzal hun, lekin mea apnay aapko ek azeem gunaah samajta hun jo ALLAH Rehem karne waale k haathoun k darmiyaan kharaa hun.

JAWAAB O KAL MUNEER VOL 1 QUESTION 12

10 QUESTION)

AGAR AHMED AL HASAN KHUDA KI TARAF SE HUJJAT HAI TO UNHEY SAARI ZABAANE AANI CHAHYEA AUR LOGOUN K SAWAAL SE PEHLE JAWAAB AANA CHAHYEA .

ANSWER

Ye EK MOUJIZAA HAI k koi shaks saari zabaane jaanta ho, aur MUHAMMAD s.a.w.a ne 4440 moujizay zaahir kiye they (ref: al qatra) lekin aaj bhi kisi bhi nasraani se pooch to wo MUHAMMAD s.a.w.a k ek bhi moujizay ka iqraar naa kareyga chaahе wo 4440 moujizay uskey saamne bayaan hee kyun na kardo ,

Beherhaal Ek Moujiza IMAM AHMED ALHASAN alaihis salaam ka ye bhi hai k ek waqt hind se kuch log aaye they aur unhoney hindi zabaan mea unse sawaal kiya , deegar log jo k arab zabaan jaantey they unhoney jawaab arabi mea sunah aur hind k logoun ko hindi mea sunaayi diya aur wo apna jawaab haasil karkey wahan se chale gaye , Yaani ek waqt mea do alag shaksiyyatoun ko do alag zubaan mea jawaab sunaayi diya ,,

IMAM AHMED AL HASAN A.S

AGAR MASOOM KUCH AESA MOUJIZA KARDEY K PHIR KISI BHI GHAYEB PER IMAAN LAANEY KI JAGAAH NA HO , TO WO IMAAN KISI BHI HAAL MEA QUBOOL NAHI HAI ,

MISL E FIRAUN K JAB USNE MOUJIZAAAT KO MUKAMMIL TAUR PER DEKH CHUKA AUR PHIR SAMANDAR K BEECHO BEECH IMAAN LAAYA TO ALLAH NE USKEY BAAREY MEA KAHA KI AB ISKA IMAAN LAANA QUBOOL NAHI HAI .

AUR RASOOL E KHUDA JAB AAYE TO KYUN HER KITAAB MEA QURAN KA TARJUMA NAHI KIYE TAAKEY
HER ZABAAN MEA KHOUL BAAKHI RAHEY ,

AUR KYUN ALLAH NE HER LOGHAT MEA QURAN NAHI UTAARA .

JAHAN TAK K ISS HADEES MEA JO LIKHA HAI K WO HUJJAT HE NAHI JO HER ZABAAN JAANTA HO
TO ISS KHOUL K MUTAABIK MAKHLOOKH KHUD HUJJAT K PASS JAAYE AUR DEKHE YE NAA K HUJJAT KA
IMTEYHAAN LE .

Jaise k richard dawkins jo iss zamaane ka bohhot barha scientist hai aur mazhab ko aur khuda ko nahi
manta hai

Usne sawaal kiya k : jab ek zameen o samandar dono me rehne wala jaanwar ka kuch jism ka hissa cut
jaaye to khud ba khud ek aur nikal aata hai ,

To ussi tarah insaan me kyun naa hota aur agar aesa hota to me khuda per yakheen le aata

Aur kyun nahi allah dekhta k itnay log itnay beemariyoun me muhtela hai aur unhey theek kardeta , tab
me ALLAH per imaan le aata

Jiss tarah ALLAH ussey jawaab nahi deta ussi tarah ye laazim nahi k KHUDA KI Taraf se hujjat her ek ko
jawaab de , uski marzi hai k jawaab de ya na de .

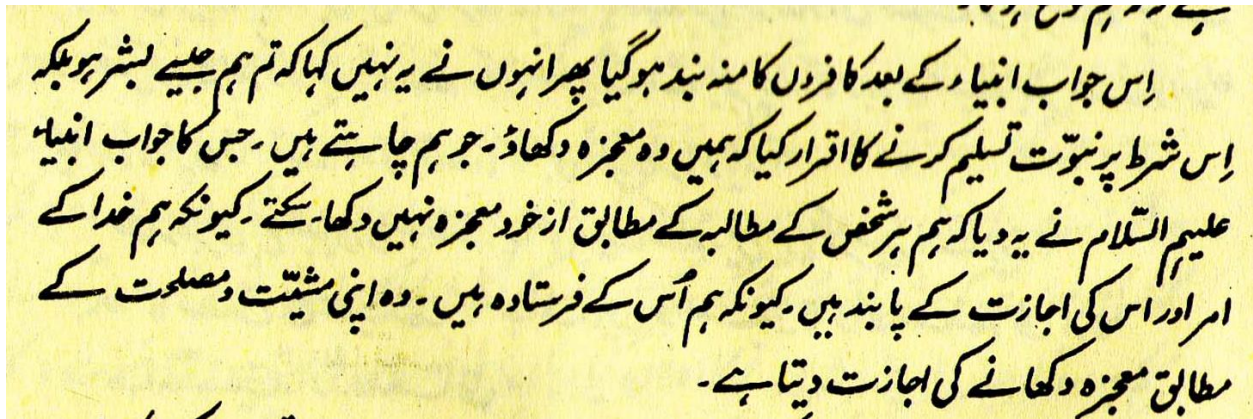
EK SAAYEL NE MOULA ALI A.S SE POOCHA K MERI DAADI MEA KITNEY BAAL HAI ,, IMAM NE USSEY
JAWAAB YE NAHI DIYA K KITNAY BAAL HAI BALKEY YE KAHA K TERE HER DAARI K BAAL MEA EK
SHAYTAN HAI,

QURAN MEA AAYAT HAI K INNAMAL AAYAT MIN INDILLAH

MOUJIZA KHUDA KI TARAF SE HOTA HAI .

YAANI HUJJAT PER WAJIB NAHI K HER EK K HUKUM KI TAAMEEL MEA MOUJIZAY DIKHAAYE .

Haqaayeq ul wasaayet page 613



Ummei Salma ne RASOOL s.a.w.a se poocha YA RASOOL ALLAH s.a.w.a mea dekh rahi thi k aap ne sab ka salaam liya lekin mere bhai ka salaam qubool nahi kiya ,

RASOOL s.a.w.a. ne farmaya : AYE UMMEY SALMA aap k bhai ne mujh per aesa jhoot baandha hai k issey pehle kisi ne aesa jhoot nahi baandha , Unhoney mujhse daawe k liye moujiza talab kiya,

Aur ALLAH ne uss waqt aayat naazil ki k Kehdo mea bhi tum jaisa bashar hun :Sureh isra aayat number 93. Arabic Ref: Tafseer e burhaan

Aur Sistani aur uskey muqalladeen se jab sawaal jawaab ho raha tha tab IMAM ne unhey ye itteylaa bheji k saare channels saamne rehna aur sab k saamne moujiza hoga aur iss baat ki tehqeeq wo log letter mea likh ker ba taur e daleel dena k human moujiza dekha hai.

IMAM AHMED AL HASAN alaihis salaam ne kaha k guzre nabiyeen mea se jiska bhi moujiza poochenge wo dikhaane ko tayyar hai iss shirt per .

Ye uss hadees ki buniaad per hai jahan kaha gaya k MAHDI SIR E AAAM MOUJIZAA DIKHAAYEGA TAA K AGHYAAR PER HUJJAT TAMAAM HOJAAYE.(note AGHYAAR PER HUJJAT TAMAAM HOJAAYE,,,aur IMAAN BIL GHAYB HOTA HAI naa k dekh ker imaan laaya jaaye)

11 QUESTION)

14 masomeen chaader e yamani mea they , ansaar ye saabit kaisa karenge k 24 they

Answer :

Sawaali ko pehle saabit karna hoga k sirf chaudi hee they.

HUM FATIMA WA ABUUHA WA BAALUHA WA BANUUHA (do se zyaada bete)

Sirf 11 bete aur ussey zyaada nahi to likha hua nahi hai.

“LEKIN”

Ye daleel kia hai k 14 masumeen apni jism mea chaader e kissa mea they ?

Kia chaader e yamani k as-haab sirf paanch they aur kiss buniaad per aayemma daakhil huye ???

Kia ye wajah nahi hai k ahlebait ko nass ki wajah se k hujjat o awsiyaa jo apnay baad hai ???

Ab ye poori siffat mahdiyeen mea hai jo k AHLEBAIT mea se hai , aur RASOOL e KHUDA ki zurriyat mea se hai aur RASOOL e KHUDA ki wasiyyat mea likha hua hai

Aur jaise k aayat mea hai

"INAMA YUREEDULLAH E LEYUZHIBA "ANKUM" UR RIJSA WA AHL AL BAIT E WA YUTAHIRAKUM TAT'HEERA"

Ye aayat her zamaane k liye hai naa k sirf jiss zamaane mea naazil hua ,

To iss zamaane mea misdaaq e AHLEBAIT kaun hai?

