



## Deen aur Hum

### Short Term Religious Course-X

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

Date: 26/02/2026



Lecture Number: 08

### SUMMARY (Imame Zamana (as) aur Hum)

**Topic:** *Welayat-e-Faqih*

**Aayaat:** Sura-e-Mubarakae Nisa [04], Ayat: 57-60

*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.*

#### 1. Tareekh me Shion ki Siyasi Fikr kis tarah se rahi?

Shion ki siyasi fikr ke 2 daur hain:

- a. **Masoom Imam (as) ke huzoor ka daur**
  - i. Nabi Kareem (saww) ke baad Shia Aqede ke mutabiq Imam (as) wahi ko chor kar har cheez me Nabi ka Janasheen hai.
  - ii. Imam ki Siyasi Leadership faqat Qayadat tak mahdood nahi hai balki wo Manawi Wilayat, Deeni Hidayat aur Insan pas use ziyada Malik hai.
  - iii. Masoom ki Leadership ka inkar karne wala, Shiat se kharij ho jata hai
- b. **Masoom Imam (as) ki ghaibat ka daur**
  - i. Ghaibat Kubra me logon ka Imam (as) se raabta khatm ho jana hai.
  - ii. Is me Shia Siyasi leadership ke bare me sab ulama ki Nazar ek nahi hai.
  - iii. Kuch is daur me khamoshi ko mante hain to Akhsar Wali-e-Faqih ki leadership par ittefaq rakhte hain.
  - iv. Welayate Faqih ki hokumat ke hamion ka Nazariya ek taraqqi pasand aur Qabil-e-qabool Nazarya samjha jata hai.

#### 2. Shia Siyasi Fikr ke mutabiq public par Hokumat karne ki ky shart hai?

- a. Quran, Sunnat aur Aql ke according, Islami Siyasi fikr aur Hokumat ke 3 pillar: 1) Qanoon 2) Leader 3) Public
- b. Shia aqeeda ki bana par Hokumat faqat Allah ka Haq hai aur wo jise chahe Public par Hakim aur Leader bana sakta hai.
- c. Public par Hokumat qaem karne ki 2 Aham sharten hain: 1) Mashrooiyat 2) Maqbooliyat
- d. Masoom Imam (as) ki Hakemiyat ki
  - i. **Mashrooiyat** Allah ki reza aur uske hukm par hoti hai.
  - ii. **Maqbooliyat** Public ke qubool karne par tiki hoti hai.
- e. Agar Public ki himayat na ho to Imam Hokumat hasil karne ki koshish se door rehte hain. Imam aur Awaam ke talluq me "Mashrooiyat" & "Maqbooliyat" 2 ahem sharten hain.

#### 3. Shia Siyasi Fikr me Mashrooiyat ki kya wazahat hai?

- a. Mashrooiyat Political nazarye ka *Qadeem tareen aur Bunyadi tareen* masala hai.
- b. Mashrooiyat se mutaaliq research is Sawal ka jawab talash karti hai: "Kaun si Hokumat Mashroo hai?"
- c. Is jagah 2 Aam Nazrye hain:
  - i. Mashrooiyat Public aur Awam deti hai
  - ii. Mashrooiyat faqat Allah ke hath me hai
- d. Shia siyasi fikr me: Mashroo = Jise Allah ne Moayyan kiya ho, Deen ne use jaez qarar diya ho aur Shariat ke mutabiq ho.
- e. Agar ye rasta Allah ki taraf se ho to wo HAQ hai, aur agar ghaire Allah ki taraf se ho to wo BATIL hai.
- f. *Mashroo Hokumat* wo Hokumat hai jo Allah ke Hukm aur deen ke mutabiq ho.



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#### 4. Shia Siyasi Fikr aur Duniyavi Siyasi Fikr me, Mashrooiyat me kya farq hai?

