



Deen aur Hum

Short Term Religious Course-X

Lecture Number: 07

Ramadhan-ul-Mubarak, 1447/2026, Lucknow (INDIA)

Date: 25/02/2026



SUMMARY (Imame Zamana (as) aur Hum)

Topic: Ghaibate Kubra aur Niyabat-e-Aam

Aayaat: Surae Mubarakae Taubah [9], Ayat: 119 to 122

Note: The purpose of uploading these summaries is simply to help students. Given the possibility of error, please note that for the exam, the lecture given in class will be the primary reference, not the summary.

Ghaibat Kubra ke daur ko riwayat me, "Ghaibat Tammah" ka lafz milta hai. "Ghaibat Kubra" ka lafz Riwayat me nahi milta, lekin baaz Riwayat mein, Imame Mehdi (ajfs) ki do ghaibatein hongy, jin mein se ek mukhtasar aur doosri taweel hogi.

1. Ghaibat-e-Kubra par kya daleel hai?

Imam Zamana (atfs) ne apne 4th Naeb Ali bin Muhammad Samri ko 9 Shaban 329 me ek khat bheja, jisme likha tha: "Bismillahir-Rahmanir-Raheem; Aye Ali bin Muhammad Samri! Khuda tumhare Deeni bhaiyon ko tumhari wafat ke sadme par bada Ajr ataa farmaye, kyunke tum 6 din ke baad dar-e-baqi ki taraf kooch kar jaoge. Apne kaamon ko durust karo aur apne baad kisi ko Ja-Nasheen muqarrar mat karna, kyunke Ghaybat ka taweel aur mukammal daur shuru ho chuka hai. Ab mera Zohur sirf Khuda ke hukm se hoga, aur woh ek taweel muddat ke baad hoga, jab dilon me Sakhti aur Qasawat chha jayegi aur zameen Zulm o Sitam se bhar jayegi." (Al-Ghaybah, Tusi, H:365)

2. Ghaibat-e-Kubra ki kya Khusoosiyat hain?

- Public ka Imam (atfs) se zahiri rabte ka khatm hona,
- Imam (atfs) ki taraf se direct kisi Hidayat ka na milna,
- Taweel hona
- Zohur ke waqt ka moayyan na hona,
- Zulm aur Sitam ka aam hona,
- Allah ke Imtehanat aur Azmaeshon ka shaded hona,
- Kisi khas Naeb ka na hona balki Niyabat-e-Aam ka hona.

3. Ghaibat-e-Kubra me Aam Niyabat par kya Daleel hai?

Is silsile mein riwayat mein milta hai:

- Ishaq bin Yaqub ne Imam Zamana (atfs) se Ghaibat-e-Kubra me Shion ki zimmedari ke bare me poocha, to unki taraf se Letter aya jisme likha tha: "...aur jo Waqeaat pesh aayen, un me hamari Hadees ke Raviyon ki taraf roju karo, kyunke woh tum par meri Hujjat hain aur main un par Allah ki Hujjat hoon." (Kitab ul-Ghaiba, Sheikh Tusi, P:290)
- Imam Sadiq (as): "Jo Shakhs hamari Hadees ko Riwayat kare, hamare Halaal o Haraam ko janta ho, aur hamare Ahkam se waqif ho, uska Hukm mano, kyunke maine use tum par Hakim banaya hai." (Al-Kafi, Vol:1, P:67)
- Imam Askari (as) ne Imam Hadi (as) se Riwayat ki hai: "Agar tumhare Qaim (as) ki ghaibat ke baad ulama na hote, jo logon ko unki taraf daawat dete, unki taraf Rehnumai karte, Allah ki Hujjat ke sath Deen ki hifazat karte, aur kamzor bandon ko Shaitan ke jaal se bachate, to koi bhi shakhs Deen par baqi na rehta. Lekin yeh ulama hain jo Shiaon ke kamzor Dil ki baag dor ko thamte hain, jaise kashti ka Na-Khuda musafiron ko bachata hai. Yehi log Allah ke nazdek Afzal hain." (Ehtejaj, Tabarsi, Vol:1, P:18)

Haqeeqat me yehi Aam Naaeb hain jinhone Ghaibat-e-Kubra ke taweel dour me Deen-e-Islam ko tahrif se bachaya hai, Musalmano ki zarooriyaat ko pura kiya hai, aur Shion ke dilon ko Sahih Aqaed par ustawaar kiya hai.

