

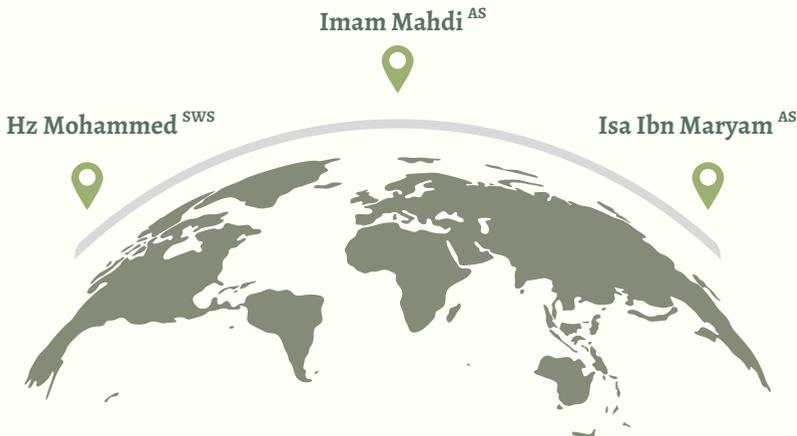
TOWZIH UL-FAHWA FI MASLA-E IJTEMA'A-E MAHDI^{AS} WO ISA^{AS}

⟨ MU'ALLIF ⟩

Allamatul Asr Moulana Moulvi
Hazrat Syed Shehabuddin RH

⟨ ROMAN TRANSLITERATION ⟩

Afnan Nizami



DETAILS

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Towzih Ul-Fahwa Fi Masla-E
Ijtema'a-E Mahdi^{AS} Wo Isa^{AS}

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TOWZIH UL-FAHWA FI
MASLA-E IJTEMA'A-E MAHDI_{AS} WO ISA_{AS}

TAMAAM HAMD, SANA, TAREEF-O-SHUKR ALLAH
TA'ALA KI LIYE HAI JISKE FAZL-O-KARAM SE
HAZRAT MOHAMMED MUSTAFA SWS AUR IMAM
MAHDI AL-MAOUD AS KE SADQE TUFAIL WASILE SE
YE KAAM MUMKIN HUA

MAI BAHUT SHUKR GUZAR HOON
SYED MAHMOOD MUKARRAM

AUR UN TAMAM AHBAB KA, KE JINKI
MADAD SE YE KAAM MUMKIN HO PAYA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ
وَصَحْبِهِ وَسَلَّمَ

TOWZIH UL-FAHWA FI
MASLA-E IJTEMA'A-E MAHDI_{AS} WO ISA_{AS}

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MUQADDIMA

Tamam Hamd, Sana-o tareef Allah ke liye hain, jisne Jinn aur Insaan ko apni mukammal qudrat se paida kiya aur Ambiya ko unki hidayat ke liye apni azeem rehmat se bheja. Phir Usne Nabuwat aur Risalat ko Khatam-un-Nabiyyin Mohammed SWS par khatam kar diya aur Imam Mahdi Mauod AS ko bheja aur unhein Khatam-ul-Auliya muqarrar kiya. Allah ki durood o salaam aur be-shumar barkatein dono Khatimain par aur unki aulaad aur unke as'haab par ho

Amma ba'd Almuftaqir-il-Allah al-Qavi, Faqir Syed Shehabuddin al-Mahdavi, khalaf Jam'e-ul-Uloom Manqul-wo-M'aqul wo Mahar-e-Asrar-e-Shariat wo Waqif-e-Rumuz-e-Haqiqat Murshadna wo Moulana Syed Nusrath Taghammadahullahu bi Ghufranihi wo Askanih bi Janibihi, Nazireen-e-kiraam se arz karta hai ke Majlis-e-Ulama-e-Mahdavia (Hind) Hyderabad Deccan ke muhtaram arkaan ke ma bain binazar tehqeeq ilmi wa deeni masa'il par aksar muzakarah wa Mubahesaah hota rehta hai. Is zameen mein Ijtema'a Mahdi wa Isa ka masla bhi zair-e-bahas raha. Muhtaram ahbab ne tahreek farmayi ke is masla ki tamam muta'alliqah mabahis ko ek risalah ki surat mein tarteeb diya jaye to munasib hoga-Aam logon par is masla ki haqiqat munkashif hogi. In muhtaram ahbab ki is tahreek par is faqeer beech maidaan ne apni ma'lumat ke muwafiq is risalah ki tarteeb shuru ki, aur bi-hamdillah yeh risalah ek hafta ke andar ikhtitam ko pohoncha.

IJTEMA'A KA MASLA

Ambiya AS ka yeh dastoor raha hai ke unhein Allah Ta'ala ki taraf se jo malumat hoti hain, unke mutabiq apni ummaton ko A'inda pesh hone wale khatarat, mohadisat se ya baad mein zuhoor karne wale kisi hadi ya najat dahinda ki qabl az qabl khabar dete aaye hain. To Taurat wa Injeel aur doosre Ambiya ki kitabon mein Paighambar-e-Islam SWS ki pesheen goyi isi ki misaal hai. Isi sunnat-e-Ambiya ke muwafiq Hazrat Sarwar-e-Kainat Mohammed Mustafa SWS ne doosri aur bahut si pesheen goiyon ke saath apni ummat ko Imam Mahdi AS aur Isa AS ke zuhoor wa nuzool ki bhi zaroori pesheen goyi farmayi. Yahi wajah hai ke qariban tamam Islami firqe in dono Khalifatullah ke zuhoor wa be'sat ke qa'il hain (illa masha Allah)

Jo firqe wujud Imam Mahdi AS wa Isa AS aur unki be'sat wa zuhoor ko zaruriyat-e-deen se mante hain, un mein bhi yeh ikhtilaf paya jata hai ke baaz is ke mu'taqid hain ke Imam Mahdi AS aur Isa AS dono ka ek hi waqt aur ek hi maqam par zuhoor hoga, balke Ijtema'a Mahdi wa Isa AS ko Imam Mahdi ki alamatan mein shumar karte hain.

Inke muqabil doosre firqe is Ijtema'a ke qa'il nahin hain, balke woh yeh e'teqad rakhte hain ke yeh dono Khalifatullah ummat-e-Mohammedia ko halakat se bachane ke liye apne apne zamane mein alag alag mab'oos

Honge. Is waqt hum bi-tawfiqillah isi masla Ijtema'a Mahdi wa Isa AS ki tahqeeq karna chahte hain ke in dono mazhabon mein kaunsa mazhab haq hai.

IJTEMA'A PAR MAHDAVIA KA MAUQIF

Mahdavia bhi Ijtema'a ke qa'il nahin hain. Isi liye har zamane ke ulama-e-Mahdavia ne apne maslak-e-haq ke isbaat mein kuch na kuch tahqeeq ki hai. Lihaza Mahdavi bhaiyon ki malumat ke liye ulama-e-Mahdavia ki tahqiqat ko ek jagah jama kar dena munasib malum hota hai, taa ke arbab-e-qaum ko is masla ki zaroori tafseelat ki waqifiyat hasil karne mein sahulat ho aur woh muta'addid ulama-e-qaum ki tahqiqat se mustafeed hone ke liye mukhtalif Kitaboun ki waraq gardani se mustaghni ho jayein.

Is mukhtasir risalah mein ulama-e-Mahdavia ki tahqiqat ke alawa mazeed zaroori mabahis izafa karne ki bhi koshish ki gayi hai taa ke baradaran-e-qaum ki malumat mein mufeed izafa ho. Is waqt hamare is risalah ka mauzu-e-bahas chunanche yahi ek masla Ijtema'a hai aur doosre ikhtilafi masa'il par tahqiqi nazar dalna maqsood nahin hai. Is liye doosre mukhtalif fihi masa'il se koi bahas nahin ki gayi hai. Is risalah ki tadween wa tarteeb mein kutub-e-Tafseer wa hadees waghera uloom-e-mutadawilah ke alawa ulama-e-Mahdavia ki mandarja zail kutub se jo humein dastiyaab ho sakein, istefaada kiya gaya aur madad li gayi :

KITAB	MU'ALLIF
<i>Makhzan-ud-Dalalay</i>	Hz Qazi Muntajibuddin RH
<i>Siraj ul-Absar</i>	Hz Bandagi Miyan Abdul Malik Sujawandi RH
<i>Jawahar ut-Tasdeeq</i>	Hz Bandagi Miyan Shaykh Mustafa Gujarati RH
<i>Mustatab</i>	Hz Syed Shehabuddin Shaheed -e-Siddot RH
<i>Kuhl-ul-Jawahir Li Arbab-il-Basair</i>	Allamatul Asr Moulana wo Moulvi Syed Nusrath RH
<i>Hawashi Kuhl-ul-Jawahir</i>	Bahr-ul-Uloom Moulana wo Moulvi Syed Ashraf Shamsi RH

Ulama-e-Mahdavia ki jin tasneefat o talifaat se madad li gayi hai un mein *Khul ul-Jawahir* aur uske hawashi se is risalah mein zyada madad mili hai aur inhi ke iqtabasat is mein zyada darj hain.

SAHIH HADEES MEIN IJTEMA'A KI KOI BUNYAAD NAHI

Sabse pehle masla-e-Ijtema'a ki buniyadi ma'khaz ki tehqiq zaruri hai, kyunke jab tak yeh malum na ho ke kisi masle ke buniyadi dala'il jin par woh masla mabni hai kya hain? Aur woh dala'il kis had tak qawi hain ya Za'eef? Is masle ke sahih ya ghair sahih hone ka sahih faisla nahi ho sakta. Imam Mahdi AS ke zuhoor ya be'sat ke muta'aliq

Muta'alliq jitni zyada hadees Sahaba-e-Rasoolallah (ridhwan Allah alayhim ajma'een) se jis qadar marwi hain aur tawatur manvi ki had tak pahunchi hui hain, un ki misaal kisi doosri akhbar-e-mughiba mein nahi mil sakti. In hadees mein Imam Mahdi AS ke muta'alliq aksar zaruri umoor tafseel se bayan hue hain. Maslan : aap ki be'sat aisi zaruriyat se hona ke jab tak aap ka zuhoor na ho duniya khatm nahi ho sakti, qiyamat nahi asakti. Aap se baiyyat karne ki ummat ko yeh ta'kid ke agar baraf par se bhi reengte jana pade to jao aur baiyyat karo. Aise hi aap ke nasab ka tafseeli bayan ke aap kis nasl o khandan se honge, aap ke aur aap ke walid-e-majid ke naam ki tasreeh; aap ka huliya shareef, aap ke akhlaaq o awsaaf, aap ke humrah banne wale sahaba kaise log honge, waghera waghera, Woh tamam umoor jo kisi shakhs-e-Mauod ya mubashshar ke ta'ayyun-e-shakhsi mein kafi madad de sakte hain, woh sab kuch bayan kiye gaye hain. Lekin in tamam Hadees mein jo Imam Mahdi AS ki shaan mein warid hain, kahin Isa AS ka zikr ya masla-e-Ijtema'a Mahdi wa Isa AS ka ishara tak nahi paaya jaata hai.

Aisa hi Isa bin Maryam AS ke nuzool, khurooj-e-Dajjal, qatl-e-Dajjal, kasr-e-saleeb waghera ke muta'alliq jitni sahih Hadees warid hain, un mein Dajjal ke halaat o waqiat aur Isa bin Maryam ke zamane ke waqiat aur ahl-e-Zamane ke halaat sab kuch mazkoor hain. Lekin un mein se kisi bhi sahih hadees mein Imam Mahdi AS ka zikr nahi hai.

Is se saaf taur par yeh natija baramad hota hai ke agar yeh dono khalifatullah ek waqt mein jama hona zaruri hota, ya apne fara'iz ke anjam dene mein ek doosre ke mohtaaj rehte, to ek ka Wujud doosre ke liye laazim o malzoom hota. Aur jahan Imam Mahdi AS ke zuhoor o be'sat waghera muta'alliqat ka zikr hai, wahan Isa AS ka zikr bhi zaroor hota, aur jahan Isa bin Maryam ke nuzool aur qatl-e-Dajjal, kasr-e-saleeb waghera ka zikr hai, wahan Imam Mahdi AS ka zikr bhi laaziman rehta halanke aisa nahi hua hai. Pas is se masla-e-Ijtema'a ka sahih ma'khaz na hone ka yaqeen hasil hone ke saath hi yeh khaljan paida hota aur dawat-e-ghaur o ta'ammul deta hai ke aakhir is masle ki bana kya hai.

IJTEMA'A KI BUNYAAD

Is masla-e-Ijtema'a ke tamam muta'alliqat — *marfu*, *mauquf*, *maqtu hadees* aur a'imma muhaddisin ke zaati o shakhsi aqwaal aur raayein jo is masle ke muta'alliq milti hain, In sab ko usool-e-hadees aur usool-e-fiqh ke mutabiq jaanchne se is masle ki bana yeh malum hoti hai ke :

- Kisi muhaddisin ne apni zaati raaye o qiyaas ke zariye kisi hadees ki tafseer o tawzeeh ke taur par kisi waqia ya kisi fai'l ko Imam Mahdi AS ki taraf mansub kar diya hai, jisse Imam Mahdi AS aur Isa AS ka ek hi zamane mein hone ka natija nikala gaya hai.

- Firqa-e-Shia aur firqa-e-Ahl-e-Sunnat ke usool-e-riwayat mukhtalif hain. Ahl-e-Sunnat, Shia ki riwayaton ko apne usool o zawabit-e-tanqeed-e-hadees ke mutabiq na hone ki wajah se sahih nahi khayal karte. Is masle mein firqa-e-Shia ki ba'az riwayaton mein Ahl-e-Sunnat ke usool par jaanche baghair darj ho gayi hain aur un se Ijtema'a-e-Mahdi wa Maseeh AS ka natija mustakhraj kiya gaya hai, jo Ahl-e-Sunnat ke usool par sahih nahi hai.
- Baaz rawiyon ne Isa AS se muta'alliq baaz hadees ko Imam Mahdi AS ki hadees ke saath khalat-malat ya in mein ilhaaq o izafa kar diya hai, jis ki wajah se in dono khalifatullah ka ek waqt mein mujtama hona mustafeed hota hai. Warna woh zaati-o shakhsi aqwaal aur yeh ilhaaq o izafa asal Hadees ka hissa nahi hain.
- Ba'az hadees jin se Ijtema'a-e-Mahdi wa Maseeh AS ka natija nikala jaata hai, woh isnad yani silsilah-e-riwayat ke lehaz se Za'eef hain. Za'eef aur ghair sahih hadees, jin ke rawaah mat'oon hoon aur qabil-e-wasooq na hon, un ki nisbat un ke qa'ilin ki taraf sahih hone mein shak o shubah hota hai. Is liye is qisam ki hadees bhi e'tiqadiyat mein qabil-e-hujjat nahi hotin.
- Muhaddisin Ahl-e-Sunnat ki istilah mein Qaul-e-Sahabi aur Qaul-e-tabayi ko jo Rasoolallah SWS tak marfu na ho *hadees-e-mauquf* aur *hadees-e-maqtu* kehte

hain. Ijtema'a-e-Mahdi wa Isa AS ke muta'alliq Baaz Mauquf o maqtu hadees bhi darj ho gayi hain. Lekin usool-e Hadees ke nazar mein *hadees-e-mauquf wa maqtu* akhbar-e-mughiba aur e'tiqadiyat mein qabil-e-hujjat nahi hai. Chunanche *hadees-e-mauquf* ki ta'reef aur us ka hukm yeh hai :

"Kisi Sahabi ka Qaul ya fai'l jo riwayat hua ho, woh mauquf hai, chahe woh muttasil ho ya Munqata'ee. Mazhab-e-sahih yeh hai ke mauquf qabil-e-hujjat nahi hai." (*Risala-e Usool-e Hadees - Allama Syed Shareef Jurjani*)

الموقوف هو مطلقاً ماروی عن
الصحابي من قول او فعل
متصلاً كان او منقطعاً وليس
بحجة على الاصح-

Ba'az Mahdavi buzurgon ne likha hai ke unhon ne chand hadees dekhi hain ke Isa AS Mahdi AS ki, ya Mahdi AS Isa AS ki namaz mein iqtida karenge. Lekin un buzurgon ne yeh tasreeh nahi farmaai ke woh Hadees marfu aur sahih bhi theen ya nahi. Is baab mein ghair sahih aur Za'eef ya mauquf o maqtu jo hadees hain, mumkin hai ke un buzurgon ki nazar se wahi hadees guzri hoon.

MAHDI^{AS} AUR ISA^{AS} KE IJTEMA'A KE BAARE MEIN RIWAYAT GHAIH SAHIH HAIN

Pehli aur doosri hi soorat, yani kisi muhaddis ke zaati qiyaas aur raaye se kisi hadees ko Imam Mahdi AS se muta'alliq kar dena, aur firqa-e-Shia ki ba'az riwayat mein

Ahl-e-Sunnat ki kitabon mein darj ho jaane, ki ek wazeh misaal yeh hai ke Hadees ki mashhoor kitab *Muslim* mein Abu Hurairah RZ se is mazmoon ki Hadees likhi hai :

Abu Hurairah RZ se riwayat hai ke Nabi SWS ne farmaya : "Tumne us shehar ke baare mein suna hai jiske ek janib khushki aur ek janib samundar hai?" Sahaba ne kaha: "Haan, suna hai." Farmaya: "Us waqt tak Qiyamat nahi aayegi jab tak aulaad-e-Ishaaq ke sattaar hazaar aadmi us par hamla na karein. Jab woh is shehar par aayenge, na hathyaar se ladenge aur na teer chalayenge, balki La ilaha illallah wa Allahu Akbar kahenge, aur iska doosra janib gir padega. Phir teesri martaba La ilaha illallah wa Allahu Akbar kahenge, aur unke liye ek shaghaaf par jaayega, aur woh shehar mein daakhil ho jaayenge aur ghaneemat haasil kareinge. Woh ghaneemat taqseem hi karte rahenge ke ek chalne wala yeh kehta aayega ke Dajjal nikal aaya. Pas woh sab kuch chhod kar wapas ho jaayenge." (*Sahih Muslim* : 7333)

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " سَمِعْتُمْ بِمَدِينَةِ جَانِبِ مِنْهَا فِي الْبَرِّ وَجَانِبِ مِنْهَا فِي الْبَحْرِ " . قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى يُعْرَوْهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْحَاقَ فَإِذَا جَاءُوهَا نَزَلُوا فَلَمْ يُقَاتِلُوا بِسِلَاحٍ وَلَمْ يَزِمُوا بِسَهْمٍ قَالُوا لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ . فَيَسْفُطُ أَحَدُ جَانِبَيْهَا " . قَالَ تَوْرًا لَا أَعْلَمُهُ إِلَّا قَالَ " الَّذِي فِي الْبَحْرِ ثُمَّ يَقُولُوا الثَّانِيَةَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ . فَيَسْفُطُ جَانِبِهَا الْآخَرَ ثُمَّ يَقُولُوا الثَّلَاثَةَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ . فَيَفْرَجُ لَهُمْ فَيَدْخُلُوهَا فَيَعْتَمُوا فَيَبْنِمَا هُمْ يَقْتَسِمُونَ الْمَعَانِمَ إِذْ جَاءَهُمُ الصَّرِيحُ فَقَالَ إِنَّ الدَّجَالَ قَدْ خَرَجَ . فَيَتْرُكُونَ كُلَّ شَيْءٍ وَيَرْجِعُونَ "

Is hadees ke rawiyon ki tehqiq, is shehar ka ta'ayyun jiske fatah ka is mein zikr hai, kya is se Qustantiniyah muraad hai ya Antakiya ya koi aur shehar, waghera mabahis Aise hain jo hamare mauzu-e-bahas se ghair muta'alliq hain. Is liye is se qata' nazar kar ke is waqt sirf yahi batana kaafi hai ke is hadees se is fatah ka zamana, khurooj-e-Dajjal

Aur Qiyamat ke qareeb malum hota hai. Is shehar ke fatah karne wale Bani Ishaq hone ki sarahat hadees mein maujood hai.

