

A new way of misleading innocent momeneen wa momenaat

Imam e Hassan e Askari (a.s) ne farmaya:-

Oloma mein ek aisa tola bhi hai jo hamare doston aur mawaliyon se bughz o inaad rakhta hai aur yeh tola isper to qader nahi ke khullam khulla hamara naam lekar hamari qadah kare aur hamari buraee bayan kar sake (kyunke yeh tola darta hai ke kahin maulaee wasile jahannum na kar dein) yeh tola hamare kuch uloom padh leta aur unhi uloom ki wajah se hamare shiyyon aur mawaliyon ke nazdeek qabile tawajjoh ban jaata hai aur jab yeh dekhta hai ke hamare kam ilm sadaah loh shiyya is toley ki izzat karne lage hai to phir yeh tola hamari zaat e muqaddasa mein aib o nuqs dikhata hai aur hamare doston ke, dushmanon ke saamne hamare aib bayan karta hai aur phir apne qayas o ijtehad se un jhootey naqaes wa aib ko badha kar bayan karta hai halanke hum un naqayas wa uyoob se pak hain hamare saadah loh kam ilm shiyyon ke liye yeh lashkare yazeed(l.a) se bhi badhkar zarar rasan hain jisne Imam Hussain a.s aur unke ashaab par zulm kiya tha kyunke yeh tola sadaah loh kam ilm shiyyon ki roohe iman bhi salb kar leta hai aur inka maal bhi loot khasot leta hai yahi tola oloma e soo hai yahi tola hamare mawaliyon se bughz o inad rakhta hai aur inhe apne daam mein phansane ke liye yeh kehta hai hum to Ahlebait a.s se mohabbat rakhtey hain aur unke dushmanon se adawat. yahi tola bhais badal kar (yani hamare dost bankar) kam ilm shiyyon ke dilon mein shukook wa shubhaat daqil kar deta hai jiske baad woh becharey paich o taab mein phans kar hamari azmat e shaan par iman wa yaqeen se mehroom ho jatey hain aur yahi tola inhe gumrah karleta hai aur haqq e sareeh wa qalis se in becharon ko rok leta hai.

(ref: Haqaeq ul wasa'et)

Momeneen beware of hubeali.com. Do not go on the name as the name hubeali.com is too far from the real meaning of hubeali.

We may bring to the notice of momeneen and momenaat that the hube ali.com(admins) are deceiving people in a new style, by deletintg the messages sent by various akhbari momeneen for the

references of hadees **La tafakkaru fee zatillah(zaate quda par tafakkur mut karo).**

If these people were true followers of Hazarate Ameer al Momeneen Ali Ibne Abi Talib (a.s) they would not have deleted the messages. The deletion of messages shows their fraudulence, the worship of their own aql (intellect). In fact they are the agents of Mujtahedeen doing ijtehad, also making the innocent momeneen (unknowingly) do ijtehad.

Momeneen, should think for a while why these guys are deleting the messages which contain Ahadiths e Masomeen (a.s), in fact they are challenging the biggest authority in the whole universe i.e. Aamma e Masomeen (a.s). The deletion of ahadiths shows their faith in Allah, Rasool and Aamma. The name of their website should be suggested to **bugzeali.com** by each and every true momin because hubeali tends to accept ahadiths of Masomeen (a.s) rather than rejection and refusal of Ahadiths e Aamma (a.s).

We are uploading the conversation between various momeneen & momenaat and hubeali.com (admins) {which they are purposely concealing} via email, facebook wall sharing ect.

We request the innocent momeneen and momenaat to have a look on the ahadith's references in order to not to be trapped in the deliberate deception of so claimed hubeali.com which deserves the name BUGZEALI.com.

The following ahadiths are being uploaded only for momeneen and momenaat not for hubeali.com as they are rejecting the ahadiths e masomeen (a.s).

SHAADI KE LIYE KAFO AUR HUMSAR HONA

1) Mohammed bin waleed ne hussain bin bashshar se riwayat ki hai inka bayan hai ke mein ne hazarate imam e mohammed e baquer a.s ki qidmat mein areeza tahreer kiya ke mere ayhan (ladki ka) paigham diya gaya hai to Imam a.s ne jawab mein tahreer kiya ke

jisne tumhare yahan shadi ka paigham diya ahi ager tum uske deen uski amanat se mutma'in wa raazi ho to qaah woh koi bhi ussey tum nikah karlo aur ager tum aisa na karogey to zameen par bada fitna wa fasaad barpa hoga.