In dono me 3 ahem farq hain:

Point	Shia Islami Siyasi Fikr	Duniyavi Siyasi Fikr
Asal aur Bunyad	Allah	Public
Itaat ke Meyaar	Mukhalefat gunah hai	Mukhalefat gunah nahi hai
Public Vote	Koi dakhlat nahi rakhti	puri dakhlat rakhti hai

Quran: Surae Nisa, Ayat:59

Imam Ali (as) ne Imam Hasan (as) se farmaya: “Aye beta! Kisi aur ke ghulam na ban, jabke Allah ne tujhe Azad paida kiya hai.” (Nahj ul-Balagha, Khutba:31)

#### 5. Shia Siyasi Fikr me Maqbooliyat ki kya wazahat hai?

- Maqbooliyat = Qabool shuda aur Pasandida
- Islami hukoomat ka lagu hona, Public aur Awaam ki Muwafeqat ke bagair mumkin nahi hai jise Maqbooliyat kahte hain.
- Hukoomat aur Siyasat ki nazar me: Maqbooliyat = Awami himayat aur Public ka Qabool karna
- Rewayat me Maqbooliyat**
  - Rasool Allah (saww), Hazrat Ali (as) se farmate hain: “Ya Ali! Tum Kaba ki tarah ho, log tumhare pas aate hain, tum kisi ke pas nahi jate. Agar ye log tumhare paas aein aur Hokumat tumhare sipurd kare to ise qubool kar lena, aur agar na aein to tum un ke paas mat jana.” (Basharat al-Mustafa, V:2, P:277)
  - Hazrat Ali (as) Khilafat qubool karne ki Ahem wajah awaami himayat ko qarar dete hue farmate hain: “Us Khuda ki qasam jisne beej ko aur jandar ko paida kiya, agar hazereen ki mojudgi aur hujjat ka qiyam na hota, aur agar Allah ne Ulama ko ye zimmedari na di hoti ke wo Zalim ke paet bharne aur Mazloom ke Haq marne par khamosh na rahen, to mai is Hokumat ki baag dor chhod deta.” (Nahj ul-Balagha, Khutba:3 [Shiqshiqiyya])

#### 6. Shia Siyasi Fikr me Maqbooliyat aur Mashrooiyat ka kya rabta hai?

- Hokumat qaem karne me Mashrooiyat aur Maqbooliyat dono dakhlat rakhte hain.
- Mashrooiyat, Maqbooliyat se balatar hai.
- Agar Maqbooliyat na ho to Mashrooiyat khatam nahi hoti.
- Agar Mashrooiyat na ho to Maqbooliyat ka koi faeda nahi hai.
- Maqbooliyat ke baghair hukoomat karne me mushkilat pesh aati hain.

#### 7. Welayat ki kitni qismen hain aur Welayat-e-Faqih ka kya mana hai?

- Welayat = Ek chez dusri chez ke baad, baghair kisi fasle ke aae.  
Kuch dusre maana: Dosti, Help, kisi ke kam ki zimmedari sambhalna, Sarbarahi...
- Welayat ki 2 qismen hain:
  - Mahjureen aur Qasereen par Welayat
  - Momeneen par Welayat
- Ghaibate Kubra me Shia Foqaha 3 stage se guzre:
  - Rozmarra ki zaruriyat me Foqaha ki taraf roju karte the.
  - Jab kuch Shia Hokumat banin to unhon ne Foqaha ko sath liya.
  - Phir Inqilab-e-Islami Iran ki kamyabi ke sath, Welayate Foqaha Amali tour par lagu hui.



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- d. Wali-e-Faqih = Woh Mujtahid hota hai jo Deeni Ahkam ki Tashreeh aur Nafiz karne ke sath sath, Muashray ki Siyasi aur Samaji Leadership ki Zemmedari anjam deta hai.  
Wali-e-Faqih, Us Faqih ko kahte hain jo Islami Hukoomat ka Leader ho.

