

Qiyamat

kab
aayegi
?

Allama Abdul Mustafa Aazmi



Abde Mustafa Publications

Qiyamat kab aayegi?

Qiyamat ke baare mein 50 hadeesein

Allama Abdul Mustafa Aazmi



Abde Mustafa Publications

Qiyamat Kab Aayegi?

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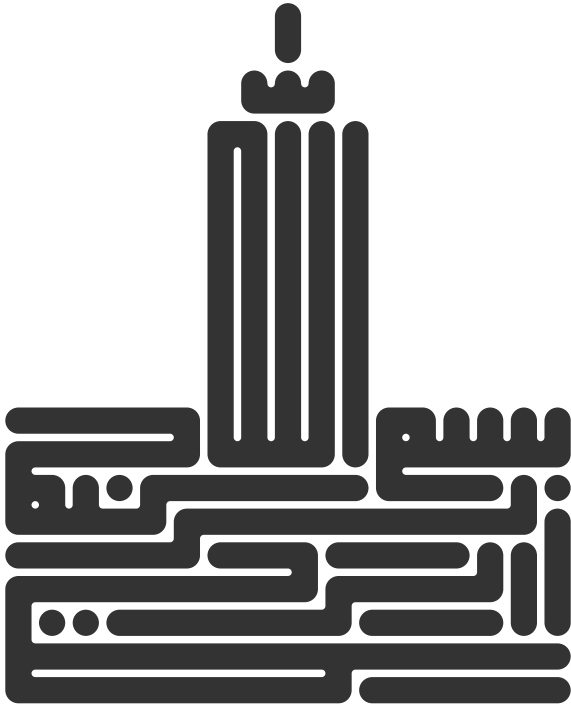
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our family:





All praise to Allah, the Lord of the Creation,
and countless blessings and peace upon
our Master Muhammad, the leader of the Prophets.

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Abde Mustafa Organisation ke baare mein

Abde Mustafa Organisation sana 2014 eiswi se Quraano Sunnat ki taleemaat ko print media aur digital media ke zariye aam karne ke maqsad ke tehat kaam kar rahi hai

- **Humare departments aur activities**

Hum mukhtalif departments mein kaam kar rahe hain, jinki tafseel darje zel hai:

- **Abde Mustafa Publications**

Ye humara main department hai jahan mukhtalif mauzuaat aur zubano mein kitabein shaya ki jaati hain, Humari publish ki gai kitabo ko padhne ke liye humari website par jaayein:

www.abdemustafa.org

- **Blog**

Hum mukhtalif mauzuaat aur zubano mein tehreerein shaya karte hain jo Ilmi aur Tehqeeqi hoti hain, Inhein humare blog par dekha ja sakta hai:

amo.news/blog

- **Sabiya Virtual Publication**

Ye platform virtual publishing ke liye hai yaani iske tehat kitabo ko digital formats mein internet par publish kiya jaata hai, Is platform se musalsal digital library mein kitabo ka izafa ho raha hai

amo.news/books

- **Roman Books**

Ye shoba Urdu kitabo ko Roman Urdu mein dhaalne ke liye hai, Daure haazir mein Roman Urdu ke badhte hue istemal ko madde nazar rakhte hue is project ka aaghaz kiya gaya hai

- **E Nikah Matrimony Service**

Ye ek matrimonial service hai jo khaas Ahle Sunnat Wa Jama'at ke liye shuru ki gai hai, Is service ke zariye sunniyo ka nikah sunniyo se karwaya jaata hai, Ye service sunniyo mein rishte talash karne mein aasani faraham kar rahi hai, Register karne ke liye humari website par jaayein www.enikah.in

- **Nikah Again Service**

Ye service ta'addude azwaaj yaani ek se zaaid nikah (polygamy) ko riwaaj dene ke liye shuru ki gai hai

- **Technical Sunni**

Technology se judi malumaat ko aam karne ke liye is muhim ka aaghaz kiya gaya hai, Is mein hum ek munfarid andaaz mein technology se related information ko pesh karte hain taaki qaum usse faida utha sake

Mazeed malumaat ke liye ya kisi tarah ki shikayat darj karne ke liye bila jhijak hum se rabta karein

Abde Mustafa Organisation

Qiyamat ka bayan

Allah ta'ala ne apni muqaddas kitab qur'an e majeed mein farmaya ki "Beshak qiyamat aane wali hai"

Qiyamat kya hai?

Allah ta'ala ne apne bandon ko unke achche aur bure kaamon ka badla देने के लिये एक खास दिन मुqarrar farma diya hai jis दिन वह नेको कaron aur badkaron के achche aur bure aamaal की जजा वा साजा का फैसला farmayega aur नेकों को जन्नत की नैमतेin aur बादों को jahannam का अजाब देगा उस दिन का नाम qiyamat hai.

Qiyamat kis tarah aayegi

Qiyamat एक दाम अचानक और बिल्कुल ही नगहान aayegi. Logon को इसका कोई क्हाल ही नहीं रहेगा और rozana के मुताबि़ log अपने अपने काamon में mashgool होंगे की दफ़तान Allah ta'ala Hazrate Israfeel alaihissalam को soor phoonkne का हुक़म देगा, soor bigul की तरह एक चीज़ है जिसको Hazrate Israfeel alaihissalam अपने हाथ में लिये हुये आसमान पर Allah ta'ala के हुक़म के इन्तेज़ार में खड़े हुये हैं। Shuru shuru में soor की आवाज़ बहुत ही बारीक और सुरेली होगी मगर राफ़्ट राफ़्ट (दहेरे दहेरे) यह आवाज़ बुलंद और भयानक

hoti jayegi yahan tak ki log kaan lagakar us aawaz ko sunenge aur behosh wa bad'hawaas ho kar girte aur marte chale jayenge. Aasman toot phoot kar aur tukde tukde hokar gir padega, zameen mein itna jabardast bhauchal aa jayega ki zameen zor zor se hilne aur kanpne lagegi yahan tak ki reza reza hokar bikhar jayegi balki gard wa gubaar ban kar udne lagegi, chhote bade pahad chaknachoor hokar dhune huye oon ki tarah idher udher udte phirenge, chaand sooraj aur sitare be noor hokar jhad jayenge aur har taraf aisi aafat wa halakat wa tabahi wa barbadi phail jayegi ki tamam jandar aur bejaan sab chhoti badi cheezein yahan tak ki khud Hazrate Israfeel alaihissalam aur unka soor sab fana ho jayenge aur Allah ke siwa koi bhi maujood wa baqi nahi rahega. Us waqt khudavand e quddoos apni jalali shaan ke sath yah ailan farmayega "Aaj kiski badshahi hai" (*soorah momin, aayat 16*) Kahan hain aaj zor wa zabardasti karne wale? Kidher hain aaj ghamand wa takabbur karne wale? Magar vahan koi maujood hi nahi hoga jo jawab de! Phir khud hi apni azmat wa kibriyai ke sath irshad farmayega "Ek Allah sab par gaalib ki". (*soorah momin, aayat 16*) Aaj sirf Allah hi ki saltanat hai jo ek hai aur nihayat hi galba wala hai.

Phir jab Allah ta'ala chahega Hazrate Israfeel alaihissalam ko zinda farmayega aur soor ko paida karke dubara soor phoonk ne ka hukm dega, ab ki martaba Hazrate Israfeel alaihissalam joo hi soor phookenge sab

agle pichhle insaan wa jinn aur firishte aur tamam jandar makhlooq zinda hokar maujood ho jayenge aur tamam murde apni apni qabron aur marghaton se ya jahan jahan bhi unki laashon ke zarrat padein honge sab apni apni jagahon se zinda hokar nikal padenge. Sabse pahle Huzoor e akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ apni qabre anwar se is shaan ke sath bahar tashreef layenge ki aapke dahine muqaddas hath mein Hazrate Abu Bakr radiallaho ta'ala anho ka hath hoga aur bayein mubarak hath mein Hazrate e umar radiallaho ta'ala anho ka hath hoga. Phir makka mukarrama aur madeena munawwara ke mubarak qabristanon mein jo musalman dafan hain un sab ko apne humraah lekar maidane mahshar mein tashreef le jayenge tamam duniya bhar ke agle aur pichhle insaan wa jinn wagaira sab ke sab usi maidane mahshar mein jama honge jahan sab ke achche aur bure aamaal ka wazan aur hisab hoga.

Maidane mahshar

Maidane mahshar mulke shaam ki zameen par qaayam hoga us din zameen itni humwaar aur saaf suthari hogi ki us maidan ka ek kinara doosre kinare se saaf dikhai dega us din zameen tanbe (copper) ki hogi aur sooraj zameen se sirf ek meel ki doori par hoga, us din 50,000 baras ka ek din hoga, us din ki dhoop aur tapish se khuda ki panah! Saron mein bheje khaulte honge, pyas

ki shiddat ka yah aalam hoga ki zubaane sookh kar kaanta ho jayengi aur kisi kisi ki zabaane bahar nikal padi honghi, is kasrat se paseena niklega ki kisi ke takhnnon tak, kisi ke ghutnon tak, kisi ki kamar tak aur koi apne paseenon mein dubkiyan lagata hoga. In takleefon aur musibatnon ke sath bekasi wa bebasi ka yah haal hoga ki koi kisi ka pursane haal nahi hoga bhai bhai se bhagega, maa'n baap apni aulad se peechha chhudayege, bachche maa'n baap se bichhad jayenge, shauhar beevi se aur beevi shauhar se bezaar hokar sab ek doosre se jaan churate phirenge yah aisa mushkil aur dahshatnak din hoga ki takaalif aur aalam wa masaeb ke bojh se chhote chhote bachche dukh dard aur ranj wa gam uthate uthate boodhe ho jayenge, hamal waliyon ke hamal gir padenge, khauf wa dahshat aur pareshaniyon se log pragandah tiddiyon ki tarah idher udher girte padte honge aur log mad'hoshi aur bad'hawaasi ke aalam mein is tarah ladkhadate huye challenge ki goya nasha ki halat mein hain halanki log nasha mein nahi hoge lekin Allah ta'ala ke azaab ki sakhtiyan unhein mad'hosh aur bad'hawaas banakar is haal mein pahuncha dengi. *(mazameen e qur'an majeed wa ahadees shareef)*

Naama e aamaal

Qiyamat ke din har ek aadmi ki zindagi bhar ka naam e aamaal uske hath mein diya jayega nekon ke dahine

hath mein aur badon ke bayein hath mein, kafir ka seena tod kar uska baaya hath uski peeth ke peechhe nikaal kar uske bayein hath mein uska naam e aamaal diya jayega. *(qur'an wa hadees)*

Meezan e amal

Qiyamat ke din har aadmi ke aamaal meezan mein taule (wazan karna) jayenge jiski nekiyon ka palla bhaari hoga vah jannat ki nematon mein aaram wa chain ki zindagi basar karega aur jiske gunahon ka palla bhaari hoga aur nekiyon ka palla halka pad jayega uska thikana jahannam mein hoga aur vah tarah tarah ke azabon mein giraftar kiya jayega. *(qur'an wa hadees)*

Hisab wa kitab

Qiyamat ke din Allah ta'ala apne bandon ko apni nematein yaad dilakar unki umr bhar ki nekiyon aur gunahon ka hisab lega. Allah ta'ala baaz momineen se is tarah hisab lega ki unse poochhega ki tum ne yah gunah kiya yah gunah kiya momineen apne gunahon ka iqrar karte jayenge phir Allah ta'ala apne momin bandon par raham farmayega aur irshad farmayega ki ja mere bande! Meine duniya mein tere gunahon ko chhupaya tha aur aaj meine apne raham wa karam se tujh ko bakhsh diya aur baaz logon se sakhti ke sath poochh gachh hogi aise

log khudavand e qahhar wa jabbar ki pakad mein aa kar halakat mein pad jayenge. Kafiron se Allah ta'ala intihai qahar wa gazab ki shaan ke sath behad sakhti se baaz purs (puchh tachh) farmayega aur hisab lega. Kuffar intihai zillat wa ruswai mein giraftar hoge unke munh par muhar laga di jayegi aur unke hath paanv wagaira badan ke tamam aaza unke aamaal aur zindagi bhar ke kaamon ke baare mein gawahi denge aur kuffar ko inkar ki majaal na hogi balki vah apne jurmon aur gunahon ka iqrar karenge. Meezan mein aamaal ki taul aur hisab wa kitab ke baad Allah ta'ala apne bandon ke baare mein azaab wa saza ka faisla farmayega aur nekon ko jannat mein bhej dega jahan vah tarah tarah ki nematon mein aaram wa chain ke sath rahenge aur gunahgar musalmanon aur kafiron ko dozakh mein daal dega jahan vah qism qism ke azaab e jahannam ki takaalif uthayenge! Phir gunahgar musalman apne gunahon ke barabar jahannam ki aag mein jalkar dozakh se nikaal kar jannat mein bhej diye jayenge aur kuffar humesha humesha ke liye jahannam hi mein rah jayenge.

Shafa'at

Qiyamat ke din maidane mahshar ki takleefon se tamam log pareshan ho kar kisi ko sifarshi talash karenge taaki vah Allah ta'ala ke darbar mein in logon ki sifarish kare, musibaton se chhutkara dilaye chunanche ahle

mahshar apne sifarshi ki talash mein Hazrate Adam alaihissalam se lekar Hazrate Eisa alaihissalam tak tamam bade bade rasoolon ki bargah mein haziri denge magar koi bhi shafa'at ke liye tayyar nahi hoga yahan tak ki Hazrate Eisa alaihissalam logon ko Huzoor khatimunnabeeyin صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ke darbare aqdas mein darkhwast e shafa'at pesh karne ka mashwara denge. Chunanche jab log bargaha Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mein shafa'at ki darkhwast pesh karenge to Huzoor rahmatullil aalmeen صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ahle mahshar ki dhaaras bandhate huye nihayat hi muhabbat ke sath irshad farmayege ki 'ana laha, ana laha' mein is kaam ke liye tayyar hoon! Phir aap Allah ta'ala ki ijazat se shafa'at ka silsila shuru farmayenge yahan tak ki jis ke dil mein rae ke daane se bhi kam imaan hoga uske liye bhi shafa'at farma kar use jahannam se nikalenge uske baad tamam anbiya alaihimussalam apni ummaton ki shafa'at farmayenge aur auliya, shuhda, ulma, huffaz, hujjaj bhi sab apne apne mut'allqeen ki shafa'at karenge yahan tak ki nabalig bachche balki hamal se gire huye bachche bhi apne maa'n baap ki shafa'at karenge. *(qur'an majeed wa ahadees shareef)*

Jannat

Ye ek makaan hai jisko Allah ta'ala ne imaan wale nek bandon ke liye banaya hai aur usmein aisi aisi nematein

tayyar farmayi hain ki jinko na kisi aankh ne dekha, na kisi kaan ne suna, na kisi ke dil mein uska khyaal aaya.

Dozakh

Yah ek makaan hai jisko Allah ta'ala ne kafiron aur gunahgaron ke liye banaya hai jis mein qism qism ke beshumar aise aise azabon ka saman hai jisko koi soch bhi nahi sakta.

Qiyamat par imaan

Jis tarah har musalman ke liye khudavand e aalam ki tauheed, uske rasoolon ki risalat, aasmani kitabon, firishton aur taqdeer wagairah zaruriyate deen par imaan lana zaruri hai isi tarah qiyamat ke din par bhi imaan lana zaruriyate deen mein se hai yani us waqt tak koi musalman nahi ho sakta jab tak yah yaqeen na rakhe ki qiyamat zarur aayegi. Jo shakhs qiyamat ka inkar kare ya zarra barabar ismein shak kare vah kafir aur islam se kharij hai.

Qiyamat kab aayegi

Qiyamat kitne barason ke baad aur kaun se san (year) mein aayegi iska ilm Allah ta'ala ne apne aam bandon se chhupa liya hai lekin apne habeeb Nabiye kareem صَلَّى اللهُ

تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko Allah ta'ala ne doosre uloome ghaibiyah ki tarah qiyamat ka bhi poora poora ilm ata farma diya hai magar aapko ye hukm de diya tha ki qiyamat kab aur kitne barason ke baad aur kis san mein aayegi? Is ilm ko aap apni tamam ummat se chhupaye rakhein. (*Tafseer saawi page 289 jild 3*)

chunanche Huzoor sayyad e aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne apne kisi ummati ko yah nahi bataya ki qiyamat kab aur kitne barason ke baad aur kis san mein aayegi?

Haan qiyamat ke sana (year) ke siwa qiyamat ki tareekh, qiyamat ka mahina, qiyamat ka din yah sab kuch Huzoore akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne apni ummat ko bata diya hai.

chunanche aaj musalman ka bachcha yah janta hai ki qiyamat muharram ke mahine mein 10vi tareekh ko juma ke din aayegi.

Qiyamat ka sana (year, saal) kyun chhupaya gaya?

Allah ta'ala ne apne rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko qiyamat ka san chhupa lene ka jo hukm diya ismein Allah wa rasool ki badi badi hikmatein aur maslihatein hain jinko kama haquhoo (poori tarah) hum nahi samajh sakte lekin ek khaas hikmat wa maslihat yah bhi ho sakti

hai ki agar Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ apni ummat ko yah bata dete ki qiyamat fulan san mein aayegi to khuda ka kalaam qur'an e majeed jhootha ho jata kyun ke qiyamat ke baare mein Allah ta'ala ka yah farman hai (tarjuma: "qiyamat bilkul hi achanak aayegi") ab zahir hai ki agar Huzoor alaihissalatu wassalam apni ummat ko yah bata dete ki itne baras ke baad falan sana mein qiyamat aayegi to phir qiyamat ka aana achanak nahi hota kyunki log humesha ginte aur hisab karte rahte ki ab qiyamat ke aane mein itne baras, itne mahine, itne din baqi rah gaye hain phir is soorat mein bhala qiyamat ka aana achanak kis tarah hota.

Ilme nuboowat ki teen qismein

Jaan lena chahiye ki Allah ta'ala ne apne rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko teen qismon ke uloom ata farmaye hai-

(1) Wo uloom jinhein apni ummat ke tamam khawaas wa awaam ko bata dena aap par farz tha jaise ahkame shariyat.