Abaan ibn taghleeb se rivaayat hai k maine abaa Abdullah JAAFER BIN MUHAMMAD a.s ko ye farmaatey sunah: Agar haq ka parcham zaahir hojaaye to ussper mashriq o maghrib k log laanat karenge , kia tumhey pata hai kyun ? Maine kaha : Nahi. **AAP a.s ne farmaya : log jo dekhenge uske AHLEBAIT a.s se uskey zahoor se pehle .** - Arabic Ref: Gaibat Al Numani p.298-299

Yaani AAL E IMAM E ZAMANA mea bhi AHLEBAIT jaari hai .

aur nass ki buniaad per aayemma hai jo k wasiyyat mea moujuud hai , jissey MASUMEEN a.s se judaa nahi kiya jaa sakta aur her koi AHLEBAITa.s mea se ho sakta hai jaise k Hazrat Salman a.s minna ahlebait k darjey per faayez huye .

12 QUESTION)

Agar Ahmed al hasan haq hai to phir IMAM HUSSAIN jab aayen to kia unkey hujjat mea rahenge ???
lehaaza aapka daawa e baatil hai?

ANSWER :

Muhammad bin Abdullah bin jaffer al humari ne apnay waalid se aur unhonay ali bin sulaiman bin Rasheed se aur unhone an hasan bin ali al qazzaaz se sunah k ali bin abu hamza ne 8th imam k pass aaker kaha k aap IMAM ho ?

AAP a.s ne farmaya : HAAN

To unhone kaha “maine sunah aapkey jadd Jaffer bin Mohammad a.s ne kaha k IMAM jab tak nahi hota jab tak k ussey beta na ho ,

AAP a.s ne farmaya : aye shaikh kia tum bhool gaye ya bhulne ka bahaana kar rahey ho ?

JAFFER alaihis salaam ne aesa nahi kaha balkey ye kaha k “IMAM NAA HOTA BAGHAIR BETE K , siwaaye wo IMAM jo HUSSAIN ibn ALI jiskey zamaane mea niklenge , aur uss IMAM ko beta(AQAB ARABIC word) naa hoga.

Arabic ref: Kitaab al ghayba sheikh as toosi page 224

Lehaaza jiss tarah IMAM E ZAMANA ki aulaad aur mahdiyeen hai ussi tarah aakhri mehdiyeen 12th Mahdi ki aulaad na hogi aur uss zamaane mea IMAM HUSSAIN niklenge.

Aur ye saabit kijiyea pehle hadeesoun se k IMAM HUSSAIN a.s niklenge aur MAHDI KI HUJJAT mea bhi rahenge.

13 QUESTION)

Kyun masumeen mere khwaab mea nahi aatey , aur agar mere khwaab mea aajaye to kia mea imaan nahi laonga ?? ye kaisa insaaf hai k baaz ko khwaab aa raha hai aur baaz ko nahi aara ?

ANSWER:

Apney yakheen k hisaab se ye sawaal her kisi ko apnay aap se karna chahyea k agar khuda ki shahaadat aapkey khwaab mea aayi to aap kia qubool karenge ya nahi ?

KHUDA HAKEEM hai aur her cheez ko apni jagah mea daalta hai, aur agar aapko dekhne ki khaayesh hai aur daawa e haq k baarey mea jaanna chahte ho , to iss dua ko parhiyea , raat 12 bajey k baad 40 nights tak.

دعاء لمن أراد أن يريه الله رؤيا تؤيد صاحب الحق
بسم الله الرحمن الرحيم

وادعوا بهذا الدعاء أربعين ليلة بعد انتصاف الليل

(اللهم أنت دليل المتحيرين ومفرج المكروبين وغياث المستغيثين مالي إله غيرك فأدعوه ولا شريك لك فأرجوه صل على محمد وال محمد واجعل لي من أمري فرجاً واهدني لا قرب من هذا رشداً قرعت بابك وأنخت رحلي بساحة قدسك وجنابك طالباً شهادتك وأنا العبد الخسيس الذليل وأنت الرب العزيز الجليل ، بين لي أمر احمد الحسن بأوضح بيان وافصح لسان فان كان وليك صدقته وبايعته ونصرته وان كان عدوك كذوبته وحاربته يا من أوحى للحواريين وشهد لهم بأن عيسى (ع) رسوله (وَإِذْ أُوحِيتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ) (المائدة:111) ، اشهد لي وبين لي هذا الأمر فقد شهد شعري وبشري ولحمي ودمي وعظمي وما أقلت الأرض مني وروحي إن شهادتك اكبر شهادة (قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ) (الأنعام: 19) ، يا من عرض نفسه للكافرين برسالة محمد (ص) شاهداً فقال (وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلاً قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ) (الرعد: من الآية 43) ، (أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئاً هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ) (الاحقاف: 8) ،

(قُلْ كَفَى بِاللّٰهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا)
 (الإسراء:96) ، فزهدوا بشهادتك ، اشهد لي يا رب فإني لا
 ازهد بشهادتك ، واشهد أن الرؤيا حق من عندك وطلائع وحيك
 وكلماتك التي تفضلت بها على العالمين يا من مدح ابراهيم
 وجعل النبوة في ذريته لأنه صدق الرؤيا فقلت سبحانك
 (وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ * قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي
 الْمُحْسِنِينَ) (الصافات:104-105) ، ومدحت مريم فقلت
 (وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُّوحِنَا
 وَصَدَّقْتَ بِكَلِمَاتِ رَبِّهَا)(التحريم: 12) ، يا من خاطب محمد
 (ص) فقال (نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ
 هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ * إِذْ قَالَ يُوسُفُ
 لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ
 لِي سَاجِدِينَ) (يوسف:3-4) ، فسميت الرؤيا أحسن القصص
 في كتابك الكريم ومدحت من صدق بها من أوليائك وأنبيائك
 ورسلك وذممت من كذب بها وسماها أضغاث أحلام فقلت
 وقولك الحق (اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ *
 مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ *
 لَاهِيَةً قُلُوبُهُمْ وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ
 مِثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ * قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي
 السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ * بَلْ قَالُوا أَضْغَاثُ أَحْلَامِ

بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ
 (الأنبياء:1-5) ، وقال ملاً فرعون وزبانيته (أَضْغَاثُ أَحْلَامٍ
 وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ) (يوسف:44) ، وصدق
 يوسف بالرويا وأولها فمدحته وقلت سبحانك (يُوسُفُ أَيُّهَا
 الصِّدِّيقُ)(يوسف: 46) ، اللهم اجعلني كأوليائك وأنبيائك
 ورسلك اصدق بالرويا طلائع وحيك وكلماتك التي تفضلت بها
 على العالمين واحسن القصص في كتابك ولا أنقض عهدك ولا
 اخلف وعدك (ثم تقول : أغثني يا رب بحق فاطمة ، ارحمني
 يا رب بحق فاطمة ، اهدني يا رب بحق فاطمة

Aur agar aap keh rahey hai k ye adal nahi hai to quran ki aayat :

Hawaareen k baarey mea Sureh maayeda aayat 111

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

To ALLAH ne sirf hawaareen se kyun kaha saare insaanoun se kyun nahi kaha !!

14 QUESTION)

Ahmed al hasan aur unkey ansar naam e ahmed ko iss aayat mea kaisa add kar rahey hai jahan likha hai
 k

wo (khuda) wahi to hai jisne apnay rasool(Ahmed added in brackets by ansars) ko hidaayat aur deen e
 haq k saath bheja k usko (3) tamaam audiyaan error per ghaalib karde (laa) goah mushrikoun ko bura
 lagey 9:33 ???

ANSWER: (6th IMAM : **Tum inlogoun mea se na hojao jo ek aayat ek hee maqsad k liye maqsoos karte
 hai)**

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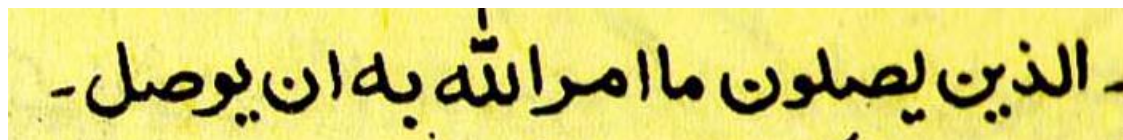
Janaab jaabir ibn Abdullah he ansaari ka bayaan hai k maine IMAM MUHAMMAD BAQUER alaihis salaam se ek aayat ki tafseer daryaaft ki to AAP a.s ne is ki tafseer bayaan farmaayi magar jab dusri martaba issi aayat ki tafseer daryaaft farmaayi to AAP a.s ne saabekha tafseer k bajaaye koi aur tafseer bayaan farmaayi, Maine arz kiya YA IBN RASOOL ALLAH mea aap per qurbaan . AAP ne qabl iskey koi aur tafseer kuch aur bayaan farmaayi thi. Aur aaj kuch aur hai.

HAZRAT ne farmaya : Aye Jaabir Quran k baatini maayene bhi hai aur phir baatini maayene k bhi baatini maayene hai. Issi tarah zaahir maayene hai aur phir zaahir maayene k bhi zaahir maayene hai . Aye Jaabir Quran a majeed ki tafseer iss qadar ehem aur mushkil hai k iss se zyaada mushkil aur koi cheez nahi hai, kyun k aayat quran ka awwal hissa kisi khaas maqsad ko bayan karta hai aur aakhri hissa kisi dusre maqsad ko waazey karta hai, halaankey dono hissey kalaam e misl ki haisiyyat rakhtey hai magar in k maqaasad juda juda hotay hai .

