

HIS EMERGENCE

وَقُلْ بِمَا أَنْتَ مُحْكَمٌ الْحَقُّ وَالْبَاطِلُ كَانَ زَهْرًا

And say: The truth has come and the falsehood has
vanished; surely falsehood is a vanishing (thing).

(17:81)



عَجِّلَ اللَّهُ تَعَالَى فَرْجَهُ الشَّرِيفِ

By

Er. Altamash Haider Aazmi

*“Allahumma Kulle
waliyekal hujjat ibnal
Hasan, salawatoka alayihe
wa ala aba’ehi fi
hazehissa’t te wa fe kulle
sa’ a waliyon’ wa hafezan’
wa qaydan’ wa nasiran’ wa
daleelan’ wa a’yena hatta
tuskenahu arzaqa tauwa wa
tomattea’hu feeha taweela”*



*Aye Allah! tu ho ja apne
wali, hazrat Hujjat ibnal
Hasan (Al-Askari a.s.)(tera
durood o salam un par aur
unke aba’ a o ajdad par) ke
liye isi waqt, balki har waqt,
sarparast wa hafiz, wa sardar
wa nasir, wa rehnuma aur
nigehbaan, taki wo sukoonat
pazeer hon teri zameen par
bakhushi, aur hukumat
karien us par taweele arse
tak.... (Aameen)*



About

Book Name	:	His Emergence
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Author	:	Er. Altamash Haider Aazmi
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Mohtaj e Dua
Er. Altamash Haider Aazmi



Dua e Hujjah

اللهم بحقك من ناجاكا وَ بحقك من دعاكَةَ الشفاعةِ والباهري سالِي
الآلةِ محمدًا وَ أهلي وَ تفاصيلِ آلةِ فُقَرَاءِ الْمُمْنَينَ وَ الْمُمْنَاتِ
بِلْغَانَى وَ السَّارِيَاتِ وَ آلةِ مَرْزَلِ الْمُمْنَينَ وَ الْمُمْنَاتِ بِسْبَعِ شِفَاءِ
وَ لَسْلَاحِهِ وَ آلةِ أَهْلِ الْمُمْنَينَ وَ الْمُمْنَاتِ بِلِلْعُوفِ الْمَكَامِيِّ، وَ
آلةِ امْرَأَتِ الْمُمْنَينَ وَ الْمُمْنَاتِ بِلِمَغْفِرَاتِ الرَّحْمَةِ وَ آلةِ
الْجُرَابِ الْمُمْنَينَ وَ الْمُمْنَاتِ بِلِرَادِيِّ الْمَأْتِيِّ الْمَلِيمِ
الْجَانِيَنَى بِيْهِ مُحَمَّدًا وَ أهْلِهِ الْجَمِيعِ.

"O my God, in the name of all those who have besought you and in the name of all those who have prayed to you in lands and seas (please do) bless Muhammad and his Household, bestow upon the poor among the believing men and women with wealth and fortune, upon the ailed believing men and women with healing and health, upon the living believing men and women with kindness and generosity, upon the dead believing men and women with forgiveness and mercy, and upon the emigrant believing men and women with returning them home peacefully and successfully, in the name of Muhammad and the members of his Household..."





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Intesaab

Dedication

Assalaam o Alaika ya Imam e Zamaan ajtf, hum apke jadd ke ummati hain, us Rasul s.a.w. ke ummati hain jisne apne Khuda ko aisa pehchanwaya, ki jise bin dekhe humne waisa maana, ki jaisa wo chahta the, us waris e Haider a.s. ke naam, jiski maujoodgi aur wajood ke barkaat ki mithas se zindagi ki har kadwahat shireen' ho jati hai, jiski mohabbat aur justuju se har subh ki haqiqat namudaar hoti hai.

Aur phir jamhoori e islami Iran ke baani Ayatullah Imam Khumaini ke rooh e pur futuh ke naam, jin ki koshishon' aur baland paya'aye afkar ne asr e hazir ko hayaat e nau bakhshi aur Inquilabe e Hussaini ke janasheen Ayatullah Syed Ali Kamenei ke naam jo hamare liye haqiqi deen e islam aur roohe inquilaab e irani ke behtareen rehbar ke taur par, husaini afqaar ki narmi aur garmi ko hamare quloob mein zinda o javed rakha hai.

Aur mere buzurghaan ki arwaah ke naam jin ki ta'reef o ta'seef ke liye khaak paye Imam e Zamana ajtf keh dena hi kaafi hai.

Aur meri jadda Nafees Bano bint e Chaman Ali ke naam ki jinki sharafat aur tarbiyat ke asaraat hum tak sarahiyat karte hue pahonche ke unke behtareen usoolon' ke khazana-e-aaftab ne mujh jaise zarre ko raushan kar diya.





Hamari qaum ka bachcha bachcha jaanta hai ki hamare imam e Zamana ajtf parda e ghayb mein maujood hain, aur hamari hidayat farma rahe hain, us waqt zahoor farmayenge ki jab duniya zulm o jaur se bhar jayegi, aap usi tarah adl o insaf se bhar denge jis tarah zulm o jaur se bhari hogi, hum shi'an e Imam e Zamana ajtf ki bargaah mein dua karte hain ki parwardigar hamare imam ajtf ke zahoor mein ta'ajeel farmaye aur hum ko imam ke nasiron mein shumar farmayen, agar Allah jj ne hamari dono duaon mein se ek dua qabool kar li, ya'ni hamara shumar nasiraan e imam e Zaman ajtf mein kar diya, aur agar hamari is chhoti si hayaat mein zahoor Imam e zamana ajtf nahi hua to iska matlab ye nahi hai ki hamari dua qabool na hui, dua bekar ho jayegi, nahi aisa nahi hai balki hum shi'ane Imam Zamaan ajtf ka aqueeda hai ki hum is duniya mein, is daur mein azadari e Imam Husain a.s. karenge(Mohabbat e Ahlulbayt a.s.t.w.) jo ki a'yen imaan hai; namaz, roza wa hajj waghyera anjam denge jo ki wajibaat mein se hain, agar ye sab a'maal e khayr anjam dete dete mar gaye to marne ke ba'ad qabr mein chale jayenge, qabr mein jane ke ba'ad a'alam e barzakh ki manzilien shuru' ho jayengi, a'alma e Barzakh ka safar Taye' karne ke ba'ad hume Jannat e Razawi mein bhej diya jayega, Jannat e Razawi mein aale Muhammad a.s.t.w. ki ziyarat karenge, khaate peete rahenge, un hazraat ke sath baith kar unse guftagu karte rahenge yahan tak ki zahoor e qa'im e aal Muhammad ajtf hoga aur jab wo zahoor farmayenge to Allah ta'la hume zinda karke dobara is duniya mein bhejega aur hum giroh dar giroh, "labbayk!" kehte hue khidmate imam ajtf mein hazir ho jayenge phir hum is duniya mein dobara zindagi guzarenge jis tarah se hum aaj zindagi guzar rahe hain, kha rahe hain, pi rahe hain, kaarobaar waghyera kar rahe hain,

isi tarah zahoor e Imam ajtf ke baad bhi zindagi guzarenge, aur apne Imam ki nusrat karengे, Imam Jafar al-Sadiq a.s. farmate hain, ki mo'mineen mein se wo giroh jo qatl kiya gaya hai usko dobara zinda kiya jayega, taki wo wafat paye, aur wo giroh wafat pa gaya hai, usko bhi dobara zinda kiya jayega taki wo qatl kiye jayen, aur shahadat ke darje par faayez hon, phir imam farmate hain ki agar tum chahte ho ki tumhara shumar mere aakhiri bete ke nasiron mein kiya jaye aur tumko is duniya mein, dobara zindagi ata ki jaye, taki tum doabara zindagi ka lutf le sako, to tumko chahiye ki, 40 roz baad nama e subh dua e Ahad padho, kyunki jo banda e momin ya momina 40 subh dua e Ahad padhega to meri zimmedari hai, ki usko zahoor ke baad dobara zinda kiya jayega, agar kisi banda e momin ya momina ne 40 subh dua e ahad padhi aur usko zahoor ke baad dobara zinda nahi kiya gaya to qayamat ke din, wo mera daman pakad sakta hai, aur mujhse keh sakta hai, maula meine 40 subh dua e Ahad padhi thi, mujhe dobara zinda kyun nahi gaya.

Ek jagah imam a.s. farmate hain ki zahoor ke baad koi momin ki qabr mein aakar kahega ki, “aye momin! tere Imam ajtf ne zahoor farmaya hai, agar tu inke sath mulhaq hona chahta hai to mulhaq ho ja, agar tu chahe ki main yahin, Allah jj ke fazl o karam ke saye mein rahun to yahin araam kar....”, jo apni qabron’ mein rehna chahenge Khuda unki qabron ko bhi kushada kar dega, aur wo apas mein, ek dusre ki qabron’ mein jayenge aur zahoor e Qa’im e aal e Muhammad ajtf ke zahoor ki basharat denge, Imam a.s. farmate hain, ki mein dekh raha hoon, Jamadi aur Rajab ke darmiyan murdon aur zindon mein jung hogi, murde qabron’ se nikal kar zindon’ ke saron’ par talwaron’ se vaar kar rahe honge aur nangi talwarien, apne kaandhon’ par rakh kar, Kufa ki galion aur koochon’ mein ghoom rahe honge kyunki unko, zinda kar diya jayega wo dushman e Khuda, dushman Rasul s.a.w. aur dushman mo'mineen ko qatl karengے, is bare mein surah mumtahna mein farma raha hai,

“ki aye iman walon un logon se dosti na karo jin par Allah jj ka ghazab hua hai, beshak wo akherat se isi tarah mayoos hain, jis tarah kuffar ahle quboor se”

Ek jagah Imam farmate hain dua e Ahad subh o sham padho taki tum apne imam se ghafil na ho sako, dua e Ahad ke har kalme ke badle hazaar nekiyan’ milengi. Aur tumhare gunahon’ mein se hazaar gunah khatm kar diye jayenge aur Khuda tumko, do zindagiyan ata karega, ek ab aur ek Zahoor e Qa’im e aal e Muhammad ajtf ke baad.

Imam Jafar al-Sadiq a.s. farmate hain ki agar hamare jadd Imam Husain a.s. ka azadar apni poori zindagi mein sirf ek martaba aansoo’ bahate hue, khuloos e dil ke sath ye kahe, ki maula a.s. kaash mein karbala mein hota to apni jaan aap par qurbaan par deta, to apne jadd Husain a.s. ke azadaron’ se mera wa’da hai ki unko zahoor Imam ajtf ke baad dobara zinda kiya jayega. Aur wo banda e momin, jo ziyarat e wareesa ko apni poori umr mein ek baar khuloos ke sath padhe to use bhi zahoor ke baad dobara zinda kiya jayega, imam farmate hain ki agar koi hamara koi chahne wala, har shab e Juma’ surah e Bani Israel ki tilawat karega, to usko us waqt tak maut nahi ayegi jabtak ki wo apne Imam ajtf ki ziyarat na kar le, aur uska shumar Imam ke ansaar mein hogा, mo’mineen jo pehli zindagi mein be-aulad the to dusri zindagi mein to Khuda unhe daulat e aulad ata karega, agar kisi ke yahan aulad e nareena nahi hai, to zahoor ke ba’ad, Khuda usko farzand at’ā karega, ma’asoom aur saqit bachhon’ ko dobara zinda kiya jayega, taki wo is duniya mein zindagi guzarein aur Khuda ki baargah mein shikwa na kar sakein ki parwardigaar tune hume duniya mein bheja tha, magar hayaat guzaarne ka mauq’ā nahi diya tha, agar koi aaj kalaam karne se qasir hai to kal kuwwat e goyaayi ke sath zinda kiya jayega, agar koi aaj naabeena hai to sahib e baseerat hogा, agar koi aaj siyah faam hai to kal haseen jameel hokar ayega, agar koi aaj budha hokar marega, to kal jawaan hokar ayega, agar aaj koi ghareeb to kal maaldaar hogा, phir maula a.s. farmate hain ki agar koi chahte ho ki zahoor e Imam ajtf ke baad dobara zinda

kiye jao aur tumhare paas maal e duniya bahot ho, to tumhe chahiye ki hum ahlulbayt a.s. par zyda se zyda salwaat padho, kyunki jo banda e momin ya momina is zamane mein hum par zyda se zyda salwaat padhega to wo, zahoor e Imam a.s. ke baad utna hi bada maaldaar hoga, Khuda tumhare umron' mein izafa kar dega, aaj hamari umrein, chhoti chhoti hain, 50 saal, 60 saal, 100 saal, lekin Imam a.s. farmate hain ki Allah jj momin ko itni lambi umr ata karega ki wo 1000 bete miras se dekhega phir Maula a.s. farmate hain ki, Allah jj khalis momin aur khalis dushman e Khuda wa rasul ko dobara zinda karega aur ye hokar rahega, kyunki Khuda wand e quddus surah e Nahl mein farma raha ki, jis din hum har ummat mein se ek bade giroh ko ikattha karenge, ye ayat Zahoor e Imam ajtf ke baad logon ko dobara zinda hone par dalalat karti karti hai, yani sab log jama' nahi hongi, balki kuchh log jama' honge, aur jab Khuda sab logon ko qayamat ke din ek sath jama' karega to uske liye surah e Kahaf mein farma raha hai ki hum unko mehshoor karenge aur unme se kisi ek ko bhi na chhodenge, yani ki sab logon ko jama' karega wo hangam e qayamat hogा, bharhaal is kitab mein tehreer kiya gaya hai ki, Zahoor e Imam e Zamana ajtf, kaise hoga aur Zahoor e Imam e Zamana ajtf ke baad kya hoga, aaj wo mo'mineen jinko dusri zindagi milegi wo kaun sa amal anjaam denge, jiske anjam dene ka abhi tak mauqa nahi mila hai.

An untold history...

Imam e Zamana ajtf ki waldayat: unki maa Bibi Narjis e Khatoon s.a.

Sahl al-Shaybani bayan karte hain, Sayed Bashir ibn Sulaiman Al Nakkha's jo Abu Ayyub al-Ansari ki aal mein se the aur Abul Hasan a.s. aur Abul Muhammad a.s. ek aqueedatmand aur Surra Man Raa'(Samarrah) mein unke hamsaaya the. Kaafur, ek khadim mere paas aya aur kaha hamare aaqa Abul Hasan Ali ibn e Muhammad al Askari a.s. aapko bula rahe hain, mein aaqa ke paas gaya, jaise hi mein unke samne baitha, unhone kaha, "aye Bashir aap ansaar ki aulad mein se hain, ye aqueedat apki miraas hai, ye aapki aane wali har nasl ko; aapki sabeqa nasl se milti hai, aap hum ahlebait a.s.t.w. ke amanatdar aur saqqa mard hain, mein aapko balandi bakhsh raha hoon aur aisi bartari ki jiske zariye se aap apne aqueede mein tamam shiyon' ko pichhe chhod denge, apko ek raaz bata raha hoon, aur aapko ek makhsoos ghulam khareedne ke liye bhej raha hoon...". Uske ba'ad unhone roman rasmul khat aur roman zabaan mein ek, umda khat likha, aur us par apni muhar laga di, unhone ek zard kapda nikala jisme 200 dinar the, unhone kaha, "ye le jao aur iske sath Baghdad chale jao, aapko wahan Abbasiyon' ke khareed-dar aur 'Arab ke naujawanon' ka ek chhota sa giroh dikhega, unme se Umar ibn Yazeed al Nakkha's naami shakhs par door se nigah rakhein, yahan tak ki jab koi kaneez khareed daaron ke paas layi jaye, jiske pass ye meyaar aur khusoosiyat paayi jayengi, uska libaas 2 mota resham hoga, wo mumtahen zariye se dekhe jane ya chhuye jane se inkar karti hogi, wo kisi ke samne jo use chhuna chahta hai, sar e tasleem kham nahi karegi, aur apko ek patle parde ke pichhe se roman ki cheekh sunayi degi, apko ma'loom hona chahiye ki wo parde ki khilaf warzi par afsos keh rahi hogi", ek khareed-dar kehta hai, "meri taraf se 300 dinar, iski shaistagi ne meri khawahish mein izafa kar diya hai", wo use apni zabban mein jawab degi,

“Ακό ακι αν έρχεστε στο οσό του γιου του αβί Σολο ών και κρατώντας την βασιλεία ισο ύνα η ε αυτόν, ίσ σ εν θα σας εν ιαφέρει, ο ότε αρακαλώ εξοικονο ήστε χρή ατα”

“yahan tak ki aap dawood ke bete sulaiman ke adaad o shumar mein aate hain aur uski tarah ki baadshahi bhi rakhte hain, to mein aap mein dilchaspi nahi lungi, to aap apne paise bachayen”.

Ghulam saudagar kehta hai, phir hal kya hai? mujhe aapko bechna hai, kazneez ne jawab diya, “jaldi kya hai..?”, ek khareed dar zarur hogा, mera dil uski imaandaari aur diyanatdari mein sukoon paye; usi waqt umar ibn yazeed al-Nakhhas ke paas jao aur us se batao, ki aapke paas ek buzurgh shakhs ka azeem khat aya hai, jo unhone roman zaban aur roman rasmul khat mein likha hai, jisme unki falah, unki wafadari, unki sakhawat aur unka bayaan tehreer hai, unka bayan dil mein utar jata hai, lihaza musannif ka qirdar samjh sakte hain, ki use isme dilchaspi lena chahiye aur uska intekhaab karna chahiye, phir mein aapko kahreedne mein unka numainda hoon, Bashar ibn e Sulaiman kehte hain, meine wo sabkuchh kiya, jo mere aaqa Abul Hasan a.s. ne mujhe ehteraam ke sath karne ka hukm diya tha, Kaneez ne jab ye khat dekha to bahot hi fariyad se rone lagi aur Umr ibn Yazeed se kaha ki, “mujhe is khat ke musannif ke paas bech do”, usne halaf bardaari ke sath halaf liya, agar wo use bechne se inkar kar de to wo apni jaan le legi, meine saudagar se us waqt tak baat cheet ki jabtak ki mere maalik ne mujhe diya hua dinar ki raqam par bilkul theek ho jaye, raqam kaafi hone ki wajah se meine kaneez ko liya, jo bahot khush thin, mein unhe lekar Baghdad mein rehne wale saraye mein aa gaya, aur us waqt tak bechain thin jabtak ki unhone jeb se hamare aaqa ka khat nahi nikala, wo use bosa detin’, aankhon par dalti, aur use apne gaalon par rakhti aur use apne jism se lagati, usse hairatzada hokar meine kaha, aap ek aise khat ko choom rahi hain, jiske bare mein aapko maloom hi nahi hai, ki ye kisne likha hai..!

Kamaaluddin wa Tamaamun Ni'ma Vol. 2, Shaykh as-Saduq, baab 41

Unhone kaha, "Aye banda e Khuda...! Nabiyon ki aulad ke bare mein janne se aap ajiz aur qasir hain, mein Malika e Rome, qaisar e Rome ke bete Yeshua ki beti hoon, mere baap 'Isa ke hawarin ke shagirdon ki aulad mein se hain aur unka silsila 'Isa a.s. ke janasheen Shama'oon se milta hai.

*Basa'ir ad-Darjaat fi-'uloom e Aal e Muhammad wa-mA Khassahuma-AllA'h
Basa'ir ad-Darajaat al-Kubra fi Fazail e Aal e Muhammad, Hub e Ali Jild 6, Page 35.*



Shamoun as-Safa or Shamoun ibn Hammoun (شَمْعُونَ أَبْنَ حَمْوَنْ, Šam'ūn ibn Hammūn)

Imam e Zamana ajtf ka Nanihaal

Michael Amorian Phrygian ya Amorian khaandan ka pehla hukmraan tha jo ek sipahi tha aur ek Byzantine shahenshah ke taur par hukumat karta tha, uska inteqal 2 oct 829 AD ko hua, uski shadi Thekla aur Euphorsyne se hui thi, Thekla ka ek beta tha Theophilos, jo 20 Jan 842 ko paida hua tha jo 822-829 AD tak apne walid ke sath Byzantine sultanat par hukmrani karta tha, uske baad usne 829 AD se lekar 842 AD tak ki hukmrani ki.



Michael II and his son Theophilos, founders of the Amorian dynasty.

A’rabon ke sath ek jung shuru hui, unke alhaq ke waqt, Theophilos a’rbon ke khilaf 2 mahazon par jungen karne ka paband tha, Sicly par ek baar phir a’rabon’ ne hamla kiya, jinhone 831 ek saal ke mahasare ke ba’ad palmeron ko le liya, Emirates ne sicly ki sultanat qaayam ki aur ahista ahista us jazire mein phailta hi gaya, 831 mein abbasi khalifa al-ma’moon ke Antolia ke hamle ke ba’ad defa’ ki qayadat khud shahenshah ne ki thi, magar Byzantine shikast kha gaye, aur kayi qile’ kho baithe, 831 AD mein Theophilos mein Silicia mein ek badi fauj ki qayadat karte hue, aur Tartus par qabza karke jawabi karwahi ki, shahenshah fatah karke Qustuntuniya(Constantinople) laut aya, lekin kheza(autumn) mein Cappadocia, mein shikast ka samna karna pada, usi soobe mein 833 AD mein, ek aur shikast ne Theophilos ko aman ke khilaf muqadama chalane par majboor kar diya, Theophilos ne 100,000 sone ke deenar aur 7,000 qaidiyion ke wapsi ki peshkash ki, jo usne Al-ma’moon ki maut ke baa’d hi hasil kiya.

Abbasiyon' ke khilaf jung ki wabastagi ke dauran, Theophilos ne Byzantini aseeron' ke agwa ka bandobast kiya tha, jo Bulgaria ke, Krome se dariyaye danube ke shumal mein abaad the, rescue operation mein kamiyaabi ke sath kiya gaya tha, 836 AD mein aur Bulgaria aur Byzantine salatanat ke mabayen amn jald bahaal ho gaya, taham mashriq mein aman barkaraar rakhna namumkin sabit hua, Theophilos ne 834 AD mein mashriq se aane wale mota'ddid muhajireen ko panah di thi jsme "Nasr" ek farsi bhi maujood tha usne Theophilos ko baptismal diya, jisne shahanshah ki khala Iyrene se shaadi ki, aur uske general mein se ek general banaya gaya. Jab abbasiyon' ke sath talluqat bigde to Theophilos ne ek nayi jung ki tayyari kar li, 837 AD mein Theophilos ne 70,000 aadmiyon ki ek wasi fauj ko Mesopotamia ki taraf badha aur Melestine aur Arsomasata par qabza kar liya, shahanshah ne Zapetra (Zibatra, Sozopetra) ko bhi qabze mein le liya aur use khatm kar diya, jiske kuchh zaraye da'wa karte hain ki khalifa-awwal; muslimeen ki jaaye paidaish hai, jahan par Theophilos fath mein Constantinople mein laut aye, intiqam ke khawahishmand Mo'atasim ne ek bahot badi fauj ko jama kiya aur 838AD mein Antolia mein do tarafa hamla kiya Theophilos ne ittehad karne se pehle khalifa ki fauj ek hisse par hamla karne ka faisla kiya. 21 july 838 AD Dazimon; Anzen ki ladai ke mauqe par Theophilos ne 25,000 se 40,000 jawanon ki Byzantine fauj ki zaati taur par aafshin ke zere intezam faujon ki qayadat ki, Al-Afsheen(Haydar ibn Kawus) ne Byzantine hamle ka muqabla kiya, jawabi hamle kiya aur jung jeet li byzantini bach jane wale, qabze mein mubtela ho gaya, aur khalifa ki jaari muheem mein mudakhelat nahi ki, moa'tsim ne Ancyra ko liya aur al afsheen usnke sath shamil ho gaye, Abbasiyon ki poori fauj salatanat khana ka gehwara, 'Amorium' ke khilaf aage badhi ibteda mein mazehmat thi, tab ek musalman aseer farar hua aur khalifa ko agah kiya, ki jahan deewar ka ek hissa kamzor hai wahan se hamla kiya jaye, Moatasim ne apni bambari ko us hisse par markhooz kiya aur us deewar ko tod diya,

bahaduri ke sath, 55 din tak qaid rehne ke ba'ad, 12 ya 15 August 838 AD ko wo riyasat Al-Mo'atasim ke hath mein aa gayi.



The Byzantine embassy of John the Grammarian in 829 to Ma'mun (left) from Theophilos (depicted right)

838 AD mein khalifa ke Bagdad ko muta'ssir karne ke liye Theophilos ne jaan kar Amorian se Bagdad shahariyon mein nazmnama taqseem ki uske ba'ad, jamhooriya e Venice ke byzantiniyon ko Crotone se bhagane mein byzantnion ki madad ke liye 60 gailiya (sena ki tukdi-hare k mein 200 afraad) lekar rawana kiya, lekin ye na kaam raha, is muheem ke dauran Al- Moatasim ko pata chala ki uske kuchh aala generals unke khilaf sajishein kar rahe.



Emperor Theophilos Chronicle of John Skylitzes

hain, unme se bahot se ma’aroof commandaron ko giraftar kiya gaya tha, aur kuchh ko ghar pahonchne se pehle hi phansi de di gayi thi, ma’loom hota hai ki, al-Afsheen usme shamil nahi tha, lekin wo deegar sazishon mein pata chala tha, aur 841 AD ke mausam e bazaar mein uski jail mein maut ho gyi thi, khalifa moa’tasim October 841 mein beemar hua tha, aur 5 January 842 ko uski maut ho gayi thi.

Theophilos ka aqd Theodora se hua, jo bibi s.a. ki maa thin’ in dono ki 7 auladien thin’

1. Constantine, 833 AD to 835 AD.
2. Thekla (wiladat 831 AD – 867 AD). Inka naam Augusta rakha gaya, walida ke ahadname ke dauran inki tasweer sikke par chhapti thi, baad mein inke bhai Michael ke zariye se ek khanqah mein jilawatan kar di gayin.
3. Anna (wiladat 832 AD). Gastria ke khanqah mein jilawatan, tareekh mein inka naam Narjis, Saiyra, Katrina, Lilliana, aur Anna milta hai, Ye walida e majida Hazrat Imam Al Mahdi ajtf hain.
4. Anastasia (wiladat 833 AD). Gastria ke khanqah mein jilawatan, inka koi zikr tareekh mein dobara nahi milta.
5. Pulcheria (wiladat 836 AD). Gastria ke khanqah mein jilawatan, inka koi zikr tareekh mein dobara nahi milta.
6. Maria (c. 838 - c. 842). Inki sagayi kaisar e rome Alexios Mosele se ki gayi thi. 4 saal ki umr mein wafat.
7. Michael III (19 January 840 – 23 September/24 September 867), jo shahahsah bana.

Theodora(815-867) zauja e Theophilos, Theodora ki maa Theokiste(Phlorina), y'ani bibi s.a. ki naani, aur unke nana drungarios Marinos. Theodora ke do bhai yani bibi a.s. ke mamu Bardas aur Petronas dono qatl kar diye gaye the, aur bibi s.a. ki teen khalayen bhi thin: Kalomaria, Sophia aur Irene.



The daughters of Theodora being instructed in the veneration of the icons by their grandmother Theoktiste

Theophilos ne jab gaddi sambhali to wo 16 saal ke ghayr shadi shuda the, unki sauteli maa euphorsyne ne 830 AD mein ek mehfil rakhi jisme Theodora bhi thin aur unhe muntakhab kiya gaya, 5 june 830 mein Hagia Sophia mein unki shadi hui, Euphorosyne ke baad Theodora hi augustus bani.

Imam e Zamana ajtf ki wiladat

Imam e Zamana ajtf ki waldiyat ka silsila ek azeem, noorani aur balandtareen shajra e tayyaba se hai, jaisa na aajtak kabhi koi nasl hui aur na taqayamat koi ho sakti hai. Ye silsila tareekh mein kuchh yun milta hai.

Al-Mahdi(the guided), Sahib al-Zamaan(the owner of the time), al-Muntazar(the expected), Baqiyat Allāh(what remains with Allah), al-Muntaqim(the avenger), al-Maw'ud(the promised), Khaatam al-Awsiya(the last successor), al-Ghaib(one who is hidden), al-Ma'mul(hoped one), al-Muztar(the who is distressed) *ibn Imam Hasan al-Askari a.s. ibn Imam Ali Naqi al-Hadi a.s. ibn Imam Muhammad Taqi a.s. ibn Imam Ali Reza a.s. ibn Imam Musa al-Kazim a.s. ibn Imam Jafar al-Sadiq a.s. ibn Imam Muhammad Baqir a.s. ibn Imam Zainul Abideen a.s. ibn Imam Husain a.s. ibn Imam Ali a.s. ibn Janab e Abu Talib a.s. ibn Abdul Muttalib ibn Janab e Hashim(shaibatul maàd) ibn Abde manaf ibn Qusayi ibn Kilab ibn Namrah ibn Kaàb ibn Lavi ibn Ghalib ibn Fahar ibn Maalik ibn An Nazar ibn Kanaana ibn Khuzaima ibn Mudrikah ibn Elias ibn Moozar ibn Nazaar ibn Maàd ibn Adnaan ibn Aàd ibn Adaar ibn Al Hameesa ibn Salamaan ibn Aws ibn Buz ibn Qamwal ibn Obai ibn Awwam ibn Nashid ibn Nashid ibn Haza ibn Bildas ibn Yadlafibn Tabikh ibn Jahim ibn Nahish ibn Makhiy'i ibn Aid ibn Abqaar ibn Ubaid ibn AdDaà ibn Hamdan ibn Sanbir ibn Yathrabi ibn Yahzin ibn Yalhan ibn Aràwi ibn Aid ibn Deshan ibn Aisar ibn Afnad ibn Aiham ibn Muksar ibn Nahith ibn Zarih ibn Sami ibn wazzi ibn Adwa ibn Aràm ibn Nabaat ibn Jamaal ibn Binat ibn Kidaar(Hadir) ibn Ismail ibn Ibrahim ibn Tarique ibn Nahur ibn Sarú ibn Raú ibn Falikh ibn Abir ibn Hood ibn Shalikh ibn Kinaana ibn Arfakhshad ibn saam ibn Nuh ibn Lamekh ibn Barakahal ibn Matulsalkh ibn Idrees ibn Yarid ibn Mahlayil ibn Qinaan ibn Anoosh ibn Shait(shees) ibn Adam a.s. jinki mitti ko Allah jj ke hukm se farishte, adeem ul arz se aasman par le gaye, jahan yadullah ne use goondh kar uska bejaan putla banaya.*

Allah ta’ala ki marzi se Imam Hasan Al-Askari a.s. ne Imamat ka ahem mansab hasil kiya, jabki wo sirf 22 saal ke the, Khuda ki marzi se Bibi Narjis e khatoon s.a. ke hamela hone ke tamam asaar bibi Hakima khatun se lekar har ek se poshida the, iske bare mein kisi ko bhi ma’loom nahi tha, aur 9 maah guzarne ke ba’ad bhi abhi tak Bibi Narjis s.a. ke rahem mein kisi bachhe ke a’lamaat zahir nahi the, aakhir Jume’raat Sha’aban ki 14, 255 Hijri ko, Imam Hasan al-Askari a.s. ne apni phuphi ko apne ghar bulaya, Narjis Khatoon s.a. ne pursukoon hokar, Imam a.s. se pucha, “Mere aaqa, mere bachhe ki paidaish ka sahi waqt kya hai? Imam a.s. ne jawab diya, “ye tulu’ e fajr ke urooj ke sath mawafiq hogा”.

Rasme ghuroob se qabl aur ‘asr ki namaz ke ba’ad, sha’ban ki chaudhwien 14th din ke ghuroob e aftaab ke baad Imam Hasan al-Askari a.s., bibi Hakima s.a. aur Bibi Narjis Khatoon s.a. ne iftar kiya aur raat ka khana khaya.

