

ULOOM UL AQEEDAH

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الحمد لله

فجزاكم الله خيرا

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Askislampedia ki Team ka shukriya ke Roman mai book lane mai madad faramee

Khas tour se

Riaz bhai , shaikh abdullah Umeri, faheem iqbal , Mushtaq ahmed Aur baz sisters bhi hain jo madad kie Aur kuch brothers bhi madad kie Likin ijazat nahi hai ke unka naam zikr Kia jae Allaah qabool farmae sab ki mahant

Ameen

Shukriya

Shoba e nashro ishaat,

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MUQADDAMA (ULOOM UL AQAYED WA MANHAJ)

ALHAMDULILLAH WAHDAH WA SALAATU WAS SALAAMU ALA MALLA NABI BAADA WA ALA AALA WA ASHAABUL AJMAYEEN, AMMA BAAD :

Aakhirat me wahi kaamyab ho sakta hai jiska aqeedah Quraan, Sahi Ahadees aur Faham Sahaba ke mutabikh ho. Aqeedah Islam ki pahchaan hai, shaitaan insaani aqayed ko bigaadne ki kaafi koshish me laga rahta hai. Isiliye Islam ke sahi aqayed se waakhif karane ki gharz se ye kitaab murattib kee gayi hai.

Marahil Nazriya Nisaab :

Insaan jo mazhabi grohon me bate huye hai unki bunyaad unke aqayed hai. Aqeedah ka bigaad insaan ko jahannam raseed kar deta hai. Aqeedah ki islaah aur pukhtagi aham tareen amr hai. Insano ke aqeede ki islaah aur pukhtagi ke liye hamari kaafi koshish rahi hai. Allaah hamari kaawisho ko qubool farmaaye, Aameen !

Marahil Tayaari Nisaab :

Alhamdulillah 103 units me aqeede se mutaallikh uloom ko is kitaab me jama kiya gaya hai. Aur saath hi qawayed bayaan kiye gaye, istelaahat aur is mauzoo se mutaallikh aham Quraani aayaat wa Ahadees ko bhi jama kiya gaya hai.

Marahil Mara'aja A'amma :

Ulama committee ne is kitaab par nazar saani farmaayi hai, jagah jagah apne mufeed mashwaro se nawaza hai, jis se kitaab ki ifaadiyat me izafa hoga, In Sha Allaah.

Marahil Mara'aja Qa'assa :

Infiraadi taur par kayi ulama ne khusoosi tawajjo ke saath isme hazaf wa izafa kiya hai taake kitaab aasaan se aasaan aur mufeedtareen ban jaaye.

Ye Kitaab Kiske Liye :

Workshop qaayam karne aur duroos ke silsile ke liye ek nisaab ka kaam de sakti hai, In Sha Allaah.

Hadiya Tashakkur :

Is mouqe par mai apne saath dene waale sabhi ulama aur rifaah ka shukriya ada karta hoon, jinhone is kaam me mera bhar poor saath diya, qusoosan Shaikh Abdullah Umari, Shaikh Nooruddin Umari, Shaikh Abdur Rahman Umari, Shiakh Mujahid Umari, Shaikh Majid Umari aur askislampedia ki saari team ka behad mamnoo wa mashkoor hoon, Allaah Taala sab ko jazaye khair ata farmaye, Aameen!

Mujhe is qaabil banane waale Jamia Darus Salam, Umerabad, Tamilnadu, India aur Jamia Islamia, Madinah Munawwarah, Saudi Arabia ke tamaam asaateza aur zimmedaaron ka mai behad mamnoo wa mashkoor hoon, jinki musalsil mehnato ke nateeja – Bi Iznillah - mai is qaabil bana ke Qaareen Kraam ki khidmat me Quraan ki khidmat ka ek tohfa pesh kar saka, Allaah Taala hamare aur un sab ke meezaan hasnaat ko saqeel farma de, Aameen!

Note : Jahaan hamne munasib samjha muqtaarif kitaabo se kuch iqtebaasaat istefada ki gharz se naqal kar diye, Allaah Taala saare maulifeen ko jazaye khair aata farma de.

Wassalaam

Shaikh Arshad Basheer Umari Madani Hafizahullah

Uloomul Aqeedah

1. Aqeedah ka laghwi maani :

Lafz aqeedah “Aqad” se maaqoos hai, jiske maani hai : Quwwat aur mazbooti se kisi cheez ke saath munsalik ho jaana, aur isi se kisi cheez ko mazboot aur puqta karne, mazbooti se pakadne aur murattib karne ke maani bhi liye jaate hai. Lughat me “_____” ke maani rassi ko groh lagaane aur mazboot karne ke hai, aur kaha jaata hai, “_____” yaani usne ahad wa b’ai ko mazboot kiya, aur kaha “_____” ka maani hai azaar ko mazboot baandha, jabke “Aqad” ka lafz “hal” ke bar aks maani rakhta hai.

Dekhiye : Lisanul Arab, Ibn Manzar, baab ul daal, fazal al ain, 296/3

Al khamos al muheet – ferozabaadi, baab ul daal, fazal al ain, safa 383

Majmoo al maqaayees fil lughta – ibn faaris kitaab ul ain, safa 679.

2. Aqayed ka istelaahi maani :

Aqeedah ka itlaaq us puqta eemaan aur qatayi faisle par hota hai, jisme shak wa shubah ki gunjayish nahi hoti, aur ye vo cheez hai jis par insaan eemaan rakhta hai aur apni tasdeeq ko us par jamaata hai aur use deen ke taur par iqtiyar karta hai. Ab agar ye puqta eemaan aur qatayi faisla hai to aqeedah bhi sahi hoga, jaisa ke ahle sunnat wa jamaat ka aqeedah hai, aur agar ye baatil hai to aqeedah bhi baatil hoga, jaisa ke gumrah firqo ke aqayed ka haal hai. (1)

(1) Dekhiye : Mabahas fee aqeedah ahlul sunnah wa jamaat – Dr. Naser al Aqal, safa 9,10

3. Ahle sunnat ka maani :

Ahal ka laghwii maani “waale” ke liye jaate hai.

Sunnat ke laghwii maani raasta aur seerat ke hai, khwaah vo achchi ho ya buri. (1)

Ahle sunnat se muraad sunnat ke raaste par chalne waale se liye jaate hai.

Aur aqeedah islamiya ke ulama ki istelaah me sunnat se muraad ilm wa aiteqaad aur qoul wa amal hai. Rasoolullah ﷺ aur Aap ke Sahaba Kraam ka tareeqa hai. Aur yahi vo sunnat hai jiski itteba zaroori hai aur jiska aamal qaabil ta’areef aur uska muqalif qaabil mazammat hai, isi bina par kaha jaata hai ke falaan ahle sunnat me se hai, yaani duroost aur qaabil ta’areef raaste par chalne waale logon me se hai. (2)

(1) Lisaanul Arab – Ibn Manzar, baab ul nawo, fasal al sain, 225/13

(2) Dekhiye : mabahas fee aqeedatul ahle sunnah, safa 13

4. Jama’at ka maani :

Lafz “jama’at” lughat me “jama” ke maadah se maaqooz hai, jo jama, ijmaa aur ijtemaa ka maani deta hai aur ye ifteraaq ki zid hai, Ibn Faaris Rahimahullah kahte hai : Jeem, Meem aur Ain ki asal ek hai jo cheez wahdat par dalaalat karti hai, chuna che kaha jaata hai : “_____” maine is cheez ko ek kar diya (1)

Aur aqeedah islamiya ke ulama ki istelaah me jamaat se muraad is ummat ke aslaaf yaani Sahaba wa Taabeyeen aur ta qiyamat unki sachchi pairvi karne waale momineen hai jo kitaab wa sunnat ke sareeh aur waazeh haq (2) par jama huye (3)

(1) *Majmoo al maqaais fil lughat – Ibn Faaris, kitab al jeem, maaja fee kalaam al arab fil mazaa’af al mutabikh aulaa jeem, safa 224*

(2) *Jamaat ka itlaaq is par hota hai jo haq ke mutabikh ho, Abdullah bin Mas’ood Raziallahuanhu farmaate hai : “Jamaat vo hai jo haq par ho, khwaah tum akele hi ho” aur Nayeem bin Hamaad farmaate hai : “Unki muraad ye hai ke jab jamaat me bigaad aa jaaye to tum usi raaste par kaarband raho jis par bigaad aane se pahle jamaat kaarband thi, agar che tum akele ho, kyu ke isi haalat me tum hi jamaat ho” is qoul ko Imam Ibnul Qayyim ne apni kitaab (70/1) me zikar kiya hai aur ise Baihaqi ki taraf mansoob kiya hai.*

(3) *Dekhiye sharah tahawiya – Ibn Abi al Az, safa 68, sharah aqeedah - Allama Muhammad Khaleel Haraas, safa 61.*

Ahle Sunnat ke naam aur ausaaf

1. Ahle Sunnat wa Jama’at :

Ahle sunnat wa jama’at vo log hai jo Nabi Kareem ﷺ aur Aap ke Sahaba Kraam ke tareeqe par gaamzan aur apne Nabi ki sunnat ke paaband hai, aur ye Sahaba Kraam, Taabayeen aur unki itteba karne waale ayimma hidayat ki jama’at hai, yahi vo log hai jo har jagah aur har daur me itteba sunnat ke paaband aur bid’at se door rahe, aur ye taa qiyamat izzat wa nusrat ki haalat me baakhi rahenge (1), unhe is naam se isliye mausoom kiya gaya kyu ke vo Nabi ﷺ ki sunnat se nisbat rakhte hai aur qoul wa amal aur ilm va aiteqaad me zaahiri aur posheeda har aitebaar se sunnat par amal karne ke liye baaham muttakhir wa muttahid hai (2).

Auf bin Maalik Raziallahuanhu se rivaayat hai, vo bayaan karte hai ke Rasoolullah ﷺ ne farmaya :

Arabic text (Sahi Ibn Maajah:3241)

Yahood ekaththar (71) qoumo me bate jinme se ek firqa jannati hai aur sattar firqe jahannami, aur nasara bahattar (72) firqo me bate jinme ek firqa jannati hai aur ekhattar firqe jahannami, aur qasam hai us zaat ki jiske haath me Muhammad ﷺ ki jaan hai ! Meri ummat tihattar (73) firqo me bategi jinme sirf ek firqa jannati hoga aur baakhi bahattar firqe jahannami, arz kiya gaya, Aye Allaah ke Rasool ﷺ, vo koun log hai? Farmaya : Vo jama'at hogi.

Aur Sunan Tirmizi me Abdullah bin Umro Raziallahuanhuma ki rivayat hai ke Sahaba ne arz kiya, Aye Allaah ke Rasool ! Ye jannati firqa koun hai? Farmaya : **“Maa anaa wa ashaabi”** (3) jis raaste par mai hoon aur mere Sahaba hai (is par chalne waale jannati honge).

(1) Dekhiye – *Mabahis fee aqeedatul ahle sunnat wal jamaat – Dr Naser al aqal, safa 13,14.*

(2) Dekhiye – *Fatah _____ - Allama Muhammad bin Saaleh al Usaimin, safa 10, sharah aqeedatul _____ - Allama Saaleh bin Fouzan al Fouzan, safa 10.*

(3) *Sunan Tirmizi:2641*

2. Firqa Naajiyah (najaat yaafta groh)

Yaani jahannam se najaat paane waala groh, kyu ke jab Rasoolullah ﷺ ne firqon ka zikar kiya to use mustasna qaraar diya aur farmaya : Saare firqe jahannam me jaayenge sivaaye ek ke, vo jahannami nahi hoga (1).

(1) *Dekhiye : Min usool ahle sunnat wal jama'at – Allama Saaleh bin Fouzan al Fouzan, safa 11.*

3. Ta'ayefah Mansoorah (nusrat yaafta groh)

Ma'awiya Raziallahuanhu se rivayat hai, vo kahte hai ke, maine Rasoolullah ﷺ ko farmaate huye suna :

Arabic text (1)

Meri ummat ka ek groh hamesha Allaah ke deen ke saath qaayam wa daayam rahega, unka saath chodne waale aur unki muqaalifat karne

waale unko koyi nuqsaaan nahi pahucha sakenge, yahaan tak ke Allaah ka hukum aa pahuchega aur vo isi tarah logon par ghalib rahenge.

Mughaira bin Sha'aba Raziallahuanhu se bhi isi tarah ki Hadees marwi hai (2)

Aur Soobaan Raziallahuanhu se rivayat hai ke Rasoolullah ﷺ ne farmaya :

Arabic text (3)

Meri ummat ka ek groh hamesha haq par hote huye ghalib rahega, unka saath chodne waale unko nuqsaaan nahi pahucha sakenge, yahaan tak ke Allaah Taala ka hukum aa pahuchega aur vo isi tarah ghalib rahenge.

Jabir bin Abdullah Raziallahuanhu se bhi isi tarah ki Hadees marwi hai (4).

(1) *Muslim:1037*

(2) *Muttafiq Alai:Bukhari:3640, Muslim:1921*

(3) *Sahi Muslim:1920*

(4) *Sahi Muslim:1923*

4. Kitaab wa Sunnat ko mazbooti se thaamne waale aur Saabiqeen, Awwaleen, Muhajireen wa Ansaar ke manhaj ki pairvi karne waale :

Isiliye unke baare me Nabi Kareem ﷺ ne farmaya : **“maa ana alaihi wa ashaabeen”** (1)

Yaani vo log jo mere aur mere ashaab ke raaste par honge.

(1) *Sunan Tirmizi:2641, sahi*

5. Behtareen qadwa aur namoona jo haq ki taraf rahnumayi karte hai aur khud bhi haq ke mutabikh amal karte hai :

Fuzail bin Iyaaz Rahimahullah farmaate hai :

“Allaah ke kuch bande aise hote hai jinke zariye Allaah Taala bando ko aur mulko ko zinda rakhta hai, aur vo ahle sunnat hai, aur jo shakhs ye

jaane ke uske pet me jo ghiza jaa rahi hai vo halaal hi hai, to aisa shakhs Allaah waalon ki jama'at se hai." (1)

(1) *Sharah usool aiteqaad ahle sunnat wal jama'at* – **Laalkayi** – 72/1,
_____ - *Abi Nayeem, 104/8.*

6. Ahle sunnat sabse behtar log hai jo bid'at se rokne hai :

Abu Bakr bin Ayaash se kaha gaya ke sunni koun hai? Farmaya :

“Vo shakhs hai jiske saamne bid'ato ka zikar aaye to kisi bhi bid'at ke liye ta'assub na kare (1).

Aur Shaikh Ul Islam Ibn Taimiyah Rahimahullah farmaate hai :

“Ahle sunnat is ummat ke sabse behtar aur sabse mu'atadil log hai jo siraate mustaqeem yaani raahe haq wa aitedaal par gaamzan hai” (2)

(1) *Sharah usool aiteqaad ahle sunnat wal jama'at* – **laa lakayi**, 72/1
(2) *Dekhiye : Majmoo fatawa shaikh ul islam ibn taimiyah 368,369/3.*

7. Ahle sunnat vo hai jo logon ke fasaad va bigaad ke waqt ajnabi samjhe jaayenge :

Abu Hurairah Raziallahuanhu se rivayat hai, vo bayaan karte hai ke Rasoolullah ﷺ ne farmaya :

Arabic text (1)

Islam ajnabiyat ki haalat me shuroo hua tha aur anqareeb pahle hi ki tarah ajnabi ho jaayega, pas khushkhabri ho ghurba (ajnabiyon) ke liye.

Aur Imam Ahmad Rahimahullah ki ek rivayat me Abdullah bin Mas'ood Raziallahuanhu se marwi hai ke, arz kiya gaya, Aye Allaah ke Rasool ! Ghurba koun hai? To Aap ne farmaya :

_____ (2) (3)

Allaah ke raaste me apne watan aur khaandaan ko chod dene waale log.

Aur Imam Ahmed hi se ek rivayat me Abdullah bin Umro bin Aas Raziallahuanhuma se marwi hai ke arz kiya gaya, Aye Allaah ke Rasool! Ghurba koun log hai? To Aap ne farmaya :

Arabic text (4)

Bahut se bure logon ke darmiyaan thode se nek wa saaleh log honge, unki baat ko **mustarad** karne waale unki baat maanne waalon se zyada honge.

Aur ek doosri rivayat me hai :

Arabic text (5)

Ghurba vo log hai jo us waqt nek wa saaleh ban kar rahenge, jab aksar log bigad chuke honge.

Gharz ye ke ahle sunnat vo log hai jo deegar firqo, khwaahish par sunnato aur bidato ke darmiyaan ajnabi samjhe jaate hai.

(1) *Sahi Muslim:145*

(2) *“Niza’a” se muraad vo shakhs hai jo apne ghar aur khaandaan se door ho jaaye, Hadees ka matlab hai ke khushkhabri hai un logon ke liye jo Allaah ke raaste me apne watan ko chod dene waale hai, dekhiye : Al Nihaaya – Ibn Kaseer – 41/5*

(3) *Musnad Ahmad:397/1*

(4) *Musnad Ahmad:177,222/2*

(5) *Musnad Ahmad:173/4*

8. Ahle sunnat hi ilm deen ke alambardaar hai aur unki judayi se log ghamgeen ho jaate hai :

Yaani ahle sunnat hi ilm deen ke sachche alambardaar hai, jo ghuloo karne waalo ki tahreef, baatil par sunnato ki **heela** saazi aur jaahilo ki taaweel se ilm deen ki hifazat karte hai, isiliye Ibn Seereen Rahimahullah ne kaha tha :

“Shuroo me log asnaad ke baare me nahi poochte the, lekin jabse fitna shuroo hua to kahne lage ke hamse apne rijaal (**_____** hadees) ke naam

bayaan karo, chuna che ahle sunnat ki rivayat kardah Hadees qubool karlee jaati aur ahle bid'aat ki rivayat kardah Hadees radd kar dee jaati.” (1)

Isi tarah ahle sunnat ki judayi (maut) ki khabar sunkar log ghamgeen ho jaate hai. Ayyub Saqtayaani rahimahullah farmaate hai :

“Jab mujhe ahle sunnat me kisi ki maut ki khabar milti hai to aisa mahsoos hota hai ke mere jism ke baaz aaza kho gaye.” (2)

Mazeed farmaate hai :

“Jo log ahle sunnat ke mar jaane ki tamanna karte hai vo apne muh (ki phoonkon) se Allaah ke noor ko gul karna chahte hai, haalan ke Allaah apne noor ko poora karne waala hai agar che ye kaafiro ko naa gawaar ho.” (3)

1) *Sahi Muslim*: _____, 15/1.

2) *Sharah usool aiteqaad ahle sunnat wal jamaat*, _____, 66/1, _____
- *Abi Nayeem*, 9/3.

3) *Sharah usool aiteqaad ahle sunnat wal jamaat*, _____, 68/1.

Manhaj Salaf

1. Quraan wa Hadees ke tamaam nusoos par eemaan wa yaqeen laana.
2. Quraan wa Hadees ke nusoos ke darmiyaan koyi takraav nahi.
3. Quraan wa Hadees me paaye jaane waale Allaah Taala ke tamaam Asma wa Sifaat ko man wa **an** maan lena.
4. Kitaab wa sunnat, deen ke tamaam usool aur saare dalayel wa masayel ko shaamil hai.
5. Kisi bhi masle ke hal ke liye us se mutaallikha Quraan Majeed ki tamaam aayaat aur Nabi Kareem ﷺ ke tamaam irshaadaat ko jama karke ghour kiya jaaye. Sirf baaz nusoos par iktefa karna aur bakhiya nusoos ko chod dena ghalat hai.
6. Sahi Ahadees par baghair kisi aiteraaz ke kulli aitemaad karna, zayeef aur mauzoo ahadees ko chod dena.

7. Khabar aahad ko aqeedah, ahkaam me bila kisi tafreeq ke hujjat maanna.
8. Quraan wa Hadees ko Sahaba ki samajh ke mutabikh samajhna.
9. Quraan wa Hadees daleel pakadne ke aitebaar se dono ek doosre ke bhai hai aur istenbaat ahkaam ke aitebaar se barabar ka darja rakhte hai.
10. Naqal wa aqal me takraav ki soorat paida nahi karni chahiye.