Muslim hi ne ek aur hadees is mazmoon ki, kisi qadar ikhtilaf alfaaz o ibarat ke saath, Abu Hurairah RZ hi ki riwayat se ye likhi hai, jismein Isa bin Maryam AS ke naazil hone aur Dajjal ko qatl karne ka bhi zikr hai. Is mein Hadees-e-awwal ke mandaraj mazameen ke siwa bhi aur mazameen hain. Chunanche woh hadees yeh hai :

Abu Hurairah RZ se riwayat hai ke Nabi SWS ne farmaya : "Qiyamat us waqt tak nahi aayegi jab tak Roomi A'maq ya Dabiq mein Nuzool na karein. Pas Madinah se ek lashkar, jo us zamane ke behtareen logon mein se hoga, unke muqable ke liye niklega. Jab wo saf areh honge, Roomi kahenge ke: 'Humko un logon tak pahunchne ka raasta do jin logon ne hamare aadmiyon ko giraftar kar liya hai, taake hum unse lad saken.' musalman kahenge: 'Hum tumhein hamare bhaiyon tak jaane nahi denge. Phir woh unse ladenge. (Musalmanon ka) ek tihai lashkar shikast kha jaayega, jinki taubah Allah Ta'ala kabhi qabool nahi karega aur ek tihai shahid ho jaayenge jo afzal tareen shuhada honge, aur ek tihai lashkar fatah paayega aur Qustantiniyah ko fatah kar lega. jab woh ghaneemat taqseem kar rahe honge, apni talwaron ko zaitoonon mein latkaaye honge, isi asnah mein

عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ أَوْ بِدَابِقٍ فَيَخْرُجَ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ فَإِذَا تَصَافَوْا قَالَتِ الرُّومُ حَلَوْا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَوْا مِنَّا نُقَاتِلُهُمْ . فَيَقُولُ الْمُسْلِمُونَ لَا وَاللَّهِ لَا نَحْلِي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا . فَيَقَاتِلُونَهُمْ فَيَنْهَزِمُ ثَلَاثٌ لَا يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا وَيُقْتَلُ ثَلَاثُهُمْ أَفْضَلُ الشَّهْدَاءِ عِنْدَ اللَّهِ وَيَفْتَتِحُ الثَّلَاثُ لَا يُفْتَنُونَ أَبَدًا فَيَفْتَتِحُونَ فُسْطَاطِطِينَةً فَبَيْنَمَا هُمْ يَفْتَتِسُمُونَ الْعَنَائِمَ قَدْ عَلَفُوا سُيُوفَهُمْ بِالزَّيْتُونِ إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ إِنَّ الْمَسِيحَ قَدْ حَلَفَكُمْ فِي أَهْلِيكُمْ . فَيَخْرُجُونَ وَذَلِكَ بَاطِلٌ فَإِذَا جَاءُوا السَّامَ حَرَجَ فَبَيْنَمَا هُمْ يُعَدُّونَ لِلِقَاتِ يُسْوُونَ

shaitan pukarega ke Maseeh ad-Dajjal (Dajjal nikal aaya hai) tumhare peeche tumhare ahl-o-'iyal mein dakhil ho gaya hai! Woh sab kuch chhod kar nikal khade honge, halanke yeh khabar ghalat hogi. Jab woh mulk-e-Shaam mein pahunch jaayenge, to (Dajjal) nikal aayega. Jab woh jang ke liye tayyar aur saf bastah honge, to namaz ki iqamat kahi jaayegi, aur Isa bin Maryam Naazil honge aur unki imaamat kareinge. Jab Dajjal Isa AS ko dekhega, jis tarah namak paani mein ghulne lagta hai, woh aise hi ghulne lagega. Agar usey uske haal par chhod diya jaaye to woh khud-ba-khud pighal kar halaak ho jaayega, lekin Allah Ta'ala usko Isa AS ke haath se Qatl karwayega, aur Isa apne hathiyaar par laga hua uska khoon logon ko dikhayenge." (*Sahih Muslim* : 7278; *Sahih Ibn Hibban* : 6813)

الصُّفُوفِ إِذْ أُقِيمَتِ الصَّلَاةُ فَيَنْزِلُ
عَيْسَى ابْنُ مَرْيَمَ فَأَمَّهُمْ فَإِذَا رَأَهُ
عَدُوُّ اللَّهِ ذَابَ كَمَا يَذُوبُ الْمَلْحُ
فِي الْمَاءِ فَلَوْ تَرَكَهُ لَأَنْذَابَ حَتَّى
يَهْلِكَ وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ
فَيُرِيهِمْ دَمَهُ فِي حَزْبَتِهِ "

Yeh dono hadeesein ma'ni o mazmoon ke aitbaar se qariban muttahid hain. Farq yeh hai ke hadees-e-sani mein "جَيْشٌ مِنَ الْمَدِينَةِ" mujmal hai aur tadaad darj nahin hai, aur pehli hadees mein iski tafseer ho gayi hai ke woh Bani Ishaq ke sattar hazaar honge. Pehli hadees mein jis shehar par hamla hoga uska naam nahin hai, sirf ek alamat ya nishani batayi gayi hai ke uske ek taraf khushki aur doosri taraf samandar hai. Doosri hadees mein shehar ka naam Qustuntiniyah (Constantinople) darj hai. Pehli hadees mein baghair jang ke takbeer se fatah

hona mazkooor hai, aur doosri hadees mein jang hona, lashkar ka Ek tihai (1/3) hissa shikast khana, ek tihai shaheed hona aur baqiya tihai kamyab hona aur fakhar pana mazkooor hai.

Dono hadeeson mein is waqia ka zamana muttahid hai, jo khurooj-e-Dajjal ka zamana hai, lekin pehli hadees mein nuzool-e-Isa bin Maryam aur qatl-e-Dajjal ka zikr nahin hai, aur doosri hadees mein yeh mazkooor hai. Gharz isi qisam ka kuch ikhtilaf bayan hai. In dono hadeeson ko chahe Ek hi waqia se muta'alliq tasleem karein ya alag alag, dono mein Imam Mahdi AS ka kahin koi zikr, balki aap ki taraf koi ishaara tak nahin hai.

Lekin iske bawajood Maqdisi ne is hadees ki sharah ke taur par is sattaar hazaar fauj ke ameer Mahdi AS hone ka shubhah zahir kiya hai. Saaf zahir hai ke Maqdisi ki zaati raaye aur unka shakhsi qaul hai. Unke is mujarad qaul se jo woh bhi qata'ee nahin balki khud mushtabah hai na yeh hadeesein Imam Mahdi AS se muta'alliq ho sakti hain, na is shehar ki fatah ko Imam Mahdi AS ki alamaton mein shumar kiya ja sakta hai, na khurooj-e-Dajjal aur nuzool-e-Isa bin Maryam ke zamane mein Mahdi AS ka mab'oos hona ya maujood rehna laazim aasakta hai. Chunanche baaz mashhoor ulama-e-Ahl-e-Sunnat ne bhi Maqdisi ke is qaul ke ghalat hone ka faisla kiya hai. Sheikh Najeeb-al-Deen Abu Mohammed Wa'iz Dehlvi ne "*Madar ul-Fuzala*" (*Sharah Sahih Muslim*) Mein likha hai jiska zaroori

iqtebaas yeh hai :

"Maqdisi ka qaul hai ke is fauj ke ameer Mahdi hone ka shubhah hai. Lekin yeh aisa qaul hai jo kisi taur par bhi chal nahin sakta. Maqdisi ko kya ho gaya ke un par nafs-e-maamla mushtabah ho gaya jo yeh keh diya ke iske ameer Mahdi hone ka shubhah hai, kyunke do Sahih hadeesein aur mashhoor ulama ke aqwaal is qaul ki nafi karte hain."
(*Siraj Ul-Absar*)

"*Madar-ul-Fuzala*" hi mein yeh saraahat ki gayi hai ke yeh hadees Imam Mahdi AS ke haq mein hona Shia ka qaul hai. Lekin ulama-e-Ahl-e-Sunnat wal Jama'at unke is qaul ko ghair sahih aur unki daleel ko Za'eef qarar dete hain. Chunanche *Madar-ul-Fuzala* ki ibarat yeh hai :

"Shia ka khayal hai ke yeh hadees Mahdi AS ke haq mein hai aur unhon ne is hadees se istedlal kiya hai jo Huzaifa se marwi hai. Ulama-e-Ahl-e-Sunnat wal Jama'at kehte hain ke yeh Istedlal Za'eef hai, kyunke Nabi SWS ne takbeer ke zariye fatah hone ka waqea Bani Ishaq se muta'alliq zikr farmaya hai, aur Mahdi AS to Fatima bint-e-Rasoolallah SWS ki aulaad se hain jo Bani Ismaeel se hain. Phir ameer-e-lashkar ka naam chhupana aur fatah paane wale lashkar ka naam zikr karna fasih o balegh aqalmandon ki aadat nahin hai. Is liye bhi (yeh khayal sahi nahin hai) ke Mahdi

قال المقدسي امير هذه الطائفة
ليشبه ان يكون مهدياً هذا قول
لا نفا ذله من وجه فما بال
المقدسي اشتبه عليه الا
مرحتى قال يشبه ان يكون
المهدي لان في نفي هذا
لمعنى حديثين صحيحين و
اقوال العلماء المشاهير

زعمت الشيعة ... أن هذا
الحديث في حق المهدي و
تمسكوا بالحديث لمروى عن
حذيفة و قال علماء اهل السنة
والجماعة ان هذا التمسك
ضعيف لان النبي صلى الله عليه
ذكر الفتح بالتكبير من بنى
اسحاق و المهدي من بنى
فاطمة بنت رسول الله و هو من
بنى اسمعيل. ثم اخفاء اسم
الامير و ذكر اسم الجيش بالفتح
لم يعهد به العقلاء البلغاء فلان
المهدي اسبقهم بعثاً لان هذا

AS ka zuhoor to is Se pehle hai, kyunke yeh fatah nuzool-e-Isa AS aur khurooj-e-Dajjal ke qareeb hai, aur Mahdi AS ka zuhoor is se pehle hai, kyunke Rasoolallah SWS ka farmaan hai ke : "Woh ummat kaise halaak ho sakti hai jiske ibtida mein main hoon, aur Isa uske aakhir mein, aur meri Ahl-e-Bait (aulaad) se Mahdi uske darmiyan mein hain."

الفتح قريب من نزول عيسى بن مريم و خروج الدجال و بعث المهدي سابق عليه لقوله عليه السلام كيف تهلك امة انا في اولها و عيسى في آخرها و المهدي من عترتي في وسطها -

Huzaifa ki jis hadees se istedlal kiya gaya hai, uska jawab "*Madar-ul-Fuzala*" mein yeh diya gaya hai ke :

"Muslim ki hadees, hadees-e-Hasan se zyada sahih hai, kyunke Hasan mein gharib o Za'eef hadees bhi hoti hain. Pas saabit hua ke Huzaifa ki hadees mein Mahdi ka zikr Shia ki ikhtira hai."

حديث المسلم اصح من حديث الحسان لانه يكون فيها من غريب و ضعيف فثبت ان ذكر المهدي في حديث حذيفة من مختوعات الشيعة

Is se jo umoor wazeh ho rahe hain unki takhlees o tawzeeh yeh hai ke Maqdisi ka shakhsi qaul qabil-e-Nifaz nahin hai, kyunke baaz sahih hadeesein aur mashhoor ulama ke aqwaal iske khilaf hain.

Yeh hadees Imam Mahdi AS ke haq mein hona Shia ka qaul hai, jinhon ne Huzaifa ki hadees se Istedlal kiya hai. Lekin Huzaifa ki hadees, hadees-e-Hasan mein se hai jismein gharib aur Za'eef hadeesein hoti hain, aur Muslim ki hadees is se zyada sahih hai aur usmein Mahdi AS ka zikr nahin hai. Huzaifa ki hadees mein bhi Imam Mahdi AS ka zikr Shia ki ikhtira (apni ghair asliyat se bayani hui

baat) hai.

Huzaifa ki hadees mein bhi Isa AS ka Mahdi AS ki iqtida karna, aur Bani Ishaq ke lashkar ka aur is fatah ka zikr nahin hai. Pas is lashkar ke ameer Imam Mahdi AS hone ki mafruzah taeed khud is hadees ke alfaaz aur siyaq-e-kalaam se bhi nahi hoti.

Ulama-e-Ahl-e-Sunnat wal Jama'at ke paas yeh Istedlal is liye bhi Za'eef hai ke Rasoolallah SWS ne iske fateh Bani Ishaq hone ki saraahat farmayi hai, aur Mahdi AS to Fatima bint-e-Rasoolallah SWS ki aulaad hone ki wajah se Bani Ismaeel se hain.

Agar is fauj ke ameer Imam Mahdi AS hote, to Aap SWS unki azmat o karamat ke nazar karte hue zarur unka zikr farmate, aur yeh fatah Aap AS ki taraf mansub ki jaati. Kyunke aadat hai ke jab ameer-e-lashkar khaas shohrat aur azmat ka hamil hota hai to fatah ko aam fauji afraad ki taraf mansub karne ke bajaye ameer-e-lashkar ki taraf mansub kiya jata hai. Zamane ke aitbaar se bhi yeh fatah nuzool-e-Isa AS aur khurooj-e-Dajjal ke qareeb hogi, aur Imam Mahdi AS ki Be'sat is se pehle hai. Kyunke Rasoolallah SWS ka farmaan hai :

"Woh ummat kaise halak ho sakti hai jiske awwal mein main hoon, aakhir mein Isa hain, aur meri itrat se Mahdi AS us ummat ke wasat mein hain."

Pas saabit hua ke Ijtema'a-e-Mahdi wa Isa AS ki jo buniyad qarar di gayi hai, woh khud be-bunyad hai. Nafs-e-hadees mein Imam Mahdi AS ka zikr hi nahin hai, aur jis hadees se yeh natija nikaala gaya hai woh bhi Za'eef aur gharib hai. Is Za'eef hadees mein bhi is lashkar aur is fatah ka khud zikr nahi hai, to iske ameer Mahdi AS hone ka farz kar lene ki kahan gunjaish hai? Maqdisi ya kisi aur ki zaati shakhsi raaye is qabil nahi ke use Ijtema'a-e-Mahdi wa Isa AS ke masla ka maakhaz ya buniyad qarar diya jaaye.

KYA MAHDI ^{AS} DAJJAL KO MAARNE MEIN ISA ^{AS} KI MADAD KARENGE?

Isi noiyat ki ek aur misaal jo bayan ki gayi hai aur jisse Ijtema'a-e-Mahdi aur Isa AS ka natija nikala jata hai, yeh hai ke Mahdi AS Dajjal ko qatl karne mein Isa AS ki madad karenge. Is ki mutaliqa riwayat ki tahqiq karne se saabit hota hai ke Isa AS ke Dajjal ko qatl karne ki muta'addid hadeesein marwi hain jin mein se chand yeh hain :

"Mujammi bin Jariyah se riwayat hai ke Ibn-e-Maryam Dajjal ko Bab-e-Ludd par qatl karenge." (*Jami at- Tirmizi* : 2244)¹

عَنْ مُجَمِّعِ بْنِ جَارِيَةَ يَقْتُلُ ابْنَ
مَرْيَمَ الدَّجَالَ بِبَابِ لُدٍّ

1 Imam Ahmad ne is hadees ko char sanadon se riwayat kiya hai. Aur Muslim, Abu Dawud , Tirmizi, Imam Ahmad ne Nawwas bin Sam'an RZ se Bab-e Ludd par Dajjal ke Qatl ke mutaliq taweel hadees riwayat ki hai.

"Mujammi bin Jariyah se riwayat hai ke Dajjal ko Isa bin Maryam Bab-e-Ludd par qatl karenge." (Kanz-ul-Ummal bahaawala Ibn Abi Shaibah : 37534)

عَنْ مُجَمِّعِ بْنِ جَارِيَةَ الدَّجَّالِ
يَقْتُلُهُ عَيْسَى ابْنُ مَرْيَمَ عَلَى بَابِ
لُدٍّ

Musnad Imam Ahmad mein Aisha RZ se kisi qadar taweel hadees Dajjal ke mutaliq riwayat ki gayi hai jis ka aakhri hissa yeh hai :

"Yahan tak ke woh (Dajjal) ilaqa-e-Filasteen mein Bab-e-Ludd par aayega, pas Isa nazil honge aur usko Qatl karenge. Isa zameen par chalees saal imam-e-adil aur dadgar hakim rahenge." (*Musnad Ahmad* : 24467)

حَتَّى يَأْتِيَ فِلَسْطِينَ بَابِ لُدٍّ،
فَيَنْزِلُ عَيْسَى عَلَيْهِ السَّلَامُ
فَيَقْتُلُهُ، ثُمَّ يَمُكَّتْ عَيْسَى عَلَيْهِ
السَّلَامُ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً
إِمَامًا عَدْلًا وَحَكَمًا مُقْسِطًا

Sahih Muslim mein Abu Hurairah RZ se ek taweel hadees riwayat ki gayi hai jiska abhi is se pehle zikr kiya gaya hai. Iske aakhir mein nuzool-e-Isa aur aap ke Dajjal ko qatl karne ke mutaliq yeh mazkoor hai :

"Jab woh mulk-e-Shaam ko aayenge to Dajjal niklega. Jab woh jung ki tayyari aur safen durust kar rahe honge to namaz ki iqamat kahi jaayegi. Isa bin Maryam nazil honge, pas woh imamat karenge. Jab Aduu Allah (Dajjal) aap ko dekhega to jaise namak paani mein ghulne lagta hai, waise hi ghulne lagega. Agar usay yunhi chhod diya jaata to khud ghul kar halak ho jaata, lekin Allah Ta'ala Isa ke haath se usay Qatl karayega aur Isa logon ko apne hathiyaar par uska khoon dikhayenge." (*Sahih Muslim* : 7278; *Sahih Ibn Hibban* 6813)

فَإِذَا جَاءُوا الشَّامَ خَرَجَ فَيَبْنِمَا هُمْ
يُعِدُّونَ لِلْقِتَالِ يُسَوُّونَ الصُّفُوفَ إِذْ
أَقِيمَتِ الصَّلَاةُ فَيَنْزِلُ عَيْسَى ابْنُ
مَرْيَمَ فَأَمَّهُمْ فَإِذَا رَأَهُ عَدُوُّ اللَّهِ
ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ
فَلَوْ تَرَكَهُ لَأَنْدَابَ حَتَّى يَهْلِكَ وَلَكِنْ
يَقْتُلُهُ اللَّهُ بِيَدِهِ فَيُرِيهِمْ دَمَهُ فِي
حَزْبَتِهِ

In sab hadees ka juz-e-mushtarak yahi paya jata hai ke Isa AS Dajjal ko qatl karenge. In mein se baaz riwayaton mein maqam-e-qatl Bab-e-Ludd ilaqa Filasteen ki sarahat bhi hai, aur kisi mein yeh sarahat nahi hai balki sirf qatl karne ka zikr hai.

Lekin in tamam hadeeson mein Imam Mahdi AS ka kahin zikr nahin hai, aur na hi Imam Mahdi AS ka Dajjal ke qatl mein Isa AS ki madad karne ka waqia mazkoor hai. Is ki buniyad bhi ek shakhsi qaul ya raaye malum hoti hai, ya'ni Abul Hasan Mohammed al-Husain bin Ibrahim bin Asim Sanjiri ka ek qaul Jalaluddin Suyooti ne apne risalah *Al-Arf al-Wardi fi Akhbar ul-Mahdi* mein naql kiya hai ke Imam Mahdi AS Bab-e-Ludd par Dajjal ko Qatl karne mein Isa AS ki madad karenge. Chunanche unke asal qaul ka khulasa yeh hai ke :

"Mahdi ke aane aur aap ke Ahl-e-Bait se hone, aur aap ke zameen ko adl se bhar dene aur saat saal malik rehne ki nisbat Mustafa SWS se rawiyon ki kasrat ke saath mutawatir wa mustafeez hadees warid hain. Aur yeh ke **aap Isa ke saath niklenge aur Filasteen mein Bab-e-Ludd par Dajjal ko qatl karne mein Isa ki madad karenge**, aur aap imam hongee aur Isa aap ke peeche namaz parhenge." (*Al-Arf Al-Wardi : 256*)

قد تواترت الاخبار واستفاضت
بكثره روايتها عن المصطفى
بمجنى المهدي وانه من اهل
بيته وانه سيملك سبع سنين
وانه بملأ الأرض عدلاً وانه
يخرج مع عيسى عليه الصلوة
والسلام فياعده على قتل
الدجال ببا لد بارض فلسطين
وانه يؤم و عيسى عليه السلام
يصلى ذلقة الخ

Usool-e-hadees ke mutabiq dekha jaaye to yeh Rasoolallah SWS ki hadees nahi hai. Is qaul ke qa'il na

Sahabi hain, na tabay'ī, aur na koi mashhoor imam-e-fann hi hain. Unhon ne apne qaul ki koi sanad muttasil bhi bayan nahi ki hai. Chunanche yeh qaul ek tarah ki khabar-e-mughiba ya pesheen-goi ki haisiyat rakhta hai jisme baad mein hone wale waqiat ki khabar di gayi hai, aur usool-e-hadees ke nazar mein akhbar-e-mughiba ki nisbat kisi Sahabi-e-Rasoolallah SWS ka qaul bhi hujjat wa daleel nahi ho sakta, to phir muta'akhhirin mein se kisi shakhs ka mujarrad qaul kis tarah qabil-e-hujjat wa laayeq-e-e'teqaad hoga.