Dusre kamre se Imam Hasan al-Askari a.s. ne hukm diya, “meri phuphi, baraye Karam Surah e al-Qadr ki ayaat ko baland awaz se padhien, jab bibi hakeema ne surah al-Qadr ki ayatein tilawat ki, to achanak suna ki narjis ke rahem mein maujood bachcha bibi Hakima ke sath usi surah ki tilawat karne laga; usko khatm karne ke ba’ad Bibi Nargis s.a. ke rahem ke andar maujood bachhe ne bibi Hakima s.a. ko mubarakbaad di, ek lamhe ke liye bibi Hakima s.a. khaufzada ho gayin aur Imam Hasan al-Askari a.s. ki taraf daudin’, Imam a.s. ne unse kaha ki; “phuphi khaufzada na hon, Khuda ta’ala hume hamare bachapan se hi, aur jawani mein hi hunarmand aur bolne wala banata hai, aur hume zameen par uske liye zinda saboot ke taur par muqarrar karta hai,

Juma’ ke tulu’ e aafتاب, 255 Hijri ke maah e Sha’aban ki pandrahwien (15th) din, bamutabiq, 29 July 869 AD, Khuda wande aalam ka aakhri wa’da is duniya mein aya, daur ke sarparast Imam e Mahdi ajtf ne apne muqaddas noor ko poori duniya mein phaila diya, usi waqt bibi Hakima; jo Imam Hasan Al-Askari a.s. ke sath

thin', unhone; unse Bibi Narjis s.a. ke kamre mein dobara daakhil hone ko kaha, Imam a.s. ke hukm ki ta'ameel karte hue, achanak Bibi Narjis s.a. ke samne ruk gayin aur hairatzada reh gayin, kyunki kamra khalis aur ilahi noor se bhara hua tha, uske baad unhone ek khoobsurat, sa sheerkhwar bachcha dekha, jo qibla ruk sajda-rez tha, aur Khuda e ta'la ki ta'areef kar raha tha, jab Imam Mahdi ajtf qibla rukh jhuke hue the to unhone apni shahadat ki ungli aasman ki taraf uthayi aur ye, alfaz kahe, "Mein gawahi deta hoon ki Allah jj ke siwa koi ma'abood nahi, mein ek wahid Khuda par yaqeen rakhta hoon, uska koi shareeq nahi hai, mein gawahi deta hoon, ki mere dada Khuda ke Rasul hain, aur mein gawahi deta hoon ki mere walid mo'mineen ke maula hain, aur Khuda ki wehdaniyat ke saboot the, Imam Mahdi ajtf ne apne mashhoor aba' o ajdad ke naam batlaye, aur unhe Khuda ta'ala ka saboot kaha.

Jab Imam Mahdi ajtf ne Khuda ke muqaddas naamon' ka tazkira kiya to unhone, mazeed kaha, "aye Allah jj ta'ala, baraye karam mere liye apne wa'de ko pura karien aur apne zimmedari poori karne mein meri madad karien, mere iqdemaat ko mustahkam se mustahkam banayen' aur poori duniya mein apne adl o insaf ko mere haathon se phailayen.

Un muqaddas naamon' ka ailaan karne ke baad , Imam Mahdi ajtf apne ghutnon ke bal baithe, apne sar aur ungli ko aasman ki taraf uthaya aur chand baar chheenka(sneezes), har chheenk ke baad Imam Mahdi ajtf ne kaha "Khuda-wand tamaam jahan ke malik ki hamd ho, aur Muhammads.a.w. aur unke paak kunbe par Khuda ka salaam aur barkat ho, mein Khuda ka banda hoon, aur bina ghuroor ke uska mutee' hoon, aur mein apne Allah ta'ala ki hamesha yaadgaar rahunga, tareeki ki taaqat ghalat sochti hai, ki Khuda ka saboot abtak tabah ho chuka hai, agar hume baat karne ki ijazat di jati to tamam shakook aur shubahaat khatm ho chuke hote".

Uske baad Safed parindon' ki ek badi tadaad Jannat se utri aur apne safed, khalis pankon' ko imam Mahdi ajtf ke narm payron hathon

aur muqaddas chehre par mala, jab bibi Hakima s.a. ne un waqeyaat ko Imam Hasan al-Askari a.s. se bayan kiya, to wo muskura kar farmate hain, “ye Khuda ke khalis farishte hain , aur khud ko taqdees dene aye hain, qayamat ke din wo iske sathi banenge, Jannat ke zimmedaar/In-charge Rizwan wo nauzaidah’ bachhe ke paak jism ko kausar aur salsaabeel ke talaab mein dhone ka ai’zaz hasil hua, phir bibi Hakima ne ek baar phir bachhe ko dhoya aur use mazbooti se apne hathon mein thaam liya aur nauzaida’ bacchhe ki muqaddas jism ki khushboo mehsus ki , uske ba’ad unhone Imam Mahdi ajtf ke dayen’ baazu par likhi hui ek tehreer dekhi, “*ja al haqqa, wa qana batila.....kana zahooqa*”

Bibi Narjis s.a. aur bibi Hakima s.a. hanste hue us bacche ke sath kuchh lamhe baatien ki aur khelin’, bibi Hakima s.a. phir bachhe ko dekh kar muskurayin aur use reshmi libas mein lapetkar Imam Hasan al-Askari a.s. ke kamre mein chali gayin, Imam Mahdi ajtf ne bibi Hakima ke hathon mein Apne walid ko salaam kiya, Imam Hasan a.s. ne bete ke mubarakbaad ka, jawab diya use apne zaanu par bithaya aur Aap ajtf ne bacche ke dayen’ kaan mein azaan ke bayanat aur bayen kaan mein aqamat ke bayaanat sunaye, uske ba’ad unhone apni zaban apne bachhe ke aankhon’ aur kaano’ par rakhi aur phir, apne bete ke munh ke andar, ye isliye kiya gaya tha ki wo chahte the ki unka beta insaf ke sath dekhe, sune aur baat kare, Imam Hasan a.s. ne apne wilayat ka khalis loa’b e dahan apne muqddas bete mein mutaqil kar diya, Imam Hasan a.s. ne apne bete ke chehre aur sar ko narmi se laad pyaar kiya aur phir muskurahat ke sath bacche se kaha “aye! Allah jj ke zinda suboot, aye anbiya e keram ke mushkilat ka jauhar, aye hamare Khuda ki zariye se muqarrar-karda aakhri Imam, aye chamakte hue noor, aye gehre samundaron ke andar se chamakti raushni, aye mutaqqi mardon aur aurton ke janasheen aye tamam anbiya e keram ki ek hi raushni ab Khuda ki marzi ke mutabiq bolien”.

Imam Mahdi ajtf ne is tarah bolna shuru kiya, “Khuda ke naam par jo nihayat rahem karne wala hai , Khuda e qadir o mutlaq ka nek aur aakhri nabi Muhammad e Mustafa s.a.w., behtareen taa’reefon ka mazhar Ali a.s., jo mominon’ ke sarparast aur aimma ke walid hain, aur Fatima Zehra s.a. jo aimma ki muqaddas walida, Hasan o Husain a.s.t.w. Ali a.s. ke bete, jo shaandar shohda hain aur jawanane Jannat ke sardar, Ali bin Husain, Muhammad bin Ali, Ja’fer bin Muhammad, Musa bin ja’fer, Ali ibn e Jafar e Musa, Muhammad bin Ali ko, Ali ibn e Muhammad, aur mere walid Hasan ibn Ali ko salaam”.

Imam Mahdi ajtf ne phir apne sathiyon aur apne, shiyon’ aur pairokaron ke liye dua ki aur baat karni chhod di, Imam Hasan al-Askari a.s. ne arz kiya “ab aap ajtf anbiya keram ki tamam kitabien padhein”.

Is tarah Imam Mahdi ajtf, ne shaam mein kitabe Ibrahim ki tilawat ki, hazart Nuh ki kitabien, Hazrat Idrees ki kitabien, Hazrat Sa’leh ki, Dawood ki zuboor, Hazrat Musa ki taurait, Hazrat ‘Isa a.s. ki injel aur uske ba’ad dada Muhammad ki aakhri Quran majeed, Khuda ke aakhri Rasul, ki zindagi ki kahaniyan sunayin’.

Achanak bahot sare khoobsurat sabz parinde namudaar hue, jinhone Imam Hasan al-Askari a.s., Imam Mahdi ajtf , bibi Hakima Kahtun aur bibi Narjis s.a. ko gher liya, Imam e Hasan al-Asakri a.s. ne salaam kiya, unme se ek se baat ki, “baraye karam mere bete ko le lo aur us waqt tak uski hifazat karo, jabtak ki tum Khuda ta’ala ki baargah mein nahi pahonch jao, un parindon ne Imam Mahdi ajtf ko apne sath liya aur unke ahle khana ko chhod kar aasman ki or ud chale, Imam Hasan al-Askari a.s. ne aankhien band ki aur kaha, “mere bete mein tumhe raheem Khuda ke hathon’ supurd karta hoon, jis tarah Hazrat Musa a.s. ki walida ne kiya tha,” thodi der ke baad bibi Hakima ne puchha ki aqa wo parinda kaun tha, Imam a.s. ne farmaya, “jisko meine apne bete ko diya, wo sardar e malaika Jibareel tha” dusre sathi milne wale farishta e Ne’mat the, phir narjis

ne dekha ki parinde us nauzaida ke sath chale gaye to wo khamoshi se rone lagn', lekin us par Imam Hasan al-Askari a.s. ne unhe narmi aur sukoon se tasalli di aur kaha, "Aye bibi fiqr na karien, Allah jj ta'ala ki marzi se apke bete sidhe Musa ki tarah apko wapas kar diya jayega, jab wo apni walida ke paas ayenge to, jaan lein apke siwa kisi ko bhi hamare bete ko khana khilane aur parwarish ki ijazat nahi hogi.

Jab Imam Mahdi ajtf Jaldi se aasman tak baland ho gaye to dusre malaika unhe dusri sultanat mein le gaye, Khuda ta'ala ne apne arsh se unse mukhatib hokar kaha, "khushAmadeed mere muntakhab bande, jo mere deen ki himayat karne aur mere ekam par amal karne ke liye bheja gaya hai, meine khud se qasam khayi thi aur wa'da kiya tha ki mein tumahre hathon' se zalimon ko saza dunga, aur apne mo'mineen ko barkat aur ma'af kar dunga, aye mere moa'zziz, chune hue naukar, apne baap ki izzat o ehteram ke sath ye baat keh do,... usse kaho ki uska beta, zameen par waqayi mera zinda aakhri saboot hai, Mahdi us din tak mere ahad aur hifazat mein rahega, main abadi insaf aur sachhayi ko pura karunga, tab mein shareer zalimon ko aur haq chiz ko bekar ko aur bhi bekar, aur bekar ko khatm kar dunga, aur apne deen ki is tarah abadi aur lazawaal banauga."

Imam e **Z**amana ajtf ki taweel umr ka **r**aaz (*qudrati aur scientific tehqeeq*)

Imam e Zamana ajtf ki umr kitni lambi hai? ab tak insan ne apni justuju ki noayyat ke sath, kainat ke baare mein, na khatm hone wale, haqayeq daryaft kiye hain, jinme se har ek apne khaliq ko janne ke liye, kulidi haisiyat rakhta hai, tamam kainaat mein aise beshumar, haqaiq aur aqaid majood hain jinka baniye nau'; Insan, abhi tak benaqab nahi hua hai, bharhaal in daryafton ko madde nazar rakhna Imam Mahdi ajtf ki lambi umr ke bare mein istefaade karne walon ki madad kar sakta hai.

Is masle se mutalliq fitrat ke usoolon par, ghaur karne ki ehmiyat ki ek aur wajah ye hai ki, ye usool kisi khaas mazhab se makhsoos nahi hai, wo mazhab se balatar hain, unhe mukhtalif girohon ne qabool kiya hai, is tarah quran o hadees se door, pesh karda shawahid ke mutabiq jo insan ki lambi umr ke tajurbe ke imkan ki tasdeeq karta hai, sawal ye hai ki kya lambi umr ek fitri waqeya hai?, ya phir ye baatein Allah jj ki la-mahdood taaqat ka ehsas dilata hai.

Jaanch padal ke qabil hayatiyaat(biology) ke maahireen ke khayal hain ki insani jism ke buniyadi ajza mein ek lamehdood umr hai aur usi wajah se insani ki umr bhi la-tadaad ho sakti hai.

Tibbi maahireen ne ye bhi sabit kiya hai ki insan ki umr lambe arse tak badh sakti hai, aur kam umr mein maut kuchh tibbi halaaton ke natije mein pesh aati hai. Kuchh ma'rjeen ka khayal hai ki janwaron ki zindagi ke qudarati usool insan par laago ho sakte hain, isliye kyunki kuchh, janwaron ki fitri umr, 900 se 7200 saal tak hoti hai, lihaza insan ko bhi lambi umr tak zinda rakha ja sakta hai.

Lambi umr fitri rujhaan hai, aur taweel mukhtasar zindagi ki wujuhaat ko waqt, jagah, ghezayiyat(fooding) aur dusre halaat mein dhoondhna chahiye, jung ke waqt ek jaandar ki zindagi, aman ke daur se mukhtalif hoti hai, usi tarah saaf suthri hawa ke barkhilaaf, alooda hawa mein saans lene wale ki zindagi kam ho jati hai.

Mazkoorah bala qudrati qawaneen ke paasdari karte hue shia scholars Imam Mehdi ajtf ki zindagi ko ek fitri waqeya samjhte hain aur mahaulyat munsib taghziya, roohani sargarmiyon aur sehatmand jism jaise moamelaat ko lambe umr tak moassar awamil samjha jata hai.

Biologists aur medical science experts ka khayal hai ki agar insan ke liye munasib halaat faraham kiye jayen, aur wo nuqsan deh amal se mehfooz rahe to wo bahot lambi zindagi guzaar sakta hai, dusre lafzon mein science ke lihaz se mukhtasar zindagi ki wajah ye nahi hia ki wo lambi umr nahi guzar sakta, balki ye hai ki, lambi zindagi ko nuqsan pahonchane wale amwaal ka qudrati zindagi par padne wala asar hai. Lihaza insan ki acchi sehat aur deegar sharayet ke zariye lambi zindagi guzari ja sakta hai. Lambi umr ka tasawwur in scientific concepts par mujatamil hai, jinhe pehle samjhna behtar hoga.

1) Senescence, muqatdir senescence (Actuarial Senescence) ka concept, amwaat (deaths) mein izafe aur jismani quwwat mein kami ke taur par bayaan kiya ja sakta hai. Gompertz-Makeham ka law of mortality (amwaat ka qanoon) kehta hai ki, “Sharah amwaat ki umar par munahsir juz umr ke sath tezi se badh jata hai...”,

aap refer kar sakte hain Amitosenescence aur Pseudomitosenescence

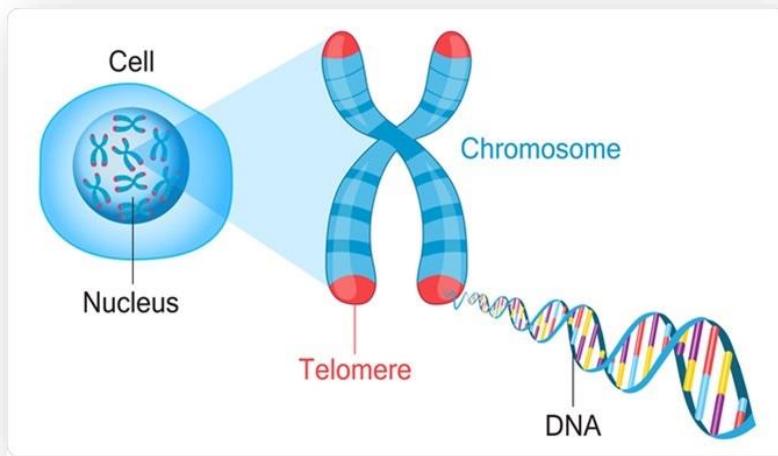
Umr badhne ki khusoosiyat e kusheedgi, homeostatis adam tawazun mein izafe, aur cancer aur dil ki bimari samet umr badhane se wabasta bimariyon' ke badhte hue khatre ke radde a'mal ki kami ki khusoosiyat par based hai, umr mein izafa dar asl jism mein hone wale ahem kaamon' mein lagatar girawat, aur androoni amaldaari(metabolism and catabolism) ke nuqsan ke dakhili a'mal aur khatre mein izafe ke taur par ki gayi hai.

Waqt ke sath sath cells mein nuqsan hota hai, khaskar DNA ko pahonchne wale nuqsan jaise reactive oxygen species ka nuqsandeh somatic mutations ki shaql mein jama ho jana. Jabki umr badhne ka cellular senescence ka concept, ye hai ki kisi jaandar shaye mein umr

badhne ki wajah usme, jismani taur par kam istemal hone wali cells ka jam'a ho jana hai. Halanki Imam e Zamana ajtf ke upar padne wali musibati, masayeb e Karbala aur apne jadd aur jadda par hue zulmon' par khoon ke aansoo bahana, iske bar aks hai jo ki Allah jj ki taraf se homeostatis adam ke qanoon ke mutabiq, aam insan ke andarooni banawat se alag hai ﷺ, jo aage diye gaye concepts se wazeh ho jata hai.

2) **Hayflick limit**, Hayflick ki hadd ya Hayflick rujhaan, asl mein jismani cells ke tootne (division) ki limit ke zariye se define ki ja sakti hai, yani ek cell insan ke jism mein zyda se zyda kitni baar divide ho sakti hai, jis had par aage divide hona ruk jata hai, wo hadd Hayflick had kehlati. Hayflick limit ke concept ko sabse pehle American anatomist Leonard Hayflick ne 1961 ko Wistar Institute of Philadelphia, US mein diya tha. Hayflick ne ye pesh kiya ki normal insani fetal cell senescence phase mein jane se pehle 40 se 60 baar divide hoti hai. Aur Hayflick ki limit chromosomes ke sire(ends) par maujood telomeric region ki lambayi se judi hui hai. Chromosome ke DNA replication ke dauran, har telomere ka ek chhota sa hissa copy nahi ho pata aur uska loss ho jata hai. Aur aisa DNA replication ki humwar fitrat na hone ki wajah se hota hai, yani aage aur peeche wale strands ka seedhe tareeke se replicate na ho pane ki wajah se hota hai. DNA ka telomeric region kisi bhi protein ko code nahi karta; ye bas ek repeated code hota hai jo linear eukaryotic chromosomes ke sire par judta jata hai. Kayi sare divison ke baad, telomere ek aisi lambayi par pahonch jata hai ki cells senescent stage par pahonch jati hai. Aur ye wahi stage hoti hai jise Hayflick limit kehte hain. Ho sakta hai Allah jj ne Imam Zamana ajtf ki Hayflick limit ko la-mahdood kar diya ho, aur unke chromosomal telomere ki lambayi mein kami na aati ho. ﷺ

Telomeres kya hain? dar asl ye DNA ke sections hote hain jo hamare chromosomes ke har sare par paye jate hain,



Inka kaam ye hota hai ki ye chromosomes ko apas mein ragadne, ukhadne aur chipakne se bachana, waise hi hote hain jaise joote ka tasma, telomeres ka ek ahem kaam ye bhi hai ki ye ensure karta hai ki DNA kayde se copy ho jayen aur cells sahi tareeke se divide ho jayen. Lekin eukaryotes mein har DNA replication ke sath telomeres ka hissa lambayi mein kam hota jata hai, kyunki DNA replication siron(ends) se shuru nahi hota balki center se hota hai, aur ye dhyan rakhte hue ki jitne bhi DNA polymerase hote hain wo strand ke template ko 3' se 5' direction mein read karte hain, jisse agle aur pichhle strands, DNA molecule par replicate ho jate hain. Imam e Zamana ajtf ke DNA mein ye possible hai telomeres normal human se strong hain aur accurate direction mein maximum rate par replication ho raha hai, ya ye kaha ja sakta hai, cell division ki dar, aam insanon' se kaafi kam hai. الله أعلم

3) **DAF-2 gene**, ek tarah ke worm mein paya jane wala insulin jaisa growth factor -1 (IGF-1) receptor hai jo *Caenorhabditis elegans* mein paya jata hai, DAF-2 umr ki sharah ke liye daryaft hone wale pehle metabolic pathway ka ek hissa hai, DAF-2 tawleedi(reproductive) development, thermotolerance, hypoxia ke khilaf mazahmat(resistance), bacterial pathogens se resistance. Ke liye jana

jata hai. Qudrati taur par Allah jj ne Imam ajtf ke genes mein DAF-2 ke asaraat ka hona, ek mumkin a'mal hai, jisse inkar nahi kiya ja sakta. الله أعلم

Nobel Laureate, Alexis Carrel ne apni kitab “Man the Unknown” likha hai ki, “Agar insan ki cells ko ek khaas andaaz se mehfooz kiya jaye to, wo behadd lambe waqt(infinity) tak zinda reh sakti hai. Ye bhi kaha ja sakta hai ki wo insan marega hi nahi, aur hamesha jawaan rahega...” ye concepts Imam e Zamana ajtf ki taweel zindagi ke picche sabse zyda imkaani wajhuhaat hain.

Apni agli kitab mein is par aur gehrayi se raushni dali jayegi, inshallah.

Wo log jinhone ne tareekh mein lambi zindagiyan payin’. Shi'a ulema unhe taweel-ul-muddat afraad(mu'ammarnn) kehte hain. Aur yahan tak ki moarrikheen ne unke naam, unki umr, unki nasl, unke qabeele, unki rihaishi maqaam, unki auladon ki tadaad, unke afqaar o aqwal tak ka zikr kitbon mein kiya hai. Tareekh mein kuchh naam yun milte hain.

1. Hakeem Luqman ne 400 baras ki umr payi.
2. Riyan, baadshah e misr ka baap umr 1,700 baras payi.
3. Hazrat Adam ne 930 ya 1000 baras ki umr payi.
4. Nabi Andreas ke bete ne 969 baras ki umr payi.
5. Hazrat Adam ke bete shees ne 912 ya 940 baras ki umr payi.
6. Hazrat Shees ke bete Anush ne 750 ya 960 baras ki umr payi.
7. Hazrat Shees ke bete Qeinan, ne 920 baras ki umr payi.
8. Mahla'il ne 800 ya 960 baras ki umr payi.
9. Mahla'il ki maa ne 960 baras ki umr payi.
10. Shaddad, ‘Amir ka beta, usne 900 baras ki umr payi.
11. Jamshed ne 850 baras ki umr payi.
12. ‘Amir ka beta ‘Umar ne 800 baras ki umr payi.

13. Lamech ne 777 ya 790 baras ki umr payi.
14. Hazrat Hud ne 760 baras ki umr payi.
15. Hazrat Sulaiman a.s. (Solomon) ne 712 baras ki umr payi.
16. Badshahe misr ne 700 baras ki umr payi.
17. Fereidun ne 500 baras ki umr payi.
18. Zaid ke bete Darid ne 456 baras ki umr payi.
19. Hujjah Rumi ke bete ‘Amr ne 400 baras ki umr payi.
20. Abdullah Kananah ke bete Zuhair ne 420 baras ki umr payi.
21. Pharaoh ne 411 baras ki umr payi.
22. Saba’ ke bete Rabi’ ne 380 baras ki umr payi.
23. Abdul-Masih Nasrani ne 350 baras ki umr payi.
24. Safar Asadi ke bete Aktham ne 330 baras ki umr payi.
25. Hazrat Shu‘aib ne 800 baras ki umr payi.
26. Sa‘id ke bete Sirat ne 800 baras ki umr payi.
27. Safiddin-e-Riyahi ne 200 baras ki umr payi.

Tareekhi wasail ki mohtaat tehqeeq ke sath, bahot saari lambi lambi zindagi ke hamil afraad maujood hain.

Lambi umr aur us ki taqseem

Is se pehle zikr kiya gaya tha, lambi umr ko mukhtalif aqsaam mein taqseem kiya ja sakta hai. Unme se 5 aqsaam ye hain.

- 1. Taweel zindagi namumkin hai** – Jaise kisi aise ki zindagi, ki wo apne khane peene, mahaul, aur deegar halaat se laparwah ho aur Khuda ki marzi us shakhs ki lambi umr ka haqiqat nahi bani.
- 2. Taweel zindagi mumkin hai** – Jaise 80 se 120 saal ki umr, jise beshumar logon ne hasil kiya hai.

3. Taweel zindagi ghayr fitri taur par mumkin hai, jo haqiqat mein nahi aa sakti hai – Jaise 500 se 1000 saal tak ki umr, jise kafi logon ne hasil kiya, tareekh mein maujood hai.
4. Taweel-ul-miyaad ghayr fitri taur par mumkin hai jo maazi(past) mein haqiqat mein mubtila ho chuka hai – Jaise super-centenarians, jisme paighamber aur ghayr e paighamber bhi hain.
5. Taweel-ul-miyaad ghayr fitri taur par mumkin hai jo maujooda mein waqaye' hua hai – Jaise Imam Al-Mahdi ajtf ki umr.

Ahmad Amin, sunni hazraat ke ek bade a'alim guzre hain, unhone Shi'on ke Imam e Mahdi ajtf ke ba-hayaat hone ke aqueede ko sire se nakaara hai, aur unka manna ye hai ki kisi insan ki umr ki muddat, Khuda ki sunnat mein se hai, aur wahi sunnat paighambaron' par bhi laagu hoti hai. Unki misal ke mutabiq Muhammads.a.w. ki umr 63 saal thi, aur shi'on ke imamon' ki hayaat bhi limited rahi hai. Unka manna ye tha ki poori tareekh mein, sirf kuchh hi log aise guzre hain jinki umr 100 baras se zyda hui hai, baaki koi bhi hamesha ke liye zinda nahi reh sakta. Halanki Imamat ke mauzoo par ye shakk unka khud ka zaati nazariya hai, jo ki shia' aqaid se bilkul alag hai. Pichhli behes ki bina par hum ye keh sakte hain ki.

- 1) Un wajahon ke mutabiq lambi umr ek mumkin muamla hai.
- 2) Khuda ki qudrat la mehdood hai, aur wo un cheezon par bhi qadir hai jo mumkin bhi nahi, isliye Khuda Imam e Zamana ajtf ki umr ko lamba karne ke qabil hai.
- 3) Qur'ani ayaat, shia hadees ke jama' aur sunni wasayel ki buniyat par kuchh nabi aur mumtaz log the jo is duniya mein ghayr ma'amooli taweel umr ke hamil the. Jab baat Khizr a.s. ki hoti hai, to Ibn Hajar Asqalani ke mutabiq, hazrat Khizr taweel umr paane wali shakhsiyat hain jo aajtak zinda hain.

- 4) Tareekhi ittela'at(historical reports) ke muatbiq, bahot sare afraad jin mein ghayr anbiya bhi shamil the, maujood the jinhone ek lambi umr ka tajurba kiya.
- 5) Biologists aur medical experts ka khayal hai ki agar insan ke liye munasib halaat faraham kiye jayen aur agar wo nuqsaan deh amwaal se mehfooz rahe to wo bahot lambi zindagi guzaar sakta hai. Dusre lafzon mein, scientific lihaaz se mukhtasar zindagi guzarna lambi, umr ki namumkin hone ki wajah se nahi hai, lekin ye qudrati zindagi par asar daalne wale amwaal ki wajah se se hai. lihaza insane k acchi hifzan sehat aur deegar sharayet ke zariye lambi zindagi guzar sakta hai.

Imam e Zamana ajtf ke special deputies, (Al-Nuwwab al-Arba 'a)

Imam e Zamana ajtf ke khaas nayabeen 4 hue hain, jinhe an-Nuwāb al- 'Arba 'ah, ya أَبْوَابُ الْأَرْبَعَةِ, 'Abwāb matlab 'the gates', ya Sufara سُفَرَاءُ, matlab 'emissaries' ya Wukala وُكَلَاءُ, matlab 'advocates/agents' bhi khete hain; jo Imam ajtf ki ghaibat ke dauran, Imam ajtf ke shiyon' tak unke paighamaat ko pahonchate rahe. Ghaybat al-Sughra ka daur 260AH | 874 AD se lekar 329AH | 940AD tak raha, uske baad Ghaybat al-Kubra ka aghaaz ho gaya jo khuda ke hukm aane tak chalta rahega.

1) Abu Muhammad Usman ibn Sa'id al-Asadi (أَبُو مُحَمَّدٍ عُثْمَانَ بْنَ سَعِيدٍ) (873–880) (7 Years): ye Imam e Zamana ajtf ki ghaibat e sughra ke dauran nayab rahe. Sheikh Muhammad bin Hasan at-Tusi r.a. ne apni kitab "Ghaibat" mein naql karte hain ki, Imam Ali Naqi al-Hadi a.s. aur Imam Hasan al-Askari a.s. ke tamam ashaab mein se sabse qareebi, muttaqi aur sahib-e-a'ytemaad sathi ke taur par dekhe gaye hain.

Inka naam Usman aur walid ka naam Sa'eed. Rijaal al-Kashi mein inka naam Hafs bin Amr bin darj hai, jise ilm-rijaal ke mahireen qabool nai karte. Inki 2 kunniyat thi Abu Amr aur Abu Muhammad. Inhe Abu Amr isliye kaha jata tha kyunki inke dada ka naam Amr tha aur Abu Muhammad isliye kyunki inke bete ka naam Muhammad tha.

Shiyon' mein Usman bin Sa'eed 4 alqabaat se jane jate the/hain.

- i) Saman/Zayyat(tel ka saudagar): unhone tel ke saudagar ka pesha akhtiyar kiya taki wo Bani Abbasiyon ke zaalimon' se khud ko chhupa kar apna azeem kaam anjam de sakein.
- ii) Asadi: ye Bani Asad ke qabeele se talluq rakhte the, isliye ye 'Asadi' naam se mashhoor hue.

iii) al-Askari: ye Samarra mein maqam e ‘Askar’ ke military cantonement mein raha karte the.

iv) Amri: Moarrikheen is par muttafiq hain ki unka ek laqab ‘Amri’ tha, Ilme Rijaal ke mahir A’alim Muhammad bin Hasan Sheikh at-Tusi r.a. ne bayan kiya hai, ki Imam Hasan Al-Askari a.s. ne hukm diya ki Usman apni kunniyat, Abu Amr se badal kar Amri kar dein.

Imam Ali Naqi al-Hadi a.s. ne Usman bin Sa’eed a.r. ke bare mein farmaya ki, “Ye Abu Amr(Hazrat Usman bin Sa’eed r.a.) ek qabil e a’yetmaad aur bharosemand insan hain, ye jo kuchh bhi tum tak pahonchayen wo hamari taraf se hogा, aur jo kuchh bhi tumhe dein, wo hamari taraf se hi hogा.”

Ghaibat al-Shaikh at-Tusi (r.a.), pg. 354

Pazoohashi Piraamun-e-Zindagani Nuwwab-e-Khaas al-Imam-e-Zaman (a.s.)-Ali Ghaffarzadeh, pg. 106

Pazoohashi Piraamun, pg. 109-10

Bihar al-Anwar, vol. 51, pg. 344

Inki wafat ke baare mein zyda kutub ya rawayaat mein nahi milta, lekin itna zarur maujood hai ki inki aur inke bete Hazrat Muhammad bin Usman bin Sa’eed r.a. ki niyabat ke daur ki kul muddat 45 baras milti hai. Janab e Bahrul ‘Ulum a.r. darj karte hain, Hazrat ‘Usman bin Sa’eed r.a. ki wafat 264 hijri ya 265 hijri mein hui thi.

Ali Ghaffarzadeh ne deegar moarrikheen aur aalimon’ ke hawale se apni kitab mein darj kiya hai ki unki wafat 267 hijri mein hui thi. Inki qabr maghribi Baghdad ki masjid e Zarab ke Shaare Maidan mein maujood hai.

Pazoohashi Piramun, pg. 144

Bihar al-Anwar, vol. 51, pg. 347

2) Abu Jafar Muhammad ibn Usman al-Asadi (أبو جعفر محمد ابن عثمان) (880–917) (37 Years): Inka naam Muhammad, walid ka naam ‘Usman aur dada ka naam Sa’eed tha, Inke dada Amr se the isliye

inke naam mein Amri laga hua hai, Inki kunniyat Abu Ja'far milti hai, aur inke alqabaat Amri, Asadi, Kufi, Sammaan aur al-Askari milte hain.

Inke daur mein kayi sare self-declared nayabeen nikal aye, jo Usman bin Sa'eed ke baad khud ko Nayab e Imam ajtf kehne lage, unke naam ye hain.