(2) Wo uloom jinke baare mein aapko yah ikhtiyar diya gaya tha ki aap jisko chahein batayein aur jisse chahein chhupaye jaise bahut se rumoos wa asraar aur ghaib ki khaas khabarein ki aapne apne khaas khaas sahaba ko bataya aur aam logon se chhupaya.

(3) Wo uloom jinka tamam ummat se chhupana aap par farz tha jaise Qiyamat ka san aur huroofe muqatta'at aur

aayat e mutshabihaat wagairah. (*tafseer ruhul bayan jild 3 page 180*)

Qiyamat ki nishaniyan

Qiyamat ke aane se pahle bahut si qiyamat ki nishaniyan zahir hongy jinka ilm Allah ta'ala ne apne rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko ata farmaya hai aur aap ne apni ummat ko vah nishaniyan bata di hain jo bila shubah ghaib ki khabarein hain. In nishaniyon ki tadad bahut zyada hai aur inki do qismein hai-

(1) ek 'alamaat e sugra' (chhoti nishaniyan) yah vah nishaniyan hain jo qiyamat ke aane se bahut pahle hi zahir hone lagengi.

(2) dusri 'alamaat e kubra' (badi nishaniyan) jinka zahoor bilkul hi qurbe qiyamat mein hoga. Hum qiyamat ki un chhoti badi nishaniyon mein se chand nishaniyon ka tazkira tahreer karte hain aur munasib samajhte hain ki jin jin hadeeson mein in nishaniyon ka zikr hai un hadeeson ko bhi unhi alfaaz ke sath naql kar dein jo Huzoor aqdas صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki zabaan e mubarak se ada huye hain taaki kitab padhne walo ko in ahadees e shareefa ki tilawat ka bhi sharf wa sawab mil jaye aur mujh gunahgar ko ummat e rasool alaihissalatu wassalam tak in hadeeson ko pahuncha dene ki sa'adat aur ajre azeem hasil ho jaye jo mere liye samane aakhirat aur zariya e magfirat banein.

Note : hadees shareef ki arabi ibaaat urdu kitab mein tahreer hai is kitab mein sirf hadees shareef ka tarjuma likh diya gaya hai aur hawala number de diya gaya hai. (naashir)

Nange charwahe mahalon mein

Hadees (1)

Tarjuma : Hazrate umar ibnul khattab radiiallaho ta'ala anho se riwayat hai 'Hazrate Jibreel alaihissalam ne kaha ki ya Rasoolallah aap mujhe qiyamat ki nishaniyon ke baare mein khabar dejiye to aapne farmaya! Ye hai ki laundi apne maalik ko janegi aur nange paanv wale, nange badan wale, muhtajon, bakriyon ke charwahon ko tum mahalon mein fakhr karte huye dekhoge'.

(mishkat kitabul imaan jild 1 page 11)

Tashreeh : yah ek lambi hadees ka tukda hai jiske raawi ameerul momineen Hazrate Umar bin khattab radiiallaho ta'ala anho hain, yah hadees bukhari wa muslim wa tirmizi mein bhi hai.

Is hadees mein Qiyamat ki do nishaniyon ka bayan hai- (1) 'laundi ke pet se uske aaqa paida honge' yani nafarman aulad paida hogi jo apni maa'o ke sath itna kharab sulook karege jaisa ki maalik aur aaqa apni

baandiyon aur laundiyon ke sath bura sulook karte hain. Is hadees ki doosri tashreehat bhi hain lekin hum ne jo matlab tahreer kiya hai vah bilkul aam faham aur bahut zyada wazeh hai.

(2) bakriyon ke charwahe jo nange paanv, nange badan, muhtaaji aur muflisi ki halat mein darbadar phirte rahte the vah qurbe qiyamat ke waqt unche unche mahalon aur shandaar buildingon mein fakhr wa guroor ke sath aesh wa ishrat ki zindagi basar karenge.

Tabsira : Qiyamat ki mazkoora baala donon nishaniyan alal ailan tamam duniya mein zahir ho chuki hain. Kaun nahi janta ki nafarman aulad ki kasrat ka ye aalam hai ki aaj saikadon balki hazaron maa'n baap apni aulad ki nafarmaniyan aur unki badsulookiyon se bezaar nalaan hain balki bahut se maa'n baap aulad ki badsulookiyon se jal bhunkar aulad ke liye baddua karte rahte hain.

Isi tarah wo zaleel wa past aqwaam jinki gareebi aur muflisi ka yah haal tha ki unhein ek langoti ke siwa kabhi zindagi bhar na jooti mayassar hui na topi, jo faqr wa faaqa aur aflaas wa gurbat se lachar hokar bakriyan chara chara kar apna pet paalte the aaj unhi qaumon ke afraad mein saikadon balki hazaron gawar qism ke log aala ohado par brajmaan hokar shandaar banglon mein firaun bane huye ghamand wa guroor ke sath aesh wa ishrat ki zindagi basar kar rahe hain.

Allahu akbar! Huzoor sayyad e aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne aaj se 1398 baras pahle apni ummat ko qiyamat ki jin do nishaniyon ki khabar di thi vah 100% durust aur sahi sabit hui halanki do chaar sau baras pahle koi soch bhi nahi sakta tha ki duniya ki nigahein kabhi aise manaazir bhi dekhengi ki junglon aur maidani charagahon mein bakriyan charane wale jinhe phoons ki chhappar aur badan dhaanp ne ke liye kapda bhi naseeb nahi hota tha vah to zarq barq libas wa poshak pahan kar unche unche mahalon mein aaram wa rahat ke sath magroorana zindagi guzarengi aur salateen wa umra ki aulad jo shahi mahalon mein makhmali farsh ko apni jootiyon se raundate the vah aaj darbadar ki thokarein khate aur jootiyan chatkhate phirengi waah re inqelab!

SubhanAllah! Kyun na ho ki yah us ghaib daan Nabiye barhaq ki di hui khabarein hain jinke seena e nuboowat ko khudavande allamul guyoob ne uloomein ghaibiya ka khazana bana diya hai aur jinke farman ka ek ek harf aisa barhaq hai ki jo na kabhi tal sakta hai na badal sakta hai. Ye aasman wa zameen tal sakein ye mumkin hai, rasool e paak ka farman tal nahi sakta

Mard kam auratein zyada

Hadees (2)

Tarjuma : Hazrate e anas radiallaho ta'ala anho se

riwayat hai unhone kaha ki meine Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko yah farmate suna ki yaqeenan qiyamat ki nishaniyon mein se yah hai ki ilm utha liya jayega aur jahalat ki kasrat ho jayegi aur zinakari badh jayegi aur ba kasrat sharab pi jayegi aur mardon ki tadad kam ho jayegi aur auraton ki tadad badh jayegi yahan tak ki 50 auraton ka intizam karne wala akela ek mard hoga. (*mishkat jild 2 page 469*)

Tashreeh : Ye hadees bukhari wa muslim mein bhi hai. Is hadees mein Huzoor e akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne Qiyamat ki 6 nishaniyon ka zikr farmaya hai-

- (1) ilm utha liya jayega
- (2) jahalat ki kasrat ho jayegi
- (3) zinakari bahut zyada hone lagegi
- (4) sharab noshi (peena) kasrat se hogi
- (5) mardon ki tadad ghatkar bahut km rah jayegi
- (6) auraton ki tadad bahut zyada badh jayegi yahan tak ki 50 auraton ki nigahdaasht aur unka intizam karne wala akela ek mard hoga.

Ilm utha liya jayega :

Is hadees mein ilm se murad ilm e deen hai ki wo qurbe qiyamat mein utha liya jayega yahan tak ki rooye zameen par koi ilm e deen ka janne wala baqi na rahega.

Hazrate Allama Mulla Ali Qari alaihirrahma ne farmaya ke duniya se ilm e deen ka uth jana do tarah se hoga ek soorat to yah hogi ki ulmaye deen ek ke baad doosre duniya se uthte chale jayenge aur unki jagah pur karne wale ulmaye deen paida na honge balki roz ba roz km se km ilm wale ulama hote jayenge. Isi tarah raft raft (dheere dheere) wo daur aa jayega ki rooye zameen aalimon se khali ho jayegi aur ilm e deen ka janne wala koi baqi na rah jayega.

Doosri soorat yah hogi ki ulmaye deen zalim badshahon ke dabaaw ya unki chaplusi mein giraftar hokar muslim awaam mein deen ka charcha karna chhod denge is tarah muslim awaam ilm e deen se bilkul hi jaahil rah jayenge aur jab raft raft un sab aalimon ki wafat ho jayegi to duniya se ilm e deen ka bhi janaza nikal jayega aur har taraf jahalat ka daur daura ho jayega yahan tak ki koi shakhs arkaan e islam ka janne wala balki qur'an ka padhne wala bhi na rah jayega balki ek hadees mein to yahan tak aaya hai ki 'jis waqt qiyamat qaayam hogi us waqt ki jahalat ka yah aalam hoga ki tamam rooye zameen mein koi Allah Allah kahne wala bhi baqi na rahega'.
(*mirqatul mafateeh jild 5 page 171*)

Tabaira : ilm ka uth jana aur jahalat ki kasrat qiyamat ki in donon nishaniyon ka zuhoor shuru ho chuka hai kyunki roz ba roz muslim awaam mein ilm e deen ka zauq wa shauq ghatta balki fana hota chala ja raha hai aur jo

aalim duniya se jata hai vah apna janasheen chhod kar nahi jata hai. Ulmaye salf ke daur mein aaj se 1000 baras pahle muslim awaam mein ilm e deen hasil karne ka kitna bada jazba aur unke dilon ko ilm e deen se kis qadar walihana ta'alluq aur lagaaw tha iska andaza karne ke liye bagdad wagairah ke islami madaris ki tareekh par ek nazar daliye.

Aboo hafs zayyaat ka bayan hai ki jab mashhoor imaam e hadees Abu Bakr ja'afar bin Muhammad turky firyaabi turkistan se bagdad tashreef laye to shahar ke awaam wa khawaas ne joshe masarrat mein tabal wa tamboorah baja baja kar unka nihayat hi pur shikoh isteqbal kiya aur shandaar juloos nikaala aur jab vah 'shariul manaar' ke maidan mein darse hadees dene ke liye baithe to unki dars gaah mein rozana 30,000 aadmiyon ka majma hota tha aur choonki us zamane mein loudspeaker ijaad nahi hua tha isliye shaikhul hadees ki aawaz tamam saame'en tak pahunchane ke liye yah intizam hota tha ki 300 ulma majma mein khade rahte the jo shaikhul hadees ki aawaz sun sunkar same'en ko sunaya karte the. (*tazkiratul huffaz jild 2 page 337*)

Isi tarah mashhoor muhaddis Aboo Muslim kajji ki darsgaah hadees mein jo bagdad ke 'rohba e gassan' ke wasi (bada, chauda) maidan mein thi, hazireen ki kasrat (zyadti) ka yah haal tha ki ek martaba khaleefa e baghdad ne aadmiyon ki tadad ka andaza lagane ke liye us maidan

ki paimaish karayi aur talibe ilmon (students) ki dawatein gini gayi to 40,000 se zyada dawatein payi gayi aur jo hazireen likhte nahi the balki sirf hadeesein sun rahe the vah is ginti se alag hain. (*tazkiratul huffaz jild 2 page 177*)

Note : is qism ke pachason waqiyaat humari kitab 'ruhani hikayat' aur 'auliya e rijalul hadees' urdu wa hindi mein padhiye. (writer)

Ab aap ilm e deen ke is kamaal wa zawaal ki tareekh par nazar dalte huye ibrat hasil keejiye ki aaj indra gandhi wagairah ke jalson mein to ek ek laakh ke ijtima ki khabarein chhapti hain magar waaz (taqreer) ke jalson aur ilm e deen ki darsgaahon mein chand gurba, chand muflis talba (gareeb students) ke aur koi nazar nahi aata.

Ab agar chand barason tak musalmanon ki gaflat ka yahi haal raha to zahir hai ki ilm e deen janne wale rozana kam hote chale jayenge yahan tak ki ek din ilm e deen ka janaza nikal jayega aur Huzoor alaihissalatu wassalam ka yah irshad ki 'ilm utha liya jayega aur jahalat ki kasrat ho jayegi' aaftab (sooraj) ki tarah sab ki nigahon ke samne aa jayega.

Zina ki zyadti :

Iska sabab haya ki kami (besharmi) aur be hayai ka galba hai! Jab mardon aur auraton mein haya ki kami hogi to lazmi taur par zinakari badh jayegi aur doosre gunahon ke darwaze bhi khul jayenge kyunki momin ki

haya dar haqeeqat nafs ke shareer ghode ke liye behtareen lagaam aur shaitan ke hamlon se bachne ke liye ek mazboot dhaal aur momin ko hazaron gunahon se bachane ke liye ek aahni deewar hai.

Chunanche jab se musalmanon mein haya ki kami ho gayi auraton ka parda khatm hone laga, parkon aur tafreehgahon mein auraton mardon ka ikhtelaat shuru ho gaya, cinema gharon aur clubon mein ladkon ladkiyon ka mel milaap hone laga jiska nateeja yah hai ki aaj kal har taraf zinakari ki garm bazari hai. Hadees shareef mein hai ki 'jo qaum zinakar hogi vah azaab e jahannam se pahle duniya hi mein qahat aur bhukmari ka shikar hogi'.
(*mishkat jild 2 page 313*)

Sharab noshi ki kasrat :

Aaj kal musalmanon mein yah marz bhi aam wabao ki tarah phail gaya hai halanki Rasoole akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne sharab ke baare mein yah farmaya hai ki 'ummul khabaes (gunahon ki maa'n) hai ki isse saikadon gunahon ka janm hota hai'.

Chunanche aaj gair muslim qaumon ke leadoron aur danishwaron ne bhi islam ke is hakeemana faisle ko aitirafe haqeeqat ke taur par tasleem kar liya hai ki 'sharab noshi mulkon wa shaharon aur khuda ke bandon mein fasaad barpa karne wali cheez hai' yahi wajah hai ki aaj duniya bhar mein sharab bandi ka charcha ho raha hai. Huzoor e akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne irshad farmaya ki

teen(3) shakhson par Allah ta'ala ne jannat haraam farma di hai,

(1) sharabi

(2) maa'n baap ka nafarman

(3) dayyoos (apni beevi ki zinakari se raazi hone wala).

(*mishkat jild 2 page 318*)

Mard kam auratein zyada :

Qiyamat ki ye nishani bhi zahir ho rahi hai ki duniya bhar mein raft raft mardon ki tadad ghat rahi hai aur auraton ki tadad badhti ja rahi hai chunanche aaj hazaron ladkiyan aisi hai jinke liye shauhar nahi mil rahe hain isi tarah raft raft yah haal ho jayega ki ek ek mard apne azeez wa aqarib yani dadi, nani, khala, bhatijiyan, bhanjiyan wagairah 50-50 auraton ki parwarish, nigahdaasht aur unke saman e zindagi ka intizam karega.

Imaam nahi milega

Hadees (3)

Tarjuma : Solama binte harran radiallahoh ta'ala anha kahti hain ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki qiyamat ki nishaniyon mein se ye hai ki masjid wale ek doosre ko (imat ke liye) dhakka denge log kisi ko imaam nahi payenge jo unhein namaz padhaye. (*aboo dawood jild 1 page 93*)

Tashreeh : Qiyamat qareeb ho jane ke waqt jo ilm e deen duniya se utha liya jayega to uska ye anjam hoga ki jahalat ki wajah se poori masjid ke namaziyon mein koi is qabil nahi hoga ki jo imaam ban kar namaz padhaye aur log ek doosre ko imamat ke liye aage badhayenge magar vah apni la ilmi aur na ahli ki wajah se aage nahi badhega.

Tabsira : Qiyamat ki is nishani ke zahoor ke aasar nazar aane lage hain. Chunanche kachahriyon, stationo, bazon wagairah ki masjidon mein yah manaazir dekhe ja sakte hain ki agar imaam sahab kabhi gayab ho jate hain to namaziyon mein is qism ka shorogul shuru ho jata hai ki meer sahab! Namaz padhaiye to wo kahte hain ki shaikh ji! Aap imaam ban jaiye ek doosre ko dhakka dekar aage badhate hain aur wo jaldi se peechhe aakar doosre ko aage badhata hai goya namaz mein free style kusti ki mashq hone lagti hai. Kaash musalman isse ibrat hasil karte aur apne bachchon ko itni deeni taleem to zarur hi dilate ki vah namaz padhne aur padhane ke qabil ho jate!

Fitnon ke toofan

Hadees (4)

Tarjuma : Hazrate Aboo Moosa radiallaho ta'ala anho nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ se riwayat karte hain

ki Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki yaqeenan Qiyamat se pahle andheri raaton ke tukdon ke misl bahut se fitne honge ismein aadmi subah ko momin rahega aur shaam ko kafir ho jayega aur shaam ko momin rahega aur subah ko kafir ho jayega, un fitnon ke darmiyan baitha hua aadmi khade huye aadmi se behtar hoga aur chalne wala daudne wale se behtar hoga. Lihaza tum un fitnon ke waqt apni kamanon ko tod dalna aur apni kamanon ki taanton ko kaat dalna aur apni talwaron ko pattharon se kuchal dena aur agar koi tum ko qatl karne ke liye tumhare ghar mein dakhil ho jaye to tum Adam alaihissalam ke donon beton mein se jo behtar tha uske misl ho jana.