Is qaul mein kai sareeh ghaltiyan bhi mojud hain. Jo umoor bayan kiye gaye hain, un sab ke muta'alliq kasrat-e-ruwaat aur mutawatir akhbar warid hone ka zikr kiya gaya hai, halanke Mahdi AS ka aana ya zuhoor, aur aap ka Ahl-e-Bait-e-Nabi SWS se hona, usool-e-hadees ke mutabiq mutawatir ki tareef mein daakhil hai, aur muhaddisin ne inka *Mutawatir al-ma'ni* hadees se saabit hona tasleem kiya hai. Lekin aap ki muddat-e-dawat sirf saat saal hona saheeh nahi, balkeh paanch saal, saat saal ya nau saal hone ki riwayatein aayi hain. Magar Mahdi AS ka Isa AS ke saath hona, Dajjal ke Qatl karne mein Imam Mahdi AS ka Filasteen mein Bab-e-Ludd par Isa AS ki madad karna, Isa AS ka namaz mein aap ki Iqteda karna yeh aise umoor hain jo kasrat-e-ruwaat se mutawatir taur par har-giz saabit nahi hain, balkeh kisi Sahih hadees se bhi yeh paaya-e-saboot tak nahi pohnche hain. Chunanche kai muhaddisin wa ulama-e-Ahl-e-Sunnat bhi

sirf ibtidaai umoor hi yani Imam Mahdi AS ka Wujud, aakhir-e-Zamane mein aap ka zuhoor, aur aap ka Ahl-e-Bait, itrata Nabi SWS aur aulaad-e-Fatima se hona *hadees-e-mutawatir al-ma'ni* se saabit hone ke qa'il hain.

Ibn Hajar Haytami ne "*Al-Qaul ul-Mukhtasar*" mein likha hai :

"A'imma huffaz ka qaul hai ke Mahdi AS ka Aal-e-Nabi SWS se hona mutawatir hadees se saabit hai."

قَالَ الْأئِمَّةُ الْحَفَازُ إِنَّ كَوْنَ
الْمَهْدِيِّ مِنْ ذُرِّيَّتِهِ عَلَيْهِ السَّلَامُ
تَوَاتَرَ عَنْهُ عَلَيْهِ السَّلَامُ

Mulla Ali Qari ne "*Risalah Al-Mahdi*" mein likha hai :

"Rasoolallah SWS se mutawatir akhbar Mahdi ki nisbat aayi hain, aur yeh ke aap Rasoolallah SWS ki Ahl-e-Bait se hain."

قَدْ تَوَاتَرَ الْأَخْبَارُ عَنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ مِنْ
أَهْلِ بَيْتِهِ

Sheikh Abdul Haq Muhaddis Dehlvi ne "*Lama'at Sharh Mishkat*" ke Baab-e-Sa'ah mein likha hai :

"Mahdi AS ke muta'alliq mutawatir al-ma'na bohat si hadees warid hain. Aizan, Mahdi AS ke Ahl-e-Bait aur aulaad-e-Fatima se hone ke baab mein ek doosri ki mu'ayyad is karar hadees aayi hain jo tawatur Ma'anvi ki had ko pohncchi hui hain." ²

قَدُورِدَتْ فِيهِ الْأَحَادِيثُ كَثِيرَةً
مُتَوَاتِرَةً الْمَعْنَى أَيْضاً قَدْ تَظَاهَرَ
الْأَحَادِيثُ الْبَالِغَةُ حَدَّ التَّوَاتُرِ
مَعْنَى فِي كَوْنَ الْمَهْدِيِّ مِنْ أَهْلِ
بَيْتِهِ مِنْ وَالِدِ فَاطِمَةَ

2 "Ulama ka ye mazhab hai ke (Mahdi) Imam-E Aadil hoga Fatima RZ ki aulaad mein se aur Allah jab chahega usko mabo'os farmayega Apne Deen ki nusrat ke liye." (*Sharh Ul-Maqasid: Vol 5 | Pg 312*)

Barzanji ne "*Isha'ah fi Ashrat al-Sa'ah*" mein likha hai :

"Wujud-e-Mahdi aur aap ke aakhir-e-zamana mein nikalne, aur aap ke Rasoolallah SWS ki 'itrat aur aulaad-e-Fatima se hone ki hadees tawatur Ma'anvi ki had tak pohncchi hui hain, pas unke inkaar ka koi ma'ni nahi hai."

ان احاديث وجود المهدي و
خروجه في آخر الزمان و انه من
عترة رسول الله صلى الله عليه
و سلم من ولد فاطمة بلغت حد
التواتر المعنوي فلا معنى
الانكارها .

In Ulama-e-mashaheer Ahl-e-Sunnat ke in aqwaal se bhi Imam Mahdi AS ka zuhoor, aur aap ka Ahl-e-Bait ya itrat-e-Nabi SWS aur Bani Fatima se hona, kasrat-e-riwayat se aur mutawatir taur par saabit hona paaya jaata hai. Magar aap ka Isa AS ke saath mab'oos hona, Dajjal ke qatl mein Isa AS ki madad karna, ya Isa AS ka aap ki Iqteda se namaz ada karna waghera umoor mutawatir al-ma'ni hadees se saabit hone ka koi asal nahi hai, aur na hi iska koi qa'il hai. Phir malum nahi hota ke Sanjari ne yeh umoor bhi mutawatir taur par saabit hone ka kaise da'wa kar diya aur apne is da'we ki koi sanad nahi batayi.

Pas Ijtema'a-e-Mahdi wa Isa AS ki yeh sorat bhi ke Mahdi AS ka Dajjal ke qatl karne mein Isa AS ki madad karna hai be-buniyad hai, jiska koi sahih maakhaz nahi hai.

KYA ISA^{AS} NAMAZ MEIN IMAM MAHDI^{AS} KI PAIRAWI KARENGE?

Ek aur soorat jis se Ijtema'a-e-Mahdi o Isa AS ka natija nikala jata hai aur is par ghaliban masla-e-Ijtema'a

mabni hona malum hota hai woh In dono Khalifatullah ka Ek waqt jama' hona mustafeed hai.

Lekin iqteda fis-salah ke masle ki tahqeeq ki jaye to saabit hota hai ke khud iska koi sahih maakhaz ya asl nahin hai, balke riwayat mein ikhtilaf ho gaya hai aur yahi khalat-malat shudh riwayat mein mashhoor ho gayi hain. Lehaza is mauqe' par iski nisbat zara tafseeli bahas aur is masle ke ma lahu wa ma 'alayha ko wazeh kar dena munasib malum hota hai taake asal masle ke sab pehlu wazeh ho jaayein.

In tamaam riwayaton ko jo is masle ke mutaliq marwi hui hain gha'ir nazar se dekhne se saabit hota hai ke un mutaqaddimin muhaddisin ki riwayaton mein jo ikhtilaf ya ilhaaq o Izafah ho gaya hai uski haqeeqat yeh hai ke mashhoor muhaddis *Bukhari o Muslim* ne nuzool-e-Isa AS ke mutaliq Abu Hurairah RZ se yeh hadees marfu riwayat ki hai :

"Us waqt tumhari kya haalat hogi jab Ibn-e-Maryam nazil honge aur **tumhara Imam** tum mein se hoga." ³ كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ؟

Doosri hadees bhi isi mazmoon ki *Muslim* ne Abu Hurairah RZ hi se is tarah riwayat ki hai :

3 Sahih Bukhari : 3449; Sahih Muslim : 392; Musnad Ahmad : 7680
Is hadis ki sharah me Faraj Ibn al-Jawzi ne likha hai ke "**Imamukum minkum**" - tumhara imam tum me se hoga, yani jab Isa ka nuzul hoga to wo namaz nahi padhayenge, balke us waqt jo shakhs tum me moujood hoga wahi namaz padhayega. (*Kashfal-Mushkil li Ibn al-Jawzi*)

"Us waqt tumhari kya haalat hogi jab Ibn-e-Maryam nazil honge, pas woh tumhari imamat karenge." ⁴

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ
وَأَمَّكُمْ؟

Ek aur hadees *Muslim* hi ne Jabir RZ se yeh riwayat ki hai :

"Meri ummat mein ek jama'at Qiyamat tak haqq par ladti aur ghalib rahegi. Isa bin Maryam nazil honge, pas unko is jama'at ka **Ameer** kahega: "Aaiye, humein namaz padhaiye." Isa kahenge: "Nahi, Allah ne is ummat ko jo buzurgi di hai, uske nazar karte hue tum mein se baaz baaz ke ameer hain." ⁵

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ
عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ
الْقِيَامَةِ، قَالَ: فَيَنْزِلُ عَيْسَى ابْنُ
مَرْيَمَ، فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ
لَنَا، فَيَقُولُ: لَا، إِنَّ بَعْضَكُمْ عَلَى
بَعْضٍ أَمْرَاءُ تَكْرِمَةً لِلَّهِ هَذِهِ الْأُمَّةُ

In hadeeson mein Isa AS ke imamat karne mein yeh ikhtilaf paya jata hai ke pehli hadees iqtida o imamat ki nisbat se saakit hai, ismein imamat karne ya na karne ka koi zikr nahi hai. Doosri hadees mein Isa bin Maryam AS ki imamat ki sarahat hai. Teesri hadees mein aap ka imamat karne se uzr karna zahir ho raha hai.

Pehli aur teesri hadees mein "امامكم" (*tumhara Imam*) aur "اميرهم" (*Ameer*) ke alfaaz aam aur mutlaq hain. Pas siyaaq-e-kalaam se saaf zahir hai ke nuzool-e-Isa AS ke waqt musalmanon ka jo bhi ameer ya imam hoga, usi se woh murad hai. In hadeeson mein Mahdi AS ka koi zikr nahi hai.

4 Sahih Muslim : 393, 7278; Musnad Ahmad : 7903; Mustadrak Al-Hakim : 8507; Sahih Ibn Hibban : 6812

5 Muslim : 395; Ibn Hibban : 6819; Musnad Ahmad : 14720, 15127; Mishkat : 5507; Sunan Al-Kubra : 18615; Musnad Abi Ya'la : 2078; Musnad

In alfaaz se Imam Mahdi AS murad hone ki koi sarahat, koi qareenah ya ishara bhi nahi hai. Lekin iske bawajood in mutaquadimeen muhaddisin ki in mazkooarah riwayaton mein baad ke muhaddisin ne lafz "**Mahdi**" izafa kar diya hai, aur unki riwayat mein "**Imamuhum al-Mahdi**" aur "**Ameeruhum al-Mahdi**" ke alfaaz zyada ho gaye hain. Chunanche mutaquadimin aur muta'akhhirin ki in riwayat kardah hadeeson ka yahi maqsood bah hissa nazareen ki sahulat-e-fehm ke liye yahan muhaazii naql kiya jata hai, jiske muqablay se wazeh hoga ke kaunsi riwayat ke kya alfaaz hain aur unmein kaunse alfaaz zyada ho gaye hain.

Sahih Muslim ki riwayat kardah hadees	Abu Na'eem Asbahani ki riwayat kardah hadees
<p>فينزل عيسى ابن مريم فيقول امير هم تعال صل لنا فيقول لان بعضكم على بعض امير تكرمته الله هذه الامة</p> <p>"Pas Isa bin Maryam nazil honge aur us jama'at ka Ameer kahega, "Aaiye humein namaz parhaiye." Isa kahenge, "Nahi, Allah Ta'ala ne is ummat ko jo karamat aur buzurgi di hai, us ko nazar mein rakhte hue tum mein se baaz, baazon ke ameer hain." (<i>Sahih Muslim</i> : 395)</p>	<p>فينزل عيسى ابن مريم فيقول امير هم المهدي تعال صل لنا فيقول لا ان بعضكم على بعض امراء تكرمته الله هذه الامة</p> <p>"Pas Isa bin Maryam nazil honge aur us jama'at ke Ameer Mahdi kahenge, "Aaiye humein namaz parhaiye." Isa kahenge, "Nahi, Allah Ta'ala ne is ummat ko jo karamat aur buzurgi di hai, us ko nazar mein rakhte hue tum mein se baaz, baazon ke ameer hain." (<i>Arba'un Hadees fi al-Mahdi</i> : 39)</p>

Abu Awana : Vol 1 | H 317; Kitab Al-Muntaqa : 1031; Kitab Al-Iman: Vol 11 | H 418; (*Iqteda ke muta'aliq tamam hadees Pg : 69 pe mulaahiza farmaye*)

Mundarja alfaaz o ibarat-e-hadees ke dekhne se saaf zahir hai ke dono riwayaton ki ibarat qariban ek hi hai. Goya Abu Na'eem Asbahani ne Muslim ki riwayat ba'yanahi naql kar di hai aur is mein "اميرهم" ke baad sirf "المهدى" izafa kar diya hai.

Abu Na'eem Muslim se qariban do sau chaudah saal baad hain, kyunke Imam Muslim ki wafat 216 Hijri mein hui aur Abu Na'eem ki 430 Hijri mein (*Taqrib ut-tahzib, Tazkiratul Huffaz*)

Khud Abu Na'eem Asbahani ne Ibn Abbas ke silsilah-e-riwayat se yeh hadees bhi riwayat ki hai ke :

"Woh ummat kaise halak hogi jis ke awwal mein main hoon, aur Isa bin Maryam us ummat ke aakhir mein hain, aur meri Ahl-e-Bait se Mahdi us ke darmiyan mein hain."

كيف تهلك امته انا في اولها و
عيسى ابن مريم آخرها
والمهدى من اهل بيتي في
وسطها الحديث

Pas woh izafa jis se Imam Mahdi wa Isa AS ka ek waqt mein Ijtema'a paaya jata hai aur yeh mazmoon hadees aise mutazad hain ke dono kisi tarah sahih nahi ho sakte, kyunke is hadees se Imam Mahdi AS ka wast ummat mein aur Isa bin Maryam AS ka aakhir-e-ummat mein mub'oos hona mutabaddir hai. Pas laazim aata hai ke in dono mein koi ek ghalat aur doosra saheh ho. Chunke yeh hadees Marfuo' hai aur woh izafa shakhsi Qaul ki haisiyat rakhta hai, hadees "كيف تهلك امة انا في اولها" ke muta'addid shawahid bhi milte hain jin se is mazmoon ki mazeed tawsiq hoti hai, pas yaqenan wo Ilhaaq wa izafa is hadees

ke muqabil saaqit ho jaye ga.

Isi qisam ke Ilhaaq wa izafa ki ek aur misaal yeh bhi hai ke Ibn Majah ne Abu Umamah Bahili se riwayat ki hai ke Hazrat Rasoolallah SWS ne ek khutba diya jis mein Dajjal ke halaat o waqiat zikr farmaaye. Umm e-sharik ne poocha, "Ya Rasoolallah SWS, us waqt Arab kahan honge?" Farmaya, "Woh bahot thode honge aur sab Bayt al-Maqdis mein rahenge. Un ka imam ek saleh shakhs hoga." Magar Allama Jalaluddin Suyooti ne ruyani aur Abu Awana ki jo riwayat "*Al-arfal-Wardi*" mein likhi hai, is mein "**Imamuhum rajulu saleh**" ke alfaaz "**Imamuhum al-Mahdi rajulu saleh**" barha diya gaya hai. Chunanche dono ka maqsad yeh asal ibarat hai :

Ibn Majah ki riwayat kardah Ibaarat	Ruyani aur Abu Awana ki riwayat kardah Ibaarat
<p>قال يومئذ هم قليل و جلهم بيت المقدس و امامهم رجل صالح فيبينما امامهم قد تقدم يصلى بهم الصبح اذ نزل عيسى بن مريم الصبح الخ</p> <p>"Farmaaya, "Woh us waqt thode honge aur sab Bayt al-Maqdis mein rahenge aur unka imam ek saleh shakhs hoga." Is asna mein ke un ka imam unhein subah ki namaz parhane ke liye aage badhega, ika ek, Isa bin Maryam subah ke waqt nazil honge." (<i>Sunan Ibn Majah : 4077</i>)</p>	<p>قال يومئذ هم قليل و جلهم بيت المقدس و امامهم المهدي رجل صالح فيبينما امامهم قد تقدم يصلى بهم الصبح اذ نزل عيسى ابن مريم الصبح الخ</p> <p>"Farmaaya, "Woh us waqt thode honge aur sab Bayt al-Maqdis mein rahenge aur unka imam Mahdi ek saleh shakhs hoga. Is asna mein ke unka imam unhein subah ki namaz parhane ke liye aage badhega, ika ek, Isa bin Maryam subah ke waqt nazil honge." (<i>Al-arful-wardi : 71</i>)</p>

In dono riwayaton ki ibarat bhi theek wahi hai. Aisa malum hota hai ke Ruyani aur Abu Awana, jin ka zamana Ibn Majah ke zamane se kai saal baad ka hai, Ibn Majah hi ki riwayat unhi ki ibarat aur alfaaz mein naql kar di hai aur is mein sirf lafz Al-Mahdi izafa kar diya hai. Isi izafa shuda lafz se Imam Mahdi aur Isa ki bahami iqtida ka masla paida hua hai aur Ijtema'a ka mafhoom isi iqtida o imaamat bahami ke mazmoon ka natija hai. masla-e-Ijtema'a ki buniyad bhi yahi izafa hai, warna asal hadees mein Imam Mahdi ka zikr nahi hai. Isi izafa ki wajah se Mahdi AS ko Bayt al-Maqdis ⁶ se bhi ta'alluq paida ho raha hai, warna kisi sahih hadees se mustaqil taur par Imam Mahdi AS ka Bayt al-Maqdis mein zuhoor hona saabit nahi hai.

Rawiyon ki tanqeed o tahqiq ke usool par bhi, jin riwayaton mein yeh izafa hua hai, woh un mutaqaddimin ke silsilah-e-riwayat ke muqabil mein za'eef aur makhdoosh saabit hoti hain. Chunanche Abu Na'eem asbahani, Ruyani, Abu Awana wa Abu Hayan ki un riwayaton ke silsilah-e-riwayat mein, jin mein yeh mulhaqa ya izafa shuda mazmoon paya jata hai, kai behasein hain.

⁶ *Musannif-Ar-Radd* Shaikh Ali Muttaqi Al-Hindi ne is risale se pehle apne ek taweel risale mein a'imm-e-hadees se naqal karte hue kaha hai ke Imam Qurtubi RH ne Masjid-E-Aqsa se Mahdi ke khurooj ka jo ek taweel qissa *Tazkira* mein bayan kiya hai, us ki koi asal nahin hai. (*Siraj Ul-Absar*)

ISNAAD AUR MAHDI ABBASI KI HADEES SE MUTA'ALLIQ BAHAS

Mahdi Abbasi se mutaliq baaz rawiyon mein bhi yeh mazmoon paya jata hai ke Isa bin Maryam Mahdi Abbasiki iqteda mein namaz parhenge. Lekin Mahdi Abbasi se mutaliq jo riwayatein milti hain, woh za'eef hain, balki un par Mauzu aur munkar hone ka ta'n hai. Pas aisi za'eef riwayaton mein Iqteda-e-Isa bin Maryam ka mazmoon paye jane se woh bhi qabul nahi ho sakta, balke iske za'eef mein aur bhi izafa hoga. Chunanche jin muhaddisin ne in hadeeson ki riwayat ki hai, unhon ne unki sanad za'eef hone ki khud sarahat kar di hai. Un mein se misaal ke taur par yahan chand hadeesein naql ki jati hain :

Usman RZ se riwayat hai ke Rasoolallah SWS ne farmaya, "Mahdi mere chacha Abbas ki aulaad se hai." Is ko Dar Qutni ne Afrad mein riwayat kiya hai, aur yeh gharib aur munkar hadees hai."

عن عثمان قال قال رسول الله صلى الله عليه وسلم المهدي من العباس عمي. رواه الدار قطني في الافراد و هو غريب منكر

Ammar bin Yasir RZ se riwayat hai ke Rasoolallah SWS ne farmaya, "Aey Abbas! Allah Ta'ala ne mujh se is amr ki ibtida ki hai aur tumhari aulaad se ek ladke par isko khatam karega, jo zameen ko is tarah insaaf se bhar dega jaise woh zulm se bhari hogi, aur wohi hai jo Isa AS ko namaz parhaye ga."