1. Abu Muhammad Hasan Shariee.
2. Muhammad b. Naseer Numairy.
3. Ahmad b. Halal Abartaee.
4. Abu Tahir Muhammad b. Ali b. Bilal.
5. Abu Bakr Muhammad b. Ahmed b. 'Uthman al-ma'roof Abu Bakr Baghdadi. Muhammad b. 'Uthman (r.a.) ke bhatije the.
6. Ishaq b. Ahmed.
7. Baaqataani.
8. Husain b. Mansoor al-Hallaj.

Mafaateehul Jinaan mein maujood dua as-Samaat inke zariye se shiyon' tak pahonchi, is dua ko dua al-Shabboor bhi kehte hain, jise Yaum e Juma' ke asr ke waqt padhne ki takeed ki gayi hai. Muhammad bin Usman r.a. ke daur mein ye Bani Abbasi khulafa guzre.

1. Mu'tamid Billah (256 A.H. - 279 A.H.)
2. Mu'tazid Billah (279 A.H. - 289 A.H.)
3. Muktafi Billah (289 A.H. - 295 A.H.)
4. Muqtadir Billah (295 A.H. - 320 A.H.)

Ilme Rijaal ke mahireen ke beech mashhoor hai ki, Muhammad bin Usman r.a. ke niyabat ka daur kul 50 baras tak raha, jabki ye thoda sa shakk paida karta hai, kyunki Muhammad bin Usman r.a. ki wafat 305 Hijri mein hui, yani Imam Hasan al-Askari a.s. ki shahadat ke 45 baras baad. Aur Ghaibat e Sughra ka aghaaz Imam Hasan al-Askari a.s. ki shahadat ke baad hua, yani 260 Hijri mein, aur Usman bin Sa'eed r.a. ki nayab ke ohde par rehkar, apni wafat tak 5 saal ki

muddat mukammal ki, aise mein Muhammad bin Usman r.a. ki kul niyabat ka daur 40 baras hua.

Hawalon' se milta hai, Muhammad bin Usman r.a. ki wafat Jamadiul Ula, 305 Hijri mein hui, jabki kuchh ka manna hai, 304 Hijri. Abu Ghalib Zorari, jo Husain bin Rauh r.a. ke Kufe mein numainde the, aur Muhammad bin Usman r.a. ke kaafi qareebiyon mein se the, unhone bhi 305 Hijri hi bayan kiya hai. Inki qabr Mashriqi Baghdad ke ek kaafi saaf suthre aur behtareen maqam ki ek Masjid jo 'Khallani' naam se mashhoor hai usme maujood hai.

3) Abu al-Qasim al-Husayn ibn Ruh al-Nawbakhti (أَبُو الْقَاسِمِ الْحُسَيْنِ) (آئِنْ رُوحُ الْنَّوْبَخْتَيْ) (917–938) (21 Years): Inka naam Husain aur walid ka naam Rauh tha jabki dada ka naam Abu Ja'far tha, inki kunniyat Abul Qasim aur gharana Naubhakht tha. Inke wiladat ki koi tareekh kisi kitab mein nahi milti.

Moarrikheen darj karte hain, Abu Suhail Ismail bin Ali bin Rauh bin Abu Bahr Nauwbakhti gharane ki ek mashhoor hasti the. Uski wajah inka deeni lihaz se ek azeem maqam ka hona, aur Imam e Zamana ajtf ke khaas nayabeen mein se ek hona.

Sheikh at-Tusi r.a. ne apni Rijaal ki kitab mein Husain bin Rauh r.a. se koi bhi hadees nahi naql ki hai, jiske bina par deegar ulema ne bhi Husain bin Rauh r.a. ki zindagi par raushni nahi dali hai.

Pazhoshee al-Peeramoon, Zindagaani - e - Nawaab - e - Khaas - e - Imam - e - Zamana (a.t.f.s.), pg 233

Muhammad bin Usman r.a. ne apni wafat ke 3 baras qabl se hi Shiyon' se aane wale khums aur deegar paison' ko Husain bin Rauh r.a. ke paas bhejne ka hukm de diya. Aur is tarah se Husain bin Rauh r.a. ke naayab banaye jane ke liye zameen hamwar ki. Jabki 307 Hijri mein Muhammad bin Fazl Mosuli ne inki niyabat ka inkar kar diya, jabki baad mein Hasan bin Ali Wajnaa ki rehnumayi aur unki Husain bin Rauh r.a. ke beech amoor ke mushahide ke ba'ad, usne tawba kar li.

Ye batana bhi zaruri hai ki, kuchh logon ne tareekh mein ye darj kar diya hai ki, Hasan bin Wajnaa ne hi Husain bin Rauh r.a. ki niyabat se inkar kar diya tha, jabki kuchh ne unka naam Hasan bin Ali Wajnaa aur kuchh ne Husain darj kiya hai.

Is silsile mein, Ayatullah al-Uzma al Khu'i r.a. ne apni kitab, 'Mojam-o-Rejaalel-Hadees' jild 5, pg. 130 mein unka naam Abu Muhammad Hasan bin Muhammad Wajnaa Nasibi darj kiya hai. Unhone Imam Hasan al-Askari a.s. se naql bhi kiya hai, ki unhone Imam e Zamana ajtf se mulaqat bhi ki thi.

Sheikh at-Tusi r.a. ne unhe Husain bin Rauh r.a. ka haami aur sathi bataya hai, Hasan Wajnaa, Nasibeen naam ke maqam par Husain bin Rauh r.a. ke numainde aur nayab ke taur par mukarrar the. Wo Misr ke logon ko khutoot bhi likha karte the. Theek usi tarah jaise, Qasim bin Alaa aur unke do saathi Abu Hamid Imran bin Mufleen, Abu Ali Hajdar Azerbajaan mein aur Muhammad bin Ja'far Asadi 312 Hijri tak Rey mein nayab ke taur par rahe. Aur Muhammad bin Hasan Sairafi Balkh mein nayab rahe. Ye sare naayab Husain bin Rauh r.a. aur shiyon' ke bich media ka kaam karte rahe.

Tarikh al-Siyaasi al-Ghaibat al-Imam al-Devazdahum, pg. 196-198

Nayab ke taur par inhone 305 Hijri mein ohda sambhalta, Inki wafat 326 Hijri mein hui, aur ye 21 baras tak apne mansab par fayaz rahe, agar Muhammad bin Usman r.a. ke aakhri 3 baras ko bhi jod dein to kul 23 baras ka waqt hota hai.

Inki qabr Baghdad ke Nawbakhtiya mein maujood hai, jo ki Ali bin Ahmad Nawbakhti ke ghar ke darwaze ke paas hai. Inki wafat Wednesday, 18 Sha'baan, 326 Hijri ko hui, inki qabr aaj bhi wahin hai, jabki jagah ab Suq Al-Attaareen ke naam se jaani jati hai.

4) Abu al-Hasan Ali ibn Muhammad al-Samarri (أبو الحسن علي ابن محمد السمري) (938–941) (3 Years): Ye Imam e Zamana ajtf ke chautha nayab the, Abul Hasan Ali ibn Muhammad r.a. ka maqam o manzilat; Husain ibn Rauh Nawabakhti r.a. ke baad sabse zyda tha. Imam e

Zamana ajtf ne khud Abul Qasim ibn Rauh Nawbakhti ko hukm diya ki unhe ye mansab diya jaye.

Inka naam Ali tha, kunniyat Abul Hasan aur walid ka naam Muhammad tha. Samari un izzatdar shia' khandanon' mein se the jinhone deen ki kaafi khidmaat anjaam di thi jaise, Hasan bin Ismail bin Saleh aur Muhammad bin Ali ibn Ziyad, jo badi riyasaton' ke Malik the inhone in riyasaton' se aane wali aamdani ko Imam Hasan al-Askari a.s. ko tohfe ke taur par pesh kiya tha.

Iske elawa is khandan ke kuchh log Imam Reza a.s. ke khaas manne aur chahne walon mein se rahe hain, jaise Ali ibn Muhammad bin Ziyad jo ki Imam Ali Naqi a.s. aur Imam Hasan al-Askari a.s. ke numainde rahe hain.

Chautha khaas nayab ki wafat 15th Sha'aban, 329 Hijri ko hui, inki wafat ka waqt aur din bilkul wahi tha jo Imam e Zamana ajtf ke zariye se Imam ajtf ki aakhri tawqee' mein likha hua tha, jo unhe 6 din pehle milit thi. Inki niyabat ki muddat 3 baras thi yani 326 Hijri se 329 Hijri tak. Inke daur mein Bani Abbasi ke Al-Raazi Billah aur muttaqi ne khilafat ki.

Sheikh Abbas Qummi r.a. ne apni kitab 'Safinatul Behaar' ki jild 6, pg. 234 mein darj kiya ha. Sheikh Ali ibn Muhammad Samari r.a., Husain bin Rauh r.a. ke baad unke janasheen bane aur niyabat ki zimedari unke kaandhe par muntaqil hui, jiski muddat 3 baras thi. 329 Hijri mein inki wafat hui. Jiske baad Ghaybat e Kubra ka aghaaz shuru ho gaya. Inki qabr Sheikh Kulayni r.a. ke rauze mein maujood hai. Sheikh at-Tusi r.a. ne darj kiya hai ki inki qabr Baghdad ke Khalaji Road ke paas Abu Etaab Nadi ke kinare hai. Aajkal ye maqam Sooqul Kutub ke naam se jana jata hai, jo Dajlah nadi ke mashriqi kinare par maujood hai. Aajtak log unke qabr par jate aur ziyarat karte hain.

Kamaaluddin, vol. 2, pp. 501-2

Kashf al-Ghummah, vol. 3, p. 207, Pazoohash al-Peiramoon al-Zindagaani al-Nuwwaab al-Khaas al-Imam az-Zaman (a.t.f.s.), p. 304

Behaar al-Anwaar, vol. 51, p. 163, silsila 8, Al-Ghaibah of Shaikh at-at-Tusi (r.a.)

Kamaaluddin, vol. 2, p. 305, tradition 23

*Bihar al-Anwar, vol. 53, p. 180 naql kiya al-Ehtejaaj se
 Yaumul Khalaas (Persian tr.) vol.1, p. 303*

In nayabeen ki halaate zindagi, inka mode of operation, aur Imam e Zamana ajtf ke zariye se inko mili tawqee' ke upar, hum is kitab ki agli jild mein raushni dalenge, inshallah...

- Hazrat Imam Jafar al-Sadiq a.s baithe hue the aur Fazal ibn e Umar se apne aakhri bete ke halaat bayaan kar rahe the, to Mufazzal maula a.s. se sawal karte hain, ki maula un hazrat ka zahoor kaise hoga aur, wo hazrat apne zahir hone ke baad, kis tarah se duniya se zulom o jaur khatm karenge, Imam a.s ne farmaya aye Mufazzal!, mein dekh raha hoon ki Aap ajtf is andaaz se dakhil e Makka honge ki Chadar e Rasul s.a.w. apke dosh par padi hogi, zard amama apke sar par hoga, Na'layen e Rasul s.a.w. Aap ajtf ke paaon mein hogi, asa'a e Rasul s.a.w. apke hath mein hogi, aur chand bakariyan Aap ajtf ke aage hongi, taki aapko koi na pehchaane, Aap ajtf ek tanha khana e Ka'aba mein dakhil honge, aur raat wahin par guzarenge, subh Asho'or alam Mubarak khud bakhud khul jayega, jis par likha hoga... *al bay'a'tullah ya'ni bay'at Allah jj* ke liye hai, alam mubarak mere aakhri bete se mukhatib hokar kahega ki, "aye dost e Khuda zahir ho jayiye, aur dushmanan e Khuda ko qatl kijiye, aur Aap ajtf ki zulfiqar khud bakhud neyam se bahar aa jayegi, aapse khitab karegi ki , "aye wali e Khuda zahir ho jayiye, apne jadd e buzurghwaar ke qatilon se inteqam lijiye, dushmanane ko duniya se khatm kar dijiye, mein aapke hukm ki muntazir hoon, bas imam a.s. zahir honge aur jab, gul e narjis ka zahoor hoga, jhulon' mein bachhe aap ajtf ki aamad par apne ma'asoom tabassum se apka isteqbaal karenge, Jibrael wa Mikael a.s. aakar Aap ajtf ko salaam karenge, kahenge..."*Assalaam Alaika ya Baqiyatullah*" salaam ke jawab ke baad, aap ajtf ki zaban par ye ayat hogi, *BaqiyAllah jj Khairalakum, ankuntum mo'mineen*, aur apke daure hayaat mein, mo'mineen Aap ajtf ko baqiyatullah kehkar hi salaam kiya karenge, Jibrael a.s. Aap ajtf ke dayen janib aur Mikael apke bayen janib honge, Jibrael a.s. arz karenge, " ye mere

maula a.s. wa aqa ab aapka kalaam maqbool aur hukm jaari hai, Imam ajtf apne hath ko apne chehre mubarak par pherenge aur farmayenge, “*Alhamdulillah-illazi sadaqna wa’adahu wa awrasnal-arz natabauwwa umin-al-jannatehi hayeso nasha’aa*” (Az Zumar : 74), hamd shukr Khuda e buzurgh wa bartar ke liye hai, jisne hamare wa’don’ ko pura farmaya aur zameen e bahisht ko meeras mein humko us tarah ata farmaya ki hum jahan chahein jahan rahein bas bas Khuda ke liye mazdoori karne wale ke liye nek mazdoori hai, Imam e Zamana ajtf rukn Hajre Aswad aur Maqame Ibraheem ke darmiyan khade ho jayenge, aap a.s baland awaz se nida karenge, aye giroh e buzurgh, wa makhsoos jinko Khuda ne meri nusrat ke liye Jama’ kiya hai, mere qareeb aa jao, Mashriq o maghrib mein jahan kahin wo log honge aapki awaaz unke kaano’ tak pahonch jayegi, 313 afraad mein se, kuchh raton’ raat apne bistaron se ghayab hokar khidmat e Imam a.s. mein pahonch jayenge , kuchh subh ke waqt badalon’ par sawar hokar ayenge aur kuchh, tayi’-ul-arz ke zariye ek chashme zadan mein khidmate Imam a.s. mein pahonch jayenge aur us tarah jama’a ho jaynege jis tarah barsaat mein badal ke tukde ek jagah jama’a ho jate hain aur aakar kahenge “*Assalaam alaika ya baqiyatullah*” ek a’mood noor zameen se aasmaan tak baland hogा rooye zameen mein jahan kahin bhi mo’mineen honge usse raushni hasil karenge, unki roohien is noor se khush ho jayenge, lekin ye nahi jaan payengi ki zahoor e Imam .as. hua hai, yahan jab manadi nida karega, aye giroh e khallayeq; ye Qa’im e Aale Muhammad ajtf hain, inke hath par bay’at karo, taki hidayat pao, inki mukahlefat karoge, to gumarah ho jaoge, Jibrael ki sada par sota hua jag jayega, baitha hua khada ho jayega, aur khada hua nusrat ke liye daud padega , agar dushmane e Ali a.s. hogा to khada hua dehshat se baith jayega, har insan us awaz ko aise sunega jaise koi usi ke ghar mein khada hokar awaz de raha hai aur har insan us awaz ko apni zabān mein sunega, a’rabi wala a’rabi mein, farsi wala farsi mein, urdu wala urdu mein, hindi wala hindi mein, french wala french mein, china wala chinese mein, german wala german mein, agrezi wala angrezi

mein, 313 mo'mineen ke ilawa wo kuchh mo'mineen aise honge, jo subh ko uthenge to apne taqiye ke niche ek ruq'a' payenge, jis par likha hogा ki unki ita'at karo; isliye ki ita'at mein hi tumhare liye khair hai 10,000 mo'mineen aise hain jo aam mo'mineen mein se khaas honge, ye bhi tayi' ul arz ke zariye khidmate imam a.s. mein pahonch jayenge.

Bihar al-Anwar, vol. 52, p. 324; Ithbat al-Hudah, vol. 3, p. 582; Bihar al-Anwar, vol. 13 (Persian translation), p. 916.

Majma‘ al-Bayan, vol. 1, p. 231; Ithbat al-Hudah, vol. 3, p. 524; Nur ath-Thaqalayn, vol. 1, p. 140; Bihar al-Anwar, vol. 52, p. 291.

Nu‘mani, Ghaybah, p. 316; Bihar al-Anwar, vol. 52, p. 198; Bisharah al-Islam, p. 198.

Jabtak ye 10,000 mo'mineen Makka nahi pahonchenge us waqt tak Imam a.s. Makka se bahar nahi jayenge, 10000 ke ilawa wo laakhon' mo'mineen honge jo khidmate Imam a.s. mein pahonch jayenge, unke liye bhi zameen simat jayegi unka ek qadam is niyat se padega ki, Makka mein jaun, to dusra qadam Makka mein hoga, aur kuchh mo'mineen sawariyon par sawar hokar jayenge; aur imam farmate hain ki jab tumhe Zahoor ki khabar mile to tum fauran khidmat e Imam a.s. mein pahonch jana, chahe tumhe paidal chalna pade, ya ghutnon' ke bal pattharon' ke seeno ko chaak karke jana pade, kyunki jo hamare Qa'im ajtf ke hamrahi mein rehkar Shaheed ho jayega usko shaheedon' ke b'Arabar sawab milega, agar dushman ko qatl karega to usko 20 shaheedon' ke b'Arabar sawab milega.

Tulu' e Aaftab ke waqt apke chahne wale in sharayat ke sath apke hath par bay'at karenge, ki harghiz chorи nahi karenge, badkari nahi karenge, kisi musalman ko gaali nahi denge, kisi ko naqaq qatl nahi karenge, kisi ko be-aabru nahi karenge, kisi ke ghar par hamla nahi karenge, kisi ko bilawajah nakhoon tak nahi marenge, sona chandi gehnon' jo bhi payenge uski zakheeradozi nahi karenge, kisi yateem ka maal nahi khayenge, baghayr yaqeen ke gawahi nahi denge, kisi masjid ko munhadim nahi karenge, sharab nahi piyenge, reshmi libas nahi, kisi ka rasta band nahi karenge, raston' par bad-amani

nahi phailayenge, hum-jinsbazi ke nazdeeq nahi jayenge, kam par raazi rahenge, pakeezgi ki taraf dari karenge, naja saton' se door rahenge, amr bil ma'aroof anjam denge(namaz roze ka hukm waghyra) nahi az munkar anjam denge(burayiyon se rokenge), mote kapde nahi pehnenge, khaaq ko takiya karar denge, Khuda ke rah mein is tarah jihad karenge jo jihad ka haq hoga, aur Imam ajtf se ye ahad lenge ki unke sath sath chalenge, unke jaisi sawari par safar karenge, unki pasand ke mutabiq kaam karenge, Allah jj ki madad se zameen ko adl o insaaf se bhar denge, khuda ki us tarah ibadat karenge jo ibadat ka haq hoga, wo inke liye koi pehredar ya darbaan karaar nahi denge balki khud hifazat karenge,

is par taweel guftagu aage ki gayi hai.

Aap ajtf hajre aswad aur maqam e Ibraheem ke darmiyaan khade ho jayenge, aur misle daste musa apna hath kholkar tamam a'lam ko raushan kar denge aur farmayenge, jo is hath par bay'at kare is tarah hai ki jaise Khuda ke haath par bay'at ki, sabse pehle Jibrael a.s. aage badhenge aapke hathon' ko bosa dekar bay'at karenge, uske ba'ad tamam malaika bay'at karenge, uske baad jinnat bay'at karnege, uske baad 313 mo'mineen bay'at karenge, aur ashaab e kahf jo ghaar mein so rahe hain uth kar ayenge, aur aane ke ba'ad Aap ajtf ko salaam karenge, phir Aap ajtf ke hathon' par bay'at karenge, aapke wazeeron' mein shamil ho jayenge; uske ba'ad 10,000 mo'mineen bay'at karenge, phir aam mo'mineen bay'at karenge, Khuda apki nusrat ke liye ek lashkar khurasaan se bhejega, aur ek lashkar shaam se...

Imam e Zamana ajtf ke Lashkar ki ta'daad

Imam e Zamana ajtf ke lashkar mein duniya ki qaumiyat(nationalities) ke log honge, kitabon ke hawale se milta hai ki imam e zamana ajtf ke lashkar ke sipahi, a'jam(non-'Arabs) honge.

Kuchh ahadees mein unke shaher ke aur unke mulqon' ke naam bhi majood hain, aur kuchh ahadees mein unki aqwam, jaise Bani Israel ke tawba karne wale, 'Isayi mein wafadar, aur wo nek log jo dobara zinda kiye jayenge.

Is mutaliq ahadees maujood hain, ki Imam e Zamana ajtf ke Lashkar mein zydatar sipahi Iranian honge, jinke bare mein kayi tareekon se milta hai, jaise Rey ke afraad honge, Khurasan ke afraad, Taleqan ke sipahi, Qom ke log aur Persia ke afraad.

Imam Baqir a.s. farmate hain, "siyah parcham wali fauj khurasan se uthegi jo kufa ayegi, aur jab imam e Mahdi ajtf zahoor farmayenge to ye afraad imam ajtf ke hath par bay'at karenge. Imam Baqir a.s. ne phir farmaya, "Imam Mahdi ajtf ke nasiron mein 313 afraad, ajam(non-'Arabs) ki auladien hongi."

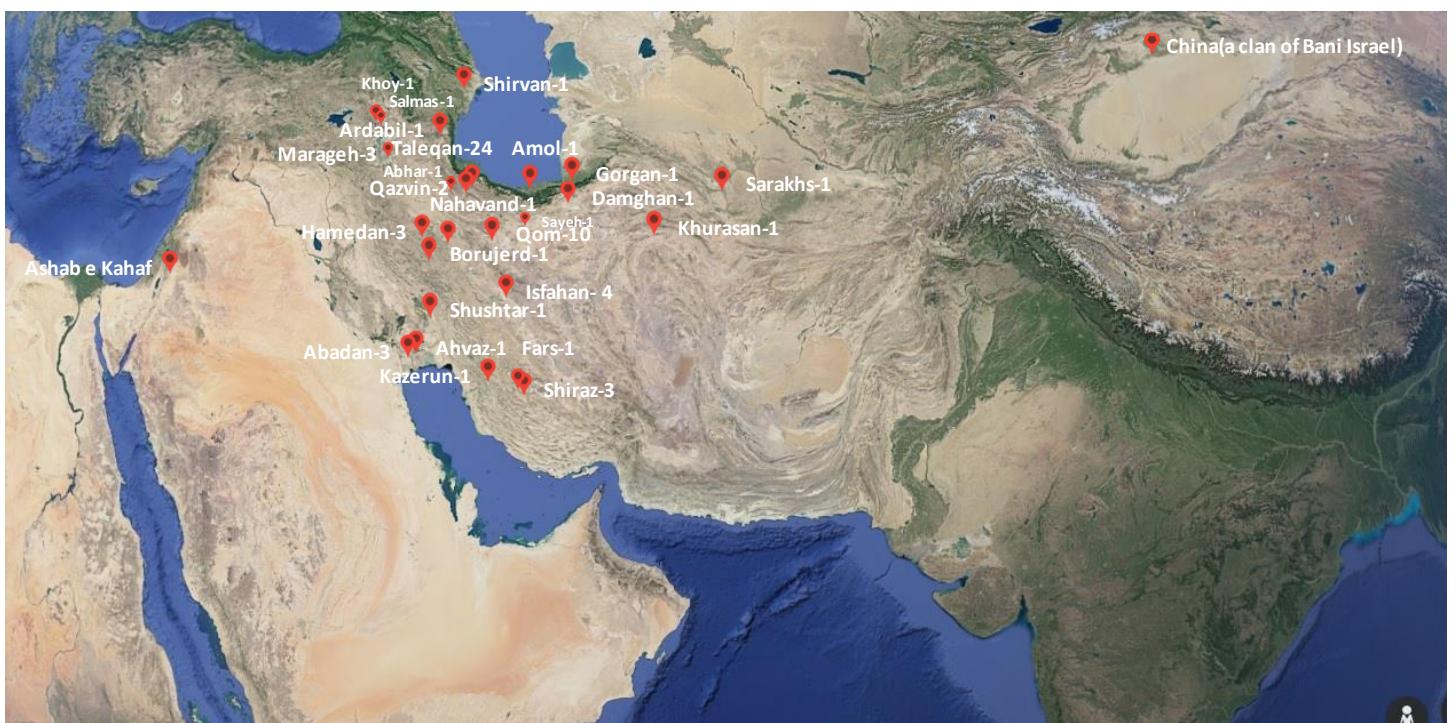
Abdullah ibn Umar farmate ki meine suna Rasul Allah s.a.w. ko farmate hue ki, "Allah jj tum sabki(muslims) taaqat ajam ko de dega, wo sher kabhi maidan e jung nahi chhodenge, wo tum(a'raben) ko khatm kar denge aur tum sabke maal ko hasil kar lenge" (*Firdaws al-Akhbar, vol. 5, p. 366.*)

Huzayfa ne bhi is hadees ke mutaliq rewayat naql ki hai, jisme Rasul s.a.w. ne farmaya hai ki, Irani 'Arabon' ke khilaf islam ko phailane aur unhe islam qabool karwane ke liye apni talwarien khainchenge, aur wo un ki mukhalefat karne walon ko maar dalenge, aur us waqt 'Arabon' ki haalat bahot aziyat-naak hogi, jis ke muntazir unhe mushkil aur nakhushgawar din mil rahe hain.

Imam Ali a.s. ne apne khutbe mein Imam e Zamana ajtf ke ansaar ke aur unki qaumiayt(nationalities) ke bare mein bataya hai, jisme unhone kuchh Irani shaheron ke naam bhi bataye hain.

Asbagh bin Nabatah farmate hain, Maula e Muttaqiyān a.s. ne apne khutbe mein Imam e Mahdi ajtf ke zahoor ke baad unke sathiyon ke bare mein zikr karte hue farmaya,

- 1 shakhs Ahwaz se hogा,
- 1 Shushtar se,
- 3 Shiraz se honge jinke naam Hafs, Ya'qub aur Ali honge,
- 4 Isfahan se jinke naam, Musa, Ali, Abdullah aur Ghalfan hogा,
- 1 Bourjard se naam Qadim,
- 1 Nahavand se naam Abdur-Razzaq,
- 3 Hamedan se jinke naam, Ja'far, Ishaq aur Musa,
- 10 Qum se honge jinke naam Ahlulbayt a.s.t.w. ke naam par honge,
- 1 Shirvan se,
- 1 Khurasan se naam Darid hogा,
- 5 Ashaab e Kahaf honge,
- 1 Amul se,
- 1 Gorgan se,
- 1 Damghan se,
- 1 Sarakhs se,
- 1 Sayeh se,
- 24 Taleqan se,
- 2 Qazvin se,
- 1 Fars se,
- 1 Abhar se,
- 1 Ardebil se,
- 3 Marageh se,
- 1 Khuy se,
- 1 Salmas se,
- 3 Abadan se,
- 1 Kazerun se honge.



Ibn Tawus, Malahim, p. 146; 'Abdur-Razzaq, Musannif, vol. 11, p. 385; Al-Mu'jam al-Kabir, vol. 7, p. 268; Hilyah al-Awliya', vol. 3, p. 24; Firdaws al-Akhbar, vol. 5, p. 445.

Imam Ali a.s. phir farmate hain: “Rasul Allah s.a.w. ne mujhe un 313 nasiraan e Imam Mahdi ajtf ke bare mein farmaya ki unki ta'daad Jung e Badr ke sipahiyon ke jitni hogi. Aur phir Imam a.s. farmate hain, “Khuda unhe mashriq o maghrib se lakar, Ka'ba ke gird chashme zadan(blink of an eye) mein ikattha kar dega”.

Jaisa ki rewayaat mein hai ki, Imam e Zamana ajtf ke 313 saathiyon mein se zydatar khaas giroh 72 Iran ke mukhtalif shehron se honge. Aur agar Tabari ki kitab Dala'il al-Imamah ko refer karien to Iran ke un purane shaher jo us waqt maujood the, us hisab se in hazraat ki tadaad aur zyada ho jati hai. Agar ahadees sahi tareeqe se naql karien to geographical divisions ke basis ko paimana nahi bana sakte, kyunki waqt ke sath kaafi jagahon ke naam badal gaye hain, kuchh shaher mulq ke naam se aur kuchh mulq ab shaher ke naam se jaane jate hain. Aur agar aaj ke Geographical map par un naam'on ko dekha jaye to wazeh ho jata hai, lekin phir bhi imam e Zamana ajtf je ansaar poori duniya mein phaile hue honge, yaani duniya ke muhtalif kone se honge, ye bhi mumkin hai ki ahadees mein aya lafz “Afranjah” jiska ma'yne western hemisphere se hai, agar sahi ma'yne mein

ahadees se milaya jaye to ye baat sabit ho jati hai ki, “*Qalbat Khalet lau*”. Ke aitbaar se aur ma’yne daaar ho jati. Kyunki zameen kisi bhi waqt acche insanon se khali nahi hogi, basurat deegar, ye khatm ho jayegi. Kuchh khaas shaher ke naam jo ahadees mein aye hain, jaise Qom, Khurasan, aur Taleqan.

Qum: Imam Sadiq a.s. farmate hain, “Qum ki sarzameen paak hai, kya wo hamare Qa’im ajtf ke haami aur hamare haq ki taraf da’ayi hain?

Affan al-Basiri farmate hain ek marataba Imam Jafar al-Sadiq a.s. ne unse poocha, “Kya tum jante ho Qum ka naam “Qum” kyun hai?”, meine jawab diya, “Khuda, uske Rasul aur aap behtar jante hain.” Unhone farmaya, “is shaher ke bashinde Imam Mahdi ajtf ke pichhe juloot nikalenge aur un ke sath uth khade honge, is tarah wo apni isteqamat ka muzahera karenge aur unki madad karenge.”

Khurasan: Ameerul Mo’mineen a.s. ne farmaya ki Rasul e Khuda s.a.w. ne farmaya hai: “Khurasan mein khazane chhupe hue hain, wo sone ya chandi nahi, balki wo mard hain jo Khuda, uske Rasool par iman rakhte hue ikathha honge”.

Ibn Tawus, Malahim, p. 147; Rawdah al-Wa’izin, p. 310; Bihar al-Anwar, vol. 52, p. 304.

Is hadees se wazeh hota hai, ki unlogon mein e baat khaas hogi unka imaan aur Khuda unhe chashme zadan mein Makka mein ek din mein ikattha kar diye jayenge.

Taleqan: Ameerul Mo’mineen a.s. ne farmaya, “Taleqan ba-barkat hai! kyunki Khuda yahan Khuda ke khazane hain, jo na sona hain, na chandi hain. Balki wo mard hain jinhone Khuda ko haqiqi taur par pehchana hai, wo Imam Mahdi ajtf jo Muhammad s.a.w. ke aakhri farzand honge unke janisaar honge aur unke hamraah honge.”

Shafi’i, Bayan, p. 106; Muttaqi Hindi, Burhan, p. 150; Kanz al-‘Ummal, vol. 14, p. 591; Yanabi’al-Mawaddah, p. 491; Kashf al-Ghammah, vol. 3, p. 268.

‘Arabs: Imam Mahdi ajtf ke zahoor ke waqt imam ke hamrah ‘Arabon ke liye jo hadeesein milti hain wo do hisson mein baati ja sakti hain, ek wo ahadees jisme Imam e Zamana ajtf ke zahoor ke baad imam ki nusrat na dene walon ke bare mein milti, aur wo hadeessein jo Imam ajtf ke sath dene walon ki tadaad ke liye maujood hain, kyunki mumkin hai ki Imam e Zamana ajtf ki fauj mein koi ‘Arab mein na ho jo Zahoor e Imam e Zamana ajtf ke aghaaz mein sath na ho, Shaykh Hurr ‘Amili ne apni kitab, Ithbat al-Huda mein is ki tarjumani is tarah ki hai.

Ahadees mein mazkoora(discussed) ‘Arab shaheron’ ke bare mein shayad, wahan par muqeem gahyr ‘Arab sipahi, Imam ki madad ke liye jaldbazi karenge, aur na ki asal mein ‘Arabi. Is ka matlab ye bhi ho sakta hai ki us se ‘Arab ki hukumaton aur riyasaton se murad hai, ayiye is hadees ko dekhein.

Imam Jafar al-Sadiq a.s. ne farmaya: ““Arabon se door rahein kyunki unka ghamgeen aur khatarnaak mustaqbil hoga.” Kya aisa nahi hai ki un mein se koi bhi zahoor ke waqt Imam e Zamana ajtf ke sath na ho?