2) Rasool allah (s.w.s)ne irshaad farmaya mein bhi tum logon jaisa ek bashar hoon tum logon ki betiyan loogan aur tum logon ko betiyan doonga siwae Fatima (a.s) ke, isliye ke iski shadi ka hukm asmaan se nazil huwa hai.

3) Rasool allah (s.w.s) ne farmaya ager allah taala Fatima (a.s) ko Ali (a.s) ke liye na paida karta to roo e zameen par Fatima(a.s) ka koi kafo aur humsar na hota qah adam ho ya unke alawa.

4) Rasool allah ne aulade Ali (a.s) wa Jaffer par nazar daali aur farmaya hamari betiyan hamare beton ke liye hai hamare bete hamari betiyon ke liye hai .

5) 6th Imam ne irsahd farmaya tamam momeneen ek doosre ke kafo aur hamsar hain.

6) 6th Imam ne farmaya ke (shadi mein) kafo aur hamsar hona yeh hai ke woh pak daman ho aur uske paas asoodah haali ho.
ref: Man la yah zarahul faqih

.....HARAAM AOURTEIN.....

Kitaab alqisaal mein imame jafare sadiq a.s se manqool hai ke mere walid se poocha gaya ki kitaab wa sunnat ki rau se kitni sharamgaahein mard ke liye haraam hai?? Iske jawaab mein mere walid ne kaha ke chauntees (34) qisam ki sharamgaahein haraam hai (inmein se kuch to humeshan ke liye haraam hain aur kuch waqti haraam hain)

Athaara (18) sharamgaahein quraan ne haraam ki hain aur solah (16) sharamgaahein sunnat ne haraam ki hain jinhe quraan ne haraam kiya hai wo ye hai...

1) zina - allah ne farmaya wala taqrabuz zinah "aur zinah ke qareeb

mat jaana"

2) baap ki mankuha se bete ka nikah. irshaade quda wandi hai wala tankehu ma nakaha abaaokum " jin aurtoun se tumhaare abaa ne nikah kiya tha unse nikah na karo"

3) maaein.

4) betiyaan.

5) behnein.

6) phupiyaan.

7) qaalaein.

8) bhateejiyaan.

9) bhaanjiyaan.

10) rezaai maaein.

11) rezai behnein.

12) saas.

13) jin biwiyoun se jinsi talluq qayam huwa ho uski rabeeba betiyan.

14) salbi beton ki biwiyaan.

15) ba ek waqt dono(2) behnon ka jama karna.

16) pehle se shadi shudah aurat jo kisi ke aqde nikah mein ho.

17) haez se jama haraam hai jabtak ke paak na hojaye.jaisa ke farmaane quda wandi hai " wala taqrabu hunna hatta yathurna "jabtak wo haiz se paak na hojaye inse jama na karo".....,,

18) etekaaf mein mubasherat haraam hai jaisa ke farmaane qudrat hai " wala tubasheru hunna wa antum akefoona fil masaajide " aourtoun se us waqt mubasherat na karo jab tum masjid mein etekaaf mein baithe huwe ho.

SUNNAT MEIN YE SHARAMGAAHEIN HARAAM HAI

1) maahe ramzaan ul mubarek mein din ke waqt mujameat karna.

2) la' aan ke baad la' aan waali aurat se nikah karna

3) iddat mein nikah karna.

4) ehraam mein nikah karna aur nikah karana.

- 5) zehar ke kaffare se qabl majame'at karna.
- 6) mushrika se nikah karna
- 7) jis aurat ko noun (9) talaqein karchuka ho usse phir nikah karna.
- 8) azaad aurat ki moujoodgi mein kaneez se nikah karna
- 9) muslim aurat ki maujoodgi mein zimmi aurat se nikah karna.
- 10) phupi ki maujoodgi mein bhateeji aur qaala ki moujoodgi mein uski bhanji se nikah karna.
- 11) kaneez ke sarparast ki ijaazat ke bagair usse nikah karna.
- 12) jo azaad aurat se shaadi karne ki qudrat rakhta ho iska kaneez se nikah karna.
- 13) maale ganeemat ki taqseem se qabl ghaneemat mein aane wali aurat se nikah karna.
- 14) mushrik kaneez se nikah karna.
- 15) zar qareed kaneez se istebraa e rehem se qabl nikah karna.
- 16) jis aurat ne makatibat ka maaheda kiya ho aur kuch hissa ada bhi kar chuki ho to isse bhi jinsi talluq qayam nahi rakha ja sakta.

(ba hawala e nurus saqlain)

Hazarat e Rasool e akram aur Aimma se yeh baat saabit hai ke unhone farmaya ke jab tumhare samne hamari koi hadees pesh ki jaye to ise kitaballah ke samne pesh karo aur ager woh kitaballah ke muafiq ho to usey qubool karo aur jo riwayat kitaballah ke qilaf ho to usey chod do ya uska ilm hamari taraf lauta do.