(mishkat jild 2 page 424)

Tashreeh : Ye hadees aboo dawood mein bhi hai. Is hadees mein Huzoore akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne apni ummat ko ghaib ki yah khabar di hai ki qiyamat se pahle ek do nahi balki bahut se aise fitne uthenge ki jis tarah andheri raaton mein rasta nahi milta isi tarah in fitnon se bachne ka momin ko koi rasta nahi milega aur jis tarah andheri raatein khaufnak aur darawani hua karti hain isi tarah wo fitne nihayat hi dahshat angez aur bhayanak honge. In fitnon mein gumrahiyon ke failne ka yah aalam hoga ki aadmi subah ko momin rahega magar kisi zalim ke dabaaw se ya apni kisi nafarmani khwahish se ya kisi

gumrah baddeen ke bahkane se shaam ko kafir ho jayega isi tarah aadmi shaam ko momin rahega aur subah ko fitnon mein pad kar kafir ho jayega. Yah fitne aise khatarnak honge ki in fitnon ke daur mein momin ke liye gosha nasheeni aur apne ghar mein chhup kar baitha rahna behtar hoga kyunki jo jitna hi idher udher phirega vah usi qadar zyada fitnon ke toofan mein padega yahan tak ki jo shakhs baitha hoga vah chalne wale se km fitnon mein mubtila hoga aur jo chalta hoga vah daudne wale se km fitnon ka shikar hoga. In fitnon mein musalman aapas hi mein jung wa jidaal karenge aur ek doosre ki gardanein katenge. In fitnon ke auqaat mein Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ apni ummat ko yah naseehat farmate hain ki jab musalman aapas hi mein jung karne lagein to tum aise waqt mein apni kamonon ko tod dalna aur apni kamonon ki taanton ko kaat dalna aur apni talwaron ki dhaaron ko pattharon se kuchal kuchal kar talwaron ko kund aur gutthal kar dalna taaki tum log us haraam jung mein na mubtila ho jao aur tumhara hath momineen ke khoonon se rangeen na hone paye aur agar koi musalman tumhare ghar mein ghos kar tum ko bila qusoor qatl karne lage to tum us waqt mein aisa hi karna jaisa Hazrate Adam alaihissalam ke donon beton 'habeel aur qaabil' mein se habeel ne kiya tha jo qaabil se behtar tha.

Qur'an majeed mein hai ki jab qaabil apni nafsani khwahish ke jazbe se apne bhai habeel ko qatl karne ke liye aage badha to habeel ne yah kaha ki agar tum hath

badha kar mujh par hamla karoge to mein tum par hath nahi uthaoga. chunanche zalim qaabil ne apne bhai habeel ko nihayat hi bedardi ke sath qatl kar diya aur vah shaheed ho gaye.

Huzoor alaihissalatu wassalam ke is irshad ka ye matlab hai ki agar koi musalman un fitnon ke dauran tum ko bila qusoor qatl karne lage to tum shaheed ho jana magar hargiz hargiz kisi musalman ka khoon na bahana.

Tambeeh : is hadees ke baare mein bade bade jaleelul qadr sahaba wa taabe'en aur aam ulmaye islam ne yah farmaya hai ki yah hukm ki musalmanon ki jung mein khud qatl ho jaye magar khud kisi musalman ko qatl na kare yah us shakhs ke baare mein hai jisko yah maloom na ho saka ho ki musalmanon ki donon jung karne wali jama'aton mein se kaun haq par hai aur kaun batil par hai? Lekin jis shakhs par yah wazeh ho jaye ki musalmanon ki ladne wali donon jama'aton mein se falan jama'at haq par hai aur falan jama'at batil par hai to us shakhs par wajib hai ki vah ahle haq ki madad kare aur ahle batil se jung kare kyunki qur'an majeed ka hukm hai ki tum bagiyon se baharhaal jung karo khwah vah musalman ho ya kafir. (*sharah e muslim jild 2 page 389*)

Tabsira : tawareekh e islam ke mutalia se pata chalta hai ki is qism ke fitne guzashta zamanon mein bhi phail chuke hain aur aainda bhi is qism ke fitne Qiyamat se

pahle uthte hi rahenge aur yah fitna to aaj bhi samundar ki tarah uthta aur badhta hi chala ja raha hai ki gumrahon aur baddeenon ki gumrah kun taqreeron aur tahreeron se ya nafsani khwahishon ke jazbaat se saikadon hazaron musalman gumrah hokar mulhid wa bedeen aur kuffar wa murtadeen hote chale ja rahe hain lihaza qiyamat ki yah nishani zahir ho chuki hai.

Amanat ki barbadi

Hadees (5)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho raawi hain ki is darmiyan mein ki nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ guftagoo farma rahe the ki achanak ek dihaati aaya aur yah kaha ki qiyamat kab aayegi? Huzoor alaihissalatu wassalam ne farmaya ki jab amanat barbad ki jane lage to tum qiyamat ka intezar karo, usne kaha ki amanat ki barbadi kis tarah hogi? Aap ne farmaya ki jab har kaam uske na ahal ki taraf saunpa jane lage to tum Qiyamat ka intezar karo.

(mishkat jild 2 page page 469)

Tashreeh : Ye hadees bukhari shareef jild 2 page 961 mein bhi hai. Huzoor alaihissalatu wassalam ne is hadees mein dihaati ko qiyamat ki ye nishani batayi ki jab na ahalon ko kaam supurd kiye jane lagein to samajh lo ki

ab qiyamat jald hi aane wali hai lihaza tum us waqt qiyamat ka intezaar karo.

Tabsira : Qiyamat ki ye nishani bhi zahir hone lagi hai chunanche dekh leegiye ki hukoomat wa saltanat is daur mein aise logon ke supurd ki jane lagi hai jo kisi tarah bhi uske ahal nahi hain. Isi tarah gaanv ki sardari aur pradhani bhi na ahalon ko di ja rahi hai had ho gai ki masjidon ki tawliyat aur intizam un be namazi sethon aur maaldaron ke supurd kiya ja raha hai jo eid wa bakra eid ya zyada se zyada juma ki namaz padhne ke liye masjidon mein aate hain. Yoon hi deeni darsgaahon aur qaumi idaron mein aise aise logon ko manager wa nazime aala aur secretary ka ohda supurd kar diya gaya hai jo ilm e deen aur qaum e muslim ke masael aur zaruriyat se bilkul hi nawaqif hain balki baaz to ilm e deen aur qaum ke dushman hain. Isi taur par madarise arabiya mein aise aise log mufti aur shaikhul hadees ki masnadon par bithaye gaye hain jo dar haqeeqat in ohadon ke ahal nahi hain garze ki har kaam is zamane mein na ahalon aur nalayaqon ke supurd kiya ja raha hai lekin abhi khairiyat yah hai ki kuch log in ohadon ke ahal bhi maujood hain magar jab wo waqt aa jayega ki har chhota bada kaam na ahalon hi ke hathon mein pahunch jayega to phir samajh lo ki signal down ho chuka hai aur Qiyamat ki gaadi ab aane wali hai.

Zahir hai ki na ahalon ke hathon mein duniya ke tamam kaamon ka pahunch jana iska anjam duniya ko barbadi ke siwa aur kya hoga? Kaun nahi janta ki achchi se achchi cheez agar na ahal ke hath mein pahunch jaye to vah bad se badtar hoti jati hai.

Astura kitni achchi cheez hai ki isse insaan ke sar aur chehra ki islaah aur khubsoorati paida ki jati hai magar astura us waqt tak achchi cheez hai jab tak nae ke hath mein hai aur agar khuda na khasta yahi ustura bandar ke hath mein pahunch jaye to phir zahir hai ki usse hajaamat nahi banegi balki kisi ki naak kategori aur kisi ki gardan balki yah bhi mumkin hai ki ustura hi rahe na bandar donon hi ka satyanaas ho jaye.

Masjidon par fakhr

Hadees (6)

Tarjuma : Hazrate Anas radiallaho ta'ala anho kahte hain ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki qiyamat nahi qaayam hogi yahan tak ki log masjidon ke baare mein ek doosre par fakhr karege. (*hujjatullahi alal aalmeen jild 2 page 839 ba hawala musnade imaam ahmad*)

Tashreeh : yani jab Qiyamat aayegi to musalman ek doosre se badh chadh kar badi badi shandaar masjidain banayenge aur phir un masjidon par ek doosre ke

muqabila mein fakhr zahir karenge aur yoon kahenge ki meri masjid tumhari masjid se unchi aur zyada shandaar hai, mere baap dada ki banayi hui masjid tumhare baap dada ki masjid se zyada achchi zyada khubsoorat hai, mere gaanv ki masjid tumhare gaanv ki masjid se bahut zyada lambi chaudi hai wagairah wagairah.

Masjidon ko is neeyat se unchi, pukhta aur shandaar banana ki ye islam ka nishan hain aur ismein kuffar ki nazon mein islam ki azmat wa haibat paida hogi aur Allah ta'ala aur uske Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ isse khush honge yah bahut bade sawab ka kaam hai lekin agar koi shakhs doosron par fakhr wa takabbur zahir karne aur apni badai ki neeyat se shandaar masjid tameer kare to hargiz hargiz usko koi sawab nahi milega balki vah gunahgar hoga aur yahi vah soorat hai jisko Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya hai ki yah qurbe qiyamat ki nishani hai.

Qiyamat ki is nishani ka zuhoor hone laga hai kyunki baaz masjidein isi fakhr aur doosron par apni badai zahir karne hi ki neeyat se banayi jane lagi hain.

Wallahu ta'ala aa'alam

Ameerul momineen ka qatl

Hadees (7)

Tarjuma : Hazrate Huzaifa radiiallaho ta'ala anho se riwayat hai ki Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne

farmaya ki qiyamat nahi qaayam hogi yahan tak ki tum log apne imaam (ameerul momineen) ko qatl karoge aur aapas mein ek doosre ke sath talwaron se jung karoge aur tumhare badtareen log tumhari duniya ke waris honge. (*mishkat jild 2 page 459*)

Tashreeh : Ye hadees tirmizi jild 2 page 29 baab amr bil maroof mein bhi hai. Is hadees mein Huzoor e akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne qiyamat ki is nishani ke zuhoor ki khabar di hai ki musalman khud apni talwaron se apne ameerul momineen ko qatl karenge aur musalman aapas hi mein talwaron se jung karenge aur duniya ki daulat aur saltanat wa hukoomat badtareen insanon ke hathon mein aa jayegi.

Tabsira : Qiyamat ki ye nishaniyan zahir ho chuki aur qiyamat se pahle aainda bhi in nishaniyon ka mazeed zahoor hoga. Tareekh e islam gawah hai ki sab se pahle misr ke chand manhoos aur baagi musalmanon ne 35 hijri mein ameerul momineen Hazrate Usman Ghani radiallaho ta'ala anho ko shaheed kar dala phir 40 hijri mein badnaseeb abdurrahman bin muljim moradi ki talwar se ameerul momineen Hazrate Ali bin abi talib radiallaho ta'ala anho ne jaame shahadat nosh farmaya phir yazeed paleed ke daure hukoomat mein 10 muharramul haraam 61 hijri ko musalmanon hi ne Hazrate Imaam Husain radiallaho ta'ala anho ko karbala

ke maidan mein shaheed kiya. Phir iske baad abbasiyon ke daure hukoomat mein to khulfa aur ameerul momineen ke qatl ka taanta bandh gaya aur musalmanon ki khana jungi ka yah aalam hua ki ameerul momineen Hazrate Usman Ghani radiiallaho ta'ala anho ki shahadat ke baad jo ladaiyon ka silsila shuru hua to badhte badhte yah naubat pahunch gayi ki khandan e banoo umayya ke kuch badtareen insanon ke hathon mein saltanat ki baag dor aa gayi aur baar baar ki khoon rez ladaiyon aur khana jungiyon mein makka, madeena aur shaam wa iraq ke beshumar musalman musalmanon hi ki talwaron se qatl huye jo tareekh e islam ke wo auraaq e gam hain ki jinke tasawwur hi se ek dardmand aur hassas musalman larzah bar andaam ho jata hai.

chunanche 63 hijri mein yazeed paleed ne muslim bin uqba ko 20,000 lashkar ka sipah salar bana kar madeena munawwara par chadhayi ka hukm diya aur is lashkar e ashraar ne rasool ke darbar madeena munawwara ke koocha wa bazar mein vah toofan barpa kiya ki jisko dekh kar kuffar bhi nadim wa sharmsaar ho jayein! Un khoonkharon ne musalman hote huye 700 sahaba e kiraam ko intihai bedardi ke sath shaheed kiya aur doosre aam musalmanon ko milakar 10,000 musalmanon ko zabah kar dala. Phir yahi zalimon ka lashkar makka mukarrama par hamla aawar hua aur bad batinon ne haram e ilaahi mein jahan ek parinda ka khoon bahana bhi jayaz nahi hai musalmanon ko qatl kiya aur khana e

ka'aba par nijasat dali. Phir ka'aba e muazzama mein aag laga di jisse ka'aba e muazzama ki chhat aur gilaaf jal gaya yahan tak ki khana e ka'aba ke tamam tabarrukat ko jala dala unhi tabarrukat mein Hazrate e ismail alaihissalam ke fidya mein qurbani kiye huye dumba ki vah seeng bhi jal gaye jo saikadon baras se ka'aba mukarrama mein bataur e tabarruk rakhe huye the.

Phir 73 hijri mein banoo umayya ke badshah abdul malik bin marwan ne hajjaj bin yoosuf saqfi zalim ke sath ek azeem lashkar makka mukarrama bheja aur is lashkar ne haram e ilaahi mein hazaron musalmanon ko zabah kar dala aur Hazrate Abdullah bin Zubair radiallaho ta'ala anho jo khaleefatul muslimeen the aur Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ke phoophi zaad bhai Hazrate Zubair ibnul awwam jannati sahabi ke farzand aur ameerul momineen Hazrate e Abu Bakr siddiq radiallaho ta'ala anho ke nawase the hajjaj bin yoosuf saqfi zalim ki faujon ne us muqaddas aur buzurg sahabi ko shaheed karke unki laash e mubarak ko sooli par chadha diya.

Algarz isi tarah lagataar khana jungiyon ka silsila jaari raha aur hazaron balki laakhon musalman musalmanon hi ke hathon qatl hote rahe jinki tafseel tahreer karne ke liye ek bahut bade daftar ki zarurat hai, humari is kitab ka tang daman in waqiyaat ko samet ne se qaasir hai.

Kameenon ki khushhaali

Hadees (8)

Tarjuma : Hazrate Huzaifa bin yamaan radiallaho ta'ala anho se marwi hai unhone kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki qiyamat qaaim na hogi yahan tak ki kameene ka beta kameena sabse zyada duniya mein khushhaal hoga.

(tirmizi jild 2 page 44 baab ashra tussa'at)

Tashreeh : is hadees mein Huzoor aqdas صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne qiyamat ki ek khaas alamat aur makhsoos nishani ka zikr farmaya hai ki qurbe qiyamat mein wo log jo baab, dada wagairah ke zamane se naslan baad naslin kameene, ahmaq aur luchche lafange honge vah duniya mein maal wa daulat aur asar wa rusookh neez duniyavi saaz wa saman ke lihaz se bahut hi khushhaal honge aur jo jitna hi bada kameena aur luchcha hoga usi qadar zyada vah khushhaal hoga.

Tabsira : is zamane mein qiyamat ki yah nishani is tarah zahir ho chuki hai ki har chhota bada isko apni aankhon se dekh raha hai ki pushtaha pusht ke shareef zadgaan, ulma, sulha, uqala deendar musalman aaj gurbat wa aflaas ka shikar aur duniya mein har taraf zaleel wa khwar nazar aa rahe hain aur kayi kayi pushton ke chor,

dakoo, luchche, lafange aur badmaash aesh wa ishrat ki jannat mein chain kar rahe hain aur maze uda rahe hain jinko dekh kar be ikhtiyar zabaan par yah sher aa jata hai ki-

*'hoor ki god mein langoor khuda ki qudrat,
zaagh ki chonch mein angoor khuda ki qudrat'*

Is waqt mujhe gussa aa raha hai ji (dil) chahata hai ki aise chand kameenon ke chehron se naqaab utha kar nazireen se unka ta'aruf kara doo magar dar lagta hai ki-

*'mein jo asraar e haqeeqat kabhi zahir kar doo
abhi bedam rasno daar ka saman ho jaye'*

Ulama qatl kiye jayenge

Hadees (9)

Tarjuma : Hazrate Ali karramallahu wajhahoo ne farmaya ki logon par ek aisa zamana aayega ki usmein ulama kutton ki tarah qatl kiye jayenge to kaash ulama us zamane mein bewakoof ban jate taaki qatl se bach jate. (*hujjatullah jild 2 page 829 ba hawala dailmi*)

Tabssira : Qiyamat ki yah alamat poori ho chuki isliye ki kai daur aise guzar gaye ki haq go (haq kahne wale) ulama ko zalim hukoomaton ne bila qusoor kutton ki tarah qatl karaya bil khusoos bani umayya ke daure hukoomat mein hajjaj bin yoosuf saqfi ne hazaron

ulmaye kiraam ko qatl kiya aur hukoomat e abbasiya ke zamane mein mamoon rasheed aur uske bhai muatasim billah ki saltanat mein hazaron ulama ki gardane maari gayi. Isi tarah is sadi mein bhi communist hukoomat ne russia mein aur mulhideen ki hukoomaton ne misr wa iraq mein hazaron ulmaye kiraam ko faansiyan de di.

Hazrate Ali radiallaho ta'ala anho ne yah tamanna zahir farmayi ki kaash us zamane ke ulamaye kiraam aise waqt mein jaahil wa ahmaq aur pagal ban jate taaki zalim hukoomatein unhein jaahil aur pagal samajh kar qatl na karti aur is tarah ummat e rasool ke ulma ki qeemati jaanein bach jati.

Chunanche tareekhon se pata chalta hai ki kuch aalimon ne aise waqton mein Hazrate Ali radiallaho ta'ala anho ke bataye huye nuskhe par amal karke apni jaan bacha li hai.

Deen se nikal jane wali qaum

Hadees (10)

Tarjuma : Hazrate Abdullah radiallaho ta'ala anho se marwi hai unhone kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki aakhiri zamane mein ek qaum niklegi jo nau umr aur be aqal hogi yah log qur'an padhenge magar qur'an unke halkoom (halaq) ke neechे dil tak nahi pahunchega yah log behtareen makhloq (nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) ki

baatein kahenge lekin yah log deen se is tarah nikal jayenge jis tarah teer shikar se badan ko chhed kar nikal jata hai.

(tirmizi jild 2 page 42)

Tashreeh : ye hadees bukhari wa muslim mein bhi kai jagah mazkooor hai. Is hadees mein Huzoor e akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne qiyamat ki nishaniyon mein se ek nishani yah batayi hai ki qurbe qiyamat ke waqt kuch nayi umron wale km aqal log toliyan bana kar niklenge yah log qur'an padhenge magar qur'an unke hulkoomon se aage badhkar unke dilon tak nahi pahunchega yani qur'an majeed ki hidayat ke asraat unke dilon mein nahi hongee. Yah log Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki hadeesein logon ko sunate firenge lekin iske bavajood yah log deen se is tarah nikal jayenge ki jis tarah kisi parinda ya kisi charinda janwar ka teer se shikar kiya jata hai to teer shikar ke janwar ko chhedta hua bahar nikal jata hai aur shikar ke khoon ya gosht ka koi asar aur nishan teer par laga hua nazar nahi aata isi tarah yah log islam mein dakhil hokar is tarah islam se nikal jayenge ki islam ka koi asar wa nishan un logon mein baqi nahi rahega aur yah log bilkul hi islam se kharij aur murtad wa bedeen ho jayenge.

