



Deen aur Hum

Short Term Religious Course-X

Lecture Number: 10

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

Date: 27/02/2026



SUMMARY (Imame Zamana (as) aur Hum)

Topic: Intezar

Aayaat: Surae Mubarakae Baqarah [2], Ayat: 190 to 195

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. Zohur se pahle Qiyam ya Hokumat banane ke bare me ky Nazaryat hain?

a. Qiyam se parhez aur uski Mukhalefat

- Kuch Rewayat me, Zohur se pahle koi Islahi kam karna, Qiyam karna aur Hokumat qaem karne ko mana kiya gaya hai.
- Rewayat me isko "Taghoot (Khuda se Muqabela)" btaya gaya hai.
- In logon ka manna hai Zohur se pahle tamam Qiyam na-kaam honge.
- Shekh Hurre Ameli ne Wasael ul-Shia me ek chapter diya hai jiska topic hai: "Zohur se pahle Aslaha lekar khurooj karne ka Hukm."
- Kuch log is se ghalat fayeda utha kar Samaj me kuch na karne ko zimmedari bana lete hain aur umka kahna hai Dunya me jo log apna Haq mang rahe hai wo ghar me baithen aur Zulm ke khilaf aawaz buland na karen.
- Inka manna hai ke Iran me ya kisi aur jagah Inqelab karna ghalat hai.

b. Qiyam ka jawaz ya uski Zarurat

- Baaz Rewayaat ke mutabiq Zulm ke khilaf Awaz uthna zaroori hai.
- Qurani Aayaat jaise Amr bil-MarooF aur Nahi anil-Munkar ka Hukm hua hai, unki roshni me agr Moashre me Islah mumkin ho to is kam ko zarur karna chahye.
- Agar Islami hokumat qaem karna mumkin ho to isi koshish wajib hai.
- Yeh Nazarya zamana-e-ghaibat me bhi Islami Muashray aur ek Islami System ko qaem karne par zor deta hai.
 - Dono giroh apne Nazarye ke liye Rewayaat pesh karte hain jisme apas me Ikhtelaf hai.
 - Shia ulama har daur ke Mukhtalif Halat aur Siyasi mahol ke madde-nazar in Riwayat ki mukhtalif tafseer pesh karte hain.

2. Zohur se pahle Qiyam ke bare me kitne tarah ki Riwayat hain?

Zohur se pahle Qiyam ke bare me 4 Groups Riwayat milti hain:

- Zohur se qabl uthne wala Parcham, Taghut ka parcham hoga,
- Zohur se pahle har Qiyam na-kamiyab rahega,
- Zohur se pahle Khamoshi aur Khana-Nashini karna chaye,
- Zohur se qabl Dushmano ko Tabah karne ki Mazammat,

Note: Hum Riwayat ki sanad ko sahi maan kar jawab denge, jabki Riwayat ki sanad mutkhtalif hai kuch sahi aur kuch ghalat.

3. 1st Group ki Rewayat (Taghut ka parcham) ka kya Matlab hai?

Imam Jafar Sadiq (as): "Har wo parcham jo Qaem (atfs) ke Qiyam se pahle uthe, uska uthane wala Taghoot hai aur wo Allah ke alawa kisi aur ki ibadat kar raha hoga." (Al-Kafi, V:8, H:452)

Wazahat

- Riwayat kah rahi hai: "jo Parcham Allah ke alawa kisi aur ki taraf bulae" na ki har Parcham. Lehaza Ye Riwayat har Qiyam ko mana nahi karti, balki faqat us Parcham ki Mukhalefat kar rahi hain jiska uthane wala Taghoot aur Batil ki taraf Dawate dene wala ho.
- Bahot si Rewayat me Amr bil MarooF aur Nahi anil Munkar ki dawat di gayi hai. Zalim ke khilaf awaz uthana Nahi anil Munkar ka behtareen Misdaq hai.

4. 2nd Group ki Rewayat (Har Qiyam ki Na-Kamiyabi) ka kya Matlab hai?