(Tafseer e nurus Saqlain)

TAREEF-E-MUQASSEREEN MEIN IMAM a.s FARMATEY HAIN

Yataallamoona baaza ahadeesena wa yata'allamoona inda shiyyatena summa yatanaa qesoona bena.

Woh hamare baaz ahaadees to haasil kar lete hain humare shiyyon ko bataure waaz wa pand wa naseehat usey sunatey hain aur hamare nuqs ko sabit karne ki koshish karte hain.

(ba hawala e Ehtejaaj)

FITNA-E-SHIYYAT BANAME HUBEALI

Momeneen wa momenaat aisa fitna barpa karne walon se hushiyar rahein

Motariz ka yeh fareeza hai ke apna naam bhi shaa'e karein. Hamari kitab Wulayatul Momeneen ke safa no 15th par ek eham note shaa'e kiya jaa chuka hai ke is kitabche ke padhne ke baad ager koi baat qabile eteraaz ho to sai rahon, chau rahaon ya kisi bhi maqam par nukta cheeni karein to hum yeh samjheinge ke woh qarish zadah kutta hai jo bhonk raha hai haan ager jawab dena ho to tehreeran ya bil mushafa guftagu karein apna naam aur pata zaroor likhein.

yeh www.hubeali.com ke jo bhi administrator hain ager diyaantdaar aur haqeeqi Ahlebait (a.s) ke chahne wale hote to yeh inteshaar barpa karne ke bajaye humse bazariye mail ya telephone par guftagu karte unka maqsad mazhab nahi hai tafreqa andaazi hai momeneen ke azhan ko muntashir kar rahe hai. hubeali.com naam likh lene se mohibbe Ali(a.s) hone ka saboot nahi hota kyunke Ameer al momeneen Ali Ibne Abi Talib(a.s) ne farmaya 73 mein se 13 firqe meri mawaddat aur hujjat ka dam bharte honge inmein se ek behisht mein jaega 12 firqe dozaq mein daqil honge (Sulaim bine Qaise Hilali).

Yeh jo motariz hain inki qabilayat ka andaza inki tehreer se qud ho raha hai. inmein hadees fehmi ka jauhar nahi hai irshade Ameer al Momeneen Ali Ibne Abi Talib (a.s) hai ke **ilm feham se hasil hota hai feham sha'oor se milta hai aur sha'oor baseerat ka nateeja hai.** jaise yeh motariz ka kehna hadees poori nahi....mauzoo e bahes ko peshe nazar

rakhkar jitni zaroorat hai utni hi hadees sunaee jati hai jaise Quran ke kaae ek soore hain usmein se jis ayat ki zaroorat ho wahi sunaee jati hai poora sura nahi sunaya jata hai yahan iswaqt mauzoo e behas Allah tha, na rasool ki risalat na ulilamr par guftagu thi jaise aap Sarkare shaiq Yakube Kulaini(a.r) ka hawala diye hain woh qud apni tehreer mein is hadees ka wahi juz pesh kiye hain jo mauzoo e behas bana huwa hai yaane **AREFULLAH BILLAH** usi ki woh sharah kiye hain goya apki is daleel ke peshe nazar apki nigah mein Sarkare Yakube Kulaini(a.r) bhi momeneen ko gumrah karne ke liye hadees ka ek juz liye hain yeh hamara eteraaz nahi hai aapka eteraaz hai .**Arefullah billah** par mazeed guftagu karne se qabl itna aapke **zan** ko ilm mein tabdeel karne ki qatir yeh kehna chahta hoon ke tafakkur ko qayas nahi kehte motariz ka yeh fareeza hai eteraz se qabl aisi daleel pesh karein ke madde muqabil lajawab ho jaye isse apki ilmi qabiliyat ka izhar huwa ke aap tafakkur ko qayas kehte hain. Har kalma padhne wale ka yeh fareeza hai la ilaha illallah ki ek daleel pesh karein kis buniyd par nafi wa isbaat kar rahe hain kiski nafi kar rahe hain jaise Janabe Shaiqe Kulaini(a.r) qud likhte hain ke "Arefullah billah" ki "sharah" mein..... to jo lafze "sharah" ka yahan istemaal shaiqe Kulaini(a.r) ne kiya hai yeh kin maana mein leinge? tafakkur ya qayas? apki nazar mein qayas hai..... meri sharah par aap aql aur qayas ke lafz istemaal kiye hian.Qasr ki ainak utariye kyunke deen wa mazhab ka mamela hai.