Tabsira : Qiyamat ki yah nishani bhi zahir ho chuki, ek hadees mein Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne us qaum ka naam bhi bata diya hai ki yah kharjiyon ka firqa hai yah log Hazrate Ali aur Hazrate Muawiya radiallaho ta'ala

anhuma ki ladaiyon ke waqt mein zahir huye aur Hazrate Ali radiallaho ta'ala anho ne us firqa walo se 'nabarwan' mein jihad farmaya aur un logon ka qatl e aam kiya phir bhi kuch baqi bach gaye aur un logon ne maqame 'haroorah' mein jo iraq mein hai apna ek mazboot adda bana liya isiliye yah log 'firqa e harooriyah' kahlane lage. Phir us firqa ki bahut si shakhein ho gayi jin mein firqa e muatazila ko bahut zyada shuhrat hasil huyi yahan tak ki un logon ka iqtidar shahi darbaron mein bahut badh gaya aur un logon ne ulamaye ahle sunnat ko badi badi sazayein dekar khoob khoob apne batil mazhab ka prachar kiya aur islam ko behad nuqsan pahunchaya aur unhi kharjiyon ki ek shaakh firqa e wahabiya bhi hai, baani 'ibne abdul wahab najdi' hai. Is firqa e wahabiya ke bure asraat se hindustan ki sar zameen bhi masloom ho gayi ki iski mukhtalif toliyan gair muqallid, deobandi, tableegi jama'at, jama'at e islami wagairah naamon se hindustan bhar mein phaili hui hain. In logon ke aksar masael aur in logon ki alamat wa khasael bahut zyada khawarij se milte julte hain aur in logon mein se bahut se log qur'an padhne aur ahadees sunane ke bavajood Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki tauheen karke islam se kharij aur murtad ho gaye. Chunanche arabon ajam ke muftiyon ne in logon ke baare mein kufr ka fatwa diya hai, dekho 'fatawa hussamul harmain' murattaba Aala Hazrat Maulana Shah Ahmad Raza Sahab qibla bareilvy quddas sirrrahul azeez.

Hajare aswad ukhada jayega

Hadees (11)

Tarjuma : Hazrate Abdullah bin Umar radiallaho ta'ala anho ne farmaya ki qiyamat nahi qaayam hogi yahan tak ki rukn (hajare aswad) ko uski jagah se utha liya jayega. Is hadees ko sijzi muhaddis ne riwayat kiya hai. (*hujjatullah jild 2 page 829*)

Tabsira : Qiyamat ki yah nishani zahir ho chuki kyunki khilafat e abbasiya ke daur mein ek mulhid aur baagi 'aboo tahir karmati' ne makka muazzama par chadhayi karke us muqaddas shahar par qabza kar liya aur khaas zilhijj ki 8vi tareekh ko masjid e haraam ke andar hazaron hajiyon ko qatl kar dala aur hajare aswad par apna gurooz maar kar us muqaddas patthar ko tod dala phir us ko ukhaad kar vah apne darul saltanat 'hajar' mein le gaya aur 20 baras tak hajare aswad ka'aba muazzama se juda hokar 'hajar' mein pada raha phir abbasi khaleefa 'muteea' ke zamane mein jab 'aboo tahir karmati' ke muttabe'en magloob ho gaye to hajare aswad shareef 'hajar' se lakar phir ka'aba muazzama ke ek kone mein ba dastoor e sabiq (pahle ki tarah) deewar mein jod diya gaya.

Riwayat hai ki jab 'aboo tahir karmati' us muqaddas patthar ko unt par laad kar 'hajar' le jane laga to jis unt

par usko laada jata vah unt mar jata yahan tak ki makka mukarrama se hajar tak rasta tay karne mein 40 unt mar gaye aur jab us patthar ko 'hajar' se makka 20 saal ke baad laya gaya to ek laaghar untni par usko laada gaya aur vahi untni usko makka muazzama lekar chali aayi aur uski barkat se makka mukarrama pahunch kar yah untni khoob farba (moti taazi) ho gayi.

Aboo tahir karmati apne waqt ka firaun tha, Muhammad bin rabea bin sulaiman ka bayan hai ki jis saal karmati ka makka muazzama par galba ho gaya mein makka mukarrama hi mein maujood tha meine yah dekha ki un logon mein ka ek aadmi ka'aba muazzama par chadh gaya aur ka'aba ka parnaala jo chandi ka bana hua hai usko ukhaad ne laga mein yah manzar dekh kar tadap gaya aur mujh se sabr na ho saka to meine yah kaha ki aey mere parwardigar too kya hi haleem hai! Mere munh se yah lafz nikla hi tha ki vah shakhs sar ke bal zameen par gir pada aur mar gaya aur Muhammad bin rabea kahte hain ki aboo tahir karmati masjid e haraam ke mimbar par chadh kar yah kahne laga ki mein khuda ki qasam! Makhlooq ko paida bhi karta hoon aur unko fana bhi karta hoon! Iske baad hi aboo tahir ko aisi khatarnak chechak nikli ki uska saara badan sad gal kar tukde tukde ho gaya.

(hujjatullahi alal aalmeen jild 2 page 829)

Taare saron par girenge

Hadees (12)

Tarjuma : Hazrate ibne Abbas radiallaho ta'ala anho ne farmaya ki qiyamat nahi qaayam hogi yahan tak ki kuch qaumon ke sar aasman ke sitaron se kuchal diye jayenge isliye ki vah qaum e loot ke amal (lawaatat) ko halal samajh ne lagenge!
(*hujjatullah jild 2 page 829*)

Tabsira : Qiyamat ki is nishani ka zuhoor bhi ho chuka hai. Chunanche 323 hijri mein jab ki abbasi khaleefa raazi billah ka daure hukoomat tha raat bhar taare toot toot kar zameen par girte rahe aur uske baad bhi kai baar aasman mein shahab e saqib girte rahe aur insanon ke sar kuchal kuchal kar unko hilaak karte rahe.
(*hujjatullah jild 2 page 829*)

Lawaatat gunah e kabeera hai aur yah vah mal'oon kaam hai ki qaum e loot isi gunah e kabeera ki wajah se is tarah hilaak kar di gayi ki uski poori basti par pahle pattharon ki barish huyi phir vah basti ulat palat kar di gayi.(qur'an majeed)

Is hadees mein bhi Huzoor alaihissalatu wassalam ne ye khabar di ki jo log is fele haraam (haraam kaam) ko halal samajh ne lagenge unke sar tootne wale taaron se kuchal dale jayenge aur vah hilaak kar diye jayenge.

Huzoore aqdas صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki lawaatat karne walo par khuda ki lanat hai aur Hazrate ibne Abbas radiallaho ta'ala anho se manqool hai ki Hazrate Ali radiallaho ta'ala anho ne apne daure khilafat mein lawaatat karne walo ko yah saza di ki fayel (kaam karne wala) maf'ul (kaam karwane wala) donon ko aag mein jala dala aur Hazrate e Abu Bakr siddiq radiallaho ta'ala anho ne apni khilafat ke zamane mein lawaatat karne wale fayel wa maf'ul donon ko zameen par bithakar unke upar ek deewar gira di aur yah donon dab kar mar gaye.

(*mishkat jild 2 page 313*)

Be hayai ki intiha

Hadees (13)

Tarjuma : Hazrate Abdullah bin Umar radiallaho ta'ala anho ne farmaya ki Qiyamat nahi qaayam hogi yahan tak ki log janwaron ki tarah raston mein jufti karenge. (*hujjatullah jild 2 page 831*)

Tabaira : Qiyamat ki is nishani ke aasar bhi zahir hone lage hain kyunki ailaniya zinakari ki waardatein ja baja hone lagi hain yahan tak ki sadkon par aur melon mein is qism ke waqiyaat hone lage hain. Zahir hai ki jab insanon mein roz ba roz be hayai badhti ja rahi hai aur sharm wa

haya ka janaza nikalta ja raha hai to uska anjam yahi hoga ki insaan ek din is qadar be haya aur besharm ho jayega ki vah ghodo, gadahon, kutton ki tarah aam raston mein apni shahwat poori karne lagega.

Turkon se jung

Hadees (14)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho se marwi hai unhone kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya hai ki qiyamat nahi qaayam hogi yahan tak ki tum (musalman) ek aisi qaum se jung kroge jinke joote baal ke honge aur yahan tak ki tum log turkon se jung karoge jinki aankhein chhoti, jinke chehre surkh, jinki naakein past hongy goya unke chehre tah ba tah khaal chadhayi hui dhaal honge. (*mishkat jild 2 page 465*)

Tashreeh : is hadees mein Huzoore aqdas صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne qiyamat ki ye nishani batayi ki qiyamat se pahle musalmanon ki turk kafiron se jung hogi aur us qaum ka huliya batate huye aapne irshad farmaya ki yah log baal ke joote pahne huye honge.

Iska do matlab ho sakta hai ek to yah ki yah log janwaron ke baalon ko batkar dhaaga banayenge aur un dhaagon se moze ki tarah joota bana kar pahnege aur iska

matlab yah bhi ho sakta hai ki yah log aise chamdon ka joota pahne honge jis par baal honge, un logon ki aankhein arabon ki aankhon ki ba nisbat chhoti honggi aur un ke chehre surkh rang ke honge jo golai liye huye honge aur un logon ki naak chhoti aur past hogi aur un logon ke chehron par is qadar gosht bhara hoga jaise tah ba tah chamda chadhayi huyi gol matol moti dhaal.

Tabsira : ye hadees shareef mukhtalif alfaaz ke sath bukhari shareef ke chand abwaab mein mazkooor hai aur muslim jild 2 page 395 baab ashra tussa'at mein bhi hai. Is hadees ke baare mein shaikh mohiyuddeen aboo zakriya yahya bin sharf nawawi (mutwaffi 676 hijri) ka bayan hai ki qiyamat ki yah nishani ma'arize wujood mein aa chuki kyunki turkon se baarha muslim afwaaj ki jung ho chuki balki is waqt bhi ho rahi hai. Yah hadees Huzoor e akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka muajiza hai ki aapne turkon ka huliya bayan farmate huye un logon se musalmanon ki jung aur ladaiyon ki khabar di jo bila shubah ghaib ki khabarein hain.

(sharah e muslim lil nuwwi jild 2 page 395)

Ek kazzab ek muhlik

Hadees (15)

Tarjuma : Hazrate ibne Umar radiallaho ta'ala anho riwayat karte hain ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ

وَإِلَهُ وَسَلَّمَ ne farmaya ki qabeela e saqeef mein ek kazzab aur ek muhlik (bahut zyada khoon rezi karne wala) paida hoga. (*tirmizi jild 2 page 45*)

Tashreeh : is hadees ka hasil yah hai ki qiyamat se pahle arab ke ek qabeela mein jiska naam saqeef hai ek kazzab (bahut hi jhootha) aur ek muhlik (bahut zyada qatl karne wala) paida hoga yah ghaib janne wale Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne apni ummat ko barason pahle ghaib ki khabar di hai.

Tabaira : Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki yah khabar e ghaib wajood mein aa chuki.

Imaam tirmizi ka bayan hai ki muhaddiseen wa muarrekheen ka yah qaul hai ki qabeela e saqeef ka qazzab to 'mukhtar bin ubaid' hai aur qabeela e saqeef ka muhlik 'hajaj bin yoosuf' hai. (*tirmizi jild 2 page 45*)

Mukhtar bin ubaid saqfi iske baap bahut hi buland paya sahabi the magar yah sahabi nahi hai. Iski paidaish 1 hijri mein huyi magar isko Huzoor Nabiye kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka deedar naseeb nahi hua, is mein shak nahi ki yah bahut bada aalim wa faazil tha aur ahle bayt ka muhib bhi tha lekin kuch dinon ke baad us par hukoomat ki hirs wa hawas ka bhoot sawar ho gaya aur ye Abdullah bin zubair radiallahoh ta'ala anho ka baagi ban gaya aur chand dinon ke liye isko koofa mein tasallut wa

iqtidar bhi mil gaya aur isne Hazrate Imaam Husain radiallaho ta'ala anho ke qatilon se khoob khoob badla bhi liya magar phir iske aqaed mein is qadar kharabi paida ho gayi ki nubooat ka daawa karne laga aur yah kahne laga ki mujh par 'wahee' utarti hai yahan tak ki Hazrate e mus'ab bin zubair ke daure aemarat mein yah koofa ke andar qatl kar diya gaya. (*hashiya tirmizi jild 2 page 45*)

Hajjaj bin yoosuf saqfi saltanat e banoo umayya ka vah zalim wa khoonkhar governor hai jis ne bagair jung ke jin logon ko pakad pakad kar aur giraftar karke qatl kiya unki tadad 1,20,000 hai aur un maqtoolon mein aksar vah log hai jo aala darje ke aabid wa zahid, ulma aur sulha taabe'en the aur jungon mein jo log uske hukm se qatl kiye gaye unki tadad to shumar se bahar hai. (*tirmizi jild 2 page 45*)

Riwayat hai ki hajjaj bin yoosuf ki maut ke baad ek aadmi ne apni beevi se yah kah diya ki 'agar hajjaj bin yoosuf jahannami na ho to tujh ko talaaq' iske baad us aadmi ne apne zamana ke ulma se dariyaft kiya ki meri beevi par talaaq padi ya nahi? To ulma ne uska koi jawab nahi diya. Phir us aadmi ne ek Allah ke 'vali' se yah mas'ala poochha jo saahabe kashf wa karamat the to unhone farmaya ki teri beevi par talaaq nahi padi kyunki hajjaj bin yoosuf jahannami hai. (*taqreer tirmizi page 51*)

Talwarein jihad se muattal

Hadees (16)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho se marwi hai ki Qiyamat ki alamatan mein se yah hain-

1. Padosiyon ke sath bura sulook karna
2. Rishtedariyon ko kaat dena
3. Talwar ka jihad se muattal ho jana
4. Deen ke zariye duniya kamana.

(hujjatullah jild 2 page 831)

Tabaira : Qiyamat ki mazkoora baala chaaron nishaniyan tamam duniya mein alal ailan zahir ho chuki hain kaun nahi janta ki aaj duniya ka har padosi apne padosiyon ki badsulookiyon se nalaan aur bezaar hai. Isi tarah zara zara si baaton par aaj bhai apni bahan se yah kah kar rishta kaat dalta hai ki ja aaj se too meri bahan nahi haay afsos! Allah ta'ala ne to bhai bahan ka rishta joda tha taaki ek doosre se muhabbat wa ulfat ka bartaw karke ek doosre ka sahara bane magar Allah ke bande is qudrati rishton ko kaat kar ek doosre ke dushman bane huye hain. Isi tarah jihad tamam duniya mein band ho chuka hai aur talwarein jihad se muattal padi huyi khuda ki raah mein miyaanon se nikalne ke liye beqarari ke sath tadap rahi hain, isi tarah bad amal ulma aur masnooe masha'ekh deen ke naam par jis tarah awaam ka istehsaal

kar rahe hain aur rupya kamane ki machine banein huye hain mujhe afsos hai ki iski tasweer kashi ke liye mere paas alfaaz nahi hai.

Dajla ke pul par jung e azeem

Hadees (17)

Tarjuma : Hazrate e Abu Bakr radiallaho ta'ala anho ka bayan hai ki rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki meri ummat ke kuch log ek past zameen mein utar padenge jiska naam basra hai, us nahar ke paas jisko dajla kaha jata hai, us nahar par ek pul hoga aur us shahar ki aabadi bahut zyada hogi aur yah musalmanon ke shaharon mein se ek shahar hoga. Jab aakhiri zamana aayega to 'qantura' ki aulad (tatari qaum) chaude chaude chehron wale, chhoti chhoti aankhon wale hamla ke liye aakar us nahar ki kinare padaaw karenge us waqt basra walo ke teen giroh ho jayenge ek giroh to bailo ki dum pakde huye byabanon mein panah lega aur yah sab hilaak ho jayenge aur ek giroh apni zaat ke liye amaan lega yah sab bhi halaak ho jayenge aur ek giroh apne baal bachchon ko apni peeth ke peechhe karke un logon se jung karega aur yah log shuhda honge.

(mishkat jild 2 page 468)

Tashreeh : Is hadees ko aboo dawood ne bhi naql farmaya hai. Is hadees mein 'qantura' ki aulad se murad turky aur tatari qaumein hain, qantura Hazrate Ibrahim alaihissalam ki baandi ka naam hai Hazrate e ibrahim alaihissalam ke jo ladke qantura ke shikam se paida huye the unki aulad mein turky aur tatari aqwaam hain.

Is hadees mein basra se murad shahar e baghdad hai choonki zamana e risalat mein bagdad shahar aabad nahi hua tha aur basra bagdad hi ke qurbon jawaar mein hai isliye bagdad ki jagah Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne basra ka naam liya. Us jung ka mukhtasar tazkira yah hai ki safar 656 mein jab changez khan ka pota halakoo khan tatariyon ka ek azeem lashkar lekar bagdad par hamla aawar hua to us waqt bagdad se musalmanon ki teen jama'atein ho gayi kuch musalman to apne apne maal wa asbaab ko bailo par laad kar apni jaan bachane ke liye junglon aur byabanon mein panah lene ke liye nikal bhaage magar yah log bach na sake balki tatariyon ki khoonkhar faujon ne in sab ko chun chun kar qatl kar dala aur inke maal wa asbaab ko loot liya aur kuch musalman yani khud khaleefa e bagdad muatasim billah aur uske arkaan e saltanat aur bagdad ke umra wa shurfa wa ulma ne tatariyon se jaan ki amaan lekar qila ka phatak khol diya aur bahar nikal aaye magar qaume tatar ke bad'ahad kuffar ne bad'ahadi ki aur in sab musalmanon ko qatl karke tukde tukde kar dala aur khaleefa e bagdad

ko bhi nihayat hi be rahami aur bedardi ke sath tarah tarah ki iza (takleef) de kar maar dala.