DUSRI HADEES

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QURAN AAYAT



{ wo log jo salaah rehem adaa karte hai jiskey adaa karne ka khuda ne hokum diya hai }

IMAM JAFFER AS SADIQ alaihis salaam farmaate hai k Ye aayat salaah rehem e aal e Muhammad alaihis salaam k liye naazil hui hai . Aur tum logoun ki qaraabat mea bhi ye hokum jaari hai **lehaaza**

Tum inlogoun mea se na hojaao jo ek aayat ek hee maqsad k liye maqsoos karte hai

Quran to sooraj o chaand ki tarah chaltay rehta hai jaise k iss rivaayat mea zikr hei

Abdul Raheem al khaiser ne kaha ek din mea abu jaffer a.s k pass tha to AAP a.s ne kaha : ya abdur Raheem

Maine kaha : labbaik

AAP a.s ne kaha : ALLAH ka khoul innama anta munzir walee kuller qoumin haad jab RASOOL e KHUDA ne kaha anaa munzir wa ali al haadi

Mea munzir hun aur ALI Haadi hai to aaj haadi kaun hai ??

Raavi ne lambey waqt tak khaamush rahey ,

Ek taweel waqt k baad raavi ne sir uthaa ker kaha mea aap per fida hun ye aap logoun mea hai aur nasl dar nasal aaplogoun ki viraasat mea jaari hai

Mard ta mard aap tak pohonchi hai mea aap per fida hun ye aap wo hadi hai

To AAP a.s ne kaha : aye abdur Raheem aap sach kehte hai, k quran zinda rehta hai aur marta nahi aur aayat zinda rehti hai aur marti nahi .

Arabic Ref: Bihaar vol 35 page 403-404

Aur agar aayat aese thi k ek khoom per naazil hui aur wo khoom margayi lehaaza wo aayat bhi margayi , to issi tarah poori quran bhi khatam hojaati

Lekin wo quran baakhi hai aur jaari hai , jaise k guzray huye logoun per jaari thi ,

To abdurraheem ne kaha : k abaa Abdullah a.s ne kaha

Quran zinda hai aur marta nahi aur jaari rehta jaise k raat o andhera jaari rehte , jaise k sooraj o chaand jaari rehta hai aur hamaare aakhir per jaari rehta jaise k hamaare pehle per jaari tha ,

Misaal k taur pe AHLEBAIT a.s ye bhi keh rahey hai k aakhri zamaane mea rasool aaney waale hai aur wo yamani

Zyaada jaankari k liye AHMED AL HASAN a.s ki kitaab jawaab al muneer vol 4 question 307 ,

15 QUESTION)

IMAM E ZAMANA ka hee baatini naam muhammad aur baatini naam ahmed hai .

Jo bhi jawaab aata hai jab tak MASOOM se nass naa ho aqeeda masoom se hee liya jaata hai aur rivaayatoun ki mizdaakh MASOOM a.s se hee li jaati hai

IMAM ne kaha QAIM k do naam hai ek chupa hua naam aur ek zaahir naam chupa naam AHMED hai aur zaahir mea MUHAMMAD

Kamaaluddin vol 2 page 64 mea likha hua hai

Jiske baarey mea bayaan hua aur uska naam aur kuniyat aur uska zikr logoun ki zubaan per charha wo hai MUHAMMAD BIN AL HASSAN AL ASKARI jo k saaheb e zaahiri naam hai jo chupey huye naam ka haqdaar

hai jiska ahlulbayt ka zikr uskey haq me hai uska naam lena jaayez nahi hai JAB TAK ZAAHIR NAA HO aur jab tak khuda usko zaahir naa karey.

Dono k naam chupaaney ki illat hai k dono mehfooz rahey ,

16 QUESTION)

Kyun me khwaab k intezaar me rahun aur ALLAH se istekhara karun ?

ANSWER:

IMAM AHMED AL HASAN a.s ne farmaya

Sabse asaan raasta ghayb per imaan laaney k liye Ghayb hee hai ,

Teen din roza rakhne k baad shahzaadi Fatima Zehra s.a ki tawassul se ALLAH se poocho ,k haq dikhaade , khwaab aur kashf k zariye aur malakoot k konsi bhi aayat k zariye ,

HADEES KHWAAB PER

Al hassan bin ali al washa farmaaye k humlog ek shaks k pass they muroo ki jagah me aur wo hamaare saath waaqafi tha (jo 6th IMAM tak maanker 7th IMAM ka inkaar karta ho) to maine ussey kaha khuda se daro me bhi aap hee k jaisa tha baad me khuda ne mere dil ko roshan kiya

Chaarshamba jummeyraat aur jumma teen din roza raho , ghusl karkey do rakaat namaaz parho , aur khuda se poocho k khwaab me raasta dikhaaye is amr k baarey me , to wo waaqafi gher ko laut aaya aur ussey pehle abul hasan ka khat mere pehle gher tak aaya aur usme ye hukum hai k uss bandey ko iss amr k baarey me daawat diun lehaaza me uss bandey ki taraf gaya aur ussey kaha k khuda k hamd ker , aur 100 martaba isteykhara le aur maine usko kaha k abul hassan (8th IMAM) ka khat mere ghar per aaya aur usme ye likha hai k me aap se kahun k khuda aapka dil roshan karey , aur jo maine aap se kaha tha wahi karo ,roza aur dua ,

Lehaaza wo shaks mere pass haftey k din seher k waqt aaker kaha

MEA SHAHAADAT DETA HUN K WO(8th IMAM) WAJIB E ITAAYAT IMAM HAI ,

To maine poocha wo kaise ?

To unhone kaha , **Abul Hasan a.s kal mere khwaab me aaye aur kaha**

“ya Ibrahim khuda ki khasam aap haq ki taraf waapas laut aayenge “

Ye baat kisi ko nahi maalum thi siwaaye khuda ko.

Bihaarul anwaar Vol 49 Page 53 -54

Safwaan ul Jamaal 7th aur 8th imam k sahaabi aur wo iqraar karey 8th imam k imaamat k baarey me jab waaqafiyoun ka fitna jaari hua aur wo isteykhaare k zariye ,

Ali bin maaz ne kaha maine sunah safwaan bin yahya se poocha kiss cheez k zariyea aap ne ye iqraar kiya k ALI BIN MUSA AR RAZA hee IMAM hai , ??

Unhone kaha :**maine namaz parhker dua kiya aur istekhara lekar iqraar kiya** ,

Ghaibat e toosi page 54 .

Khwaaboun ki shuruuat Haq k payghaam se hui :

Ali bin al-abbas ne sunah al-hassan bin abdul rahman se sunah aur unhonay kaha k

ABU-AL HASSAN alaihis salaam farmaatey hai:

Makhlookh ki shuruuat mea Khwaab nahi aaya kartey they .

Maine kaha : phir khwaab aaney ki wajah kia thi ?

AAP a.s ne farmaya : ALLAH s.w..t ne logoun k darmiyaan ek Nabi bheja . to wo Nabi ne unhey ALLAH ki ibaadat ki daawat di aur apnay itaayat ki. tab unlogoun ne kaha , agar hum ye (ALLAH ki ibaatat aur aapki itaayat) karenge to ismea hamaare liye kia rakha hai ? kyun k ba khuda aap hum se zyaada maal daar nahi hai , aur naa hi aap k ahal o ayaal hum se zyaada taakhatwar hai . to Nabi ne kaha : agar tum sab meri itaayat karogay to ALLAH tumhey Jannat mea daakhil kardega , aur agar tum meri naa farmaani karogay to Allah tumhey jahannum mea daakhil karega .

to un logoun ne kaha : aur ye jannat o jahannum kia hai ?

to Nabi ne unse jannat o jahannum ka taskera kiya .

to un logoun ne kaha : hum wahan kab jaayenge .

Nabi ne kaha : jab tum mar jaaogay.

to unn logoun ne kaha : hum to hamaare murdoun k haddiyaan dhuul banti dekhi hai , aur wo iss tarah inkaar karne mea parh gaye .

TO ALLAH NE Unper khwaab jaari kiya aur unhey uska pata jo woh khwaab mea dekhne lagey jo kuch unlogoun ne inkaar kiya tha .

to Nabi ne kaha : iss tarah ALLAH tumse tumhaare khilaaf daleel rakhna chahta tha.

bass issi tarah tumhaare rooh hai.jab tum marjaaogay aur jism mitthi mea miljaayega tab tumhaari rooh ko sazaa muqarrar kii jaayegi jab tak k jism phir se tayyar na bann jaaye

[Al-Kafi: Volume 8, Hadith no. 14505]

khwaab mea MASOOM a.s ko dekhna Haqeeqat mea dekhna hai.

IMAM ALI AL RAZA a.s ne farmaya : mere waalid ne mujhse kaha jo kuch hamaare jadd ne kaha k "jo koi mujhey khwaab mea dekhe dar asal usne haqeeqat mea mujhey dekha hai "

Dar Al Salam, chapter 4 page 272.