4. Niyabat-e-Aam ke liye jo Alfaz use hote hain uska kya mana hai?

Niyabat-e-Aam ke kuch alfaaz zabano par raej hain jis ki wazahat zaroori hai.



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- a. **Mujtahid / Faqih / Ayatullah:** Wo shakhs hota hai jo Deeni Ahkaam ko Quran, Riwayat aur Aql se samjhne ki salahiyat rakhta hai. Yani woh Deeni Sources mein ghaur o fikr kar ke, Masael ka Deeni answer pesh kar sakta hai.

Khosusiyat

Islami Uloom aur Ijtihad ke liye zaroori ilm me maharat rakhta ho.

Deeni masael me nazar dene aur unki tashreeh ki salahiyat rakhta ho.

Naqli Uloom: (1) Arabi Grammer (lughat, sarf, nahw, maani, bayan...), (2) Ilm-e-tafsir, (3) Ilm-e-Hadees, (4) Ilm-e-Dirayat, (5) Ilm-e-Rejal, (6) Usool ul-Fiqh, (7) Qawaid Fiqhiyya (8) Ilm-e-Fiqh,

Aqli Uloom: (1) Mantiq, (2) Ilm-e-Kalam, (3) Falsafa, (4) Hisaab

- b. **Marja-e-Taqleed**

Marja-e-Taqleed woh Mujtahid aur Faqih hota hai jis ki Taqleed ki jati hai, yani Awam uske batae hue Fatwon aur Deeni Ahkaam par Amal kar sakti hai.

- i. Khosusiyat
- ii. Faqih aur Mujtahid ho
- iii. Mard ho
- iv. Baaligh ho
- v. Aaqil ho
- vi. Shia Isna-Ashari ho
- vii. Halal Zada ho
- viii. Adil, Muttaqi aur Parheezgar ho

- c. **A'alam**

Woh Marja-e-Taqleed, jo deeni uloom mein sab se zyada ilm rakhta ho aur doosre mujtahideen ke muqabil, sab se zyada Aalim aur Mahir ho.

Khosusiyat: Ilmi Salahiyat me digar Foqaha aur Mujtahedeen se behtar ho.

Note: Agr ek Zamane me chand Mujtahedeen ke Aalam hone me Shak ho to kisi ek ki bhi Taqleed ki jae to kafi hai.

- d. **Wali-e-Faqih**

Wali-e-Faqih wo Faqih jo Islami Hukumat ka Leader hota hai.

5. Mujtahedeen ke Fatwe me Ikhtelaf kyu hota hai?

- a. Har Masalae me Allah ka hukam ek se zyada nahi hota, Shariat ne Ahkam ko 2 hisson me taqeeem kiya hai: a) Waqae Ahkam b) Zahiri Ahkam
- b. Fiqhi mushtarakat ki kasrat
Ek Resalae Amaliya me tareban 4,000 Masale hote hain aur agr inko ghaur se dekha jae to 80-90% Masael me koi farq nahi hota.
- c. Jin Masael me Ikhtelaf hota hai uski kuch wojuhat hain:
 - i. Ahadees tak rasai ya adam rasai
 - ii. Aayat ki Qiraat ya Hadees ki wording ke naql me ikhtelaf
 - iii. Rawi aur Hadees ki Hujjiyat me farq
 - iv. Hadees ko samjhne aur mana karne me farq
 - v. Mutazad dalael me tarjeeh dene me ikhtilaf
 - vi. Ijtihadi Principle ka Mukhtalif hona
 - vii. Mujtahid ke fatwa par mukhtalif halaat ka asar hona

6. Kya har dour me Faqih aur Mujtahid ki zarurat hai?

- a. Har samaj ko rehnumai aur Nazm ke liye Leader ki zaroorat
- b. Deeni Ahkaam ki Tashreeh, Tatbeeq aur Tarvej ki zaroorat



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- c. Riwayaat aur Ahadees: Imam Hasan Askari (as): “Jo Fuqaha apne Nafs ki mohafezat karne wale, Apne Deen ki hifazat karne wale, Apni khwahishat ke Mukhalif aur apne Maula ke Hukm ke mutabiq chalne wale hon, to Awam par wajib hai ke unki Taqleed karen.” (Sheikh Hurr Amili, Wasail al-Shia, Vol:27, P:131)
- d. Ghaibate Imam Zamana (atfs) ke dour me Niyabat ki zaroorat