Shaykh at-Tusi, Ghaybah, p. 284; Ithbat al-Hudah, vol. 3, p. 517; Bihar al-Anwar, vol. 52, p. 333.

Rasul e Khuda s.a.w. farmate hain ki, “Sham ki sarzameen se azeemtareen hastiyan Imam al-Mahdi ajtf ke lashkar mein shamil hongi, aur wo log bhi jo Shaam se lagi bastiyon aur qabayel se honge, ye wohi log honge jinke dil lohe ke tukde ke manind mazboot honge, wo raat ke waqt ibadatguzar aur din mein sher ki manind honge”

Ibn Tawus, Malahim, p. 142; Bihar al-Anwar, vol. 52, p. 304.

Imam al-Baqir a.s. farmate hain, “Teen Sau Terah 313, un afraad ki tadaad theek Junge Badr ke musalmanon ke lashkar walon ki tadaad ke b’Arabar honge, jo Hazrat al-Mahdi ajtf ke hathon par maqam aur rukn (Ka’aba ke paas) ke darmiyan bay’at karenge. Unme se kuchh azeem hastiyan Egypt ke logon mein se hongi, aur kuchh behtareen hazraat Shaam se, kuchh mukhlis bande Iraq se honge jo Imam e Mahdi ajtf ke daur e khilafat mein hamrah honge jabtak Khuda chahega”.

Shaykh at-Tusi, Ghaybah (new edition), p. 477; Bihar al-Anwar, vol. 52, p. 334; Ithbat al-Hudah, vol. 3, p. 518.

Imam al-Baqir a.s. Kufa ke bare mein bhi farmate hain, “Jab Hazart al-Qa’im ajtf zahoor farmayenge to Kufa ki taraf rukh karenge, tab Khuda Kufa ke pichhe se (Najaf al-Ashraf) se 70,000 nek, sa’leh aur haqparast afraad ka ek lashkar bhejega. Jo Imam e Mahdi ajtf ki ansaar aur sipahiyon mein se ho jayenge.

Ibn Tawus, Malahim, p. 43; Yanabi‘al-Mawaddah, vol. 2, p. 435; Ash-Shi‘ah wa’r-Raj‘ah, vol. 1, p. 456.

Imam e Zamana ajtf ke sath deegar mazahib ke afraad

Mufazzal ibn Umar naql karte hain Imam al-Sadiq a.s. ne farmaya, “Al Qa’im ajtf e Aale Muhammad ajtf ke zahoor ke waqt, kuchh shakhs Ka’ba ke pichhe se ayenge, jinme 27 Afraad Musa a.s. ki qaum se honge, jinhone sacchi gawahi di thi, Ashaab e Kahaf honge, Yusha; Hazrat Musa a.s. ke wasi (Joshua); Pharaoh ke khandan se momin, Salman al-Farsi, Abu Dujana al-Ansari, aur Malik e Ashter honge”.

Rawdah al-Wa’izin, vol. 2, p. 266; Ithbat al-Hudah, vol. 3, p. 55.

Imam al-Sadiq a.s. farmate hain, “Mo’mineen ki arwaah Aal e Muhammad s.a.w. ko Razawi ke pahadon mein dekh sakenge, unka khana kha sakenge, mashroobaat pi sakenge, un ki majlison mein shareek ho sakenge, aur un se guftugu kar sakenge, us waqt tak, ki jab tak Qa’im ajtf e Aal e Muhammad ajtf ka zahoor na ho jaye, us waqt Khuda unhe uthayega, wo Imam al-Mahdi ajtf ki awaz par labbayek kehte hue bade bade girohon’ mein unke hamrah ho jayenge. Jo log jhootha aqa’id rakhte hain, wo log shak o shubahaat mein pad jayenge, aur kayi jama’at jo ghalat aqueede ke sath, aur wo ghafil giroh buri tarah se toot jayenge, lekin muqarrabin, jo Allah jj ke qareeb honge wo nijaat pa jayenge.”

Al-Kafi, vol. 3, p. 131; Al-Iqaz, p. 290; Bihar al-Anwar, vol. 27, p. 308.

Ibn Jarih naql karte hain, “Meine suna hai jab Bani Israel ke barah, 12 qabeeloon ne apne paighambaron’ ko qatl kar dala aur murtad ho gaye, to unme se ek qabila, apni harkat par pasheeman hua aur nidamat mein Khuda se dua maangi ki unhe maaf kar de aur unhe un qabayel se alag kar de, to Khuda ne unke liye zameen mein ek surang khol di, jisse wo 18 mahine tak safar karte rahe phir dusri taraf se China ki sarzameen ke picchle se nikalte hain, aur tab se lekar aajtak wo wahin hain, musalman hain aur Qible rukh hote hain.”

Bihar al-Anwar, vol. 54, p. 316.

Kuchh ka kehna hai ki me’raj ki shab Jibreel a.s. Rasul Allah s.a.w. ko unke paas le jate hain, aur Muhammad s.a.w. unhe Qur’an ki 10

makki surah sunate hain, use sunne ke baad wo afraad unke peshangoyi aur zahoor ke qayel hue, aur aaj bhi unka aitraaf karte hain. Rasul Allah s.a.w. ne unhe hukm diya ki wo Saturday (Yaum e Sabbath –yahoodiyon ka din) ke sare kaamon ko tark kar dein, namaz Qa'im ajtf karien, zakat ada karien. Un logon ne Rasul s.a.w. ki baat mani aur wo ama'al anjam dene lage. Aur duri zimmedariyon ka un ar koi paband nahi tha.

Bihar al-Anwar, vol. 54, p. 316.

Ibn e Abbas is mubarak ayat ki tafsir mein likhte hain:

وَلَمْنَا مِنْ بَعْدِهِ لِتَبَيَّنِ إِسْرَائِيلَ إِسْكَنُوا الْأَرْضَ فَلَمَّا جَاءَ وَعْدُ الْآخِرَةِ حَذَّرُوا لِنَفِيفًا

“Uske baad humne Bani Israel se keh diya, us sarzameen mein bas jao, aur jab wo din ayega, jiska humne wa'da kiya hai, hum tumhe ek sath giroh mein jam'a kar dengे.”

Aisa kaha jata hai ki, “wa'da al-akhira” yahan Hazrat 'Isa a.s. ke nazil hone se hai, jo Bani Israel ke sath khurooj karenge. Jabki hamare ashaab ka manna hai wo zahoor e Imam e Zamana ajtf ki aal ke sath ayenge.

Bihar al-Anwar, vol. 54, p. 316.

Ibn Abbas farmate hain, “Wo ek qaum hai jo China ke sarhad ke us par hai, unki zameen China se ek reyt se bhare maidan (desert full of sand) ke zariye alag hai. wo kabhi bhi apne imaan aur qudrati qanoon se inheraaf nahi karte.

Bihar al-Anwar, vol. 54, p. 316-317

Unka tazkira karte hue, Imam al-Baqir a.s. farmate hain, “Wo jayedad(properties) ko khaas nahi samjhte, jab tak ki un ke bhaiyon ko us ke shareek nahi samjhajaye. Wo raat ke waqt araam karte hain aur din mein jaagte hain, aur kheti mein masroof rehte hain. Lekin hum mein se koi unki sarzameen par nahi ja sakta aur un mein se koi bhi logon ke paas nahi aayega aur wo log seedhe raste par hain.”

Is Qur'an ki ayat ke hawale se

وَمِنَ الَّذِينَ قَاتَلُوا إِنَّا نَصَارَى أَخْذَنَا مِنْ أَنفُسِهِمْ فَنَسُوا حَظًّا مِّمَّا ذَكَرُوا يَه

Unlogon se jo kehte hain, kehte hain ki hum maseehi hain, hum ne unse ahad liya. Lekin wo jo kuchh unhe yaad dilaya gaya tha us ka ek hissa bhool gaye.”

Surah al-Ma’idah 5:14.

Imam al-Sadiq a.s. ne irshad farmaya, ‘Isayiyon ko us raste aur hukmrani ki yaad dilayi jayegi, aur un mein se ek giroh, Hazrat Qa’im ajtf ke sath hogा”.

Al-Kafi, vol. 5, p. 352; At-Tahdhib, vol. 7, p. 405; Wasa’il ash-Shi‘ah, vol. 14, p. 56; Nur ath-Thaqalayn, vol. 1, p. 601; Tafsir Burhan, vol. 1, p. 454; Yanabi‘ al-Mawaddah, p. 422.

Jabalqa aur Jabarsa

Imam al-Sadiq a.s. farmate hain, “Khuda ka ek shaher hain Jabalqa jo eastern hemisphere mein hai, uske 11 darwaze hai jo sone(gold) ke bane hue hain. Un mein se ek darwaze se lekar dusre darwaze ke bich ki doori ek farsang (6 Kilometers) hai. Har ek darwaze mein ek minaar hai, jisme 12,000 aadmiyon ki fauj aa sakti hai, unka samaan, aslaha, aur talwarien tayyar ho chuki hain aur wo Hazrat al-Qai’m ajtf ki aamad ke muntazir hain. Allah jj ke paas ek aur shaher Jabarsa (jiski khusoosiyat bhi waisi hi hain) hai; jo western hemisphere mein hai, aur mein Allah jj ke liye hujjat hoon.”

Bihar al-Anwar, vol. 54, p. 334; vol. 26, p. 47.

Aise hi kayi saare shaheron aur zameen ka zikr ahadees mein milta hai, jiske bashinde Khuda ke khilaf jakar koi gunah nahi karte, Bihar-ul-Anwar ki jild 54 mein wo sari ahadees maujood hain jinme Imam e Zamana ajtf ke ansaar ke bare mein aur unke shaher ka zikr milta hai.

Majmua’yi taur par ahadees se hi ye baat samjhi ja sakti hai ki, Hazrat Al-Mahdi ajtf ke paas lashkar aur thikane maujood hain, jo unki aamad ke waqt haq ki junge mein hissa lenge. Aur saath hi dusri ahadees se ye baat samjhi ja sakti hai, ki wo bahot pehle guzar chuke hain aur Imam ki madad ke liye, Khuda unhe zinda karega aur unhe duniya mein wapas aane dega.

Ash-Shi‘ah wa’r-Raj‘ah (Najaf, 1385 AH). Recently translated by Hujjat al-Islam Shaykh Mir Shavalad published as Setareh-ye Derakhshan (Brilliant Star).

Imam al-Sadiq a.s. farmate hai, “Najm ibn A‘yun un logon mein se honge jo raj‘ah (return to life) ke baad jihad mein shamil honge. Wo phir Hamran aur Maysar ke bare mein farmate hain, “ye aisa hai ki jaise mein dekh sakta hoon ki Hamran ibn A‘in aur Maysar ibn ‘Abdul-‘Aziz ko, ki wo apne hathon mein talwar liye Safa aur Marwah ke darmiyan logon ko khutba **النفس بخطان** de rahe hain.”

Al-Ayqaz min al-Haj‘ah, p. 269.

Kashi, Rijal, p. 402; Al-Khulasah, p. 98; Qahba‘i, Rijal, vol. 2, p. 289; Al-Ayqaz min al-Haj‘ah, p. 284; Bihar al-Anwar, vol. 54, p. 4; Mu‘jam Rijal al-Hadith, vol. 6, p. 259.

Mu‘jam ar-Rijal al-Hadees mein Ayatullah al-Uzma Sayyid Abu'l-Qasim al-Khu‘i mein **النفس بخطان** ka tarjuma “logon ko talwaron se zorb lagana” se kiya hai.

Tanqih al-Maqal, vol. 2, p. 414.

Isi tarah Imam al-Sadiq a.s., Dawud Raqi ki taraf dekhte hue farmate hain, “kisi ko agar us mard ko dekhna hai jo Imam al-Mahdi ajtf ke hamrah hoga to inhe dekhe, yani; ye Imam al-Mahdi ajtf ke ansar mein se honge jo dobara zinda kiye jayenge.

Al-Ayqaz min al-Haj‘ah, p. 264.

Imam e Zamana ajtf ke lashkar ki tadaad

Imam e Zamana ajtf ke lashkar aur ansaar ki tadaad ke bare mein mukhtalif ahadees milti hain. Kuchh hadees batati hain 313, jabki dusri ahadees mein 10,000 ya usse zyda ki tadaad milti hai. Humein tadaad ke bare mein janne ke liye in do pehluon par sochna hoga:

1) **Teen sau terah 313 ki tadaad** - jaisa ki ahadees mein milta hai, ye us lashkar ki tadaad hogi jo Imam e Zamana ajtf ke zahoor ke fauran baad unke hamrah hogi. Jo ki waqt ke Imam ajtf ki global government ke administrations ko dekhenge. Jaisa ki Marhoom Arbeli ne Kashf an-Ni'mah mein darj kiya hai, "Ye andaza lagaya ja sakta hai ki Imam e Zamana ajtf ke lashkar ki tadaad ko 313 tak mehdood kar diya jaye, ye sirf un hazraat ki tadaad hogi jo Imam ke sath shuruati waqt mein zahoor ke fauran baad honge."

2) **4,000 ya 10,000 ki tadaad** – ye wo tadaad hain jo ahadees mein milti hain, ye Imam e Zamana ajtf ki kul military forces ki tadaad nahi hogi, jabki in tadaad ko is baat se andaza lagaya ja sakta hai, ye tadaad un lashkar walon ki hogi jo Imam ajtf ki nusrat mein, kuchh khaas waqt par khurooj karenge, aur duniya ke mukhtalif maqamaat par hone wali jungon' mein sath dene ke liye murattab honge.

Dala'il al-Imamah, p. 320; Al-Muhajjah, p. 46.

3) **Special Forces** - Yunus ibn Zibyan farmate hain, "mein Imam al-Sadiq a.s. ke sath tha, ki jab unhone Imam al-Mahdi ajtf ke ansaar ke naam batate hue farmaya, "Wo teen sau terah, 313 afraad honge aur unme se har koi apne aapko 300 mein se payega."

Jaisa ki Imam a.s. ne kaha ki "Unme se har koi apne aap ko 300 mein se dekhega" to is hawale se 2 possibilities hain.

1. Ya unme se har ek ki jismani taaqat 300 afraad ki taaqat jitni ho sakti hai, theek waise hi jaise, zahoor ke baad har ek momin ki quwwat 40 mardon ke barabar hogi.
2. Ya phir unme se har ek ke paas 300 sipahiyon ka khud ka lashkar hogya jiski command unke paas hogi.

Isliye wo 300 siphiyon ke lagbhag wali fauj ke commanders honge. Imam Zain ul-Abideen a.s. farmate hain, “Jo apne maqamaat chashme zadan se ghaayab hokar Imam e Mahdi ajtf ki nusrat ke liye zahoor ki subh Makka mein jama honge unki tadaad Junge Badr ke sipahiyan ke barabar 313 hogi.”

Kamaluddin, vol. 2, p. 654; Ayyashi, Tafsir Ayyashi, vol. 2, p. 56; Nur ath-Thaqalayn, vol. 1, p. 139; vol. 4, p. 94; Bihar al-Anwar, vol. 52, p. 323.

Imam al-Jawad a.s. ne farmaya ki Rasul Allah s.a.w. ne bataya ki, “Waqt ke Imam ajtf jab Tuhamah(Makka) ki sarzameen se zahir honge. Unke paas wo khazane honge jo na sona honge na chandi hoga, balki taqatwar ghode honge, aur unpar sawar malaqooti hazraat honge jinki tadaad Junge Badr ke ashaab ke b’Arabar hogi. Ye 313 afraad duniya ke mukhtalif hisson se aakar ikattha honge, aur Imam e Waqt ajtf ke hamrah rally karenge.”

Is lihaz se kaafi kitabien maujood hain jisme Imam al-Mahdi ajtf ke ansaar ki tadaad, unke naam, unke shaher ke naam, unki nasl, khusoosiyaat, aur alqabaat milte hain.

Uyun Akhbar ar-Rida, vol. 1, p. 59; Bihar al-Anwar, vol. 52, p. 310.

Rasul Allah s.a.w. ne irshad farmaya, “log us waqt tak parindon’ ki tarah us ke gird jama’ ho jayenge yahan tak ki wo 313 afraad tak na pahonch jayenge, unme se kuchh aurtein hongi aur Imam ajtf na kisi zaalim par aur zaalim ke bete par naqaq zulm nahi karega, aur insaaf pasand hoga, aur aisa insaaf qayam karega jaisa log pasand karenge, kaash unme se murda zinda logon mein shamil hon aur insaf se istefaada karein.

Majma ‘az-Zawa’id, vol. 7, p. 315.

Imam e Zamana ajtf ke zahoor ke baad unka sath dene wali khawateen

Imam e Zamana ajtf ke zahoor ke pehle aur uske baad; khawateen ke kirdar se muta'alliq ahadees ka muta'ala karne par, hume kuchh ahem nukaat milte hain, jo qabil e ghaur hain. Agarche kuchh ahadees mein milta hai ki, Dajjal(Anti-Christ) ke lashkar mein zydatar yahoodi aur 'Isayi aurtien hongi, aisi wafadar aur pakeeza aurtein bhi hongi, jinhe apne aqueede ke tahaffuz mein mushkilaat ka samna karna pada tha, aur wo zahoor se qabl us se bahot zyda mutassir ho chuki hongi.

Kuchh khawateen apne aqueede ki mazbooti aur jihad jaisi roohon ke sath, jahan bhi jayengi, Dajjal ke fitne aur uske ghayr insani jauhar ka parda faash karti jayengi, jo ki Dajjal ke khilaf ek propaganda war ka hissa hogा.

Kuchh ahadees mein milta hai, Imam e Zamana ajtf ke zahoor ke baad 400 khawateen unke hamrah hongi, usme se zydatar khawateen sehat aur medical treatments ke kaamon mein masroof hongi. Halanki, kahwateen ki tadaad ko lekar kaafi ikhtelafaat hain.

Kuchh hadees mein 13 khawateen hongi jo Hazrat al-Mahdi ajtf ke zahoor ke waqt unke sath hongi, jo unki pichhle lashkar mein se hongi. Deegar ahadees mein milta hai ki un khawateen ki tadaad 7,000 hogi jo Imam al-Mahdi ajtf ke sath zahoor ke baad unke lashkar mein shamil hongi, jo mukhtalif kaamon ke liye muntakhab hongi.

Apni kitab, *Fitan* mein ibn Hammad farmate hain, "Dajjal ke khurooj ke sath 12,000 mard aur 7,000 aurtien jo haq par honge, zahir honge."

Ibn Hammad, Fitan, p. 151

Rasul Allah s.a.w. farmate hain, "Jab 'Isa ibn Mariyam a.s. Jannat se tashreef layenge, to is rue zameen ke sabse behtareen aur haq par sabit qadam aur pichhli aqwam se 800 mard aur 400 khawateen unka isteqbal karenge."

Firdaws al-Akhbar, vol. 5, p. 515; Kanz al-'Ummal, vol. 14, p. 338; At-Tasrih, p. 254.

Imam Baqir a.s. farmate hain, "Khuda ki qasam, 3,000 ke qareeb ayenge, unme se 50 khawateen hongi."

Ayyashi, Tafsir Ayyashi, vol. 1, p. 65; Nu'mani, Ghaybah, p. 279.

Mufazzal ibn 'Umar farmate hain, "Imam al-Sadiq a.s. farmate hain, "Hazrat Qa'im ajtf ke hamrah 13 khawateen bhi hongi." Meine puchha, "Wo kya kar rahi hongi aur wo kya kirdar ada karengi?" apne jawab diya, "wo zakhmiyon ki madad karengi, aur bimaron' ki ayadat karengi jaise Rasul Allah s.a.w. ke daur mein khawateen kiya karti thin" meine puchha, "kya aap un 12 khawateen ke naam bata sakte?" unhone farmaya, "Wo hongi Rashid ki beti Qanwa, Umm Ayman, Hababah Walabiyyah, 'Ammar bin Yasir ki maa Sumayyah, Umm Khalid Ahmasiyyah, Umm Sa'id Hanafiyyah, Siyanah Mashatah aur Umm Khalid Jahaniyyah."

Dala'il al-Imamah, p. 259; Ithbat al-Hudah, vol. 3, p. 75.

Kitab, Muntakhab al Basa'ir mein, Imam e Zamana ajtf ke lashkar mein shamil do aur khawateen ke naam milte hain, Watirah aur Ahbashiyyah jo Imam ajtf ke hamrah hongi.

Bayan al-A'imma, vol. 3, p. 338.

Imam e Zamana ajtf ke zahoor ke waqt unke lashkar mein shamil khawateen ka tareekhi pas-manzar (*historical background*)

Ahadees mein ‘Umar bin Mufazzal ne saaf taur par un khawateen ki tadaad ka zikr kiya hai jo Imam al-Qa’im ajtf ke sath maujood hongi sath hi unke bare mein aur unki khusoosiyat ka bhi tazkira kiya hai. Research karne ke baad unke halaat e zindagi se un khawateen ke baare mein aur zyda wazeh jaankari milti hai.

In khawateen ke tareekhi pas-manzar men inhone bahaduri aur mazboot dil ka muzahera karte hue ye sabit kar diya hai ki wo ‘aalami islami hukumat ke bhari bojh ka bhaar apne kaandhon par utha sakti hain. Unme se kuchh khawateen ka zikr karne ja rahe hain.

1) Siyanah

Kitab Khasa’is e Fatimiyyah mein maujood hai, “Imam al-Mahdi ajtf ki hukumat mein 13 khawateen dobara zinda karke duniya mein dobara lautaya jayega, taki wo zakhamyon ki khayal kar sakein. Unme se ek hongi, Siyanah jo Hazrat Hizqayl(Ezekiel) ki zauja aur Firawn ki beti ki baal sanwarne wali khadima thin. Unke shauhar Hizqayl, jo ki Firawn ke khazanchi ke chachazaad bhai the. Aisa kaha jata hai, Hizqayl firawn ke khandan se talluq rakhte the lekin unka Imaan Khuda e yakta aur apne waqt ke nabi, Hazrat Musa a.s. par tha.

Riyahin ash-Shari‘ah, vol. 5, p. 153; Khasa’is Fatimiyyah, p. 343.

Rasul Allah s.a.w. farmate hain, “Me’raj ki shab, Makka al muazzama se Masjid al-Aqsa ke raste, mujhe achanak khushgawaar chiz ki khushboo mehsoos hui, jise meine pehle kabhi nahi mehsoos ki thi, meine Jibraeel a.s. se puchha, “ye kis chiz ki khushboo hai?” usne jawab diya, “Aye Allah jj ke Rasul! , ye Hizqayl ki zauja ki hai, wo Hazrat Musa ibn ‘Imran par imaan rakhti thin, aur wo use chhupaye hue rakhti thin.”

“...wo firawn ki beti ke baal sanwarne wali ki haisiyat se Firawn ke haram mein kaam karti thin, ek din jab wo Firawn ki beti ke baal

sanwaar rahi thin, tabhi unke hath se unka kangha(comb) gir gaya, use uthate hue unhone besaakhta, “Bismillah” keh diya. Firawn ki beti ne puchha, “kya tum mere baap ki parastish(worshipping) karti ho?”

Unhone jawab diya, “Nahi !, lekin mein uski parastish karti hoon jisne tumhare baap ko bhi khalq kiya aur uski jaan bhi usi ke hath mein hai”. Firawn ki beti, daudti hui apne baap ke paas aati aur kehti, “Wo aurat jo mahel mein mera baal sanwari hai, wo to Musa par imaan rakhti hai”. Firawn unhe talab karke puchhta hai, “Kya tum meri uluhiyat(divinity) ko nahi manti, mujh par imaan nahi rakhti?”. Siyanah ne jawab diya, “mein kabhi bhi haqiqi rab se inheraf nahi kar sakti, aur kabhi bhi teri ibadat nahi kar sakti”. Firawn ne hukm diya ki taambe(copper) ki bhatti dehkayi jaye aur jo wo jal kar bulkul laal ho gayi to, usne hukm diya ki is aurat ke sare bachhon ko uski aankh ke samne is bhatthi mein daal do.

Aur jaise hi sipahi unke doodh-munhe bacche ko unki aagosh se chheen kar aag mein daalna chahe, wo bacche ko lekar jhuk gayin aur uska defa karne lagin, tabhi Khuda ki qudrat se wo bachcha bol pada, “aye maa! sabr karo, aap seedhe raste par hain.” Firawn ke sipahiyon ne bachhe ke sath Siyanah ko bhi usi aag mein jhonk diya. Unke jism ki raakh is sar zameen par bikhri hui hai, aur is sarzameen se taqayamat ye khushgawar khushboo aati rahegi.”

Minhaj ad-Dumu‘; p. 93.

Ye bibi un khawateen mein se hongi jo dobara zinda ki jayengi aur Imam e Zamana ajtf ke zahoor ke baad apni khidmaat anjam dene ke liye lashkar ke hamrah hongi.

2) Umme Ayman

Unka naam Burkah hai. Wo Rasul Allah s.a.w. ki kaneez thin, jo unhe apne baba ‘Abdullah ibn ‘Abdul-Muttalib se wirasat ke taur par mili thin, unhone Rasul Allah s.a.w. ki khidmat ki zimmedari ko bakhoobi nibahaya.

Tarikh at-Tabari, vol. 2, p. 7; Halabi, Sirah, vol. 1, p. 59.

Rasul Allah s.a.w. unhe Amma keh kar bulate the, aur farmate the, “ye hamare kunbe ki ba-hayaat shakhsiyat hain,” Unka ek beta, jo unke pehle shauhar se tha, ‘Ubayd Khazaraji, jiska naam A’yman bhi tha. A’yman muhajirin mein se bhi tha, Mujahideen mein se bhi aur Junge Hunayn bhi ladi thi.

Umm Ayman ek aisi shakhsiyat hain, jo hijrat ke waqt Makka se Medina ke raste pyas ki shiddat se itni behaal huin, ki wo maut ke dahane par aa gayi thin’, tabhi Jannat se ek baalti mein paani nazil kiya gaya, jise unhe piya, aur phir unhe kabhi pyas ka ehsas nahi hua. *Abdar-Razzaq, Musannif, vol. 4, p. 309; Al-’Isabah, vol. 4, p. 432.*

Wo Nabi s.a.w. ki wafat ke waqt cheekh maar kar ro rahi thin, jab logon ne aise cheekh maar kar rone ka sabab puchha to, unhone farmaya, “Khuda ki qasam! mein janti thi ki, Rasul s.a.w. ka inteqal ho jayega, lekin mein nuzool e wahi ke silsile ke khatm hone ki wajah se ro rahi hoon”

Tanqih al-Maqal, vol. 3, p. 70.

Fadak ke masle par, Fatima az-Zahra s.a. ne unhe gawahi ke taur par pesh kiya tha, aur unki wafat ‘Usman bin ‘Affan ke daur e khilafat mein hui.

3) Zubaydah

Ye Harun ar-Rashid ki zauja hain, ye ek shi'a thin. Jab Harun ko inke aqueede ke bare mein pata chala to, usne ahad liya ki wo unhe talaq de dega. Ye bibi apne behtareen kaam ke liye mashhoor thin. Us waqt jab Makka mein ek mashq paani ki qeemat ek sone(gold) ke deenar hua karti thi, unhone uski qeemat ada karte hue; haajiyon aur Makka walon ke liye muhayya karwaya.

Pahadon’ mein surang khudwa kar usme se 10 meel (10 miles) doori tak naher banwayi jise Masjid al-Haram tak pani muhayya karwaya. Zubaydah ke paas 100 se zyda kaneezein thin, jisme se sabhi huffaz (memorizers of Qura’n). Un mein se har ek ko Qura’n ka daswan’(1/10th) hissa itna padhne ka paband thi, un ka ghar makkhiyon ki goonj ki tarah, qeraat tilawat ki baland awaz sunayi deti thi.

Tanqih al-Maqal, vol. 3, p. 78.

4) Sumayyah- Ammar bin Yasir ki maa.

Islam qabool karne wali, wo saatvin’ (7th) shakhsiyat thin’, jiski wajah se unhe bahot dardnaak azeeyat ka samna karna pada tha. Jab Rasul Allah s.a.w. ne Ammar ke walidayn ko suraj ki tapish mein Makka ki tapti hui zameen par dekha to, unhone farmaya, “Aye Yasir ke gharane! sabr karo; mein tumhe Jannat ki basharat deta hoon”.

Aur aakhir mein, Sumayyah; Abu Jahl ke khoonkhwar wazeer ke hathon uske Shaheed kar di gayin, wo deen e islam ki pehli Shaheed khatoon thin.

Asad al-Ghabah, vol. 5, p. 481.

5) Umm Khalid

Jab Iraq ka governor, Yusuf ibn’Umar, ne Zayd ibn ‘Ali ko Kufah mein Shaheed kar diya, to usne Umm Khalid ko Zyad ke khurooj mein madad karne ke jurm mein, unke hath katwa diye.

Abu Basir farmate hain, “Hum log Imam Jafar al-Sadiq a.s. ke sath maujood the, tabhi Umm Khalid Imam a.s. ke paas apne kate hathon’ ko lekar aati hain. Imam a.s. farmate hain, “aye Abu Basir, kya tum Umm Khalid ki taqreer sunna chahoge?”

Unhone Jawab diya, “Haan, mujhe achha lagega ki mein unhe sunun”. Umm Khalid Imam a.s. ke paas aati hain aur khutba dena shuru karti hain, mein unki fasahat o balaghah ko behtar tareeqe se janta tha. Unhone wilayat ke masa’lon, uske dushmanon’ aur munafiqon ke bare mein bhi zikr kiya....”

Mujam Rijal al-Hadith, vol. 14, pp. 23, 108, 176; Riyahin ash-Shari‘ah, vol. 3, p. 381.

6- Hababah Walibiyyah

Shaykh at-Tusi ke mutabiq wo Imam al-Hasan a.s. ki khadima thin’ jabki Ibn Dawud ke mutabiq wo Imam al-Hasan a.s., Imam al-Husayn a.s., Imam as-Sajjad a.s. aur Imam Baqir a.s. ke daur tak zinda rahin. Dusre unke bare mein farmate hain ki, wo aathwien’ Imam, Imam Reza a.s. ke daur tak ba-hayaat rahin.

Aisa rewayaat mein milta hai ki Imam Reza a.s. ne unhe unko apne khud ki qameez mein dafnaya tha. Unki wafat ke waqt umr 240 saal

thi. Unhe apni jawani aur tawanayi do baar mili thi. Pehli baar Imam as-Sajjad a.s. ke mo'jize se, dusri baar Imam Reza a.s. ke mo'jize se. Ye wahi shakhsiyat thin' jinke pass maujood patthar par aathon' ek ke baad ek Imamon' ki muharein maujood thin'.

Hababah Walibiyyah farmati hain, "...Meine Imam al Muttaqiyaan a.s. se kaha, "Khuda ki rehmat aap par nazil hon! Apki Imamat ki daleel kya hai". Imam a.s. ne mujhse kaha, "mere paas ek chhota sa patthar lao", meine, unhe diya to, Imam Ali a.s. ne us par apni angoothi se Imamat ki muhar laga di, aur phir mujhse kaha, "Aye, Hababah! Jab kabhi koi Imamat ya Imamat ki janasheeni ka dawa karega to wo theek isi tarah is patthar par muhar laga de, to samajh lena wo Imam hai, uski ita'at tum par wajib hogi. Imam wo hai jo har ghayb ka janne wala hogा."

Mein apne kaamon' mein masroof rahi aur Imam al-Muttaqiyān a.s. is duniya se rehlat farma gaye. Tab mein Imam al-Hasan a.s. ke paas gayi, jo Imam Ali a.s. ke janasheen the, log Imam al-Hasan a.s. se sawalaat kar rahe the. Jab unhone mujhe dekha to, farmaya, "Aye Hababah Walibiyyah!" meine kaha, "Haan mere aaqa!" unhone farmaya, "Tum wo cheez nikalo jo tumhare paas hai". Meine wo chhota sa patthar nikala aur unhe de diya. "Imam Ali a.s. ki hi tarah unhone bhi us patthar par apni angoothi se theek waisi hi muhar, pichhli muhar par kunda kar di.