#### 8. Wali-e-Faqih ki Khosusiyaat, Ekhteyarat aur Zimmedariyan kya hain?

##### a. Wali-e-Faqih ki Khosusiyat

- i. Mujtahid ho
- ii. Adalat, Taqwa aur Parheezgari me Aala ho
- iii. Siyasi Basirat rakhta ho
- iv. Zaman Shenak ho
- v. Samaj ki Leadership ki salahiyat rakhta ho

##### b. Wali-e-Faqih ke Ekhteyarat

- i. Fatwa dena
- ii. Qazawat karna
- iii. Hukumat karna

##### c. Wali-e-Faqih ki Zimmedariyan

- i. Siyasi qayadat
- ii. Muashray ki rahnumai
- iii. Deeni ahkaam ki tashreeh aur unko lagu karna
- iv. Aman-o-Aman ko qayam karna
- v. Adl-o-Insaf ko farogh dena

#### 9. Welayat-e-Faqih par kya Daleel hai?

##### a. Aqli Daleel

- i. Insaan, ek Samaji Makhlooq hai.
- ii. Samaji zindagi ke Nizam ke liye: 1) Qanoon 2) Hakim ki zaroorat hoti hai.
- iii. 1st option ye hai ye dono cheezen Allah ki taraf se hon.
- iv. Agr Allah ki taraf se banaya hua Masoom Hakim samne na ho to...
- v. Us Shaks ko Hakim banaya jaega jo Masoom ke qareeb tareen fard ho
- vi. Ye fard ek ba-Taqwa Faqih ke siwa koi aur nahi hai.
- vii. Is ko Waliyet-e-Faqih kahte hain.

##### b. Naqli Daleel

- i. Amir Al-Momineen (as): "Aur be-Shak logon ke liye ek Ameer aur Hakim ki zaroorat hai, chahe woh Naik ho ya Bura..." (Nahjul Balagha, Khutba 40)
- ii. 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)

#### 10. Kya purane Foqaha ke kalam me Welayat-e-Faqih ka concept milta hai?

- a. Sheikh Mufeed (413H): "Jab Aadil sultan (Masoom Imam) Welayat ke liye maujood na hon to Ahl-e-Haq ke Aadil Foqaha jo sahib-e-Nazar, Aql aur Fazl hon, un par woh zimmedari aati hai jo Aadil sultan par hoti hai." (Al-Muqnah, P:675)
- b. Sheikh Tusi (460H): "Logon ke darmiyan faisla karna, hudood qaim karna aur un ke darmiyan Qazawat karna jo aapas me ikhtilaf rakhte hon, jaiz nahi hai magar us shakhs ke liye jise sultan-e-haq (Masoom Imam) ki taraf se ijazat hasil ho. Aise kaam jab khud Imam ke liye mumkin na hon to bila shak-o-shuba Shia Foqaha ke supurd hai." (Al-Nihayah, V:2, P:17)
- c. Aksar Shia Ulama: Wali Faqih Anbiya (as) aur Rasool Allah (saww) ka Ja-Nasheen, aur Bani-Israel ke Anbiya ki manind hai. Woh Imamon ke baad Allah ki behtareen Makhlooq hai. Tamam



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umoor, ahkaam, aur faraamin us ke haath me hain, aur wo ghaibat ke zamane me momeneen par hakim hai.

#### 11. Faqih ki Mutlaqa Wilayat aur Dictatorship me kya farq hai?

- Faqih ki jin khasiyat ka zikr kiya gaya hai, un ke pesh nazar Wilayat Faqih Islami muashray ke liye behtareen aur sab se ziyada salih tareen markaz-e-faisla sazi hai.
- Dictatorship ilahi qawaneen ke daire mein faisle nahi karti, balke woh zaati khwahishaat aur rajhanaat ki bina par hukm deti hai.
- Wali Faqih ko teen ahem aur bunyadi khasiyaat ke husool ke baad hi awam par Wilayat hasil hoti hai.
- Is tarah Faqih Wilayat kisi khaas waqt tak mehdood nahi hai, balke jab tak Wali Faqih mein Wilayat ke zaroori sharaait maujood hon, us ki Wilayat Islami muashray par jari rehti hai, aur sab ke liye us ki itaat aur pairwi karna zaroori hai.