Man La Yahdoroho Al Faqeeh, chapter 3 page 585,

Bihar AlAnwar, chapter 49 page 284.

aakhri zamaane k khwaab nabuuwat ka 1/70 hissa hai . (juzz ka inkaar kull ka inkaar)

Ali Bin Ibrahim, ne apnay waalid se sunah jinhone kaha k maine ibn abu umeyr se sunah jinhone kaha maine Hashaam bin saalim se sunah aur unhone kaha Maine ABD ABDULLAH a.s se sunah k :

Momin ki salaah aur khwaab jo aakhri waqt mea aayega wo Nabuwwat ka 1/70th Hissa hai
[Al-Kafi: Volume 8, Hadith no. 14506]

IMAM JAFFER AS SADIQ a.s Farmaatey hai :
Aakhri zamaane k sachey momin ka khwaab Nabuwwat ka 1/70 hissa hai
Dar Al Salam v.1 p.18

KHwaaboun ko aksar RASOOL poocha kartey they
Muhammad bin yahya ne sunah Ahmad bin muhammad ne sunah Muammar bin khalid ne kaha :
IMAM ALI AL RAZA a.s ne kaha k RASOOL ALLAH s.a.w.a aksar apnay sahaabiyoun se subah
mea poochthey they :
Kia koi khush khabri aayi hai ? Yaani khwaab k zariyea :
[Al-Kafi: Volume 8, Hadith no. 14507]

achi khabar k khwaab ba tafseer e Quran
Ahmad bin Muhammad ne sunah Ibn Fazzal ne sunah Abu Jameela ne sunah Jabir se jin honay
kaha :
ABU JAFAR a.s ne kaha k ek shaks RASOOL ALLAH s.a.w.a k pass aaya aur ALLAH ki aayat k
"wo log achi khabar paayenge iss dunia mea " 10:64 k mutaaliq sawaal kiya
AAP s.a.w.a ne kaha , is ke maayenge achey khwaab hai jo Momin dekhega , jis k zariyea usse
khabar mileygi "
[Al-Kafi: Volume 8, Hadith no. 14508]

khwaab ALLAH ki taraf se khush khabri momin k liye:
Ali bin ibrahim ne sunah apnay waalid se unhone sunah ibn abu umeyr se unhone sunah Sa'd bin
abu khalaf se jinhone ka
ABU ABDULLAH a.s ne farmaya k khwaab teen tarah k hotay hai :
ALLAH ki taraf se momin k liye khush khabri
Shaytaan se saafdhani
aur shak o shuba waaley
[Al-Kafi: Volume 8, Hadith no. 14509]

Khwaaboun mea jhinjhora jaayega saathwe ka paanchwe k liye :
IMAM AL KAZIM a.s ne apnay bete se farmaya :
agar saathwe ka paancha ghayb hojaaye , to ALLAH ALLAH he ho tumhaare deen ka , jab tum mea
se koi duur na hojaaye . Aye bete iss saahab al amr k liye ghaybat zaroori hai jab tak k iss amr per
baat karne waala na palat jaaye. ye ALLAH ba azmat o khurat ki taraf se ek imtehaan hai jo apni
khilqat se leta hai , agar unkey waalid o jadd ko isse behter deen ka pata hota to wo beshak ussi ko
maan lete .
Maine poocha , aye Moula wo saathe ka paanchwaa kaun hai ?
IMAM NE APNAY BETE SE KAHA : Aye Beta tumhaare zehen filwaqt ye samajne k liye chotay hai
aur TUMHEY KHWAABOUN MEA SAMAJNE K LIYE JHINJHORA JAAYEGA agar tum uss waqt tak
k jeeyogay

Kafiv.1 p.336

NOTE : iss baat per ghour kiya jaaye k jab IMAM K BETE BHI ISS BAAT KO NAHI SAMAJ SAKTEY to phir ye kehna k koi barhey MOULANA NE HUMSE ISS BAAREY MEA BAAT NAHI KI LA MOHAAL HAI.

Kis k khwaab mea IMAM E ZAMANA pehle se aa chukey :

Sheikh as Saadoun a.r k khwaab mea IMAM E ZAMANA aaye they k wo ek kitaab likhay KAMAAL AL DEEN

Qaim k saath khwaab ka mukammil hona:

IMAM ABU JAFFER a.s :jab Qaim ka zahoor hoga to ALLAH s.w.t. apna haath Momineen per rakheyga taake uney zehen ekjaa hojaaye aur khwaab mukammil ho"

Al Kafi: Volume 1, page 25.

Gher mea rehkar MASOMEEN ko kisi shaks per jamah hotay dekho (khwaab k zariye)

IMAM JAFFER AS SADIQ a.s se ek shaks ne kaale parcham jo khurasan se uth rahey they uskey baarey mea daryaافت kiya ,

IMAM a.s ne farmaya : GHER MEA RAHO AUR JAB TUM HUM KO KISI SHAKS PER AAMAD HOTAY DEKHO TO FAURI HATHYAAR K SAATH HAMAARE PASS AAO"

Ghaibah Al-Namani, P. 203,

Bihar Al-Anwar, V. 52, P. 138,

Majma Ahadith Al-Imam Al-Mahdi (PBUH), V. 3, P. 465.

khwaab mea hukm karne waale ki gardan maari jaayegi:

ek shaks ne IMAM ALI AL RAZA a.s se Khwaab k baarey mea daryaافت kiya ,

IMAM ne farmaya : agar koi tumhey khwaab mea hukm dede aur woh ghalat ho aur tum uss se raazi hojaaye to tum aur jisne tumhey khwaab mea hukum diya , dono ki gardan maari jaayegi .

Al-Kafi, V. 2, P. 224,

Qarab Al-Asnad, P. 380,

Mukhtasar Basair Al-Darjat, P. 104.

NOTE : Fee zamana jo jo bhi MASUMEEN a.s k khwaab dekh rahey hai aur unkey hukum per chal rahey hai to ye sabse barhi daleel hai k MASUMEEN alaihis salaam bhi unkey iss amal mea haqdaar hai .

Achey khwaab per yakheen nahi rakhney wala kaafir hai .

MUHAMMAD RASOOL ALLAH s.a.w.a ne farmaya

Jo koi achey khwaab mea yakheen nahi rakhta wo dar asal Khuda mea aur aakheratt mea yakheen nahi rakhta

Arabic Ref: Tateer Alanam fi Tabeer AlManaam-Sheikh AlNabolsi v.1 p.3

ISTEYKHAARA

Jaffer bin Muhammad a.s ne kaha k IMAM HUSSAIN a.s ne kaha k ek banda MOULA ALI a.s k pass aaya aur kaha k Aye AMEERILMOMINEEN a.s aap k Mahdi k baarey mea bataayea

AAP a.s ne farmaya : ek taweel hadees farmaatey huye aap **Mahdi ki siffat k baarey** mea kehne lagey , tum sab logoun se phayla hua ghaar (cave) tum sab se zyaada ilm aur tum sab logoun se zyaada rehmat waala hai , aye parwardigaar uske khurooj se gham ko nikaalde aur ummat ko ekjaa kardey , agar **khuda ne uskey baarey mea ISTEYKHAARA DIYA TO QUBOOL KARLO** .aur phir ussey door na hojaa agar tum uskey saath aur uskey aagay na barhjaao agar tum uski taraf hidaayat yaafta ho chukey. seenay per haath rakher moula ALI ne kaha HAAAAAAA ,,,shoukh hai mera usko dekhne k liye . Arabic ref: ghaibat an numaani page 222

Aayat : sureh raad aayat 43 Kaafiroun ne kaha aap mursal nahi ho, kaho k khuda ki shahaadat kaafi hai mere aur tumhaare darmiyaan aur ilm ul kitaab ki shahaadat.

QUESTION 17)

17 a)Azaan mea 4 shahaadat ki buniaad kahan hai ???

17 b) Ahmed Al hasan ne kaha k wilaayat e ALI azaan aur iqaama mea waajib hai lekin tashahud mea aesa nahi kaha , iski wajah kia hai ???

17a) SHAHAADAT E ARBA

IMAM MUSA AL KAZIM alaihis salaam ne ek taveel hadees mea bayaan kiya
Koi Ilaah nahi siwaaye ALAAH k

MUHAMMAD uske RASOOL HAI

ALI uskey wali hai

Falaana shaks uska Khaleefa hai

Ek sahaabi ne IMAM se poocha k MOULA ye “Falaana shaks” kab tha ? pehle ya baad mea ?

IMAM ne farmaya wo ab tak nahi aaya aur **naa uskey amr se kuch ab tak aaya hai**

AL Kafi vol 4 page 200 arabic version

17b)

Mohammad bin yahya an ahmed bin al mohammad bin hajjaj an surah bin qulais ne poocha IMAM ABU JAFFER MUHAMMAD AL BAQUER a.s se poocha mea tashahud k kam az kam waajibaat kia hai to AAPa.s ne farmaya k :do shahaadatein

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Halaan k azaan o iqamat mea ALIYAN WAL AAYEMMA MIN WULDEHI HUJJAJULLAH 2 times

AL MAHDI WAL MAHDIYEEN MIN WULDEHI HUJJAJULLAH 2 times AHMED AL HASAN a.s ne waajib bataya hai.