Imam al-Husain a.s. ke baad mein, Imam as-Sajjad a.s. ke paas tashreef le gayi, us waqt tak mein kaafi buzurgh ho chuki thin' aur mera pura jism kaanp raha tha, meri umr us waqt 113 baras thi. Us waqt Imam a.s. ruku' o sujood ke haalat mein the, unhone meri taraf dhyan nahi diya. Mein Imamat ki daleel pane ki ummid kho chuki thi. Unhone meri taraf apni shahadat ki ungli se ishara kiya aur mein phir se jawan ho gayi. Meine kaha, "aye mere sardar! Ye duniya kis had tak beet chuki aur mazeed kabtak baaqi rahegi?"

Unhone jawab diya, "Kis hadd tak beet chuki, Haan...!, aur kis hadd taki baaqi rahegi, Nahi, matlab hume us bare mein I'lм hai jo beet chuka hai, aur mustaqbil mein kya hoga wo ghaybah ka hissa hai jiska I'lм Khuda ke elawa kisi ke paas nahi". Phir wo farmate hain,

“Us chiz ko bahar nikalo jo tumhare paas hai” Meine unhe wo patthar diya aur unhone bhi us par Imamat ki muhar laga di.

Jaise Jaise waqt beet-ta gaya, mein Imam al-Baqir a.s. ki khidmat mein bhi pahonchi, unhone bhi us patthar par wahin muhar laga di. Unke baad mein Imam al-Sadiq a.s. ke paas gayi, to unhone bhi wahi amal anjaam diya. Kaafi saal beet jane ke ba’ad mein Imam al-Kazim a.s. ke paas pahonchi to unhone bhi muhar kunda kar di. Unki wafat ke baad jab mein Imam ar-Reza a.s. ki khidmat mein pahonchi to unhone bhi waise hi usi patthar par imamat ki muhar kunda kar di.” Uske ba’ad Hababah 9 mahine tak bahayaat rahin.

Al-Kafi, vol. 1, p. 346; Tanqih al-Maqal, vol. 3, p. 75.

7- Qanwa’ – Dukhtar e Rashid Hijri.

Halanki inki shakhsiyat ke bare mein Shi'a ya Sunni kitabon mein nahi milta hai, lekin jo waqeyat unke walid ki aseeri aur ibn e Ziyad ke hathon’ unki shahadat ka qissa jo wo bayaan karti hain, usse unke imaan aur ma’refat ke ‘aalaa darje par fayez hone ka pata chalta hai, islam aur shi'a mazhab se unki wabastagi, aur Imam al-Muttaqiyan a.s. se unki mawaddat unke imaan ki sabi qadami ka saboot hai.

Abu Hayyan Bajali farmate hain, “meine Qanwa’, dukhtar e Rashid Hijri se puchha; aapne apne baba se kaun si rawayaat aur ahadees suni hain? Unhone farmaya, “mere baba ne maula Ali a.s. se suna tha, ki unhone a.s. ne farmaya ki, “aye Rashid! tum kis hadd tak sabr kar sakoge ki hav Bani Umayya ka god kiya hua (Ibn Ziyad) tumhe bulayega aur tumhare dono hathon, dono payron aur tumhari zaban ko kaatwa dega?” unhone kaha, “kya isse mera maqam jannat mein hoga...?” unhone a.s. ne farmaya, “aye Rashid! tum is duniya mein bhi mere sath hoge aur akherat mein bhi mere hamraah hoge.”

Qanwa’ farmati hain, “Khuda ki qasam! kuchh hi din baad ibn Ziyad ne mere baba ko bulwaya, aur unse kaha ki Maula Ali a.s. ko bura bhala kahein, lekin mere baba ne saaf inkar kar diya, Ibn Ziyad ne puchha, “to batao Ali ne tumhe kya basharat di hai ki tumhae kis tarah ki maut milegi?” Mere baba ne jawab diya, “mere dost Ali a.s. ne mujhe khabar di hai ki, tu mujhe unhe gali dene ko kahega, aur mein inkaar kar dunga, tab tu mere dono hath, dono payr aur mere

zaban ko katwa dega”. Ibn e Ziyad kehta hai, “Ba-Khuda! mein tumhare sath uske baraks karunga jo Ali ne tumhe basharat di hai.” Phir usne hukm diya ki mere baba ke dono hathon aur payron ko kaat diya jaye lekin zaban na kati jaye. Mein apne baba ki apne kaandhon’ par utha kar wahan se chali, unse meine raste mein puchha, “Aye baba! kya apko takleef aur azeeyat mehsus ho rahi hai?” unhone jawab diya, “nahi, mein bas fiqrmand hoon us bheed ke liye jo wahan maujood thi”. Phir meine apne baba ko uthaya aur Ibn Ziyad ke mahal ke paas wapas lekar gayi jahan logon ka hujoom tha. Mere baba ne us mauqe ka fayda uthaya aur kaha, “qalam, siyahi aur kaghaz lekar aao, mein tumhe kuchh waqeyaat aur maula e kainaat a.s. ke fazayel bayan karun aur tum unhe darj karo”. Jab ye baat Ibn Ziyad ko pata chali to usne hukm diya ki inki zaban bhi kaat di jaye, is tarah usi raat mere baba shaheed ho gaye.

Ikhtiyar Ma’rifah ar-Rijal, “Sharh Hal Rashid,” p. 75; Tanqih al-Maqal, vol. 1, p. 431; vol. 3, p. 82; Mu’jam Rijal al-Hadith, vol. 7, p. 190; A’yan ash-Shi‘ah, vol. 32, p. 6; Safinah al-Bihar, vol. 2, p. 522; Riyahin ash-Shari‘ah, vol. 5, p. 40.

Imam e Zamana ajtf ke daur e khilafat mein khawateen ka wahai role hogा jo Rasul Allah s.a.w. ke daur mein kiya karti thin’. Imam al-Sadiq a.s., Imam al-Mahdi ajtf aur Rasul Allah s.a.w. ke daur ki khawateen ke bare mein, unki zimmedariyon aur unke kaamon’ ka muwazna karte hue jo farmate hain unhe meine darj kiya hai. Unme se kuchh khawateen jo ahem kirdar ada karengi wo ye hongi.

Umm ‘Atiyyah

Inhone Rasul Allah s.a.w. ke sath 8 ghazwaat mein hissa liya. Wo zakhmiyon’ ka khayal rakhna unki khidmaat mein se ek ahem kaam tha. Wo farmati hain, “Sipahiyon’ ke samaanon’(belongings) ka khayal rakhna unki duty thi”.

Abu ‘Awanaah, Musnad, vol. 4, p. 331.

41. Waqidi, Maghazi, vol. 1, p. 270.

Umm ‘Ammarah(Nasibah)

Inki bahaduri aur inki khidmaat junge Uhud mein itni zyda ahem thi ki Rasul Allah s.a.w. ne inki tareef ki thi.

Kanz al-'Ummal, vol. 4, p. 345.

Umm Abih/Ubayyah

Ye un 6 khawateen mein se hain jinhone Khaybar ke qile ki taraf rukh kiya. Rasul Allah s.a.w. ne unse pucha, “aap log kiske hum se aayi hain?” Umm Ubayyah farmati hain, “kyunki hume Rasul Allah s.a.w. ki baat se narazgi zahir ho rahi thi, isliye meine kaha, “Hum yahan kuchh dawaon’ ke sath zakhmiyon ki ayadat karne aye hain, to Rasul Allah s.a.w. is baat par sehmat ho gaye aur hume rukne ki ijazat de di. Hamara kaam jung mein zakhmiyon ka khayal rakhna aur unke liye khana pakana.”

Umm Ayman

Ye jung ke dauran zakhmiyon ki dekh bhaal kiya karti thin.

Al-Isabah, vol. 4, p. 433.

Haminnah

Inka kaam jung mein zakhmiyon ke paas paani pahonchana. Maidan e Jung mein hi inhone apne shauhar, bhai aur mamu ko kho diya tha.

Ibn Sa‘d, Tabaqat, vol. 8, p. 241.

Rabi’ah bint Ma’udh

Inka kaam zakhmiyon ki marham patti karna, wo farmati hain, “Hum log maidan junge mein Rasul Allah s.a.w. ke sath gaye aur shaheedon’ ko Medina pahonchaya”

Asad al-Ghabah, vol. 5, p. 451; Bukhari, Sahih al-Bukhari, vol. 14, p. 168.

Umm Ziyad

Ye un 6 khawateen mein se thin’ jo Khaybar ki jung par zakhmiyon ke dekh bhaal ke liye gayi thin.

Al-Isabah, vol. 4, p. 444.

Umayyah bint al-Qays

Ye Medina mein Hijrat ke baad musalman banin’. Wo farmati hain, “mein Bani Ghaffar ki aurton ke sath Rasul s.a.w. ki ziyarat karne

gayi thi. Meine farmaya, “hum bhi aapke sath khaybar ji jung par challenge aur jung mein zakhmiyon ki ayadat karnege.” Unki khushi ko dekhte hue, “Aap sab Khuda ke karam se ja rahi hain!”

Asad al-Ghabah, vol. 5, p. 405.

Layla al-Ghaffariyyah

Faramti hain, “mein wo khatoon thi jo Rasul Allah s.a.w. ke sath jung par zakhmiyon’ ki dekh bhaal karne jaya karti thi.”

Naqsh-e Zanan dar Jang, p. 22.

Umm Salim

Hamela hone ke bawajood, Jung e Uhad ke zakhmiyon aur sipahiyon’ ko paani pahonchaya karti thin’. Inhone junge Hunayn mein bhi hissa liya.

Ibn Sa‘d, Tabaqat, vol. 8, p. 425.

Mu’adhah al-Ghaffariyyah

Ye bimaron’ aur zakhmiyon ke zakhm ko saaf aur uska ilaj kiya karti thin.

A ‘lam an-Nisa’, vol. 5, p. 61.

Umm Sinan Aslamiyyah

Khaybar ki taraf jate hue, inhone Rasul Allah s.a.w. se farmaya, “mein bhi sath chalna chahti hoon, taki zakhmiyon’ ki ayadat kar sakun”, bimaron’ ka khayal rakh sakun’, sipahiyon’ ki madad kar sakun’, unke samaan ki rakhwali kar sakun’ aur maidan e jung mein pyason’ ko paani pila sakun’. Rasul Allah s.a.w. ne farmaya, “aapko ijazat hai, aap meri zauja Umm Salamah ke hamrah ho lijiye.”

Riyahin ash-Shari‘ah, vol. 3, p. 410.

Fatimah az-Zahra s.a.

Muhammad bin Muslimah farmate hain, “Jung e Uhad mein, jo khawateen paani ke intezam mein masroof thin’, unki kul tadaad 14 thi. Unme se Fatima s.a. bhi ek thin’.

Waqidi, Maghazi, vol. 1, p. 249.

Khawateen apne kaandhon’ par khana aur paani lekar aatin’ aur zakhmiyon’ ko pani pilati aur unka khayal rakha kartin”.

Umm Sulayt

‘Umar ibn al-Khattab se manqool hai, “Jung e Uhad mein, Umm Sulayt mashq lekar hum tak pani pahonchati thin’, aur hum logon ke liye aslahe aur hahtiyar sahi kiya karti thin”.

Bukhari, Sahih al-Bukhari, vol. 12, p. 153.

Nasibah

Inhone junge Uhad mein apne shauhar ke sath hissa liya. Paani ki mashq lekar zahmiyon’ paani pilaya karti thin’. Jab jung bahot zyda sakht ho gayi, to inhone maidan e jung mein talwar utha li, aur jism par 12 zakhm khane ke baad bhi ba-hayaat rahin.

Waqidi, Maghazi, vol. 1, p. 268.

Anisah

Jung e Uhad mein wo Rasul Allah s.a.w. ki ziyrat karne gayin’ aur farmaya, “Aye paighamber e Khuda! mera beta, ‘Abdullah ibn Salamah, Jung e Badr ka sipahi raha hai. Aur ab Jung e Uhad mein wo shaheed ho gaya. Mein use Medina le jana chahti hoon aur use yahin dafn karna chahti hoon, taki wo mere aur mein uske qareeb reh sakun”. Rasul Allah s.a.w. ne unhe ijazat de di. Anisah ne apne shaheed bete ki laash aur ek shaheed e Islam, jinka naam Mujdar ibn Ziyad ke janaze ko bhi labade mein lappet kar oont(camel) ki peeth par sawaar karke, Medina le ayin.

Asad al-Ghabah, vol. 5, p. 406. See Hujjat al-Islam Muhammad Jawad Tabasi, Naqsh-e Zanan.

To is tarah kuchh misalien milti hain, jisme khawateen ki zimmedariyan Imam e Zamana ajtf ke zahoor ke baad kya hongi wo wazeh ho jata hai. Jis tarah Rasul Allah s.a.w. ke daur mein jung ke dauran wo sipahiyon’ aur zakhmiyon’ ki madad, khane ka intezam, pani aur dawa ka intezam kiya karti thin’, theek usi tarah zahoor e Imam e Asr ajtf ke baad bhi wahi kaam anjaam dengi aur lashkar e al-Mahdi ajtf ki quwwat ko badhate hue nazar ayengi.

Imam Baqir a.s. farmate hain, “Hazrat Mahdi ajtf 313 sathiyon ke sath zahoor farmayenge, jo junge Badr ke ashaab ki tadaad ke b’Arabar honge, unka zahoor bina kisi peshagi ittela aur intezam ke hogा. Aur jab aisa hogा to wo sab mausam e khezan’(autumn) ke badal ki tarah bikhar jayenge. Wo din mein sher aur raat ke ibadar guzar hain.”

Ibn Tawus, Malahim, p. 64; Al-Fatawa al-Hadithiyyah, p. 31

Iban ibn Taghlub farmate hain ki Imam as-Sadiq a.s. ne unse farmaya ki, “313 afraad anqareeb tumhari masjid (Makka) mein tashreef layenge. Aur Makka wale dekhenge ki ye afraad unke abaa-o-ajdaad se koi talluq na rakhte honge (yani wo log ‘Arab se nahi honge). Unme se har ek ke hath mein talwar hongi, jis par ek lafz kunda(inscribed) hogा, jo hazaron mushkilon ko hal kar dega.”

Unme se kuchh ke naam ahadees mein milte hain, jinme se 2 ka zikr karna kaafi hogा.

Imam al-Sadiq a.s. mufazzal se farmate hain, “tum aur deegar 44 afraad Imam al-Mahdi ajtf ke ansaar aur sathiyon mein se honge.”

Dala'il al-Imamah, p. 248; Ithbat al-Hudah, vol. 3, p. 573.

Ab in 44 mein se kaun hogा is ke bare mein Imam al-Sadiq a.s. ye bhi farmate hain, “Qai’m e aal e Muhammad s.a.w. ka jab zahoor hogा tab, 27 afraad ka’aba ke pichhe se ayenge, 24 afraad Musa a.s. ki qaum se honge; ye wo log honge jo hamesha se raah e haq par chalte hue adl-insaf kiya tha, Ashaab e Kahaf se 7 afraad, Musa a.s. ke wasi Yusha’, Joshua, pharaoh ke gharane se ek shakhs, Salman e Farsi, Abu Dujanah al-Ansari, aur Malik al-Ashtar, ye sabhi duniya mein wapas ayenge.” Is hadees mein Miqdad ibn Aswad ka bhi zikr milta hai.

Ahadees mein maujood hai ki, farishte murdon mein se sa’leh bandon’ ko muqaddas maqamaat jaise Ka’ba ke paas le jayenge aur unki raj’ah (return to life) usi maqam par, usi waqt hogi. Dusre hawalon se milta hai ki, ye maqam Kufa ke pichhe maujood hai, yani ki Najaf al-Ashraf, jo ki phir se hadees ke may’ne par sahi sabit hoti hai, jiske liye un bandon ke jismon’ ko us maqam par muntaqil kar diya jayega, yani Najaf al-Ashraf mein.

Tanqih al-Maqal, vol. 2, p. 68.

Rawdah al-Wa‘zin, p. 266; *Ithbat al-Hudah*, vol. 3, p. 55.

Durar al-Akhbar, vol. 1, p. 258.

Ye ghaurtalab hai ki ye shakhsiyaton' ko apne daur ke taghooti lashkar se siyasati aur saqafati jung o jidaal mein kafi mashakkat ka samna karna pada hai, khaaskar Salman al-Farsi, Abu Dujana, Malik al-Ashtar aur Miqdad ibn al-Aswad jinhone islam ke shuruati dino mein hi jungon mein hissa liya aur apni shuja‘at ka muzahera kiya. Aur inme se kuchh ne qayadat aur kamaan ka bhi tajurba hasil kiya.

Imam e **Z**amana ajtf ki army ke commanders.

1) Hazrat ‘Isa ibn Mariyam a.s.

Imam al-Muttaqeen a.s. ek khutbe mein farmate hain, “.....aur phir Mahdi ajtf, Hazrat ‘Isa a.s. ko jaarhaana karwahiyon(offensive operations) ke liye ad-Dajjal(anti-christ) ke khilaf apna numainda banayenge. ‘Isa a.s. khurooj karenge aur ad-Dajjal ko kuchal dalenge. Ad-Dajjal us waqt poori duniya par kabiz ho chuka hoga, wo logon ki faslon aur naslon ko barbad kar raha hoga, wo logon ko apne paas bulayega aur jo log uski bay’at kar lenge wo un par rahem karega, aur jo usse inkar karega wo use maar dalega. Wo poori duniya mein safar karega, siwaye Makka, Medina, Bayt al-Muqaddas(Jerusalem), aur mashriq se maghrib tak ke jitney bhi badnasl auladien hongi, uske ird gird rally karengi.

Ad-Dajjal Hijaz ki janib badhega tabhi raste mein Hazrat ‘Isa a.s. use Harsha naam ke maqam par rok lenge aur us par khaufnaak cheekh se pukarenge, phir us par faisla kun zARB lagayenge, ad-Dajjal bhadakti hui aag mein pighal jayega, jaise aag mein seesa(lead) pighalta hai.”

Is zARB ke lagne se ad-Dajjal ka pighalna shayad us daur ke kisi ultramodern hathiyar se hoga ya phir ho sakta hai ‘Isa a.s. ise apne mo’jize se karenge.

‘Isa a.s. ki ek khasiyat ye bhi tehreer hai ki, “wo aisi shaan rakhne wale honge ki ek baar jab dushman unhe dekhega to use maut ki yaad aa jayegi, jaise ki ‘Isa a.s. jaise wo apni jaan ka mutaleba kar rahe the.”

Ash-Shi‘ah wa’r-Raj‘ah, vol. 1, p. 167.

Ibn Hammad, Fitān, p. 161.

Shu’ayb ibn Salih

Imam al-Muttaqeen a.s. farmate hain, “Sufyani aur siyah parcham/kale jhande wala lashkar ek dusre ke muqabil par ayenge, siyah parcham ke lashkar mein ek naujawan hoga jo Bani Hashim se

hoga jiske bayen hath ki hatheli par ek kala til hogा. Wo sipahiyoں ke aage khada hogा, wo Bani Tamim se hogा, uska naam Shu’ayb ibn Salih hogा.

Ibn Hammad, Fitān, p. 86; Iqd ad-Durār, p. 127; Kanz al-‘Ummal, vol. 14, p. 588.

Hasan al-Basri farmate hain, “Rey ki sarzameen par ek shakhs ayega jiska naam Shu’ayb ibn Salih hogा, jiska kaandha(soulders) chauda, siyah rangat wala, bina dadhi ka. 4,000 afraad ki ek fauj uski qayadat mein hogi, jinke libas safed aur unke parcham siyah honge. Uske lashkar waley Imam al-Mahdi ajtf ke lashkar ke madadgar sabit honge.

Ibn Tawus, Malāhim, p. 53; Iqd ad-Durār, p. 130; Ash-Shi‘ah wa’r-Raj‘ah, vol. 1, p. 210

Ammar bin Yasir farmate hain, “Shu’ayb bin Salih Imam al-Mahdi ajtf ka me’yari alambardar honge.”

Ibn Tawus, Malāhim, p. 53; Ash-Shi‘ah wa’r-Raj‘ah, vol. 1, p. 211.

Shablanji farmate hain, “Hazrat al-Mahdi ajtf ke peshgi daston ka commander Bani Tamim ke qabeele ka ek aadmi hogा jis ki dadhi halki hogi aur jise Shu’ayb bin Salih kaha jayega.”

Nur al-Absar, p. 138; Shi‘ah wa’r-Raj‘ah, vol. 1, p. 211.

Muhammad bin Hanafiyya farmate hain, “Khurasan se ek fauj rawana hogi jo kale kamarband aur safed qameez pehne hogi, unme se ek fauj ka salaar hogा jiska naam Shu’ayb bin Salih ya Salih bin Shu’ayb hogा. Jo Banu Tamim qabeele se talluq rakhta hogा. Ye lashkar Sufyani ke lashkar ko khaded dega aur neest o nabood kar dega; phir ye lashkar Bayt al-Muqaddas pahonchega aur Imam al-Mahdi ajtf ki hukumat ke liye wahan ki zameen ko hamwaar karega.”

Ibn Hammad, Fitān, p. 84; Ibn al-Munādī, p. 47; Darmī, Sunān, p. 98; Iqd ad-Durār, p. 126; Ibn Tawus, Fitān, p. 49.

Isma’il ibn Imam al-Sadiq a.s. aur Abdullah ibn Sharik

Abu Khadija farmate hain ki Imam al-Sadiq a.s. farmate hain, “meine Khuda se dua’ ki, ki wo mere farzand Isma’il ko mere baad baaqi

rakhe, Khuda ne use ek dusre marhale ke liye zindagi ka wada kiya. Jab zahoor hoga to sabse pehle zahir hone walon mein wo honge, jto apne 10 saathiyon ke sath zahir honge. Unke 10 sathiyon mein Abdullah ibn Sharik honge jo us lashkar ke alambardar honge.”

Al-Ayqaz min al-Haj‘ah, p. 266. See Kashi, Ikhtiyar Ma‘rifah ar-Rijal, p. 217; Ibn Dawud, Ar-Rijal, p. 206.

Imam Baqir a.s. farmate hain, “mein dekh sakta hoon, ki Abdullah ibn Sharik al-Amiri jinhone apne sar par siyah amama laga rakha hai jiske kone unke kaandhon par hain. Wo apni 4,000 mardon ka lashkar jo al-Qa’im ajtf ke janisaar honge, wo pahad ki dhalano’ par chadh jayenge aur hamesha takbeer ki sada baland karte rahenge.”

Al-Ayqaz min al-Haj‘ah, p. 266. See Bihar al-Anwar, vol. 53, p. 67; Ithbat al-Hudah, vol. 3, p. 561.

‘Aqil aur Haaris

Hazrat Ali a.s. farmate hain, “Hazrat al-Mahdi ajtf apni fauj ko Iraq aane tak is tarah se aage badhne denge ki fauji us ke samne aur aqbi(rear) hisse mein mutaqil ho jayenge. Samne ki fauj ke commander ‘Aqil honge aur pichhe ki fauj ke commander Haris.”

Ash-Shi‘ah wa’r-Raj‘ah, vol. 1, p. 158.

Jubayr ibn Khabur

Imam al-Sadiq a.s. naql karte hain, Maula e Kainat a.s. ke aqwaal se, “...agarche unke hathiyar miyanon’ se khainchi ja chuke honge... lekin ye insan Jubayr, apne 4,000 afraad ke lashkar ke sath Jabal al-Ahwaz mein, al-Qa’im ajtf jo hum ahlebait mein se honge, unke zahoor ka intezar karega, phir ye shakhs Imam ajtf ke sath aur apne sathiyon ke sath dushman ke khilaf ladai mein hissa lega.”

Khara‘ij, vol. 1, p. 185; Bihar al-Anwar, vol. 41, p. 296; Mustadrakat ‘Ilm Rijal al-Hadith, vol. 2, p. 118.

Bataate chalein ki, Jubayr ibn Khabur ke bare mein Imam Ja‘far al-Sadiq a.s. farmate hain ki, “Jubayr Mu‘awiyah ke khazanchi the, jinki maa Kufa mein raha karti thin’, ek din wo Mu‘awiyah se apni maa se milne ki ijazat mangne gaye to, usne kaha, ‘kufe mein tumhara kya kaam hai?, Kufa mein ek Jaadugar rehta hai, Ali ibn Abu

Talib, mujhe bharosa nahi ki wo tumhare upar jaadu na kar de, Jubayr ne jawab diya ki, “nabi mujhe Ali se koi kaam nahi hai, sirf apni maa se milna hai aur unka haq ada karna hai.” Ijazat milte hi Jubayr Kufa ke liye nikal pade aur kufa ke darwaze par unhe rok liya jata hai aur Imam Ali a.s. ke samne pesh kiya jata hai, Imam Ali a.s. use dekhte hi arz karte hain, “tum Mu’awiyah ke khazanchi ho, aur Mu’awiyah ne tumhe ye bataya hai ki mein ek jaadugar hoon!” Jubayr ne jawab diya, “ji bilkul usne yahi kaha tha”, phir Imam a.s. farmate hain ki, “jo maal tum lekar aye ho uska kuchh hissa tumne ‘Ayn at-Tamar naam ke maqam par zameen mein dafn kar rakha hai.” Jubayr ne use bhi qabool kiya. Phir Imam a.s. ne Imam Hasan a.s. ko bulaya aur Jubayr ki khatir karne ko kaha, aur phir apne ashaab se ye baat farmayi jo upar zikr kiya gaya hai...

‘Umar ibn Mufazzal

Imam al-Sadiq a.s. Mufazzal se farmate hain, “...Aap aur 44 deegar afraad, Hazrat al-Qa’im ajtf ke sath honge, aap Imam ajtf ke dahine janib honge aur acchayi ki dawat denge aur burayi se rokenge, aur aaj ke logon ke muqabile mein, us waqt ke log zyada khuloos e niyat se aap par yaqeen karenge.”

Dala’il al-Imamah, p. 248; Ithbat al-Hudah, vol. 3, p. 573.

Ashab al-Kahf

Imam Ali a.s. farmate hain, “Imam al-Mahdi ajtf ki nusrat ko Ashab al-Kahf ayengen”

Husayni, Al-Hidayah, p. 31; Irshad al-Qulub, p. 286; Hilyah al-Abrar, vol. 2, p. 601.

Kuchh aur hazraat hain jinke naam ahadees mein milte hain jo khurooj karenge, jaise Dawud Raqi, Najm ibn A’yun, Hamran ibn A’in, aur Maysar ibn ‘Abdul-Aziz.

Imam e Zamana ajtf ke lashkar mein shamil hone, aur training ke liye khaas nuqaat

Is bare mein Imam al-Mutaqqayan a.s. farmate hain, “Imam Mahdi ajtf ke ashaab ki tadaad 313 hogi, jo khud Imam a.s. ke paas pahonchenge aur unse puchhenge, *kya aap aakhri hujjat hain?*”

Imam ajtf jawab denge, “haan mere ansaar mein hi hoon!”, phir Imam ajtf khud ko un logon se chhupa lenge aur Medina chale jayenge. Ye lashkar wale unke bare mein kyunki jaan chuke honge, lihaza wo log phir Medina ka rukh karenge, jab wo log Medina pahochenge, Imam ajtf phir khud ko chhupa lenge aur Makka chale jayenge, aur unse ye kehte jayenge ki mujhse Makka mein milo. Ek baar phir Imam ajtf Makka se Medina aa jayenge, to unke saathi phir Medina ki taraf jayenge(dusri martaba), Imam ajtf phir Makka ayenge, to for log phir Makka ayenge, ye silsila teen martaba dohraya jayega.

“Imam apne sathiyon’ ke sath is amal ke anjaam denge taki unke ma’arefat ke darje ko parakh sakein. Aur phir aakhir mein Imam ajtf Safa aur Marwah ke darmiyan zahir honge aur apne sathiyon’ se mukhatib hokar farmayenge, “mein kisi kaam ko anjam nahi de sakta ki jabtak tum sab mere hath par bay’at na kar lo, us par Qa’im ajtf na raho aur use kisi bhi qeemat par na todo, aur mein aath “8” sharton’ par qadir hoon ki tum uski pairwi karo” Imam ajtf ki ye baat sunkar wo sab ek sath, ek awaz mein kahenge, “Hum apni jami’yat apke samne pesh karte hain, aap ki pairwi karte hain, aur jo bhi sharayet aap taye’ karenge use qabool karte hain, baraye meharbani batayen, wo shartein kya hain?”

Imam ajtf Makka mein kohe safा jayenge aur un ke haami bhi un ki pairwi karenge. Wahan unhe mukhatib karte hue wo kahenge, “mein in sharayet(conditions) ke tahet aap sabhi se ahad bandhoonga”.

1. Aap maidan e jung ko tark nahi karenge yani nahi chhodenge.
2. Aap mein se koi chorii nahi karega.
3. Aap mein se koi najayaz kaam nahi karega.
4. Aap ghayr qanooni kaam nahi karenge.
5. Aap mein se koi ghalat aur haram kaam nahi karega.
6. Aap mein se koi kisi par na haq hamla nahi karega.
7. Aap sone chandi ko jam’ a nahi karenge.
8. Aap gandum(wheat) aur jau (barley) jam’ a nahi karenge.

9. Kisi bhi masjid ko tabah nahi karenge.
10. Aap mein se koi bhi baatil ki gawahi nahi denge.
11. Kisi bhi mo'min ko haqeer nahi samjhoge.
12. Aap mein se koi sood ki kamayi mein se ek lukma bhi nahi khaoge.
13. Aap ko har sakhti aur mushkilaat ko bardasht karna hoga.
14. Aap kisi bhi deendar aur tauheed parast par la'nat nahi karenge.
15. Aap mein se koi sharaab nahi piyega.
16. Aap zari ke kapde nahi pehnenge.
17. Aap reshmi libas nahi pehnenge.
18. Aap kisi faraar hone wale ka pichha nahi karenge.
19. Aap ghayrqanooni taur par khoon nahi baha sakte.
20. Aap munafiqon aur kafiron ki parwarish nahi karenge.
21. Aap mein se koi fur (roye daar) ke libas nahi pehenega.
22. Aap mitti ko apna takiya banayenge (ya'ni aap shaista aur narndil banenge).
23. Aap Najayez kaamon' se baaz aa jayenge.
24. Aap sabhi, logon ko neki ka hukm karenge aur ghalat kaamon' se mana' karenge.

Agar aap in sharayet par qayam rehte hain aur in par 'amal karte hain to, mujh par ye farz hai ki apne madadgar ke taur par mein aapke siwa kisi ko muntakhab na karun. Mujhe aap ke jaise pehnawe ke siwa kuchh nahi pehenna, mere paas khane ke liye kuchh alag nahi siwaye uske jo aap khayenge, mere paas koi sawari nahi siwaye uske jo apke paas hogi, mein apke sath rahunga aap jahan bhi jayenge, aur mujhe jana hoga, us taraf jahan aap jayenge, aur mein mutmayin aur khush hoon is chhote se lashkar ke sath, aur mein bhar dunga is duniya ko adl o insaf se theek waise hi jaise ye bhari hogi, zulm o jaur aur tareeki se, mujhe Khuda ki ibadat karni hai kyunki wo ibadat ke layak hai, meine jo kaha hai us par qayam rahunga, jabki aap ko bhi apne wa'adon par qayam rehna hoga.”