عن عماد بن ياسر ان رسول الله صلى الله عليه و سلم قال يا عباس ان الله تعالى بدابي هذا الامر سيختمه بغلاء من ولدك يملأها كما مكنت جورا و هو الذي يصلي بعيسى عليه السلام رواه الدار قطني في الافراد

Is hadees ko Dar qutni ne Afrad mein, aur Khateeb aur Ibn Asakir ne za'eef asnaad se riwayat kiya hai. (*Ibraz Al-Wahm Al-Maknun ~ Ahmad bin Mohammed bin Al-Siddiq Al-Ghumari*)

والخطيب وابن عساكر باسناد
ضعيف

Abu Hurairah RZ se riwayat hai ke Rasoolallah SWS ne Abbas se farmaya, "Aey Nabi ke chacha! Allah Ta'ala ne Islam ko mujh se shuru kiya hai aur tumhari aulaad se ek ladke par isay khatam karega, aur wohi hai jo Isa bin Maryam ki imaamat karega." Is ko Abu Na'eem ne Hilya mein za'eef asnaad se riwayat kiya hai. (*Ibraz Al-Wahm Al-Maknun*)

عن ابي هريرة قال قال رسول
الله صلى الله عليه للعباس يا عم
النبي ان الله ابتداء الاسلام ابي و
سيختمه بغلام من ولاك وهو
الذي يتقدم بعيسى ابن مريم
رواه ابو نعيم في الحلية باسناد
ضعيف

Pas jabke in hadeeson ke munkar aur za'eef hone ki sarahat maujood hai, in se behas karne ki mutlaq zarurat nahi hai, kyunke woh mughaibat o e'tiqadiyat mein qabil-e-hujjat nahi hain.

Is qisam ki riwayatein be-asal aur Mauzu hone ka ek badiihii saboot khud yeh hai ke Mahdi Abbasi aur Khilafat-e-Abbasiya ka zamana munqazi Hue kai saal ho gaye, aur is ahd mein Isa bin Maryam AS ka zuhoor ya nuzool nahi hua, aur na waqia-e-iqteda zahir hua. Is se sabit hota hai ke Mahdi Abbasi ke peeche Isa bin Maryam ki namaz mein iqteda karne ki riwayat be-asal thi.

In ibaat se yeh munkar aur za'eef hadeesein, ya woh hadeesein jin mein woh Ilhaaq o izafa paaya jata hai,

"زيادة الثقات معتبرة" (Ashq rawiyon ki riwayaton mein kuch ziyadati ho to motabar hain) ke zaabta ke mayar par bhi khari nahi utar sakti, kyunke is zaabte mein rawi ka siqah hona aur riwayat ka asal se zyada qawi ya kam az kam asal ke masawi darjah ki hona zaroori hota hai, aur yahan dono sooratein ma'fqud hain.

Muhaddisin Ahl-e-Sunnat wal Jama'at ke nazdeek Sahihain (yani Bukhari o Muslim) aur Kutub-e-Sihah Sitta ke muqabil mein chunke yeh riwayatatein, jin mein yeh mazmoon darj hai, bilhaz-e-sehat o quwwat kam darjah ki hain, is liye Ahl-e-Sunnat ke usi usool ke mutabiq ke "العمل بالا قوی و ترک الآخر واجب" (ziyada qawi hadees par amal karna aur doosri jo qawi na ho usay chhod dena wajib hai), yeh riwayatatein matruk aur na qabil-e-e'teqad o 'amal shumar hoti hain.

MUTLAQ KO MUQAYYAD PAR MAHMOOL KARNE KA USOOL

Sahih riwayaton ke itlaq aur ghair sahih riwayaton ki taqyeed ke lihaz se doosri taqreer Ahl-e-Sunnat aur khususan Hanafia ke zawabit ke mutabiq yeh ho sakti hai ke un sahih hadeeson mein alfaaz "**Imam**" aur "**Ameer**" mutlaq warid hue hain. Pas hasb-e-zaabitah "المطلق يجري على اطلاقه" (Mutlaq apne itlaq par baaqi rahega). Jis Riwayaton mein lafz "Mahdi" ka izafa kar diya gaya hai is se is mutlaq ka naskh laazim aata hai, kyunke is qaid se is

mutlaq ka itlaq baatil ho jata hai, jaisa ke usool-e-fiqh ki mashhoor kitab *Talveeh* mein likha hai :

"Agar mutlaq ko muqayyad par hi mahmool karein to mutlaq ka baatil kar dena laazim aayega." لو حمل المطلق على المقيد
يلزم ابطال المطلق

Pas in ghair sahih hadeeson ki buniyad par Sahihain aur Sihah Sitta ki sahih Hadees se saabit aur mutahqqaq itlaq ko baatil karna laazim aayega, jo usool-e-hadees aur Ahl-e-Sunnat ke musallamaat ke khilaf hai.

Jin Muta'akkehirin Muhaddisin ne is mutlaq lafz "Imam" o "Ameer" ko "Mahdi" ki qaid se muqayyad kiya hai, woh kisi qawi daleel par mabni nahi hai, balki mujarrad qiyaas o ehtimaal ki buniyad par hai. Is liye yeh ghair sahih riwayathein un ke liye bhi hujjat nahi ho sakti.

In ghair sahih riwayaton se jo mafhoom mustafeed hota hai, usay Alamat-e-Mahdi AS mein shamil kar dena bhi wahm o ehtimaal par 'amal karna hai, halaanke khabar-e-mughiba mein ehtimaal aslan mu'assir nahi hai. In tamam wujooh se jo bayan ki gayi hain, Mahdi wa Isa AS ki ba-ham Iqteda ke masla ki koi sanad-e-sahih jo mufeed aur mustawjib-e-e'teqad ho, saabit nahi hai.

Aur jab Iqteda fi's-salah ka masla ghair saabit hai, to Ijtema'a-e-Mahdi wa Isa AS ka masla, jo isi Iqteda ke masla par mabni aur usi se mustakhraj hai, laaziman be-asal qarar paata hai. Chunanche baaz mashhoor Ulama-e

Ahl-e-Sunnat ne bhi baad tahqeeq yahi faisla kiya hai ke Imam Mahdi Akhir-uz-zaman ke saath Isa AS ke rehne ki nisbat par koi hadees marwi nahi hai, aur yeh ke Isa AS ka Mahdi AS ki Iqteda karna ya is ke bil'aks, ghair mustanad baat hai, is ki taraf tawajjuh nahi karni chahiye.

Allama Sa'aduddin Taftazani RH (716-793 H) ⁷ jo bade Payah ke Ulama mein hain aur ilm-e-kalam aur doosre uloom-e-ma'qool o manqool mein bohot si tasneefaat o taleefaat ke musannif o mu'allif hain. Apni taleef *Sharh-e-Aqa'id* (767 H) mein Aam shohrat ke mutabiq Ijtema'a-e-Mahdi wa Isa AS aur Isa ki Iqteda Mahdi par karne ka zikr kiya tha, lekin us ke 17 saal ba'ad jab *Sharh-ul-Maqasid* (784 H) likhi to is masla ki nisbat tahqeeq se jo baat sahih saabit hui, az ru-e-diyarat o insaf us ko is tarah wazeh kar ke apne pehle qaul ki tardid o tas'hih farma di. Chunanche aap likhte hain :

7 Ibn Khaldun ne kaha : "Misr mein, Khurasan ke Herat ke ek azeem Aalim Sa'aduddin al-Taftazani ke bahut se a'maal (tasneefaat) se waqif hua hoon. Un ke chand kaam kalam (Ilm al-Kalam), Usool-e-Fiqh, aur Nahw o Bayan par hain. Ye sab is baat ko zahir karte hain ke woh in uloom mein mazbooti se dastaras rakhte hain. In mein aisi cheezen bhi hain jo saabit karti hain ke unhon ne falsafi uloom ka bhi mutaala kiya hai aur tamam aqli uloom mein maharat rakhte hain." (*Muqaddimah*)

Ibn Hajar al-Asqalani ne Al-Taftazani ke bare mein farmaya ke : "Ilm mashriq mein un par khatam hua" aur "un ka koi badal kabhi nahi ho saka." (*Al-Durar al-Kamina*)

"Isa AS ke halaat Imam Aakhir-uz-Zamaan (Mahdi AS) ke saath kya honge, is baare mein koi hadees marwi nahi hai, siwaaye us hadees ke jisme Rasoolallah SWS ne farmaya hai ke meri ummat ki ek jama'at haq par ladti rahegi aur Qayamat tak ghalib rahegi. Jab Isa bin Maryam AS nazil honge, to us jama'at ka ameer kahega: 'Aaiye humein namaz padhaaiye.' Isa kahenge: 'Nahi, Allah Ta'ala ne is ummat ko jo azmat o karaamat ata ki hai, uske nazar karte hue tum mein se baaz log baaz ke ameer hain." **Pas yeh jo kaha jata hai ke Isa Mahdi ki iqtida karengye ya iske bar'aks, yeh aisi baat hai jiske liye koi sanad nahi hai, is par tawajju nahi karni chahiye.** (Sharh Ul-Maqasid : Vol 5/ Pg 313)

ثم لم يرو في حاله اى عيسى
مع امام الزمان حديث سوى
ماروى انه قال عليه السلام انه
لا يزال لطائفة من امتي يقاتلون
على الحق الحديث فما يقال ان
عيسى عليه السلام يقتدى
بالمهدى او بالعكس شئى لا
مستند له فلا ينبغى ان يعول
عليه

MUTA'AKHKHIRIN KI TARAF SE ZAMEEMA AUR IZAAFE KA GHAIR SAHIH HISSA RAAD KAR DENA CHAHIYE

In tamam mabahis ke alawa is masle ka ek aur zaruri pehlu jo sab ka musallamah aur Muttafiq alayh hai, aur is Ilhaaq o izafah se zyadah ta'alluq rakhta hai, yeh hai ke mutaqaddimin aur muta'akhkhirin ki riwayaton mein jahan ikhtilaf waqey ho aur muta'akhkhirin ki riwayatein payah-e-sihat se giri hui hon, wahan mutaqaddimin ki sahih riwayatein murajjah hoti hain.

Chunanche he is usool ke taahat mutaqaaddimin ki sahih riwayaton ke muqabil muta'akhhirin ki ghair-sahih riwayaton ya un ka ilhaaq o izafah kardah hissah matruk ho jata hai, aur sahih riwayaton hi murajjah aur layiq-e-e'tiqad wa amal bahal o barqarar rahti hain.

Maslan, ek sahih hadees jise *Bukhari, Ibn Majah* wagairah muhaddisin ne kuch lafzi ikhtilaf ke saath Abu Hurairah RZ wagairah sahaba se riwayat kiya hai :

Abu Hurairah RZ se riwayat hai ke Rasoolallah SWS ne farmaya ke teen masjidon ki taraf kaja rawe bandhe jaayein, ya'ni safar kiya jaaye Masjid-e-Haram ya'ni Ka'batullah, meri masjid ya'ni Masjid-e-Nabawi jo Madinah mein waqia hai, aur Masjid-e-Aqsa jo apne Bait-ul-Maqdis mein hai." (*Sahih Bukhari* : 1189; *Sahih Muslim* : 3384 *Sunan Ibn Majah* : 1409)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،
قَالَ : لَا تُسَدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ
مَسَاجِدَ ، الْمَسْجِدِ الْحَرَامِ ،
وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ، وَمَسْجِدِ الْأَقْصَى

Lekin Mohammed bin Khalid jundi ne, jo in Muhaddisin-e-Mutaqaaddimin ke muqable mein Muta'akhhirin se hai aur majhool, matrook aur mat'oon bhi hai, is hadees ko is tarah riwayat kiya hai :

"Chaar masjid ki taraf safar kiya jaaye Masjid-e-Haram, meri masjid, Masjid-e-Aqsa, aur Jund ki masjid." (*Ibraaz al-Wahm al-Maknun*)

تعمل الرجال الى اربعة مساجد
مسجد الحرام مسجدي و
مسجد الاقصى و مسجد الجند

Asal hadees mein teen masjid ka zikr tha, is Rawi ne hadees mein Masjid Jand ka ilhaaq o izafa karke chaar

Masjid ki taraf safar karna zaroori bataya hai.

Pas aisa ilhaaq o izafa jiske Rawi za'eef o mat'oon hain, matrook hoga. Aur asal mazmoon-e-hadees hi bahaal o barqarar aur mufeed-e'tiqad o amal rahega.

HAZRAT MOHAMMED RASOOLALLAH SWS KE MUTA'ALLIQ PESHEENGOIYON MEIN ZAMEEMA AUR IZAAFE KI MISAALEIN

Tareekh-e-mazahib aur tareekh-e-umam-e-sabaqa ka jo mawaad aasmani o ilhami kutub mein maujood hai, uske dekhne se malum hota hai ke aam taur par Ambiya AS ka yeh tareeqa raha hai ke woh baad mein hone wale aham waqiat o khatarat, ya unke baad aane wale nabi, wah'di ya khalifatullah ke zuhoor ki apni apni ummaton ko pehle hi khabar dete aaye hain. Isi usool par Hazrat Nabi-e-Arabi Mohammed SWS ke zuhoor o Be'sat ki ittila Ambiya-e-sabiqeen ne saalha saal pehle apni ummaton ko di hai.

Quran Shareef mein Hazrat Ibrahim aur Hazrat Ismaeel AS ki woh dua zikr ki gayi hai jo bana'e Ka'batullah ke waqt in dono paigambaron ne ki thi, jismein apni aulaad se ek musalman ummat paida karne aur is ummat mein ek rasool mab'oos karne ki iltija darj thi :

"Aye hamare Parwardigar! Humein apna farmabardaar (musalman) bana aur hamari aulaad mein se ek musalman ummat paida kar, aur humein apni ibaadat ke tareeqe bata. Tu hi to hai jo qabool karne wala aur reham farmane wala hai." (Surah Al-Baqarah : 128)

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ
 دُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَإِنَّا
 مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
 التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

"Aye hamare Parwardigar! Us ummat-e-muslimah mein ek Rasool mab'oos kar jo unpar teri aayatein talawat kare, unhein kitab aur hikmat ki taleem de, aur unhein paak kare. Tu hi izzat aur hikmat wala hai." (Surah Al-Baqarah : 129)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ
 يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
 الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ
 أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

Aisa hi Hazrat Isa AS ki woh khabar-e-mughiba (pesheengoi) bhi Qur'an Shareef mein naql ki gayi hai jo aap ne Bani Israeel ko khitaab karke farmaai thi :

"Jab Isa bin Maryam ne kaha: "Ae Bani Israeel! Main tumhari taraf Allah ka bheja hua (Rasool) hoon. Main us Kitab ki tasdeeq karta hoon jo mujh se pehle naazil ho chuki hai, aur jo Taurat hai, aur apne baad aane wale ek Rasool ki khushkhabri sunata hoon jinka naam Ahmad hai." (Surah As-Saff: 6)

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يٰبَنِي
 إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
 مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
 وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي
 اسْمُهُ أَحْمَدُ

Dua-e-Ibrahim o Ismaeel AS se qariban dhai hazaar saal baad aur Isa AS ki basharat se takhriban chahe sau saal baad Hazrat Nabi Arabi Mohammed Mustafa SWS mab'oos hue aur ye da'wa farmaaya ke :

"Apne baap Ibrahim ki dua aur apne bhai Isa ki basharat mein hi hoon."
 (Tafseer Ma'alim al Tanzil; Musnad Ahmad : 17163, 17150)

انا دعوة ابي ابراهيم و بشارة
 اخي عيسى

Har musalman jo Hazrat Sarwar-e-Kainat Mohammed Mustafa SWS ke Rasool-e-Haqq hone par imaan rakhta hai, usko Hazrat ke is farmaan ki bunियाad par e'tiqaad-e-jazm aur yaqeen-e-kaamil hasil hai ke dua-e-Ibrahim wa Ismaeel AS mein zikr shuda ummat-e-muslimah se muraad ummat-e-Mohammedia hai, aur Rasool se muraad Hazrat Paighambar-e-Islam Mohammed Arabi SWS hi hain, aur Isa AS ki basharat ka mazhar o Misdaq bhi aap hi ki zaat-e-aqdas hai.

In ke alawa Taurat o Injeel aur doosre Ambiya ki Kitabon mein aur bhi akhbar-e-mughiba, yaani pesheengoian, Paighambar-e-Aakhir-uz-Zaman Hazrat Mohammed Mustafa SWS ke muta'alliq maujood hain jin ko ulama-e-Ahl-e-Islam ne basharaton se tabeer kiya hai. Chunanche ye basharatein Taurat o Injeel mein maujood hone ki shahadat khud Qur'an Shareef deta hai, jiska koi musalman inkaar nahi kar sakta, jaise Allah Ta'ala ka farman hai :

"Jo log (hamare) Rasool bhi ummi ki i'tiba' karte hain, jiska zikr wo apne paas Taurat o Injeel mein likha hua paate hain." (Surah Al-Araf: 157)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ
 الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
 عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

Is ki taraf kisi ne ishara kiya hai :

Taurat zusaftast ma'moor

Injeel binaam tast mashhoor

Hazrat Imam Mahdi AS ki Be'sat ya zuhoor aur Hazrat Isa AS ke Nuzool ki nisbat jo akhbar o hadees warid hain, woh bhi Akhbar-e-mughiba, yaani Pesheengoian hi hain, jin ke zuhoor se saalha saal pehle Hazrat Rasoolallah SWS ne apni ummat ko isi Sunnat-e-Ambiya ke mutabiq Mutaliya farmaaya. Yeh Islami akhbar bhi Akhbar-e-mughiba hone ki haisiyat se un basharaton se poori Mushabeh hain jo Ambiya-e-Sabiqeen se Hazrat Mohammed Mustafa SWS ke mutaliq warid hain. Pas Islami akhbar-e-mughiba ki nisbat jo bahasein pesh ho sakti hain, un ke liye Hazrat Mohammed Mustafa SWS ke Mutaliq Ambiya-e-Sabiqeen ki hi basharatain behtareen misaal aur miyaar hain, jin ki mutabiqat se ikhtilafi masail ka faisla ho sakta hai. In basharaton mein bhi isi qisam ke ilhaaq o izaafa ki theek waisi hi misaal paayi jaati hai jaise ke Hazrat Imam Mahdi AS aur Hazrat Isa AS ke Ek waqt mab'oos hone ke mutaliq paaya jata hai. Is ki tawaazuh yeh hai ke Taurat Safar Istisna Baab (18) ki Athaarveen aayat mein Allah Ta'ala Musa AS ko khitaab kar ke farmaata hai, jiska Arabi tarjuma yeh hai :

"Main A'inda (Bani Israeel) ke liye unke bhaiyon mein se tujh jaisa Nabi qaim karunga, aur uske munh mein apna kalaam daalunga, aur main jo hukm doonga, woh unse kahega."

(Deuteronomy 18 : 18)

وسوف اقيم لهم نبياً شاك من
بين اخوتهم واجعل كلامي في
فمه ويكلمهم بكل شي امره

Yahood kehte hain ke is se Yusha Nabi maqsud hain. Nasara kehte hain ke is se Isa bin Maryam AS muraad hain. Ulama-e-Ahl-e-Islam kehte hain ke jis Nabi ke zuhoor ka wa'ada kiya gaya hai, is se Hazrat Mohammed SWS muraad hain. Is aayat mein mazkoor Nabi se Hazrat Yusha muraad lene ki tardid mein jo dala'il pesh ki jaati hain, un mein se yeh bhi hai ke Yusha Nabi Musa AS ke paas maujood the, aur Taurat ki aayat mein woh Nabi Musa AS se zamaan-e-mustaqbil mein mab'oos hone ki sarahat ki gayi hai (*Izhar-ul-Haq*).

Is ke qata nazar, to Taurat mein Musa AS ke jaisa Nabi mab'oos karne ka wa'ada hai, aur Yusha Nabi Musa AS ke jaise sahib-e Shari'at Nabi kahan hain? Woh to Musa AS ke taa'be Nabi hain.

Isa AS bhi is liye is ke Misdaq nahi ho sakte ke woh bhi kai umoor mein Musa AS ke jaise nahi hain. Woh Musa AS ki tarah Mata'ahhil nahi hain. Isa AS, ba-qaul-e-Nasara, masloob hue hain, Musa AS masloob nahi hain. Aur bohot se zaati o shakhsi halaat mein bhi Musa AS ke manind nahi hain, aur na unki Kitab aur shari'at Musa AS ki kitab o shari'at jaise Mu'amlaat , hudood, aur ahkaam qisas-o

jihad waghera ko haavi hai. Albata Mohammed SWS aksar zaati o aadi umoor mein Musa AS ke mumasil hain. Aap ki shari'at bhi Musa AS ki shari'at ke mushabeh Mu'amlaat , hudood, kafaraat, aur ahkaam qisas o jihad waghera par mushtamil hai.

In wajoooh ke ilaawa, jab Taurat ki aayat mein woh Bani Israeel ke bhaiyon se mab'oos hone ki sarahat maujood hai, to yeh mazmoon Mohammed SWS par poora Sadiq hai, kyun ke Bani Israeel ke bhai Arab ho sakte hain, is liye ke Bani Israeel Hazrat Ibrahim AS ke farzand Ishaq AS ki aulaad hain, aur Arab Hazrat Ibrahim AS ke doosre farzand Ismaeel AS ki hai. Chunke, Ismaeel AS ki aulaad mein Hazrat Mohammed Mustafa SWS se pehle Hazrat ke siwa koi Nabi mab'oos nahi hua, is liye Dua-e-Ibrahim wa Ismaeel AS aur Taurat ki yeh aayat aap par poori poori Sadiq hai, jismein koi aur shakhs aap ka shareek o saheem nahi hai. Yusha aur Isa jo khud Bani Israeel se hain, Ba-ite'bar-e-nisbat is ke Misdaq nahi ho sakte, kyun ke woh Bani Israeel ke bhai nahi, balki khud Bani Israeel hi hain.