Maratib Deen

Deen ke teen darje hai :

1) Islam, 2) Eemaan, 3) Ahsaan

Aur fir in teeno me se har ek darje ke kuch arkaan hai.

Arabic text (1)

Us shakhs (Jibrayeel Alaihissalaam) ne poocha : Ya Rasoolullah ! Islam kise kahte hai?

Rasoolullah ﷺ ne farmaya : Islam ye hai ke tum Kalima Tawheed yaani is baat ki gawahi do ke Allaah Taala ke siva koyi ma'abood bar haq nahi aur Muhammad ﷺ ki risaalat (ke Aap ﷺ Allaah Taala ke Rasool hai) ka iqraar karo, Namaz paabandi se ba ta'adeel arkaan ada karo, Zakaat, Ramazan ke Roze rakho aur agar istet'aat ho to Haj bhi karo.

Us shakhs (Jibrayeel Alaihissalaam) ne arz kiya ke Aap ne sach farmaya.

Ham ko t'aajjub hua ke khud hi sawaal karta hai aur khud hi tasdeeq karta hai.

Uske baad us shakhs (Jibrayeel Alaihissalaam) ne arz kiya ke Eemaan kise kahte hai?

Aap ﷺ ne farmaya : Eemaan ke maani ye hai ke tum Allaah Taala ka aur uske farishto ka, uski kitabo ka, uske rasoolo ka aur qiyamat ka

yaqeen rakho, taqdeer ilahi ko yaani har khair wa shar ke muqaddam hone ko sachcha jaano.

Us shakhs (Jibrayeel Alaihissalaam) ne arz kiya : Aap ne sach farmaya.

Fir kahne laga Ahsaan kise kahte hai?

Rasoolullah ﷺ ne farmaya : Ahsaan ki haqeeqat ye hai ke tum Allaah Taala ki ibadat is tarah karo goya tum Allaah Taala ko dekh rahe ho agar ye martaba haasil na ho to kamaz kam itna yaqeen rakho ke Allah Taala tum ko dekh raha hai.

(1) Sahi Bukhari:50, Sahi Muslim:8

Arkaan Islam

Rasoolullah ﷺ ne farmaya : “Islam ki bunyaad paanch cheezo par hai.”

1. Shahadatain : “Gawahi dena ke Allaah Taala ke siva koyi ma’abood bar haq nahi aur Muhammad ﷺ Allaah ke Rasool hai.”
2. Iqaamat Salaah : “Namaz qaayam karna” : Yaani use uski tamaam shuroot, arkaan aur waajibaat ke saath khushu wa khuzoo se ada karna.
3. Soum Ramazan : “Ramazan ke roze rakhana” : Roze ki niyyat se khaane peene aur har aisi cheez se jo roza todne waali ho fajar se lekar ghuroob aaftaab tak ruke rahna.
4. Adaye Zakaat : “Zakaat dena” : Ye us waqt farz hoti hai jab koyi musalmaan 85 gram sone ya uske masawi naqdi (ek qoul ke mutabikh) ka maalik ho jaaye, us par saal guzarne se dhai feesad (2 ½ %) ada karna zaroori hai aur naqdi samet har cheez me uski miqdaar mayeen hai.
5. Haj : “Baituulah ka haj karna” : Har us shakhs ke liye farz wa laazim hai jo sahet aur maal ke aitebaar se wahaan tak pahuchne ki taaqat rakhta ho.

Mulahiza farmaye : Sahi Bukhari:8

Arkaan Eemaan

Eemaan ke darje zel arkaan hai :

- Allaah Taala par eemaan laana : Yaani Allaah Taala ke wajood, uski sifaat, ibadat, dua aur hukum me uski wahdaniyat par eemaan laana.
- Farishto par eemaan laana : Jo noori maqlooq hai aur Allaah Taala ke ahkaam naafiz karne ke liye paida kiye gaye hai.
- Allaah ki kitabo par eemaan laana : Yaani Tauraat, Injeel, Zaboor aur Quraan par.
- Allaah ke rasoolo par eemaan laana : Jinme sabse pahle Nooh Alaihissalaam aur aakhir me Muhammad ﷺ hai.
- Aakhirat ke din par eemaan laana : Yaani qiyamat ke din par, jo logon ke aamaal ke mahasabe aur jaza ka din hai.
- Achchi ya buri taqdeer par eemaan laana : Yaani jaayaz asbaab apnaate huye har insaan ko achchi ya buri taqdeer par raazi rahna chahiye, kyu ke ye Allaah Taala ki taraf se muqarrar kee gayi hai.

Mulahiza farmaye : Sahi Muslim:8

Ahsaan ka ek hi rukun hai :

Ahsaan ki haqeeqat ye hai ke tum Allaah Taala ki ibadat is tarah karo goya ke tum Allaah Taala ko dekh rahe ho, agar ye martaba haasil na ho to kamaz kam itna yaqeen rakho ke Allaah Taala tumko dekh raha hai.

Mulahiza farmaye : Sahi Muslim:8 _____, Shaikh Muhammad bin Abdul Wahhab, safa 9.

Islam ka kya maani hai?

Tawheed ke saath Allaah Taala ke saamne sarango hona, itaat wa farmabardaari ke saath uske aage sar tasleem qam karna, shirk se nikalna islam kahlaata hai.

Allaah Taala ka irshaad hai **(WAMAN AHSANU DEENAM MIMMAN ASLAMA WAJHAH)** “Us se achcha koun deendaar hoga jo Allaah ke liye sar tasleem qam kar de.” **(Nisa:125)**

Neez farmaya : **(WAMAN YUSLIM WAJHAHU ILALLAHI WAHUWA MUHSINUN FAQADIS TAMSAKA BIL URWATIL WUSQAA)** “Jo Allaah ki taraf apne chehre (gardan) ko jhuka de, aur vo usme muqlis ho, to usne mazboot dasta apni muththi me thaam liya.” **(Luqman:22)**

Neez farmaan Ilahi hai : **(FA ILAAHUKUM ILAAHUN WAAHIDUN FALAHU ASLIMOO, W BASHSHIRIL MUQBITEEN)** “Tumhara ma’abood ek hi hai, uske aage sar qam karo, aur aye mere Nabi, Aap ita’at guzaro ko khush khabri suna deejiye.” **(Al Hajj:34)**

Mulahiza farmaye : Majmoo fatawa wa rasayel As Shaikh Muhammad Saaleh Usaimin:47-48/1

Jab Islam bola jaaye to poore deen ko muheet hota hai, iski kya daleel hai?

Iski daleel mandarja zel aayat hai : **(INNAD DEENA INDALLAHIL ISLAM)** “Allaah ke yahaan deen sirf Islam hai.” (1)

Neez Rasoolullah ﷺ ne farmaya hai : (_____) “Deen islam ajnabiyat ke saath shuroo hua, aur jis ajnabiyat se shuroo hua tha usi tarah fir se ajnabi ban jaayega.” (2)

Neez Nabi Kareem ﷺ ka irshaad hai : (_____) “Afzal islam Allaah par eemaan laana hai.” (3)

(1) *Aale Imran:19*

(2) *Muslim:145, Ibn Maajah:3986*

(3) *Ye ek lambi Hadees ka tukda hai jise Imam Ahmad ne : 1114/4 me neez Ibn Abi Shaiba ne Kitab ul Eemaan me rivayat kee hai, Allama Albani ne (As Saheeha:551/2) me iski taqwiyaat ke bahut se shawahid zikar kiye hai.*

Mulahiza farmaye : Majmoo fatawa wa rasayel As Shaikh Muhammad Saaleh al Usaimin:47-48/1.

Eemaan ki Ta'areef

Lughatan eemaan ka maani taseeq ke hai.

Shaikh Ul Islam Ibn Taimiyah Rahimahullah farmaate hai ke eemaan “aman” se mutaallikh hai, jisme itminaan aur qaraar paaya jaata hai, aur ye us waqt haasil hota hai jab dil me tasdeeq aur inqiyaad ghar kar jaaye. (Al Saarim Al Maslool:safa 519)

1. _____ (qalb se tasdeeq)
2. _____ (zabaan se tasdeeq)
3. _____ (aaza se amal)
4. _____ (Rahman ki ita'at se badhta hai)
5. _____ (shaitaan ki ita'at se ghat'ta hai)

Mulahiza farmaye : Ziyadatul Eemaan wa _____ - Shaikh Abdul Razzaq al Badar, safa 17

Allaah Taala par eemaan laane ka kya matlab hai?

Allaah Taala par eemaan laane ka matlab ye hai ke Allaah Taala apne wajood, uloohiyat, ruboobiyat aur asma wa sifaat me ekta hai, uska koyi shareek nahi.

Mulahiza farmaye : _____ - Shaikh Ibn Usaimin : 16-30

Tawheed kise kahte hai?

Allaah Taala ki 1. Zaat, 2. Naam, 3. Sifaten, 4. Kaam, 5. Ibadat me kisi ko shareek na karte huye ye saare Huqooq Allaah hi ko ada karna tawheed kahlaata hai.

Tawheed ki kitni qismen hai?

Tawheed ki teen qismen hai : 1. Tawheed Ruboobiyat, 2. Tawheed Uloohiyat, 3. Tawheed Asma wa Sifaat.

Mulahiza farmaye : _____ - Shaikh Muhammad bin Saaleh al Usaimin, safa 5.

Tawheed Ruboobiyat kise kahte hai?

Allaah Taala ko uski zaat aur af'aal me ek jaanna aur ek maanna aur ye ke Allah hi qaaliq, maalik aur mudabbir hai Tawheed Ruboobiyat kahlaata hai. jaise :
Paida karna, maarna vaghairah.

Mulahiza farmaye : _____ : 5

Tawheed Uloohiyat kise kahte hai?

Tamaam ibadaat ko sirf Allaah ke liye khaas kar dena, tawheed uloohiyat hai.
Jaise : Dua, Qurbani vaghairah.

Mulahiza farmaye : _____ : 9

Tawheed asma wa sifaat kise kahte hai?

Allaah Taala ne apni kitab me jo kuch apne liye asma wa sifaat saabit kiye hai ya Rasool Kareem ﷺ ne, in par is tarah eemaan laana jo Allaah Taala ki shayaan shaan hai, baghair kisi baatil taaweel, tashbiyah, tahreef, taaweel, tamseel aur takyeef ke.

Mulahiza farmaye : _____ : Shaikh Muhammad bin Saaleh Usaimin, safa 40.

Allaah Taala kahaan hai?

Allaah Taala arsh par mutawi hai.

Soorah Taha:5

Ayimma salaf saaleheen ne masla “istewa” ke silsile me kya kaha hai?

Tamaam ayimma salaf saaleheen Rahimahullah ne bil ittefaaq ye kaha hai :

Istewa ka maani maaloom hai, uski kaifiyat majhool hai, is par eemaan waajib hai, aur iske baare me sawaal wa tafteesh bid’at hai.

Sharah usool aiteqaadahlul sunnah wal jamaat - _____ : 441/3, _____ - Baihaqi: safa 408.

Is asar ko Imam Zahabi, Ibn Taimiyah aur Hafiz Ibn Hajar ne sahi qaraar diya hai – dekhiye : _____ (safa 141).

Qubooliyat amal ki kya sharten hai?

- Eemaan
- Iqlaas
- Muta’abah

Usoole salasa se kya muraad hai?

- Rab ki ma’arifat (sab ka Rab Allaaah hai)
- Deen ki ma’arifat (sab ka deen Islam hai)
- Nabi ki ma’arifat (sab ka deen Islam hai)

Qawayed Arb’aa se kya muraad hai?

- Eemaan, Amal, Daawat aur Sabr.

Is baat ki daleel Soorah Asr hai.

Shirk akbar kise kahte hai?

Allaah ke siva doosro ki ibadat karna shirk akbar hai.

Shirk akbar ye hai ke banda ghairullah ko Allaah Taala ka aisa shareek thaharaaye ke use Allaah Rabbul Aalameen ke barabar darja de de, us se vaisi muhabbat kare jaisi Allaah Taala se kee jaati hai, us se usi tarah qouf khaaye jis tarah Allaah Taala se qouf khaaya jaata hai, ghairullah se panah maange, usi ko pukaare, us se dare, us se ummeede baandhe, usi ki taraf raaghib ho, aur usi par tawakkal kare, bil faaz deegar Allaah Taala ki ma'asiyat me uska hukum baja laaye ya Allaah ki naaraazgi me uski pairwi kare.

Allaah Taala ne farmaya hai : **(INNALLAHA LAA YAGHFIRU AY YUSHRAKA BIHI WA YAGHFIRU MAA DOONA ZAALIKA LIMAY YASH'AA. WAMAY YUSHRIK BILLAHI FAQADIF TAR'AA ISMAN AZEEMA)** "Allaah Taala apne saath shirk ko kabhi nahi baqashta, aur us se chote guna ko baqsh deta hai jis ke liye chahta hai, aur jo Allaah ke saath shirk thaharata hai to usne bahut hi bade guna ka buhtaan baandha." (1)

Neez Baari Taala ne farmaya : **(WAMAY YUSHRIK BILAHY FAQAD ZALLA ZALAALAN BA'YEEDA)** "Jo Allaah ke saath shirk kare to vo door ki gumraahi me jaa pada." (2)

Neez Haq Taala ne farmaya : **(MAY YUSHRIK BILLAHI FAQAD HARRAMALLAHU ALAIHIL JANNATA WAMA'WAHUNNAR)** "Jo Allaah ke saath shirk kare us par Allaah ne jannat haraam kar rakhi hai, aur uska thikana jahannam hai." (3)

Neez Allaah Taala ne farmaya : **(WAMAY YUSHRIK BILLAHI FAKA ANNAMA KHARRA MINAS SAMAAYI FATAQTAFUHUTTAIRU AW TAHWEE BIHIR REEHU FEE MAKAANIN SAHEEQ)** "Jo Allaah ke saath shirk kare to goya vo aasmaan se gir pada, pas parinde use noch le ya hawa use udakar kisi door daraaz makaan me daal de." (4)

Aur Nabi Kareem ﷺ ne farmaya : () "Bando par Allaah Taala ka haq hai ke vo uski ibadat kare aur uske saath kisi bhi cheez ko shareek na thaharaaye aur Allaah par bando ka haq ye hai ke vo use azaab na de jo uske saath kisi bhi cheez ko shareek na thaharaaye." (5)

Shirk ki wajah se insaan deen se khaarij ho jaata hai khwaah vo khullam khulla shirk kare jaisa ke kuffar quraish the ya chupa kar kare jaisa ke dhokebaaz munafiqeen the, jo ba zaahir musalmaan the aur dar parda kaafir, in dono me zarra barabar farq nahi tha.

Allaah Taala ne farmaya : **(INNAL MUNAFIQEENA FID DARKIL ASFALI MINANNARI WALAN TAJIDA LAHUM BASEERA. ILLALLAZEENA TAABOO WA ASLAHOO WA'A TASAMOO BILLAHI WA AQLASOO DEENAHUM LILLAHI FA ULAAYIKA MA'AL MU'MINEEN)** “Munafiqeen jahannam me sabse niche tabqe me honge, aap unka koyi madadgaar nahi paayenge, magar jinhone toubah ki aur apni islaah karlee aur Allaah Taala ko mazbooti ke saath pakda, aur usi ke liye deen ko eksoo kar liya to ye log fir momino ke saath honge.” (6)

(1) Nisa:48

(2) Nisa:116

(3) Ma'ayida:72

(4) Haj:31

(5) Bukhari:2856

(6) Nisa:145-146

*Mulahiza farmaye : Mera'aj al Qubool – Shaikh Hafiz Al Hakeemi - 483/2,
Manhaj ahlul sunnah wal jamaat wa manhaj ila shaara fee Tawheed Allaah
Taala – Khalid Abdul Lateef:93/1.*

Shirk asghar kise kahte hai?

Shirk akbar ka zariya banne waala har qoul wa f'el shirk asghar hai, jaise :
Riyaakaari, Ghairullah ki qasam khaana vaghairah.

- Riyaakaari aisa amal hai jo bande ke andar apne amal ko achcha samajhne ki wajah se paida ho jaati hai, Allaah Taala ne farmaya : **(FAMAN KAANA YARJOO LIQAA'A RABBIHI FAL YA'AMAL AMALAN SAALIHAN WALAA YUSHRIK BI IBAADATI RABBIHI AHADA)** “Jo apne Rab se milne ki ummeed rakhe vo amal saaleh karta rahe aur apne Rab ki ibadat me kisi ko shareek na kare.” (1)

Aur Nabi Kareem ﷺ ne farmaya : () “Mujhe tum par jis amr ka sabse zyada khatra nazar aa raha hai vo shirk asghar hai. Aap se daryaaft kiya gaya ke shirk asghar kya cheez hai? To Aap ne farmaya : Vo riyaakaari hai.” (2)

Riyaakaari ki tafseer Nabi Kareem ﷺ ne ye bayaan farmayi :

() “Aadmi uthkar namaz ada karta hai

aur jab log uski taraf aankh uthakar dekhte hai to use apni namaz bahut achchi lagne lagti hai.” (3)

- Shirk asghar ki ek qisam ghairullah ki qasam khaana bhi hai, masalan baap ki qasam, kaaba ki qasam, amaanatdaari ki qasam, isi tarah baatil shareeko ki qasam vaghairah.

Nabi Kareem ﷺ ne farmaya : () “Apne baap daada ka halaf uthao na maa ki qasam khaa’o aur na shareeko ki.” (4)

Neez Nabi Kareem ﷺ ne farmaya : () “Kaabah ki qasam na khaa’o balke kaabah ke Rab ki qasam khaa’o.” (5)

Neez Nabi Kareem ﷺ ne farmaya : () “Sirf Allaah Taala ki qasam khaa’o.” (6)

Neez Nabi Kareem ﷺ ne farmaya : () “Jo amaanat daari ki qasam khaaye vo ham me se nahi hai.” (7)

Neez Aap ﷺ ne bhi farmaya : () “Jo ghairullah ka halaf uthaaye usne kufr kiya ya shirk kiya aur ek rivayat me hai usne kufr kiya aur shirk bhi kiya.” (8)

- Shirk asghar me ye bhi daakhil hai ke aadmi yoon kahe : **MAASHA ALLAAH WA S’AAT** – “Jo Allaah Taala chahe aur aap chahe” Nabi Kareem ﷺ ne is shakhs se farmaya jisne aap ke liye ye alfaaz istemaal kiya tha : () “Tumne to mujhe Allaah Taala ka shareek bana diya balke yoon kaho **“Allaah Taala chahe bas.”** (9)

Shirk asghar me is tarah kahna bhi daakhil hai : “Agar Allaah aur aap na hote.”

Isi tarah ye kahna : “Mera to sirf Allaah aur aap hai” Neez ye kahna : “Mai Allaah aur aap ki panah me daakhil ho raha hoon” vaghairah.

Nabi Kareem ﷺ ne farmaya : () “Tum is tarah na kaho : “Jo Allaah chahe aur falaan shakhs chahe” balke is tarah kaho : “Jo allaah chahe fir falaan shakhs chahe.” (10)

Ahle ilm farmaate hai ke is tarah kahna jaayaz hai : “Agar Allaah Taala na hota aur fir falaan shakhs na hota” lekin ye kahna jaayaz nahi : “Agar Allaah Taala aur falaan aur falaan shakhs na hota to aisa ho jaata.”