Jab Imam e Zamana ajtf zahoor farmayenge, tab ahle Makka kahenge ye kaun hai jo makke mein zahir hua hai, aur wo kaun log hain jo iske qareeb khade hue hain, kuchh log kahenge ye wahi shakhs hai, jo bakriyon' ke sath makke mein dakhil hua tha, uske sathiyon' mein se 8 afraad aise hain jinko hum unke hasb nasb ke sath jante hain, unme 4 makke ke rehne wale hain hain 4 madine ke, Ghuroob e Aaftab ke qareeb shaitan, alehLay'een nida karega, tumhara parwardigar wadi e ilyas sarzameen e falisteen(Palestine) mein zahir hua hai, jo yazeed alehLaye'en la'n wal azab ki nasl se hai, uski bay'at karo taki hidayat pao, uski mukhalefat karoge to gumrah ho jaoge, tamam malaika aur tamam jinnat aur tamam mo'mineen uski taghzeeb karenge, aur sab jaan lein ki ye shaitan hai, jo sahib e shakk, munafiq aur dushmanane Khuda honge wo subh wali awaz se phir jayenge, aur shaitan ki itteba karenge, Imam e Zaman a.s. framayenge, jo chahe dekhe Adam Ibraheem wa Nuh ko to wo mujh par nigah kare, ki ilm o kamaal un sabka mere andar maujood hai, jo chahe Imam Husain a.s. ko dekhe to mujh par nigah kare, jo asmaani kitabon' ko sunein to mere pass aye taki mein usko aasmani kitabon' ko sunaun. Aap aasmani kitabon' ki tilawat farmayenge ki iske ba'ad ek shakhs khidmate Imam mein pahonchega, jiski garden pusht ko mudi hogi, salaam karne ke ba'ad kahega mere maula mera naam basheer hai, ek farishte ne mujhko hukm diya hai ki mein apki khidmat mein pahonchun' aur apko lashkare sufyan ke halaaq hone ki basharat doon, Imam a.s. farmayenge ki apna aur apne bhai Nazeer ka ahwaal logon ko bayan akro, wo kahega ki mein aur mera bhai Lashkar e Sufyani mein shamil the aur hamara Lashkar 3,00,000 afraad ka tha, hume damishq se lekar Bagdad tak tamam maqamaat ko tabah o barbad kiya aur Kufa aur Madina ko kh'Arab kiya, humne mimber tod dale, hamare ghodon' ne masjidon mein leed ki, humne chaha ki hum Makka pahonch kar khana e Ka'aba ko kharab karein aur Ahle Makka ko qatl karein, lekin jab hum sehra e Baida mein pahonche to aasman se nida ayi, Baida tu in sitamgaaron' ko halaaq kar, pas zameen phati aur ma'ye sawariyon' ke Lashkar ko nigal gayi, mere aur mere bhai ke ilawa koi baaqi na bacha, ek farishta hamare paas aya aur hum dono bhayiyon ke chehron' ko pusht ki taraf pher diya, mere bhai se kaha ki, "aye Nazeer tu Sufiyani ke pass Damishq

ja aur usko Mahdi ajtf a.s ke zahir hone se dara aur usse keh ki Khuda ne maqam e Baida mein tere Lashkar ko barbad kar diya hai, aur mujhse kaha ki, “Aye Basheer tu Hazrat Hajjat ki khidmat mein jakar Lashkar e Sufiyani ke tabah hone ki basharat de,”, Imam Zamana ajtf apne dast e Mubarak se uske chehre ko sahi karenge, phir Basheer hazrat ke hath par bay’at karega.

Imam e Zamana ajtf ke zahoor ke ba'ad Aale Saud ka haal

Imam e Zamana ajtf farmayenge ki Bani Sha'eyba ko bulao; jo kila'yedar e Khana e Ka'aba hai, unke hath kaat daalo aur Ka'aba ke upar latka do aur ailaan karo ki ye Khuda ke ghar ke chor hain , phir Aap ajtf khana e Ka'aba ko munhadim karke is tarah banayenge, jis tarah hazrat Ibraheem a.s. aur hazrat Ismael a.s. ne banaya tha, Aap ajtf apne dast Mubarak se Khana e Ka'aba ke khazane ko mo'mineen mein taqseem karenge, Makka mein zalimon ki I'maraton ko munhadim kar denge aur ahle Makka ko, wazeh nasihat karne ke ba'ad sadaat mein se ke shakhs ko khalifa bana kar Madina ki taraf mutawajje honge, Jab Aap ajtf Makka ke bahar ayenge to ahle Makka us khalifa ko qatl kar denge, phir Aap ajtf Makka wapas ayenge to ahle Makka sharm se apni gardanien jhuka lenge, aur tauba karenge, aur kahenge Maula a.s. hume ma'af kar do, phir ek shakhs ko jo ahle Makka se hogा, hakim banakar Makka se bahar ayenge; Makka wale us hakim ko bhi qatl kar denge, phir Imam a.s. ko maloom hogा ki hakim qatl kar diya gaya hai, to Imam e Zamana ajtf qaum e Jinnat mein se 80 jinon' ko unke paas bhejenge, Jinnat aakar nasihat karenge, wo shakhs jo imam layega, usko bakhsh denge, baqi sabko qatl kar denge, Imam a.s. farmate hain ki, farishte, Insan wa Jinnat is tarah apas mein is tarah se baat karenge, ki jis tarah ek shehari dusre shehari se saath baat karta hai, wo sab apas mein muhabbat ke sath rahenge.

Imam e Zamana ajtf ka Makka se bahar ki taraf khurooj karna

Jab Aap ajtf Makka se bahar jayenge to munadi nida dega, ki koi bhi khana aur paani apne sath na le, Sange Hazrat Musa a.s. jo ek oont ke bojh ka hogा, wo Aap ajtf ke sath hogा, jis jagah qafila thehrega, sange musa zameen par rakhenge, 12 chashme usme se jaari honge, yahan tak ki khana aur ghaas waghyra bhi usme se nikelenge, kyunki insanon' ke sath sath janwar bhi is patthar se hasil karenge, jab Aap ajtf Najaf e Ashraf pahonchenge, to hamesha us patthar se paani aur doodh ka chashma jaari rahega, Madina mein dakhil hone ke ba'ad Aap ajtf zalimon' ki I'maraton' ko munahdim kar denge iske ba'ad ahle Quraysh ki girafatariyan karwayenge, qurayesh ke 500 aadmi giraftar karke laye jayenge; jab Aap ajtf ke samne khade honge, Aap ajtf unke qatl ka hukm denge, phir 500 aadmi giraftar kiye jayenge, Aap ajtf unko bhi qatl kara denge, yahan tak ki 3000 ahle qurayesh qatl kiye jayenge; madine wale Aap ajtf ke mukhalif ho jayenge aur kahenge ki agar ye aal e Rasul s.a.w. hote to is qadar qatl na karte, madine mein ek hujre ko munhadim karenge aur usme se **un dono** ki laashon' ko nikelenge, jo taro-taza hongi aur hukm denge ki in dono ko Baqi' ke samne darakht ke do tano par latka kar sooli de di jaye, jab dono ko latka diya jayega, us khushq darakht mein shaakhien aur patte nikal ayenge, ye dekh kar un dono ke manne wale aur dono ke chahne wale unke pehle se bhi zyada moa'ttaqid ho jayenge aur kahenge ki ye ba'ad e Rasul Allah s.a.w. haq par the, aur bas ek munadi nida dega ki aasmaan inhe chhod aur aye Zameen inhe nigal jao, jo tere upar khade hue hain, phir siwaye momin e khalis ke koi munafiq n bachega, aur zameen un sab ko nigal jayegi, uske baad Aap ajtf 'Arab ke 70 qabeelon' ko qatl karenge.

Imam e Zamana ajtf ke zahoor ke ba'ad Hazrat 'Isa a.s. ka nazil hona

Jab Janabe 'Isa ibn Mariyam aasmaan se nazil honge to unke baalon' se paani ke qataraat tapak rahe honge, apke hath mein khanjar hogा, jiske zariye' Dajjal ko qatl kiya jayega, jab waqt e namaz hogा, Imam ajtf Janab e 'Isa a.s. se farmayenge, Aap ajtf logon ko namaz padhayen, Janab e 'Isa a.s. farmayenge, "ki Namaz ka qayaam Aap ajtf ke zariye' hogा", Imam Zamana ajtf namaz qayam karenge. Jab " 'Isa a.s. Aap ajtf ke piche namaz padhenge, Janab e 'Isa a.s. ki namaz shariyat e Muhammadi par hogi, aur janab e 'Isa a.s. saleeb tod dalenge, jisse 'Isayiyon ko ma'loom ho jayega, ki agar saleeb ki koi haqiqat hoti to 'Isa a.s. isko na todte, khinzeer ko qatl kar denge, iske ba'ad khinzeer ka iste'maal nahi hogा, maseehi islam qabool kar lenge, yahoodi aur nasara mein koi bhi apne deen par baaqi nahi rahega, qanisya se naach-o-gana khatm ho jayega, deen e muhammadi sab deenon' sab deenon' par ghalib aa jayega, janab e 'Isa a.s. 40 saal zinda rahenge aur Aap ajtf ki wafat ke ba'ad rauza e Rasool s.a.w. mein dafn kar diya jayega, Imam e Zamana ajtf wo libas zebe-tan karenge, jo Jibrael a.s. Ibraheem a.s. us waqt laye the jab Namrood unko aag mein daal raha tha aur Ibraheem a.s. ne wo libas pehna tha; jab hazrat Yusuf a.s. ne us libas ko Misr mein hola tha to Hazrat Yaqoob a.s. ne sham mein uski boo-e-khush soonghi thi, jab is libas ko hazrat Yaqoob a.s. ke chehre Mubarak par dala gaya tha to unki aankhien raushan ho gayi thin', Aap ajtf hath mein hazrat Sulaiman a.s. ki angoothi hogi, taboot e Bani Israel Aap ajtf ke sath hogा, aur Asa' e Musa Aap ajtf ke paas hogा, jis waqt usko zameen par dalenge to wo azdaha ban jayega, jab wo munh kholega, to upar ke taalu se niche ke taalu ka faasla 40 ghaz ka hogा, jiske liye Imam e Zamana ajtf jisko hukm karenge wo usko nigal jayega, jab daaba ayega, to yahi asa' e Musa a.s., Hazrat Sulaiman a.s. ki angoothi uske paas hogi, kisi kafir ko rooye zameen par na chhodenge, agar koi kafir darakht ya patthar ke niche panah lega to; wo darakht ya patthar fariyaad karega aur kahega Maula ajtf mere niche kafir chhupa hua hai usko qatl kar dien, iske bare mein sunniyon' ki sahayе sitta ki kitab Sahih Bukhari mein bhi hadees 2925 mein

maujood hai, Rasul Allah s.a.w. farmate hain, “Ek daur ayega, tum yahoodiyon’ se jung karoge aur wo shikast khakar bhaagte phirenge, koi yahoodi agar patthar ke niche chhup jayega to wo patthar bhi bol uthega, “aye Allah ke bande! Ye yahoodi mere pichhe chhupa baitha hai, ise qatl kar dalo”.

Uske ba’ad Aap ajtf Kufa ke liye rawana honge jab aapko Kufa ke liye rawana honge to Aap ajtf ke sath 46,000 malak aur 46,000 jinn, 313 momin e khaas, 10,000 deegar mo’mineen aur kuchh aam mo’mineen honge, Allah ta’ala bashakl e balkh sona barsayega, jis tarah Yaqoob a.s. par barsaya tha, zameen apne khazane ugal degi, zameen ke khazanon’ mein sona chandi jawahiraat apne ashaab ko ata’ karenge, aur 313 talwarien apne ashab ko ata karenge, ek ek talwar par hazaar hazaar kalma’ tehreer honge, aur ek ek kalme se hazaar hazaar kalme niklenge, aur jab koi sa’yel Aap ajtf se sawal karega to usko itna ata’ karenge ki wo uske bojh ko utha na sakega, jab Aap ajtf qareeb e Kufa pahonchenge to ek Husaini jawan jo nihayat khoobsurat hogा wo, waylam ye Qazwin ki taraf se khurooj karega, baland awaz se nida karega ki zahoor e Imam e Zamana ajtf ho chuka hai, kuchh naujawan jo faulad se zyada sakht aur bahadur honge uske sath ayenge, wo zaalimon’ ko qatl karte karte qareeb e Kufa pahonch jayenge, unko khabar milegi ki Imam e Zamana ajtf qareeb e Kufa pahonch chuke hain; wo Husaini jawaan apne saathiyon’ se kahega aao chalo dekhein ye sahab kaun hain? Jabki wo janta hogा ki ye Imam e Zamana ajtf hain, lekin uska maqsad ye hogा ki, apne saathiyon’ par Imam e Zamana ajtf ki haqiqat zahir kar de, Imam e Zamana ajtf ke qareeb aakar salaam karega aur kahega ki agar Aap ajtf sach farmate hain ki Aap ajtf imam e haq hain , Aap ajtf ke paas chanden chizen hona zaruri hai, Aap ajtf ke paas hain to dikhayen, Imam a.s. farmayenge kya chahta hai, to wo kahega , Asa’ e Rasul s.a.w unki angoothi, unki zirah, jisko fazil kehte the, Rasul e Khuda ka amama, jisko sahaab kehte the, wo ghoda jiska naam duldul tha, wo naka jiska naam ghazba tha, wo shutar jisko marboo’ kehte the, wo hamla jisko laa’qoo kehte the, aur Rasul e Khuda s.a.w. ka burraq aur wo buzurgh o moatbar mushaf e Ameerul mo’mineen jo 70,000 hath lamba hai, bani Adam ke tamaam zaruriyat usme maujood hain, Rasul s.a.w. ne Ali a.s. ke hathon’ se likhwaya tha, Imam Zamana ajtf

un tabarrukaat ko jama' karenge, yahan tak ki Imam a.s. jafr e ahmar jis mein Rasul Allah s.a.w. apne sare hathiyaar rakhte the, jafr e abeez jis mein Musa a.s. ka taurait, 'Isa' a.s. ki injel, Dawood a.s. ki zuboor, aur deegar Aasmani saheefa hain, Hazrat Adam aur nooh a.s.t.w. ka asaa', Hood o Sa'leh a.s.t.w. ka tarka e majmua', hazrat Ibraheem a.s. ka saa' hazrat Yusuf a.s. keel wa tarazu e hazrat Shees a.s., Dawood a.s. ki zirah, Sulaiman a.s. ki angoothi, aur taaj asbab e 'Isa a.s. aur tamam paighambaron' ke miras dikhayenge; phir Aap ajtf asa' e Rasul e Khuda ko ek sange jabali par nasb karenge asa' ek hi saa't mein misl e darakht mein bada ho jayga, ki sara Lashkar uske saaye mein aa jayega, wo Husaini jawan kahega, Allah hu Akber, Maula ajtf haath badhayen mein apki bay'at karna chahta hoon, maula ajtf hath badhayenge, husaini jawan apne sathiyon ke sath bay'at e Imam e Zaman ajtf karega, 40 afraad zaidiya aise honge, jinke gardan mein Quran majeed pade honge lekin wo bay'at nahi karenge, balki wo kahenge ki ye sehre azeem hain(ma'zallah), Imam e Zamana ajtf 3 din tak unko nasihat karenge moa'jizaat dikhyenge magar un par koi asar na hoga, hukm e Imam e Zamana ajtf se unko qatl kar diya jayega, chhathe Imam a.s. farmate hain, jab zahoor e Imam e Zamana ajtf ho jaye to ek jawan mashriq se zahir hoga tum us tameemi jawan ke sath ho jana kyunki wo Imam e Zamana ajtf ke lashkar ka alambardar hoga.

Jab Aap warid e Kufa honge to aise ghode pa sawar honge jiski peshani ka darmiyani hissa safed hoga, Aap ajtf is tarah ghode ko harkat denge ki jab, ba-ejaz apke duniya ka har shaher ke aadmi aapko dekhenge, aur sabko aise nazar ayega ki Imam Zamana ajtf unhi ke shahar mein hain, aur unhi ke darmiyan hain, ek alam mubarak Jibrael a.s. ke hath mein hoga, Aap ajtf usko baland karenge jo uski A'moodo asrh se hogi aur uska, pharayera Jannat ke auraaq ka hoga, jumla ajza uske nusrat o yari e haq ta'ala honge, kyunki wo a'lam Aap ajtf jis jama'at ki taraf karenge Allah jj usko halaak kar dega jabki momin ka dil shuja'at mein lohe ke tukde ke manind ho jayega, Aap ajtf ke paas teen a'lam honge, ek par teherer hoga, *Al yaum aklmalto lakum deenakum wa atmamto alaikum ne'amti wa raziyati lakum-ul islam deena*, dusre par likha hoga yufoona...teesre

par likha hogा, *la ilaha illal-lah muhammadur rasul-ullah aliyun wali
ullah wa khalifatah-ul-hasan-al-husain wa tasa'at min waladal husain
ausiyana'*.

13,313 malaika Aap ajtf ke khidmat mein haazir honge wo un farishton' mein se honge jo hazrat Nuh a.s. ki kashti mein the aur hazrat Ibraheem a.s. ke sath us waqt the jab Namrood unhe aag mein daal raha tha, hazrat Musa a.s. ke sath us waqt the jab Khuda ne Dariya e Neel(Nile) ko shighafta kiya tha, Hazrat 'Isa a.s. ke sath us waqt the jab 'Isa a.s. aasman ki taraf gaye the, 4000 a'lamatdaar, 4000 ek dusre ki radeef honge, 313 farishte wo honge jo jung e badr mein Rasul Allah s.a.w. ke sath the, 4000 malaika wo honge jo Imam Husain a.s. ki madad ke liye Karbala mein aye the; aur Imam a.s. ne unko junge ki ijazat na di thi, wo aajtak qabr e Imam a.s. par girya o zaari mein mashghool hain; zahoor e Imam e Zamana ajtf ka intezar kar rahe hain, taki Imam Husain a.s. ke khoon ka badla le sakein, barewayat Imam e Zamana ajtf jab Karbala mein dakhil honge to wo a'rbaen ka din hogा, aur us waqt zawwar ka hujoom hogा jo zareeh e Imam Husain a.s. ke ird gird jama' hogा, Imam e Zamana ajtf ke aate hi rasta khud bakhud banta jayega aur zareeh ka darawaza khud se khul jayega, Imam ajtf qabr e Imam Husain a.s. ke andar, se ek chhota sa janaza nikalenge aur logon se mukhatib hokar sawal karenge, "aye logon! is bachhe ka kya qasoor tha, jise bhookh aur pyas mein teer maar kar shaheed kar diya gaya?".

Jab Aap ajtf Kufa pahonchenge to hazaron' ka giroh aapki mukhalefat ke liye nikal padega aur wo kahenge ki, hume bani fatima ki zarurat nahi hai, Aap ajtf wapas chale jayen, Aap ajtf sabko qatl kar denge, jab koi dushmane Aal e Muhammad a.s.t.w. na bachelga to Aap ajtf mimber par tashreef le jayenge, aur waqaye' karbala bayan karenge ya'ni majlis Husain a.s. padhenge; us waqt log maho girya ho jayenge, kayi ghante tak rone ka silsila jari rahega, phir pusht ko Kufa se 70,000 siddiqeen ayenge; jo Aap ajtf ki tasdeeq karenge, Aap ajtf ki baeyat karenge, aur Aap ajtf ke ansaar mein shamil ho jayenge uske ba'ad ziyarat e Rasul Allah s.a.w. ke liye Madina jayenge, Imam a.s. farmate hain ki us waqt Kufa ki itni azmat ho jayegi ki koi momin na hoga jo kufe mein na ho, ya hawaliye Kufa mein dakhil na ho, ya dil uska Kufe ki taraf nah o us waqt Kufe mein

ek gosfand ke sone ki jagah ki qeemat 2,000 dirham hogi, shaher e Kufa ki wusa'at 18 farsakh yani 40 meel ho jayegi, qasra-ahye Kufa Karbala e moa'lla se mil jayenge, haq ta'ala baqa'ye Karbala ko jaye-panah karaar dega; aur aisi jagah muqarrar farmayega, ki hamesha mahl o aamد o raft malaika aur mo'mineen rahega, karbala e moa'lla ka martaba aur zyada ho jayega, is qadar rehmatien aur barkatiен nazil hongi ki agar koi Karbala mein khada hokar dua karega to Allah jj ek dua ke badle mulk e duniya hazaar mulk e duniya usko ata' karega.

Imam e Zamana ajtf ke zahoor ke waqt Baghdad ke halaat

Phir Imam a.s. farmate hain ki shaher e Baghdad us waqt mahal e ghazab e ilahi hogा, waaye ho us shakhs par jo Baghdad ko mahl e sukoonat qaraar de, a'almon wale aur maghrib wale uski taraf ayenge Baghdad par tarah tarah ke azaab nazil honge, jo guzishta ummaton' par nazil hue the, aur kuchh azaab aise nazil honge, jo kaanon' ne sune honge, na aankhon' ne sune honge; jo toofan e Baghdad par nazil hogा, aag ka toofan hogा, Allah jj ek waqt bhaghdaD ka aisa hogा, ki log kahenge duniya yahi hai, ghar aur qasr uske behisht hain, aur ladkiyan' yahan ki hur ul-a'yen hain, log gumaan karenge ki Khuda ne logon' ki rozi yahin taqseem ki hai; Baghdad mein itni zyada burayiyan' aur gunah honge, ki saari duniya ki burayiyan' aur gunah ek taraf aur Baghdad ki burayiyan' ek taraf, khoon e na-haq, jhoothi gawahi, sharab-khori, zina karna, haram khana Baghdad mein aam hogा, Khuda Baghdad ko is tarah tabah o barbaad kar dega ki jab koi sarzameen e Baghdad se guzrega sirf ye keh sakega ki is zameen shaher e Baghdad waqaye' tha.

Lashkar e Sufiyani ka khurooj

Imam a.s. farmate hain, Sufiyani, Yamani aur Khurasani ek hi saal, ek hi mahine aur ek hi din khurooj karenge, sirf yamani ka a'lam hidayat ka a'lam hogा, aur wo logon ki hidayat karenge, nusrat e haq ke liye Imam a.s. ki taraf dawat denge, Sufiyani wadiye yabis se khurooj karega jo Utba bin Abi Sufiyan ki aulad mein se hogा, Sufiyani ke bare mein maula a.s. kehte hain ki, Sufiyani surkhi mayel aur neele rang ka aadmi hogा; uska qad meyana hogा, chehra chechak ke daagh honge, jab koi usko dekhega to dar jayega, dekhne mein nan azar ayega, usne kabhi Allah jj ki ibadat na ki hogi, aur na kabhi Makka Madina gaya hogा, ya rabb...! ya rabb....! Ki sada apni zaban se baland karega, baar baar kahega..” mein inteqaam loonga, chahe JahanNam mein chala jaun...” aur wo apni maa ko qatl kar dega, taki uski khabasat logon par zahir na ho, sufiyani sirf 8 mahine fasaad phailayega, chahthe Imam a.s. farmate hain ki mein dekh raha hoon ki usne ya uske kisi sahabi ne Kufe ke bahar padaw dala hua hai, uska ek aadmi nida kar raha hogा,...”aye logon..! agar tum mein

se koi ek Ali a.s. wale ka sar layega, mein usko 1000 dirham dunga, ye sunkar ek padosi dusre par jhanptega aur kahega, tub hi Ali a.s. wala hai, uska sar kaat kar Sufiyani ke paas le jayega aur 1000 dirham wasool karega, Kufe ke log uske sath shamil ho jayenge; jab suffiyani ko pata chalega ki Imam e Zamana ajtf uske qareeb aa chuke hain to wo, Aap ajtf ke paas ayega, Imam a.s. usko samjhyenge, to wo Imam a.s. ke hath par bay'at kar lega, apne Lashkar ki taraf wapas jayega, uske Lashkar wale kahenge pehle to hakim tha, bay'at karke mahkoom ban gaya, imam ajtf ki bay'at tod de hum tere sath hain, subh ke waqt Imam ajtf ke muqabile mein aa jayega, jung hogi bahot log maare jayenge; sana'a ka ek shakhs Sufiyani ki aankh phod dega, Imam e Zamana ajtf usko qatl kar denge, uske aur uske sathiyon ke gosht se darinde aur parinde apna pet bharenge.

Dajjal (Anti-Christ) ka khurooj

Imam a.s. farmate hain ki Dajjal jiska asl naam Sa'yad ibn S'aeed hai, Isfahan ke ek qariya-ye-Yahoodiya se khurooj karega, wo dayen aankh se kana hoga, aur uski baayin' aankh peshani par hogi; jo sitare ki tarah chamakti hogi, uski aankh mein khoon ka lothda hoga, dono aankhon' ke darmiyan likha hoga "Kaafir" lafze Kafir ko har padha likha aur anpadh padh lega, wo safed gadhe par sawar hoga, jiske dono kaanon' ka faasla ek meel hoga, uska ek qadam ek meel hoga, wo samundaron' mein utrega, jis paani se guzrega qayamat ke liye khushk ho jayega, uske sath rotiyon' ka pahad hoga, aur paani ki naher hogi, wo apne sath Jannat o Jahannam dono ko lekar chalega, us zamane mein shadeed qahat padega; wo baland awaz se kahega, "aye logon...! Mein wahi hoon jisne tumko khalq kiya mein hi tum logon ka rabbe a'ala hoon, uski us awaz ko duniya ke tamam insan, jinnat, aur shayateen sunege, uske pairwi zyadatar waladul zina karenge, aur auratein uski framabardar ho jayengi, ahle 'Arab uske samne apna sar jhuka denge, yahoodi Khuda tasleem karenge, magar Makka aur Madina mein dakhil na ho sakega, dushmanane Khuda aur dushmanane Ali a.s. uske sath honge, Imam e Zamana ajtf usko, shaam ke andar, aqueeba afeeq mein jama' karenge aur usko qatl kar denge, bahrhaal Imam e Zamana ajtf masjid e Kufa ko mismar kar denge aur purane tareeke se banayenge, qasr e Kufa ko

mismaar kar denge, kyunki uska banane wala mala’oon tha, masjid e Kufa se ek chashma e roghan ka, ek chashma doodh ka, ek chashma aabe tahooor ka aur ek chashma peene ke paani ka jari karenge, pusht e Kufa par ek masjid ta’ameer karenge jiske hazaar darwaze honge, uske elawa Kufe mein 3 masjidein aur banayenge, pusht e qabr e Imam Husain a.s. se ek naher Najaf e Ashraf tak jaari karenge, uska paani dariya e furat mein girega, naher ke darmiyan pul aur chakkiyan banayi jayengi;

Imam a.s. farmate hain ki mein dekh raha hoon, ki anqareeb ek, ek budhiya apne sar par gehoon’ rakhe naher e Karbala ki taraf ja rahi hai, taki baghayr ujrat diye aata tayyar karaye, Aap ajtf rehab e Kufa ki taraf ayenge, ek taraf ishara karke kahenge, us jagah ko khodo, to us jagah se 12,000 zirah, 12,000 talwarien, 12,000 topiyan khud niklengi, Aap ajtf apne mawaliyon’ mein se 12,000 ‘Arab o ajam ko denge, aur kahenge, ki jiske jism par na aye usko qatl kar do, jab Aap ajtf bazar se guzrenge to ek shuja’ bahadur naujawan se mulaqat hogi, wo aap se kahega, Aap ajtf logon ko is tarah hanka rahe hain, jis tarah jaanwar ko hankaya jata hai, agar Aap ajtf waqt ke Imam ajtf hain to aapke paas koi paighamber e Islam ka nama hona chahiye, Imam e Zamana ajtf ka ek sahabi aage badhega aur kahega, “Khamosh ho ja...! Warna mein teri gardan maar dunga, Imam ajtf sahabi ko ishare se khamosh karenge, phir apni jeb se ek nama e Rasul Allah s.a.w. nikalenge, usko dikhayenge wo sayed Aap ajtf ke hath par bay’at kar lega. Imam e Zamana ajtf farmayenge, hum Misr mein ek mimber banayenge, Damishq ki eent se eent baja denge, Yahood o Nasara ko; ‘Arab ke har goshe se bahar nikalenge, hum sare ahle ‘Arab ko apne asa’ se haankenge, paaye takht-e-hazrat Kufa hogा, mahal e jama’ baitul maal aur maal e ghanimat taqseem hone ki jagah masjid e Sehla hogi, aur Aap ajtf ki tanhayi ki jagah Najaf e Ashraf hogi, Imam e Zamana ajtf aur Aap ajtf ki aal a.s. sabke sab masjid e Sehla mein qayaam karenge.

Ameerul Mo’mineen a.s. ka zahir hona

Chaand mein ke mojassam insan nazar ayega, jo nida deta hoga ki, “Aye Ameerul mo’mineen a.s. maye Allah jj ye Ameerul mo’mineen a.s. hain, Allah jj ne inko dobara duniya mein bheja hai, taki

dushmanane Khuda ko qatl karien, phir aasman se ek nida ayegi Ali a.s. aur uske shia' hi kamiyab hain, phir dusri nida shaitan dega, jo ek dushman e Ali a.s. ka naam lekar kahega, ki falan' aur uske shia' hi kamiyaab hain, sabse pehle Imam Husain a.s. 12,000 siddiqon aur Karbala walon ke sath zahir honge, koi raja't us raja't se khushtar nahi hogi, phir siddiqe akber hazrat Ameerul Mo'mineen a.s. apne ashaab Meesam-o-Qamber wagheyra ke sath zahir honge, maula a.s. ke liye Najaf e Ashraf mein ek qubba nasb kiya jayenga, us qubbe ka ek rang Najaf e ashraf mein hoga ek Bahrain mein, ek sama'a mein aur ek madine mein, is qubbe ki qandeelien aur chiragh aasman aur zameen ko chand aur suraj se zyada raushni denge, phir Rasul Allah s.a.w. zahir honge, aap s.a.w. ke sath ansaar wa muhajir wa ansaar ke elawa wo log bhi honge jo aap par sabse pehle iman laye the, phir shahzadi Fatima Zehra s.a. ki raja'at hogi uske ba'ad ek ek Imam a.s. ki raja'at hogi, aur har imam ke sath unke ashab bhi dobara zinda kiye jayenge, uske ba'ad tamam anbiya a.s. dobara is kainat mein ayenge, unke ashaab unke sath honge, imam a.s. qasam khakar farmate hain, wallah Adam a.s. se lekar khaatam tak jitney anbiya Allah jj ne maba'oos farmaye hain, un sab ko Allah jj dobara duniya mein bhejega, taki wo hazrat Ali a.s. ke sath rehkar kuffar se jung karien aur anbiya ki raja'at ke liye Allah jj ne surah e aal e Imran ki ayat 81 mein zikr kiya hai, jab Khuda ne paighambaron' se iqraar liya ki hum tumko jo kuchh kitab-o-hikmat waghayra de uske ba'ad tumhare paas koi Rasul aye, jo kitab tumhare paas hai uski tasdeeq kare, to tum us par zarur us par imaan lana, aur zarur uski madad karna, maula Ali a.s. farmate hain ki raja'at ke ba'ad tamam anbiya madad karenge.

Imam Muhammad Baqir a.s. farmate hain ki mere jadd Imam Husain a.s. ko shaheed kar diya gaya, to malaika dahaad maar kar ro rahe the aur sabne Allah jj ki bargah mein fariyaad ki, parwardigaar tere pasandida bande ko Shaheed kar diya jaye, tujhe uski parwah tak na ho, Khuda ne unki taraf wahi farmayi thi, "aye mere malaika, tumhe sukoon e qalb hasil hona chahiye, mujhe apni izzat o jalalat ki qasam; main Husain a.s. ke qaatilon se zarur inteqaam lunga, chahe ek tulani muddat ke ba'ad hi kyun na loon..". Phir Khuda ne malaika ke samne se parde hata diye, aulad e Husain a.s. mein se tamam

aimma a.s.t.w. ki unhe ziyarat karayi, Aimma athaar mein se ek Imam a.s. khada namaz padh raha tha, Khuda jj ne farmaya, “usi Qa’im ajtf (khade hue) ke zariya’ mein qaatilane Husain a.s. se inteqam lunga.

Quran mein ek jagah Khuda keh raha hai, jo shakhs mazloom mara jayega, to humne uske waris ko (qatil ke qasaas ka) qaabu diya hai, usko chahiye ki qatl (khoon ka badla lene mein) mein zyadati na kare, beshak wo “Mansoor” hai, madad kiya jayega, Imam a.s. farmate hain; ki Khuda ne is ayat mein, Hazrat Mahdi ajtf a.s. ka naam “Mansoor” rakha hai.