Yahood o Nasara waghera, Ahl-e-Kitab, Musalmanon ke muqable mein Taurat Safar Istisna, Baab 18 ki pandrahveen aayat pesh karte hain, jiska Arabi tarjuma yeh hai :

"Tera Ma'bood, Parwardigaar, **tujh** **mein se**, tere bhaiyon mein se Nabi ko qaim karega." (Deuteronomy 18 : 15) فان الوب الهلك يقيم من بينك
من بين اخوتك

Is se woh hujjat karte hain ke is mein "من بينك" ke alfaaz hain, jin ka ishara Musa AS ki taraf hai. Pas jis Nabi ka wa'ada kiya gaya hai, woh Musa AS ki qoum Bani Israeel se hona chahiye, aur Mohammed Bani Israeel se nahi hain, is liye woh is basharat ke Misdaq nahi hain.

Ulama-e-Ahl-e-Islam, Yahood o Nasara ke is istidlal ki tardid mein jo bahasein karte ya kar sakte hain, un ka ek qaumi pehlu yeh bhi hai ke is aayat mein "من بينك" (*tujh mein se*) ke alfaaz ilhaaqi hain, jo baad mein Muta'akhhirin ne izafa kar diye hain; Mutaqaddimin ki riwayaton mein nahi hain. Chunanche, Petros Hawari ne yehi aayat likhi hai, magar is mein yeh alfaaz nahi hain. Taurat ka Yunani tarjuma, jo doosre tarjumon se zyada qadeem hai, usmein bhi aise alfaaz nahi hain. Istephanos ne bhi ye aayat likhi hai, magar is mein bhi yeh alfaaz nahi hain. Chunanche, unki ibaraat ka Arabi tarjuma yeh hai :

"Yeh Musa hain, jinhon ne Bani Israeel ko kaha ke tumhara Ma'bood, Parwardigaar, tumhare bhaiyon mein se mere jaisa Nabi qaim karega."

هذا موسى الذي قال ليني
اسرائيل نبياً مجلى سيقم لكم
الربا لهكم من اخوتكم له
تسمعون

Pas jab yeh alfaaz ilhaaqi hain jo Muta'qaddimin ki riwayaton mein nahi hain aur baad mein Muta'akhhirin ne izafa kar diye hain, to in se hujjat lena hi durust nahi hai.

Ulama-e-Ahl-e-Islam ki doosri hujjat is ilhaaqi izafe ki tardeed mein yeh hai ke Taurat ki is aayat mein "امامکم" ke in ilhaaqi alfaaz ko sahih tasleem karne se doosri aayaton aur basharaton se saaf khilaf aur tazad laazim aata hai, is wajah se bhi yeh alfaaz qabil-e-tasleem nahi hain.

Yeh un Mubahesa ka khulasa hai jo Ahl-e-Islam aur Isaiyon ke darmiyan taqreeran wa tahreeran hote rahe hain aur munaazara ki Kitabon, Maslan "*Khutbat-e-Ahmad*", "*Izhar-ul-Haqq*"⁸ Arabi Matbua Misr waghera mein Mufassal taur par darj hain, ya Musalmanon ki taraf se Nasara waghera ki tadeel mein har waqt pesh kiye ja sakte hain.

Is tamam bahas se jo usool wazeh ho raha hai us ke nazar karte yeh baat zahir ho gayi hai ke jis tarah Nabi Aakhir-uz-Zaman Mohammed Mustafa SWS ki muta'alliqa basharaton mein Mutaqaddimin ki riwayaton ke khilaf Muta'akhhirin ka ilhaaqi izafa qabil-e-hujjat nahi ho sakta

8 1270 Hijri mein maqam-e-Akbarabad (Agra) par ulama-e-Ahl-e-Islam aur Isai qismon (padriyon) ke darmiyan masla sanakh-e-tahreef, jaliet, haqiqat-e-Qur'an, aur isbaat-e-Nabuwat-e-Mohammed SWS par bahas karne ke liye ek munaazara muqarrar hua tha. Magar pehle do masail hi mein Isai haar gaye aur baqiya masail mein bahas karne se inkaar kar gaye. Is Kitab *Izhar-ul-Haqq* mein inhi masail ki tahqeeq ki gayi hai. Yeh Kitab Farsi aur Urdu zabaan mein thi, aur is qadar maqbool hui ke Makkah Mu'azzamah mein iska Arabi mein tarjuma kiya gaya aur Istanbul aur Misr mein yeh tarjuma is naam se taba hua.

Isi tarah Imam Aakhir-uz-Zamaan Mahdi Mauod AS ki muta'alliqa hadees mein bhi, khud Ahl-e-Sunnat ke usool par, Mutaqaddimin Muhaddisin ki sahih riwayaton ke muqabil mein Muta'akhhirin Muhaddisin ka ilhaaqi hissa ya izafa qabil-e-hujjat nahi hona chahiye jabke woh sehat ke darje se saaqit aur doosri riwayaton ke sareeh khilaf bhi hai, aur us ko sahih maanne se is se zyada qawi dala'il ki mukhalafat laazim aati hai.

AB TAK KI GAYI TAHQIQAT KA KHULASA

- Is waqt tak jo tahqeeq ki gayi hai, us se yeh masail paaya-e-suboot ko pahunche hain ke woh tamaam riwayaton aur aqwaal jo ijtema Mahdi aur Isa AS ki bunyaad samjhe ja sakte hain, woh sab ghair sahih aur be-asal hain.
- Shahar-e-Romia ki fatah ko Imam Mahdi AS se koi talluq nahi hai. Imam Mahdi AS ka Dajjal ke qatl karne mein Isa AS ki Baab-e-Ludd par madad karna koi asliyat nahi rakhta.
- Isa AS ka Mahdi AS ki iqteda mein namaz parhna ya unhein namaz parhana, is ke bar'aks koi surat kisi sahih hadees se saabit nahi hai. Yeh hissa Mutaqaddimin ki riwayaton mein Muta'akhhirin ke ilhaaq wa izafa ki haisiyat rakhta hai aur yeh qabil-e-imtina nahi hai.

- Is ilhaaq shudah mazmoon par mushtamil riwayaton ke silsilah-ha-e-ruwāt mein bhi kai bahasen hain.
- Is ilhaaq wa izafa ki riwayaton par un ke za'f ki wajah se ziyadat-us-siqat mu'tabar ka usool sadiq nahi aata.
- Is ilhaaq wa izafa ki riwayatatein mutlaq ki taqleed ya aam ki takhsees ke mayar par bhi sahih nahi utartin.
- Usool-e-hadees ke nazar karte Muta'akakhirin ka ilhaaq wa izafa kardah ghair sahih hissa matrook hona chahiye.
- Mahdi Abbasi ke muta'alliqa jin haadees se Isa AS ka Mahdi Abbasi ki Iqteda karna paaya jaata hai, woh do goona za'eef hain.
- Hazrat Rasoolallah SWS ke muta'alliqa Taurat o Injeel ki basharaton mein bhi ilhaaq wa izafa ki misaal milti hai. Ulama-e-Ahl-e-Islam isi bunyaad par us ke naqabil-e-hujjat hone par Ahl-e-Kitab ke muqabila mein istidlal karte hain ke yeh mazmoon ilhaaqi hai.

IJTEMA'A KO SAHIH MAANNE KE NATAIJ AUR DOOSRI HADEES JO IJTEMA'A KE KHILAF HAIN

- DO KHULAFI SE BAIYYAT KARNA -

Is tahqeeq ke baad is masla-e-ijtema ke is pehlu par sarsari nazar daali jaati hai ke is ki koi qaumi bunyaad aur sahih maakhaz na hone ke alawa, is ko sahih maanne se doosri muta'addid Hadees ki mukhalafat aur inkaar laazim aata hai. Chunanche is mauqa par chand hadees naql ki jaati hain.

Jaisa ke abhi bayan kiya gaya hai ke Taurat ki aayat mein "من بينك" ke ilhaaqi alfaaz ko sahih tasleem karne se Taurat ki doosri aayat aur basharaton ka khilaf laazim aata hai, aisa hi "امامهم المهدى" ya "اميرهم المهدى" ke ilhaaqi alfaaz ko sach maanne se jis ka nateeja ijtema-e-Mahdi wa Isa AS ka qa'il hona hai yeh mushkil surat paish aati hai ke muta'addid Hadees ke mazameen ko jhutlana aur un se inkaar karna padta hai, kyunke woh ijtema ke mafhoom se aise mutazad hain ke inmein kisi tarah tatbeeq mumkin nahi. Ek ke qa'il hona doosre ke inkaar ko multazam karta hai.

Maslan

1) **Hadees-e-Awwal**, jo *Sahih Muslim* hi mein Abu Hurairah RZ se marwi hai :

"Rasoolallah SWS ne farmaya hai ke jab do khulafa se Ek waqt mein baiyyat ki jaye, to un mein se doosre ko qatl kar do." (Sahih Muslim : 4776, 4799)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا بُويعَ لِخَلِيفَتَيْنِ، فَاقْتُلُوا الْآخَرَ مِنْهُمَا

Imam Nawawi, ne *Sharah-e-Muslim* me is par ulama ka ittefaq wa ijma hona bayan kiya hai, chunanche unka qaul hai ke :

"Ulama ka ittefaq wa ijma hai ke do khulafa se Ek hi zamane mein baiyyat jaiz nahi hai."⁹

اتفق العلماء على انه لا يجوز ان يعقد لخليفتين في عصر واحد

9 Chunanche yahi Amal Sahaba RZ ka bhi tha Jab Rasoolallah SWS ke Wafat ke baad Ansar Saqifah Bani Sa'adah mein jama huwe. Unho ne kaha : "Ham mein se ek ameer ho aur tum mein se ek ameer ho." Yeh khabar Abu Bakr, Umar aur Abu Ubaydah ibn al-Jarrah ko mili, to woh foran Saqifah pohanch gaye, aur un ke saath chand Muhajireen bhi the. Sa'd ibn 'Ubadah ne kaha : "Ham Allah ke Ansar hain, Islam ki lashkar hain. Tum log (Muhajireen) ek chhoti si jama'at ho. Ab tum chahte ho ke ham se is imarat (leadership) ko cheen lo aur hamein is haq se mehroom kar do." Abu Bakr RZ ne jawab diya : "Ham ameer honge aur tum wazir. Ham tum se mashwara ke baghair koi faisla nahi karenge. Lekin tamam Arab sirf Quraish ki imarat ko hi mante hain. Quraish nasab aur ghar dono mein Arab ka markaz hain." Hubbab ibn al-Munzir (Ansari) ne kaha : "Nahi! Ham mein se ek amir ho aur tum mein se ek Ameer. Is se kam par ham raazi nahi." Umar ibn al-Khattab uth khade huwe aur kaha : "Yeh mumkin nahi! Do talwaren ek miyaan mein jama' nahi ho sakti. Arab kabhi raazi nahi honge ke aap (Ansar) ko ameer banayein jabke un ka Nabi SWS aap mein se nahi hai. Arab unhi ko ameer banayenge jahan se Nabuwwat aayi. Is par hamari hujjat sab se zyada qa'im hai." Phir Umar ne Abu Bakr ka haath pakra aur kaha : "Yeh Allah ke Rasool SWS ke saathi hain, ghar mein dusre shakhs the. Inko bay'at karo." Umar ne bay'at ki, phir Muhajireen aur Ansar ne bhi bay'at kar li. (Tarikh Al-Tabari : Vol 10) *The obligation of having one Khalifah*

Jabke Imam Mahdi aur Isa AS dono Khalifa hain, Chunanche Sauban ki hadees se jo *Ibn Majah*¹⁰ ne riwayat ki hai Imam Mahdi AS ka Khalifatullah hona saabit hai. Aur Isa AS bhi agarche fa'iz ba-Nabuwwat na rahenge aur na da'wa-e-Nabuwwat karenge, lekin Khalifatullah zaroor honge, chunanche Aap ka Khalifa hona is hadees se saabit hai ke :

"Isa Bin Maryam AS meri ummat par khalifah ho kar nazil honge aur Salaib (Suli) ko tod denge, aur khinzeer ko qatl karenge, aur jizya ko moqoof kar denge." ¹¹

ينزل عيسى ابن مريم خليفة
على امتي كير الصليب و يقتل
الخنزير و يضع الجزية الخ

Ummat ko in Khalifa-e-Allah se baiyyat karne ke wazeh aur sareeh ahkaam warid hain, lekin agar Mahdi aur Isa AS ka Ek waqt mein jama hona farz kiya jaye, to is hadees ke nazar karte kisi Ek hi se baiyyat karna laazim aayega. Chunanche Mahdi AS pehle se maujood honge, aap se pehle baiyyat ho chuki hogi, aur Isa AS baad mein nazil honge to woh (ma'az Allah) "فَاقْتُلُوا الْآخَرَ" ka Muvaarid honge.

In ahkaam mein takhalluf aur tazad ki yeh sab sooratein

9 Sharah An-Nawawi : Vol 11; Tafseer Al-Tabari : S2 | 30; Al-Ahkam as-Sultaniyyah)

10 Sunan Ibn Majah : 4084; Musnad Ahmad : 22387; Al-Hakim : 8432 (Ye hadees Bukhari-O-Muslim ke miyaar ke mutabiq sahih hai)

11 Al-Mu'jam Al-saghir : 755; Tafseer Al-Tabari : S3 | 55; Sharah Al-Aqaid : Pg 322; Tafseer E-Madarik : S3 | 55; Tafseer Al-Dur Al-Manthur : S4 | 159

In dono Khalifatullah ke Ek waqt mein Ijtema'a ke qa'il hone ka natija hai. Agar yeh dono Khalifatullah apne apne waqt mein alag alag mab'ooos hoon, to tazad ki koi surat hi paida nahi hoti, aur in tamam ahkaam mein kaamil tatbeeq ho jaati hai. Is se badiihii taur par saabit hai ke agar ijtema-e-Mahdi wa Isa ke qa'il hon, to hadees "اذا بويع الخليفةتان" se inkaar laazim aayega; aur agar is hadees par imaan rakhein, jo ijma'i hai, to ijtema ke masle ko galat kehna hoga.

WOH KOUN HAKIM HAI JISKE PEECHE ISA^{AS} NAMAZ PARHENGE?

2) Hadees-e-Duwam, jo Na'eem bin Hammad ne *Kitab-ul-Fitn* mein Artat se riwayat ki hai, aur Hafiz Jalaluddin Suyooti ne *Al Arful-Wardi* mein unse naql kiya hai :

"Artat se riwayat hai, unhon ne kaha ke mujhe yeh baat pahunchi hai: Ke Mahdi chalees saal zinda rahenge, phir apne bistar par wafaat paayenge. Phir ek shakhs Qahtan se Mahdi ki seerat par niklega, jiske dono kaanon mein soraakh hoga, jo bees saal baaqi rahega. Phir hathiyaar se maqtool ho kar wafat paayega. Phir Nabi SWS ke Ahl-e-Bait se ek shakhs hidaayat yafta aur khubsurat niklega, jo Shahar-e-kaisar par hamla karega, aur woh Ummat-e-Mohammedia ka aakhri ameer hoga. Phir us ke zamaane mein Dajjal niklega

عن ارطاة قال بلغني ان المهدي يعيش اربعين عاما ثم يموت على فراشه ثم يخرج رجل من قحطان مثقوب الاذنين على سيرة المهدي بقاوه عشرين سنة ثم يموت قتيلًا بالسلاح ثم يخرج رجل من اهل بيت النبي على سيرة المهدي حسن الصورة يغزو مدينة قيصر و هو اخر امير من امة محمد صلعم ثم يخرج في زمانه الدجال و ينزل في زمانه عيسى بن مريم

Aur isi ke zamaane mein Isa bin Maryam AS nazil honge." (*Kitab-ul-Fitrn* : 1241; *Al Arful-Wardi* : 214)

Yahi riwayat Mulla Ali Muttaqi ne *Al-Burhan* mein aur Mulla Ali Qari ne *Risala-e-Mahdi* mein bhi naql ki hai.

ISA^{AS} EK AISE AMEER KE PEECHE NAMAZ PARHENGE JO MAHDI^{AS} KI WAFAT KE BAAD HUKUMAT KAREGA

3) Hadees-e-Suwvam, jo Na'eem bin Hammad hi ne Ka'b se riwayat ki hai, yeh hai :

"Mahdi AS wafat paayenge, phir aap ke baad Ahl-e-Bait-e-Nabi SWS ka ek shakhs wali hoga. Ila aakhirihi."

يموت المهدي ثم يلي بعده
رجل من اهل بيت النبي صلعم
الحدیث

In donon hadeeson mein sirf yeh ikhtilaf hai ke Artat ki riwayat mein Mahdi AS ki rehat ke baad ek Qahtani aur us ke baad Ahl-e-Bait Nabi SWS ka ek shakhs wali bana darj hai. Aur Ka'b ki riwayat mein Mahdi AS ki wafat ke baad pehle Ahl-e-Bait ka ek shakhs aur us ke baad Qahtani ka wali ban-ne zikr hai. Pehli tarteeb Bukhari o Muslim ki riwayat kardah hadees aur khud Na'eem bin Hammad ki Ka'b se marwi hadees se ta'aaruz rakhti hai. Aur mashhoor Muhaddisin ki tehqeeq bhi is tarteeb ke muwafiq nahi hai. Is ki tauzeeh yeh hai ke Qahtani ke mutaliq muttafiq alaih Sahih hadees Marfu jisko Bukhari o Muslim aur doosre Muhaddisin ne riwayat kiya hai, yeh hai :

"Abu Hurairah RZ se riwayat hai ke Rasoolallah SWS ne farmaya ke Qiyamat us waqt tak qaim nah hogi jab tak ek Qahtani shakhs na nikle jo logon ko 'asa se haankega." (*Sahih Al-Bukhari* : 7117; *Sahih Muslim* : 2910)

عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ فَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ

Allama Qastalani, *Sharah Bukhari* ke muallif, ne likha hai ke Qahtani Isa bin Maryam ke zamane mein hoga.

Maqdisi ka qaul hai ke Qahtani mein ikhtilaf hai. Ibn Sireen RH ne kaha hai ke "Qahtani ek mard-e-salih hai jo nuzool-e-Isa AS ke waqt ameer o hakim rahega aur Isa AS ke peeche namaz parhega." ¹² (*Makhzan ud-Dalayal*)

Pas is hadees aur in aqwaal se saabit hota hai ke Ummat-e-Mohammedia ka aakhri ameer jis ke zamane mein Dajjal khurooj karega aur Isa AS nazil honge, aur jo Isa AS ke peeche namaz parhega, woh Qahtani hai, Fatimi nahi hai.

Aur jo shakhs Mahdi AS ki wafat ke baad wali hoga aur Mahdi AS ki seerat o rawish par chalega aur maqtool bis-silah hoga, woh Fatimi hai aur Ahl-e-Bait Nabi SWS se hai, Qahtani nahi hai. Is ikhtilaf ke qat'e nazar, donon hadeeson ka yeh mazmoon muttahid hai ke doosra wali jo ya to Qahtani hoga ya Ahl-e-Bait ka koi shakhs woh

12 Kitab Al-Bad wa'l-Tarikh : Vol 2 | Pg 184; (Al-Mutahhar ibn Tahir **Al-Maqdisi** - 355 H); Kitab Al-hadees Al-Waridah fi khabar Al-Qahtani : Pg 7

kaisar ke sheher ko fatah karega, aur wahi Ummat-e-Mohammedia ka aakhri ameer hoga, aur us ke zamane mein Dajjal niklega aur Isa AS nazil honge.

Pas yeh donon hadeesein majmu'ī taur par Ijtema'a-e-Mahdi wa Isa AS ke saaf munafi hain, kyunke in hadeeson se kaisar-e-Room ke sheher ki fatah, Dajjal ka khurooj aur Isa AS ka nuzool yeh sab waqiat Imam Mahdi AS ki wafat ke baad bahut arsa baad hona saabit ho raha hai.