Imam-e-Sajjad (as): "Agar koi insan ham Ahlebait (as) me se akhri Hujjat se pahle koi Hokumat banaye to



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uski misal Chidya ke us bache si hai, jo apne ghosle se bahar gir jaye.” *Al-Kafi, V:8, H:382*

Wazahat

- Ye Riwayat Qiyam se mana nahi kartin, balki uski Na-Kamyabi ko bata rahi hain.
- Agar Zohur se pahle har Qiyam ghalat hai to Qiyame Janabe Mukhtar, Tawwabeen, Janabe Zaid bin Ali, Husain bin Ali (Shahide Fakh) Zohur se pahle hain, aur sabko ghalat hona chahye.
- Qiyam ki Na-Kamyabi, Qiyam ki zimmedari ko khatm nahi karti.
- Aesi Riwayat me lafze Ahlebait aya hai, to ye Masoomen (as) se makhsoos hain. Unke zamane me ye halat nahi thi ki wo Qiyam karte, us waqt awam ki misal chidya ke bache jaisi thi.
- Riwayaat me zohur se pehle ke Qiyamon ki basharat di gayi hai, jo Hazrat Mehdi (atfs) ki hukumat ke liye zameen hamwar karenge. In Qiyamon me sab se numaya Yemani ka Qiyam hai, jis ke baare me kaha gaya hai ke Aap ka Parcham sab se zyada hidayat yafta ho ga.
Imam Sadiq (as): “Yemani ka parcham Haq ki taraf Hidayat kare ga.” (Al-Ghaybah, Tusi, P:446)

5. 3rd Group Rewayat (Khamoshi) ka kya Matlab hai?

Imam Mohammad Baqir (as): “Aye Jabir! Zamin ko pakad lo, apna hath mat hilao aur qadam na badhao yahan tak ki zohur ke alamat rushan ho jayen.” (*Ghaibat, Nomani, H:67*)

Wazahat

- Ye Riwayat khas shakhs ke liye hukm hai, lehaza isko Qanoon nahi banaya ja sakta.
- Ye Riwayat Bani Umayya ki ghari hue hain taki Alawiyon ko Qiyam se roken.

6. 4th Group Rewayat (Dushman ko Khatm na karna) ka kya Matlab hai?

Hazrate Amirul Momeneen Ali (as): “Zameen ko pakre raho, musibaton par sabr karo, apne hathon aur talwaron ko apni zaban ki chahat ke mutabiq harkat na do, aur us cheez me jaldi na karo jis me Allah ne tumhare liye jaldi nahi ki hai. Jo shakhs tum me se apne bistar par mare aur apne Rab, us ke Rasool aur Ahl-e-Bait ke hoquq ko janta ho, woh shaheed ho ga. Us ka ajr Allah ke zimme ho ga, aur use us ke neek aamaal ka sawab mile ga. Us ki niyat Talwar chalane wale ke barabar hogi. Har cheez ki ek muddat aur waqt muqarrar hai.” (*Nahjul Balagha, Khutba:233*)

Wazahat

- Yeh rewayaat asl Qiyam ya Hukumat ke ghalat hone par dalalat nahi kartin.
- In Ahadees me waqt se pehle jaldi karne aur munasib halaat ke baghair Qiyam karne se mana kiya gaya hai.
- Agar Qiyam aur Hukumat qaim karne ke liye halaat sazgaar hon, to kya phir bhi Qiyam aur koshish karne ka yahi hukm hoga?
- Kuch Olama ka manna hai ye Rewayaat halate Taqiyya me bayan ki gayi hain.

7. Is Goftogu se humko ky Result milta hai?

Is se humko Result milta hai ki Ghaibat me hamari Zimmedari hai:

- Hum har Field (Insani, personal, Samaji...) me apni Taraqqi ki taraf poori Tawajjo se Mehnat karen;
- Apni Family aur Rishtedaron ki Tarqqi par dhiyan den;
- Muashre ko Imam (atfs) ke Zohur ke liye Tayyar karen.
Ek shakhs ne Imam Sadiq (as) ke samne Qiyam ka zikr kiya aur Ahl-e-Bait me se kisi ke khoruj ke bare me poocha.
Imam (as) ne farmaya: “Jab tak Aal-e-Muhammad (as) me se koi Qiyam karne wala khoruj kare, mai aur mere Shia khair par rahenge. Main chahta hoon ke Aal-e-Muhammad me se koi shakhs Qiyam kare aur mai us ki Family ka kharcha uthaun.” (Wasail ul-Shia, V:15, P:975, H:19)