- (1) Al Kahaf:110
- (2) Musnad Ahmad:428/5, sharah al sana:324/14, majmoo al zawayed:102/1, al saheeha:951
- (3) Sunan Ibn Maajah:4204, Allama Albani ne sahi targheeb wa tarheeb me ise hasan kaha hai.
- (4) Sunan Abu Dawood:3248, Sunan Nasayi:Sahi ul Jaame me Allama Albani ne ise sahi kaha hai (2126)
- (5) Sunan Nasayi, kitab ul eemaan wal nazoor, baab al halaf bil kaaba:6/7, Ahmad:6/371-372, Haakim:4/297 ne ise sahi kaha hai aur Zahabi ne inki mawaafiqat kee hai, Ibn Hajar ne asaabah:389/4 me sahi kaha hai.
- (6) Sahi Bukhari:kitab ul eemaan, baab [REDACTED] : 221/7, Sahi Muslim:kitab ul eemaan, baab [REDACTED] : 80/5.
- (7) Sunan Abu Dawood, kitab ul eemaan, 223/3, Allama Albani ne as Saheeha:94/1 me zikar kiya hai. Amaanat ki qasam khaane se isliye mana kiya gaya hai kyu ke amaanat Allaah Taala ki ki koyi sifat nahi hai, balke ye to uska ek farz wa hukum hai.
- (8) Sunan Abu Dawood, kitaab ul eemaan, 223-224/3, Sunan Tirmizi:kitab ul eemaan, baab [REDACTED] : 110/4, Haakim:297/4 ne shaiqeen ki shart par sahi kaha hai aur Zahabi ne unki mawaafiqat kee hai.
- (9) Bukhari fil adab al mafrad:safa 158, baab [REDACTED] : 784, Ibn Maajah:2117, Musnad Ahmad:214/1, As Saheeha:39.
- (10) Sunan Abu Dawood:4980, Ahmad:384/5, As Saheeha:139.
Mulahiza farmaye : Taiseeril azeezil [REDACTED] : safa 45, sahi ahle sunnat wal jamaat wa manhaj [REDACTED] - Khalid Abdul Lateef:93/1, [REDACTED] - Shaikh Abdur Rahman bin Naser al Saadi: safa 15, [REDACTED] safa 30.

Tawheed Asma wa Sifaat ki zid kya hai?

Tawheed Asma wa Sifaat ki zid Allaah ke Asma wa Sifaat aur uski aayat ki taaweel aur unka inkaar hai.

Ilhaad teen tarah ka hota hai :

- 1) Mushrikeen ka **ilhaad**, jinhone Allaah Taala ke Asma ko uski jagah se hata kar doosri jagah rakh diya aur vahi naam unhone apne asnaam (buto) aur avsaan (aasthaano) ko de daala. Isi tarah unhone "Ila" se

“laat” banaya, “Azeez” se “uzza” aur “Mannan” se “manaath” bana diya, aur apne buto ke nam rakh diye.

- 2) Firqa *mashbah* ka ilhaad, jinhone Allaah ki sifaat ki kaifiyat bayaan karni shuroo kee, aur Allaah jiske muqabil koyi nahi hai, unhone to maqlooq ki sifaat ke mashaabah qaraar diya. Ye ilhaad mushrikeen ke ilhaad ke maqabil hai, unhone to maqlooq ko Rabbul Aalameen ke barabar banaya, aur unhone Allaah Taala ko maqlooq ke ajsaam ke darje me utaar diya, aur Allaah jo har qism ki tashbeeh se paak hai usko maqlooq ke mashaaba qaraar diya.
- 3) Firqa **ma’atila** (munkareen sifaat) ka ilhaad, unke do groh hai : Ek groh ne to Allaah Taala ke naamo ke alfaaz uske liye saabit kiye, magar ye naam jin sifaat kamaal par dalaalat karte hai, unka inkaar kar diya jiske nateeje me unhone “Rahman wa Raheem” ko bila “rahmat” “aleem” ko bila “ilm” “same’e” ko bila “sam’a” “baseer” ko bila “basar” “qadeer” ko bila “qudrat” bana diya, yahi haal baakhi asma ke saath bhi kiya. Doosre groh ne Allaah Taala ke tamaam asma aur unki sifaat kamaliya ko jin par vo asma dalaalat karte hai, un sab ka **baal kuliya** inkaar kar diya, aur ye bataya ke Allaah Taala ke na asma hai na sifaat. Allaah Taala in baato se bahut buland wa paak hai jo mulhideen, munkareen aur zaalimeen kahte hai.

()

“Vo aasmano aur zameen aur un dono ke darmiyaan ki ashya ka Rab hai, pas aap uski ibadat kejiye, aur usi ki ibadat par jame rahiye, kya aap uske kisi ham sifati ko jaante hai?” (1)

() “Uske misl koyi cheez nahi, vo samee va baseer hai.” (2)

() “Vo unki agli aur pichli baato ko jaanta hai aur unka ilm uska ihaata nahi kar saakta.” (3)

(1) *Maryam:65*

(2) *Shoo’ra:11*

(3) *Taha:110*

Mulahiza farmaye : Fatawa al Aqeedah – Shaikh Ibn Usaimin:safa 44.

Tahreef :

Is se kitab wa sunnat ki nusoos ke maani ko badalna muraad hai ke unhe is haqeeqi maani se jis par nusoos dalaalat karti hai badal kar kisi doosre maani me le jaana ke un asma aur sifaat ko kisi aur maani me bayaan karna jo Allaah Taala aur uske Rasool ﷺ se waarid nahi.

Iski misaal ye hai ke : Tahreef karne waalon ne “yad” haath jo ke bahut si nusoos se saabit hai ko haath ke maani se badal kar use n’emat aur qudrat ke maani me liya hai.

Mulahiza farmaye : Sharah al aqeedatul waastiya – Shaikh Muhammad bin Saaleh al Usaimin 86-87/1.

Ta’ateel :

Ye Allaah ki sifaat ko maqlooq ki sifaat se misaal dena, masalan kahna ke : Allaah Taala ka haath maqlooq ke haath ki tarah hai, ya Allaah Taala maqlooq ki tarah sunta hai, ya Allaah Taala arsh par is tarah mustawi hai jis tarah insaan kursi par mustawi hota hai. isi tarah doosri sifaat me.

Farmaan Baari Taala hai :

()

“Uski misl koyi nahi aur vo sunne waala dekhne waala hai” **(Shoo’ra:11)**

Mulahiza farmayen : Sharah al aqeedatul waastiya – Shaikh Muhammad bin Saaleh al Usaimin 112/1.

Takyeef :

Yaani kaifiyat bayaan karni : Ye Allaah Taala ki sifaat ki kaifiyat aur haqeeqat ki **tahdeed** karna, insaan apne dil ke andaaze ya zabaan ke saath qoul se Allaah Taala ki sifaat ki kaifiyat ki **tahdeed** kare aur ye khatayi taur par baatil hai, aur kisi bashar ke liye iska jaanna mumkin hi nahi.

Farmaan Baari Taala hai :

()

“Aur uske ilm ka ihaata kar hi nahi sakte” (Taha:110)

Mulahiza farmayen : Sharah al aqeedatul waastiya – Shaikh Muhammad bin Saaleh al Usaimin 127/1.

ALLAAH KE ASMA E HUSNA KE DALAYEL, FAZAYEL, AHMIYAT AUR TAQAZE

(7:180)

Tarjamah : Aur achche achche naam Allaah hi ke liye hai, so un naamo se Allaah hi ko mausoom kiya karo aur aise logon se taallukh bhi na rakho jo uske naamo me kajravi karte hai, un logon ko unke kiye ki zaroor saza milegi.

Abu Hurairah Raziallahuanhu se rivayat hai ke Nabi ﷺ ne farmaya : Beshak Allaah Taala ke ninyaanwe naam hai, sau se ek kam, jisne unhe seekha aur unhe yaad kiya aur un par amal kiya vo jannat me jaayega **(Sahi Bukhari:2376, Sahi Muslim:7762)**

Allama Ibn Qayyim Rahimahullah farmaate hai : Hadees me lafz ‘ahsaayi’ istemaal hua hai, iske mandarja zel maani hai :

1. Unko hifz karna
2. Unke maani ko jaanna
3. In asma ka jo taqaza hai us par amal karna

Jab is baat ka ilm ho ke Allaah Taala Al Ahad hai to uske saath kisi ko shareek na thaharaaya jaaye aur jab ye ilm ho ke Allaah Taala Al Razzaq hai to uske alaawa kisi se bhi rozi talab na kee jaaye aur jab iska ilm ho ke Allaah Taala Ar Raheem hai to uski rahmat se na ummeed nahi hona chahiye aur isi tarah doosre asma ke baare me.

4. Allaah Taala ke in asma ke saath Allaah Taala se dua karna chahiye. Jaisa ke Allaah Taala ka farmaan hai : (Aur Allaah Taala ke achche achche naam hai, use usi naamo ke saath pukaro) aur vo is tarah ke ye kaha jaaye, Aye Rahman! Too raham karne waala hai mere haal

par, haleem hikmat par, Kareem karam par, Aeem azmat par, Lateef lutf par, aur Al Rahman Ar Raheem rahmat par dalaalat karte hai, aur yahi mafhoom doosre naam me bhi hai.

- Allaah ke naam me koyi ism **jaamid** nahi. Baaz ulama ne jo Allaah ke naam me “al dahar” shumaar kiya hai to ye sahi nahi hai. Allaah Taala ke naam kisi (khaas) taadaad me mahsoor nahi hai balke unme se baaz naam aise hai jo Allaah Taala ne logon ko bataye hai aur baaz ko apne ilm ghaib me rakha hai (**Musnad Ahmad:391ha 3712**) Ibn Hajar ne ise hasan aur Shaikh Albani ne Al Silsila Al Saheeha (198,199) me hasan kaha hai. Rahi vo Hadees jise Bukhari (7392,2736,2410) aur Muslim (2677) ne Abu Hurairah se rivayat kiya hai ke beshak Rasoolullah ﷺ ne farmaya : Allaah ke ninyaanwe (yaani) ek kam sau naam hai, jisne unhe yaad kar liya vo jannat me daakhil hoga. Ye Hadees is taadaad (ninyaaanwe) hai, Allaah ke naam ko munhasir karne ki daleel nahi hai balke te to us par dalaalat karti hai ke Allaah ke naam me se ninyaanwe naam aise hai jinhe agar koyi yaad karle to jannat me daakhil hoga. Jaise agar koyi kahe ke mere paas sau kitabe hai jinhe mai taalib uloom ke liye tayaar kiya hai to ye uski daleel nahi hai ke uske paas sau se zyada kitabe nahi hai () - Ibn Qayyim, safa 84)
- Allaah ke baaz naam aise hai jo doosro par bhi istemaal kiye jaate hai, jaise ke irshaad Baari Taala hai : (**LAQAD JAAKUM RASOOL MIN ANFUSIKUM AZEEZ ALAIHI MAA ANITTUM HAREES ALAIKUM BIL MU’MINEENA RAO’OFUR RAHEEM**) [Touba:128]. Jin maani par ye naam dalaalat karte hai unme qaaliq maqlooq ke mashaaba nahi aur na maqlooq qaaliq ke mashaaba hai.
- Baaz aise naam hai jo sirf Allaah ke baare me kahe jaa sakte hai, kisi doosre ke baare me ye naam kahna jaayaz nahi, masalan : Allaah, Ar Rahman, Al Qaaliq, Al Bari, Ar Razzaq aur Al Samad vaghairah.

Mash’hoor Asma Husna ki fehris – Ek Jaayza

- Mash’hoor Asma Husna ki fehris jo Waleed bin Muslim ki rivayat se maujood hai (**Tirmizi:3507**) vo sanad paanch bunyaado par (yaani: **tafrad, shaaz, muztarib, madlis aur madraj**) hone ki wajah se) muhaddiseen ke paas qaabil radd hai.

(Dekhiye : Fathul Baari : taqreej Hadees:6410, is Hadees par kalaam karne waalo me Baghwi (sharah sunnah:35/5), Baihaqi (al asma wal sifaat:safa19), Ibn Kaseer (wallahul asma al husna.....ki tafseer me), Ibn Hazam (: 220/11), Ibn Usaimin (), Ibn Qayyim (: 307/3), Ibn Taimiyah (majmoo al fatawa:379/6), Albani (zayeeful tirmizi) rahimahullah shaamil hai).

- Imam Tirmizi Rahimahullah ne Hadees zikar karne ke baad likha hai : Ye Hadees ghareeb hai.
 - Imam Ibn Hazam Rahimahullah farmaate hai : Aisi koyi Hadees sahi nahi jisme Allaah ke saare naamo ko jama kiya gaya hai (: 220/11)
 - Shaikh Abdul Muhsin Al Abbad, Shaikh Alwi Abdul Qadir Al Saqaaf, Shaikh Abdur Razzaq Al Rizwani aur Abdullah Saaleh al Ghaman Asaabahumullah ki tahqeeq ke mutabikh is rivayat me ekkees 21 aise naam Allaah ki taraf mansoob kiye gaye hai jin par Quraan wa Sahi Hadees se koyi daleel nahi hai, ne asma mutaallikha me aur na hi asma maqeedah me iska koyi zikar hai. Vo ekkees 21 naam ye hai : (Al Hafiz, Al Ma'az, Al Muzal, Al Adl, Al Jaleel, Al Baa'as, Al Mahsi, Al Mabdi, Al **Moyeed**, Al Mameet, Al Wajid, Al Majid, Al Wali, Al Muqsit, Al Mughni, Al Ma'ane, Al Zaar, Al Nafey, Al Baaqi, Ar Rasheed, Al Saboor).
 - Shaikh Muhammad bin Khaleefahal tameemi aur Shaikh Abdur Razzaq al Rizwani Ashaabullah ke mutabikh is rivayat me aath 8 aise naam hai, jinka taallukh asma mutallaqa me se nahi hai balke asma maqeedah ya asma mazaafa me se hai. Vo aath naam ye hai : (Al Ra'afe, Al Muhee, Al Muntaqam, Al Ja'ame, An Noor, Al Hadi, Al Bad'ee, zul jalaal wal ikraam).
- Note :** Maaloom hua ke Waleed bin Muslim Asaaballah ki rivayat me 21 aise naam Allaah ki taraf mansoob kiye gaye hai jis par Quraan wa Sahi Hadees se koyi daleel nahi hai, ne asma mutallaqa hai aur na hi asma maqeedah me iska koyi zikar hai aur 8 aise naam jinka taallukh asma mutallaqa me se nahi hai balke asma maqeedah ya asma muzaafa me se hai, Wallahu Aalam.

Vo Asma jinhe Ulama Kraam ne Asma Husna me shaamil farmaya

7. Asma wa sifaat ka sahi ilm sha'oor ke saath aqeedah, ibadat aur maamlaat ke sudhaar ke liye madad karta hai.
8. Aazmayisho me saabit qadmi aur zulm se apne aap ko bachaane ka ahsaas paida hota hai.
9. Allaah ki muhabbat paida hoti hai, qouf wa ummeed, tawakkal aur deegar qasayelhameeda aur aamaal saaliha paida hote hai.
10. Allaah ki naa farmaani karne me haya aati hai aur Allaah ke ahkaam par amal, uske nifaaz ka jazba aur adab paida hota hai.
11. Apne aibo ki islaah par nazar hoti hai.

99 Asma Husna ki fehris

Shumaar	Asma Husna	Tarjamah	Hawaalaajaat
1	Ar Rahman	Bada meherbaan	55:1
2	Ar Raheem	Nihayat raham karne waala	41:2
3	Al Malik	Baadshah	59:23
4	Al Quddus	Nihayat paak	59:23
5	As Salaam	Salamati dene waala / aibo se paak	59:23
6	Al Mu'minu	Aman dene waala	59:23
7	Al Muhaiminu	Nigehbaan / ghalib	59:23
8	Al Azeez	Ghalib	59:23
9	Al Jabbar	Zorawar / Zabardast	59:23
10	Al Mutakabbir	Badayi waala	59:23
11	Al Qaaliq	Paida karne waala	59:24
12	Al Baariyyu	Wajood baqshne waala	59:24
13	Al Musawwiru	Soorat banane waala	59:24
14	Al Awwalu	Awwal	57:3
15	Al Aakhiru	Aakhir	57:3
16	Az Zaahiru	Sabse ooncha jis par koyi nahi	57:3
17	Al Baatinu	Baatil	57:3

18	As Sam'ee	Sunne waala	42:11
19	Al Baseeru	Dekhne waala	42:11
20	Al Moula	Maalik aur madadgaar	8:40
21	An Naseeru	Bahut madad karne waala	8:40
22	Al Afuwu	Darguzar karne waala / Maaf karne waala	4:149
23	Al Qadeeru	Qudrat waala	4:149
24	Al Lateefu	Baareekbeen / Lutf wa karam waala	67:14
25	Al Khabeeru	Bada ba khabar	67:14
26	Al Witr	Akela	Bukhari:6410
27	Al Jameel	Husn waala	Muslim:91
28	Al Hayiyyu	Baa haya	Abu Dawood:4012
29	As Sitteeru	Pardah daalne waala	Abu Dawood:4012
30	Al Kabeeru	Kibriyayi waala	13:9
31	Al Muta'aal	Buland	13:9
32	Al Waahid	Ek	13:16
33	Al Qahhaar	Ghalba waala	13:16
34	Al Haqqu	Haq	24:25
35	Al Mubeenu	Waazeh karne waala	24:25
36	Al Qawiyyu	Taaqatwar	11:66
37	Al Mateenu	Zoraawar	51:58
38	Al Hayyu	Zinda	20:111
39	Al Qayyumu	Jo khud qaayam hai aur doosro ko qaayam rakha hua hai	20:111
40	Al Aliyyu	Buland	42:4
41	Al Azeemu	Azmat waala	42:4
42	Ash Shukoor	Khadardaan	35:30
43	Al Haleemu	Burdbaar	2:225
44	Al Waasiyu	Kushada	2:115
45	Al Aleemu	Baa khabar	2:115
46	At Tawwaab	Bahut zyada toubha qubool karne waala	2:37
47	Al Hakeemu	Nihayat hikmat waala	2:129

48	Al Ghaniyyu	Beniyaaaz	6:133
49	Al Kareemu	Karam karne waala	82:6
50	Al Ahadu	Ekta	112:1
51	As Samad	Beniyaaaz	112:2
52	Al Qareebu	Qareeb	11:61
53	Al Muheebu	Qubool karne waala / Jawaab dene waala	11:61
54	Al Ghafooru	Baqshne waala	85:14
55	Al Wadood	Muhabbat karne waala	85:14
56	Al Waliyyu	Qareeb / Madadgaar	42:28
57	Al Hameedu	Ta'areefo waala	42:28
58	Al Hafizu	Hifazat karne waala	34:21
59	Al Majeedu	Badi shaan waala	11:73
60	Al Fattah	Band kholne waala / Bigdi banaane waala	34:26
61	Ash Shaheedu	Gawah	34:47
62	Al Muqaddim	Aage karne waala	Bukhari:1120
63	Al Mu'aqqiru	Peeche karne waala	Bukhari:1120
64	Al Maleeku	Baadshah	54:55
65	Al Muqtadir	Iqtedaar waala	54:55
66	Al Musa'yyir	Qeemato ko tai kane waala	Abu Dawood:3451
67	Al Qaabizu	Tangi se rizq dene waala	Abu Dawood:3451
68	Al Baasitu	Kushaadgi ata karne waala	Abu Dawood:3451
69	Ar Raaziqu	Rizq dene waala	Abu Dawood:3451
70	Al Qaahiru	Ghalib / zabardast	6:18
71	Al Dayyaan	Badla dene waala	Bukhari:7481
72	Ash Shaakiru	Qadardaan	2:158
73	Al Mannanu	Banda nawaaz / Nawaazne waala	Abu Dawood:1495
74	Al Qadiru	Qudrat rakhne waala	6:65
75	Al Khallakhu	Paida karne waala	36:81
76	Al Maaliku	Maalik	3:26

77	Ar Razzaqu	Rizq dene waala / Daata	51:58
78	Al Wakeelu	Kaarsaaz	3:173
79	Ar Raqeebu	Nigehbaan	5:117
80	Al Muhsinu	Ihsaan karne waala	Sahi Jaame:1824
81	Al Haseebu	Nigraan / Hisaab lene waala / Kaafi	4:86
82	Ash Shaafi	Shifa dene waala	Bukhari:5675
83	Ar Rafeequ	Narmi karne waala	Muslim:2593
84	Al M'utee	Ata karne waala / Daata	Bukhari:3116
85	Al Muqeeetu	Sabko ghiza dene waala	4:85
86	As Sayyidu	Sardaar	Abu Dawood:4806
87	At Tayyibu	Paak	Muslim:1015
88	Al Hakamu	Faisla karne waala	Abu Dawood:4955
89	Al Akramu	Khoob ata karne waala / Mu'azzaz	96:3
90	Al Birru	Khoob raham karne waala / Bada muhsin	52:28
91	Al Ghaffaru	Bada baqshne waala	38:66
92	Ar Ra'oofu	Shafaqqat wa raham karne waala	24:20
93	Al Wahhab	Bada ata karne waala / Daata	3:8
94	Al Jawaadu	Khoob dene waala	Sahi Jaame:1744
95	Al Subboohu	Be aib	Muslim:487
96	Al Waarisu	Haqeeqi maalik	15:23
97	Al Rabbu	Paalanhaar / Parwardigaar	36:58
98	Al A'ala	Buland	87:1
99	Al Ilaahu	Haqeeqi ma'abood	2:163

Deen me shahadaten (LAA ILAAHA ILLALLAHU MUHAMMADUR RASOOLULLAH) ka kya darja hai?