Imam a.s. farmate hain ki, hum tamam aimma a.s.t.w. Rasul e Khuda ke qareeb khade honge, sabse pehle hamari jaddah Fatima Zehra s.a. aapse un zulmon’ ki shikayat karenge jo aap par kiye gaye the, shahzadi kahengi ki, mere upar falan falan ne zulm kiye baba, aur jo fadak Aap ajtf ne mujhe diya tha wo mujhe wapas na mila, jin logon ne mera haq chheena, mere upar zulm kiye, mujhe zadkob kiya mujhe meri har aulad ke gham mein rulaya, Aap s.a.w. mera aur un logon ka faisla farmayiye. Hazrat Khadija bint khuwaylid a.s. aur Hazrat Fatima bint e Asad a.s., Janab Mohsin a.s. ko lekar ayengi, wo zaro qataar ro rahi hongi, shahzadi tadap kar keh rahi hongi, “Ya Rasul Allah s.a.w. is bachhe ko kis gunah ke jurm mein qatl kiya gaya?”, ye sunkar zameen-o-aasmaan ki har makhlooq girya karegi, phir maula Ali a.s. apne upar kiye gaye zulmon’ ka zikr karenge, kahenge ki, “Ya Rasul Allah s.a.w. meine bahot sabr kiya, raazi ba raza e Khuda raha, meine itna bardasht kiya ki tamam auliya e Khuda ke wasi ne itna bardasht nahi kiya hoga, aur logon ne kis tarah meri bay’at karke tod di, Khuda hi janta hai, yahan tak ki mujhe ibn e Muljim l.a. ki talwar se qatl kar diya gaya, phir Imam Hasan a.s. khade honge, aur kahenge, nanajaan mere baba ke gale mein rassi ka phanda dala gaya, meine sabr kiya, maa ke pehlu par darwaza giraya gaya meine sabr kiya meri maa duniya se guzar gayin meine sabr kiya, mere baba ko qatl kiya gaya meine sabr kiya, logon ne mere hath par bay’at ki aur mujhse phir gaye, meine sabr kiya, yahan tak ki mujhe zeher dilwa kar qatl kar dala aur zulmon’ ki had kar di ki marne ba’ad mujhe sukoon na diya gaya, balki mere laashe par

teeron' ki barish ki gayi, iske baad Imam Husain a.s. apne sathiyon ke sath khade ho jayenge, jo sar se pa tak khoon mein doobe honge, Rasul e Khuda s.a.w. unko dekh kar giryा karne lagenge, aur kainaat mein jitni makhlooq hongi sab giryा karne lagengi, Janab Fatima s.a. ye haal dekh kar ek aisi cheekh marengi, ki zameen aur ahle zameen laraz uthenge, janab e Hamza a.s. aur Ja'afer e Tayyar a.s., maula Ali a.s. aur Imam Hasan a.s. Imam Husain a.s. ko apne halqe mein le lenge, Rasul e Khuda s.a.w. aage badh kar Imam Husain a.s. ko apne seene se lagayenge; aur farmayenge ki aye Husain a.s. mein tum par qurban, Allah jj tumhari aankhien thandi kare, Imam a.s. kehte hain uske ba'ad mere jadd buzurghwar Imam Zainul Abideen a.s. aur mere baba Imam Baqir a.s. khade ho jayenge; aur fariyaad karnege ki hume qaidi banaya gaya, darbar aur bazaron' mein le jaya gaya, is haal mein ki rasul ki betiyan sar barhayna, hamare sath thin' Imam kehte hain ki phir mein khada ho jaunga, jo kuchh zulm mansoor dawanaki ne mere upar kiye hain, bayaan karunga, phir Imam Musa Kazim a.s. khade ho jayenge; Haroon Rasheed l.a. ke zulm kiye hain unko bayan karenge, phir Imam Ali Reza a.s. khade ho jayenge, aur Mamoon Rasheed ke jo zulm kiye hain, unko bayan karenge, uske ba'ad Imam Muhammad Taqi a.s. khade ho jayenge, apne jadd se Mamoon Rasheed ke zulmon ko bayan karenge, phir uske ba'ad Imam Ali Naqi a.s. khade ho jayenge; apne jadd se Mutawaqqil ke zulmon' ke bare mein bayan batayenge, phir Imam Hasan Askari a.s. khade hokar Moataz Billah ke zulmon' ko bayan karenge, phir Imam Mahdi ajtf is haal mein khade honge, ki wo qamees zebe tan kiye honge, jo Rasul e Khuda s.a.w. ne junge Ohad mein pehni thi, aur Rasul a.s. ake dandane mubarak Shaheed hog aye the aur wo qamees khoon mein rangeen ho gayi thi, wo ab bhi khoon mein rangeen hongi, Aap ajtf kahenge, Ya Rasul Allah s.a.w., aap apni ummat se mere ausaaf bhi bayaan karke gaye the; mera naam o nasb bhi bata diya tha, meri kunniyat tak aapne bata di thi, lekin aapki ummat ne mujhe manne se inkar kar diya, Aap ajtf ummati kehne lage wo to paida hi nahi hue, wo kab the, kahan the, aur ab kahan hain, kab honge kahan honge, agar rahe honge to abtak mar gaye honge, agar hote to Allah jj unke zahoor mein itni der kyun karta, ..' Ya Rasul Allah s.a.w. mein parde mein reh kar ye sab sunta raha, aur sabr karta

raha, lekin ab Allah jj ne mujhe zahir kar diya hai, aakhir mein tamam anbiya e keram, apne upar hue zulm ka zikr karenge, sabki shikayatien sunne ke ba'ad Rasul e Khuda s.a.w. farmayenge, "Hamd o shukr us Khuda e buzrug o bar tar ke liye hai, jisne hamare wa'yedon' ko pura farmaya, ki hum jahan chahe rahien, bas Khuda ke liye mazdoori karne wale ke liye, nek mazdoori hai, phir farmayenge, *Jaa' nasrullah wal fath*, yani Allah jj ki taraf se nusrat aa gayi hai, fath hogi qaul haq aur sach hai.

"Huwal-lazi arsal Rasoolahu, bil-huda wa deen al haq le-yzahara a'lad-deen kalla walau karhal-mushrekoon"

Wahi Allah jj hai jisne, apne Rasul s.a.w. haq ke sath bheja, taki use har deen par ghalib kar de chahe mushriqon ko kitna hi bura lage.

Phir farmayenge "*inna fatahna laqa fathan mubeena*", beshak humne apko khuli hui fath ata ki, phir kahenge, "*ja'al haqqa wa zahakal baatila, innal baatila qana zahuka*". Haq aa gaya aur baatil neest o nabood hua hai, isme shakk nahi ki baatil mitne wala tha.

Sabse pehle Yazeed la'nat ko zinda kiya jayega aur uske sathiyon ko zinda kiya jayega aur unko zinda kiya jayega, jo qatl e Imam Husain a.s. par raazi the, phir un zalimon' ko zinda kiya jayega jo qatl e maula a.s. mein shareek the aur unke qatil ko zinda kiya jayega, un logon ko zinda kiya jayega jinhone shahzadi s.a. par zulm kiye the, aur aag lakadiyan lekar darwaze par aa gaye the, us malao'on ko zinda kiya jayega, jisne jalta hua darwaza shahzadi s.a. par giraya tha, un logon ko zinda kiya jayega, jin logon ne Rasul e Khuda s.a.w. ki takzeeb ki thi, aur Rasul Allah s.a.w. ke sath jung ki thi, unko zinda kiya jayega jinhone Imam Hasan a.s. ko zeher diya tha aur unke laashe par teeron ki barish ki thi, uske ba'ad bani umayya aur unke chahne walon ko bhi zinda kiya jayega, mukhtasar ye ki un sab zaalimon' ko zinda kiya jayega jinhone aimma a.s.t.w. aur anbiya a.s.t.w. ke upar zulm kiye the, un logon ko zinda kiya jayega, jinhone wajood e Imam e Zamana ajtf ki takzeeb ki thi, Nabi s.a.w. ke ashaab, Nabi s.a.w. ke paas khade honge, Maula Ali a.s. ke sahaba, Ali a.s. ke paas khade honge, Imam Hasan a.s. ke ashaab Imam Hasan a.s. ke sath khade honge; Imam e Husain a.s. ke sahaba Imam Husain a.s.

ke sath khade honge, har Imam a.s. ke sahabi apne Imam a.s. ke sath khada hogा, aajke wo mo'mineen jo ghaibat e Imam e Zamana ajtf mein dua karte hain ki parwardigaar hume Imam a.s. ke naasiron' mein shumar farma, taaki Imam Husain a.s. ke qatilon se badla lein, wo apne waqt ya'ni Imam e Zamana ajtf ke qareeb khade honge, kyunki aaj ka har momin Imam e Zamana ajtf ka sahaabi hai; aajke mo'mineen ke liye Rasul e Khuda s.a.w. ne qasam khakar kaha hai, ki qasam hai us zaat ki jisne mujhe basheer o nazeer bana kar bheja hai, Mahdi ajtf ke zamana e ghaybat mein uski imamat par baaqi rehne wale mere nazdeek, kimiya se zyada a'zeez honge, aaj ke mo'mineen ke liye Rasul e Khuda s.a.w. farmate hian ki, hujjat a.s. zaman e ghaibat mein sabr karne walon ke liye mubarakbaad hai, uski muhibb mein muttaqeen ke liye mubarakbaad hai, yahi wo mo'mineen honge jinki apni kitab mein is tarah ta'reef farmayi hai, qaal Allah o ta'ala *Hudalli-l-muttaqeen- Al-lazeena yu-minoon bilghayeb-* Surah e baqra ayat 4- (quran) jis ke (moa'jiza hone mein) kisi shubah(shakk) ki gunjaish nahi hai, un parhezgaron' ke liye, az sar ta paa hidayat hai, jo ghayeb par imaan rakhte hain, Rasul e Khuda s.a.w. farmate hain ki zamana e ghaybat ke mo'mineen ke liye Khuda ne kaha hai ki yahi wo log hain, jinke dilon mein Khuda ne imaan ko sabit kar diya hai aur khaas apne noor se inki taeed ki hai, unko bahisht ke un baaghon' mein dakhil karunga jinke neechе nehrein jaari hain, Khuda unse raazi, aur wo Khuda se khush, yahi log Khuda ka giroh hain, Khuda ka giroh hi kamiyaab hone wala hai, surah e Mujadila ayat 22.

Rasul e Khuda s.a.w ne apne ashaab ke majme' mein kaha ki Khuda mujhe mere bhaiyyon se mila de. Sahaba ne kaha ki, "kya hum, aap ke bhai nahi...?" Aap ajtf ne kaha ki "tum mere ashaab ho, mere bhai to wo log hain; jo aakhri zamane mein honge, Allah jj ne mujhe unke naam bataye hain, wa unke aba' o ajdad ke naam bhi bataye hain, jabki ye log abhi ye log aba'o ke sulp aur apni maaon' ke rehem mein hain, wo mujhe dekhenge, mujhe dekhe baghayr iman layenge, wo apne deen mein is qadar pukhta honge, goya aag ka angaar unke hath par ho, wahi log tareekiyon ke chiraagh honge khude unhe har tareek fitna se bachayega, aajke mo'mineen ke liye Rasul Allah s.a.w.

ne apne ashaab se kaha ki, tumhare ba'ad ek aisi qaum ayegi, jiske ek ek fard ka ajr tum mein 50 aadmiyon ke barabar hoga, sahaba ne kaha, "Ya rasul Allah s.a.w. humne badr-o-ohad hunain jaisi jungon' mein Aap s.aw. ke sath rahe, phir bhi wo humse afzal honge!" Aap ajtf ne farmaya jo masaib unpar nazil honge, jinhe wo bardasht karenge, tum bardasht na kar sakoge, jo momin Qa'im e aal e Muhammad ajtf ki ghaybat ke zamane mein hamari wilayat par qayam rahega, usko Khuda shohada e badr-o-ohad jaise hazar shaheedon' ka ajr at'a karega, agar wo momin apne waqt ke imam a.s. ka intezar karte hue mar jayega, to wo unko un hazraat ke manind the, jo unke sath khaimon' mein hon' balki un afraad ki tarah hain jo Rasul Allah s.a.w. ke sath reh kar talwar se jihad kar raha ho, Imam Jafar al-Sadiq a.s. aajtak ke mo'mineen ki azmat is tarah bayan karte hain, ki intezar karne walon ka giroh jo humse mohabbat karta hai, aur hamare aqwaal ki hifazat karta hai aur hamare ahkam ki mukhalefat nahi karta hai, ye log humse hain, aur hum inse hain.

Imam e Zamana ajtf ke zahoor ke baad azadari e Imam Husain a.s

Aaj ke mo'mineen Imam e Zamana ajtf se kahenge hum azadari e imam Husain a.s. kiya karte the, naam e Husain a.s. par aansoo bahate the aap ahlebait a.s.t.w. se bepanah mohabbat karte the, Aap ke dushmanon' se nafrat karte the aur unpar la'nat bhejte the aur aaj hum shukr ada karte hain us Allah jj ka jo layeke hamd o shukr hai jis humko dobara zinda karke is duniya mein bheja aur hum aap ahlulbayt a.s.t.w ki ziyrat se musharraf farmaya. Aur Aap ajtf ki daur e hukumat mein zindagi guzarne ka mauqa diya aur hum Aap par jaan qurbaan karne ke liye tayyar hain, kyunki ye zindagi aap hi ke sadqe mein mili hai, Imam e Zamana ajtf farmayenge, "Aye mere jadd ke azadaron' ab tum kya chahte ho? Aaj ke mo'mineen kahenge aye Maula a.s. hum khoone Imam Husain a.s. ka badla aur baaqi aimma a.s. ke dushmanon' ko saza dena chahte hain, shahzadi ke dushmanon' ko saza dena chate hain, un hathon' se jin haathon' se Imam Husain a.s. ka matam karte hain, ghazi a.s. ka a'lam uthate the maula a.s. ki ijazat ke ba'ad; aaj ke azadar yazeed lanati ko qatl karenge, Hurmula mala'oon ko ko qatl karenge, Shimr la'yeen ko qatl karenge, Ubaidullah ibn e ziyad ibn e Marjana ko qatl karenge, umr ibne Sayeed aal e Sufiyan, aale ziyaad, aale Marwan ko qatl karenge, Azadar qatl karte chale jayenge, maula a.s. zaalimon' ko bar bar zinda karte chale jayenge, agar ek momin ek zalim ko 1000 baar qatl karne ki tamanna karega, to maula a.s. ek momin ke liye ek zalim ko 1000 baar zinda karenge, mo'mineen ke elawa khud Ahlebait a.s. anbiya a.s.t.w. shohda e Karbala apne hathon se zalimon' ko saza denge, farzandane qatilaane Imam e Husain a.s. dobara zinda kiye jayenge, unko saza di jayege, kyunki wo apne aba o ajdad ke qirdar se raazi the aur fakhr karte the, unko achha samjhte the, zulm par raazi rehne wala zulm karne wale ke barabar hota hai, agar aaj ke momin ka zaati dushman bhi hogा yani ki kisi momin ke bhai ko kisi zaalim ne qatl kar diya tha to, Maula a.s. us momin se kahenge "tumhare bhai ko falan' ne qatl kiya tha aur tumhe insaf nahi mila tha kya tum us zaalim ko saza dena chahte ho?", to momin kahega,

“haan Maula a.s.”, to maula a.s. us zalim ko zinda karenge aur momin saza dega, 70,000 ulema e soo, ya usse zyda qatl kiye jayenge, wo aise ulema honge, jaise karbala mein the yani unke qalam aur zabanien’ bik chuki thin’ aur unhone qatl e imam Husain a.s. ka fatwa diya tha, Adam a.s. se lekar Qa’im ajtf tak tamam dushmane Khuda, dushmanane Rasul s.a.w, dushmanane ahlebait a.s.t.w. aur dushmanane anbiya, dushmanane mo’mineen ko zinda kiya jayega aur unhe saza di jayegi, zaalimon’ ko is tarah azaab diya jayega jis tarah unhone zulm kiye the, aur itna tapaya jayega, jaise aag par sona tapaya jata hai, Khuda qura’n mein farma raha hai, ki hum azaab e akber se pehle, azaab e adna chakhayenge, Rasul s.a.w. ne farmaya ki azaab past se muraad azaab e waqt e raja’at hai, aur azab e akber hungama e qayamat mein hogा, surah e kahaf dusri jagah Allah jj ne kaha ki humne chaha ki, jo zameen mein bebas kar diye gaye the un par ehsaan karein, inhe Imam bana dein unhone, waris qaraar dein, unhone zameen mein iqtedaar bakhsh, firawn aur hamaan aur un dono ke lashkar ko dikha dein jiska unhe dar tha, *surah e qasas*.

Rasul e islam s.a.w. ne farmaya ki tanzeel us aayat ki bani Israel mein hai aur taweel hum ahlulbayt a.s.t.w. mein jab zaalimon’ ko saza di jayegi to us waqt taweel zahir hogi, Mufazzal ne Imam a.s. se sawal kiya, Maula a.s. is aayat mein firawn aur hamaan se kaun murad hain, maula a.s. ne kaha falan’ falan’, surah e anfaal ayat 39. *Wa qatalu-hum hatta latakoona fitnatun wa yakoona-allazeena kulla-* ek jagah Khuda keh raha hai ki, musalmanon’ unse lade jao, jahan tak koi fasaad baaqi na rahe, aur (saari Khudayi mein) Khuda ka deen hi ghalib ho jayega, ayat yaum nehsharhum ki tafseer mein maula a.s. farmate hain ki Hazrat Mahdi ajtf ke qayaam ke waqt Khuda wande a’alam unke chahne walon mein se ba’az ko jo pehle mar chuke hain, zinda karega taki nusrat aur sawab ka draja hasil kar sakien, aur unke hukumat ke qayaam se shaad hon, isi tarah unke kuchh dushmanon’ ko bhi zinda kiya jayega, taki azaab ka kuchh hissa unhe chakhaya jaye, wo hazrat ke shi’on ke hathon’ se qatl honge; aur us hukumat mein zaleel o khwaar honge, us raja’at se mutalliq Abu Tufail jo maula Ali a.s. ke sahabi the, wo bayan karte hain ki, mein e sahaba e badr Salman, Miqdad aur Abi Ka’ab se Raja’at ke bare mein hadees

suni, hadees sunne ke ba'ad shahr e Kufa Ali a.s. ki khidmat mein pahoncha, maula a.s. se hadees bayaan ki, maula a.s. ne tasdeeq ki aur kaha, raja'at ye khaas I'lmlm hai, log iski haqiqat ma'loom karne se qasir hain, phir maula a.s. ne raja'at se muta'lliq bahot si ayaat tilawat farmayi, aur unki tafseer bayan ki, yahan tak ki, mujhe qayamat ke aane se zyada raja'at ke aane ke yaqeen ho gaya, quran e kareem ki beshumar ayatien hain, jo raja'at ki hakkaniyat par dalalat karti hain, surah e baqrah ki ayat number 259 jisme janab e Uzair a.s. ne kaha, “parwardigar tu murdon’ ko kaise zinda karega?” to Khuda ne unko 100 saal ke liye maut de di, phir zinda kiya , Khuda ne phir puchha, “kitni der pade rahe?” kaha, “ek din ya kuchh kam!”, faramaya “nahi 100 saal, apne khane peene ko dekho aur apni sawari par nazar karo, bas janab e Uzair ne kaha; “Khuda har shaye’ par qadir hai” surah e baqra ayat 243, *kya tumne un logon ko nahi dekha jo hazaron’ ki tadaad mein apne gharon’ se nikal pade? Maut ke khauf se aur Khuda unhe maut ka hukm de diya hai aur phir zinda kar diya, ki Khud a logon par bahot fazl karne wala hai*” aksar log Khuda ka shukr ada nahi karte, unki tadaad 70,000 thi, ek toolani muddat tak amr e Khuda se murda the, uske ba'ad zinda kiya aur duniya mein palatne ke ba'ad bhi ek muddat tak zindagi guzari, surah e ghaafir ayat 15, beshak humne, apne Rasul s.a.w. par iman lane walon’ ki zindagani e duniya mein bhi madad karte hain, aur us din bhi madad karenge, jis din sare gawah uth khade honge, aqueeda e raja'at na sirf ek sahi aur ilahi aqueeda hai balki shia' isna asheri mazhab ki zaruriyat mein se ek hai, aur ye ki shia' is aqueede mein munfarid o mumtaz hain, aqaid e raja'at ke haq hone par yahi daleel hai, hamare paas yahi daleel hai, ki hamare pass jo kuchh bhi hai, wo apni taraf se nahi hai balki quran o ahlulbayt a.s.t.w. ne jo kuchh diya hai wahi rakhte hain, isliye ki wahi, raaskhoon fil-i'lmlm hain, wahi mufassir-o-mu'allim e quran hain wahi paighamber e akram s.a.w. ke sacche janasheen hain.

Bharhaal Imam e Zamana ajtf ka koi sahabi jis zameen par qadam rakhega, to wo zameen dusri zameenon’ par fakhr karegi; aur kahengi mein wo hoon jiske uspar sahabi e Imam a.s. ne qadam rakha hai, har sahabi naiza-zani aur shamsheer-zani mein kaamil hoga aur

dushmanon' ko paanv se mal daalne aur reza reza karne ki quwwat rakhta hogा, haq ta'ala khauf o taras mo'mineen ke dil se nikaal dega, aur unke dushmanon' ke seenon' mein daal dega, Allah jj unke kaanon' aur aaknhon' ko aisa noor ata karega, jinko jahan kahin bhi honge, Imam a.s. ke jaamal wa kamaal dekh lenge, hazrat se baatien karenge, aur unki awaz sunenge, tamam bala-o-susti hazrat ki barkat se unse door ho jayegi, Khuda har momin ko 40 mardon' ki quwwat dega, dil unke ahaan se zyada sakht aur mazboot ho jayenge, agar wo himmat karenge to pahaad ko unki jagah se hata denge, agar ek bhai maghrib mein hogा aur dusra mashriq mein, to maghrib wala mashriq wale ko dekhega aur mashriq wala maghrib wale ko, wo is qadar sahib e maal ho jayenge ki agar koi duniya bhar mein phire ki, usse koi zakat ya sadqa le le, to usko koi mustahaq ya faqeer na milega, Imam a.s. farmate hain ki unki I'lm ka a'lam ye hogा, ki tamam u'loom 27 harf hain; jo u'loom anbiya e karaam laye the wo 2 harf ke the, Adam a.s. ke zamane se aajtak logon' ne 2 harf se zyada I'lm hasil nahi kiya magar jab hamara aakhri beta zahoor farmayega, wo baaqi 25 huroof ka I'lm aashkaar kar dega, Imam e Zamana ajtf 2 harfon' ko 25 harfon' ke sath mila denge, yahan tak ki 27 harfon' ka I'lm nashr ho jayega, phir logon' ke saron' par hath pherenge to unki aqlien kaamil ho jayengi, aur unki qudrat e darak o fikr zyada ho jayengi, ek aadmi ki aql 40 aadmiyon' ke barabar ho jayegi, taki 27 huroof e u'loom ko darak kar sake, I'lm itna aam ho jayega, ki ek aurat ghar mein baith kar quran o hadees ki raushni mein apne roz marra ke masail hal kar legi.

Imam e Zamana ajtf har jagah ek aadmi ko hakim bana kar, rawana karenge; to us hakim se farmayenge, ki teri kitab teri hatheli hai, jo amr tujhe pesh ho ya kisi faisle mein amr e ilahi ko na janta ho, to apni hatheli par nigah karna, us jagah ba-qudrat e ilahi tere sawal ka jawab likha hogा, phir Imam a.s. farmate hain ki wo quran majeed jisko hamare jadd, Hazrat Ali a.s. ne jama' kiya tha aur usko qabool na kiya tha, Imam a.s. us quran majeed ko zahir karenge, khud maula Ali a.s. farmate hain ki mein dekh raha hoon ki hamare doston ne masjid e Kufa mein khaime nasb kiye hain aur quran e majeed e taza ki logon' ko ta'leem de rahe hain, aur ta'leem dene wale log ajami

honge, us zamane mein log is tarah tez kiye jayenge, jis tarah lohar hathiyaar tez karta hai, quran se unki aankhien raushan, noorani ho jayenge, aur tafseer se unke kaan zinda ho jayenge, wo subh o shaam hikmat ka jaam nosh karenge.

Imam e Zamana ajtf tamam bida'ton ko khatm karenge, aur tamam jaali sunnaton' ko khatm karenge, aur tamam sunnaton' ko Qa'im ajtf karenge, bida'aton ko khatm karne ke liye ek Lashkar Istanbul bhejenge, jab wo paani ke qareeb pahonchenge, to har aadmi apne payron' par kuchh likhega aur paani par raah chalega, jab Rome ke log is kaifiyat ko dekhenge to apas mein kahenge, ki dekho; ye lashkar paani par aa raha hai, jab lashkar aisa hai to iska sahib kaisa hogा, aur kis qudrat ka maalik hogा, wo log haibat ki wajah se shaher ka darwaza khol denge, ye shaher mein daakhil hokar ta'ameel e hukme Imam a.s. karenge, aur logon ko dayra e Islam mein daakhil karenge, Rome mein masjidein ta'ameer ki jayengi, ek lashkar Shaam(Damascus) ki taraf bhejenge, taki bani umayya ko qatl karien, bani umayya ke log firangistan ki taraf bhaag jayenge, ahle firang(Englishmen) unse kahenge, ki hum tumko apne shaher mein nahi aane denge, jabtak ki tum nasraani na ban jao, bani umayya deen e nasraan qabool kar lenge, apne galon' mein saleeb dalenge, khinzeer khayenge, sharab piyenge, jab Aap ajtf ke lashkar wale daakhil e firangistan honge to nasaara amaan talab karenge, aur sulah chahenge, maula a.s. ke ashaab kahenge hum tumko amaan nahi denge, jabki tum hamare dushmanon' ko hamare hawale na kar doge, nasaara tamam bani umayya ke logon' ko pakad kar ansaar Imam ajtf ke hawale kar denge, ashaab e imam ajtf bani Umayya ko qatl kar denge, Imam e Zamana ajtf ke sahaba, Rome, China, Turkey, Wailum, Constantiople, Sindh, Hind(India), Kabul Shah aur Hazr ko fath karenge, 13 qabeelon' ke log Aap ajtf se jung karenge Makka wale, Madina wale, Shaam wale, Bani umayya ke log, Basrah wale, Dameesan wale, qaum e Kurd, A'araab e zabiya, Gani, Bahala, Azd aur Raye wale.

Imam e Zamana ajtf Antakya(Turkey) ke ghaar se taboot e Sakina nikalenge(wo sandooq, jisme tabarrukaat e bani Israel the), Shaam ke pahaad se taurait ki kitabien nikalenge jiski wajah se yahoodiyon'

par Aap ajtf ki hujjat qaayam ho jayegi, aur yahoodi aap par imaan le ayenge, jo imaan na layega, usko qatl kar denge kyunki Aap ajtf kisi se jaziya qabool na karenge, isliye kisi se baghayr islam raazi na honge, jis shakhs ko dekhenge, soorat se pehchaan jayenge, ki momin hai ya kaafir, kaafir ko nasihat karenge, nasihat karne ke ba'ad fauran hukm denge ki isko qatl kar denge, kyunki Aap ajtf uske haal e dil se fauran aagah ho jayenge, ki ye islam qabool nahi karega, Aap ajtf gharon' mein baithe logon' ke halaat se waqif ho jayenge aur apne sahabi ko hukm denge ki jao falan' ke ghar mein falan' ko qatl kar do, ye sirf ye sochta reh jayega, ki meri baton ko Imam ajtf ne kaise sun li, phir ek waqt aisa ayega; ki log apne gharon' mein baatien karte hue darenge, ki kahin aisa na ho ki unke gharon' ki deewarien unke khilaf gawahi na ban jayen, Imam Zamana ajtf hazrat Dawood a.s. aur Janab e Sulaiman a.s. ki tarah faisla karenge, aur koi gawah talab na karenge, Aap ajtf ki jism Mubarak ke noor darakhshand ki tarah hogi, ki safae hasti ko yun raushan kar degi, ke log khursheed ke noor, aur chaand ki chamak se beniyaaz ho jayenge, sirf Imam ajtf ke noor ki nooraniyat par iktifa karenge aur koi shakhs chaand suraj ka mohtaj na hogta, khulq o khalq aur shumayel o afa'al mein hazrat Rasul e Khuda s.a.w. se nihayat mushabeh honge, rang safed surkhi mayel, miyana qad, kushada peshani, aankhein siyah wa surma gon', bhawein apas mein mili hongi, naak lambi aur satuwa, daant ek dusre se faasle par honge, daahine rukhsar par til sitare ki tarah chamakta hua, baal shaane par pade hue, dadhi ghani, shaane dhalwa, seena kushada, dahine hath par til, aur raanhaye mubarak areez, shikam o saak apne jadde amjad maula Ali a.s. ki tarah, khulasa ye hai ki Aap ajtf ek ahle behisht ke taoos(peacock) hain, umr mein 30 ya 40 saal ke nazar ayenge, shamsheer Aap ajtf ki tezi aur shiddat mein aatish e soza'n ke misl hogi, imam ke jama e Mubarak se, anwar o fazl o karam ki shua'yen niklengi, Rasul e Khuda s.a.w ke shaan e Mubarak par muhar e nabuwat lagi thi, ya'ni kalma e shahadatayen likha hua tha, Imam ajtf ki shane mubarak par likha hogta, *ja-al haqqa wa zahakal batila, inna batila qana zahuka.*