Aur kuch sher dil aur janbuz musalman is azeem fitna ke sailab mein bhi sabit qadam rahe na in logon ne farar kiya na qaume kuffar se amaan ke talabgar huye balki un kuffar ke muqabile mein talwar lekar dat gaye apne baal bachchon ko apne peechhe karke un kafiron se jung karne lage aur khuda ki raah mein jihad karte huye sab shahadat ke sharf se sarfaraz ho gaye aur shahar e bagdad tabah wa barbad ho gaya.

(hujjatullahi alal aalmeen jild 2 page 820 wagairah)

Tabsira : Huzoor e aqdas صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne saikadon baras pahle jo ghaib ki khabar di thi vah harf ba harf sadiq (sachchi) huyi aur Qiyamat ki yah nishani zahir ho chuki.

Wallahu ta'ala aa'alam

Hijaaz ki aag

Hadees (18)

Tarjuma : Hazrate aboo huraira radiallaho ta'ala anho ka bayan hai ki rasooolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki Qiyamat qaayam nahi hogi yahan tak ki hijaz ki zameen se ek aag niklegi jo maqame basra mein unton ki gardanon ko raushan kar degi.

(mishkat jild 2 page 469)

Tashreeh : makka muazzama aur madeena munawwara ki zameenon ko hijaz kahte hain aur basra mulke shaam ka ek shahar hai jo shahar e damishq se chand manzil ki doori par hai.

Tabsira : Is aag ka tazkira bukhari wa muslim ki hadeeson mein bhi hai. Qiyamat ki yah nishani zahir ho chuki, 654 hijri mein yah aag qabeela e quraiza ke qareeb se nagahan khud ba khud namoodar huyi aur uski roshani mein logon ne raat ke waqt basra mein unton ki gardanon ko dekh liya, 50 dinon tak yah aag raushan rahi phir khud ba khud boojh gayi. (*tareekhul khulfa 324 wagairah*)

Note : is aag ka mufassal haal janne ke liye humari kitab 'ruhani hikayat' jild 2 aur 'seerate mustafa' mutalia karein.

Registane arab mein baag

Hadees (19)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho naqil hain ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki qiyamat nahi qaaim hogi yahan tak ki maal ki kasrat ho jayegi aur is had tak daulat bahne lagegi ki ek aadmi apne maal ki zakaat nikalega to kisi aadmi ko aisa nahi payega jo uski

zakaat ko qubool kare. Arab ki registani zameen mein baagat naharein ho jayengi aur ek riwayat mein hai ki madeena ki aabadi 'aehaab' tak ya 'yahaab' tak pahunch jayegi. (*mishkat jild 2 page 469*)

Tashreeh : ye hadees muslim mein bhi hai aur is hadees mein aehaab aur yahaab yah donon madeena tayyaba ke qurb wa jwaar mein do gaanv ke naam hain.

Is hadees ka hasil yah hai ki qurbe qiyamat mein maal wa daulat ki kasrat wa farawaani is qadar badh jayegi ki har aadmi daulatmand ho jayega aur koi zakaat lene wala nahi milega aur arab ki registani aur banjar zameen jo paani ke qatron ke liye aur ghaas aur sabze ke liye tarasti hai us zameen mein qism qism ke bagaat aur hari bhari charagahein aur paani ki naharein jaari ho jayengi aur madeena tayyaba ki aabadi is qadar badh jayegi ki us shahar ke makanaat aehaab ya yahaab gaanv tak pahunch jayenge.

Tabsira : Qiyamat ki in nishaniyon ka zuhoor shuru ho chuka hai kyunki arab balki saari duniya mein daulat ki kasrat wa farawaani hoti ja rahi hai aur arab ki banjar zameenon mein baag lagaye ja rahe hain aur naharon ke plan banaye ja rahe hain aur madeena tayyaba ki aabadi roz ba roz badhti chali ja rahi hai.

Madeena ki veerani

Hadees (20)

Tarjuma : Hazrate Ma'az bin Jabal radiallaho ta'ala anho raawi hain ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki baitul muqaddas ka barbadi ke baad aabad hona madeena ki veerani hai aur madeena ki veerani junge azeem ka nikalna hai aur junge azeem ka nikalna 'qustuntuniya' ka fatah hona hai aur fatah e qustuntuniya dajjaal ka nikalna hai.
(*aboo dawood jild 2 page 242*)

Tashreeh : hadees ka khulasa matlab yah hai ki in tamam waqiyaat ka zuhoor yake baad deegare aage peechhe hoga aur qiyamat se pahle ek martaba madeena munawwara veeran ho jayega.

chunanche is baare mein tibrani ki ek hadees hai ki madeena ki aabadi badh kar sala'a pahad tak pahunch jayegi phir madeena munawwara par ek aisa waqt bhi aayega ki musafiron ki jama'at is shahar ke aitraf se guzregi to yah kahegi ki kabhi is jagah koi aabadi thi kyunki arsa e daraaz tak veeran hote hote iske nishanaat wa aasar mit chuke honge. (*hujjatullah jild 2 page 843*)

Tabaira : abhi tak yah nishani aalam e wujood mein nahi aai.

Sone ka pahad

Hadees (21)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho se manqool hai unhone farmaya ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki qiyamat nahi qaayam hogi yahan tak ki nahar e furaat sone ke pahad zahir kar degi aur log usko lene ke liye ek doosre se yahan tak jung karenge ki har 100 mein se 99 qatl ho jayenge aur unmein ka har shakhs yah kahta hoga ki shayad mein qatl se bach jaoga. (*mishkat jild 2 page 469*)

Tashreeh : ye hadees muslim shareef mein bhi hai aur ek doosri hadees mein yah bhi aaya hai ki anqareeb nahar e furaat sone ke khazanon ko zahir kar degi aur jo log us waqt wahan maujood honge vah usko na le sakenge. Isi tarah ek hadees mein yah bhi warid hua hai ki qurbe qiyamat mein zameen apne jigar ke tukdon ko qay (ulti, vomiting) kar degi jo sone chandi ke sutoonon ki shakl mein pade honge ek qatil jab unko dekhega to kahega ki haay afsos iske liye meine logon ka khoon bahaya tha aur jab rishtedari kaat ne wala iske baad aayega to kahega ki afsos! Isi ke liye meine apne rishtedaron se qata e ta'alluq kar liya tha aur chor jab yahan guzrega to afsos karta hua kahega ki haay! Isi ke baare mein mera hath kaata gaya tha phir yah sab un khazanon ko chhod kar vahan se chal

denge aur koi bhi usmein se kuch nahi lega.

(*mishkat jild 2 page 469*)

Nahar e furaat se sone ka pahad is tarah namoodar hoga ki us nahar ka paani khud ba khud khushk (sukh) ho jayega aur zameen phat jayegi aur sone chandi wagairah ki kaanein (khadan) nazar aane lagengi. Isi tarah ja baja zameen mein bade bade shegaaf ho jayenge aur zameen mein gade huye dafene aur khazane zameen ke upar aa jayenge.

Tabsira : jahan tak meri maloomat ka ta'alluq hai abhi tak is nishani ka zuhoor nahi hua hai.

Qaisar wa kisra ke khazane

Hadees (22)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho ne kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki jab kisra halaak ho jayega to uske baad koi kisra nahi hoga jab qaisar halaak ho jayega to uske baad koi qaisar nahi hoga aur mujhe us zaat ki qasam jiske daste qudrat mein meri jaan hai ki yaqeenan un donon ke khazane Allah ki raah mein kharch kiye jayenge. (*tirmizi jild 2 page 44*)

Tabsira : Qiyamat ki ye nishaniyan zahir ho chuki

kyunki ameerul momineen Hazrate Umar radiallaho ta'ala anho ke daure khilafat mein iran ka badshah kiswa aur rum ka badshah qaisar donon halaak ho gaye aur un donon ki saltanatein khatm ho gayi aur un donon ke khazane unton par laad kar madeena munawwara laye gaye aur ameerul momineen ne un khazanon ko Allah ki raah mein kharch kar diya aur phir in donon ke baad na koi kiswa hua na qaisar. Wallahu ta'ala aa'alam

Tiddiyon ki halaakat

Hadees (23)

Tarjuma : Hazrate Jabir bin Abdullah radiallaho ta'ala anho se riwayat hai unhone kaha ki Hazrate Umar radiallaho ta'ala anho ki khilafat ke barson mein jis saal unki wafat huyi tiddiyan na paid ho gayi to Hazrate e umar radiallaho ta'ala anho iski wajah se gamgeen ho gaye aur unhone ek sawar yaman ki taraf bheja, ek sawar iraq ki janib aur ek sawar shaam ki taraf bheja aur tiddiyon ke baare mein logon se poochh taachh karne lage. Phir yaman ki taraf jane wala sawar ek muththi tiddiyan lekar aaya aur unko aapke samne bikher diya phir aapne un tiddiyon ko dekha to naara e takbeer buland kiya aur farmaya ki mein ne Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko yah farmate huye suna hai ki Allah ta'ala ne 1000 jandar makhlooq ko paida

farmaya hai jinmein se 600 samundra mein aur 400 khushki mein hain aur sab se pahle un jandar makhlooqat mein se tiddiyan hilaak hongy phir inke baad doosri jandar makhlooqat ki hilaakat lagatar is tarah hone lagegi jis tarah motiyon ki ladi ka dhaaga kat jaye to motiyan lagatar girne lagti hain.

(mishkat jild 2 page 472 ashra tussa'at)

Tabsira : Abhi tak tiddiyon ka wujood duniya se khatm nahi hua hai isliye zahir hai ki abhi tak qiyamat ki is nishani ka wujood nahi hua hai. Haan! Itni baat zarur ho gayi hai ki ab tiddiyon ki tadad bahut km ho gayi hai, hukoomatein unke ando aur bachchon ko hilaak karne mein badi jaddo jahad kar rahi hain jiska anjam iske siwa aur kya hoga ki ek na ek din tiddiyon ki nasl duniya se fana (khatm) ho jayegi aur Qiyamat ki ek nishani ma'arize wujood (zahir ho jayegi) mein aa jayegi. Wallahu ta'ala aa'alam

Huroof e qur'an ka mitna

Hadees (24)

Tarjuma : Hazrate Huzaifa radiallaho ta'ala anho ne kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki qur'an par ek aisi raat guzregi ki log subah karenge to har jagah se qur'an ki aayat aur

harf mita diye gaye honge.

(*hujjatullah jild 2 page 847 ba hawala ibne maja 303*)

Tashreeh : is hadees ka matlab yah hai ki qiyamat se pahle ek aisi raat aayegi ki achanak qur'an e paak ki tamam aayatein aur huroof qur'an majeed ki jildon se bhi aur hafizon ke seenon se bhi mit jayenge.

Chunanche ek hadees mein yah bhi aaya hai ki qiyamat nahi aayegi yahan tak ki qur'an majeed jahan se aaya hai vahi laut kar chala jayega aur arsh ke gird shahad ki makkhi ki tarah aawaz karega to Allah ta'ala farmayega ki tujhe kya ho gaya hai? To qur'an kahega ki mein tere paas se nikla tha aur ab tere hi paas laut kar chala aaya hoon kyunki log meri tilawat to karte hain magar tere ahkaam (hukm) par amal nahi karte. (*hujjatullah jild 2 page 847*)

Tabsira : abhi tak qiyamat ki is nishani ka zuhoor nahi hua hai yah bilkul hi qurbe Qiyamat mein hoga.

Khoon rezi ki kasrat

Hadees (25)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho se riwayat hai ki unhone kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki Qiyamat nahi qaayam hogi yahan tak ki 'haraj' bahut zyada badh jayega to logon ne kaha ki 'haraj' kya cheez hai? Ya

rasoolullah! To aap ne farmaya ki qatl qatl.
(muslim jild 2 page 390)

Tabaira : qatl aur khoon rezi ki kasrat tamam duniya mein bahut zyada badh gayi hai aur rozana iski tadad mein izaafa (badhotari) hi hota jata hai lihaza qiyamat ki yah nishani zuhoor pazeer ho chuki hai.
Wallahu ta'ala aa'alam

Masjidon mein duniya ki baatein

Hadees (26)

Tarjuma : Hazrate Hasan radiiallaho ta'ala anho se marwi hai ki logon par ek aisa zamana aayega ki unki masjidon mein unki duniyavi baatein hogi lihaza tum log aise logon ki sohbat mein na baitho kyunki Allah ta'ala ko aise logon ki koi parwah nahi hai.

(hujjatullah jild 2 page 832)

Tabaira : Qiyamat ki yah nishani poori ho chuki hai kyunki tamam duniya ke musalman is bala mein giraftar hain ki chand minuton ke liye masjidon mein namaz ke liye aate hain to khwah makhwah (bila wajah) duniya ki baatein aur dhandhe rozgaar ki baaton ka tazkira karne lagte hain.

Huzoor e akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne apni ummat ko yah hukm farmaya hai ki aise logon ke paas na baitho balki

un logon se door raho.

30 muddaeyane nuboowat

(nuboowat ka daawa karne wale)

Hadees (27)

Tarjuma : Hazrate Soban radiallaho ta'ala anho se marwi hai unhone farmaya ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki qiyamat nahi qaayam hogi yahan tak ki anqareeb meri ummat mein 30 jhoothe honge jinmein ka har ek yah guman karega ki vah Allah ka nabi hai halanki mein khatimunnabeeyin hoon mere baad koi nabi nahi hoga aur humesha meri ummat mein se ek jama'at haq par rahegi jo galib rahegi unke mukhalifeen unko koi nuqsan nahi pahuncha sakenge yahan tak ki Allah ka hukm (qiyamat) aa jaye. Is hadees ko aboo dawood aur tirmizi ne riwayat kiya hai. *(mishkat jild 2 page 465)*

Tabsira : is riwayat se maloom hota hai ki qiyamat se pahle 30 aadmi nuboowat ka daawa karenge lekin imaan ahmad ki ek riwayat mein hai ki 27 aadmi nuboowat ka daawa karenge aur tabrani ki riwayat mein yah hai ki 70 kazzab honge. *(hujjatullah page 824)*

In riwayaton mein tatbeeq ki ek soorat to yah hai ki 70 ki tadad mein 27 aur 30 donon dakhil hain isliye kisi

riwayat mein 27 ka zikr aa gaya aur kisi mein 30 ka aur kisi riwayat mein poore 70 ki tadad mazkoor ho gayi.

Doosri soorat tatbeeq ki yah bhi ho sakti hai ki kul kazzabon ki tadad to 70 hogi jinmein se 27 ya 30 to nubooat ka daawa karenge baqi imamat ya mehadi wagairah hone ka daawa karenge aur tatbeeq ki ek teesri soorat yah bhi hai ki in gintiyon ki tadad tahdeed ke liye na maana jaye balki in gintiyon ko takseer aur bayane kasrat (zyada bayan karne) ke liye maana jaye yani Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki in gintiyon se yah murad hai ki bahut se log nubooat ka daawa karenge jaise urdu ke muhaware mein bola jata hai 'meine 50 martaba tum ko samjhaya' to iska yah matlab nahi hota ki meine gin kar poore 50 martaba samjhaya balki iska matlab yah hota hai ki mein ne bahut zyada martaba tum ko samjhaya to isi tarah Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka yah farmana ki 27 aadmi ya 30 aadmi ya 70 aadmi nubooat ka daawa karenge iska yah matlab hai ki nubooat ka daawa karne wale kazzab bahut zyada honge.

Chunanche zamana e aqdas ke waqt se aaj tak nubooat ka daawa karne walo kazzabon ka shumar kiya jaye to un badnaseebon aur bedeenon ki tadad 30 se kahin zyada ho chuki hai.

Baharhaal Qiyamat ki is nishani ka zuhoor ho chuka hai. Wallahu ta'ala aa'alam

Ka'aba ko dhaane (girane) wala

Hadees (28)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho ne kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki do patli patli pindliyon wala habshah ka ek aadmi ka'aba ko barbad karega.

(muslim jild 2 page 394)

Tabssira : alamat e qiyamat ki is peshangoyi ka misdaaq ab tak zuhoor mein nahi aaya aur is baare mein ikhtilaaf hai ki yah intihai haulnaak waqia kab aur kis zamana mein wuqu pazeer (zahir) hoga, Hazrate Ka'ab bin ahbaar radiallaho ta'ala anho ka qaul hai ki Hazrate Eisa alaihissalam ke zamane mein yah saaneha (dardnak waqia) darpesh hoga aur jab Hazrate Eisa alaihissalam ke paas log fariyad lekar aayenge to aap 8 ya 9 aadmiyon ki ek jama'at ko tafteesh ke liye makka shareef rawana farmayenge aur ka'aba ke barbad hone se pahle yajooj wa majooj ki halaakat ke baad Hazrate Eisa alaihissalam aur doosre log haj wa umra ada kar chuke honge.

Wallahu ta'ala aa'alam

(hujjatullahi alal aalmeen jild 2 page 843)

Aadmi qabr ke upar lotega

Hadees (29)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho kahte hain ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki qasam hai us zaat ki jis ke daste qudrat mein meri jaan hai ki duniya khatm nahi hogi yahan tak ki aadmi qabr par yah kahte huye lot'ta hoga ki kaash mein is qabr wale ki jagah hota aur uske paas musibat ke siwa deen nahi hoga.

(mishkat ashra tussa'at jild 2 page 469)

Tashreeh : ye hadees muslim mein bhi hai aur is hadees ka matlab yah hai ki jab qiyamat qareeb ho jayegi to qism qism ke fitnon ki wajah se aise aise masaeb (musibatein) aur takaleef ke toofan momin par aayenge ki deen par qaayam rahna utna hi mushkil ho jayega jitna ki aag ka angara hath mein uthaye rahna! Is qism ki balao mein bahut se momineen ka deen barbad ho jayega aur aadmi ranj wa qalq (takleef) se bilbila kar qabristan jayega aur kisi qabr par sar patak patak kar lotega aur yah kahega ki kaash mein is bure waqt se pahle hi mar gaya hota aur is qabr wale ke bajaye mein is qabr mein dafan ho gaya hota to mein in musibaton aur balao se bach gaya hota aur mera deen wa imaan bhi salamat rah gaya hota.