DAJJAL KE ZUHOOR SE PEHLE AUR MAHDI^{AS} KE BAAD BOHAT SE HUKMARAN HONGE

4) Hadees-e-Chaharum jo Ibn Abbas se marwi hai, jisko Abu al-Faraj Ibn al-Jawzi jo Riwayat ko sakhti ke saath jaanchne mein shohrat rakhte hain ne Kitab *Al-Kashf* mein likha hai :

"Ibn Abbas se riwayat ki gayi hai ke aap ne Mahdi ka zikr kiya aur kaha ke Mahdi ka naam Mohammed bin Abdullah hai aur woh qawi aadmi hain. Allah Ta'ala Mahdi ke wastay se is Ummat ki har sakhti ko dafa karega aur Mahdi ke 'adl se har zulm ko palat dega. Phir Mahdi ke baad barah (12) shakhs de'd so saal (150) mein hakim honge, phir woh mar jaayenge aur zamana kharab ho jaayega." (*Kashf al-mushkil min Hadees al-sahihayn : Vol 1 | Pg 454*)

روى عن ابن عباس انه ذكر
المهدى فقال اسمه محمد بن
عبدالله وهو رجل ربيعة به يفرج
الله سبحانه من هذه الامة كل
كرب و يصرف بعدله كل جور
ثم يلى الامر بعده اثني عشر
جلا خمسين و ما مة عامائم
يموتون فيضد الزمان

5) Hadees-e-Panjum jo Kitab *Al-Kashf* hi mein hai :

"Daniyal ki Kitab mein yeh paaya gaya hai ke jab Mahdi AS ki wafat ho jaayegi to aulaad-e-Hasan ke paanch shakhs malik honge." (*Kashf al-mushkil min Hadees al-sahihayn* : Vol 1 | Pg 453)

قد وجد في كتاب دانيال اذا ما
المهدي ملك خمس رجال و
هم من اولاد الحسن

In donon riwayaton se bhi Imam Mahdi AS ki rehat ke baad kai ameeron aur wa'lion ka Wujud paaya ja raha hai, aur un ke baad kahin khurooj-e-Dajjal aur nuzool-e-Isa AS hoga.

**MAHDI^{AS} UMMAT KE WA'SAT MEIN AAYENGE
AUR ISA^{AS} UMMAT KE AAKHIR MEIN AAYENGE**

Ijtema'a-e-Mahdi wa Isa ka masla un hadeeson ke bhi sareeh khilaf hai jo Ibn Abbas RZ, Abdullah bin Umar RZ, Ali Karamallahu Wajhu RZ, Imam Jafar RH, Razeen waghera se kisi qadr ikhtilaf-e-alfaz ke saath marwi hui hain, aur sab ka juz mushtarak ek hi hai. Ijtema'a ke qa'il hona in hadeeson ke bhi sareeh khilaf hai, kyunke in hadeeson se bhi saaf taur par Imam Mahdi AS aur Isa AS ka zamana-e-zuhoor wa be'sat alag alag hai — *Wasat-e-ummat* aur *Aakhir-e-ummat* — mu'ayyan hai. Chunanche woh hadeesein bhi is silsile mein darj ki jaati hain.

6) Hadees-e-Shashum jo Ibn Umar RZ se *Hakim* ne riwayat ki hai :

"Woh Ummat kis tarah halak hogi jis ke awwal mein main hoon aur Isa ibn Maryam jis ke aakhir mein hain." (Mustadrak Al-Hakim : 4351; Tarikh-E Damishiq : Vol 47 | Pg 522; Kanz Ul-Ummal : 38858)

كيف تهلك أمة أنا أولها وعيسى
ابن مريم آخرها

7) Hadees-e-haftum jo Ibn Asakir ne riwayat ki hai :

"Woh Ummat kis tarah halak hogi jis ke awwal mein main hoon aur Isa ibn Maryam jis ke aakhir mein hain aur meri Ahl-e-Bait se Mahdi us ke darmiyan mein hain." (Tarikh-E Damishiq : Vol 47 | Pg 522; Kanz Ul-Ummal : 38682; Ibraaz Al-Wahm Al-Maknun)

كيف تهلك أمة أنا في أولها
وعيسى ابن مريم في آخرها
والمهدي من أهل بيتي في
وسطها

8) Hadees-e-hashtum jo Abu Na'eem ne Akhbar-ul-Mahdi mein Ibn Abbas RZ se riwayat ki hai :

"Woh Ummat hargiz halak nahi hogi jis ke awwal mein main hoon aur Isa ibn Maryam us ke aakhir mein hain aur Mahdi us ke darmiyan mein hain." ¹³

لن تهلك أمة أنا في أولها
وعيسى ابن مريم في آخرها،
والمهدي في أوسطها

9) Hadees-e-nahum jo Hanafia ki mashhoor Tafseer Madarik mein aayat **يُعِينَنِي إِنَّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَى** mein hai :

13 Kanz Ul-Ummal : 38671; Ye Hadees Anas bin Malik RZ se bhi marwi hai Imam Nisa'i ne Sunan me riwayat kiya hai (Aqd Ud-Durar : Baab 7)

Al-Azizi ne is Hadees ko **Hasan** kaha hai (Al-Siraj Al-Munir Sharh Al-Jami al-Saghir : Vol 3 | Pg 209) Aur Anwar Shah Kashmiri ne is Hadees ko Al-Azizi se mutafiq hote hue **Hasan** qarar diya hai (At Tasrih bima Tawatara min Nuzulil Masih : Pg 181, H 27)

"Woh Ummat kis tarah halak hogi jis ke awwal mein main hoon aur Isa us ke aakhir mein hain aur meri Ahl-e-Bait se Mahdi us ke darmiyan mein hain."
(*Tafseer E-Madarik : S3 | 55*)

انی متوفیک و رافعک کیف
تھلک امة انا فی اولها وعیسی
فی آخرها والمهدی من اهل
بیتی فی وسطها

10) Hadees-e-dahum jo Imam Jafar RH se marwi hai :

Jafar ne apne baap ki aur unhon ne apne dada ki riwayat se kaha hai ke Rasoolallah SWS ne farmaya : "Tum ko khushkhbari, khushkhbari ho! Ke meri Ummat ki misaal muneebah (baarish) ke jaisi hai malum nahin uska awwal hissa behtar hai ya uska aakhri hissa. "Woh Ummat kis tarah halak ho sakti hai jis ke awwal mein main hoon, uske darmiyan mein Mahdi ho, aur uske aakhir mein Masih ho. Lekin unke darmiyan aisi kaj-fahm jama'at hai jo na meri hai na main uska hoon." Isko Razeen ne riwayat kiya hai. (*Mishkat Al-Masabhi : 6287; Aqd Ud-Durar : Baab 7 (Imam Ahmad ne Musnad me riwayat kiya hai)*)

عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: «أَبَشِّرُوا إِنَّمَا مَثَلُ أُمَّتِي
مَثَلُ الْعَيْثِ لَا يُدْرِي آخِرُهُ خَيْرٌ أَمْ
أَوَّلُهُ؟ أَوْ كَحَدِيقَةٍ أُطْعِمَ مِنْهَا فَوْجٌ
عَامًا لَعَلَّ آخِرَهَا فَوْجًا أَنْ يَكُونَ
أَعْرَضَهَا عَرْضًا وَأَعَمَّقَهَا عُمُقًا
وَأَحْسَنَهَا حُسْنًا كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا
أَوَّلُهَا وَالْمَهْدِيُّ وَسَطُهَا وَالْمَسِيحُ
آخِرُهَا وَلَكِنْ بَيْنَ ذَلِكَ فَيْجُ أَعْوَجُ
لَيْسُوا وَلَا أَنَا مِنْهُمْ» رَوَاهُ رَزِين

Mirqat Sharah Mishkat mein likha hai ke is hadees ka yeh silsila-e-riwayat goya Silsilat-uz-Zahab (Sone ki Zanjeer) hai. ¹⁴

14 *Mirqat Al Mafatih Sharh Mishkat Al Masabih : Vol 11 (Mulla Ali Qari); Sheikh Mohammed Qutubuddin Khan Dehlvi ne kaha : "Is Sanad ko Silsila Az-Zahab kaha jata hai, ye Hadees Mursal hai." (Mazahir-e-Haq : Vol 5 | Pg 245)*

11) Hadees-e-yazdahum jo Yahya bin Abdullah bin Hasan apne walid se riwayat karte hain, goya yeh bhi Ahl-e-Bait hi ke silsila-e-riwayat se marwi hui hai, ke Hazrat Ali Karramallahu Wajhu RZ apne ek khutbah mein farmate hain ke Rasoolallah SWS ne mujh se A'inda hone wali bohat si baatein farmaye, unhi mein yeh bhi farmaya ke :

"Aye Ali! Allah Ta'ala is ummat ko kis tarah halak karega jis ke awwal mein main hoon, us ke darmiyan mein hamara Mahdi aur us ke aakhir mein Isa AS (Masih bin Maryam) hain? Aye Ali! Is ummat ki misaal Muneebah ke jaisi hai malum nahin iska awwal hissa behtar hai ya iska aakhri hissa aur inke darmiyan ek teedha rasta hai jo mera nahin hai." (*Kanz Ul-Ummal: Vol 8*)

يا على كيف يهلك الله امة انا
اولها و مهدينا اوسطها والمسيح
بن مريم آخرها يا على انما مثل
هذه الامة كمثل الغيث لا يدري
اوله خير ام آخره و بين ذلك
نهج اعوج لستمه وليس منى

In mazkoorah Ahadees mein se jin riwayaton se daf'e halaakat-e-ummat ke liye Imam Mahdi aur Isa AS ki be'sat ki zarurat zaahir hoti hai, un sab ka matlab aur Mazmoon bhi muttahir hai jo ek doosri ki mo'ayyid hain. Agar kisi riwayat mein kuch za'f Lahaq bhi hai to doosri riwayaton se jo is ki shawaahid ki jaisi hain uski talaafi ho jaati hai. In Ahadees mein se number 6, 7, 8 aur 9 agar che zahiran silsila-e-ruwaat ke nazar karte Marfu nahin malum hoti, lekin in Ahadees mein mutakallim ki jo zamair mufassal o muttasil hain woh Hazrat Rasoolallah SWS ki taraf raaji hain. Aur un ke yeh alfaaz "انا فى اولها, امتى, من عترتى, من اهل بيتى, لست منه, ليس منى" (*Awwal mein main hoon, Meri Ummat, Meri itrat, Meri Ahl-e-Bait, Main us se nahi*)

Hoon, Mujh se nahi) waghera ki nisbat khaas Mukhbir-e-Sadiq hi ki taraf sahi ho sakti hai. Aur unke kisi ravi khwah koi Sahabi ho ya taa'bei waghera ki taraf yeh kabhi mansub nahin ho sakti. Yeh un Ahadees ke ma'ni Marfu hone ka na-qabil-e-inkar qareenah maujood hai. Aur number 10 aur 11 to lafz o ma'ni dono se Marfu hain.

Gharz, yeh sab Ahadees is baat ki nas-e-sareeh yani saaf aur wazeh daleel hain, jismein zarah barabar khafa nahin, ke Imam Mahdi AS aur Isa AS ki be'sat ka zamana 'alartarteeb Wasat-e-ummat ¹⁵ aur Aakhir-e-ummat hai aur in dono Khalifatullah ka ek waqt mein mab'oos hona in Ahadees ke sareeh khilaaf hai.

Pas in Ahadees ki ruh se Hazrat Rasoolallah SWS ka jis tarah ibtida-e-ummat mein hona aisa qata'ee hai ke Mahdi aur Isa AS ka ek zamane mein jama' hone ka ehtemal muhalaat (na mumkinat) mein se hai. Isi tarah inhi Ahadees se Imam Mahdi AS ka wasat-e-ummat mein aur Isa AS ka aakhir-e-ummat mein hona bhi aisa yaqini hai ke in dono ka ek zamane mein jama' hona muhalaat se hai.

Usool-e-riwayat aur manquli haisiyat se ijma bhi Mahdi aur Isa AS ke ek waqt mein hone ke masla ki nafi mein jo wujuh o dala'il se ab tak bahas hui hai, unmein bhi Ba'haisiyat-e-infiradi har ek itna wazeh hai ke is se is

15 Lafz Wasat ka ma'ana; Pg : 74, pe Mulaahiza farmaye

Masla-e-Ijtema'a ke za'eef o be-asl hone par kaafi roshni padti hai aur majmu'ī taur par to badarajah-oola-Usool-e-diraaayat aur usool-e-istiqla ke mutabiq is masla ke ma lahu wa ma 'alayhi par ghaur karne se saabit hota hai ke in wujuh o dala'il ke muqabil Ijtema'a par dalalat karne wali aisi wujuh o ilal maujood nahin hain jin se in dala'il ki Tardid hoti ho ya Ijtema'a ki zarurat aur sehat saabit ho sakti ho

Dusri Hadees se bhi is masla Ijtema'a ka wajood aur is ki zarurat ki taeed nahi hoti. Goya in riwayaton ke shawaahid bhi nahi hain. Ijtema'a par dalalat karne wali tamam rawiyon ya aqwaal ke zaa'f aur kamzori se qata' nazar karke in ke mazameen hi par tahqiqi nazar daali jaaye to kaamil jaanch karne ke baad bhi in mein jo waqia milta hai, woh faqat nuzool-e-Isa ke waqt sirf ek namaz mein iqteda karna ya Baab-e-Ludd par qatl-e-Dajjal mein Isa AS ko madad dene ka zikr hai aur bas. Phir is ke baad in dono Khulafa-e-Allah ki mulaqat ka ya in dono ka kisi aur namaz mein ek doosre ki Iqteda karne ka kahin koi zikr nahi hai. Goya gharz-e-Ijtema'a ya bana-e-Ijtema'a is qadar mehdood saabit hoti hai ke is ke siwa koi aur duniyawi ya deeni wa ukhravii masle o fawaid is Ijtema'a se wabasta nahi hain.

IJTEMA'A SE PAIDA HONE WALI MUSHKILAAT

Qiyaasi o aqli nuqta-e-nazar se masla ke muta'alliqaat o lawazmaat par ghaur o khoz kiya jaaye to jo paicheeda masaail aur mushkil sooratein paish aati hain aur jin ka hal karna is Ijtema'a ke qa'il hone se zaroori ho jaata hai, magar in mushkilaat ka hal 'aqli ya naqli wujoooh o dala'il ke saath mutlaq maujood nahi hai. Maslan Mahdi aur Isa ka Ek waqt Ijtema'a farz kiya jaye to do haal se khali nahi ke in mein se koi ek doosre ka taa'be hoga ya nahi? Agar yeh kaha jaaye ke in mein se koi bhi doosre ka taa'be na hoga aur dono mustaqil taur par khilafat-e-ilahi ke mansab par faaiz rahenge, to wohi Ijtema'a-e-khalifatein ke tamaam ahkaam o nataij is soorat se lahaq ho jaayenge. Is ke ilaawa is se ba-ham Iqteda fis-salaat ke asl masla ki nafi laazim aati hai jis par Ijtema'a ka masla mabni hai, kyunke Iqteda bhi itteba hi ki soorat hai. Jab ek ka doosre ki itteba' na karna farz kar liya gaya hai to is se ek doosre ki Iqteda bhi na karna laazim aagaya.

Agar yeh kaha jaaye ke in dono khalifatullah mein se koi ek doosre ka taa'be hoga to yeh bhi do haal se khali nahi: ya Isa AS Mahdi AS ke taa'be honge, ya Mahdi AS ya Isa AS ke In dono sooraton mein jab ke koi ek doosre ke taa'be hona tasleem kiya jaaye, to taa'be ke af'aal o a'maal matbu ke hukm se hona laazim aayega. taa'be ke tamaam af'aal o a'maal aur un ke nataij fil-haqqat Matbu' ya hukm dene wale ki taraf mansub honge. Chunanche Musa aur Haroon AS ki yahi haalat hai ke yeh dono Nabi hain magar Haroon AS Musa AS ke taa'be Nabi hain, is liye

woh ba-ikhtiyaar nahi hain. Musa AS ke ahkaam ki tameel karna Haroon AS ka kaam hai. Tamaam ahkaam o waqiat Musa AS hi ki taraf mansub hain.

Pas yahan bhi yahi soorat hogi. Jin muta'addid Ahadees se Isa AS ke jo makhsoos faraiz saabit hain, jaise salaib ko todna, jizya ko mauquf karna, Dajjal ko qatl karna waghera yeh sab a'maal Mahdi AS ke hukm se anjaam diye jaana aur Matbu' hi ki taraf mansub hona laazim aayega jab ke Isa AS ko Mahdi AS ke taa'be hona farz kiya jaaye.

Agar Imam Mahdi AS ko Isa AS ke taa'be hona farz kiya jaaye to mazkooorah masaail se bhi kae zyada paicheeda masaail mein ulajhna laazim aayega, kyunke is soorat mein Imam Mahdi AS ke tamaam faraiz o ahkaam aur a'maal o af'aal Isa AS ke hukm se 'amal mein aana aur sab ki nisbat Isa AS ki taraf hona zaroori hoga, Maslan khatmiyat-e-deen ka khaas mansab jo Imam Mahdi Mauod AS se makhsoos hai aur jisko Ulama-e-muhaqqiqeen aur sufia ne khatmiyat-e-Wilayat-e-Qassah-e-Mohammedia se ta'beer kiya hai aur jo tamaam Ambiya aur auliya ki wilayat ka makhzan-e-asali hai is mein bhi Isa AS ki taabi'yyat manna hoga "وهذا خلف" (yeh amr musallamah ke khilaf hai).

Jo log Ijtema'a-e-Mahdi wa Isa ke qa'il hain, unhi mein ba'az yeh bhi khayaal karte hain ke Imam Mahdi AS tamaam Ruh-e-zameen ke badshah honge. Aap ke

Zamane mein tamaam log imaan layenge aur tamaam adyaan-e-batilah mit kar ek hi deen ho jaayega. Woh in tasavvuraat ko Imam Mahdi AS ki alamat samajhte hain. Lekin yeh bhi ghalat aur sirf khayaalaat o mafruzaat hi hain jin ka koi saheeh maakhaz aur wazeh daleel nahi hai. Khususan yeh mufar-uzaat aur Mahdi wa Isa AS ka ek waqt Ijtama ba-ham aise mutazaad tasavvuraat hain jo kai wujooh se muntabiq nahi ho sakte.

1) Awwalan, jab Imam Mahdi AS ka Khalifatullah hona amr-e-qata'ee hai aur is ke saath hi aap ka tamaam Ruh-e-zameen ka zaahiri badshah bhi hona farz kar liya jaaye, to phir Isa AS ka bhi 'ayn usi waqt nuzool ya zuhoor hona, ya Mahdi AS ko Isa AS ka taa'be farz karne mein koi fawaid o masla nahi ho sakte.

2) Saaniyan, jab Imam Mahdi AS ke zamane mein tamaam Ruh-e-zameen ke sab insaan mo'min ho kar tamaam rub'-e-maskoon mein ek hi deen ho jaana farz kiya jaaye, to Isa AS ka Imam Mahdi AS ke hi zamane Mein zuhoor karna sunnatullah ke mutabiq nahi hoga. Kyunke Khulafa-e-Allah ki Be'sat ki to us waqt zarurat hoti hai jab log deen se gumraah ho jaate hain aur agle haadi barhaq ki ta'limat aur ahkaam se bargashta ho jaate hain. Jab ke Khalifatullah, yani Imam Mahdi AS ki hidaayat se koi gumraah baaqi na rehna farz kar liya jaaye, to ayn usi waqt doosre Khalifatullah yani Isa AS ka zuhoor ya nuzool Allah Ta'ala ki is sunnat-e-jariyah ke khilaaf hai.

3) **Saalisan**, chunke nuzool ya zuhoor-e-Isa AS aur khurooj-e-Dajjal ka zamana bohat qareeb qareeb hai, in dono ka ek Zamane mein maujood rehna Riwayat se saabit hai. Is liye Ijtema'a-e-Mahdi wa Isa tasleem karne se Imam Mahdi AS aur Dajjal bhi ek Zamane mein maujood rehna laazim aata hai. Lekin Imam Mahdi AS ka tamaam Ruh-e- zameen ka badshah hona aur Dajjal ke zamane mein rehna bhi aise mutazaad hain ke dono mein tatbeeq nahi ho sakti, kyunke Dajjal ki nisbat Hadees mein yeh saraahat aayi hai ke :

"Zameen ka koi hissa baaqi nahin rahega jahan Dajjal na ronda hua aur us par ghalib na aagaya ho, siwaye Makkah wa Madinah ke jahan woh na Aasakega." ¹⁶

لا يبق شئ من الارض الاوطه و
غلب عليه الامكة والمدينة
الاياتيهما

Pas agar Imam Mahdi AS tamaam Ruh-e- zameen ke badshah honge aur khurooj-e-Dajjal ke zamane mein bhi rahenge, to Dajjal ka tamaam Ruh-e- zameen par tasallut hona mumkin nah hoga. Aur agar Dajjal ka tamaam Ruh-

16 "Yaa Isa tahqiq ke main tumhe wafat dene wala hoon aur tumhe apni jaanib uthhane wala hoon." (Surah Aal Imran : 55) ke zail mein Imam Zahid ne bayan kiya hai ke "Aaqa SWS ne yeh irshad farmaya hai ke Isa AS Dajjal mal'oon ke khurooj aur uske duniya mein ghoomne ke baad aasman se utrein ge. Us zamane mein Us zamane mein qahat padega, zindagi dushwar ho jaayegi aur ahl-e-iman Makkah aur Madinah mein jama honge. Aur woh mal'oon Makkah aur Madina ke siwa tamam duniya ka gasht laga chuka hoga. Phir uske baad Makkah Mu'azzamah ka irada karega to us waqt Hazrat Isa Makkah Mu'azzamah mein aasman se nazil honge aur thode se musalmanon ke saath subah ki namaz jama'at se ada (Tafseer Imam Zahid)

e- zameen par musallat hona saheeh ho, to Imam Mahdi AS Isa AS aur Dajjal ke zamane mein reh kar tamaam Ruh-e- zameen ke badshah nah ho sakenge.