Aap ajtf badal par sawar hokar saaton' zameeno aur aasmanon' ki sayr karenge; jinme 5 zameenien aabad hongi aur 2 zameenien ghayr aabaad, Zulqarnain ne narm badal ka intekhaab kiya tha, lekin Imam e Zamana ajtf aise sakht baadal par sawar honge ki usse se bijli ki kadak paida hogi, aap is qadar quwwat rakhte honge ki us sakht baadal par qudrat hasil kar lenge, ek baadal har waqt Aap ajtf ke upar saya figan rahega, jab Aap ajtf kahin se guzrenge to us baadal se awaaz ayegi, ye Qa'im e Aal e Muhammad ajtf hain, inki ita'at karo aap mo'mineen ko itni quwwat ata karenge ki, wo narm nazuk baadal par sawar hokar safar kiya karenge, ahle zameen ko jis qadar paani ki zarurat hogi to baadal baqadr zarurat paani barsayega, zameen o aasman se barkatiен zahir hongi, rehmatiен nazil hogi, agar ek mad' boyaa jayega, to 700 mad' kata jayega; darakhton' par phal is qadar paida honge ki mausam e garma phal sardiyon mein khaye jayenge aur sardiyon ke phal garmiyon mein, logon ke dino se keene door ho jayenge, isliye koi kisi ko parshan nahi karega, jaanwar ek dusre se dosti karenge, sab ek ghat par paani piyenge, bachhe saanp aur bichhoo se khelenge, magar wo nuksan na pahonchayenge, chaaro taraf sabza hi sabza hogaa, ek tanha aurat Iraq ka safar karegi, sham tak jayegi, lekin uska harqadam sabza par padega, usko raste mein chor waghyera ka khauf na hogaa, ye sab sukoon o araam, aur hukumat e Imam e Zamana ajtf us waqt Qa'im ajtf hogi ki jab Aap ajtf bahot khoon'rezi karenge, mo'mineen ki peshani khoon aur paseene se tar ho jayenge, phir chhathe Imam a.s. ne apni peshani ko pochh kar bataya ki, wo apni peshani is atarh pochhenge, Imam a.s. gird log is tarah jama' ho jayenge jaise shahed ki makkhiyan apne badshah ke gird jama' ho jati hain, yahan tak ki sab log deen e islam par muttafiq ho jayenge, to Aap ajtf na kisi sote ko jagayenge aur na kisi ka khoon bahayenge, Imam e Zamana ajtf ki hukumat kaisi hogi, iska andaza lagane ke liye, hukumat e Dawood, Hukumat e Sulaiman, Hukumat e Zulqarnain aur Hukumat e Yusuf a.s. par nigah dalte hain, aap dekhen ki Janab Dawood ke liye Khuda ne kaha ki aye Dawood, humne tumhe zameen par baadshah banaya, unki hukumat aisi thi; pahad aur parinde unke sath tasbeeh e parwardigar karte the, unke ghar ki 36,000 farishte nigehbaani karte the, logon' kef aisle ke liye, Allah jj ne aasmaan se zanjeer latkayi thi, taki faisle

mein gawahon ki zarurat na pade, Allah jj ne unko ye kamaal diya tha ki loha unke haath mein mom ho jata tha, Allah jj ne hawa ko Janab e Sulaiman a.s. ke tabye' kar diya tha ki wo unke liye narmi ke sath chale, Aap ajtf ka Lashkar 100 farsakh mein hota tha, 25 farsakh mein insan ho jate the, 25 farsakh mein jinnat hote the, 25 farsakh parinde hote the, 25 farsakh mein chaupaye hote the, jab Aap ajtf safar karte the, to ye pura lashkar Aap ajtf ke sath hota tha; 1000 makaan sheeshe aur lakdi ke upar bane hue the wo bhi Aap ajtf ke sath hote the, chaudayi mein Aap ajtf ka takht 1 farsakh ka tha jo khaas sone se bana hua tha, abresham ka uspar farsh tha, us atkht ke darmiyaan ek aur takht sone ka tha, us par janab Sulaiman a.s. baithte the unke gird 3000 sone aur chandi ki thi, anbiya sone ki kursiyon par aur ulema chandi ki kursiyon par baith-te the aur unke gird dusre log hote the, aur unke gird jinnat waghyra hote the, parinde Aap ajtf par saya kiye rehte the, taki suraj ki hararat se unko koi takleef na ho, hawa us Lashkar ko subh se sham tak itni door pahoncha deti thi ki, jitni door aadmi ek mahine mein pahonchta hai, janab e Zulqarnain(Sikander/Alexandar) ke liye Khuda ne kaha hai, ke humne usko zameen par qudrat di, tamam chizon mein se jis chiz ki zarurat hui wo ek waseele se I'nayat ki, Imam Jafar al Sadiq a.s. farmate hain ki, Allah jj ne Zulqarnain ko unki qaum ki taraf bheja, unlogon ne unke farq e raast par zarb lagayi, wo mar gaye, 500 saal ba'ad Khuda ne dobara zinda kiya, phir un logon ne farq e chap par zarb maari, phir mar gaye aur Allah jj ne 500 saal ba'ad phir zinda kiya aur zameen mein mashriq o maghrib ka badshah bana diya, ya'ni jis jagah suraj nikalta hai, aur jis jagah suraj doobta hai, Sikander ne duniya ki sayr ki sayer karte karte us jagah pahonche jahan, Yajooj wa Majooj rehte the, logon ne Aap ajtf se unki shikayat ki, to Aap ajtf ne lohe aur tambe waghyera ko pighla kar ek mazboot deewar bana di, is deewar ke liye Khuda ne kaha hai, *Haza rehmata min rabbi, fa-e'za ja-a' wa'du rabbi ja'alnahu dakka wa kana wa'du rabbi haqqa...* “Ye deewar rehmata parwardigar hai, jis waqt wa'daye Khuda ka waqt ayega, wo isko reza reza kar dega, wa'da Khuda ka sachha hai, zahoor e Imam a.s. ke ba'ad jab ye deewar reza reza ho jayegi, to Yajooj wa Majooj ki dono ki qaumien, baahar aa jayengi, logon' ko utha utha kar kha jeyenge, unki ta'dad insanon' se 9 guna

zyda hogi, log pareshan ho jayenge; janab e 'Isa a.s. ki bad-dua se aur Imam e Zamana ajtf ki rehmat ki wajah se Khuda ek bimari paida karega, wo sab mar jayenge, unki ghalazat khatm karne ke liye "Anqa" naami parinda paida karega, wo unki ghalazat kha jayenge, jab Sikander zameen ke kuchh hisse ki sayer kar chuke to dariya ki gehrayi ma'loom karne ke liye, ek mazboot sandooq mein rassi baandhi, aur logon se kaha mein dariya mein jata hoon, jab mein rassi ko hilaun to tum sandooq bahar kheench lena, Aap ajtf sandooq mein baithe, sandooq 40 din tak dariya mein jata raha, achanak awaz ayi, "kahan ja rahe ho?"... Aap ajtf ne kaha Khuda ke dariyayi mulq ki sayer karne ke liye, taki uski gehrayi ma'loom karun, kaha wapas ja, toofan e Nuh a.s. ke zamane mein ek zarf(bartan) gira tha, wo abtak wo pani ke teh mein nahi pahoncha hai, Sikander ne rassi hilayi, aur bahar aa gaye, 500 saal tak badal par sawaar hokar zameen ki sayr ki, lekin ek a'lam pura na dekh sake, Khuda ne Janab e Yusuf a.s. ki badshahat ke liye kaha hai, ki Humne Yusuf a.s. ko zameen mein qudrat di thi, usme se jis jagah wo chahta tha tasarruf karta tha, jisko hum chahte hain, us apr rehmat karte hain, hum neki karne wale ke ajr ko zaya nahi karte, jab Allah jj ke nek bande ke daaman par daagh lag raha tha, to Allah jj ne uski Ismat sabit karne ke liye ek tifl e nakhez ko, gehware mein quwwat e goyayi ata' ki phir yusuf a.s. ne Allah jj se ek hukumat ki khawahish ki to Allah jj ne unko misr ka badshah bana diya aur unlogon' ko yusuf ke samne apna sar jhukana pada ki jinhone, zamana e tifli mein Yusuf a.s. ko ku'nwein ke hawale kar diya tha, khisaal mein likha hai ki, tamam zameen ke baadshah 4 hue hain, 2 momin 2 kafir, momin Sulaiman aur Sikander a.s., Kafir Namrood aur Bakhte Nasraan(Nebucadnezzar) chaaron' mein Sulaiman a.s. ki sultanat sabse badi thi, aur Sulaiman ki hukumat Imam e Zamana ajtf ki hukumat ke samne aisi hai, jaise mehtaab ke ba'ad aaftaab e a'lam ta'b nikalta hai to, mahtab ki raushni pheeki pad jati hai, tamam salatanatien jo roz e awwal se aajtak hui hain, ya zahoor e Imam e Zamana ajtf tak hongi wo Imam e Zamana ajtf ki sultanat ke muqabalein mein aisi hain, jaise aaftab ke samne jhilmilate hue zarre, ya mahtab ke samne timtimate hue sitare hain, Saltanate Imam e Zamana ajtf ki misal, Saltanat e Sulaiman a.s. se dena aisa hi hai jaise; talwar ki ta'areef As'a ke

muqable mein ki jaye, ab aap andaza lagayen ki jab Dawood, Sulaiman, Sikander, Yusuf ki salatanat-ein aisi hain, to Mojassam e Izzat o jalalat, sahib e qadr o manzilat, waris e Khaandan e risalat, gul siddiqe e nubuwat, noor e deed e Fatima Zehra s.a., chashm chiragh e Ali-ul-murtaza a.s. hon, to uski hukumat o saltanat kaisi hogi.

Aap ajtf tamam paighambaron' aur imamon' ki aarzuon' aur ummidon' ko zinda karenge, Aap ajtf tamam aimma aur anbiya ki zehmaton' ko natijakhez aur samar-aawar banayenge, kyunki jitne bhi rehbaraan e Khuda, aye hain unke do buniyadi maqsad the, ek shirk o butparasti ko safaa e hasti se mitana, aur tauheed wa yakta parasti ko rayej karna, dusre moa'shre se zulm o adwaan ko khatm karna aur adl o paakdamani ko wajood bakhshana, lekin ye dono arzuon' rehbarane Khuda ki mehnaton' mashkkat karne ke ba'ad bhi poori na ho saki, lekin Aap ajtf ki hukumat ke Qa'im ajtf hone ke ba'ad, Aap ajtf ke daste Mubarak se kufr o shirk safah hasti se mit jayega, aur zulm o sitam ka tareeki daur khatm ho jayega; poori duniya mein deen e haq aur tauheed ka daur e dauran' hogा, aur sara jahan adl o mufazzal se sarshaar hogा, aur duniya ke har goshe se awaz ayegi, *Ash-hado an la ialah illalah, wa ash-hado anna muhammdur-rusul-Allah jj , wa ashahdo anna aliyun wali-ullah,* Chhathe imam a.s. farmate hain ki duniya mein hum Imam a.s. ki hukumat hogi, Khuda wande quddus ne surah e Ma'ida mein kaha hai ki, "jab usne tum mein se apne anbiya' qaraar diye, aur tumko baadshah banaya", to Imam a.s. farmate hain, is aayat mein Anbiya se muraad hazrat Ibraheem a.s. aur Ismael a.s. hain aur unki zurriyat hai aur malook se murad hum ahlebait a.s.t.w. hain, raavi ne kaha maula a.s. Allah jj ne Aap ajtf ko kaun si malookiyat aur baadshahat ata' ki hai, aap a.s. ne kaha ki Jannat ki baadshahiyat aur zamana e raja't ki hukumat o malookiyat. Imam a.s. farmate hain, ki Iblees ne kaha tha, *anzarni ilal yaumil yaba'soon* A'raf 14, mujhe qayamat tak ki mohlat dein, to Allah jj ne manzoor na kiya aur, aur kaha "*ilal yaumal waqt al ma'aloom*", jab waqt e Ma'aloom ayega to Iblees apne tamam sathiyon' ko lekar, zahir hogा jo khilqat e hazrat Adam a.s. se lekar yaum waqt e ma'aloom tak uski pairawi kar chuke hain, aur

aakhri jung hogi, ye hazrat Ali a.s. aur iblees ke darmiyan hogi, jabki usse pehle har imam ke daur mein, neki aur badi ki jung ho chuki hogi, aur jab waqt e ma'loom hoga, to maula a.s. apne ashaab ko lekar ayenge, aage badhenge, aur iblees apne ashaab ko lekar aage badhega aur ye jung Kufa ke qareeb maqam e "Roha" par hogi, jo dariyaye furat ke kinare waqaye hai, aisi sakht jung hogi ki, jabse duniya qaayam hui hai, kabhi aisi jung nahi hui hogi, Imam a.s. farmate hain ki mujhe nazar aa raha hai ki Imam ajtf ke ashaab ko majburan 100 qadam pichhe hatna padega us waqt Khuda e kahhar o jabbar, farishton ki fauj utarega aur hukm e Khuda pura hoga, Rasul e Khuda s.a.w. aage aage honge, unke hath mein noor ka ek naiza hoga, jab Iblees ki nazar Aap ajtf par padegi, to pusht pher kar bhagega, usko bhagte hue dekh kar uske Lashkar wale kahenge, kyun bhagta hai, tu fath o zafaryaab ho raha hai, Iblees kahega jo mein dekh raha hoon wo tum nahi dekh rahe hai, Allah rabbul alameen se darta hoon, udhar rasul e Khuda s.a.w aage badh kar uski pusht par naiza marenge, wo halaaq ho jayega, phir uske saare sathi maar diye jayenge, ek rawayat mein hai, ki Imam e Zamana ajtf , sarzameen e shaam par shaitan ko peshani se pakad kar zameen par girayenge aur qatl kar denge, zameen mushriqon se paak ho jayegi, sirf Allah jj ki ibadat karne wale reh jayenge, Hazrat Ali a.s. 44,000 saal tak hukumat karte rahenge, us waqt masjid e Kufa aur uske chaaron taraf, jannatan mudham-mataan wa sabz o shadaab baghaat zahir honge, Imam e Zamana ajtf 309 saal tak hukumat karenge aur us zamane mein, ek din aaj ke 10 dino ke barabar hoga, aur ek mahina aaj ke 10 mahino' ke barabar, aur ek saal aajke 10 saalon' ke barabar hoga, Imam e Zamana ajtf logon' ke samne Imam e Husain a.s. ki pehchan karayenge, Aap ajtf kahenge, aye logon inko pehchano, ye nawasa e Rasul s.a.w. Imam Husain a.s. hain, jab logon ko Imam Husain a.s. ki ma'arefat ho jayegi, us waqt Aap ajtf ki hukumat qayam hogi, Imam Husain a.s. itne arse hukumat karenge ki budhe hokar Aap ajtf ki bhawien(Eyebrows) latak kar Aap ajtf ki aankhon par aa jayengi, aur Aap ajtf roz e qayamat se pehle hi tamam logon ka hisab kar denge bas, qayamat ke din to Jannat mein bhejna ya Jahnnam mein pahoncha dena baaqi reh jayega, hukumat e Imam Husain a.s. qayaam hone ke ba'ad, Imam e Zamana ajtf Inteqal farma



jayenge, Imam Husain a.s. aapko ghusl denge kafan pehnayenge aur hunoot karenge, qabr e Husain a.s. mein Aap ajtf ko dafn karenge, isliye ki wasi ki tajweez wa tadfeen wasi hi karta hai.

Imam e Zamana ajtf ke zahoor ke baad daba ka khurooj

Maula a.s. farmate hain, ki qayamat ke qareeb ko safa se daba zameen par khurooj karega, uske paas janab e Sulaiman a.s. ki angoothi, aur janab e Musa a.s. ka asa' hogा, asa' momin ke peshani par lagayen to likhaa jayega ki ye momin hai, angoothi kafir ki peshani par lagayenge to likhaa jayega ki ye kafir hai, momin pukar kar kahega, aye kafir tujh par wayel hai, aur kafir kahega momin tumhare liye khushkhabri hai, kaash aaj mein tumhari tarah hota, to badi kamyabi hasil karta, daba suraj ke guroob hone ke baad apna sar uthayega jisko puri duniya dekhogi, wo logon se kalaam karega, aur us waqt tauba ka darwaza band ho jayega kisi ka imaan lana na-fayedamand hogा, Imam farmate hain, ki us daba ke liye Khuda ne surah Nahl ayat 82 mein farmaya hai ki "*ab jab logon par wa'ada pura ho jayega to hum uske liye zameen se ek daba nikalenge*". Ek shakhs Maula Ali a.s. ke paas aya us waqt Aap a.s. roti, sirkha aur raughan e zeytoon kha rahe the, usne Aap ajtf se sawal kiya, surah Nahl ki is ayat mein Daba se kaun murad hai, Aap a.s. ne farmaya wahi daba hai jo roti sirkha aur raughan e zeytoon kha raha hai, Abu tufail kehte hain ki meine maula Ali a.s. se sawal kiya ki maula ye daba kya chiz hia jo logon se kalaam karega, Aap a.s. ne farmaya, "aye Tufail! is chiz ko chhod, Tufail ne kaha maula a.s. mein Aap a.s. par qurban jaun, mujhe is ke mutalliq batayiye aapne farmaya, ye wo daba hai, jo khana khata hai, bazaron' mein jata hai, aur aurton se nikah karta hai, Abu tufail ne kaha wo kaun hai aye ameerul momineen, Aapne farmaya, "wo zameen ke qayaam ka bayes hai, jiski wajah se zameen qaayam hai, aur wo is ummat ka siddiq, farooq, raees aur zoo-qiran hai, aur uske liye Rasul s.a.w. ne kaha hai ki; jab lau shaheda man rasula s.a.w. Rasul Allah s.a.w. ke sath ek gawah hai, jiski jins se wazeh hai, *wallazi idahu ilmul kitab*, jiske paas tamam kitabon ka ilm hai, *wallazi ja'al bil siddiq* wo sach ke sath aya, *wallazi sidqin*, wo jisne sacchayi ki tasdeeq ki, aur wo mein hoon....

Mukhtasar ye hai, ki qayamat tak aimma a.s. hi ki hukumat rahegi, duniya ke har goshe se la ilaha illalah mohammadarrasullah ki sadayen ayengi, Imam a.s. farmate hain ki agar saari duniya ke sare

insan khatm ho jaye aur sirf do aadmi baaqi bachein to dono mein se ek imam e hujjat ajtf hogा aur dono mein bhi jo ba'ad mein duniya se uthega, wo imam a.s. hogा, taki dusra ye na keh sake ki Allah jj ne mujhe baghayr Imam e hujjat chhad diya tha. Imam a.s. farmate hain, *Al hujjatul qabl wa khalq wa ma'al khalq wa badal khalq*, hujjat ajtf makhlooqat se pehle hai makhlooqat ke sath hai, makhlooqaat ke ba'ad hai...

Inna laha ala kulli shayin qadeer

"Is kitab ki agli jild mein hum janenge, zahoor ke baad duniya ke halaat kya honge, scientific aur technological drift kaisa hogा, deal of the century kya hai, world conspiracies, illuminati ka fitna, anti-christ, Bermuda triangle, worm hole theory aur bahot kuchh, inshallah...tab tak ke liye ijazat dein"

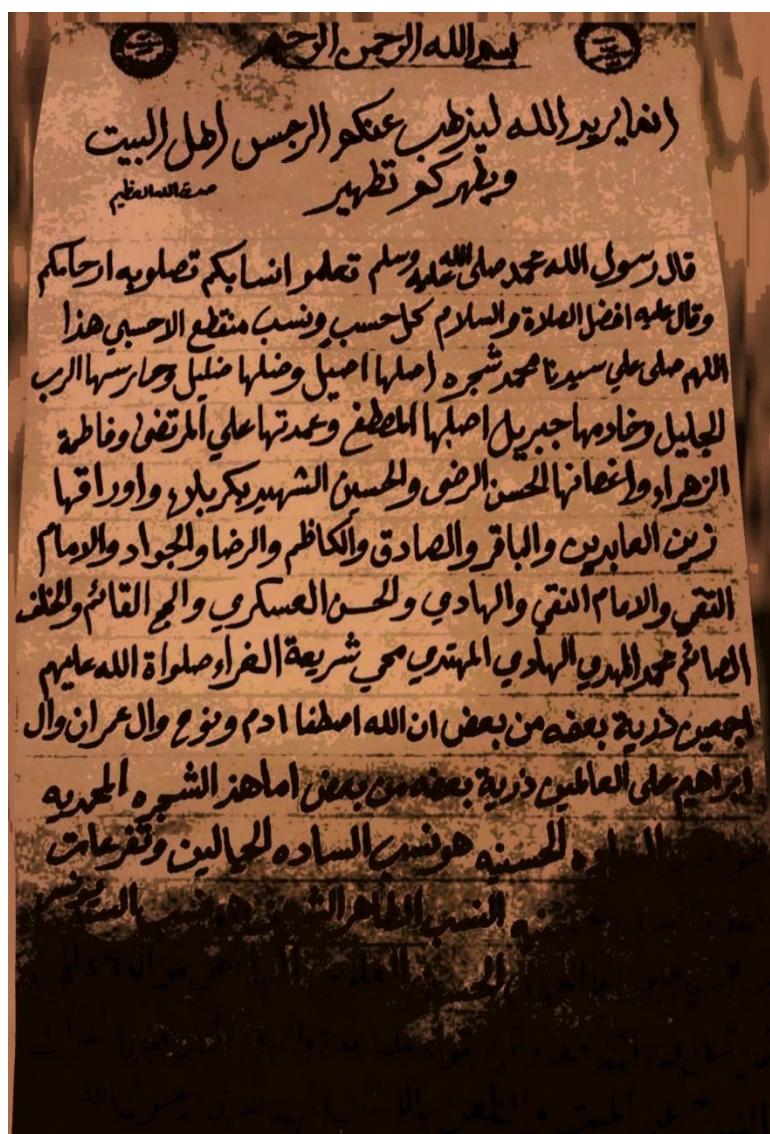
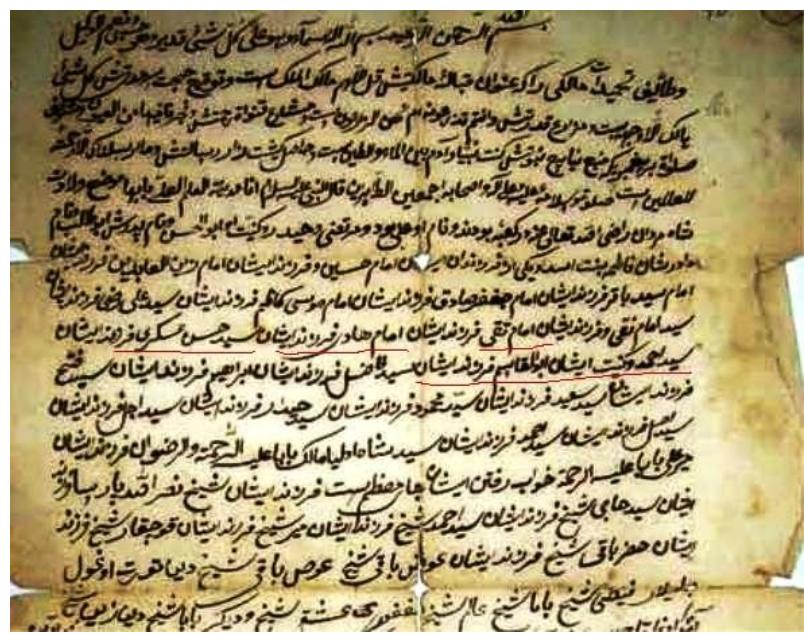
Author

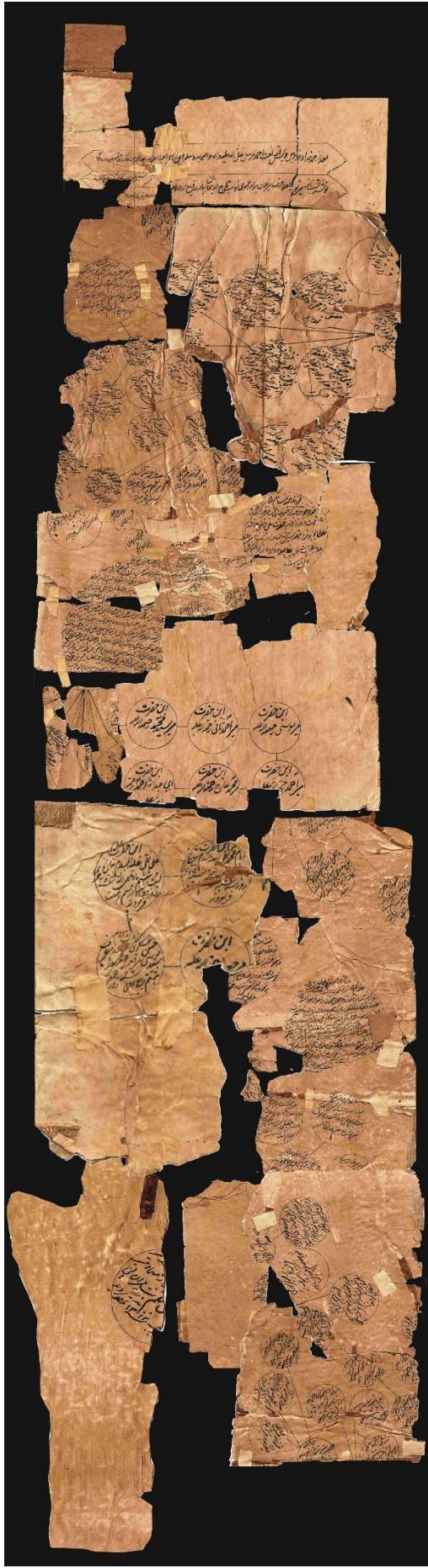
Came from the land of Persia, got settle in the northern part of Indian plate, dwellers holding up a pedagogical legacy for centuries, got upbringings in the culture of oudh, got supervision of prominent scholars to foster learnings and got paideia from the cradle of Shiite customs and traditions, DNA encrypted with wilayat e Ahlulbayt a.s.t.w., going along with a devout faith in the concept of marjaiyat and wali e faqih, no deterrence to falsehood with the strength of Husainism, awaiting for promised one ajtf, innovator, educationist, orator, author, researcher, developer, inventor, artist, biologist, technophile, interested in history, anthropology and existence of human civilization, working for betterment of society with being trait of humanitarian and philanthropist. Working as a Software Engineer for livelihood. Ultimate wish is to see His^{ajtf} Emergence.

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- *Durar al-Akhbar, vol. 1*
- *Nur al-Absar*
- *Husayni, Al-Hidayah*
- *Irshad al-Qulub*

Appendix





وَلَكَ هَذَا وَمِنْ تِبْيَانِهِ سَعِيدُ الرَّدِّعَانِي مِنْ الْأَنْجَانِ
أَطْرَى بَحْرَنِي لِكَ مَا لَنِي عَفَافُ الْمَوْرِفِ بِكَلَامِي بَحْرَ
عَلَقَتْنِي أَرْبَعَتْ يَدَيْ دُخُورَتْ سَعَهُ وَعَسِيدُ الْعَزِيزِ
كَلَمَيْنِي مِنْهَا بَحْرَنِي وَالْكَرْكَرَةِ عَلَيْنِي بَحْرَنِي اِنْفَادَهَا
وَرَبْحَانِي بَشِّنِي لَكَ مَا لَنِي ضَحْيَهُ ضَمَانَهَا الْعَيْنِي وَرَغْنِي
الْأَرْبَعَهُ الْلَّتِي تَبَيَّنَتْ أَمْ جَرِيبَهُ وَدَرَارِسَهُ زَكْرَهُ لِلْأَنْجَانِ
سَعِيدُهُ وَفَاطِمَهُ ضَحْيَهُ الْمَهْنَتِي تَبَيَّنَهُ عَنْ الدَّارِصِ
ضَحَّا يَا الْمَنْكُورَهُ سَعِيدَهُ وَدَالْمَهْنَهُ بَعْدَهُهُ
الْمَنْكُورَهُ الْمَنْكُورَهُ وَلَكَيِّي حَالَهُ فِي عَنْهُ
الْمَنْكُورَهُ رَقْفَهُ عَدَ دَلَادَهُ بَيْتَهُ سَعُونَهُ عَمَّ
سَعَونَهُ كِتَابَهُ لَهُ بَلَرَهُ بَعْدَ مَاسِعَهُ فَانْتَأَيَ
عَلَى مَهْدَهُ لَهُ عَاهَهُ أَهَهُ كَمِيعَ عَلِيمَ سَهَدَهُ هَنَاجَهُ
بَرَاهِيمَهُ طَلَبَهُ دَسَنَهُ كَاهَهُ خَالَهُ خَنَدَهُ عَمَّ
حَلَ دَارَلَهُ مَهَاسَنَهُ قَهَهُ دَسَيَعَهُ وَصَلَهُ سَعِيدَهُ حَمَّ
نَطَرَتْنِي هَذِهِ الْأَصِيرَهُ فَازَادَهِي صَيْعَهُ لَاتَّهَطَتِ الْيَاهَفَسَهُ دَلَادَهُ
بَطَلَانَ دَلَارَجَعَ بَيْعَهُ دَلَادَهُ هَبَتَلَادَهُ دَلَادَهُ الْمَهِينَ
الْمَنْكُورَهُ حَمَاهُهُ الْمَيْهُ بَهَ طَرَادَهُ بَاهَ دَلَادَهُ حَمَاهُهُ
الْفَقَرَالَهُ الْفَغُورَهُ عَاهَهُ بَهَ عَاهَهُ بَهَ صَنَصَهُ
وَرَبَّهُ بَاهَهُ دَاهَلَهُ حَاهَهُ سَعِيدَهُ تَهَيَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا يَعْرِفُ عَلَيْهِ هَذَا النَّاسُونَ
وَتَعْلَقُ نَظَرُهُ بِمَا فَرَغَ وَثَانَتِ
سَاعَةٍ فَشَرَّهُتْ بِمَضْخُوهٍ وَأَجْزَتْ
عَلَيْهِ قَدْلَ الْقُبُولِ وَلَمَّا أَفْقَدَهُ
عَزَّزَتْ لَذَّاتُهُ الْأَطْفَلُ أَنْتَ
الْأَنَّى يَعْتَقِي خَلْقَكَ عَنْهُونَ

سيدي رشد المحلى بن سيدى موسى المدفون بيتده و لم يشهر مقامه بن سيدى عبد الباقى
المدفون بشرق مدفن الشهداء بالبنت القرآن ابن العطية الراوى محمد الشوخي المدفون ببلجية
القطبيعة بالصعيد بن سيدى احمد بن سيدى ابراهيم بن سيدى حامد بن سيدى طهان التيفى
ابن سيدى حسين القاسمى بن سيدى محمود بن السيد الزريفى عيسى ابن سيدى موسى الكاظم بن
سيدى محمد الناصر بن سيدى علي زين العابدين بن الاعلام الحسين بن الامام على كرم
ادره وجهه ذكر شب سيدى على الشهادى المدفون بمقامه الكرم بن ابيه شب شهر الجيز
غربيه اعتق بالناحية المذكورة وقطنوا جازره و سيدى على المذكور ابن سيدى حبيب
الرافعى المدفون بمقامه الكرم بناحية حلة زرباد غربى ابن سيدى منصور بن سيدى
صالح بن سيدى يدعى ابن سينا العباس بن مراد بن السلى و خرقتهم رفاعية ذكر شب
قطب الاقطان الرعنى العلوى سيدى احمد البدوى وهو صهر سيدى مسلم العراقى
وان سيدى احمد بن سيدى على الكاظم المدى ترجم نسخة سيدى سلم المذكور ابن سيدى
ابراهيم بن سيدى محمد بن سيدى ابي جوك بن سيدى اشاعيل بن سيدى من شعرى على بن
سيدى عثمان بن سيدى حسين بن سيدى محمد بن سيدى موسى بن سيدى عيسى بن سيدى
عيسى بن سيدى على بن سيدى محمد الشتى بن سيدى حسن السكري بن سيدى على العادى
ابن سيدى محمد العجاد بن سيدى على الرضى بن سيدى موسى الكاظم بن سيدى جعفر الصادق
ابن سيدى محمد الباقر بن سيدى على زين العابدين بن الامام الحسين بن الامام على كرم الله
وجهه باب عذر او لادامير المؤمنين على بن ابي طالب كرم الله وجهه الامام
الحسن والامام الحسين وحسن و محمد بن الحنفية والعباس المتنبى سلم خست او لادالى
وقت اهذا الحسن عقب والحسين عقب و محمد بن الحنفية عقب والعباس عقب و عيسى
فتى فتحى الامام والحسين فكر فناه على دار ومن سنتى الى غيرهم من السادة المذكوره ذكر
غيره لوى حدثى العوده و عبد الله و عبد الرحمن و عاصوف و حبيبي و ابا ابرهيم و عثمان
و محمد لاوسط و محمد الاصلع و عمار الاصلع و ابا ابرهيم الصنف قلوا ابا كعب و معاذ
رضوان الله عليهم اجمعين ذكر الاربعين ولها الذى جا و اعلى السجاح بن الزبى
وقرقواف فنون بادر من الجميع نسخة سماحة من المحبة النبوية على صاحبها الفضل الصلاة
والسلام و هم سيدى عيسى بن يعقوب و ابرهيم البرلس و سليمان سيدى ابو الفتح
الاسطى بكفره و سيدى موسى ابو العزى و سيدى سعى الدين ابو العارف و سيدى
حاتم الاصم و سيدى ابراهيم ابو عبد السنع و سيدى قدراء عبد الله المطلب بالي
طاقية و منها ابو المكارم بصرى و سيدى محمد و سيدى عبد الوهاب و سيدى شمس الدين
و سيدى محمد و سيدى عذاري اسجد لها الاحد و سيدى موسى الاشرى و سيدى احمد و سيدى كل اصحابها
الاسمه و سيدى عبد الحار و سيدى ابا دوك الكوفي و سيدى عبد الله الساقى و سيدى يوسف
العرسى و سيدى نعيم و سيدى حامد الانس و سيدى ابي العباس و سيدى ابراهيم
و سيدى عبد الحيار الثاني و سيدى فتحى الناذن و سيدى جمال الدين و سيدى مسلم العراقى
و سيدى ميز الدين و سيدى احمد و سيدى عاصفة و سيدى سراج الدار و سيدى

الحمد لله رب العالمين ربنا محمد صلى الله عليه وسلم
و بعد ما قدر الله بين مقبولاته حمد و حمد بالاعيام مباركة
و منتو المسماة بالشرع المختار بين المساواة و نعم
المخرج على الشريعة على هذا التصور بغيره و ليس به
حقها الله وهم المختار والمنت و الظفائر فالظفائر من
من بي و ليلا و لصلواتي ابنت محمد و حفظها الله و رعاي
يعجبني رب حمد عتيل ردها في عذاب و لا زخم عارمه
من اخيه يحيى محمد حسبي و عذابه عذاب دعشي و عليا ابنته
ستير و عذاب ابنته محمد محب و عبد الله الله مد مقبول ابا فهم و حسبي
من كلام همسة من نصف و هزرة و زر حميم عاذري حامل
والاشارة فهر يزير لوجه العظمة و ان كان حمله فنون
الدار و نقال عليه حمسة عذر رأى يسلى لها و حده و
هز الخضرات حميم شبرا و اشارة على ايجي محمد حسبي
والشيخ ابنته عبد محمد حسبي و محمد ابنته عصي محمد حسبي
حسبي احمد بيك محمد و حميم علي سوس و محمد على حسبي
و حسبي ابنته حسن عبيرة و حده تشتت غيرهم من المسلمين
يحيى خالد عمار و حمزة ابرار



Notes