



Deen aur Hum

Short Term Religious Course-IX

Ramadhan-ul-Mubarak, 1446/2025, Lucknow (INDIA)



SUMMARY “Imame Zamana (ajfs) aur Hum”

Lecture Number : 14

Date : 25/03/2025

Topic: Mahdawi Hukumat aur uske Siyasi Nizam (Political System)

Aayaat:

1) Muqaddama:

- Islami Fikr me Qur’aan-o-Sunnat sabse upar hai phir Imam Aur phir Public hai, Lehaza Public, hukumat ka teesra buniyadi hissa hai.
- Islami Hukumat me Awaam siyasi iqtidaar ki ahem sharto’n me shumaar hai.
- Hukumat me logo’n ka Qirdaar khud Qur’aan-e-Majeed aur Riwayaat me bayaan hua hai.
- Shia aqeede ki bena par agarche Masoom Imam (AS) ki Mashrueyyat Allah ki marzi pe munhazir hai lekin public ka qubool karna Imam ke liye Hukumat Qa’em karne ke Amali Iqdaam ki buniyaadi shart hai.
- Agar public qubool na kare aur unki himayat na kare to Imam (AS) Hukumat se door rehte hain.
- Isliye imam aur Awaam ke Ta’lluq me ‘Mahrueyyat’ aur ‘Maqbooliyat’ dono ahem shartein hain.

2) Mashrueyyat:

- Siyasi Falsafe ke aitbaar se ye:
 1. Qadeem tareen
 2. Buniyadi tareen hai.
- Mashru’ yani wo cheez jo shar’a ke mutabiq ho (jise shariat jaiz qaraar de).
- Shar’a Yani Wazeh Raste ki nishan dehi karna khwah wo manwi ho ya maddi.

Agar ye rasta ‘Allah ki Taraf se’ muhaiyya ho to ‘HAQ’ ka rasta hai aur agar ‘Shaytan ki Taraf se’ ho to ‘BATIL’ ka.
- Lehaza ‘Shar’ee’ Hukumat wo hai jo Allah ke Ahkaam-e-Farameen ke mutabiq ho.

3) Siyasi Muashre aur Islami Mu’ashre me Farq:

- a) Ita’at ke Meyar me farq:* Islami Muashra sirf Khuda ki ita’at ja’ez qaraar deta hai awam ki sakhat isme nahi hai.
- b) Mashrueyyat ke Asl (Source) me farq:* Islami Muashre ki Asl Khuda hai, lekin Siyasi Muashre ki Asl Khuda nahi hai balki Aql, Power, Zor wagaira hai.
- c) Awaami raye ki Ahmiyat me Farq:* Islami Muashre me Awami Raye ka koi role nahi hai. Jabki Siyasi me ise Ahem Qirdaar hasil hai.

4) Ilahi Mashrueyyat:

- Islami Nuqta-e-Nigaah se Sirf Allah ya uska Muqarrar-shuda numainda i hukumat ka haq rakhta hai Kyunki:

a) Allah ki tamam takhleeq par sarparasti hai: Siyas Muashre ka masla dar asl Shirk ki Janib palat'ta hai kyunki yaha'n Insaan, Khuda ke Haq ke khilaaf jaraha hai.

b) Insaani Azaadi aur Masawaat: Kyunki saare Insaan Azaad hain to kisi ko haq nahi hona chahiye ke wo apni choice ko dusre pe musallat karde. (yaha voting bhi sahi nahi hai kyunki ism Jahil aur Aalim dono ka vote barabar shumaar hota hai.)

- **Imam Ali (AS) ne Imam Hasan (AS) se farmaya:** Aye bete! Kisi aur ka Ghulaam na bano Haala'nke Allah ne Tumhe Azaad paida kiya hai. (Nahjul Balagha; Khutba-31)

5) Maqbooliyat:

- Awaam Islami hukumat ki mashrueyyat aur aitbaar ka buniyadi zariya nahi hosakti.
- Islami Hukumat dar haqeeqat Allah ki Hakmiyat ka Mazhar hai jo Apni Mashrueyyat ke liye Insaani raye ka mohtaaj nahi hai.
- Lekin Islami Hukumat ke Naafizhone me Awaam ki maqbooliyat bohot zaroori hai.
- Maqbooliyat- Maqbool- Yani 'Qubool kiya hua/ Pasandeeda'.
- Hukumati Siyasat ke Tanazur me isse murad Awaami Himayat aur Qubooliyat hai.
- Mashrueyyat ka markaz deen hai aur ye maqbooliyat pe fauqiyat rakhti hai.
- **Rasool (SAWW):** "Aye Ali (AS)! Tum Kaabe ki manind ho, log tumhare pass aate hain tum logo'n ke pass nahi jate. Agar ye log tumhare pass aayein aur hukumat tumhe saunpe to ise qubool karlo aur Agar na aayein to tum un ke pass na jaana." (**Basharat-al-Mustafa J:2, P:277**)
- **imam Baqir (AS):** " Log Imam (AS) ki Mohabbat me is qadr roenge ke un ki awaaz sunayi nahi degi, yaha'n tak ke Jab Imam Minbar pe Khutba denge ti log samajh nahi paenge ke wo kya farma rahe hain." (**Al-Ghaibah, Tusi, p: 468**)

6) Awaam aur Haakim ka aapsi Raabta:

- Awaam ke huquuq Haakim par:

1. Khairkhwahi,
2. Rafah aur Aasaish: Imam Mehdi (ATFS) ki hukumat me jo Aasaish aur Maddi Zaraye Faraham kiye jaenge wo logo'n ko Insaan se Qareeb karne wale honge.

3. Taleem,
4. Aqli Taraqqi,
5. Akhlaaqi Tarbiyat.

- Haakim ke huquuq Awaam par:

1. Bai'at par Isteqaamat,
2. Hukumati Umoor me Khairkhwahi,
3. Hakim ki ita'at.

7) Bai'at:

- Sawaal: Islam ne Bai'at ka concept kyu rakha?

1. Ilaahi Hukumat me Islami Mashru'eeyat zaroori hai aur Awaam ki maqbooliyat bhi, jiske zariye Awaan ka rujhan aur Bila rok-tok himayat zaroori hai jo bai'at ke zariye hoga.

2. Islam se pehle bhi Arab me bai'at ka concept maujood tha.

3. Qur'aan-e-Majeed me bhi iska zikr hai.

- Bai'at ke Arkaam:

1. Bai'at karwane wala (jiske sath bai'at ki jaye)

2. Bait ka Mawaad (Jis cheez pe dono party raazi ho, bai'at karein)

3. Bai'at karne wala (Jo bai'at kare- Awaam).

- Bai'at ke Asraat:

1. Amadgi ka Izhaar.

2. Wilayat ki Qubooliyat.

3. Zimmedari ki yaad dehani.

4. Wafadaari par zor.

- Bai'at karne wale Jibreel (AS), Makhsoos 313, deegar giroh aur phir Aam log honge.

- Bai'at aur Voting me Farq hai; Voting me himayat ka concept nahi hota (kyunki chand afraad sabke liye Hukumat chunte hain) aur ye ek siyasi numainde ke zariye hoti hai na ke Ilahi Numainde ke zariye.

- Bai'at ki jagah Masjid-ul-Haraam me Rukn-e-Makaam ke darmiyaan hogi.