Tabaira : abhi yah waqt to nahi aaya hai ki aadmi maut ko apni zindagi par tarjeeh de kar qabron par lot'ta phire

magar yah manzil to aa gayi hai ki deendar musalman zamana e haal ke ilhaad wa bedeeni aur deen wa mazhab ki tahqeer wa tazleel aur awaam ke islam dushman muashirah se bezaar hokar qabr walo par rashk karne laga hai aur baaz deendar musalmanon ko yah kahte suna gaya hai ki jo log imaan ke sath is duniya se chale gaye vah hum se achche rahe kyunki vah log is daur ke mulhidanah rawish aur deen wa mazhab ki tauheen wa tazleel ke jaansoz manaazir dekhne se bach gaye. Goya yah kaha ja sakta hai ki qiyamat ki is nishani ke zuhoor ka waqt qareeb aa pahuncha hai aur iske aasar nazar aane lage hain aur agar deen wa mazhab se aam bezaari aur muslim muashare ki imaan soz kharabiyon ka yahi haal raha to rafta rafta chand barason mein qiyamat ki yah nishani bhi is tarah nazar aane lagegi jis tarah khule aasman mein raat ke waqt chaand taare nazar aaya karte hain.

Wallahu ta'ala aa'alam

Lathbaaz badshah

Hadees (30)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho se marwi hai unhone kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki qiyamat qaayam nahi hogi yahan tak ki 'qahtaan' se ek aadmi aisa niklega jo tamam insanon ko apni laathi se hankega.

(mishkat babulmalahim jild 2 page 466)

Tashreeh : 'qahtaan' ya to yamani aqwaam ke murise aala ka naam hai ya yamani qabael mein se ek qabeele ka naam hai. Baharhaal is hadees ka ye matlab hai ki khandan e qahtaan ka ek badshah hoga jo apni laathi ke zor se logon par is tarah hukoomat karega jis tarah koi aadmi apni laathi se janwaron ko haank kar jahan aur jidher chahata hai le jaya karta hai aur koi janwar sartaabi nahi kar sakta. Isi tarah yah zalim badshah ameer wa gareeb aur shareef wa razeel sabko apni ek hi laathi se hankega aur uski laathi ke dar se koi shakhs choo wa chera karne ki majaal na rakhega jab tak yah badshah na hoga qiyamat nahi aayegi.

Baaz muhaddiseen ne farmaya ki yah badshah kisi arab ka aazad kardah gulam hoga aur uska naam 'jhajaah' hoga. (*mirqaat jild 5 page 157*)

Tabsira : tareekh e arab ke mutaale se pata chalta hai ki bahut se is qism ke zalim badshah arab mein paida ho chuke hain lekin 'jhajaah' naam wala jahan tak mujh kam ilm ki maloomat ka ta'alluq hai arab mein ab tak koi badshah nahi hua hai isliye mere ilm mein qiyamat ki yah nishani abhi aalam e wujood mein nahi aayi hai.

Wallahu ta'ala aa'alam

Fat'he baitul muqaddas

Hadees (31)

Tarjuma : Hazrate e Aauf bin Maalik kahte hain ki

main Nabiye kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ke paas junge tabook mein aaya us waqt aap ek chamde ke khema mein the to aap ne farmaya ki Qiyamat se pahle tum 6 nishaniyon ko gin lo-

- (1) meri wafat
- (2) phir baitul muqaddas ki fatah
- (3) phir ek waba (taaon) tum ko pakdegi jo bakriyon ki gilti ki beemari ki tarah hogi
- (4) phir maal ki is qadar zyadti hogi ki kisi aadmi ko 100 deenar diye jayenge phir bhi vah usko kam samajh kar naraz hi rahega
- (5) phir ek aisa fitna hoga jo arab ke har ghar mein dakhil ho jayega
- (6) phir tumhare aur rumiyon ke darmiyan ek sulah hogi magar rumi kuffar bad'ahadi karenge aur itna bada lashkar lekar tum par hamla aawar honge ki us lashkar mein 80 jhande honge aur har jhande ke neeche 12-12 hazaar faujein honggi.

(mishkat jild 2 page 466)

Tabsira : Qiyamat ki yah nishaniyan taqreeban sabhi zahir ho chuki hain.

Nishani (1) : Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka is aalam e duniya se aalam e aakhirat ka safar farmana yah 11 hijri mein ho chuka.

Nishani (2) : baitul muqaddas ka fatah hona yah ameerul momineen Hazrate Umar farooqe aazam radiallaho ta'ala

anho ke daure khilafat mein waqia hua.

Nishani (3) : taaon ki waba yah alamat bhi Hazrate ameerul momineen Umar farooq e aazam radiallaho ta'ala anho ki khilafat ke ayyam mein zuhoor pazeer huyi. Zamana e islam mein yah sab se pahla taaon hai is waba mein teen din ke andar 70,000 aadmi mar gaye choonki us waqt islami lashkaron ka padaaw baitul muqaddas ke qareeb ek gaanv 'amwaas' mein tha isliye tareekhon mein is waba ka naam taaon e amwaas pad gaya.

Taaon ek wabai beemari hai jisko angrezi mein 'plague' kahte hain, is beemari mein shadeed bukhar aata hai aur gardan ya baglon ya raanon ki jadon mein kabootar ke ande ke barabar giltiyan nikalti hain jis mein naqabile bardasht dard ke sath sakht jalan hoti hai is marz mein bahut jald aadmi mar jata hai aur bahut kam log is beemari se shifayaab hote hain. Pahle hindustan mein taqreeban har saal yah waba aati thi magar 40 baras se yah waba nahi aayi hai.

Nishani (4) : maal wa daulat ki kasrat wa farawaani is nishani ka zuhoor tareekh e islam mein sab se pahle Hazrate e ameerul momineen Usmane ghani radiallaho ta'ala anho ki khilafat mein hua aur uske baad barabar maaldari ki kasrat mein zyadti hoti gayi aur hoti ja rahi hai yahan tak ki Allama Mulla Ali Qari rahmatullah alaih ka bayan hai ki humare zamane mein to is qadar maal wa daulat ki kasrat ho gayi hai ki 1000 deenar ko bhi log qaleel wa haqeer hi raqam shumar karte hain aur uski koi

qadar nahi karte.

(mirqaat jild 5 page 158)

Nishani (5) : arab ka fitna is se murad Hazrate e ameerul momineen Usman ghani radiallaho ta'ala anho ki shahadat aur uske baad ki ladaiyan hai jinke asraat se arab ka har har ghar mut'assir hua aur is khana jungi mein musalmanon ka beshumar jaani wa maali nuqsan hua aur chand dinon ke liye islami futoohat ka darwaza band ho gaya.

(mirqaat jild 5 page 158)

Nishani (6) : rumiyon se sulah aur phir un logon ki bad'ahadi is nishani ka zuhoor khilafat e rashida ke baad khusoosan khilafat e abbasiya ke daur mein baar baar hua aur baarha rumiyon ne bade bade azeem lashkaron ke sath muslim hukoomaton par yalgaar ki aur aainda bhi is qism ke hamle musalmanon par hote hi rahenge yahan tak ki Hazrate e isa alaihissalam ka nuzool aur Hazrate Imaam Mehadi ke zuhoor ke baad kuffar humesha ke liye magloob ho jayenge aur har taraf islam ka bol baala rahega.

Wallahu ta'ala aa'alam

Arab mein dobara but parasti

Hadees (32)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho ne kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne

farmaya ki qiyamat nahi qaayam hogi yahan tak ki qabeela e 'daus' ki auraton ke sureen (tawaaf karte huye) zul khalsah par hilenge aur zul khalsah qabeela e daus ka ek but tha jisko vah log zamana e jahiliyat mein poojte the. *(bukhari jild 2 page 1054)*

Tabsira : is hadees ka hasil yah hai ki qurbe qiyamat mein arab ke ek qabeela 'daus' ke log buton ka tawaaf aur unki parastish (pooja) karne lagenge. Abhi tak yah nishani zahir nahi huyi hai aur arab mein kahin bhi ab tak but parasti nahi ho rahi hai.

Chaar futoohat

Hadees (33)

Tarjuma : Hazrate Naafe bin Utba radiallaho ta'ala anho ne kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki tum musalman jazeeratul arab se jung karoge to Allah ta'ala tum ko fatah ata farmayega, phir tum log faaras se jung karoge to Allah ta'ala usko bhi maftoo farma dega, phir tum log rum se ladoge to Allah ta'ala tumhe fatahyab bana dega, phir dajjaal se tum logon ki jung hogi to Allah ta'ala uske muqabile mein bhi tum ko fatah dega. *(mishkat jild 2 page 466)*

Tabsira : Qiyamat se pahle hone wali mazkooah baala chaaron ladaiyon mein se sirf aakhiri jung abhi nahi hui

baqi teenon ladaiyan Ameerul Momineen Hazrate Umar radiiallaho ta'ala anho ke daure khilafat mein ho chuki aur rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farmane basharat zahir ho chuka ki un ladaiyon mein musalmanon ko fatah e mubeen hasil hui.

Joote ka feeta bolega

Hadees (34)

Tarjuma : Hazrate Aboo Sayeed khudri radiiallaho ta'ala anho kahte hain ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki mujhe us zaat ki qasam hai jiske qabza e qudrat mein meri jaan hai ki qiyamat nahi qaayam hogi yahan tak ki darinde janwar insanon se guftagoo karenge aur aadmi se uska koda baatein karega aur uske joote ka tasma kalaam (baatein) karega aur aadmi ko us ki raan un muamilaat ki khabar degi jinko uski beevi ne us ke peeche kiya hoga. (*mishkat jild 2 page 471*)

Tabsira : qurbe qiyamat ki yah haulnaak nishaniyan abhi tak zahir nahi huyi hain lekin har momin ko is par imaan aur yaqeen rakhna zaruri hai ki farmane risalat ke ba moojib (mutabiq) yah nishaniyan anqareeb zahir hokar rahengi jaisa ki doosri nishaniyan jinko koi pahle soch bhi nahi sakta tha vah alal ailan kuch zuhoor mein aa chuki kuch zahir ho rahi hain.

Basra ke bandar hone wale

Hadees (35)

Tarjuma : Hazrate Anas radiallaho ta'ala anho ne kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki aey Anas! Log bahut se shaharon ko basayenge aur un shaharon mein se ek shahar ko basra kaha jayega. Agar too us shahar ke paas se guzre ya usmein dakhil ho to us shahar ki namkeen zameen aur nadi ke sahil aur khajooron ke bagaat aur bazon se aur us shahar ke umra (maaldar) ke darwazon se apne aap ko bachaye rakhna aur basra ki un zameenon ko lazim pakadna jo 'zawaahi' kahlati hain kyunki basra mein zameen ka dhans jana aur pathraaw aur zalzala hoga aur ek qaum raat ko soyegi aur subah ko uthegi to bandar aur suar (pig) ho jayegi. (*mishkat jild 2 page 468*)

Tashreeh : basra iraq ka bahut hi mashhoor aur tareekhi shahar hai. 'zawaahi' vah reteeli zameen hai jo sooraj ki roshani mein chamakti aur door se saaf nazar aati hai.

Is hadees se maloom hua ki is ummat mein bhi kuch logon ki sooratein maskh hongy aur yah jo mashhoor hai ki Huzoor alaihissalam ki ummat ke log maskh nahi kiye jayenge is se murad yah hai ki is ummat mein maskh e aam nahi hoga ki bani israel ki tarah poori poori bastiyan

maskh kar di jayein. Magar maskh e khaas yani khaas khaas chand afraad ka maskh to is ummat mein bhi hoga jaisa ki is hadees se maloom hota hai.

Chunanche baaz hadeeson mein aaya hai ki 'firqa e qdriya' mein se kuch log maskh kiye jayenge mumkin hai ki basra mein kuch log firqa e qdriya ke aabad ho gaye ho jinko qahar e khudavandi maskh karke bandar aur suar bana degi.

(ash'atullamaat jild 4 page 308)

Maskh ke teen waqiyaat

(1) misr ke fatimi daure hukoomat mein har saal aashoorah (10vi muharram) ke din rafziyon ka ek giroh madeena munawwara ke qabristan jannatul baqeeah mein Hazrate Abbas radiallaho ta'ala anho ke kubba e mubarak (gumbad) ke andar jama ho kar Hazrate Abu Bakr siddiq wa Hazrate Umar farooq aazam radiallaho ta'ala anhoma ko galiyan diya karta tha nagahan (achanak) ek sael (sawal karne wala) us kubba mein dakhil hua aur yah kaha ki kaun hai jo Hazrate Abu Bakr radiallaho ta'ala anho ki muhabbat mein mujhe khana khila de? Ek boodhe khabees rafzi ne us sael ko apne ghar le ja kar sael ki zabaan kaat daali aur uske hath par rakh kar kaha ki le yah hai Abu Bakr ki muhabbat ka badla. Sael apni zabaan ko hath mein liye huye masjide nabwi ke darwaze par baith kar rone laga aur rote rote so gaya khwab mein Huzoor e akram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aur

Hazrate shaikhain (Siddiqe akbar wa Farooqe aazam) radiallaho ta'ala anhom ki ziyarat se musharraf hua phir yah dekha ki Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne Hazrate Abu Bakr siddiq radiallaho ta'ala anho ko hukm diya ki us shakhs ki zabaan us ke munh mein rakh do chunanche unhone rakh di. Iske baad sael bedar hua to us ki zubaan uske munh mein ba dastoor sabiq thi (pahle ki tarah) aur koi takleef bhi nahi thi phir sael ne saal bhar ke baad aashoorah ke din usi kubba (gumbad) mein jakar khane ka sawal kiya to ek naujawan usko apne ghar le gaya aur sael ko khila pila kar uska bahut aezaaz (izzat) kiya. Sael ne ta'ajjub ke sath poochha ki guzashtah saal jab meine Hazrate Abu Bakr siddiq radiallaho ta'ala anho ka naam lekar khane ka sawal kiya tha to meri zubaan kaati gai thi aur is saal mera is qadar aezaaz (izzat) kiya ja raha hai aakhir iska sabab kya hai? Jawan ne kaha ki aey shakhs jisne teri zubaan kaati thi vah mera baap tha teri zubaan kaat tey hi Allah ne usko maskh karke bandar bana diya. Chunanche darwaze ka parda hata kar us jawan ne sael ko dikha diya ki dekh yahi mera baap hai jisne teri zubaan kaati thi sael ne dekha ki ghar mein ek bandar bandha hua baitha hai. Uske baad jawan ne sael se kaha ki tum ne jo dekha isko logon se chhupana aur yah kaha ki iska anjam dekh kar hum logon ne rafzi mazhab se tauba kar li hai. Is waqia ko Allama samhori ne apni kitab 'zawajir' mein aur Allama Ibne Hajar ne apni kitab 'Assawaequlmuhrika' mein zikr kiya hai aur in donon ke

alawa Allama Qastlaani wagairah ne bhi is waqia ko tahreer kiya hai.

(hujjatullahi alal aalmeen jild 2 page 827)

(2) isi tarah 'zawajir' mein likha hai ki halab mein ek aadmi Hazrate e Abu Bakr siddiq aur Hazrate Umar farooqe aazam radiallaho ta'ala anhuma ko gaaliyan diya karta tha jab yah mar gaya to shahar ke chand naujawanon ne us ki qabr khod kar dekha to qabr mein ek suwar (pig) pada hua tha, naujawanon ne usko ghaset kar qabr se nikala aur usko aag mein jala dala.

(hujjatullahi alal aalmeen jild 2 page 827)

(3) halab mein ek musalman namaz padh raha tha ek aadmi usse khilwad karne laga magar us musalman ne namaz nahi todi aur nihayat khuzoo wa khushooa (dil lagakar) ke sath namaz poori kar li aur jaise hi us ne salam phera fauran hi khilwad karne wale ka chehra khinzeer (suar) ki shakl ka ho gaya aur vah jungle ki taraf bhaagta hua chala gaya.

(hujjatullahi alal aalmeen jild 2 page 827)

Tabaira : Qiyamat ki is nishani ka basra mein abhi tak zuhoor nahi hua hai. Wallahu ta'ala aa'alam

Pattharon ki barish

Hadees (36)

Tarjuma : Hazrate Aaisha radiallaho ta'ala anha kahti hain ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki is ummat ke pichhle logon mein zameen ka dhans jana, maskh ho jana aur pathraaw hoga. Hazrate Aaysha radiallaho ta'ala anha kahti hain ki meine arz kiya ya Rasoolullah! Kya hum log hilaak kar diye jayenge halanki hum logon mein bahut se saliheen (nek log) bhi honge? To aapne farmaya ki haan jab ailaniya (khule aam) badkari hone lagegi.

(tirmizi jild 2 page 41)

Tashreeh : maskh ki tarah is ummat mein gunahon aur bad aamaliyon ki nahoosaton se khasf (zameen mein dhansna) aur qazf (patthar barasna bhi hoga).

Chand khasf (zameen mein dhansna) :

(1) 301 hijri mein magrib e aqsa ke 13 gaanv zameen mein dhans gaye.

(2) 346 hijri mein moteea ke daure khilafat mein itna bada zalzala aaya ki shahar taliqaan zameen mein dhans gaya aur hazaron shahariyon ki tadad mein se kul ba mushkil 30 aadmi zinda bach sake aur is zalzala mein iran

ki 150 bastiyan zameen mein dhans gai aur iska asar halwaan tak pahuncha ki aadhe shahar se zyada hissa zameen ke neeche chala gaya aur zameen is tarah phat gayi ki qabron se murde bahar nikal gaye aur paani ke chashme phoot nikle aur iran mein ek pahad phat kar tukde tukde ho gaya aur ek gaanv aadhe din zameen wa aasman ke darmiyan muallaq (latka) raha phir poore shahar walo samet zameen mein dhans kar gayab ho gaya jaisa ki allama jalaluddin suyooti ne allama ibne jauzi se naql kiya hai.

(3) isi tarah 597 hijri mein basra ka ek gaanv zameen ke andar gayab ho gaya.

(4) isi tarah 533 hijri mein 'bohaira' shahar zameen ke andar chala gaya aur shahar ki jagah siyaah (kaala) paani ka taalab ban gaya.

(5) isi tarah aazar baejaan ke aetraf mein 6 gaanv zameen ke andar dhans gaye. Allama barzanji ka bayan hai ki yah waqia humare zamane mein hua.