Koyi bhi banda shahadaten ke baghair deen me daakhil nahi ho sakta. Allaah Taala ka irshaad hai : **(INNAMAL M'UMINOO NALLAZEENA AAMANOO BILLAHI WA RASOOLIH)** "Momin to vo log hai jo Allaah aur uske Rasool par eemaan rakhte hai." **(Noor:62)**

Nabi Kareem ﷺ ka irshaad hai : ()

“Mujhe is amr ka hukum diya gaya hai ke mai us waqt tak jung karta rahoonga jab tak log is baat ki shahadat na de de ke Allaah ke alaawa koyi ma’abood bar haq nahi, aur Muhammad ﷺ uske bande aur Rasool hai.” **(Sahi Bukhari:25, Sahi Muslim:3100)**

Mulahiza farmaye : Jaame Uloom wal Hakam:228/1

Kalima LAA ILAAHA ILLALLAH ki sharten

Kalima LAA ILAAHA ILLALLAH ka qaraar uske shuroot ke mutabikh hona zaroori hai, iske baghair kalima ka iqraar be sood hai aur ye shuroot mandarja zel hai :

1) Ilm

Yaani LAA ILAAHA ILLALLAH ka ilm haasil karna aur jihaalat se door rahna.

Allaah Taala ne farmaya : **(FA’ALAMU ANNAHU LAA ILAAHA ILLALLAHU)** (1)

Tarjamah : (Aye Nabi!) Aap jaan le ke Allaah ke siwa koyi ma’abood nahi.

Rasoolullah ﷺ ne farmaya : (2)

Tarjamah : Jo shakhs mar jaaye is haal me ke vo jaanta tha ke LAA ILAAHA ILLALLAH kya hai to vo jannat me daakhil hoga.

2) Yaqeen

Is kalime ke maani aur mafhoom par puqta yaqeen rakhna, aur shak wa shuba se bilkul door rahna.

Allaah Taala ne farmaya : **(INNAMAL MU’MINOONALLAZEENA AAMANOO BILLAHI WA RASOOLIHU SUMMA LAM YARTAABOO)** (3)

Tarjamah : Momin to vo hai jo Allaah par aur uske Rasool par (pakka) eemaan laaye fir shak wa shuba na kare.

Rasoolullah ﷺ ne farmaya : (4)

Tarjamah : Mai gawahi deta hoon ke Allaah ke siva koyi ma’abood bar haq nahi hai aur Muhammad ﷺ Allaah ke Rasool hai. Jo banda in dono shahadaton ke

saath Allaah se mulaqaat kare jinme koyi shak na kare to vo jannat me daakhil hoga.

3) Iqlaas

Iqlaas ke aath is kalima ka iqraar karna, aur shirk se door rahna.

Allaah Taala ne farmaya : () (5)

Tarjamah : aur unhe isi baat ka hukum diya gaya ke deen ko Allaah ke liye khaalis karte huye eksoo hokar sirf Allaah ki ibadat kare.

Rasoolullah ﷺ ne farmaya : () (6)

Tarjamah : Logon me meri shifa'at ka sabse zyada sa'adatmand vo shakhs hai jisne apne khuloose dil se LAA ILAAHA ILLALLAH kaha.

4) Sidq

Is kalima ka iqraar sachche dil se karna, jhoot aur nifaaq se door rahna.

Allaah Taala ne farmaya : () (7)

Tarjamah : Kya logon ne ye gumaan kar rakha hai ke unke sirf is daawe par ke "ham eemaan laaye hai" ham unhe baghair aazmaye huye hi chod denge? Unse aglo ko bhi hamne khoob jaancha, yaqeenan Allaah Taala unhe bhi jaan lega jo sach kahte hai aur unhe bhi maaloom kar lega jo jhoote hai.

Rasoolullah ﷺ ne farmaya : () (8)

Tarjamah : Jo shakhs mar jaaye is haal me ke vo LAA ILAAHA ILLALLAH aur MUHAMMADUR RASOOLULLAH ki sachche dil se gawahi deta hai to vo jannat me daakhil hoga.

5) Muhabbat

Is kalima ke taqazo se muhabbat karna, aur bughz aur nafarat se door rahna.

Allaah Taala ne farmaya : () (9)

Tarjamah : Baaz log aise bhi hai jo Allaah ke shareek auron ko thaharakar unse aisi muhabbat rakhte hai jaisi muhabbat Allaah se honi chahiye aur eemaan waale Allaah ki muhabbat me bahut saqt hote hai.

Rasoolullah ﷺ ne farmaya : () (10)

Tarjamah : Teen cheeze jisme paayi jaaye usne eemaan ki mithaas paayi : 1. Jisko Allaah aur ske Rasool par har cheez se zyada muhabbat ho, 2. Vo shakhs jo kisi bande se muhabbat kare to sirf Allaah ke liye muhabbat kare, 3. Vo shakhs jisko Allaah ne kufr se bacha liya hai vo dobara kufr me loutna waisa hi naa pasand karta hai jaisa ke aag me daala jaana usko naa pasand hai.

6) Ita'at

Is kalima ke mutabikh Allaah ki ita'at karna aur naa farmaani se door rahna.

Allaah Taala ne farmaya : () (11)

Tarjamah : Aur jo shakhs apne aap ko Allaah ke ta'abe karde aur ho bhi vo nekokaar yaqeenan usne mazboot kada thaam liya.

7) Qabool

Qoul aur f'el se is kalima ke taqaze ko qubool karna, aur inkaar se door rahna.

Allaah Taala ne farmaya : () (12)

Tarjamah : Ye vo (log) hai ke jab unse kaha jaata hai ke "Allaah ke siva koyi ma'abood bar haq nahi" to ye sarkashi karte the, aur kahte the ke kya ham apne ma'aboodo ko ek deewaane shayar ki baat par chod de?!

8) Shirk ka inkaar karna

Yaani Tawheed ke iqraar ke saath shirk ka inkaar karna bhi zaroori hai :

Allaah Taala ne farmaya : () (13)

Tarjamah : Pas jo shakhs taaghoot (shirk) ka inkaar kiya aur Allaah par eemaan laaya to usne aise mazboot kade ko thaam liya jo toot nahi sakta, Allaah Taala sab kuch sunne waala aur jaanne waala hai.

Rasoolullah ﷺ ne farmaya : ()
(14)

Tarjama : Jo shakhs (LAA ILAAHA ILLALLAH) kahe aur Allaah ke siva har cheez ki ibadat ka inkaar kare to uska maal, aur uski jaan (Islam ke nazdeek) mahfooz hai, aur uska hisaab Allaah par hai.

9) Islam par maut aana

Allaah Taala ne farmaya : () (15)

Tumko maut na aaye magar is haal me ke tum muslim ho.

Rasoolullah ﷺ ka irshaad girami hai : () (16)

“Ek shakhs (zindagi bhar nek) amal karta raha hai aur jab jannat aur uske darmiyaan sirf ek haath ka faasla rah jaata hai to uski taqdeer saamne aa jaati hai aur dozakh waalo ke amal shuroo kar deta hai. Isi tarah ek shakhs (zindagi bhar bure) kaam karta rahta hai aur jab dozakh aur uske darmiyaan sirf ek haath ka faasla rah jaata hai to uski taqdeer ghalib aa jaati hai aur jannat waalo ke kaam shuroo kar deta hai.

(1) Muhammad:19

(2) Muslim:26

(3) Hujuraat:15

(4) Muslim:27

(5) Al Bayyinah:5

(6) Bukhari:99

(7) Ankaboot:2-3

(8) Silsilatus Saheeha:348/5

(9) Baqarah:165

(10) Muttafiq Alai: Bukhari:21, Muslim:43

(11) Luqmaan:22

(12) Saaffat:35-36

(13) Baqarah:256

(14) Muslim:23

(15) Aale Imran:102

(16) Sahi Bukhari:3208

Mulahiza farmaye : () : 518-524

Muhammadur Rasoolullah ki shahadat ka kya matlab hai?

Muhammad Rasoolullah ki shahaadat ka matlab hai ke zabaan se iqraar ke saath qalb ki gahraayiyo se nateeja tasdeeq karna ke Muhammad ﷺ Allaah ke bande aur uske Rasool hai, sirf musalmaano ke liye nahi balke saare ilm yaani tamaam insano aur jinno ke liye bhi Rasool hai.

Irshaad Rabbani hai : () “Aye Nabi! Hamne aap ko is shaan ka Rasool banakar bheja hai ke aap gawahi dene waale, khush khabri sunaane waale, daraane waale, Allaah ke hukum se uski taraf bulaane waali aur roshan chiraagh hai.” (1)

Chuna che aap ne maazi me guzre waakhiyaat ki jo khabar dee hai aur mustaqbil me pesh waale haalaat wa akhbaar ke baare me jo peshangoyi kee hai, sab ki tasdeeq karna, neez aap ne jin umoor ko halaal kiya hai unhe halaal samjha, aur jin umoor ko haraam kiya hai unhe haraam samjha, aap ne jin baato ka hukum diya hai unhe bajaa laane ke liye sar ita’at kham karna, aur jin cheezo se mana farmaya hai unse baaz rahna, aap ki laayi huyi shariyat ki khuloot aur jaloot me itteba karna, aap ki sunnat ka iltezaam karna, neez aap ke har faisle ko barzaawar ghabat tasleem karna aur ye aiteqaad rakhna ke Aap ki itaat Allaah ki itaat aur Aap ki naa farmaani Allaah ki naa farmaani hai, isliye ke Aap Allaah Taala ka paighaam wa risaalat ummat tak pahuchaane waale hai, Allaah Taala ne Aap ko us waqt tak apne paas nahi bulaya jab tak Aap ke zariye deen ki takmeel na kar lee, aur saare ahkaam ko waazeh taur par logon ko pahucha na diya, Aap apni ummat ko roushan shaaherah par chod kar gaye, jiski raat bhi din ke barabar hai, is shaaherah se hatne waala bad naseeb halaak hone waala hi hoga (2).

Bilfaaz deegar Nabi ﷺ par eemaan ko is tarah bayaan kiya jaa sakta hai :

Tarjamah : Vo jis baat ka hukum de uski itaat karna, vo jis baat ki khabar de uski tasdeeq karna, vo jis baat se mana kare ya daraye us se ruk jaana, aur isi tarah Allaah ki ibadat karna jaisa ke unhone mashr’oo kiya.

(1) Al Ahzaab:45-46

(2) *Ye us Hadees ki taraf ishaara hai : “_____” (Sunan Ibn Maajah:43, Sahi)
Mulahiza farmaye : _____ - Shaikh Muhammad bin Abdul Wahaab, safa 9.*

Allaah ne insano ko kis liye paida kiya?

Allaah Taala ne insano ko sirf apni hi ibadat karne ke liye paida kiya hai.

Mulahiza farmaye : Soorah Zaariyaat:56

Ibadat ka matlab kya hai?

Allaah ke har pasandeeda qoul wa f'el ko chahe vo zaahiri ho ya baatini (iqlaase niyyat ke saath shariyat ke mutabikh bajaa laane ko) “ibadat” kahte hai.

Mulahiza farmaye : Al Aboodiya – Ibn Taimiyah:safa 44.

Ibadat ki kitni qisme hai?

Ibadat ki chaar qismen hai :

Qalbi ibadat jaise : Tawakkal, Muhabbat, Qouf, Ummeed.

Qouli ibadat jaise : Maangna, Madad talab karna, Panah talab karna, Touba wa Isteghfhaar karna, Qasam khaana vaghairah.

F’eli ibadat jaise : Qiyaam, Rukoo, Sajdah, Namaz, Tawaaf vaghairah.

Maali ibadat jaise : Zakaat, Nazar wa Nyaaaz, Qurbani vaghairah.

Ibadat ki ek aur taqseem kee gayi hai : Ibadat muhsina aur ibadat ghair muhsina.

Mulahiza farmaye : _____ : safa 117.

Malayika par eemaan ka kya matlab hai?

Malayika par eemaan laane ka matlab hai unke wajood ka puqta iqraar karna, aur ye aqeedah rakhna ke ye Allaah ki maqloobaat me se ek taabedaa aur ghair ma'abood maqloob hai : ()

“Vo Allaah ke mukarram bande hai, vo Allaah se aage badh kar nahi baat karte, aur vo usi ke hukum ke muwafiq amal karte hai.” (1)

() “Vo Allaah ke hukum ki naa farmaani nahi karte aur jo hukum milta hai wahi karte hai.” (2)

() “Vo Allaah Taala ki ibadat se naak bhoon nahi chadhate hai aur na uktaate hai, vo raat din tasbeeh karte rahte hai aur kamzor nahi hote.” (3) Matlab ye ke na hi uktaate hai aur na thakte hai.

(1) *Anbiya:26-27*

(2) *Tahreem:6*

(3) *Nisa:19-20*

Mulahiza farmaye : () - Hafiz Al Hakmi:safa 808, () - Shaikh Ibn Usaimin:31-36.

Allaah ki kitabo par eemaan laane ka kya matlab hai?

Allaah Taala ki kitabo par eemaan laane ka matlab ye hai ke aadmi is baat ki ghair mutazalzal tasdeeq kare ke tamaam kitabe Allaah ke paas se utaari gayi hai, aur Allaah Taala ne in kitabo ke zariye haqeeqi maano me kalaam farmaya hai. Baaz kalaam qaasid farishte ke tausat ke baghair parda ke aad se suna gaya hai, aur baaz kalaam ka malayika ne Rasool tak pahuchaya hai, aur baaz kalaam ko Allaah Taala ne apne haath se likha hai.

Irshaad Rabbani hai : () “Kisi bashar ki shaan nahi ke Allaah Taala us se kalaam kare, albatta wahee ke zariye, ya parde ke aad se kalaam karta hai, ya kisi qaasid ko bhejta hai, jo uske hukum se, uski mashiyyat ke mutabikh wahee karta hai.” (1)

Allaah ne Moosa Alaihissalaam se kaha : ()

“Maine Aap ko logon par imtiyaaz diya, paighambari aur apni ham kalaami ke zariye” (2) () “Allaah Taala ne Moosa se kalaam kiya.” (3)

Allaah Taala ne baaz ko apne haath se likha, uski daleel ye aayat hai : () “Aur hamne Moosa ke liye taqtiyon me har cheez ki naseehat likh dee, aur har cheez ki tafseel bhi.” (4)

Hadees me is tarah waarid hai : () (5)

Allaah ne Eesa Alaihissalaam ke baare me kaha : () “Aur hamne unhe Injeel dee.” (6)

() “Aur hamne Dawood ko Zaboor dee.” (7)

Neez farmaya : ()
“Ye Rabbul Aalameen ka naazil karda hai, ise Rooh Ameen ne Aap ke dil par utaara hai, taake Aap daraye faseeh arabi zabaan me.” (8)

(1) Shoo’ra:51

(2) A’araaf:144

(3) Nisa:164

(4) A’araaf:145

(5) Sunan Abi Dawood:4701,sahi

(6) Maa’yida:46

(7) Nisa:163

(8) Shoo’ra:192-195

Mulahiza farmaye : _____ - Hafiz al Hakmi:90-93, _____ -
Shaikh Ibn Usaimin:91,92.

Eemaan bil Rasool (Rasoolon par eemaan laane) ka kya matlab hai?

Eemaan bil Rasool ka matlab is amr ka tasdeeq karna hai ke Allaah Taala ne har ummat me unhi me se kisi na kisi ko Rasool banakar bheja, jo unko sirf Allaah ki ibadat ki taraf bulaate the, aur ghairullah ki ibadat se rokthe the, aur ye ke vo sab ke sab sachche, nek, raashid, kareem, muttaqi, amaanatdaar, hidayat yaafta aur hidayat ka raasta bataane waale the, aur zaahiri nishaniyon aur

m'ujzaat ke zariye Allaah Taala ne unki taayeed kee thi, aur ye ke unhone apni ummato ko Allaah ki saari baaten pahucha dee, na kuch chipaaya, na badla, na apni taraf se kuch izafa kiya, aur na kuch kam kiya. (_____)

“Rasoolon ki zimmedaari sirf saaf saaf pahucha dena hai.” (1) Aur ye ke vo sab ke sab waazeh haq shaahera par the, aur ye ke Allaah Taala ne jis tarah Ibrahim Alaihissalaam ko khaleel banaya usi tarah Nabi Kareem ﷺ ko bhi khaleel banaya, Moosa Alaihissalaam se kalaam kiya, aur Idrees Alaihissalaam ko buland maqaam ata kiya, aur ye ke Eesa Alaihissalaam Allaah ke bande, uske Rasool aur uska kalima aur rooh me jo usne Maryam Alaihissalaam ke raham me daali thi, aur ye ke Allaah ne baaz ko baaz umoor me fazeelat dee aur baaz ke darjaat ko buland kiya.

(1) *Nahal:35*

Mulaahiza farmaye : _____ - Hafiz al Hakmi:830, _____ - Hafiz al Hakmi:97-102, _____ - Shaikh Ibn Usaimin:95 - 96, _____ - Shaikh Ibn Usaimin:39-45.

Quraan me kitne Rasoolon ka zikar aaya hai?

Quraan me 25 Rasoolon aur Nabiyo ka zikar hai (1) : Adam, Nooh, Idrees, Hood, Saaleh, Loot, Ibrahim, Ismail, Ishaq, Yakhoob, Yusuf, Shuaib, Ayyub, **Zulkifl**, Yunus, Moosa, Haroon, Ilyaas, Yasa'a, Dawood, Sulaiman. Zakariyya, Yahya, Eesa Alaihimussalaam aur Muhammad ﷺ aur “asbaat” (2) ka zikar ijmaala aaya hai.

(1) *Nisa:163,164*

(2) *Asbaat se muraad Hazrat Ishaq aur Yakhoob Alaihimussalaam ki aulaad me se jo mansab Nabuwwat par faayaz kiye gaye.*

Mulahiza farmaye : Tafseer Ibn Kaseer:469/2

Ulul Azm Rasool koun hai?

Ulul Azm Rasool paanch hai. Nooh alaihissalaam, Ibrahim Alaihissalaam, Moosa Alaihissalaam, Eesa Alaihissalaam aur Muhammad ﷺ.

Quraan me deegar jagah Allaah Taala ne inka alag alag zikar kiya hai. Pahli jagah Soorah Ahzaab ki is aayat me : **(WA IZ AQAZNA MINAN NABIYYEENA MEESAAQAHUM WA MINKA WA MIN NOOHIN WA IBRAAHEEMA WA MOOSA WA EESABNI MARYAM)** “Jab hamne nabiyon se ahad wa paimaan liya, aur Aap se bhi aur Nooh aur jiski wasiyat hamne Ibrahim, Moosa aur Eesa bin Maryam se bhi ki.” (1)

Doosri jagah Soorah Shoo’ra ki is aayat me : **(SHARA’A LAKUM MINADDEENI MAA WASSA BIHI NOOHAN WALLAZEE AWHAINA ILAIKA WAMAA WAS SAINAA BIHI IBRAHEEMA WA MOOSA WA EESA. AN AQEEMUD DEENA WALA TATAFARRAQOO FEEHI)** “Allaah ne tumhare liye wahee deen muqarrar kiya hai jiski wasiyat Nooh ko kee thi, aur jisko hamne aap ke paas wahee ke zariye bheja hai, Ibrahim, Moosa aur Eesa ko kee thi, vo ye ke deen ko qaayam kare aur usme tafarruqa baazi na karen.” (2)

(1) Ahzaab:7

(2) Shoo’ra:13

Mulahiza farmaye : Is aqeede par likhi gayi kitabon ka hawaala.