Question 18)

Kia janaab e Fatima zehra s.a ne apna chahra dikhaaker hajj kiya???Bibi ka hajj to IMAM E ZAMANA jaisa hai,

(۲۲۸۸) اور نبی صلی اللہ علیہ وآلہ وسلم پر سعی سے فراغت کے بعد مقام مروہ پر حکم متعہ نازل ہوا تو آپ نے لوگوں کو خطاب کر کے کہا اے انسان! یہ جبریل ہیں یہ کہہ کر آپ نے اپنے پس پشت اشارہ کیا یہ مجھ سے کہتے ہیں کہ میں تم لوگوں کو حکم دوں کہ جو شخص ہدی (قربانی کا جانور) اپنے ساتھ نہ لایا ہو وہ محل ہو جائے (یعنی احرام کھول دے) اور اگر یہ حکم پہلے آیا ہوتا جو اب بعد میں آیا ہے تو میں بھی یہی کرتا جسکا حکم میں تم لوگوں کو دے رہا ہوں مگر میں ہدی (قربانی کا جانور) اپنے ساتھ لایا ہوں اور جو قربانی کا جانور اپنے ساتھ لایا ہے وہ اس وقت تک محل نہیں ہو سکتا (یعنی احرام نہیں کھول سکتا) جب تک کہ قربانی کا جانور اپنے مقام قربان گاہ تک نہ پہنچ جائے یہ سن کر سراقہ بن مالک بن جحشم کنانی اٹھا اور عرض کیا یا رسول اللہ آپ نے ہم لوگوں کو ہمارے دین کی تعلیم دیدی اور ایسا معلوم ہوتا ہے کہ جیسے ہم لوگ آج ہی پیدا ہوئے ہیں یہ بتائیں کہ یہ حکم جو آپ نے ہم لوگوں کو دیا ہے یہ اسی سال کیلئے ہے یا ہمیشہ کیلئے ہے؟ رسول اللہ صلی اللہ علیہ وآلہ وسلم نے فرمایا کہ نہیں بلکہ یہ ہمیشہ ہمیشہ کیلئے ہے (اسکے بعد) ایک دوسرا شخص اٹھا اور اس نے کہا یا رسول اللہ (آپ عجب حکم دیتے ہیں) ارے ہم لوگ حج کیلئے نکلے ہیں (آپ چاہتے ہیں کہ ہم لوگ اس درمیان اپنی عورتوں سے مجامعت کر کے غسل جنابت کریں) اور ہم لوگوں کے سروں سے غسل جنابت کا پانی ٹپکے؟ آنحضرت صلی اللہ علیہ وآلہ وسلم نے فرمایا (مجھے معلوم ہے) تو اس پر تا ابد ایمان نہ لائے گا۔

اور اس وقت حضرت علی علیہ السلام یمن میں تھے جب وہاں سے حج کیلئے پہنچے تو دیکھا کہ فاطمہ علیہا السلام محل ہو گئی ہیں (یعنی احرام کھول چکی ہیں) تو ناراضگی کے ساتھ رسول اللہ صلی اللہ علیہ وآلہ وسلم کے پاس فتویٰ دریافت کرنے کیلئے پہنچے۔ آنحضرت صلی اللہ علیہ وآلہ وسلم نے فرمایا کہ میں نے سب لوگوں کو یہی حکم دیا ہے۔ اب اے علی! تم بتاؤ کہ تم نے کس نیت سے احرام باندھا تھا؟ انہوں نے عرض کیا کہ میں نے اس پر احرام باندھا تھا کہ جو نبی صلی اللہ علیہ وآلہ وسلم کی نیت ہے وہی میری نیت ہے۔ آپ نے فرمایا پھر تم میری طرح اپنے احرام پر قائم رہو تم قربانی کے جانوروں میں میرے شریک ہو۔ اور نبی صلی اللہ علیہ وآلہ وسلم اپنے ساتھ ایک سو (۱۰۰) اونٹ لائے تھے چنانچہ آپ نے اس میں سے چونتیس اونٹ حضرت علی کیلئے قرار دیدیئے اور اپنی ذات کیلئے چھیاسٹھ (۶۶) اونٹ رکھے اور سب کے سب اپنے ہاتھ سے خرکے پھر ہر قربانی کے جانور سے تھوڑا تھوڑا گوشت لیا اور ایک دنگے میں پکایا اس میں سے گوشت کھایا اور شوربہ پیا اور فرمایا کہ اب ہم نے سب میں سے کھالیا اور ان جانوروں کا چمڑا قصائیوں کو نہیں دیا نہ انکے گلے میں پڑے ہوئے قلاوے دیئے اسکو جلیل القدر سمجھتے ہوئے بلکہ یہ سب تصدق کر دیا۔

Man LA V2 H2288 : aur Nabi saws per saee se faraghat ke baad maqam merwa per hukm e mutaa nazil hua to aap ne logon ko talab kerke kaha – ayyaohan naas ye gbraeel hain. Ye kehker

aap ne apne pas e pusht ishara kiya . ye mujhse kehte hain ke main tum logon doon ke jo shaqs hadiya [qurbani ka janwar] apne saath na laya ho wo mahel ho jae [yaani ehram khol do] aur agar ye hukm pehle aaya hota jo ab baad mein aaya hai to main bhi yehi kerta jiska hukm main tum logon ko de raha hoon. Magar main hadiya [qurbani ka janwar] apne saath laya hoon aur jo qurbani ka janwar laya hai wo us waqt tak mahel [yaani ehram nahin khol sakta] jabtak qurbani ka janwar apne maqam e qurbani tak na pahunch jae. Ye sun ker saraqaa bin malik bin jesham kinani utha aur arz kiya ya Rasool Allah saws aap ne hum logon ko hamare deen ki taleem dedi aur aisa maloom hota hai ke hum log aaj hi paida hue hain. Ye bataen ke ye hukm jo aapne hum logon ko diya hai ye isi saal ke liye hai ya hameshan ke liye. AAP saws ne fermaya ye nahin. Balke ye hameshan hameshan ke liye hai. [iske baad] ek doosra shaqs utha usne kaha ya rasool allah saws [aap ajab hukm dete hain] hum haj ke liye nikle hain [aap chahte hain ke hum log apni aurton se majameat kerke ghusl e janabat karen] aur hum logon ke saron se ghusl e janabat ka pani tapke . aap saws ne fermaya [mjhe maloom hai tu is per ta abad emaan nahin laega.

Aur is waqt hz Ali s.a yemen mein the. Jab wahan se haj ke liye pahunche to dekha ke tatima a.s. mahel ho gaeen hai [yaani ehram khol diya hai] to narazgi ke saath rasool saws ke paas fatwa deryaft kern eke liye pahunche, AAP saws ne fermaya ke maine sab logon ko yehi hukm diya hai. Aap ae Ali a.s. batao ke

apne kis neeyat se ehram bandha tha. Unhone a.s. arz kiya maine is per ehram bandha tha ke jo nabi saws ki neeyat hai wohi meri neeyat hai. AAP saws ne fermaya tum meri terha apne ehram per qayam raho. Tum qurbani ke janwaron mein mere shareek ho. Aur nabi saws ne apne saath 100 oont laye the chunache apne is mein se chaontees oont Hz. Ali a.s. ke liye kharaar dediye aur apni zaat ke liye 66 oont rakhe aur sab apne haath se neher kiye aur her qurbani ke janwar se thoda thoda gosht liya aur ek bartan mein pakaya aur usmein se gosht khaya aur shorba piya aur fermaya ke ab humne sab mein se khaiya aur un janwaron ka chamda kasaiyon ko nahin diya na unke gale mein pade hu khalade diye. Isko Jaleel ul khadr samajhte hue balke ye sab tasaduq kardiya.

Manlaa Yazarul faqee vol 2 hadees 2288

Ab AAP ye Saabit kijiye k Bibi ka hajj IMAM E ZAMANA k hajj jaisa hai aur AAP salaamullah alaiha ne Hajj kiya , kyun k Iss hadees k mutaabikh BIBI ne ehraam khol diya. Yahee wo ek Hajj hai jo MUHAMMAD s.a.w.a k humraah JANAAB E FATIMA s.a gaye they lekin ALLAH k hukum k mutaabikh ehraam kholdiya aur phir ussi saal MUHAMMAD s.a.w.a ki shahaadat hui aur 13 jammadiul awwal k din shahaadat e MUHAMMAD s.a.w.a k baad JANAAB E FATIMA s.a ki shahaadat hui. Yaani koi aur hajj k mumkinaat bhi nahi hai.

QUESTION 19)

ZAHOOR E IMAM E ZAMANA a.j.t.f se pehle unki aal se koi aayega uski kam az kam ek daleel dikhaao

Abaan ibn taghleeb se rivaayat hai k maine abaa Abdullah JAAFER BIN MUHAMMAD a.s ko ye farmaatey sunah: Agar haq ka parcham zaahir hojaaye to ussper mashriq o maghrib k log laanat karenge , kia tumhey pata hai kyun ? Maine kaha : Nahi. AAP a.s ne farmaya : **log jo dekhenge uske AHLEBAIT a.s se uskey zahoor se pehle** . - Arabic Ref: Gaibat Al Numani p.298-299

Question 20)

Her zamaane mea ek hujjat hoti hai , to phir Ahmed Al Hasan kiss buniaad per khud ko hujjat saabit kiye, halaankey 12th IMAM zinda hai?

ANSWER 20)

Jawaab dene k khaatir Ek sawaal poochna chaahenge , k kia Hz. ISA a.s ka wasi hai ya nahi ?

Agar aaplog kahey NAHI to khuda k deen aur mazhab aur ek asal haqeeqat ko baatil kardiyea aur wo ye hai k her nabi ko wasi hota hai aur kia kisi ne kaha hai k nabi isa a.s ko wasi nahi tha ?

Aur shia kehte hai k 12th IMAM ki waalda Nabi Isa ki wasi ki zurriyat se hai , to issi tarah Shia saabit kartey hai k Nabi Isa k wasi hai , lehaaza ye maanenge k her nabi ko wasi hai .

Lehaaza iss baat per sab muttatafiq hai k ISA a.s ka wasi tha.

Ab sawaal ye hai k HUJJAT kaun hai ?