(hujjatullah jild 2 page 825-826)

Chand qazf (patthar barasna) :

(1) allama jalaluddin suyooti ne tareekhul khulfa mein likha hai ki 285 hijri mein basra ke qareeb ek gaanv mein kaale aur safed rang ke pattharon ki barish huyi.

(2) 242 hijri mein suwaida gaanv mein itne bade bade patthar barse ki logon ne ek patthar ka wazan kiya to vah 10 ratl (5 ser) wazan ka tha.

(3) allama barzanji ka bayan hai ki takhmeenan (andazan) 1060 hijri mein kurdistan ke andar 'heezaan' aur 'kufraan' donon shaharon ke darmiyan ande ke barabar kaale pattharon ki barish huyi aur is pathraaw ki aawaz ek din ki masaafat ki doori par rahne walo ne suni. (hujjatullah jild 2 page 828)

Pura lashkar zameen ke andar

Hadees (37)

Tarjuma : Hazrate Abdullah bin safwaan radiiallaho ta'ala anho ka bayan hai ki mujhe Hazrate hafsa radiiallaho ta'ala anha ne khabar di ki unhone Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko yah farmate huye suna hai ki ek lashkar jung ke liye baitullah (ka'aba muazzama) ka qasd (irada) karega yahan tak ki yah lashkar maqame 'baida' ki zameen par pahunchega to is lashkar ka darmiyani hissa zameen mein dhansa diya jayega phir agla hissa pichhle hisse ko pukarega to un sab ko zameen mein dhansa diya jayega aur siwaye ek shakhs ke jo lashkar se alag chalta hoga koi bhi baqi nahi rahega aur yahi shakhs un logon ke baare mein khabar

dega yah sun kar ek shakhs ne kaha ki mein shahadat deta hoon ki too ne Hazrate e hafsa par jhooth nahi bola hai aur mein shahadat deta hoon ki Hazrate e hafsa raziyaAllahu ta'ala anha nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ par jhooth nahi boli hain.

(muslim jild 2 page 388)

Tabsira : Qiyamat ki yah nishani abhi tak wujood mein nahi aayi hai.

Wallahu ta'ala aa'alam

Masjidul ashshaar ke shuhada

Hadees (38)

Tarjuma : Hazrate Saaleh bin dirham radiiallaho ta'ala anho kahte hain ki hum log haj ke liye ja rahe the to achanak ek aadmi (Hazrate Aboo huraira radiiallaho ta'ala anho) khade the unhone hum se farmaya tha ki tumhare pahloo mein ek gaanv hai jis ko 'obulla' kahte hain hum logon ne kaha ji haan! To unhone farmaya ki tum mein se kaun is baat ki zimmedari leta hai ki vah 'masjidul ashshaar' mein do rak'at ya chaar rak'at namaz padhe aur yah kah de ki iska sawab Aboo Huraira ke liye hai. Mein ne apne mahboob صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ se suna hai ki yaqeenan Allah ta'ala qiyamat ke din 'masjidul ashshaar' se aise shaheedon ko uthayega ki unke siwa koi bhi (Qiyamat ke din) shuhada e badr ki saf mein nahi khada hoga. (mishkat jild 2 page 468)

Tabsira : is hadees se chand masael sabit hote hain,

(1) muqaddas maqamaat mein ibadat karne ka sawab bahut zyada fazeelat rakhta hai.

(2) ibadat e maaliya ki tarah namaz wa roza wagairah badani ibadaton ka sawab bhi ba zariya e fatiha zindon aur murdon ko pahunchana sahaba e kiraam ka tareeqa hai.

(3) kisi shakhs se apne liye fatiha aur isale sawab ki farmaish jaez wa durust hai.

Masjidul ashshaar ke yah shuhda e kiraam Qiyamat se pahle kab shahadat se sarfaraz honge ya shaheed ho chuke kuch maloom nahi ho saka.

Wallahu ta'ala aa'alam

Yahoodiyon ka qatle aam

Hadees (39)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho kahte hain ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki us waqt tak Qiyamat qaayam nahi hogi yahan tak ki musalman yahoodiyon se jung karenge aur un yahoodiyon ko musalman qatl karenge yahan tak ki koi yahoodi kisi patthar ya darakht ki aad mein chhupega to vah patthar aur darakht pukarega ki aey musalman! Aey Allah ke bande! Yah mere peechhe ek yahoodi hai too aa ja aur isko qatl kar daal siwaye ek 'garqad' ke darakht

ke kyunki vah yahoodiyon ka darakht hai.
(*mishkat jild 2 page 466*)

Tashreeh : is hadees ka khulasa yah hai ki is qatl e aam mein yahoodiyon ko kahin bhi panah nahi milegi haan sirf ek darakht jiska naam 'garqad' hai uski aad mein yahoodiyon ko panah mil sakegi. Hazrate Shaikh Abdul Haq muhaddis dehalvy alaihirrahma ne farmaya ki 'garqad' ek khardaar jungli darakht hai aur us darakht ko yahoodiyon se kya munaasibat aur kaun sa khaas ta'alluq hai iski haqeeqat ko Allah ta'ala aur uske rasool alaihissalatu wassalam ke siwa koi nahi janta.
(*ash'atullamaat jild 4 page 157*)

Tabsira : Qiyamat ki yah nishani abhi tak zahir nahi hui hai balki baaz riwayaton se yah pata chalta hai ki dajjaal ke nikalne ke baad jo yahoodi dajjaal ki faujon mein shamil hokar musalmanon se jung karenge un yahoodiyon ka yah haal hoga ki musalman unka qatl e aam karenge aur yahoodiyon ko darakht e 'garqad' ki aad ke siwa kahin panah nahi milegi. (*mirqaat jild 5 page 157*)

Ek baras ek mahina ke barabar

Hadees (40)

Tarjuma : Hazrate Anas radiallaho ta'ala anho ne kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya

ki qiyamat nahi qaayam hogi yahan tak ki zamana ek doosre se qareeb ho jayega yani ek saal misl ek mahina ke guzar jayega aur ek mahina misl ek hafta ke aur ek hafta misl ek din ke aur ek din misl ek ghanta ke aur ek ghanta misl aag ki ek chamak ke ho jayega.

(mishkat jild 2 page 470)

Tashreeh : yah hadees tirmizi mein bhi hai. Hadees ka matlab yah hai ki jab qiyamat qareeb aa jayegi to saal, mahina aur din jaldi jaldi guzar ne lagega. Iski ya to yah soorat hogi ki zamana mein is qadar be barkati ho jayegi ki jaldi jaldi zamana guzar jayega aur logon ko khabar bhi na hogi ki kitne din guzar gaye ya yah soorat hogi ki us zamane mein log is qadar qism qism ke shadaed wa masaeb (musibaton) aur fitnon ke hungamon mein mashgool aur pareshan wa bad'hawaas ho jayenge ki unhe yah ahsaas hi nahi hoga ki kab saal guzar gaya aur meri umr kitni guzar gai aur kis kaam mein guzar gai aur kaun sa mahina aaya aur kaun sa mahina gaya? Kyunki har shakhs ka yah tajurba hai ki sakht pareshan kun masroofiyat ki halat mein bahut jald waqt guzar jata hai.

Tabsira : Qiyamat ki is nishani ka zuhoor bhi shuru ho gaya chunanche har shakhs isko mahsoos karne laga hai ki dekhte hi dekhte chat pat saal guzar jata hai aur ab saal bhar mein bhi itna kaam nahi ho pata jitna pahle 6

mahine mein bhi jaya karta tha.
Wallahu ta'ala aa'alam

Pahadon ka tal jana

Hadees (41)

Tarjuma : Hazrate Samorah radiallaho ta'ala anho se marwi hai ki qiyamat nahi qaayam hogi yahan tak ki pahad apni jagahon se tal jayenge.
(hujjatullah jild 2 page 825 ba hawala tabrani)

Tabsira : Qiyamat ki yah nishani zahir ho chuki kyunki zalzalon mein pahadon ka apni jagahon se tal jana baarha waqia ho chuka hai.
chunanche mundarija zail do waqiyaat tareekhон mein mazkoor hain jo bahut hi mustanad aur mashhoor hain jin ko Allama Suyooti ne Tareekhul Khulfa mein likha hai.

(1) 242 hijri mein mutavakkil abbasi ke daure hukoomat mein yaman ka ek pahad jis par kuch logon ki khetiyan thi vah apni jagah se hat kar doosre logon ke kheton mein chala gaya. *(hujjatullah jild 2 page 825)*

(2) isi tarah 300 hijri mein shahar e deenaur ka ek pahad zameen ke andar dhans kar bilkul hi gayab ho gaya aur vahan se is qadar zyada paani nikal pada ki bahut si bastiyan garq ho gayi (doob gayi). *(hujjatullah jild 2 page 825)*

Surkh aandhi

Hadees (42)

Tarjuma : Hazrate Abu Huraira radiallaho ta'ala anho ne kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki jab maale ganeemat ko log apni daulat aur amanat ko maale ganeemat aur zakaat ko tawaan bana lenge aur ilm ko deen ke siwa kisi doosre maqsad se padhenge aur aadmi apni beevi ka farmabardar aur apni maa'n ka nafarman hoga, apne dost ko qareeb karega aur apne baap ko door kar dega aur masjidon mein aawazein buland hongy aur qabeela ka sardar unmein ka faasiq aadmi hoga aur qaum ka rahnuma unmein ka sabse zyada kameena shakhs hoga aur aadmi ki tazeem uske shar ke khauf se ki jayegi aur gaane waliyon aur baajon ka har taraf charcha hoga aur qism qism ki sharabon ko log peene lagenge aur is ummat ke pichhle log ummat ke agle logon par lanat karne lagenge us waqt tum log surkh aandhi aur zalzala aur zameen ke dhans jane aur sooraton ki bigad jane aur pattharon ki barish ka intizar karo aur us waqt (qiyamat ki) nishaniyan ek ke baad doosri lagataar is tarah zahir hone lagengi jaise moti ki ladi ka dhaaga kaat diya gaya ho to motiyon ke daane ek ke baad doosre lagataar girne lag jate hain. (*mishkat jild 2 page 470*)

Tabsira : Qiyamat ki mazkooarah baala tamam nishaniyan zahir ho chuki hain. Surkh aandhiyan, zalzala, zameen mein dhansna, soorat ka bigad jana, pattharon ki barish yah sab nishaniyan baarha zahir ho chuki hain aur jis qadar qiyamat qareeb hoti jayegi yah nishaniyan aur inke siwa doosri alamat aur nishaniyan lagataar zahir hoti rahengi.

Chand rang ki aandhiyan :

(1) 232 hijri mein mutavakkil abbasi ke ibtidayi daure hukoomat mein iraq ki sar zameen par ek aisi garm wa surkh aandhi aayi ki koofa wa basra aur bagdad ki tamam khetiyan jal kar raakh ho gayi aur hazaron musafir mar gaye. Yah aandhi hamdaan tak pahunchi aur vahan ke kheton ko bhi jala diya, qafilon ka chalna, logon ka bazon mein nikalna band ho gaya. Insaanon ke siwa beshumar haiwanaat hilaak wa barbad ho gaye aur yah aandhi musalsal 50 dinon tak chalti rahi.

(2) 208 hijri mein muatajid abbasi ki hukoomat mein ek siyaah (kaali) rang ki aandhi aayi jiske baad ek shadeed zalzala aaya jisse baaz shahar barbad ho gaye.

(3) 235 hijri mein ek zard (peelee) rang ki aandhi aayi phir vah hare rang ki ho gayi phir bilkul kaali ho gayi.

(hujjatullah jild 2 page 828)

Naara e takbeer se qila fatah

Hadees (43)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho ne kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki kya tum logon ne suna hai ki koi aisa shahar hai jiska ek kinara khushki (sookha) mein hai aur ek kinara dariya mein hai? Logon ne kaha ki ji haan ya Rasoolullah! Aapne farmaya qiyamat nahi qaayam hogi yahan tak ki Hazrate Is'haaq alaihissalam ki aulad mein se 70,000 musalman is shahar mein jihad karenge jab yah log us shahar ke paas pahunch kar padaaw dalenge to na hathiyar se jung karenge na koi teer chalayenge sirf 'la ilaaha illallaahu wallahu akbar' kahenge aur us shahar ke qila ka ek kinara gir padega, phir doosri martaba jab 'la ilaaha illallaahu wallahu akbar' kahenge to doosra kinara gir padega, phir teesri martaba 'la ilaaha illallaahu wallahu akbar' kahenge to qila ka phatak khul jayega aur yah log shahar mein dakhil ho kar maale ganeemat payenge aur is dauran mein ki yah log maale ganeemat taqseem kar rahe honge ki achanak koi cheekh kar yah kahega ki 'yaqeen maanon dajjaal nikal pada' yah log fauran hi saari cheezon ko chhod kar apne gharon ko wapas laut jayenge. (mishkat jild 2 page 467)

Tabaira : yah peshangoyi abhi poori nahi huyi galiban Imaam Mehadi ke zuhoor ke baad shaam ke musalman

yah jihad karenge aur yah un logon ki karamat hogi ki naara e takbeer se poora qila mismaar aur maftooh (fatah) ho jayega aur yah log aise bahadur aur sher dil musalman honge ki dajjaal ke khurooj ki khabar sun kar us se jung karne ke liye apni bastiyon ki taraf laut padenge na farar karenge na mar'oob honge.

100 mein se 99 maqtool

Hadees (44)

Tarjuma : Hazrate Abdullah ibne Mas'ood radiallaho ta'ala anho ne farmaya ki qiyamat qaayam nahi hogi yahan tak ki na meeras taqseem ki jayegi na maale ganeemat milne ki khushi manayi jayegi, phir aap ne farmaya ki islam ke bahut bade dushman (kuffare rum) ahle shaam se jung karne ke liye jama honge aur musalman bhi un logon se ladne ke liye lashkar jama karenge phir ahle islam ek aisi fauj ko muntakhab karenge jo marte dam tak jung karti rahegi aur usi waqt laute jab gaalib ho jaye warna mar mite. Chunanche yah log dushmanon se jung karte rahenge yahan tak ki raat donon faujon ke darmiyan haayal ho jayegi us waqt donon lashkar bagair gaalib aaye wapas laut jayenge aur musalmanon ki muntakhab fauj (taqreeban) fana ho chuki hogi. Phir musalman ek doosri fauj chunege jo marte dam tak ladti rahe aur

usi waqt vah laute jab gaalib ho jaye warna qatl ho jaye. Chunanche yah doosri fauj bhi ladti rahegi yahan tak ki raat haayal ho jayegi aur donon faujein bagair galba paye wapas laut jayengi aur musalmanon ki yah chuni huyi fauj (taqreeban) kat chuki hogi phir musalman ek teesri fauj ka intikhab karenge jo maut tak jung karti rahe aur usi waqt laute jab gaalib aa jaye warna mar mite. Chunanche yah fauj bhi raat tak ladti rahegi phir donon faujein bagair gaalib huye laut jayengi aur musalmanon ki yah fauj bhi (taqreeban) khatm ho chuki hogi yahan tak ki jab chautha din aayega to jitne musalman baqi bache honge vah sab ek sath uth khade honge us waqt Allah ta'ala kafiron ko shikast de dega aur yah aisi shadeed jung hogi ki uski misaal kabhi dekhne mein na aayi hogi yahan tak ki agar koi parinda maidane jung par se guzrega to vah bhi aage na badh sakega aur mar kar gir padega. Us waqt jab maqtooleen ki ginti ki jayegi to 100 aadmi jo ek murise aala ki aulad mein se honge unmein ek aadmi zinda baqi rah gaya hoga to is soorat mein bhala maale ganeemat milne ki kya khushi hogi aur kahan se meeras taqseem hogi? Abhi yah log usi haal mein honge ki achanak yah log is se bhi badi jung ki khabar sunenge aur koi cheekh kar yah ailan karega ki dajjaal musalmanon ki gair maujoodgi mein unke baal bachchon par

hamla aavar ho gaya hai chunanche yah sun kar yah log apne saare maal wa asbaab ko chhod kar us taraf mutavajjah ho jayenge aur 10 sawaron ko dushman ki position maloom karne ke liye bhejenge rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki mujhe un sawaron aur unke baapo ke naam maloom hain aur mein un logon ke ghodo ke rang ko bhi janta pahchanta hoon yah log us din zameen ki pusht par tamam duniya ke sawaron se zyada behtareen aur afzal sawar honge.

(mishkat jild 2 page 466 wa muslim)

Tabsira : rumi kafiron aur shaami musalmanon ki yah jung to hunooz (abhi tak) nahi hui hai balki yah jung bilkul qurbe Qiyamat mein hogi.