Khaatamun Nabiyyeen koun hai?

Khaatamun Nabiyyeen Muhammad ﷺ hai.

Allaah Taala ka irshaad hai : **(MAA KAANA MUHAMMADUN ABAA AHADIM MIR RIJAALIKUM WALAKIR RASOOLALLAHI WAA KHAATAMAN NABIYYEEN)**

“Muhammad tumhare mardon me se kisi ke baap nahi hai, Haan! Vo Allaah ke Rasool aur Khaatamun Nabiyyeen hai (1)

Aur Nabi Kareem ﷺ ne farmaya : _____ “Anqareeb mere baad tees (30) jhoote nabi honge unme se har ek ye daawa karega ke vo nabi hai, haalan ke mai Khaatamnu Nabiyyeen hoon, aur mere baad koyi Nabi nahi.” (2)

Sahi Bukhari ki rivayat me Nabi ﷺ ne Ali Raziallahuanhu se farmaya :

(_____) “Kya tum is baat se khush nahi ho ke mujhse tumhara darja vahi ho jo Haroon ka Moosa se tha? Farq sirf ye hai ke mere baad koyi Nabi nahi.” (3)

Neez Nabi ﷺ ne dajjal waali hadees me farmaya :

() “Mai Khaatamun Nabiyyeen hoon, mere baad koyi nahi.” (4)

(1) Ahzaab:40

(2) Sunan Tirmizi:2219, Sunan Abu Dawood:4252

(3) Sahi Bukhari:4416

(4) Sunan Tirmizi:2219

Mulahiza farmaye : Tafseer Tibri:278/20, Tafseer Ibn Kaseer:6/428,429.

Doosre Anbiya ke muqaabile me hamare Nabi ﷺ ki kya qusoosiyat hai?

Aap ﷺ ki qusoosiyat bahut saari hai, jin par mustakhil kitaben likhi gayi hai.

Chand qusoosiyaton ka zikar kiya jaata hai :

(1) Aap ﷺ ka khaatamun Nabiyyeen hona.

(2) Nabi Kareem ﷺ ne farmaya : () “Bahur baa barkat hai vo Allaah Taala jisne apne bande par Furqaan utaara taake vo tamaam logon ke liye aagah karne waala ban jaaye.” (3)

(1) Sunan Tirmizi:2219

(2) Tirmizi:3148, Ibn Maajah:4363

(3) Furqaan:1

Mulahiza farmaye : - Azeezuddin Abdul

Salaam, - Sirajuddin Ibn Malqan,

- Imam Jalaluddin Suwaiti, - Al Sadiq bin Muhammad bin Ibrahim.

Anbiya ke mu’jizaat kya hote hai?

Mu’jizaat aise khilaaf aadaat umoor ko kahte hai, jinse maqsood challenge ho, aur koyi shakhs is challenge ko qubool na kar sake.

Aur ye mu’jizaat ya to hasi hote hai ke aankh se dekhe jaaye ya kaan se sune jaaye, masalan chattan se oontni ka nikalnaa, asaa (laathi) ka saamp ban jaana,

aur jamaadaat ka kalaam karna vaghairah. Ya maanvi hote hai ke jinka mushaahida aqal wa baseerat kare jaise mu'jizaa Quraan.

Aur hamare Nabi ﷺ ko dono qism ke mu'jizaat diye gaye, jo mu'jiza bhi kisi doosre Nabi ko diya gaya us qisam ka us se bada mu'jiza Nabi Kareem ﷺ ko diya gaya.

Jis mu'jizaat me chand ka tukde hona, khajoor ke tane ka rona, Aap ki mubarak ungliyon ke darmiyaan se paani ka chashma jaari hona aur khaane ka tasbeeh badhna vaghairah, jo mutawaatir Ahadees wa akhbaar se saabit hai, lekin doosre anbiya ke mu'jizaat ki tarah Nabi Kareem ﷺ ke bhi aam mu'jizaat zamane ke saath saath khatam ho gaye, aur unka sirf zikar baakhi raha, aur jo daayami aur qiyamat tak baakhi rahne waala mu'jiza hai vo Quraan Majeed hai, jiske ajaayeb kabhi khatam nahi ho sakte, (_____) "Baatil na uske aage se aa sakta hai na uske peeche se, ye Hakeem wa Hameed ka naazil karda hai."

(Fussilat:42)

Mulahiza farmaye : _____ - Hafiz Ibn Kaseer (jo al bidaya va nihaya ka ek hissa hai), kitab Mu;jizaatul Anbiya – Shaikh Abdul Nayeem al haashmi, _____ - Syed Mubarak.

Ae'jaaz Quraan ki kya daleel hai?

Ae'jaaz Quraan ki daleel ye hai ke Quraan bees (20) saal se zaayad arsa tak naazil hota raha aur un logon ko challenge karta raha jo taareeq insaaniiyat me sabse faseeh aur qaadar al kalaami me sabse aala the :

(_____) "Agar ye sachche hai to Quraan ki tarah ek baat hi banakar le aaye." (1)

(_____) "Aap challenge kar deejiye ke Quraan ki misl gadh kar das sooraten le aavo." (2)

(_____) "Aap kah deejiye Quraan ke misl ek soorah hi le aaye." (3)

Iske bawajood vo nahi laa sake, aur na hi laane ka irada kiya, haalan ke vo Quraan ke radd ke liye har mumkin harba istemaal karte the, jabke Quraan ke huroof wa kalimaat wahi the jinke zariye vo aapas me kalaam karte the, aur aapas me

muqabila aaraayi karte the, aur ek doosre par faqr karte the, yahi nahi, balke Quraan ne apne ae'jaaz aur unki aajizi wa darmaandagi aur saare jinn wa ins ki aajizi ka in alfaaz me elaan kar diya :

(_____) "Aap elaan kar deejiye ! Agar saare insaan wa jinn is baat par muttafikh ho jaaye ke is Quraan jaisa kalaam le aayenge, to vo nahi laa sakte, agarche vo is kaam ke liye ek doosre ki madad wa nusrat ke saath saari koshish sarf kar de." (4)

Nabi Kareem ﷺ ne farmaya : (_____) "Koyi Nabi nahi guzra magar use mu'jizaat me itna diya gaya jis par insaan eeman laa sake, aur mujhe jo mu'jiza diya gaya vo Quraan hai jo Allaah Taala ne mere paas wahee kee hai, aur mujhe ummeed hai ke mere pairokaar qiyamat ke din sabse zyada honge." (5)

Ulama ne ae'jaaz Quraan ke aqsaam par alfaaz, maani, akhbaar maaziya aur aayinda aane waale ghaib ki pesh goyi, gharz ke har aitebaar se kitaben likhi hai, taaham ae'jaaz Quraan ka vo utna hi hissa bayaan kar sake jitna ke chudiya chonch maar kar samandar se paani uthaati hai.

(1) Toor:34

(2) Hood:13

(3) Yunus:38

(4) Al Isra:88

(5) Bukhari:4981

(6) Muslim:152

Mulahiza farmaye : _____ - Muhammad al Zarqani,
Mabaahas fil uloom al Quraan lil Qitaan.

Youm aakhirat par eemaan ka kya matlab hai?

Youm aakhirat par eemaan ka matlab hai laa mahaala waakhai hone par puqta yaqeen wa tasdeeq karna aur uske maqtazi par amal karna, aur us par eemaan laane me qiyamat ki alaamaton aur nishaniyon par eemaan bhi daakhil hai, jo har haal me qiyamat se pahle waqoo pazer honge, Neez maut aur marne ke baad fitna khabar, aur khabar ka azaab aur uski n'emat bhi isme shaamil hai, aur ye umoor bhi daakhil hai ke soor phooka jaayega, tamaam maqlooq khabaron se uthegi, qiyamat ka mauqif bhayaanak wa qoufnaak hoga, mahshar apni tafseelaat

ke saath bapa hoga, sabke naame aamaal diye jaayenge, meezaan qaayam hoga, pulsiraat se sabko guzarna hoga, aur Rasoolullah ﷺ ko shifa'at kabri aur houz kausar diya jaayega, momineen jannat ki ne'maton se nawaze jaayenge, jinme sabse badi ne'mat Allaah Taala ka deedaar hoga, kaafiron ko jahannam me saza dee jaayegi, aur sabse saqt saza Allaah Taala ke deedaar se unki mahroomi hogi.

Mulahiza farmaye: _____ - *Shaikh Ibn Usaimin:46-62.*

Jannat aur jahannam par eemaan laane ka kya matlab hai?

Jannat aur jahannam par eemaan laane ka matlab ye hai ke aadmi is amr ki puqta, mazboot aur ghair mutazalzal tasdeeq kare ke jannat wa jahannam dono tayaar kee huyi maujood hai, aur dono Allaah ke hukum se hamesha baakhi rahengi, kabhi fana na honggi, saath hi saath jannat me milne waali tamaam ne'maton aur jahannam me pahuchne waale saare azaabo par bhi yaqeen rakhe.

Mulahiza farmaye: _____ - *Shamsuddin al Qurtubi wafaat 671,*
_____ : *safa 238-240.*

Aakhirat me mumineen apne Rab ko dekhenge, iski kya daleel hai?

Irshaad Ilahi hai : **(WUQOOHU YOUMA IZIN NAAZIRAH ILAA RABBIHA NAAZIRAH)** "Kitne chehre us din baa rounaq honge, apne Rab ko dekhte honge."
(1)

(LILLA ZEENA AHSANUL HUSNAA WA ZIYAADAH) "Jin logon ne nek kaam kiye unke liye khair (jannat) hai aur "zyada" yaani apne Rab ka deedaar bhi." (2)

Allaah Taala ne kaafiron ke baare me farmaya : **(KALLA INNAHUM AR RABBIHIM YOUMA IZIL LA MAHJOOBOON)** "Har giz nahi! Ye log us din apne rab ke deedaar se mahroom kar diye jaayenge." (3)

Jab Allaah Taala apne dushmano ko apne deedaar se mahroom karega to apne doston ko mahroom nahi karega.

Bukhari wa Muslim me Jareer bin Abdullah Raziallahuanhuma se rivayat hai, vo bayaan karte hai ke : Ham log Nabi ﷺ ke pas baithe huye the, Aap ki nazar

choudhwi raat ke chaand par padi to Aap ﷺ ne farmaya : (_____)
“Anqareeb tum apne Rab ko aankho se dekhoge, jaise tum is chaand ko dekh rahe ho, uske dekhne me koyi _____ nahi hogi.” (4)

Is Hadees me “raveet qamar” se tashbah dee gayi hai, na ke Zaat Baari Taala ko qamar se.

Kyu ke Allaah Taala apni zaat wa sifaat me kisi bhi maqlooq ki mashaabihat se **munazza** wa paak hai, isi tarah Nabi ﷺ ka kalaam bhi is qabeel ki tashbiya dene se paak hai, kyu ke vo saari kaaynaat me sabse zyada Allaah Taala ko jaanne waale the.

Sahi Muslim me Suhaib Raziallahuanhu ki hadees me hai :

(_____) “Fir jab Allaah Taala hijaab hata lega, jannatiyon ko apne Rab ke deedaar se badhkar mahboob jannat ki koyi cheez nahi.” Fir Aap ne isi aayat ki tilawat farmayi : (_____) (5) “Jin logon ne nek aamaal kiye unke liye ‘hasni’ yaani (jannat) hai aur ‘zyada’ (Rab ka deedaar) bhi.” (6)

Is mauzoo par ba kasrat sahi wa sareeh Ahadees aayi hai, jinme 45 hadeesen tees se zaayad sahabiyon se marwi hai jo meraj ul qabool sharah saleem al wasool me zikar kee gayi hai, jo shakhs deedaar Ilahi ka inkaar karega, vo Kitabullah aur Allaah ke Rasolon ke zariye bheji huyi shariyat ka munkar hoga, aur aisa shakhs zaroor un logon me se hoga jiske baare me Allaah Taala ne farmaya hai : **(KALLA INNAHUM AR RABBIHIM YOUMA IZIL LAMAHJOOBOON)** “Hargiz nahi vo zaroor apne Rab ke deedaar se us din mahroom kar diye jaayenge.” (7)

(1) Qiyamah:22-23

(2) Yunus:26

(3) Al Mutaffifeen:15

(4) Bukhari:7434

(5) Yunus:26

(6) Muslim, Tirmizi:2552

(7) Mutaffifeen:15

Mulahiza farmaye: _____ : 209/1, _____

- Shamsuddin al Qurtubi, _____ - Shaikh Hafiz al

Hakmi, safa 141.

Shifa'at par eemaan laane ki kya daleel hai? Aur kab kiski shifa'at kiske liye hogi?

- Allaah Taala ne apni kitab me mut'aaddid jagahon par shifa'at ka asbaat bhaari qeewad ke saath kiya hai, aur ye bataya hai ke shifa'at ka haq sirf Allaah Taala hi ko haasil hai, isme kisi ko adna qism ka iqtiyaar nahi. Irshaad Baari Taala hai : **(QUL LILLAHI SHAFATU JAMEE'AA)** "Aap kah dejiye! Saari shifa'at ka haq Allaah Taala hi ko haasil hai." (1)
- Raha ye sawaal ke shifa'at kab hogi? To Allaah Taala ne ye bhi batla diya hai ke uski ijaazat ke baghair shifa'at nahi hogi.

Irshaad Ilahi hai : **(MAA MIN SHAFEE'IN ILLA MIN BA'ADI IZNIH)** "Allaah ke izn se pahle koyi bhi shifa'at nahi kar sakega." (3)

(WAKAM MIM MALAKIN FIS SAMAAWAATI LAA TUGHNI SHAFATUHUM SHAI'AN ILLA MIN BA'ADI AY YAZANALLAHU LIMAY YASHAA'U WA YARZAA)

"Aasmaan me kitne malayika hai jinki shifa'at kuch bhi kaam nahi degi, magar uske baad ke Allaah Taala jiske liye chahe ijaazat de de aur uske liye shifa'at karne se raazi ho." (4)

(WALAA TANFA'U SHAFATU INDAHU ILLA LIMAN AZINA LAHU) "Allaah ke paas kisi ki shifa'at kisi ke liye kaam nahi aati magar uske liye jiski nisbat vo ijaazat de de." (5)

- Raha ye sawaal ke shifa'at koun log karenge? To jis tarah Allaah Taala ne ye khabar dee hai ke uske izn se pahle koyi shifa'at nahi kar sakega, isi tarah ye bhi batla diya hai ke uska izn uske mahboob wa muqtaar auliya ko milega. Irshaad hai : **(LAA YATAKALLAMOONA ILLA MAN AZINA LAHUR RAHMAANU WA QAALA SAWAABA)** "Wahaan koyi shifa'at ka iqtiyaar nahi rakhega magar haan! Rahman jisko bolne ka izn de de, aur vo baat bhi duroost kahe." (6)

(LAA YAMLIKONASH SHAFATU ILLA MANIT TAQAZA INDAR RAHMANI AHDA) "Wahaan koyi shifa'at ka iqtiyaar nahi rakhega magar haan ! Jisne Rahman ke paas se ijaazat lee hai." (7)

Aur raha ye sawaal ke shifa'at kiske liye hogi? To Allaah Taala ne ye bhi Quraan me batlaa diya hai ke vo uske liye shifa'at ka izn dega jis se vo khush hoga. Irshaad hai : **(WALAA YASHFA'OONA ILLA LIMANIR TAZAA)** "Aur kisi ki shifa'at nahi kar sakte bajuz uske jiske liye shifa'at karne ki Allaah Taala ki marzi ho." (8)

(YOUMA IZIL LAA TANFA'USH SHAFAA'ATU ILLA MAN AZINA LAHUR RAHMAANU WA RAZIYA LAHU QOULAA) "Us din kisi ko kisi ki shifa'at faayda nahi degi magar aise shakhs ko jiske waaste Rahman ne ijaazat de dee ho, aur uske waaste bolna pasand kar liya ho." (9)

Aur ye maaloom hai ke ahle tawheed wa iqlaas ke alaawa Allaah Taala kisi se khush nahi hoga, jo log mauhid wa muqlis nahi hai unke baare me irshaad Rabbani hai : **(MAA LIZZALIMEENA MIN HAMEEMIN WALAA SHAFEE'IN YUT'AA)** "Zaalimon ka koyi muqlis dost hoga na sifarish jiski baat maani jaayegi." (10)

(FAMAA LANAA MIN SHAAFI'YEEN WALAA SADEEQIN HAMEEM) "Hamare na sifarishi hai na jigri dost." (11)

(FAMA TANFA'UHUM SHAFATUSH SHAAFIYEEN) "Sifarishon ki sifarish unhe faayda nahi degi." (12)

- Nabi Kareem ﷺ ne hame khabar dee hai ke Aap ko shifa'at ka iqtiyar diya gaya hai, lekin Aap ne ye bhi bataya ke Aap arsh ke neechे sajde me gir padenge apne Rab ki aisi ta'areef karenge jo Aap ke dil me usi waqt daali jaayegi, Aap us waqt tak sifarish nahi karenge jab tak Aap se ye nahi kaha jaayega () "Aap apna sar uthaaye, kahiye Aap ki suni jaayegi, maangiye Aap ko diya jaayega, shifa'at keejiye Aap ki shifa'at qubool kee jaayegi." (13)

Nabi ﷺ ne ye bhi bataya ki ek hi martaba saare gunahgaar ahle tawheed ke liye Aap shifa'at nahi karenge, balke Aap ne farmaya : () "Mere liye ek had muqarrar kee jaayegi aur mai unko jannat me le jaa'oonga." (14)

Fir Aap dobara arsh ke neechे sajde me gir padenge, fir Aap ke liye ek had muqarrar kee jaayegi..... Nabi ﷺ se Abu Hurairah Raziallahuanhu ne daryaafi kiya : "Vo khush naseeb koun hoga jo Aap ki shifa'at se sarfaraz hoga? Aap ne farmaya : () "Vo shakhs hoga jisne khaalis dil se LAA ILAAHA ILLALLAH ki shahaadat dee hogi." (15)

- 1) Zumar:44
- 2) Baqarah:255
- 3) Yunus:3
- 4) Najm:26
- 5) Saba:23
- 6) ████████:38
- 7) Maryam:87
- 8) Anbiya:28
- 9) Taha:108
- 10) Ghaafir:18
- 11) Shoo'ra:100-101
- 12) Mudassir:48
- 13) Bukhari:7510, Muslim:193
- 14) Bukhari:4476, Muslim:193
- 15) Bukhari:99

Mulahiza farmaye : ██████████ : safa – 234-236.

Shifa'at ki kitni qisme hai?

Pahli shifa'at jo sabse badi shifa'at bhi hai maidaan mahshar ki hogi, jab Allaah Taala bando ke darmiyaan faisle ke liye aayega, aur ye shifa'at hamare Nabi Muhammad ﷺ ke saath khaas hai, aur yahi “maqaam mahmood” hai, jiska Allaah Taala ne Aap ko ata karne ka waada farmaya hai, irshaad Rabbani hai : **(AS'AA AN YAB'ASAKA RABBUKA MAQAAMAM MAHMOODA)** “Anqareeb Aap ka Rab Aap ko ‘maqaam mahmood’ par faayaz karega.” (1)

Vo shifa'at is tarah hogi ke maidaan mahshar me takleef wa saqti tang hogi, qiyaamul ████████ kheech'ta chala aayega, pareshaaniyaan shadeed tareen hoti chali jaayegi, muh tak log paseeno me doobe honge, to log ek ek karke Adam, Nooh, Ibrahim, Moosa aur Eesa Alaihimussalaam ke paas aayenge, Aap farmayenge ke : (Ana Laha) “Mai shifa'at ka majaaz hoon.” (2)

Doosri shifa'at, jannat ka darwaaza khulwaane ke liye hogi, sabse pahle hamare Rasool Muhammad ﷺ darwaaza kholenge, sabse pahle Aap ki ummat jannat me daakhil hogi.