Aur nabi isa k wasi k zamaane mea Naatiq kaun hai aur saamit kaun hai ? halaankey nabi ISA a.s ka khatl nahi hua aur uthaa liye gaye , to jiss tarah uss zamaane mea ISA k zinda rehte huye ISA ka wasi naatiq hai ussi tarah iss zamaane mea bhi 12th IMAM ki ghaybat mea MAHDI KA WASI zaahir hojaaye to wo naatiq raheyga

Pehle ki ummat mea Nabi khizr they jo zinda uthaaliye gaye aur nabi Musa k zamaane mea eliya they jo zinda uthaa liye gaye they aur ISA aur Mahdi bhi apnay apnay zamaane mea zinda uthaa liye gaye they sab ko uthaaya gaya aur her koi apni ummat ka gawaah hai

Aur khuda ki ek hee sunnat hai jisme koi tabdeel ya tabaadla nahi hazrat loot aur Ibrahim a.s k zamaane mea hazrat loot naatiq hujjat aur Ibrahim moujuud rehte huye saamit they

Aur hadees mea ye likha hua hai k DO HUJJAT NAHI HOTAY MAGAR ye k usmea se ek naatiq ho aur ek saamit ho,

Daleel hai quraan ki aayat number

aur dawood aur suleman jabkey us kheti ke barey mein faisla kerahey they jismein raat ke waqt ek groh ki bakriyan cher gai thi (jeem) aur hum unkey faysle ke dekhney waley they 21:78 bus humney suleman ko wo faysla samjha dia tha (jeem) aur (yuun) faysle ki qoowat aur ilm tu humney her ek ko dia tha aur paharon ko humney dawood ke tabey kerdia tha ke unkey sath (sath) tasbeeh-e-khuda kia kertey they (toye) aur ishi tarhan parindon ko aur in baton ke kerney waley hum hi tu they 21:79 Sureh Ambiya

Daaod waqt ki hujjat hotay huye samaj o hujjat sulaimaan ko ataa ki ,

Aur hujjat ussey kehte hai jo samjhaata ho ,

Hazrat Ibrahim a.s k waaqey mea bhi Hazrat Loot naatiq Hujjat they aur Hazrat Ibrahim , jo k Afzal nabi they Hazrat loot se , is k baawajood Saamit they.

QUESTION 21)

IMAM right phasli se wilaadat hota , kia AHMED AL HASAN right phasli se vilaadat hote ya nahi ?

MASOOM ne kaha mea tum jaisa bashar hun , aur masoom ki haalat tumhaari haalat jaise hai ,

Sureh kahf aayat 110

Keh do k mea tum jaisa bashar hun lekin mujhey wahi aati k aap log ka ilaah ek hee ilaah hai aur jisko khaayesh hai khuda ki mulaakhat wo amr e saaleh aur khuda ki ibaadat shirk naa karey ,

4th IMAM ZAINAL AABEYDEEN a.s : IMAM hum mea se sirf masoom hee hota hai aur ismat zaahir khilqat mea pechaani nahi jaati ,magar khoul se

Arabic Ref: Maaniul akhbaar sheikh as sadooq page 132.

QUESTION 22)

Kia ahmed al hasan maqaam e IMAAMAT ko jaantey hai jo daawa e imaamat kardiyea , aur saath khud ko barha gunaah bhi kehte hai ,

Moula AMEERILMOMINEEN a.s ka khoul hai munaajaat maahe shabaan mea :

Aye parwardigaar maine apnay nafs ko dekh ker zulm kiya ,aur mera khasaara hai agar tuu maghferatt ataa na karey ,

Munaazre mea khoul dikhaaya jaata hai , Maarefat ki manziloun mea HUJJAT kab kia kehte hai wo uss muqaam per hujjat ko maana jaaye tab pata chalta hai.

QUESTION 23)

Ahmed Al Hasan kyun ghayb hai aur jehaad kyun nahi kar rahey hai? , jab k hadeesoun mea hai k yamani khurooj kareyga

ANSWER 23)

Yamani ka khurooj nahi balkey elaan e zahoor hua hai , khuda ka daawa zeena ba zeena aagay barhta hai , aur sabse pehle daawa ba khoul hota hai aur achi salaah k saath, khuda k khulafa khatal k liye nahi

balkey hidaayat k liye bheje jaatey hai , aur yahee maqsad e daawa hai , aur ussi mea se ek daawa hai jo daawa e yamaani hai

Aur uski daleel hai IMAM MUHAMMAD BAQUER AL ULOOM a.s ka khoul :koi parcham hidaayat ka parcham nahi siwaaye parcham e yamaani.

Ghaibat an numaani 264

Salaar e jung k auhdey se pehle yamaani deen ki hidaayat karne waala hai, jo k ooper ki hadees gawaahi deti hai k haq ki taraf hidaayat karne waala hai

Uski daleel quran se ye hai k

Kya tum itna nahin samajhte yahan tak ke jab Rasool saws mayoos hogaye aur ummat walon ne ye gumaan ker liya ke unse jhoot bola gaya to hamari madad unke paas aayi. Pas jisko humne chaha usko najaat mil gayi aur gunahgaar logon se hamara azaab hataya hi nahin jata.12:110 Sureh yousuf

Lehaza daawa e haq pehle phaylaaya jaata hai aur phir logoun k inkaar ki wajah se jaise k hamesha hua aaya hai hujjat mayoos hoti hai phir nusrat khuda ki taraf se aati hai uss hujjat k liye .

Question 24)

Imam mazhar e zaat e ilaah aur siffat e zaat e ilaah ,

Kia ahmed al hasan bhi waise hee hai ?

ANSWER :

HAAN

IMAM ABAA ABDILLAH JAFFER AS SADIQ a.s ne farmaya : hum hee se ALLAH ki maarefat aur Hum hee se ALLAH ki ibaadat hui ,

Bihaar ul anwaar vol 46 page 202

QUESTION 25)

Wasiyyat do tarah k hai ek mea 12 IMAM aur ek mea 12 IMAM aur 12 Mahdiyeen

ANSWER :

Wasiyyat e MUHAMMAD RASOOL ALLAH s.a.w.a

MUHAMMAD s.a.w.a ne ALI IBN ABU TALIB a.s se shab e Shahaadat e RASOOL kaha : Aye Abul Hassan qalam o kaaghaz laao , phir AAP s.a.w.a ne taweel wasiyyat likhwaayi jisme likha hai :

Aye ALI mere baad 12 IMAM hongay aur unke baad 12 Mahdi Hongay. Tum oh ALI 12 imamoun mea se sabse pehle imam ho , aur ALLAH ne apni jannat mea tumhay ALI AL MURTAZA , AMEERIL MOMINEEN , HAQ E AZEEM, aur FARROQ E AZAM, Ameen, aur Mahdi k naam inaayat farmaaya . ye naam siwaaye tumhaare kisi aur per nahi sajtey.

Oh ALI tum mere wasi ho mere Ahl o ayaal per unke zindagi aur maut k maamloun mea. meri aurtein jin se tum raazi ho wo mujhse kal (qayamat k din) milenge aur jin se tum raazi nahi ho unse mea raazi nahi hun. Qayamat k din mea usse nahi dekhunga aur wo mujhey nahi dekhengi . Aur mere baad tum mere Khalifa ho mere mulk mea.

Jab tumhaaray maut ka waqt khareeb ho to tumhaarey haqaayeq mere beteHASSAN ko de dena .

Jab HASSAN k maut ka waqt khareeb aaye to wo ye haq mere beteHUSSAIN ko denge.

JAB HUSSAIN k maut ka waqt khareeb aaye to wo ye haq apnay beteSAYYID US SAAJEYDEEN ZAINUL AABEYDEEN ALI ko denge.

JAB unnper maut ka waqt khareeb aaye to wo ye haq apnay beteMUHAMMAD AL BAQUER ko denge.

Jab unnper maut ka waqt khareeb aaye to wo ye haq apnay bete JAAFER AL SADIQ ko denge

Jab unnper maut ka waqt khareeb aaye to wo ye haq apnay bete MUSA AL KAZIM ko denge

Jab unnper maut ka waqt khareeb aaye to wo ye haq apnay bete ALI AL RAZA ko denge

Jab unnper maut ka waqt khareeb aaye to wo ye haq apnay beteMUHAMMAD TAQI ko denge

Jab unnper maut ka waqt khareeb aaye to wo ye haq apnay bete ALI AL NAQI ko denge

Jab unnper maut ka waqt khareeb aaye to wo ye haq apnay bete AL HASSAN AL FAZIL ko denge

Jab unnper maut ka waqt khareeb aaye to wo ye haq apnay beteMUHAMMAD AL QAIM E AAL E MUHAMMAD ko denge

Ye 12 IMAM hai aur unke baad 12 Mahdi hongay .Jab ALLAH unhe(IMAM E ZAMANA a.j.t.f) bulaa lega to wo ye haq apnay bete jo k khaas mea se awwal hai , jis k 3 naam hai ek mere aur mere waalid jaisa ABDULLAH , AHMAD aur Teesra naam MAHDI hoga. Aur wo mujhper imaan laane waaloun mea se awwal hai. Khuda Reham karey ussper aur uski nasl per .