Ab mulaheza farmaiye shaiqe Kulaini(a.r) ki sharah jisko apne na mukammal quote kiya hai."**Janabe Shaiqe Kulaini(a.r) inki sharah mein raqam taraz hai Arefullah billah ka mutlab yeh hai ke Quda wande alam ne ashqaas aur jawaher wa ayaan ko paida kiya,ayaan se murad abdan aur jawaher se murad arwah hai Allah taala na kisi jism se mushabeh hai aur na kisi rooh se aur rooh,hassas wa idark ke qalq karne mein kisi ka koi**

talluq wa daql nahi hai balke woh qud hi qalq ,rooh wa jism mein mutafarrid hai lehaza jiswaqt unki zaat se dono mushabehaton yaani mushabehate rooh aur mushabehate badan ki koi shaqs nafi karega to usne quda ko quda se pehchan liya aur jiswaqt rooh ya badan ya noor se mushabehat dega to to usne Allah ko Allah se nahi pehchana"

Janabe allama Kaashani ne apni kitab Waafi mein Shaiqe Kulaini ki sharah darj farma kar tabsera farmaya hai **"Shaiqe kulaini ki sharh mein ijmaal wa ibhaam hai hadees e mazkoor ka mutlab wazeh nahi hota "**

Iske baad janabe Shaiqe Sadauq (a.r) ki sharah darj farmaee hai woh yeh hai ke **"hum ne Quda ko Quda hi se pehchana hai kyunke humne use uqool ke zariye pehchana to yeh uqool bhi uski ataa farmoodah hain aur ager Ambiya wa Rasool wa Aamma e tahereen ke zariye marefat haasil ki to yeh hazraat bhi uske banaye huwe aur uske bheje huwe hain aur ager humne apne nufos ke zariye marefat haasil ki to yeh nufos bhi usi ke paida kardah hain"**

Pas hadees ka mutalab yeh huwa ke humne quda ko quda hi ke zariye pehchana hai jaisa ke hazrate Imam jaffer e Sadeq (a.s) ne farmaya ke "Laulallah maa orefna wa laula nehno maa orefallah" ager quda na hota to hamari marefat na hoti aur ager hum na hote to Quda ki marefat na hoti.

Is sharah par bhi allama Kaashani(a.r) ne yeh tabsera farmaya hai Shaiqe Sadauq ke bayaane mazkoor se tareeqe marefate Quda bas yahi hai ke Quda ko Quda ke zariye pehchana jaye halanke hadees ka mutlab ye nahi hai balke turooqe marefat iske alawa bhi hai albatta behtareen tareeqe marefat yeh hai ke Quda ko Quda ke zariye pehchana

jaye .Tareeqa e marefat ko munhasir kar dena hadees e mazkoor ke mafhoom se zaher nahi hota.

Allama ne hadeese mazkoor ki sharah mein Hokoma e Islam ka qaul pesh kiya hai woh yeh hai ke **"quda ki marefat maqlooqaat ke zariye nahi balke haqeeqate wujood ke zariye hai kyunke wujood ya to bazaate qud laazmi taur par qayam bizzat hoga ya aisi zaat ki taraf mansoob hoga jo qayam bizzaat hai aur wahi Quda hai lehaza Quda koQuda ke zariye pehchana"**

In tamam oloma ki tauzehaat ke baad motariz se mera yeh sawaal hai jo oloma arefullah billah ki alag alag sharah kiye hain, ayaa isper itlaaqe qayas hai? eteraz karne wala ager kuch jaan kar eteraz kare to acha lagta hai sarkare Shaiqe Sadauq ne Arefullah billah ki tauzeeh karte karte apni guftagu ka eqtetaam 6th Imam(a.s) ke qaul par kiye hain yeh kehte huwe quda naa hota to hamari marefat na hoti aur ager hum na hote to Quda ki marefat na hoti mumkin hai ke arefullah billah is hadees se sabit ho jaega lana maa'allahe haalatun nehno feeha hu..... 6th Imam(a.s) farmate hain Laula nehno maa arefallah hum na hotey to Quda ki marefat naa hoti to yeh **"hum"...."hu"** ke alam mein atey hain to **hu** bamanzila e Quda huwa jo marefat ka zariya bana.yahi hai Allah ko allah ke zariye pehchano. Ghabrahat mein aksar hazraat hadees ke eham fiqraat par gaur nahi karte jabke wazeh taur par hadees mein qud likha huwa hai ke Allah ko Allah ke zariye pehchano. Hadees mein lafze Allah ki takraar do maqam par ki gayee hai zariya e marefat ko bhi Allah kaha ja raah hai jiska isbaat karna hai usko bhi Allah kaha ja raha hai Sarkare Shaiqe Kulaini ne jo tehreer farmaya hai **" jis waqt uski zaat se dono mushabehaton yaani mushabehate rooh aur mushabehate badan ki koi shaqs nafi karega to usne Quda ko Quda se pehchan liya "**yahan par Shaiqe Kulaini ka lafze zaat ka istemaal karna