Teesri shifa'at, un logon ke liye hogi jinko jahannam me daakhil kiye jaane ka hukum hoga. Aur shifa'at karke unko daakhil hone se bacha liya jaayega.

Chouthi shifa'at, un gunahgaar ahle tawheed ke liye hogi jinka huliya jahannam me jal kar bigad chuka hoga, aur vo koyla ki maanind ho chuke honge, unko "nahar hayaat" me nahlaaya jaayega, jis se unka jism dobara usi tarah bhar jaayega jaise par naala me ghaas ug aati hai.

Paanchween shifa'at, jannatiyon ke darjaat buland karne ke liye hogi, aur ye teeno shifa'ate hamare Nabi ﷺ ke saath khaas nahi hai, balke doosre Anbiya, Malayika, Auliya aur Muqarrabeen bhi karenge, magar Aap ﷺ sabse pahle karenge.

Fir Allaah Taala bila shifa'at ke apni rahmat khaas se kuch jahannamiyon ko nikaalenge jinki taadaad Allaah hi ko maaloom hai aur fir vo jannat me daakhil honge.

Chatu shifa'at, baaz kuffar ke azaab me taqfeef ke liye hogi, aur ye shifa'at hamare Nabi ﷺ ke saath khaas hai, Aap sirf apne chacha Abu Talib ke liye shifa'at karenge jaisa ke Bukhari va Muslim ki rivayat me hai. (3)

Jahannam ka mutaaliba badhta chala jaayega, jahannam kahegi : (hal mim mazeed) "kya aur jahannami hai??" (4) "Yahaan tak ke Allaah Taala apna qadam muqaddas jahannam ke andar daal dega to jahannam kahegi "qat qat" "bas, bas teri izzat ki qasam !" aur jahannam ka ek hissa doosre se simat jaayega, aur jannat me abhi was'at baakhi rah jaayegi to Allaah Taala doosre logon ko paida karega fir unko jannat me daakhil karega." (5)

1) *Al Isra:79*

2) *Bukhari, Muslim*

3) *Bukhari, Muslim*

4) *Soorah Qaaf:30*

5) *Bukhari, Muslim*

Mulahiza farmaye: - Imam Zahabi:safa 20, :17

Kya koyi apne amal ke badle jannat me jaa sakta hai? ya jahannam se najaat paa sakta hai?

Koyi bhi apne amal ke badle jannat me nahi jaa skata aur na hi jahannam se najaat paa sakta hai, Nabi Kareem ﷺ ne farmaya : ()

“Deen se qurbat paida karo, duroost raaste par raho aur yaad rakho ke koyi shakhs apne amal ke badle jahannam se najaat nahi paa sakta. Sahaba Kraam ne daryaaft kiya, Aye Allaah ke Rasool ! Aap bhi nahi? Aap ne farmaya : Haan, mai bhi nahi, magar ye ke Allaah ka fazl aur uski rahmat mujhe dhaamp le.” **(Sahi Bukhari:6463, Sahi Muslim:2816)**

Aur ek doosri rivayat ke alfaaz is tarah hai : “Duroost raaste par qaayam raho, Allaah se qurbat haasil karo aur khush khabri le lo, kyu ke kisi ko bhi uska amal jannat me nahi le jaa sakta, Sahaba Kraam ne daryaaft kiya : Kya Aap bhi apne amal ke badle jannat me nahi jaayenge? Aap ne farmaya : Haan! Mai bhi nahi jaa’oonga, magar ye ke Allaah ki rahmat mujhe dhaank le, yaad rakho ! Allaah Taala ke nadeek sabse pasandeeda vo amal hai jis par madaawamat barti jaaye, khwaah vo thoda hi kyu na ho.”

Eemaan bil qadar ke kitne darje hai?

Eemaan bil qadar ke chaar darje hai :

- 1) Pahla darja, Allaah Taala ke ilm par eemaan jo har cheez ko muheet hai, us se na aasmano me zarra barabar koyi cheez posheeda hai aur na hi zameen me, neez Allaah Taala maqlooqaat ki taqleeq se pahle hi tamaam maqlooqaat ka ilm rakhta tha, neez us se unke rizq, maut wa hayaat, aqwaal wa aamaal, harkaat wa saknaat, israar wa zawahir sab ka ilm hai, aur is amr ka bhi ilm hai ke koun jannati hai aur koun jahannami.
- 2) Doosra darja, mazkooorah umoor ke likhe jaane par eemaan, aur is amr par eemaan ke Allaah Taala ne tamaam umoor ko likh rakha tha jo uske ilm me hone waale the. Is ziman me “Louh wa Qalam” par eemaan bhi aa jaata hai.
- 3) Teesra darja, Allaah Taala ki mashiyyat naafizah aur hamager qudrat par eemaan, aur ye mashiyyat wa qudrat “maakaan aur maayakoon” (jo kuch hua aur jo kuch hone waala hai) dono jahat se aapas me laazim wa malzoom hai lekin (lam yakun) aur (laa yakoon) (jo na hua aur na hone waala hai) ki jahat se laazim wa malzoom nahi. Allaah Taala jo chahe vo uski qudrat se laa mahaala hone waala hai, aur jo na chahe vo hone waala nahi, is wajah se nahi ke Allaah Taala is par qaadir nahi, balke is wajah se ke

Allaah Taala ki mashiyyat uski **maqtazi** nahi. Irshaad Rabbani hai : **(WAMAA KANALLAHU LI YU'JIZAHU MIN SHAI IN FIS SAMAAWAATI WALAA FIL ARZ. INNAHU KAANA ALEEMAN QADEERA)** “Allaah Taala aisa nahi hai ke koyi cheez usko aajiz kar de na aasmano me na zameen me, vo bada ilm waala aur badi qudrat waala hai.” **(Faatir:44)**

- 4) Choutha darja, is amr par eemaan ke Allaah Taala har cheez ka khaliq hai aur is amr par eemaan ke vo aasmano wa zameen aur un dono ke maabain har har zarra ka hi khaaliq nahi, balke uske tamaam harkaat wa saknaat ka bhi wahi khaaliq hai, uske alaawa na koyi khaaliq hai na koyi Rab.

Mulahiza farmaye : **_____** - *Hafiz Al Hakmi:928-940/3.*

Bando ko apne af'aal wa aamaal par qudrat wa mashiyyat haasil hai ya nahi?

Haan ! Bando ko apne af'aal wa aamaal par qudrat haasil hai, vo apne irada wa mashiyyat se kaam anjaam dete hai aur ye aamaal wa af'aal haqeeqatan unki taraf mansoob hai aur usi ki wajah se unko mukallaf banaya gaya hai aur isi bunyaad par jaza a saza dee jaati hai. Allaah Taala ne bande ko uski qudrat wa istetaat se baahar mukallaf nahi banaya, kitab wa sunnat me bande ke irada wa mashiyyat ko saabit kiya gaya hai, balke usi ke saath muttasif kiya gaya hai, albatta ye zaroor hai ke banda usi par qaadir ho sakta hai jis par Allaah Taala ne use qaadir banaya ho, aur wahi chah sakta hai jo Allaah Taala ne chaha ho, aur vahi kar sakta hai jo Allaah karaye. Fir jis tarah banda apne aap ko wajood me nahi laa sakta usi tarah apne af'aal ko bhi wajood me nahi laa sakta, maaloom hua ke bande ki qudrat, mashiyyat iraada aur af'aal wa a'amaal sab Allaah ki qudrat, mashiyyat iraada aur f'el ke taabe hai, kyu ke Allaah bande ka bhi khaliq hai aur uske irada wa mashiyyat, af'aal wa qudrat ka bhi, albatta bande ka ye iraada, f'el, qudrat aur mashiyyat ain Allaah ki qudrat, mashiyyat, iraada ea F'el nahi hai, jis tarah banda ain Allaah nahi hai. Allaah Taala is se munazza wa paak hai, balke bande ke af'aal Allaah hi ke paida karda hai, bande hi ke saath qaayam hai, aur haqeeqatan bande hi ki taraf mansoob kiye jaate hai. Isi bunyaad par dono f'el me se har ek ko usi ki taraf mansoob kiya gaya hai jo jiske saath qaayam hai, masalan : Aayat (WA MAN **YAH DILLAHU**)

“Allaah jise hidayat de.” (Al Isra:97) Isme Allaah haqeeqatan faayel hai aur banda haqeeqatan manf’aal. Allaah haqeeqat me Hadi (hidayat dene waala) aur banda waakhiyatan (hidayat paane waala) hai, isi liye dono f’el me se har ek ko usi ki taraf mansoob kiya gaya hai, jo jiske saath qaayam hai. Irshaad Rabbani hai : (MAI YAH DILLAHU FAHU WAL MUHTADEE) “Jise Allaah hidayat de vo hidaayat yaafta hai.” Isme Allaah ki taraf “hidayat” ki izaafat haqeeqi hai aur “ihteda” ki izaafat bande ki taraf haqeeqi hai, fir jis tarah hadi ain muhtadi nahi, usi tarah “hidayat” ain “ihteda” nahi hai. Yahi maamla isme hai “Allaah jise chahta hai gumrah karta hai” haqeeqat hai, aur vo banda haqeeqat me gumrah hai. Neez yahi haal bando me Allaah Taala ke tamaam tasarrufaat ka hai, isliye jo f’el wa af’aal dono ko bande ki taraf mansoob kare vo kaafir hai, isi tarah jo dono ko Allaah ki taraf mansoob kare vo bhi kaafir hai aur jo f’el ko haqeeqatan Allaah ki taraf aur anfa’al ko bande ki taraf mansoob kare vo momin haqeeqi hai.

Mulahiza farmaye : Imam Bukhari, Majmoo Fatawa – Ibn Taimiyah, jild 8, kitab ul qadar.

Eemaan ki kitni shaqen hai?

Nabi Kareem ﷺ ne farmaya : ()

“Eemaan ki saath se kuch oopar shaaqen hai aur ek doosri rivayat ke mutabikh sattar se oopar shaaqen hai, sabse aala shaaq LAA ILAAHA ILLALLAH aur sabse adna raaste se takleef deh ashya ko hataana aur “sharm wa haya” eemaan ki ek shaaq hai (1).

1) Bukhari, kitab ul eemaan, baab umoor ul eemaan:9 ke alfaaz

“ ” bila tardad ke, muslim, kitab ul eemaan, baab :35 ke alfaaz

“ ” tardad ke saath hai lekin Imam Baihaqi aur Ibn Saaleh ne Bukhari ki rivayat ko tarjee dee hai, kyu ke isme ek to tardad waali baat nahi doosri aqal adad mutayyin hai.

Mulahiza farmaye : - Imam Baihaqi, , Ibn Kaseer.

Eemaan ki zid kya cheez hai?

Eemaan ki zid kufr hai, aur jis tarah eemaan ki shaaqen hai usi tarah kufr ki bhi shaaqen hai. Jaisa ke eemaan ki asal, ghair mutazalzal tasdeeq ke saath saath itaat wa amal ke liye inqiyaad kulli bhi hai, isi ki zid kufr asalan inkaar wa inaad ko kahte hai jo takabbur wa isyaan ko mustalzam hai, jis tarah tamaam ta'aat ko eemaan kaha gaya hai, isi tarah tamaam maasi kufr ki shaaqen hai aur bahut saare nusoos me maasiyat ko bhi kufr kaha gaya hai.

Kufr ki do qismen hai, ek kufr akbar, jis se aadmi bil kuliya eemaan se khaarj ho jaata hai, ye "kufr aiteqaadi" kahlaata hai, jo qoul ya dili amal dono ke manafi hai ya dono me se kisi ek ke. Kufr ki doosri qism "kufr asghar" hai, jo kamaal eemaan ke manafi hai, lekin mutlaq eemaan ke manafi nahi, ise "kufr amali" bhi kahte hai, jo qoul aur dili amal ke manafi hai, laazim nahi.

Mulahiza farmaye : Shaikh Ul Islam Ibn Taimiyah:335/12, _____ - Saaleh Fouzan.

Kufr Akbar ki kitni qismen hai, jo millat islamiya se khaarj kar deti hai?

Kufr Akbar ki paanch qismen hai : Kufr jahal wa takzeeb, Kufr jahood, Kufr inaad wa istekbaar, kufr nifaaq aur kufr shak wa reeb.

Mulahiza farmaye : _____ - Abdullah bin Abdul Hameed al Asri: safa 245, _____ 177, Nawaqiz ul Eemaan - _____ - Shaikh Abdul Azeez Aal Abdul Lateef – 36-46.

Kufr jahal wa takzeeb kise kahte hai?

Maazi ki baaz ummato ke baare me Allaah Taala ne farmaya : **(ALLAZEENA KAZZABOO BIL KITAABI WA BIMA ARSALNA BIHI RUSULANA. FASAU FA YA'ALAMOON)** "Jin logon ne kitab aur umoor ki takzeeb ki jo hamne Rasoolo ko dekar bheja, vo anqareeb jaan lenge." (1)

Neez farmaya : **(WA A'ARIZ ANIL JAAHILEEN)** "Jaahilo se a'eraaz keejiye" (2),

Neez farmaya : **(WA YOUMA NAHSHURU MIN KULLI UMMATIN FAUJAM MIMMAN YUKAZZIBU BI AAYAATINA FAHUM YOOZA'OON) HATTA IZAA JAA'OO QAALA AKAZZABTUM BI AAYAATI WALAM TUHEETU BIHA ILMAN AMMA ZAA**

KUNTUM TA'AMALOON) "Jis din ham har ummat se ek jamaat ko jama karengi jinhone hamari aayaat ki takzeeb kee thi aur vo qataro me taqseem kiye jaayenge, yahaan tak ke jab pahuch jaayenge to Allaah kahega kya tumne meri aayaat ki takzeeb kee thi? Haalan ke ye tumhare ihaate ilm se baahar tha, ya tum kya kuch amal karte the?" (3) **(BAL KAZZABOO BIMA LAM YUHEETU BI ILMIHI WALAMMA Y'A TIHIM T'A WEELUH)** "Balke unhone aisi cheez ko jhutlaaya jo unke ihaate ilm me na thi aur na ab tak uska aakhri nateeja mila tha." (4)

1) *Ghafir:70*

2) *A'araaf:199*

3) *Naml:83-84*

4) *Yunus:39*

Mulahiza farmaye : Kitab ut Tawheed – Shaikh Saaleh bin Fouzan al Fouzan:15-17

Kufr jahood kise kahte hai?

Kufr jahood, katmaan haq ke aage sar tasleem kham karne ko kahte hai, haalan ke dil me uske haq hone ka aiteraaf wa yaqeen hai, jaise fir'oun aur uski qoum ka Moosa Alaihissalaam ke silsile me Allaah Taala ne farmaya : **(WAJAHADOO BIHA WASTAIQANATHA ANFUSUHUM ZULMAN WA ULUWWA)** "fir'oun aur uski qoum ne mu'jize ka mahaz zulm wa takabbur ke sabab inkaar kiya jabke unki dil me uska yaqeen baith chuka tha." (1)

Allaah Taala ne yahoodiyon ke baare me farmaya : **(FALAMMA JAA'AHUM MAA ARAFOO KAFAROO BIH)** "Jab vo amr aa gaya jisko vo khoob jaante the to uska inkaar kar diya." (2)

(WA INNA FAREEQAM MINHUM LA YAKTUMOONAL HAQQA WAHUM YA'ALAMOON) "Yahood ki ek jamaat haq ko chupaati hai jabke vo use khoob jaanti hai." (3)

1) *Naml:14*

2) *Baqarah:89*

3) *Baqarah:146*

Mulahiza farmaye : Kitab ut Tawheed : Shaikh Saaleh bin Fouzan al Fouzan:15-17.

Kufr inaad wa takabbur kya hai?

Iqraar ke bawajood haq ke aage sar tasleem kham na karna “kufr inaad wa takabbur” kahlaata hai jaise iblees, irshaad Rabbani hai : **(ILLA IBLEESA ABAA WASTAKBAR WA KAANA MINAL KAAFIROON)** “Magar iblees ne sajdah nahi kiya usne inkaar wa takabbur kiya aur vo kaafiro me se tha.” (1)

Kyu ke vo Allaah ko sajdah karne ke hukum ka inkaar nahi kar sakta tha, albatta uska aiteraaz sirf Allaah ki hikmat amr wa adl par tha, usne kaha : **(A ASJUDU LIMAN QALAQTA TEENAA)** “Kya mai use sajdah karoon? Jise toone mitti se paida kiya hai?” (2) **(LAM AKUL LI ASJUDA LI BASHARIN QALAQTAHU MIN SALSALIM MIN HAMAIM MASNOON)** “Mai aise insaan ko sajda nahi karta jise toone sadi huyi mitti ke khankhanaate theekre se paida kiya hai.” (3) **(ANAA KHAIRUM MINHU QALAQTANI MIN NAARIN WA QALAQTAHU MIN TEEN)** “Mai Adam se behtar hoon, toone mujh ko aag se paida kiya aur usko mitti se.” (4)

1) *Baqarah:34*

2) *Al Isra:61*

3) *Al Hijr:33*

4) *A'araaf:21*

Mulahiza farmaye : Kitab ut Tawheed – Shaikh Saaleh bin Fouzan al Fouzan:15-17.

Kufr nifaaq kya hai?

Kufr nifaaq kahte hai logon ke dikhaawe ki khaatir zaahir itaat wa farmabardaari kare aur dil me bilkul eemaan wa tasdeeq na ho. Jaise Abdullah bin Abi bin Salool Rayees al Munafiqeen aur uske groh ka kufr jinke baare me Allaah Taala ne ye aayat naazil farmayi : **(WAMI NANNASI MAN YAQOOLU AAMANNA BILLAHI WA BIL YOUNIL AAKHIRI WAMA HUM BI MU'MINEENA. YUJAADI'OONALLAHA WALLAZEENA AAMANOO WAMA YAQDA'OON ILLA ANFUSAHUM WAMA YASH'UROON. FEE QULOBIHIM MARAZUN FAZAADA HUMULLAHU MARAZAA. WALAHUM AZAABUN ALEEMUN BIMA KANOO YAKZIBOON.....ILA QOULA TAALA.....INNALLAHA ALAA KULLI SHAI IN QADEER)** “Baaz insaan aise hai jo kahte hai ham Allaah par aur youm aakhirat par eemaan laaye, haalan ke vo

momin nahi hai, vo Allaah aur momino ko dhoka dena chahte hai jabke vo apne aap ko dhoka de rahe hai aur unhe iska ahsaas bhi nahi, unke dilon me marz hai to Allaah ne unke marz me izafa kar diya hai, unke liye unki kazb ke sabab dardnaak azaab hai..... taa qoula Taala.....Allaah har cheez par qaadir hai.” (**Baqarah:8-20**)

Mulahiza farmaye: Kitab ut Tawheed – haikh Saaleh bin Fouzan al Fouzan:15-17

Kufr amali kya hai?

Jis se insaan Islam se khaarij nahi hota.