4) Rabi'an, khurooj-e-Dajjal se pehle Imam Mahdi AS ka mab'ooos hona agar musallam ho aur aap ke zamane mein tamaam Ruh-e-zameen mein ek deen Aur tamaam insaanon ka hidaayat yafta ho jaana farz kar liya jaaye to Imam Mahdi AS ki maujoodgi mein phir Dajjal ka logon ko behka kar usi zamane mein gumraah karna mumkin nah hoga. Aur agar Dajjal ka logon ko gumraah karna saheeh farz kiya jaaye to Imam Mahdi AS ke zamane mein tamaam insaanon ka hidaayat yafta ho jaana saheeh nah hoga, kyunke yeh dono amr waqt-e-waahid mein jame' nahi ho sakte.

Gharaz qiyasi o aqli wujooh se bhi masla Ijtema'a Mahdi o Isa kisi tarah se sahi saabit nahi hota, balkeh Ijtema'a ke farz kar lene se jo paicheeda sooraten aur mushkil masaa'il Paish aate hain, unka koi hal un riwayaton mein nahi milta jo Ijtema'a par dalalat karne wali khayal ki jaati hain. Is se saaf taur par saabit hota hai ke Ijtema'a Mahdi wa Isa naqlan wa aqlan sahi nahi hai.

In wujooh ke qata' nazar sirf dono ka Khalifatullah hone ki jehat se chand aur baatein tasleem karna zaroori hai :

Awwal, jabke Ibn-e-Majah ki Sauban se riwayat kardah hadees se Mahdi AS ka Khalifatullah hona saabit hai, is liye aap se baiyyat karna farz hai, jaise ke "فبايعوه ولو حبو على الثلج" ke zariye tamaam ummat ko hukm diya gaya hai. Pas bil-zaroor tamaam ummat par aap se baiyyat karna farz hai. Agar Isa AS aap ke zamane mein honge to unko bhi Mahdi AS ke hath par baiyat karna farz hoga, kyunke "فبايعوه ولو حبو على الثلج" (Us se baiyyat karo agarche ghutnon ke bal barf par ghisat kar jana pade) ke khitaab mein sab afraad dakhil hain.

Doosra yeh ke aap ka jo hukm hoga woh amr-e-Khuda se hoga, kyunke Khalifatullah ki yahi shaan hai.

Teesra yeh ke aap ke dawae ka maanna farz hoga, kyunke aap khilafat-e-ilahi ki jehat se Allah Ta'ala ke hukm se da'wa farmaate hain.

Chautha yeh ke aap mujtahideen ki taqleed nahi karenge, kyunke unka hukm zanni hai aur Khalifatullah ka qata'ee.

Paanchwa yeh ke aap ke hukm ka inkaar kufr hoga, kyunke aap ke ahkaam Khalifatullah hone ki jehat se hain.

Gharz yeh saare lawazim Khalifatullah hone ke hain, jin ka iqraar Khalifatullah hone ke iqraar se laazim ho jaata hai. Agar Isa AS bhi aap hi ke zamane mein maujood honge to agarche Isa dawa-e-nabuwwat-o-risalat nahi farmayeinge, magar "مهم من الله" aur "خليفته الله" zaroor

honge. Pas yeh sab umoor aap se bhi muta'alliq honge, yani aap se bhi baiyyat karna, aap ka mujtahideen ki taqleed na karna, aap ke ahkaam ka Allah Ta'ala ke hukm se hona, aap ka inkaar kufr hona waghera yeh saiye bhi saabit honge. Is se aisa ta'aaruz aur nuqs saabit hoga ke kisi ek ki ta'meel o takmeel doosre ki adam ta'meel o adam takmeel ka multazim hai, jo Jaayiz nahi. Pas in dono khalifon ka Ek waqt mein jama hona bhi jaayiz nahi hai.

MAHDI^{AS} AUR ISA^{AS} KE ZUHOOR SE MUTA'ALLIQ QIYAMAT KI NISHANIYON MEIN FARQ

In aqli o naqli mabaahis ke alawa, jin par nazar karte hue Ijtema'a Mahdi o Isa AS ka masla be-asl o ghair sahih balkeh na-mumkin al-wuqoo saabit ho raha hai, ek aur manquli pehlu jis par usool-e-riwayat o usool-e-dirayaat ke mutabiq ghaur karne se badiihii taur par hum saaf faisla kar sakte hain, yeh hai ke un tamaam Hadees ko dekhne se jo Imam Mahdi AS aur Isa AS se muta'alliq waarid hain, saabit hota hai ke Imam Mahdi AS ka zuhoor bhi Alamat-e-qayamat se hai aur Isa AS ka nuzool bhi Alamat-e-qayamat se hai. Lekin Alamat-e-qayamat par ghour karne Se in dono sooraton mein jo farq hai woh zaahir ho jaata hai aur bazahir jo mutazaad ashkaal nazar aate hain un mein usool-e-diraayat ke mutabiq tatbeeq ho jaati hai.

Ahl-e-Sunnat Muhaddisin ke nazdeek Alamat-e-qayamat ki do qismein hain :

Ek woh hain jin ka zuhoor qayamat se qabl hona to zaroori hai lekin qayamat ke qareeb hona zaroori nahi hai. Aisi Alamat o ashraat ko "*Ashraati Sughra*" kehte hain.

Ashraat o Alamat-e-qayamat ki doosri qisam woh hai jin ka zuhoor qayamat se pehle aur qayamat ke qareeb hona zaroori hai. Aisi Alamat o ashraat ko "*Ashraati Kubra*" kehte hain.

Qayamat ki Ashraat Sughra bahut se umoor par mushtamil hain jinka zuhoor qabl-e-qayamat hona Hadees mein mazkoor hai. Yahan tak ke Hazrat Sarwar-e-Kainaat Mohammed Mustafa SWS ka muqaddas wajood aur aap ka mashhoor mo'jiza Shaqq-ul-Qamar bhi Ashraat-e-Qayamat mein shamil hai, chunanche Allah Ta'ala ne irshaad farmaaya hai :

"Qiyamat qareeb aa gayi aur chaand shaq ho gaya." (*Surah Al-Qamar : 1*)

اِقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ ﴿١﴾

"Kya woh bas qiyamat hi ke muntazir hain ke ek dam se un par nazil ho? So us ki nishaniyan to aa hi chuki hain. Phir jab qiyamat un ke samne aa maujood hogi to us waqt unka samajhna unko kya mufeed hoga? (Ya'ni qiyamat ki alamaten to zuhoor mein aa gayi hain)." (*Surah Mohammed : 18*)

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾

In se Hazrat Mohammed Mustafa SWS ki bai'sat aur mojiza shaq-ul-qamar muraad hai, Chunanche *Tafseer Kabeer* mein likha hai :

"Ashraat (se muraad) alamatein ya nishaniyan hain. Mufasssireen ka qaul hai ke woh alamatein, jaise shaq-ul-qamar aur Hazrat Mohammed SWS ki risalat hain, (jo zahir ho gayi hain)."

اشراط العلامات قال المفسرون
هي مثل انشاق القمر ورسالة
محمد عليه السلام

Tafseer Lubaab at-Taweel mein likha hai :

"Mufasssireen ka qaul hai ke shaq-ul-qamar aur Rasoolallah SWS ki be'sat qiyamat ki alamatein mein hai."

قال المفسرون من اشراط
الساعة انشاق القمر وبعثة
رسول الله صلى الله عليه وسلم

Chunke Hazrat Rasoolallah SWS ki be'sat aur shaq-ul-qamar qiyamat ki alamat hone ke bawajood qiyamat se bohat pehle unka zuhoor ho gaya hai. Is liye is se Hazrat ki be'sat qiyamat ki Ashraat-e-sughra mein hona saabit hai.

Hadees ki baaz kitabon mein Imam Mahdi AS ke zuhoor ko bhi "*Ashraat-e-Sughra*" mein shumaar kiya gaya hai, jis se saabit hota hai ke Mahdi AS ka zuhoor bhi qabl-e-qiyamat hona to zaroori hai, magar qareeb-e-qiyamat hona zaroori nahi hai.

Lekin Isa AS ko "*Ashraat-e-Kubra*" mein shumaar kiya gaya hai, yani aap ka zuhoor ya nuzool qareeb-e-qiyamat hona zaroori hai.

Is se zahir hota hai ke Imam Mahdi AS ki be'sat ya zuhoor aur Isa AS ka nuzool ek zamane mein nahi hai. Agar is ke khilaf dono ka ek hi zamane mein jama hona farz kiya jaye, to laazim aata hai ke ya to Isa AS *Ashraat-e-Sughra* mein daakhil ho jayein ya Imam Mahdi AS ki be'sat *Ashraat-e-Kubra* mein shamil ho jaye "وهذا خلف" (ye baat amr-e-musallamah ke khilaf hai).

In sahih Hadees se bhi is nazriya par muhr-e-taeed o tasdeeq saabit hoti hai, jin mein *Ashraat-e-Kubra* ki tadaad daas batai gayi hai, Chunanche *Sahih Muslim, Ibn Majah, Musnad Imam Ahmad* wa ghair aur kutub-e-Hadees mein Huzaifa se riwayat ki gayi hai :

Huzaifa bin Usaid kehte hain ke hum aapas mein baatein kar rahe the, aise mein Rasoolallah SWS baramad huye aur aap ne poocha, "Kya baatein kar rahe ho?" Humne arz kiya, "Qiyamat ka tazkira kar rahe hain." Farmaya, "Jab tak is se pehle daas nishaniyan tum na dekho, qiyamat hargiz nahi hogi." Phir aap ne Dukhan, **Dajjal**, Dabbat al-Arz, aaftaab ka Maghrib se tulu hona, **Isa bin Maryam** ka nuzool, Ya'juj Ma'juj ka khurooj, teen khasf ya'ni Mashriq, Maghrib aur Jazirah-e-Arab mein hona aur aakhir mein Yemen se aag nikalne ka zikr kiya, jo logon ko Mahshar ki taraf haank kar le jaayegi." ¹⁷

عَنْ حُدَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ، قَالَ
اطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَلَيْنَا وَنَحْنُ نَتَذَكَّرُ فَقَالَ " مَا
تَذَكَّرُونَ " . قَالُوا نَذَكُرُ السَّاعَةَ .
قَالَ " إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ
قَبْلَهَا عَشْرَ آيَاتٍ " . فَذَكَرَ الدُّخَانَ
وَالدَّجَالَ وَالدَّابَّةَ وَطُلُوعَ الشَّمْسِ
مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى ابْنِ
مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَيَأْجُوجَ وَمَأْجُوجَ وَثَلَاثَةَ حُسُوفٍ
حَسَفَ بِالمَشْرِقِ وَحَسَفَ
بِالمَغْرِبِ وَحَسَفَ بِجَزِيرَةِ العَرَبِ
وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ اليَمَنِ
تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ

17 Sahih Muslim : 7285; Sunan Abu Dawud : 4311; Sunan Ibn Majah : 4055 ; Musnad

Is hadees se saabit hota hai aur doosri riwayaton se bhi is ki taeed hoti hai ke Maghrib se aftaab ka tulu hona aur Dajjal ka nikalna, jis tarah bala ittefaq *Ashraat-e-Kubra* mein hai, usi tarah nuzool-e-Isa AS bhi qiyamat ki *Ashraat-e-Kubra* mein hai.

Lekin kisi riwayat mein bhi Imam Mahdi AS ka zikr in das *Ashraat-e-Kubra* mein nahi hai. Agar Imam Mahdi AS aur Isa AS dono ek waqt mein hone ka koi asal hota, to Rasoolallah SWS in daas *Ashraat-e-Kubra* mein Isa AS ke saath Mahdi AS ka bhi zaroor zikr farmaate. Dono ek Zamane mein nahi hain, balke Muhaddisin ki tahqiqat ke mutabiq nuzool-e-Isa AS qareeb-e-qiyamat hai aur Imam Mahdi AS ka zuhoor *Ashraat-e-Sughra* mein hone ki wajah se qareeb-e-qiyamat nahi hai.

Alhamdulillah, Imam Mahdi AS aur Isa AS ke Ijtema'a se mutaliq qariban tamaam zaruri masail maa'riz-e-bahas mein aa chuke hain, is liye is risala ko is dua par khatam kiya jata hai ke Allah Ta'ala is se talib-e-haqq ko Sirat-e-Mustaqeem ki hidaayat farmaaye.

وآخر دعوانا ان الحمد لله رب العالمين

Ahmad : 16143; Mishkat Al-Masabhi : 5464; Sahih Ibn Hibban : 6791, 6843; Al-Hakim: 8317; Ibn Abi Shaybah : 37542

Yeh Hadees Wathilah bin Athqa RZ ne bhi riwayat kiya hai (*Mustadrak Al-Hakim : 8371*) Jab ke Kanz Ul-ummal ke mutabiq ise Ibn Mardawayh ne bhi riwayat kiya hai (Kanz Ul-Ummal : 38650)

SUPLIMENTARY

ISA AS MUSALMA'UN KE AMEER KI IQTEDA ME NAMAZ PADHENG

Ab hum un tamam Sahih hadeeson ko pesh kar rahe hain, Jisme "امامكم" (Tumhara Imam) aur "اميرهم" (Ameer) ke alfaaz aayein hain, Lekin is me kahi bhi Imam Mahdi AS ka zirk tak nahi hai

Pahli Hadees Jo Muslim ne Jabir bin Abdullah RZ se riwayat kiya hai, Jise pahle hi Pg : 23 par darj kiya gaya hai

Doosri Hadees Jo Imam Ahmad ne doosri Sanad ke saath Jabir bin Abdullah RZ se ek taweel hadees riwayat ki hai :

Jabir bin Abdullah RZ se riwayat hai ke Rasoolallah SWS ne farmaya : "Dajjal aise zamane me niklega jab-ke Din me susti a chuki hogi aur ilm rukhsat ho raha hoga.... Phir fajr ke waqt isa Ibn Maryam AS nazil honge aur wo logon ko pa kar kahenge is kazzab khabis ki taraf nikalne se tumhein kis shai ne rok rakha hai? Log kahenge: ye to koi ghaibi insan malum hota hai; lekin jab chal kar jaenge aur dekhenge to wo Isa Ibn Maryam AS honge. **Namaz khadi hogi to Isa AS se kaha Ja'ega: Aye Ruhu Allah! Aap age badh kar namaz padhaiye. Woh farma'enge ke tumhare Imam ko hi age badh kar namaz**

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، أَنَّهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَخْرُجُ الدَّجَالُ فِي حَفَقَةٍ مِنَ الدِّينِ ، وَإِدْبَارِ مِنَ الْعِلْمِ ، فَلَهُ أَرْبَعُونَ لَبْلَةً يَسِيحُهَا فِي الْأَرْضِ ، الْيَوْمَ مِنْهَا كَالسَّنَةِ...، ثُمَّ يَنْزِلُ عَيْسَى ابْنُ مَرْيَمَ فَيُبَادِي مِنَ السَّحَرِ ، فَيَقُولُ: يَا أَيُّهَا النَّاسُ ، مَا يَمْنَعُكُمْ أَنْ تَخْرُجُوا إِلَى الْكَذَّابِ الْخَبِيثِ؟ ، فَيَقُولُونَ: هَذَا رَجُلٌ حَنِيٌّ ، فَيَنْظِلُّونَ ، فَإِذَا هُمْ بِعَيْسَى ابْنِ مَرْيَمَ ، فَيَتَقَامُ الصَّلَاةُ ، فَيُقَالُ لَهُ: تَقَدَّمَ يَا رُوحَ اللَّهِ ، فَيَقُولُ: لِيَتَقَدَّمَ إِمَامُكُمْ فَلْيُصَلِّ بِكُمْ ، فَإِذَا

padhani chahiye. Al-gharz namaze fajr ada kar ke ye sab log Dajjal ki taraf nikal khade honge. Wo kazzab (Dajjal) Isa AS ko dekhte hi yun pighalne lagega jaise namak Pani me ghulta hai. Pas Isa AS us ki taraf jaenge aur use qatl kar dalenge..."¹⁸

صَلَّى صَلَاةَ الصُّبْحِ، حَرَجُوا إِلَيْهِ، قَالَ: "فَجِئِنِّي يَرَى الْكَذَّابُ، يَنَّمَاتُ كَمَا يَنَّمَاتُ الْمَلْحُ فِي الْمَاءِ، فَيَمْشِي إِلَيْهِ فَيَقْتُلُهُ، ..."

Teesri Hadees Jo Ibn Majah ne Abu Umamah Bahili RZ se ek taweel hadees riwayat ki hai :

Abu Umamah Al-Bahili RZ khate hain ke : ... Umm Shareek binte Abi Al-Askar ne arz kiya ke Yaa Rasoolallah SWS Is din Arab kahan honge? Aap SWS ne farmaya: "Is roz Arab bahut kam honge aur in me se aksar bait Ul-Muqaddas me ek saleh ke matchat honge, Ek rooz inka imaam aage badh kar logon ko subah ki namaz padhane ke liye khada hoga, ke itne me Isa Ibn maryam AS subah ke waqt nazil honge, to ye **Imaam** in ko dekh kar ulte pa'un peeche had aana chayega ta'ke Isa AS aage badh kar logon ko namaz padha sakein, lekin Isa AS apna haath iske dono mundhon ke darmiyan rakh kar farmayenge ke tum hi aage badh kar namaz padhao isliye ke tumhare hi liye takbeer ki gai hai, khair wo Imam logon ko namaz padhayega. jab woh namaz se farig honge to Isa AS farmaenge ke darwaza khulo, to darwaza khol diya jayega, is

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ: ... فَقَالَتْ أُمُّ شَرِيكٍ بِنْتُ أَبِي الْعَكْرِ: يَا رَسُولَ اللَّهِ، فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: هُمْ يَوْمَئِذٍ قَلِيلٌ، وَجُلُهُمْ بَيْتُ الْمَقْدِسِ، وَإِمَامُهُمْ رَجُلٌ صَالِحٌ، فَبَيْنَمَا إِمَامُهُمْ قَدْ تَقَدَّمَ يُصَلِّي بِهِمُ الصُّبْحَ، إِذْ نَزَلَ عَلَيْهِمْ عِيسَى ابْنُ مَرْيَمَ الصُّبْحَ، فَرَجَعَ ذَلِكَ الْإِمَامُ يَنْكُصُ، يَمْشِي الْفَهْقَرَى لِيَتَقَدَّمَ عِيسَى يُصَلِّي بِالنَّاسِ، فَيَضَعُ عِيسَى يَدَهُ بَيْنَ كَتِفَيْهِ، ثُمَّ يَقُولُ لَهُ: تَقَدَّمَ فَصَلِّ، فَأَيْهَا لَكَ أَقِيمْتُ، فَيُصَلِّي بِهِمْ إِمَامُهُمْ، فَإِذَا انْصَرَفَ، قَالَ عِيسَى عَلَيْهِ السَّلَامُ: افْتَحُوا الْبَابَ، فَيُفْتَحُ وَوَرَاءَهُ الدَّجَالُ مَعَهُ سَبْعُونَ أَلْفَ يَهُودِيٍّ، كُلُّهُمْ ذُو سَيْفٍ مُحَلَّى وَسَاجٍ، فَإِذَا نَظَرَ إِلَيْهِ الدَّجَالُ دَابَّ

18 Musnad Ahmad : 14954; Kanz Ul-Ummal : 38819; Sharh Mushkil Al-Athar : Vol 14 | H 5694

ke piche Dajjal hoga, is ke saath sattar hazaar Yahudi honge, har yahudi ke pas sona chandi se marso w muzan talwar aur sabz chadar hogi, jab yeh Dajjal Isa AS ko dekhega, to is tarah ghulega jis tarah pani mein namak ghal jata hai, aur woh unhen dekh kar bhaag khada hoga, Isa AS is se kahenge: Tujhe mere hath se ek zarb khani hai to is se bach na sakega, aakhir kar woh use ludd ke mashriqi darwaze ke pas pakad lenge, aur use qatl kar denge...." 19

كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، وَيَنْطَلِقُ هَارِبًا، وَيَقُولُ عَيْسَى عَلَيْهِ السَّلَامُ: إِنَّ لِي فِيكَ صَرْبَةً لَنْ تَسْبِقَنِي بِهَا، فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ الشَّرْقِيِّ فَيَقْتُلُهُ...