pata nahi isse murad aap kya liye hain kyunke hadees mein yeh warid huwa hai wa kamaalit tauheed nafi is sifaate anhu sifaat ki nafi ki jaegi zaat ki nahi awwale awwal **latafakkaru fee zatillah bal tafakkaru fee ala illah** zaate Quda par tafakkur nahi aala e Quda par tafakkur wajib hai aur aala e quda par itlaaqe zaat in maana mein hota hai ke jo mazhare zaate Quda yaani Ali IbneAbi Talib(a,s) hain is zaat se mushabehate rooh aur mushabehat e badan ki nafi karo bas yahi woh manzil hai jahan se jalwa e Quda be hijabi ke alam mein nazar aane lagta hai is manzil ko choone ke baad la ilaha illallah jo keh de bas wahi mawahhid hai.Pata nahi aap hazraat lafze Allah par itna kyun ghabra rahe hain janna chahiye ke asma huroofon se tashkeel pate hain aur har lafz ka ek zahir hota hai aur ek batin hota hai lafz ka zahir ehle taqleed ke liye hai aur lafz ka batin ehle tehqeeq wa tehreer ke liye hai ab ek nazar lafze Allah par daalein kyun yeh bhi huroof se mushakkal huwa hai alif -- sohaf, laam -- taurat, laam -- injeel, haa -- alim e zahir wa batin hain. jab yeh charon huroof mile to Allah huwa .13th rajab ki subah Baitullah mein zaher hone wala yahi kutub ki tilawat kiya.

Yahan isbaat ki bhi wazahat bohat zaroori hai ke aapne jo eteraz kiya hai ke mein bazaame qud maulana kehewata hoon yeh apki qayas aaraiyan hai aur tohmat mujhpar bandh rahe hain ke mein qayas karta hoon....mein apne aapko Sael babul Yaqeen likhta hoon mein to sael hoon us dar ka jiske sabab aapko yeh jawabaat de raha hoon irshade masoom ke peshe nazar log Maulana kehte hain .Irshade masoom hai **ager koi ek harf bhi sikhae to woh tumhara maula hai.**

In tamaam mazkoora haqaeq ki roshni meim na sirf motariz balke qareen bhi arefullah billah samajh chuke honge.

Bazimne syedani ka aqd gaire syed se

Is hadees ko aap phir se padhiye aur qareen bhi is hadees ko phir padhein jismein wazeh taur par likha gaya hai magar adam e feham ki buniyad par yeh motariz samajh nahi paye....ajam ka nikah arab se, arab ka quraish se, quraish ka bani hashim se. Khariji Hisham ibne hakam se sawal karta hai aya yeh kahan se maloom kiye? Hisham ne jawad diya 6th Imam(a.s) se. Phir woh imam ki qidmat mein hazir huwa aur un sawaal ke jawabaat ki tasdeeq Imam(a.s) se chahi aur Imam(a.s) ne tasdeeq ki.

Khariji ne Imam(a.s) se kaha ke mein nikah ke irade se aya hoon....Imam(a.s) ne jawab diya tumhare firqe ke member se karein.Kafo se shadi hoti hai yahan momin aur momina ka zikr ho raha hai khariji ka nahi khariji ka nikah momina se nahi ho sakta goya yeh apki zaati rae, jitne gaire syed momeneen hai unko khariji bana rahi hai.

Jabke wazeh taur par Imam(a.s) ne yeh farmaya momin momin ka kafo hai kya yeh motariz yeh sabit kar sakta hai gaire syed par itlaqe momin nahi hota.zid aur hatt darmi insan ko rahe raaste se hata deti hai qudara ainda aise bagair sonche samjhe eqdamaat na karein jisse momeneen mein inteshar barpa ho jae mujhe aise laga ke aap qud hi ek mufti hain jiske sabab yeh kehte huwe fatwa jari kar diya ek **An usooli fitna in the name of akhbaryat**.Marefat ke baab mein aap mujh par qayas ka fatwa jaari kar diye hairat hai ek momin hone ke naatey itna to janna chahiye ke sabse afzal tareen ibadat marefat hai, tafakkur hai.