Kufr amali har is ma’asiyat ko kahte hai jise shuroo ne baqaa eemaan ke saath kufr ka naam diya hai, jise qitaal, Nabi ﷺ ne farmaya : (_____)
“Tum mere baad kufr me mat lout jaana ke ek doosre ki gardan maarne lago.” (1)

Neez Nabi ﷺ ne farmaya : (_____) “Musalmaan ka gaali dena faasiqana amal hai aur us se qitaal karna kufr hai.” (2)

Nabi ﷺ ne musalmaano ke ek doosre ki gardan maarne ko kufr kaha hai aur jo aisa kare use kaafir ka naam diya hai, jabke Allaah Taala ne farmaya : (**WA IN TA’AYIFA TAANI MINAL M’U MINEENAQ TATALOO FA ASLIHOO BAINAHUMA. FA IN BAGHAT IHDAAHUMA ALAL UQRAA FAQAATILULLATI TABGHEE HATTA TAFEE’A ILAA AMRILLAH. FA IN FA’AT FA ASLIHOO BAINA AQAWAIKUM. WATTA QULLAHA LA ALLAKUM TURHAMOON**) “Aur agar musalmaano ki do jamaaten aapas me lad pade to unme mel milaap kara diya karo. Fir agar in dono me se ek jamaat doosri jamaat par zyaadati kare to tum (sab) is groh se jo zyaadati karta hai lado. Yahaan tak ke vo Allaah ke hukum ki taraf lout aaye, agar lout aaye to fir insaaf ke saath sulah kara do aur adl karo, beshak Allaah Taala insaaf karne waalon se muhabbat karta hai.” (3)

Is aayat me Allaah Taala ne unke liye eemaan aur uqwat eemaani dono ko bar qaraar rakha hai aur kuch bhi nafi nahi kee hai.

Aayat qisaas me hai (**FAMAN UFIYA LAHU MIN AQEEHI SHAI’UN FAT TIBAA’UN BIL MA’AROOFI WA ADAA’UN ILAIHI BI IHSAAN**) “Fir agar usko (yaani qaatil ko) uske bhai (yaani maqtool ke waaris) ki taraf se kuch (yaani qisaas) maaf kar diya jaaye to chahiye ke bhale dastoor ke mawafiq pairwi kee jaaye aur (khoon baha

ko) achche tareeqe se is (maqtool ke waaris) tak pahucha diya jaaye.” (4) Is aayat me uqwat Islam ko saabit rakha gaya hai aur uski nafi nahi kee gayi hai.

Isi tarah Nabi ﷺ ne farmaya : () “Jab zaani zina karta hai us waqt vo momin nahi rahta, isi tarah chor jab chori karta hai us waqt vo momin nahi rahta, yahi haal sharaabi ka hai ke jab vo sharaab peeta hai us waqt momin nahi rahta, uske baad us par tauba pesh kee jaati hai.” (5)

Ek rivayat me izafa hai : () “Jab qaatil qatl karta hai us waqt momin nahi rahta, aur ek rivayat me hai : “Uchka jab koyi qeemti shai uchak leta hai jiski taraf logon ki nazren uthti rahti hai us waqt vo momin nahi rahta.” (6). Neez Abu Zar Ghafari Raziallahuanhu se rivayat hai ke, Nabi ﷺ ne farmaya : () “Jo banda LAA ILAAHA ILLALLAH kahe fir us par uski wafaat ho jaaye to vo jannat me daakhil hoga, maine kaha : “Agar vo zina wa chori kare fir bhi? Aap ne farmaya : Abu Zar ki naak (mizaaj) ke bar khilaaf.” (7)

Ye Hadees dalaalat karti hai ke Aap ne zaani, saariq, sharaabi aur qaatil se bil kuliya eemaan ki nafi nahi kee hai, balke un logon ka aqeeda Tawheed par mabni ho, agar Aap ki yahi muraad hoti to Aap ye na bayaan karte ke, LAA ILAAHA ILLALLAH kahega vo jannat me jaayega, garche vo mazkooah bila maasi kare, agar yahi baat ho to koyi bhi momin jannat me daakhil nahi ho sakta, balke Nabi ﷺ ki muraad is se ye thi ke eemaan naaqis ho jaayega, kaamil nahi rahega. Albatta banda mazkooah ma’asi ke irtekaab se us waqt kaafir ho jaayega jab use halaal samajhne lage, kyu ke halaal samajhna Allaah ki kitaab aur Rasool ki risaalat ki takzeeb ko laazim hai, yahi nahi balke agar in ma’asi ka bil f’el irtekaab na kare aur halaal wa jaayaz samajhne ka sirf aiteqaad rakhe tab bhi kaafir ho jaayega, Wallahu Aalam.

- 1) Sahi Bukhari
- 2) Sahi Bukhari
- 3) Hujuraat:9-10
- 4) Baqarah:178
- 5) Sahi Bukhari, Sahi Muslim
- 6) Sahi Bukhari, Sahi Muslim
- 7) Sahi Bukhari, Sahi Muslim

Mulahiza farmaye: () - Hafiz Al Hakmi:99

Zulm, fisq aur nifaaq me se har ek ki kitni qismen hai?

Inme se har ek ki do qismen hai, ek akbar jo kufr kahlaata hai, aur doosra asghar jo kufr se kam hai.

Mulahiza farmaye:_____ - Hafiz Al Hakmi:1017/3.

Zulm akbar wa asghar ko misaal se samjhaayen?

Zulm akbar jaise ghairullah se madad maangna aur shirk karna, Allaah Taala ne is aayat me bayaan kiya hai **(WALAA TAD’U MIN DOONILLAHI MAA LAA YANFA’UKA WALAA YAZURRUK, FA IN FA’ALTA FA INNAKA IZAM MINAZ ZAALIMEEN)** “Allaah ko chod kar aisi cheez ko na pukaro jo tumhe na faayda pahucha sakti hai na nuqsan, agar aap aisa kare to aap bhi zaalimo me (shumaar) ho jaayenge.” (1)

Neez farmaya : **(INNASH SHIRKA LA ZULMUN AZEEM)** “Shirk sabse bada zulm hai.” (2)

(INNAHU MAN YUSHRIK BILLAHI FAQAD HARRAMALLAHU ALAIHIL JANNATA WAM’A WAA HUNNAAR, WAMA LIZ ZAALIMEENA MIN ANSAAR) “Jo shakhs Allaah ke saath shirk kare us par Allaah ne jannat haraam kar diya hai, uska thikaana jahannam hai aur zaalimo ka koyi naser wa madadgaar nahi.” (3)

Kufr se kam zulm ki misaal jaise haq talfi karna, is aayat me Allaah Taala ne talaq ke baare me farmaya : **(WATTAQULLAHA RABBAKUM. LAA TUKHRIJOO HUNNA MIN BUYOOTI HINNA WALAA YAQRUJNA ILLA AY Y’A TEENA BIFAHISHATIM MUBAYYINAH. WA TILKA HUDOODULLAH. WAMAN YATA ADDA HUDOODALLAHI FAQAD ZALAMA NAFSAH)** “Apne Rab se daro, (mutallaqa) aurato ko unke gharo se na nikaalo aur na vo khud nikle, illa ye ke vo khuli be hayaayi kar baithe, ye Allaah ke hudood hai, jo hudoodullah ko phaande usne apne aap par zulm kiya.” (4)

Neez farmaya : **(WALAA TUMSIKOO HUNNA ZIRAARAL LA TA’ATADOO. WAMAN YAF’AL ZAALIKA FAQAD ZALAMA NAFSAHU)** “Unhe eezaad hi ki gharz se na rok rakho taake tum un par zulm dhaavo, jo aisa kare vo apne aap par zulm kar raha hai.” (5)

- 1) Yunus:106
- 2) Luqman:13
- 3) Ma'ayida:72
- 4) Talaq:1
- 5) Baqarah:231

Mulahiza farmaye : - Hafiz Al
Hakmi:1019/3

Fisq akbar wa asghar dono ko misaal se samjhayen?

Fisq akbar jaise - nifaaq, Allaah Taala is aayat me zikar kiya hai : **(INNAL MUNAFIQEENA HUMUL FAASIQOON)** “Munafiqeen hi faasiq hai.” (1)

Neez farmaya : **(ILLA IBLEESA KAANA MINAL JINNA FA FASAQA AN AMRI RABBIHI)** “Magar iblees ne (sajda nahi kiya) jo jinno ki nasal se hai, usne apne Rab ke hukum ki naa farmaani (fisq) kee.” (2)

(WA NAJJAINAAHU MINAL QARYATILLATI KANAT TA'AMALUL KHABAIS. INNAHUM KANOO QOUMA SAU'IN FAASIQEEN) “Hamne Loot Alaihissalaam ko unke gaav waalon se najaat dee jo ghinavne aur khabees amal karte the, vo buri aur faasiq qoum thi.” (3)

Fisq asghar jaise – Allaah Taala ne buhtaan lagaane waalon ke baare me farmaya : **(WALAA TAQBALOO LAHUM SHAHAADATAN ABADAA. WA ULAAYIKA HUMUL FAASIQOON)** “Unki kabhi shahaadat qubool na karo, yahi log faasiq hai.” (4)

Neez farmaya : **(YAA AYYU HALLAZEENA AAMANOO IN JA'A AKUM FAASIQUN BI NABAYIN FATABAYYANOO AN TUSEEBOO QOUMAN BI JAHALATIN FATUS BIHOO ALAA MAA FA'ALTUM NAADIMEEN)** “Aye eemaan waalon ! Agar koyi faasiq tumhare paas koyi khabar lekar aaye to uski tahqeeq karlo, kahi aisa na ho ke naa daani me logon ko nuqsaan pahucha baitho aur apni is harkat par tumhe nadaamat uthaani pade.” (5)

- 1) Toubah:67
- 2) Al Kahaf:50
- 3) Anbiya:74
- 4) Noor:4

5) Hujuraat:6

Mulahiza farmaye : _____ - Hafiz al Hakmi:1019/3

Nifaaq akbar wa asghar ko misaal se waazeh kare?

Nifaaq akbar ki misaal soorah Baqarah ki ibtedaayi aayaton me bayaan kee gayi hai, irshaad Ilahi hai : **(INNAL MUNAFIQEENA YUQAADI'OONALLAHA WAHUWA KHAADI'UHUM – ILAA QOULA – INNAL MUNAFIQEENA FID DARKIL ASFALI MINANNAAR)** “Munafiqeen Allaah Taala ko fareb dete hai aur Allaah Taala unko – taa qoula – munafiqeen jahannam ke sabse niche gadhe me honge.” (1)

Neer farmaya : **(IZAA JAA'AKAL MUNAFIQOONA QAALOO NASH'HADU INNAKA LA RASOOLULLAH. WALLAHU YA'ALAMU INNAKA LA RASOOLUHU WALLAHU YASH'HADU INNAL MUNAFIQEENA LA KAAZIBOON)** “Jab munafiqeen Aap ke paas aate hai to kahte hai ke ham shahaadat dete hai ke Aap Allaah ke Rasool hai, haalan ke Allaah jaanta hai ke Aap uske Rasool hai aur Allaah shahaadat deta hai ke munafiqeen jhoote hai.” (2)

Nifaaq asghar ki misaal Nabi ﷺ ne apne is qoul se bayaan kee hai :

(_____) “Munafiq ki teen alaamaten hai : Jab bole to jhoot bole, jab vaada kare to vaada khilaafi kare, aur jab uske paas koyi amaanat rakhi jaaye to khiyaanat kare.” (3)

Neer Nabi ﷺ ne ek Hadees me yoo bayaan farmaya :

(_____) “Chaar aadaten jis kisi me ho to vo khaalish munafiq hai aur jis kisi me in chaaro me se ek aadat ho to vo (bhi) nifaaq hi hai, jab tak use na chod de, (vo ye hai) jab use ameen banaya jaaye to (amaanat me) khiyaanat kare aur baat karte waqt jhoot bole aur jab (kisi se) ahad kare to use poora na kare aur jab (kisi se) lade to gaaliyon par utar aaye.” (4)

1. Nisa:142-145
2. Munafiqeen:1
3. Bukhari, kitab ul eemaan, baab alaamatul munafiq:14/1, Muslim, kitab ul eemaan, baab qasaalul munafiq:56/1
4. Bukhari:34

Mulahiza farmaye : _____ - Abdullah bin Abdul Hameed al Asri: safa 240.

Sahar (jaadoo) aur saahir (jaadoogar) ka kya hukum hai?

Jaadoo bar haq hai, aur iski ta'aseer taqdeer **koni** ki mawaafiqat se _____ hoti hai. Allaah ki ijaazat se hi koyi kaam hota hai, uski hikmat vo behtar jaanta hai. Irshaad Rabbani hai : **(FAYATA ALLAMOONA MINHUMA MAA YUFARRIQOONA BIHI BAINAL MAR'AWA ZAUJIH. WAMA HUM BIZARREENA BIHI MIN AHADIN ILLA BI IZNILLAH)** "Ye log haaroot wa maaroot se aisa jaadoo seekhte the jis se miya biwi me tafreeq kar dete the, haalan ke vo jaadoo se kisi ko koyi nuqsan nahi pahucha sakte, magar ye ke Allaah ki marzi usme shaamil ho jaaye." (1)

Jaadoo ka asar Ahadees Sahaba se saabit hai aur agar jaadoogar ka jaadoo shayateen se liya gaya ho jo Soorah Baqarah ki aayat se saabit hai to vo kaafir hai, kyu ke irshaad Baari hai : **(WAMA YU'ALLIMAANI MIN AHADIN HATTA YAQOO LAH INNAMA NAHNU FITNATUN FALAA TAKFUR)** "Haaroot wa maaroot kisi ko jaadoo nahi sikhaate magar ye kahte ke ham bataur imtehaan aaye hai isliye kufri na karo." (2)

1) Baqarah:102

Mulahiza farmaye : _____ - Shaikh Muhammad Bin Saaleh al Usaimin:489-490/1, _____ - Awaad bin Abdullah Al **ma'ataq**.

Sahir (jaadoogar) ki saza kya hai?

Sahir ki saza qatl hai, Imam Tirmizi ne Jundub Raziallahuanhu se rivayat kee hai ke, Rasoolullah ﷺ ne farmaya : (_____) "Sahir ki saza talwaar se uski gardan uda dena hai." (1)

Imam Albani Rahimahullah mauqoofa rivayat ko sahi qaraar dene ke baad farmaate hai : "Is Hadees par amal Nabi ﷺ ke baaz ahle ilm ashaab ka hai aur yahi qoul Imam Maalik ka bhi hai, Imam Shafayi farmaate hai : "Sahir ko qatl kiya jaayega, agar vo apne sahar se aisa amal kare jo kufri ki had ko pahuch jaaye, Haan ! Agar amal sahar kufri se kam ho to unke nazdeek qatl nahi kiya jaayega. Sahir ko

qatl ki saza Umar bin Khattab, Abdullah bin Umar, Hafsa bint Umar, Usman bin Affaan, aur yahi Umar bin Abdul Azeez aur Imam Ahmed wa Abu Haneefa Rahimahullah vaghairah ka maslak hai.

1) *Tirmizi:Kitab ul Hudoob, baab maaja fee had al saahir:60/4.*

Mulahiza farmaye : [redacted] - Shaikh Muhammad bin Saaleh al Usaimin, [redacted] - Awaad bin Abdullah al ma'ataq.

Nashrah kya hai aur uska kya hukum hai?

Mashoor (jisko jaadoo laga hai) se jaadoo utarne ko “nashrah” kahte hai. Agar ye isi jaisa jaadoo se ho to ye shaitaani amal hai aur agar mashr’oo jhaad phoonk aur dua se ho to koyi harj nahi.

Mulahiza farmaye : [redacted] - Shaikh Muhammad bin Saaleh Al Usaimin:553-558/1.

Mashr’oo Ruqayya (jhaad phoonk) kya hai?

Mashr’oo jhaad phoonk vo hai jo khaalis Quraan wa sunnat se ho aur arabi zabaan me ho. Aur jhaad phoonk karne waala aur jis par jhaad phoonk kiya jaa raha hai dono ka aqeeda ho ke iske andar taaseer sirf Allaah ki marzi se hoti hai, uske siva iski apni koyi taaseer nahi. Daleel ye hai ke Nabi ﷺ par Jibrayeel Alaihissalaam ne jhaad phoonk kee hai aur khud Nabi Kareem ﷺ ne bahut se Sahaba Kraam ki jhaad phoonk kee hai.” (1) Aur Sahaba Kraam ke “amal ruqayya” (jhaad phoonk) ko barqaraar rakha jaaye, balke Nabi ﷺ ne unhe hukum diya hai, is par ujrat lene ko halaal kiya hai, aur ye sab rivaayaten saheehain vaghairah kee hai.

1) *Jin Sahaba par Nabi ﷺ ne jhaad phoonk kee hai unme hasan wa hussain*

Raziallahuanhuma sar fehris hai. Dekhiye, Bukhari, Kitab ul Anbiya:119/4

Mulahiza farmaye : [redacted] - Shaikh Abdullah Muhammad Al Sarjaan.

Mamnoo ruqayya (jhaad phoonk) kya hai?

Mamnoo ruqayya (jhaad phoonk) vo hai jo Quraan se ho na Hadees se aur na hi arabi zabaan me ho, balke vo shaitaani amal ho aur shaitaan ke istezaam aur uski pasandeeda cheez ke zariye uska taqarrub haasil kiya gaya ho, jaisa ke **shaabadah baaz**, dajjal, atkal _____ goyi karne waale aur madaari log karte hai aur bahut saare vo log bhi karte hai jo talsim aur **hamzaad** ki kitabon masalan **shams al ma'arif, shamoos al anwaar** vaghairah par amal karte hai, jise aada islam ne islam me daakhil karne ki koshish kee hai. In cheezo ka Islam se koyi taallukh hai na Islami uloom se, balke in par Islam ki adna chaap aur parchaayi bhi nahi.

Mulahiza farmaye : _____ - safah 167, _____ - Shaikh Saaleh Abdul Azeez Aal Shaikh.

Jo cheez mareez ke badan par latkaayi jaati hai, un sab ka kya hukum hai?

Jo cheezen mareez ke badan par latkaayi jaati hai, masalan taaweez, gande, taanat, dhaage, kada, kowdi aur **ghungoo** vaghairah, sab naa jaayaz aur haraam hai, Nabi Kareem ﷺ ne farmaya : (_____) "Jisne ta'aweez latkayi usne shirk kiya." (1)

Nabi Kareem ﷺ ne apne baaz safar me ek qaasid ko bheja ke : (_____) "Kisi bhi oont ki gardan me taanat ka **qalaadah (pat)** na rahe, ya agar **qalaadah** ho to use kaat diya jaaye." (2)

Neez Nabi ﷺ ne ek Hadees me farmaya : (_____) "Jhaad phoonk, Ta'aweez, Gande aur amal hab sab shirk hai." (3)

- 1) *Musnad Ahmad:156/4, al Saheeha Raqam:492 me Allama Albani ne sahi qaraar diya hai.*
- 2) *Sahi Bukhari, kitabul tib, baab _____ : 18/4, Muslim, kitabul baas, baab _____ : 163/6*
- 3) *Sunan Abu Dawood:kitabul tib, baab fil taayam raqam:3883, Sunan Ibn Maajah, baab ta'alliq al taayam raqam:13576, As Saheeha lil Albani raqam:331, Haakim:217/4, haakim ki taseeh ki Allama Zahabi ne mawaafiqat kee hai.*

Mulahiza farmaye : Tayassur al Azeez al Hameed:safah 136-138, Maarij al Qabool:510-512/2.

Haath me dhaaga vaghairah baandhne ka kya hukum hai?

Nabi Kareem ﷺ ne ek aadmi ke haath me peetal ka kada dekha, daryaaft kiya : “Ye kis liye hai?” Usne jawaab diya : “Ye kamzori door karne ke liye hai.” Aap ne faramaya : (_____) “Ise utaar phenko, kyu ke ye tumhari kamzori me izafa karega, aur agar tum is haal me mar jaavo ke ye kada tumhare badan par ho to tum kabhi kaamyab nahi ho sakoge.” (1). Huzaifa Raziallahuanhu ne ek aadmi ke dhaaga bandha hua dekha, Aap ne use apne haath se kaat diya, aur is aayat ki tilawat kee : **(WAMAA Y’UMINU AKSARUHUM BILLAHI ILLA WAHUM MUSHRIKON)** “Inme aksar log eemaan ka daawa to karte hai magar mushrik hote hai.” (2). Sayeed bin **Jabeer** Rahimahullah farmaate hai : (_____) “Jo kisi aadmi se ta’aweez kaat kar phenk de, use ek ghulam azaad karne ke barabar sawaab milega.” (3). Inka ye qoul marf’oo ke hukum me hai.