ARABIC reference:

Sheikh al toosii - ghaybat le toossi pag 150
hor ul amri- itbat lhodat vol 1 pa 549
hur al amri-al'iqaad alhaja page 393 -3
shaykh hassan bin soulaimaan al hilli - mokhtassar al basair page 159-4
al alamma majlisi-bihaar ul anwaar- vol 53 page 147
al alamma majlis -bihaar ul anwaar- vol 36 page 260
sh abdullah al bahrain- al awalim vol 3 page 236
as sayyid hashim al bahraini ghaybat al moannam vol 1 page 370
as sayyid hashim al bahraini - al insaaf p 222
al fayd al kashaani-nawadir al akhbaar p 294-9
shaikh al mirza annouri annajm attaqib vol2 p 71
assayyid muhammad sadiq as sadr - taarrik ma baad as zahoor p 641-11
as shaikh al mayanji - makatib ar rasool vol 2 p 96
shaikh kourani mokhtaasir al moajjam hadees al imam al mahdip 301 -13

Baatil daawedaar ki ALLAH hayaat kheench lega :

IMAM JAFFER AS SADIQ a.s ne farmaya hai :Ye Maslay per koi daawa nahi karega siwaaye haqeeqee shaksiyyat k warna ALLAH usski hayaat kheench lega Kafi v.1 p.373

Wassiyat kabhi gumrah nahi kareygi :{ WASIYYAT E RASOOL s.a.w.a tumhey shak mea muhtela nahi kareygi ,}

Jaffer al jufi ne kaha ABAA ABDULLAH IMAM JAFFER AS SADIQ a.s ne farmaya :

Jo kuch tumhey shak mea muhtela karey , lekin WASIYYAT E RASOOL s.a.w.a tumhey shak mea muhtela nahi kareygi , aur unka parcham aur unka hathyaar , Aur aagah hojao un gumraah karney waale logoun se jo AAL E MUHAMMAD s.a.w.a se hongay aur ALI a.s ka ek parcham hai aur deegar k parcham hai , , Apnay gharoun mea raho aur kisi shaks k peechay na jao JAB TAK K HUSSAIN IBN ALI a.s KI NASAL SE EK SHAKS WASIYYAT O PARHAM O HATHYAAR NA LAAYE .

Arabic Ref: Bihar Al Anwar v.52 p.224

Wasiyyat do tarah k zaroor hai usmea koi shak nahi , lekin dusri taweel wasiyyat jo sheikh as toosi ki Al Ghaiba mea moujuud hai wo mukhtasar wasiyyat ki tasdeeq kar rahi hai, dono wasiyyatoun mea ikhtelaaf bhi nahi hai. Lehaaza Ba khoul e IMAM JAFFER AS SADIQ a.s momineen ko WASIYYAT kisi bhi shak mea muhtela nahi kareygi .

Wasiyyat likhi gayi thi iski daleel kitaab se :

AMEERILMOMINEEN a.s ne farmaya :

Aye Talha , tum moujuud they jab RASOOL s.a.w.a ne kaaghaz mangwaaya tha taa k wo likhday jissey ummat kabhi khasaarey mea naa parhti ? aur phir tumhaare saathi na kaha tha k RASOOL ALLAH ko hizyaan hogaya . to RASOOL s.a.w.a ko taysh aaya aur wo chor diye .

Talha ne kaha : haan mea wahan tha .

ALI a.s ne kaha : jab tum sab chaley gaye they to RASOOL s.a.w.a ne wo sab kaha jissey wo likhna chahtey they aur woh sab logoun ko gawah banaana chahtey they . Phir Jibrayeel ne kaha k ALLAH ko pata hai kiss tarah ummat alag hokar bikhar jaayegi . Phir unhonay kaaghaz maang ker mujhse wo sab kuch likhwaaya jo wo likhwaana chahtey they aur teen logoun ko iska gawah banaya . Salmaan , Abuzhar aur Miqdaad.

Kitaab : Ihtijaaj page 233. Sulaym ibn Qais page 212.

Quran aur tafseer e masoom jo ooper ki hadees ki tasdeeq karti hai

Rivaayat hai Abdul alAli ibn ayun se jisne kaha , maine sunah Abu Abdillah a.s farmaate hai ALLAH aali muqaam o khudrat rakhne waala ne ALI a.s ko wasiyyat e RASOOL ALLAH se maqsoos kiya aur usmea jo likha hai wo usse jurh hua hai . bass AL HASSAN aur AL HUSSAIN ne iska iqraar kiya . aur phir ye wasiyyat AL HASSAN k pass thi aur phir AL HASSAN se AL HUSSAIN k pass aayi yahan tak k ye baat AL HUSSAIN tak aagayi aur issper koi do raaye nahi hai k yeh ussi k liye hai . Bass ALI IBN AL HUSSAIN ne phir iska daawa kiya iss Quran ki aayat se k

وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

"aur rishteydaar aapas mea ALLAH k hukm k mutaabiq ek dusre k zyaada haqdaar hai "

sureh anfaal aayat 75

bass ab ALI IBN AL HUSSAIN k baad se kisi ko nahi jaayegi lekin nasl mea ya NASLOUN SE NASL MEA.

Kitaab ILLAL USH SHARAYA Vol 1 Page 207 - topic 156

NOTE:

Ab is baat per ghour karna chahyea k IMAM koi bhi lafz bila wajah nahi dauhraata

IMAM ZAINUL AABEYDEEN a.s SE LEKE IMAM E ZAMANA a.j.t.f tak sirf aur sirf NASL MEA IMAAMAT RAHI,

LEKIN NASLOUN SE NASL MEA kabhi nahi hui ,, (yaani kuch nasloun k baad)

issi ki tasdeeq AHMAD AL HASSAN a.s se hoti hai jahan AHMAD AL HASSAN a.s IMAM E ZAMANA k nasloun se NASL mea MAHDI E AWWAL HAI

AHMAD MAHDI AUR ABDULLAH k taalukh se hadees

Huthayfa ibn AlYamani ne kaha RASOOL ALLAH s.a.w.a ne farmaya :

Uski bayt hogi Rukn o Muqaam k darmiyaan aur uska naam AHMAD ,ABDULLAH AUR MAHDI hoga jo uskey teen naam hai

Gaiba Al-Tusi p.305,p.299,p.454,p.470

Bihar v.52 p.291

Mujam Ahadeeth Al-Korani v.1 p.453

Al-Khara'ej Al-Jara'eh Leqatb AlDeen Al-Rawandi p.1149

NOTE: Rukn o muqaam k darmiyaan jiss mahdi ki bayt hogi wo MAHDI E AWWAL hai Jiskey teen naam hai AHMAD , ABDULLAH aur MAHDI. Isko khulay zehen se samajnaa bohhot asaan hai k JISKA NAAM HAI SHAKS WAHI HAI , WASIYYAT K MUTAABIKH YE NAAM MAHDI E AWWAL HEE K LIYE ISTEYMAAL HUA HAI.

Aqeeda k Mahdiyeen hee IMAM hai ye ghalat hai iss hadees ki buniaad per

Abu Baseer ne kaha : maine IMAM JAFFER AS SADIQ a.s se kaha :

Aye Yabna RASOOL ALLAH Maine aap k waalid se sunah hai unhonay kaha k QAIM k baad 12 IMAM hongay ,

AAP a.s ne farmaya : unhonay 12 Mahdiyeen kaha tha naa k IMAM, lekin wo ek jamaat hai Shiyoun mea jo logoun ko hamaara taskera kartey hai aur hamaare haq ko jaanne k liye kehte hai .

Kamal Aldeen 2/358

NOTE: yaani iss wasiyyat mea jo Mahdiyeen likhay gaye hai wo IMAM ki aulaad hee hai naa k 12 IMAM hee. Yahan per Mahdiyeen aur IMAM k alag alag shaksiyyatoun ki daleel bataayi gayi,

Question 26)

Agar Ahmed Al Hassan wasiyyat ka daawa kartey hai to wasiyyat kyun nahi dikhaatey ?

ANSWER

Iss hadees se aap mutmayeen hojaayenge k DAAWE k daleel zaahir o aam kitaaboun se MASOOM a.s ne diya hai .

IMAM ALI AL RAZA a.s ne jaslique al nasaara se munaazra kartey huye (jaaslique ne kaha) k aap MUHAMMAD s.a.w.a k siffat k baarey mea bayaan kijiyea to AAP a.s ne kaha ,

Mea siffat nah bayaan karunga balkey aese siffat bayaan karunga jo k ALLAH ne bayaan ki hai ,

ALLAH s.w..t ne farmaya k ye maalik e oonth hai aur asaa aur kisa ka nabi hai aur al ummi hai , jo unki kitaab taurayt o injeel mea zikr hai jo amr bil maaroof o nahi anil munkar karta hai aur tayyabaat halaal

aur qabaayes haram karta hai aur gunaahoun k hathkariyoun se rehaa karta hai , behtareen raastey ki taraf hidaayat karta hai , aur seedhi raah ki taraf aye jaaslique mea tumhey ISA ROOHULLAH k kalma ki qasam deta hun , kia aap ye nabi ki siffat injeel mea nahi paatey hai ? to jaaslique ne sir jhukaaker sonchne lagaa k agar injeel ka inkaar karun to kufr mea jaaye , Phir jaaslique ne kaha ye siffat injeel mea zikr hai aur nabi isa ne bhi zikr kiya , aur injeel mea ye siffat MUHAMMAD s.a.w.a ki sahi hai , to AAP a.s ne kaha k : **Dusri siffar(yaani another version of injeel)** mea bhi uska zikr aur uskey alaawa uske wasi ka zikr aur uskey beti FATIMA s.a ka zikr aur HASSANA.s O HUSSAIN a.s ka zikr, to jab jaaslique ne aur raas al jaalood (yahoodi) ne sunah to dono ko pata chala k IMAM a.s koi ilm hai taurayt o injeel ka , to wo kehne lagey k Khuda ki khasam ye aese dalaayel k saath aaye hai k hum na issey inkaar kar saktey aur na lautaa saktey , kyun k iska inkaar poori taurayt o injeel ka inkaar hai , aur nabi musa aur isa dono uski bashaarat diye lekin humko iss baat ka yakheen nahi hua k ye wahi Muhammad jo hamaari kitaaboun mea likha hua hai , aur phir kaha k zaroori to nahi k yahee naam hotay huye iqraar nahi karsaktey k ye wahi Muhammad hai . to AAP a.s ne kaha :

Kia tum shak ki buniaad per issey chor rahey ho? Jab k Adam se leke aaj tak kia koi Muhammad naam ka nabi aaya ? aur jitney bhi ambiyaa naazil huye kisi mea bhi Muhammad k alaawa ye siffat paaye kia ?