Chauthi Hadees Jo Imam Ahmad ne Usman Bin Abi Al-Aas RZ se ek taweel hadees riwayat ki hai :

Usman bin Abi al-Aas RZ se marwi hai ke unhon ne Rasoolallah SWS ko ye farmate huwe suna :... "Isa Ibn Maryam AS namaze fajr ke waqt utrenge. **Musalmanon ka Amir un se kahega : Yaa Ruhu Allah! Age aakar namaz padhaiye. Wo farma'enge ke is ummat ke ba'az log ba'az ke Amir hain. Lehaza Musalmanon ka Amir hi age badh kar namaz padha'ega.** Jab Isa AS namaz se farigh honge to apna nezah le kar Dajjal ki taraf rawanah ho ja'enge. Dajjal un ko dekhte hi sise ki tarah pighalne lagega. Isa AS apna nezah us ki chatiyon ke dar-miyan mar kar use qatl kar dalenge

عُثْمَانَ بْنَ أَبِي الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ:... وَيَنْزِلُ عَيْسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ عِنْدَ صَلَاةِ الْفَجْرِ، فَيَقُولُ لَهُ أَمِيرُهُمْ: يَا رُوحَ اللَّهِ، تَقْدَمُ صَلِّ. فَيَقُولُ: هَذِهِ الْأُمَّةُ أُمَرَاءُ بَعْضُهُمْ عَلَى بَعْضٍ، فَيَتَقَدَّمُ أَمِيرُهُمْ فَيُصَلِّي، فَإِذَا قَضَى صَلَاتَهُ، أَخَذَ عَيْسَى حَرْبَتَهُ، فَيَذْهَبُ نَحْوَ الدَّجَالِ، فَإِذَا رَأَهُ الدَّجَالُ، ذَابَ كَمَا يَذُوبُ الرَّصَاصُ، فَيَضَعُ حَرْبَتَهُ بَيْنَ نَدْوَيْهِ، فَيَقْتُلُهُ وَيَنْهَرِمُ أَصْحَابَهُ،...

19 Sunan Ibn Majah : 4077; Sunan Abu Dawud : 2322; Mustadrak Al-Hakim : 8620, (Ye hadees Imam Muslim miyaar ke mutabiq Sahih hai)

aur us ke pairo-kar shikasht kha jaenge..."²⁰

Panchwi Hadees Jo Hakim ne Huzaifa bin Yaman RZ se ek taweel hadees riwayat ki hai :

Huzaifa bin Yaman RZ farmate hain ki Rasoolallah SWS ne farmaya : "Dajjal ke halat ko sab se zyada main janta hoon, ...Woh Musalmanon ki Ek tihai jamaat ko qatl kar dega, Ek tihai bhaag jayenge, aur Ek tihai baqi bachenge. Jab raat hogi to momineen Ek dusre se kahenge, humein apne Rab ki raza ke liye apne Musalman bhaiyon ki imdad karni chahiye, jis ke pass khane pine ki koi cheez ho, woh apne Musalman bhai tak pahunchaye, aur **jaise hi subah sadiq ka waqt shuru ho, namaz fajr ada kar ke apne dushman (Dajjal) par hamla awar ho jayein, jab yeh namaz ke liye khade honge to Hazrat Isa AS nazil honge, aap logon ko namaz padhayenge, jab namaz se farigh ho jayenge, hath se ishara kar ke kahenge : mere aur Allah ke dushman ke darmiyan rasta chhod do,...**"²¹

عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا أَعْلَمُ بِمَا مَعَ الدَّجَالِ مِنْهُ،... وَأَنَّهُ يُقْتَلُ مِنَ الْمُسْلِمِينَ ثَلَاثًا، وَيَهْرَمُ ثَلَاثًا، وَيُبْقِي ثَلَاثًا، وَيَجِنُّ عَلَيْهِمُ اللَّيْلُ، فَيَقُولُ بَعْضُ الْمُؤْمِنِينَ لِبَعْضٍ: مَا تَنْتَظِرُونَ أَنْ تَلْحَقُوا بِأَخْوَانِكُمْ فِي مَرَضَاتِ رَبِّكُمْ، مَنْ كَانَ عِنْدَهُ فَضْلٌ طَعَامٍ فَلْيَعُدُّ بِهِ عَلَى أَخِيهِ، وَصَلُّوا حِينَ يَنْفَجِرُ الْفَجْرُ، وَعَجِّلُوا الصَّلَاةَ، ثُمَّ أَقْبِلُوا عَلَى عَدُوِّكُمْ، فَلَمَّا قَامُوا يُصَلُّونَ نَزَلَ عَيْسَى ابْنُ مَرْيَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِمَامُهُمْ، فَصَلَّى بِهِمْ، فَلَمَّا انْصَرَفَ قَالَ: هَكَذَا أفرجوا بَيْنِي وَبَيْنَ عَدُوِّ اللَّهِ ...

20 Musnad Ahmad : 17900; Musannaf Abi Shaybah : 38633; Al-Mu'jam Al-Kabir : 8392; Mustadrak Al-Hakim : 8473, (Ye hadees Imam Muslim miyaar ke mutabiq Sahih Al-Isnad hai)

21 Mustadrak Al-Hakim : 8507 (Ye hadees Imam Muslim miyaar ke mutabiq sahih hai)

In hadeeson me Qiyamat ke qareeb pesh aane wale waqi'at ka tafsilan zikr kiya gaya hai

Mas'alan Khurooj-e-Dajjal ka zikr aaya hai, uski dono aankhon ke darmiyan lafz Kafir likha hoga, wo Makkah aur Madina Munawwara ke alawa puri zameen par fitn-o-fasad failayega, aur uske aksar pairokar Yahudi aur Auratein hongy

Phir Subah sadiq Fajr ki azaan hogi aur Isa Ibn Maryam AS nazil hongy, Musalma'un ka Ameer ya Imam jo ek Saleh shakhs hoga kahega : Aye Ruhu Allah! Age a kar namaz padhaiye. Woh farma'enge ke is ummat ke ba'az log ba'az ke Amir hain. Lehaza Musalmanon ka Amir hi age badh kar namaz padha'ega. Jab namaz se farigh hongy to Dajjal ki taraf rawanah ho ja'enge. Dajjal un ko dekhte hi pighalne lagega. Isa AS apna nezah se use Filasteen (Bab-e-ludd) par qatl kar dalenge aur us ke pairokar shikast kha jaenge. us din shajar-o-hajar pukar uthenge Aye Ruhu Allah! yeh Kafir yahan chupa hua hai chunancha woh Dajjal ke sab pairokar ko qatl kar denge. Phir Rasoolallah SWS ne farmaya : Isa AS meri ummat mein ek adil hakim aur munsif imam hongy, salib ko tod denge, khinzeer ko qatl karenge, jizya katam kar denge. Log isi tarah zindagi basar kar rahe hongy ki Allah Ta'ala Yajuj wa Majuj ko nikalega

Khulasa-E bahas Yeh Panch'un hadeesein ma'ni-o-

mazmoon ke aitebaar se qariban muttahid hain, Jisme Qiyamat ke qareeb pesh aane wale tamam waqi'at ka tafsilan zikr hai, Lekin ghaur karne ki baat hai isme kahin bhi Imam Mahdi AS ka kahin koi zikr, balki aap ki taraf koi ishaara tak nahin hai.

Ab in hadeeson mein "امامكم" (*tumhara Imam*) aur "اميرهم" (*Ameer*) ke alfaaz aam aur mutlaq hain. Pas siyaaq -e-kalaam se saaf zahir hai ke nuzool-e-Isa AS ke waqt musalmanon ka jo bhi Ameer ya imam hoga, usi se woh murad hai. Aur jo kaha jata hai ke Imam Mahdi, Isa AS ki madad karenge dajjal ko qatl karne me, iski koi sarahat, koi qareenah ya ishaara bhi nai hai. Jaisa ke in hadeeson baat wazeh hojati hai.

LAFZ WASAT KA MA'NA

"وَسَطُ الشَّيْءِ": har cheez ki darmiyani jagah ko kehte hain, jahan se uske dono itraaf ka faasla masawi (barabar) ho. Aur iska istemaal *kamiyyat-e-muttasila*, yani ek jism par hota hai.

Lafz "وَسَطُ" ke muta'aliq hadeesein :

Abdullah bin Abbas RZ kehte hain ki Rasoolallah SWS ne farmaya : "Jab khana rakh diya jaye to uske kinare se lo, aur **darmiyani** ko chhor do, is liye ki barkat uske **darmiyani** mein nazil hoti hai." (*Sunan Ibn Majah : 3277*)

عَنْ ابْنِ عَبَّاسٍ، قَالَ : قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا
وُضِعَ الطَّعَامُ فَخُذُوا مِنْ حَافَتَيْهِ،
وَدَرُوا وَسَطَهُ، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي
وَسَطِهِ

Abu Umamah RZ kehte hain ke Rasoolallah SWS ne farmaya : "...jannat ke **beechn** **beechn** ek ghar ka is shakhs ke liye jo jhoot bolna chhod de agarcha woh hansa mazaq hi mein ho." (*Sunan Abu Dawud* : 4800)

عَنْ أَبِي أُمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَبَيَّتِ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكُذْبَ، وَإِنْ كَانَ مَازِحًا

Abu Hurairah RZ kehte hain ke Rasoolallah SWS ne farmaya : "Imam ko (Saaf ke) **beechn** mein khada karo, aur khali jagahon ko pura karo." (*Sunan Abu Dawud* : 681)

أَبُو هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَسَّطُوا الْإِمَامَ وَسُدُّوا الْخَلَلَ

"**وَسْطُ**" : (*ba'al-sakoon*) kamiyyat-e-munfasilah par bola jata hai, yani do cheezon ke darmiyan faasle ko "**وَسْطُ**" (*Was'tu*) kaha jata hai. Jaise "**وَسْطُ الْقَوْمِ كَذَا**" ke woh logon ke darmiyan faasle mein hai.

Abu Mijlas RZ se riwayat hai ke ek aadmi halqa ke beech mein beth gaya, to Huzaiifa RZ ne kaha : "Mohammad SWS ke farman ke mutabiq woh shakhs maloon hai jo baithe huwe logon ke halqa (daire) ke **beechn** mein ja kar baithe." (*Jami at-Tirmizi* : 2753)

عَنْ أَبِي مَجْلَزٍ، أَنَّ رَجُلًا قَعَدَ وَسْطَ خَلْقَةٍ، فَقَالَ حُدَيْفَةُ: مَلْعُونٌ عَلَى لِسَانِ مُحَمَّدٍ، أَوْ لَعَنَ اللَّهُ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ وَسْطَ الْخَلْقَةِ

Neez "**الْوَسْطُ**" (*ba-fath al-seen*) : is cheez ko bhi kehte hain jo do mazmum itraaf ke darmiyan waqeh ho, ya'ni mu'tadil, jo ifraat o tafreet ke bilkul darmiyan hota hai.

Maslan jood (sakhawat) jo bukhl aur israf ke darmiyani darje ka naam hai. Aur ma'ni-e-i'tidal ke munasbat se yeh lafz "**عَدْلٌ نَصْفَةٌ سَوَاءٌ**" ki tarah har umdah aur behtareen

cheez ke liye bola jata hai.

Maslan jo shakhs apni qoum mein bilahaz hasab sabse behtar aur unche darje ka ho, uske muta'alliq "هَذَا أَوْسَطُهُمْ" "حَسْبًا" kaha jata hai. Chunanche isi ma'ni mein Ummat-e-muslimah ke muta'alliq farmaya gaya :

"Aur is tarah hum ne tum ko ek ummat-e-mu'tadil banaya." (Surah Al-Baqarah : 143)

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Al-Mujam Al-Mufahras mein "أُمَّةً وَسَطًا" Ke ma'ni "Mo'tadil aur Afzal Ummat" bataya hai.

Imam At-Tabari ne *Jami Bayan fi Tafseer wa Ta'weel al-Quran* mein, is lafz ko "Aadil" yani "Insaf par qaim" hone ke ma'ni mein tafseer kiya hai. Abdur Rahman al-Sa'di ne apni tafseer mein is ka ma'ni "*Munsif aur Behtareen*" bataya hai. Aur bahut se digar Mufasssireen ne bhi is ayat ka ma'ana yahi bayan kiya hai

Isi tarah is Ayat Mein bhi awsat ka lafz isi ma'ni par mahmool hai.

"Ek jawan jo un mein farzana (Samajhdaar) tha, bola." (Surah Al-Qalam : 28)

قَالَ أَوْسَطُهُمْ

Imam At-Tabari ne is aayat ki tafseer is ma'ni mein ki hai ke "Un mein sabse zyada adil aur sabse zyada samajhdaar shakhs." Isi tarah Imam Qasimia ne bhi isay is ma'ni mein

tafseer kiya hai ke "Un mein se sabse munsif aur behtareen raye wala shakhs."

Aur Ayat-e-kareema :

"Muslamano! sab namazen, khususan beech ki namaz (yani Asr) poore iltizaam ke saath ada karte raho."
(Surah Al-Baqarah : 238)

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوُسْطَى

Al-Mujam-Al-Mufahras mein "الْوُسْطَى" Ke ma'ni "Beech ki (Namaz) Asr" bataya hai

Imam At-Tabari ne is ayat mein "الْوُسْطَى" se murad Asr ki namaz li hai. Unka yeh rai Hadees-e-Ali ibn Abi Talib RZ par mabni hai :

Ali bin Abi Talib RZ ne bayan kiya ke Ghazwa-e-Khandaq ke mauqe par hum Rasoolallah SWS ke saath the. Aap SWS ne farmaya "Allah un ki qabron aur un ke gharon ko aag se bhar de. Unhon ne hamen **Salat Al-Wusta (Asr ki namaz)** nahin padhne di jab tak ke sooraj ghurub ho gaya aur yeh Asr ki namaz thi." (Sahih Bukhari : 6396; Sahih Muslim : 1420)

عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحَنْدَقِ ، فَقَالَ : مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا كَمَا شَعَلُونَا عَنْ صَلَاةِ الْوُسْطَى ، حَتَّى غَابَتِ الشَّمْسُ ، وَهِيَ صَلَاةُ الْعَصْرِ

Isi tarah Abdullah ibn Masood RZ ki hadees bhi is baat ki tasdeeq karti hai :

Abdullah bin Masood RZ se riwayat hai, unhon ne kaha : Mushrikon ne (jung mein mashgool rakh kar) Rasoolallah SWS ko **Asr ki namaz** se roke rakha

عَنْ عَبْدِ اللَّهِ، قَالَ حَبَسَ الْمُشْرِكُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الْعَصْرِ حَتَّى احْمَرَّتِ الشَّمْسُ أَوْ اصْفَرَّتْ

yahan tak ke Suraj surkh ya zard ho gaya to Rasoolallah SWS ne farmaya : "Inhon ne humein darmiyani namaz, Asr ki namaz se mashgool rakha, Allah Ta'ala in ke peton aur qabron mein aag bhar de." (Sahih Muslim : 1426)

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَغَلُونَا عَنِ الصَّلَاةِ الْوَسْطَى صَلَاةَ الْعَصْرِ مَلَأَ اللَّهُ أَجْوَابَهُمْ وَقُبُورَهُمْ نَارًا

Khulasa-E bahas In hadeeson se baat wazeh hojati hai ke Dono cheezon ke darmiyan jo ke ek dusre ke faasle se barabar ho use "وَسْطٌ" (Wasat) kehte hain. Ab jo ye Istedlal kiya jata hai ke hadees "كيف تهلك امة" me lazf Wasat ke ma'ani "Aakhir se toda qareeb ke hain", To ye ek zaati rai hai aur is taweel bahas ke mad'de nazar is ka Raad hojata hai.

كيف تهلك امة انا في اولها و عيسى بن مريم في
آخرها والمهدى من اهل بيتي وسطها

Is Hadees mein teen waqt'on zikr kiya gaya hai, (Awwal, Aakhir, Darmiyan) Iske Awwal mein Khud Mohammed SWS hain, Aakhir mein Isa Ibn Maryam AS hain Aur Darmiyan (Wasat) mein Imam Mahdi AS hain jo ke Awwal aur Aakhir ke darmiyan mein ek dusre ke faasle se barabar hain.

REFERENCES : Mufradat-Ul-Quran : Jild 2 | Pg 552 - Imam Al-Raghib Asfahani; Al-Mu'jam Al-Mufahras Li Al-Faz Al-Quran Al-Karim : Pg 1177 - Mohammad Fuad Abd al-Baqi; Mu'jam Maqayis fi al-Lughah : Jild 6 | Pg 108; Ahmad bin Faris bin Zakariya

LAFZ	MA'ANE
<i>Hadees</i>	Rasoolallah SWS ke aqwal, af'aal, ya tasreehat
<i>Ijtema'a</i>	Ikattha hona ya Jama hona
<i>Muhaddis</i>	Hades ka ilm janne wala
<i>Mujtahid / Mujtahidin</i>	Woh shakhs jo Islami fiqh mein ijtehad kar sakta ho.
<i>Mutaqaddimin</i>	Pehle aane wale ya Pehle ke uloom wale ulema
<i>Mutakhirin</i>	Baad mein aane wale ya baad ke ulema
<i>Riwayat</i>	Kisi baat, waqia (Hadees) ko riwayat karna
<i>Rawi</i>	Woh shakhs jo hadees ko sun kar ya seekh kar dusron tak pahunchata hai
<i>Sahihain</i>	Do Sahih Hadees ki Kitabein (Bukhari, Muslim)
<i>Sanad</i>	Woh silsila jiske zariye hadees pahunchi ho
<i>Siha Sitta</i>	Bukhari, Muslim, Abu Dawud, Tirmizi, Nasa'i, Ibn Majah
<i>Tawatur</i>	Itna zyada riwayat hona ke jhoot ya galat hona mumkin na ho
<i>Tawatur-e manvi / Mutawatir-ul-m'ani</i>	Jab bohot se rawi mukhtalif lafzon mein riwayat karein, magar sab riwayaton ka ma'ni aur matlab ek hi ho, to use tawatur-e-manvi kehte hain

<i>Thiqah</i>	Woh ravi jo imaan, yaad-dasht aur riwayat mein mazboot aur bharsemand ho
HADEES KI AQSAAM	
<i>Gharib</i>	Woh hadees hai jo sirf ek rawi se riwayat ki gayi ho
<i>Marfu</i>	Woh hadees hai jo Nabi Mohammed SWS tak mansub ho
<i>Mawquf</i>	Woh hadees hai jo Nabi SWS tak na jaaye balki Sahabi par ruk jaaye
<i>Maqtu</i>	Woh hadees hai jo sirf kisi Tabayi tak munqati ho, Nabi SWS tak na pohche
<i>Mauzu</i>	Woh hai jo ghadi gayi ho, aur Rasoolullah SWS se jhooti taur par mansoob ki gayi ho
<i>Munkar</i>	Woh hadees hoti hai jo kamzor rawi ne thiqah rawiyon ke mukhalif riwayat ki ho
<i>Mutlaq</i>	Jo kisi bhi qisam ki pabandi ke baghair aam ma'ni mein istemaal ho
<i>Munqata'ee</i>	Jisme sanad (rawiyon ka silsila) kisi jagah se toot gaya ho
<i>Muttasil</i>	Jisme sanad (rawiyon ka silsila) kisi jagah se na toda ho
<i>Sahih</i>	Woh hadees jo puri tarah se authentic aur bharsemand ho, jiska silsila poora ho, aur sab rawi

<i>Hasan</i>	Woh hadees jo sahih aur qabil-e-aitimad ho, lekin rawiyon ki yaad itni mazboot na ho jitni Sahih Hadees ke rawiyon ki hoti hai
<i>Z'aeef</i>	Woh hadees jisme koi link toot gaya ho, ya kisi raawi par shak ho, ya wo kamzor ya ghalti karne wala ho

REFERENCES



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Ae hamaare Rab! Ye hamaari khidmat manzoor farma, bila-shuba tu khoob sunne waala aur khoob jaanne waala hai.

(Surah Al -Baqarah : 127)

-ROMAN URDU-

TOWZIH UL-FAHWA FI MASLA-E IJTEMA'A-E MAHDI_{AS} WO ISA_{AS}

THE QHIDMAT-E KHALQ IS A TEAM FROM JAMI'AT-E MAHDAVIA WORKING SINCE 2022 ON THE AIM TO PROPAGATE QURAN AND SUNNAH THROUGH SOCIAL MEDIA PLATFORMS, IT WAS STARTED BY SOME PEOPLE OF BANGALORE (INDIA)

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