Is hadees se sabit hota hai ki Huoor purnoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki nigahe nuboowat us jung ki tamam position ko saikadon baras pahle dekh rahi thi yahan tak ki sawaron ke ghodon ka rang roop bhi aapki nazaron ke samne tha. SubhanAllah! Aapki chashme nuboowat aur aapke uloome ghaib ki wus'at wa kasrat ka kya kahna? Kaash Huoor alaihissalatu wassalam ke ilme ghaib ka inkar karne walo ke liye yah hadeesein hidayat ka saman ban jati aur wo apni gumrahiyon ki jahannam se nikal kar sirate mustaqeem ki jannat mein pahunch jate. Magar iska kya ilaaj ki,

Fatah e qustuntuniya

Hadees (45)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho raawi hain ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki qiyamat nahi qaayam hogi yahan tak ki rumiyon ka lashkar maqamein 'aamaaq' ya maqamein 'daabiq' mein padaaw karega to un logon ke muqabile ke liye shahare halab ya damishq se ek lashkar niklega jo us din ahle zameen ke sab se behtareen log honge jab yah log saf bandi karenge to rumi kahenge ki aey musalmanon tum humare aur un musalmanon ke darmiyan rasta khali kar do jin logon ne jihad karke humare aadmiyon ko giraftar kar liya hai hum unse jung karenge. To musalman kahenge ki nahi khuda ki qasam hum tumhare aur apne bhaiyon ke darmiyan rasta khali nahi karenge phir yah log rumiyon se jung karenge to ek tihayi musalman shikast kha kar bhaag jayenge jinki tauba Allah ta'ala kabhi qubool nahi farmayega aur ek tihayi musalman qatl ho jayenge jo Allah ta'ala ke nazdeek tamam shaheedon se zyada afzal honge aur ek tihayi musalman fatahyab honge yah log kabhi fitnon mein mubtila nahi kiye jayenge aur yahi log qustuntuniya ko fatah karenge phir is dauran mein ki yah log amwaal e ganeemat ko

taqseem kar rahe honge aur apni talwarein zaitun ke darakhton par latkaye huye honge ki bilkul hi nagahan (achanak) shaitan cheekh kar ailan karega ki maseeha dajjaal tumhare peechhe tumhare ghar walo par hamla aawar ho gaya hai yah sun kar log us jagah se nikal padenge halanki yah khabar bilkul hi galat hogi. Lekin jab yah log shaam (baitul muqaddas) mein pahunchenge to us waqt dajjaal niklega yah log jab dajjaal se jung karne ke liye saf aarayi kar rahe honge to us waqt namaz ki aeqamat kahin jayegi aur Hazrate Eisa bin mariyam alaihissalam aasman se nuzool farmayenge aur un logon ki imamat farmayenge. Jab Allah ta'ala ka dushman dajjaal unko dekhega to is tarah pighal ne lagega jis tarah paani mein namak pighal jata hai aur agar Hazrate Eisa alaihissalam usko chhod dete to pighal kar halaak ho jata lekin Allah ta'ala usko Hazrate Eisa alaihissalam ke hath se qatl farmayega. Phir Hazrate Eisa alaihissalam apne neza par laga hua dajjaal ka khoon logon ko dikhayenge. (*mishkat jild 2 page 466*)

Tashreeh : is hadees mein musalman jis shahar se nikal kar rumiyon se jung karenge uske baare mein ikhtilaaf hai ki hadees ke lafz 'minalmadinate' se kaun sa shahar murad hai to ibnul mulk ka qaul hai ki is se murad 'halab' hai aur baaz shareheen e hadees ne farmaya ki is se murad

'damishq' hai aur baaz ne kaha ki isse murad 'madeena tayyaba' hai lekin 'azhaar' mein is qaul ko zaef (kamzor) bataya hai kyunki doosri riwayaton se yah zahir hota hai ki rumiyon se ladne ke liye nikalne wala lashkar Hazrate e imaam mehadi ka lashkar hoga aur un dinon madeena tayyaba ki aabadi veeran ho chuki hogi. (*mirqaat jild 5 page 159*)

Qustuntuniya saltanat e rum ke shaharon mein sab se bada aur nihayat mazboot aur aham qila hai.

Tabsira : rumiyon ka yah shahar qustuntuniya hazraate sahaba radiallaho ta'ala anhom ke zamane mein pahli martaba fatah ho chuka tha ab doosri martaba bilkul qiyamat qareeb aa jane ke waqt Hazrate e imaam mehadi ka lashkar is shahar ko fatah karega is hadees mein isi doosri fatah ka tazkira hai.

Hath mein angara

Hadees (46)

Tarjuma : Hazrate Abbas bin maalik radiallaho ta'ala anho kahte hain ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki logon par aisa zamana aayega ki deen par sabit rahne wala (momin) muththi mein angara lene wale ke misl hoga.

(*tirmizi jild 2 page 50*)

Tashreeh : yani qurbe qiyamat mein fisk wa fujoor ki

kasrat aur fitnon ke toofan aur zalim hukoomaton aur baddeenon ke zulm wa udwaan ke sabab se momin is qadar masaeb mein giraftar ho jayega ki uske liye apne deen par qaayam rahna utna hi mushkil ho jayega ki jitna muththi mein aag ka angara lena mushkil hota hai.

Tabsira : is nishani ka abhi mukammal taur par zuhoor nahi hua hai magar iske aasar shuru ho gaye hain. Khudavand e kareem momineen ke deen wa imaan ki hifazat farmaye (aameen).

Imaam Mehdi ka zuhoor

Hadees (47)

Tarjuma : Hazrate Abdullah bin Mas'ood radiallaho ta'ala anho se marwi hai ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki duniya khatm nahi hogi yahan tak ki ek aadmi mere ahle bayt mein se arab ka badshah hoga aur vah mera humnaam hoga.

(mishkat jild 2 page 470)

Tashreeh : ye hadees tirmizi wa aboo dawood mein bhi hai aur Hazrate Imaam Mehadi ke baare mein iske alawa ba kasrat (bahut zyada) riwayat warid hui hain. Aapka zuhoor qiyamat ki badi nishaniyon mein se pahli nishani hai, Hazrate e imaam mehadi ka naam 'Muhammad' kunniyat 'aboo abdullah' aur laqab 'jabir'

hoga aur yah Hazrate beebi Fatima radiallaho ta'ala anha ki aulad mein se honge.

(hujjatullah jild 2 page 836)

Is mein ikhtilaaf hai ki aap hasani sayyad honge ya husaini is baare mein zyada zahir qaul yah hai ki aap baap ki taraf se hasani aur maa'n ki taraf se husaini honge.

(mirqaat jild 5 page 179)

Chunanche is baare mein mundarja zail hadees daleel hai ki aap hasani sayyad honge.

Hazrate Ali radiallaho ta'ala anho ne apne sahabzade Hazrate Hasan radiallaho ta'ala anho ko dekh kar farmaya ki yaqeenan mera yah beta sardar hai jaisa ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne is ka naam sayyad (sardar) rakha hai aur anqareeb (jald hi) iski pusht se ek mard paida hoga jiska naam tumhare nabi ke naam par rakha jayega, vah akhlaq mein Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ke sath mushabihat rakhega lekin jismani banawat mein Huzoor alaihissalatu wassalam ke mushabeh nahi hoga, phir Hazrate Ali radiallaho ta'ala anho ne yah qissa zikr farmaya ki vah (imaam mehadi) zameen ko adal (insaaf) se bhar dega. *(mishkat jild 2 page 471)*

Hadees e mazkoora baala se yah bhi maloom ho gaya ki shiyon ka yah qaul ki imaam Muhammad askari qaayam muntazir hi mehadi mauood hain bilkul hi galat hain kyunki imaam Muhammad askari ke baare mein shiya wa sunni tamam muvarrekheen ka ittifaq hai ki yah Hazrate

e imaam husain ki aulad mein se hain aur husaini sayyad hain.

(mirqaat jild 5 page 179)

Imaam Mehdi ki bayt

Riwayaat e hadees mein aaya hai ki jab tamam duniya mein kufr failne lagega to us waqt tamam auliya Allah bilkhusoos abdaal hazraat sab jagahon se simat kar makka muazzama aur madeena munawwara ko hijrat kar jayenge kyunki sirf inhi do maqamaat par islam rahega baqi saari duniya kufristan ban jayegi. Ramzan shareef ka mahina hoga tamam abdaal aur auliya khana e ka'aba ka tawaaf karte honge aur usi majma mein Hazrate Imaam Mehdi bhi honge auliya e kiraam un ko pahchan kar unse bayt ki darkhast karenge aur vah inkar karenge achanak ek ghaibi aawaz sab log sunenge ki yah Allah ka khaleefa mehadi hai lihaza iski baat suno aur iska hukm maano is ghaibi sada ko sun kar sab log aapke daste mubarak par bayt karenge is tarah aap badshah ban jayenge aur aap sab musalmanon ko apne humraah lekar mulke shaam ko tashreef le jayenge aur kuffar se jihad farmayenge aur apne adal wa insaaf se saari duniya ko bhar denge aur rooye zameen par har taraf khair wa barkat ka zuhoor aur khushhaali ka daur daurah hoga.

Hazrate Eisa alaihissalam ka nuzool

Hadees (48)

Tarjuma : Hazrate Aboo Huraira radiallaho ta'ala anho se marwi hai Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne farmaya ki yaqeenan zamana qareeb aa gaya hai ki tumhare andar Hazrate Eisa bin mariyam alaihissalam nuzool farmayenge jo adal ke sath hukoomat farmane wale honge, vah saleeb ko todege aur khinzeer ko qatl karenge aur jizya (kheraaz) ko utha denge aur unke daur mein is qadar maal kaseer ho jayega ki koi isko qubool nahi karega. (*tirmizi jild 2 page 46*)

Tashreeh : is hadees mein Qiyamat ki badi nishaniyon mein se ek nishani yani Hazrate e isa alaihissalam ke aasman se nuzool ki khabar hai.

Riwayat hai ki damishq ki jama masjid mein Hazrate e Imaam Mehdi honge aur namaz e fajr ke liye aeqamat ho chuki hogi ki nagahan (achanak) Hazrate Eisa alaihissalam usi masjid ke mashriqi (east side) minare par aasman se nuzool farmayenge aur Hazrate Imaam Mehadi ke sath dajjaal ki jung mein shareek hokar dajjaal ko qatl farmayenge. Isai jin saleebon ki parastish (pooja) karte hain aap un saleebon ko dhoondh dhoondh kar tod dalenge aur khinzeeron ko qatl kar dalenge aur kuffar se jizya khatm karke saaf ailan farma denge ki kuffar ya to islam qubool karein ya jung ke liye taiyar ho jayein

chunanche iska yah asar hoga ki sab kuffar musalman ho jayenge aur tamam jahan mein deen sirf ek deene islam hoga. 40 baras tak aap is duniya mein rahenge, nikah karenge, sahibe aulad bhi honge aur wafat ke baad aap madeena munawwara mein rauza e anwar ke andar dafn honge.

Dajjaal ka nikalna

Hadees (49)

Tarjuma : Hazrate Huzaifa bin Usaid ghiffari radiallaho ta'ala anho se riwayat hai unhone kaha ki Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ humari taraf tashreef laye aur hum log aapas mein kuch tazkirah kar rahe the to irshad farmaya ki tum log kis cheez ka tazkira kar rahe the! Hum logon ne kaha ki hum Qiyamat ka tazkira kar rahe the aapne farmaya ki Qiyamat hargiz hargiz qaayam nahi hogi yahan tak ki tum log 10 nishaniyan dekh loge phir aapne nishaniyon ka zikr farmaya-

- (1) dhunwa
- (2) dajjaal
- (3) daabbah
- (4) sooraj ka pachchhim (west) se tuloo karna
- (5) Hazrate Eisa alaihissalam ka nuzool
- (6) yajooj majooj ka nikalna
- (7) mashriq mein zameen ka dhansna

(8) magrib mein zameen ka dhansna

(9) jazeeratul arab mein zameen ka dhansna

(10) aur aakhir mein ek aag jo yaman se niklegi logon ko mahshar ki taraf haank degi. (*muslim jild 2 page 393*)

Tashreeh : is hadees mein jo 10 nishaniyan mazkoor hain unki mukhtasar tafseel yah hai-

Dhunwa :

Qurbe Qiyamat mein ek aisa dhunwa uthega jisse zameen wa aasman mein har taraf andhera ho jayega.

Dajjaal :

Yah khabees khudai ka daawa karega uski peshani par "Kaaf-fe-re" yani kafir likha hoga jisko har musalman padh lega aur kafir ko nazar na aayega. Ye 40 din mein makka muazzama aur madeena munawwara ke siwa tamam rooye zameen ka gasht kar lega kyunki vah itni tezi ke sath safar karega jaise hawa mein udta hua badal! Iska fitna bahut hi bada aur nihayat hi shadeed hoga ek baag aur ek aag uske humraah hogi jinka naam vah jannat aur dozakh rakhega magar jo dekhne mein aag hogi vah haqeeqat mein aaram ki jagah hogi aur jo dekhne mein baag hoga vah haqeeqat mein aag hogi. Vah murdon ko zinda karega, aasman se paani barsayega, zameen se sabza ugayega aur tarah tarah se logon ko gumrah karta phirega jab vah saari duniya mein fir fira kar mulke shaam ki

zameen mein pahunchega to Hazrate e isa alaihissalam damishq ki jama masjid ke mashriqi (east) minare par aasman se utrenge vah aapki khushboo se paani mein namak ki tarah pighal ne lagega yahan tak ki Hazrate e isa alaihissalam uski peeth mein neza maar kar usko qatl farmayenge.

Daabbatul ard :

Ye ek janwar hoga jiske hath mein Hazrate Moosa alaihissalam ka asa (laathi, chhadi) aur Hazrate Suleman alaihissalam ki anguthi hogi. Asa se har momin ki peshani par ek noorani nishan bana dega aur anguthi se har kafir ki peshani par ek sakht siyaah dhabba laga dega, us waqt tamam muslim wa kafir ailaniya zahir honge yah alamat kabhi bhi nahi badlegi jo kafir hai vah hargiz kabhi musalman na hoga aur jo musalman hai vah humesha imaan par qaayam rahega.

Sooraj ka pachchhim se tuloo hona:

Qiyamat ki is alamat ka zuhoor hote hi tauba ka darwaza band ho jayega iske baad na kisi gunahgar musalman ki tauba qubool hogi na kisi kafir ka imaan lana moatabar hoga.

Hazrate Eisa alaihissalam ka nuzool:

Iska tazkira guzar chuka hai.

Yajooj wa majooj :

Dajjaal ke qatl ho jane ke baad Allah ta'ala Hazrate Eisa alaihissalam ko hukm dega ki vah tamam musalmanon ko apne sath lekar kohe toor par chale jayein kyunki ab ek aisa giroh niklega jin se ladne ki kisi ko taqat nahi hai.

Chunanche Hazrate Eisa alaihissalam aur musalmanon ke kohe toor par chale jane ke baad yajooj wa majooj zahir honge yah log is qadar kaseer tadad mein honge ki unka pahla giroh 'buhair e tabriya' par (jis ki lambai 10 meel hogi) jab guzrega to yah uska saara paani peekar us taalab ko is tarah khushk kar dalenge ki jab un logon ka doosra giroh aayega to kahega ki kabhi yahan paani tha. Phir yah tamam duniya mein qatl wa gaarat aur fasaad barpa karenge aur un logon ki sarkashi is qadar badh jayegi ki yah log zameen walo ko qatl karke kahenge ki zameen walo ko to hum qatl kar chuke aao ab aasman walo ko qatl karein yah kah kar ye log aasman ki taraf teer chalane lagenge yah log apni inhi shaitani harkaton mein mashgool honge ki Hazrate Eisa alaihissalam apne humrahiyon ke sath dua mangege to Allah ta'ala un logon ki gardanon mein ek qism ke keede paida farma dega jisse vah sab ke sab mar kar halaak ho jayenge. Un logon ke mar jane ke baad Hazrate Eisa alaihissalam musalmanon ko sath lekar pahad se utrenge to vah dekhenge ki tamam zameen un logon ki laashon aur badboo se bhari padi hai phir Hazrate Eisa alaihissalam ki dua se Allah ta'ala ek

qism ki chidiyon ko bhejega ki vo unki laashon ko jahan Allah ta'ala chahega phenk dengi aur un logon ke teer wa kamaan aur doosre hathiyaron ko musalman 7 baras tak chalate rahenge. Phir uske baad zordar barish hogi aur zameen apni barkatein ugal dengi aur aasman apni barkatein undel dega yahan tak ki ek anaar ko ek jama'at kha kar aasoodah ho jayegi aur doodh mein is qadar barkat hogi ki ek untni ka doodh ek jama'at ko kaafi hoga aur ek gaay ka doodh poore qabeele ko aur ek bakri ka doodh khandan bhar ko sairab kar dega.

Qiyamat ki hawa

Hadees (50)

Tarjuma : Hazrate Aaisha radiiallaho ta'ala anha se marwi hai unhone kaha ki maine Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ko ye farmate huye suna ki raat aur din khatm nahi honge yahan tak ki 'laat wa ujza' ki ibadat ki jayegi to meine kaha ki ya Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mein to ye guman karti thi ki jab Allah ta'ala ne yah aayat nazil farma di,

"Wohi hai jisne apne rasool ko hidaayat aur sachche deen ke saath bheja ke use sab deeno'n par gaalib kare pade (agarche) bura maane'n mushrik".

(soorah saff, aayat 9)

To ye deen e taam (mukammal deen) hai to Huzoor alaihissalatu wassalam ne farmaya ki beshak jab tak Allah

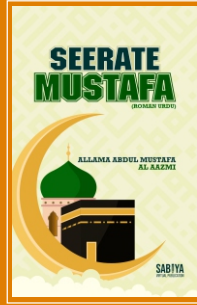
ta'ala chahega yah deen aisa hi rahega lekin phir Allah ta'ala ek pakeeza hawa bhejega to jiske dil mein raae ke barabar imaan hoga uski wafat ho jayegi phir vahi log baqi rah jayenge jinmein koi bhalai nahi rahegi to vah log apne baap dada'o ke deen ki taraf laut jayenge.

(muslim jild 2 page 394)

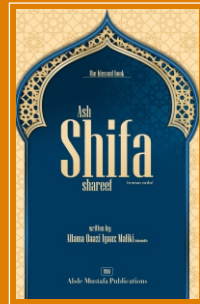
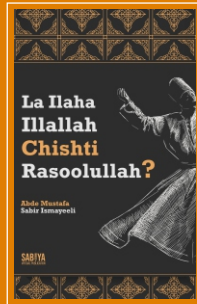
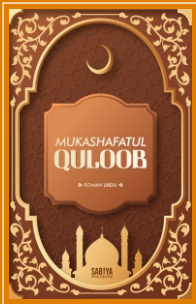
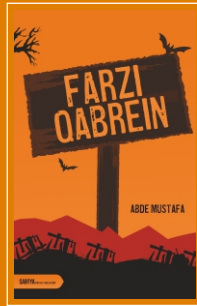
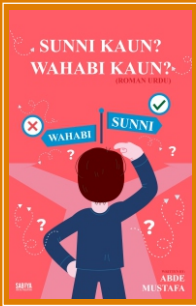
Tashreeh : Hazrate Eisa alaihissalam ki wafat ke baad jab qiyamat qaayam hone mein 40 baras rah jayenge to ek nihayat hi pakeeza aur khushboo daar hawa chalegi jo logon ki baglon ke neeche se guzregi jiska asar yah hoga ki us hawa ke lagte hi musalmanon ki wafat (maut) ho jayegi aur saari duniya mein kafir hi kafir rah jayenge jo apne baap dada'o ki tarah 'laat wa ujza' wagairah buton ki pooja karne lagenge aur unhi kafiron par qiyamat qaayam hogi.

Hadees e mazkoora baala (upar likhi hui hadees) mein isi hawa ka zikr hai jisko hum ne 'Qiyamat ki hawa' se bayan kiya hai.

Wallahu ta'ala aa'alam



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