Arabic Ref: Isbaat al hudaat vol 1 page 194 – 195

Issi tarah daawa e Ahmed jo k wasiyyat e MUHAMMAD ki taraf ishaara kiya hai , aaj se pehle kisi ne ye daawa nahi kiya aur jiss tarah MASOOM a.s ne daawa e MUHAMMAD s.a.w.a k liye uss zamaane k do mukhtalif injeel ka pata bataaya ,,,daawa e AHMED a.s k liye bhi Shiaa k 14 kitaabein aur sunni k 52 apni kitaaboun mea iska pata bataaya hai.

Question 27)

MASOOM a.s her saal hajj ko jaatey to kia AHMED AL HASAN a.s bhi hajj ko jaatey hai ?

Agar ye khaayeda sahi hai k her saal hujjat haj ko jaate hai to aapko khabar kaise hoti hai k her saal hajj ko jaatey hai,

Saathwe IMAM saaloun tak khayd mea they kia uska matlab maazallah saathwe imam masoom nahi hai ???

MUHAMMAD s.a.w.a ne apni hayaat mea sirf ek hajj kiya tha!

Question 28)

Agar Ahmed Al HASAN a.s IMAM hai to HUKUM jaari kyun nahi kartey , ?

Sureh Nisa aaayat 54

kia wo logoun per uska hasad karte hai (2) jo kuch allah ne unko apnay fazal se diya hai ? beshak hum ne aal e ibrahim ko kitaab (3) aur hikmat (4) ataa farmaayi aur unko bohhot barhi (haqeeqee) saltanat dee 4:54

Ibrahim a.s nabi hotay huye aur masoom hotay aur rasool hotay huye aur imam hotay huye aur minjaanib e khuda hotay huye hukum nahi karey , zamaane k taaghoot hee hukumat kiye,

Aur aesaa hee waaqeya hamaare IMAAMAYN ka bhi hai jahan 7th IMAM MUSA E KAZIM a.s apni zyaadatar zindagi khayd mea bitaaye,

QUESTION 29)

Civil engineer IMAM kaisa banta ?

ANSWER :

Ismea mushkil kia hai ?

RASOOL E KHUDA bakriyoun ko charatey they aur phir baad mea kaarobaar mea hissa liye

Nabi isa apnay zamaane k carpenter they ,

Nabi dawood Lohaar they,

Question 30)

IMAM ko mohkam o mutashaabe maalum hai ,,

Kia Ahmed Al Hasan ko mohkam o mutaashaabe maalum , ??

ANSWER

Sureh bakhara aayat 30

Aur (Aye rasool) tumhaare rab ne jiss waqt kull farishton se ye farmaya k zameen per khalifa (hamesha) mea muqarrar karunga(toye) to unhone ye arz ki k kia tu aeson ko (khalifa) muqarrar karega jo zameen mea fasaad aur khunar nayzii kiya Karen halaanke hum teri tasbeeh wa taqdees kiya karte hai (parwardigaar e aalem ne) farmaya k jo mea jaanta hun tum nahi jaante2:30

Aur Adam (alaihis salaam) ko kul naam taaleem kiye phir (jinke naam taleem kiye they) unko farishton k saamne pesh karke irshaad farmaya k agar tum sacchey ho to inke naam mujhey bataao 2:31

phir jab main uswaqt bana chukoon aur apni [paida ki hui] ruh phoonk chukoon to tum uske liye sajde main girSureh Hijr 15:29

Lehaaza Nabi Adam apnay waqt k hujjat hai jissey nass dee gayi, ilm diya gaya, aur itaayat dee gayi,

ABAA ABDILLAH IMAM JAFFER AS SADIQ a.s se poocha gaya k IMAM ki pehchaanat kiss cheez se hoti hai , AAP a.s ne farmaya zaahir o aam(yaani aam kitaaboun mea likhi hui) wasiyyat aur fazal se

IMAM k khoul ko jhutlaa nahi sakta, kisi k maal ko ghazb karney ki tohmat lagaaker saabit nahi karsakta,

Arabic ref: Al Kafi vol 1 page 284

Abdul aala ne kaha k maine ABAA ADBILLAH a.s se poocha : jo koi iss amr ka daawa ker raha hai uss daawedaar ki daleel kia hai ?

AAP a.s ne farmaya, Halaal o haram k baarey ussey sawaal karo

Saayel ne kaha: aur meri taraf aaker aap a.s ne kaha: teen cheez hujjat mea hotay hai jab wo jamaah hojaaye kisi mea wo hota hai saaheb ul amr, wo ye hai k wo logoun mea se ussey pehle waali hujjat k sabse khareeb ho , Aur uskey pass hathyaar ho, aur uskey pass zaahir o aam wasiyyat ho.

Arabic ref: Al Kafi vol 1 page 284

QUESTION 31)

ZAMAANE KI HUJJAT KO KAISE JAANA JAATA HAI?

An haari bin mugheera an nazri ne kaha 6th IMAM se hum poochey k saaheb al amr ko kaise jaan saktey hai ?

6th IMAM ne kaha > sukoon se wiqaar se aur ilm se aur wasiyyat

Kitaab basaaer ul darajaat page 509

HADEES 2

IMAM MUHAMMAD AL BAQUER ABU JAFFER a.s ne farmaya

Hushiaar raho unn badd amal logoun se jo k aal e muhammad a.s se hai kyun k aal e Muhammad o Ali k pass ek parcham hai aur deegar k pass alag alag parcham hai , apni zameen ko thaamey raho aur unke saath math ho , jab tak k tum uss shaks ko naa dekho jiskey pass NABI E ALLAH ka ahad (yaani wasiyyat jo aagay hadees mea saabit hoga) ho unka parcham ho aur unka hathyaar ho , jahan AHAD e NABI E ALLAH (yaani wasiyyat jo aagay hadees mea saabit hoga) ALI IBN HUSSAIN a.s (4th IMAM) se hotay huye MUHAMMAD IBN ALI a.s (5th IMAM) tak aayi phir ALLAH s.w..t ne jo chaaha kiya

Arabic Ref: Bihaar ul anwaar vol 52 page 224 .

AHAD ko WASIYYAT kaise maanah gaya .

IMAM JAFFER AS SADIQ a.s ne KHOUL E RASOOL ALLAH ko farmaate huye kaha , wasiyyat maut k waqt waajib hai , to AAP a.s ne kaha uski tasdeeq sureh Maryam mea hai , jo khuda ki khoul hai (laam yakunleena ash shafaa illa mann ittekhaaza indar rehmaan **ahada**) aur ye who ahad hai .

Bihaar ul anwaar vol 100 page 194

HADEES 2

Al amr bil ashas ne kaha maine abaa abdillah a.s ko kehte huye sunah k k AAP a.s ne farmaya : kia aap dekhte ho k hum mea se wasiyyat dene waala kissey **wasiyyat deta hai ?**

Khuda ki khasam nahi , **magar wo ahad hai** jo ALLAH o RASOOL s.a.w.a ki taraf se Mard se leke mard tak jab k wo saaheb e amr tak na jaaye ,

AL Kafi vol 1 page 278

QUESTION 32)

HUJJAT Wasiyyat parcham o hathyaar laayegi , Ahmed AL hasan ne wasiyyat aur parcham dikhaaya hai aur hathyaar kahan hai ?

An abi abdillah bin abi yaafur , ne kaha Maine ABAA ABDILLAH a.s ko kehte hua k AAP a.s ne farmaya : hum mea hathyaar ki misaal hai jaise k bani israael ki taabut ki misaal , jahan taboot phirta hai wahan mulk phirta hai , **aur jahan hamaara hathyaar phirta hai wahan ilm phirta hai.**

AL KAFI Vol 1 Page 238.

Ilm k baarey mea .

Mufazzal bin omer ne kaha k ABAA ABDILLAH a.s ne farmaya: Saaheb e amr ki do ghaibat ek mea waapas apnay khaandaan ki taraf laut aayega aur dusre mea kaha jaayega k halaakh hogaya ya kisi waadi mea chala gaya to maine kaha ,

Agar waisa hua to kia kiya jaaye?

To AAP a.s ne kaha Agar kisi ne daawa kiya to usko aese azeem sawaal karo jo USS JAAISAA JAWAAB de sakta.

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