- 1) *Mustadrak Haakim:219/4, Haakim ki taseeh ki Allama Zahabi ne mawaafiqat kee hai, Musnad Ahmad:435/17, Allama Ahmed Shakir ne sahi kaha hai.*
- 2) *Yusuf:106*
- 3) *Musannif Ibn Shaibah:23939*

Agar latkaayi jaane waali cheedz Quraan Majeed ki aayat ya Ahadees ho to uska kya hukum hoga?

Baaz salaf se iska jawaaz manqool hai, lekin salaf saaliheen ki aksariyat iske naa jaayaz hone ke qaayal hai, inme Abdullah bin Hakeem, Abdullah bin Umar, Abdullah bin Mas’ood aur unke Ashaab Raziallahuanhum qaabil zikar hai, aur yahi maslak sahi bhi hai, kyu ke latkaane ki nahi aam hai khwaah Quraan wa Hadees se ho ya kisi doosri cheez se aur iski taqsees ke liye koyi marf’oo Hadees manqool nahi hai.

Doosri baat ye hai ke is se Quraan Majeed ki naa qadri, be izzati aur ahaanat hoti hai, kyu ke latkaane waale aksar ise haalaat naa paaki me latkaate phirte hai jo naa jaayaz hai.

Teesri baat ye hai ke log Quraan waale ta’aweez ko ghair Quraan waale Ta’aweez ke liye daleel bana lenge, jo kisi qeemat par jaayaz nahi.

Chouthi baat ye hai ke taake haraam wa naa jaayaz cheezon par logon ka aiteqaad puqta ho jaane ka darwaaza band ho, khaas taur se is zamane me jabke be deeni aur shirk ka sailaab umad aaya hai aur ghairullah ki taraf logon ki tawajjo badhti jaa rahi hai, in tamaam wajood ke sabab Quraan ke Ta'aweez is tarah Hadees ki dua vaghairah se ta'aweez naa jaayaz aur haraam hai.

Mulahiza farmaye : Tayassur Al Azeez Al Hameed:safa 136-138, meraj ul qabool : 510-512/2.

Kaahino ka kya hukum hai?

Kaahin shaitaan ke auliya aur taaghoot hai, jinke paas shaitaan shaitanat ki vahee karte rahte hai, jaisa ke Allaah Taala ne farmaya : **(WA INNASH SHAYAATEENA LAYOO HOONA ILAA AULIYA IHIM)** “Aur shayateen apne auliya ke paas vahee karte rahte hai.” (1). Shaitaan un par utarte hai aur malayika se suni huyi baat unke paas pahuchaate hai, aur iske saath sau jhoot bhi mila dete hai.

Mazeed irshaad hai : **(HAL UNABBI UKUM ALAA MAN TANAZZALUSH SHAYAATEENU, TANAZZALU ALAA KULLI AFFAKIN ASEEM, YULQOONAS SAM’A WA AKSARUHUM KAAZIBOON)** “Kya tumhe bata’oon ke shayateen kis par utarte hai, ye gunahgaar aur ghadi huyi baat banane waalon par utarte hai, malayika se suni huyi baaton ko pahuchaate hai, aur vo aksar jhoote hote hai.” (2)

Nabi Kareem ﷺ ne “Hadees wahee” me farmaya : “Malayika ki is guftagoo ko chori chupe shaitaan sun leta hai aur ye chup kar sunne waale shaitaan ek doosre ke oopar neechे ghaat lagaye baithe rahte hai, is tarah oopar waala shaitaan neechे waale shaitaan ko pahuchata hai, fir vo apne se neechे waale ko pahuchata hai, yahaan tak ke jaadoogar aur kaahin ki zabaan par daal deta hai, kabhi aisa hota hai ke malayika ki guftagoo pahuchane se pahle hi is shaitaan ko **shahaab** yaani tootne waale taare ki maar lagti hai aur vo jal jaata hai aur kabhi **shahaab** ki maar lagne se pahle hi vo pahucha chuka hota hai, aur is ek sach me sau jhoot ki **aameezash** kar deta hai.” (3). Haan ye bhi zahan nasheen karle ke kahaanat me ilm ramal va jafar yaani zameen me lekar **_____** kar kisi cheez ka pata lagaana, aur jaadoo va mantar ki kankariyaan maarna bhi daakhil hai.

1) *Ana’am:121*

2) *Shoo’ra:221-223*

3) Bukhari:3223, Ibn Maajah:182

Mulahiza farmaye : _____ - Abdul Azeez bin Abdullah bin Baaz,
_____ : 531/1 ??

Jo shakhs kaahin ki baat ko sach maane, uska kya hukum hai?

Jo mahaz kaahin ki baat ko sach jaane vo shariyat Muhammadiya ka munkar hai, kyu ke Allaah Taala ke alaawa koyi bhi ghaib nahi jaanta. Irshaad Ilahi hai : **(QUL**

LAA YA'ALAMU MAN FIS SAMAAWAATI WAL ARZIL GHAIBA ILLALLAHU.

WAMAA YASH'UROONA AYYANA YUB'ASOON) "Aye Nabi ! Aap elaan kar deejie ke Allaah ke alaawa aasmano aur zameen ki koyi bhi hasti ghaib nahi jaanti." (1)

Neez : **(WA INDAHU MAFAATIHUL GHAIBI LAA YA'ALAMUHA ILLA HUWA)**

"Allaah hi ke paas ghaib ki kunjiyaan hai, use Allaah ke siva koyi nahi jaanta." (2)

(AM INDAHUMUL GHAIBU FAHUM YAKTUBOON) 'Kya unke paas ghaib ka ilm hai jise vo likhte hai." (3)

Neez farmaya : **(A'YINDAHU ILMUL GHAIBI FAHUWA YARAA)** "Kya uske paas ilm ghaib hai jise vo dekh raha hai." (4)

Neez Nabi ﷺ ne farmaya : (_____) "Jo shakhs ghaib ka pata bataane waale ya kaahin ke paas aaye, aur jo kuch vo bataye usko sach jaane to usne is shariyat ka inkaar kiya jo Muhammad ﷺ par utri hai."

(6). Ek doosri Hadees me Nabi ﷺ ne farmaya :

(_____) "Jo ghaib ka pata bataane waale ke paas aaye aur us ghaib ke baare me daryaaft kare aur usne jo bataya usko sach jaane to aise shakhs ki chaales din ki namaz qubool nahi hogi." (7)

1) Naml:65

2) Ana'am:59

3) Qalam:47

4) Najm:35

5) Baqarah:216

6) Hadees sahi hai, Abu Dawood:3904, Musnad Ahmad:429/2, Haakim:8/1

7) Muslim, kitabut tib, baab _____ : 37/7

Mulahiza farmaye : _____ - Abdul Azeez bin Abdullah bin Baaz, _____ - 531-5552/1.

Ilm najoom ka kya hukum hai?

Qatadah Rahimahullah farmaate hai : “Allaah Taala ne najoom ko teen faaydo ke liye banaya hai : Aasmaan ki zeenat ke liye, shaitaan ko rajam karne ke liye, raasta maaloom karne ke liye jis se log taarikiyon me raasta maaloom kare, in teen faaydo ke alaawa agar koyi doosri tauzeeh kare to (_____)
“Usne khud ko khataakaar thaharaaya, apne naseeb ko bigaad, aur aisi cheez ki mashaqqat uthayi jiska use ilm nahi hai.” (1)

Ilm najoom naa jaayaz aur haraam hai, irshaad Rabbani hai : **(WAHUWALLAZEE JA’ALA LAKUMUN NUJOOMA LI TAHTADOO BIHA FEE ZULUMAATIL BARRI WAL BAHRI)** “Vahi Allaah hai jisne tumhare liye sitaron ko banaya taake tum khushki wa dariya ki taareekiyon me unke zariye raasta maaloom kar sako.” (2). Neez farmaya : **(WALAQAD ZAYYANNAS SAMAA’AD DUNYA BI MASAA BEEHA WAJA ALNAAHA RUJOO MAL LISH SHAYAATEEN)** “Hamne dunyavi aasmaan ko sitaaron se mazeed kiya, aur use shayaateen ki maar ka aala banaya.” (3) **(WAN NUJOOMU MUSAQQA RAATUN BI AMRIH)** “Aur sitaare Allaah ke hukum ke ta’abe hai.” (4)

Nabi Kareem ﷺ ne farmaya : (_____) “Jisne ilm nujoom ka ek sha’aba haasil kar liya usne ilm sahar ka ek sha’aba seekha, jitna zyada ilm nujoom seekhega utna hi ilm sahar hoga.” (5)

Abdullah bin Abbas Raziallahuanhu ne un logon ke baare me jo abjad se number nikaalte hai aur nujoom ko mausar maante hai, farmaya : (_____)
“Mai nahi samajhta ke jo shakhs aisa kare uska Allaah Taala ke yahaan kuch hissa hai.”

- 1) Bukhari, _____ :74/4 ta’alleep
- 2) An’aam:97
- 3) Mulk:5
- 4) Nahal:12
- 5) Hadees sahi hai, Abu Dawood _____ - 3905, Musnad Ahmad:227/1, As Saheeha Raqam:793.

Mulahiza farmaye : _____ - Sulaiman bin Abdullah bin Muhammad bin Abdul Wahhab:378-386/1, _____ - Shaikh Ibn Usaimin:5-17/2.

“Tairah” yaani bad fa’ali wa bad shaguni ka kya hukum hai? Aur ise door karne ka kya tareeqa hai?

Bad shaguni, bad fa’ali, nahoosat aur choot chaat ki koyi haqeeqat nahi, irshaad Rabbani hai : **(INNAMA TA’AIRU HUM INDALLAHI)** “Sun lo unki bad shaguni wa bad fa’ali Allaah ke paas hai.” (1). Nabi Kareem ﷺ ne farmaya : (_____) “Choot chaat ki kuch haqeeqat nahi aur na bad fa’ali ki na bad roohon ki aur na hi safar ke maheene ki nahoosat ki.” (2) Ek doosri Hadees me Nabi ﷺ ne farmaya : (_____) “Bad shagooni shirk hai, bad shagooni shirk hai.” (3)

Bad fa’ali wa bad shagooni door karne ka tareeqa Abdullah bin Mas’ood Raziallahuanhu bayaan karte hai : (_____) “Allaah Taala par tawakkal wa bharosa karne se Allaah bad fa’ali door kar deta hai.” (4)

Nabi ﷺ ne ek Hadees me farmaya : (_____) “Bad fa’ali vo hai jo tumhe le jaaye, ya waapis karde.” (5) Musnad Ahmad me Abdullah bin Umar Raziallahuanhu ki Hadees me hai : (_____) “Jisko bad shaguni apni haajat ko jaane se rok de usne shirk kiya.” Logon ne daryaافت kiya, iska kaffara kya hai? Aap ne farmaya : “Ye dua iska kaffara hai – “ALLAHUMMA LAA KHAIRA ILAA KHAIRIK WALAA TAIRI ILLA TAIRIK WALAA ILAAHA GHAIRIK” “Aye Allaah ! Khair nahi magar sirf teri jaanib se aur tere alaawa koyi ma’abood bar haq nahi.” (6)

Ek Hadees me Nabi Kareem ﷺ ne farmaya : (_____) “Bad shaguni me sabse sachcha nek fa’al hai aur ye kisi musalmaan ko apni dar wa _____ se waapis nahi karta.” Agar tum me koyi naa pasandeeda amr dekhe to ye dua padhe: “Aye Allaah ! Khair too hi laata hai aur shar too hi dafa karta hai aur saari taaqat wa quwwat tujh hi se hai.” (7)

1) A’araaf:131

2) Bukhari, kitab ul tib, baab al majzoom:17/1, Muslim, kitab ul islam, baab _____:31/7

- 3) Musnad Ahmad:440/1, Mustadrak Haakim:17/1, Haakim ki taseeh ki Allama Zahabi ne mawaafiqat kee hai, Tirmizi, baab [REDACTED]:160/4, Al Saheeha Raqam:42
- 4) Abu Dawood:3910, Tirmizi:1214, Allama Albani ne As Saheeha:428 me sahi qaraar diya hai.
- 5) Zayeeef hai, dekhiye Musnad Ahmad:239/3 raqam:1824, Fathul Majeed:322
- 6) Sahi hai, Musnad Ahmad:220/2, al Saheeha:54/3 raqam:1065
- 7) Mursal hai, Abu Dawood, kitab ul tib, baab Al Tareeqa Raqam:3919
Mulahiza farmaye : Taiseer Al Azeez Al Hameed fee sharah kitab ut tawheed alzi ho haq Allaah alal abeed – Sulaiman bin Abdullah bin Muhammad bin Abdul Wahhab:360-376/1, [REDACTED] - Shaikh Muhammad bin Saaleh al Usaimin:559-583/1.

Nazar bad ka kya hukum hai?

Nazar bad bar haq hai aur ye insaan ko lag jaati hai. Nabi Kareem ﷺ ne farmaya :
([REDACTED]) “Nazar bar haq hai.” (1)

Nabi ﷺ ne ek loundi ka chehra zard wa peela dekha to Aap ne farmaya :
([REDACTED]) “Use nazar lag gayi hai, us par ruqayya karo.” (2)

Ummul momineen Aisha Raziallahuanha farmaati hai : ([REDACTED])
“Nabi ﷺ ne hukum diya ke nazar bad lagne se ruqayya karo.” (3)

Nabi ﷺ ne ek Hadees me farmaya : ([REDACTED]) “Nazar bad aur zahar ka asar door karne ke liye ruqayya jaayaz hai.” (4)

Lekin nazar bad bazaar khud mausar nahi balke Allaah ke hukum se mausar hai, aur iska asar usi waqt hota hai jab Allaah Taala ki marzi shaamil haal ho.

Aur aayat **(WA IN YAKAADULLAZEENA KAFAROO LA YUZ LIQOO NAKA BI ABSAARI HIM LAMMA SAMI’UZ ZIKRA)** “Aur qareeb hai ke kaafir jab vo Quraan sunte hai Aap ko apni bad nazri se phusla de.” (5) ki tafseer aksar salaf saaliheen se yahi manqool hai ke Aap ﷺ ko nazar bad laga de.

1) Bukhari, kitab ut tib, baab al ain haq:23/7, Muslim baab [REDACTED] : 13/7

2) Bukhari, [REDACTED]:23/7, Muslim, 18/7

3) Bukhari:23/7, Muslim:18/7

4) Abu Dawood:3884, Tirmizi:2057, Musnad Ahmad:438/4

5) Al Qalam:51

Mulahiza farmaye : _____ - Shaikh Ibrahim bin Ali al

Haraadi.

“Siraat Mustaqeem” kya hai jis par Allaah Taala ne chalne ka hukum diya hai aur jiske alaawa doosre raaste par chalne se mana kiya hai?

Deen Islam hi “Siraat Mustaqeem” hai, jise Allaah Taala ne tamaam Rasoolon ko dekar bheja hai aur apni tamaam kitabo ko usi ke liye utaara hai, iske alaawa kisi mazhab se vo raazi nahi, jo is deen par chale vahi najaat paa sakta hai, aur jo uske alaawa doosre raaste par chale us par raaste muqtalif ho jaayenge, aur uski raahen mutafarriq ho jaayengi. Irshaad Baari Taala hai : **(WA ANNA HAAZA SIRIATI MUSTAQEEMAN FATTABI’OO, WALAA TATTABI’US SUBULA FATAFARRAQ BIKUM AN SABEELIH)** Ye meri “siraat mustaqeem” hai, iski pairvi karo, aur doosre raasto ki pairvi na karo, ye tumhe Allaah ke raaste se hata denge.” (1). Nabi Kareem ﷺ ne ek seedhi lakheer kheenchi aur farmaya : “Ye Allaah ka seedha raasta hai” aur iske daaye baaye bahut se lakeeren kheenchi aur farmaya : Ye doosre raaste hai, inme se har raaste par ek ek shaitaan baitha hua hai jo uski taraf bula raha hai.” (2). Fir Aap ne mazkooarah aayat ki tilawat farmayi.

Nabi ﷺ ne ek doosri Hadees me irshaad farmaya : “Allaah Taala ne” ‘siraat mustaqeem’ ki misaal bayaan kee hai, vo ye hai ke : “Ek seedha raasta hai aur uske dono jaanib do deewar hai, iske darwaaze khule huye hai aur darwaazon par parda latka hua hai, aur seedhe raaste ke darwaaze par ek pukaarne waala pukaar raha hai, “Logon! Siraat Mustaqeem me daakhil ho jaao aur idhar udhar muntashir na ho, aur ek pukaarne waala raaste ke oopar se bhi pukaar raha hai. Jab koyi insaan in darwaazo me se kisi ko kholna chahta hai to vo pukaarne waala kahta hai : Tumhara bura ho, use na kholo, agar khologe to andar daakhil ho jaa’oge. Is misaal me “siraat” se muraad “Islam” hai aur “do deewaro” se muraad Allaah ke hudood hai aur khule darwaazo se muraad “Allaah ke mahaarim” yaani haraam kardah cheeze hai. Aur raaste ke darwaaze par jo aadmi hai us se muraad

“Kitabullah” hai, aur raaste ke oopar jo aadmi hai us se muraad “Wa’azallah” hai jo har musalmaan ke dil me hota hai. (3)

1) *An’aam:153*

2) *Hadees Hasan hai, Musnad Ahmad:465/1, Mustadrak Haakim:318/2, sharah al sana:196/1, Haakim ki taseeh kee Allama Zahabi ne mawaafiqat kee hai.*

3) *Hadees Hasan hai, Musnad Ahmad:182/4, Mustadrak Haakim:73/1, Haakim ki taseeh ki Allama Zahabi ne mawaafiqat kee hai.*

Mulahiza farmaye : [REDACTED] - Ibn Qayyim:37/1.

Siraat Mustaqeem par chalna kaise hai aur us se inhiraaf se kaise bacha jaa sakta hai?

Siraat Mustaqeem par chalna kitaab wa sunnat ko mazbooti ke saath thaamne, un par amal karne aur unke hudood par ruk jaane se hi mumkin hai, kitaab wa sunnat par amal hi se sachchi Tawheed aur Rasoolullah ﷺ ki sachchi itteba haasil ho sakta hai. **(waman yuti’illaha war rasoola fa ulaayika ma’allazeena an amallahu alaihim minan nabiyyeena was siddeeqeena wash shuhada yi was saaliheen, wa hasuna ulaayika rafeeqa)** “Jo Allaah aur rasool ki itaat kare, aise log un logon ke saath honge jin par Allaah ne in’aam wa ikraam kiya hai yani nabiyon, siddeeqon, shaheedon aur saaliheen ke saath honge, aur ye kitne achche saathi hai.” (1). In mazkooraah nawaze gaye hastiyon ki taraf Allaah Taala Soorah Fatiha me siraat ki nisbat kee hai : **(AHDINA SIRAAATAL MUSTAQEEMA SIRAAATALLAZEENA AN AMTA ALAIHIM GHAILIRIL MAGHZOABI ALAIHIM WALAZ ZA’ALLEEN)** “Hame siraat mustaqeem par chala, un logon ki siraat jin par toone ina’am wa ikraam kiya hai, un logon ka raasta nahi jin par toone ghazab naazil kiya hai aur na hi gumraaho ka raasta.” (2)

Is siraat mustaqeem ki hidayat aur gumraah kun raasto se hifazat wa salaamati se badh kar bande par aur koyi n’emat nahi ho sakti. Nabi Kareem ﷺ ne apni ummat ko isi shaahera mustaqeem par choda hai. Aap ne farmaya : ([REDACTED]) “Maine tumhe waazeh shaahera par choda hai, jiski raat bhi din ki tarah hai, mere baad is se bad naseeb halaak hone waala hi hat sakta hai.” (3)

1) *Nisa:69*

2) *Fatiha:6-7*

3) *Ibn Maajah:35, As Saheeha:937*

4) *Bukhari:167/3, Muslim:132/5*

Mulahiza farmaye : [REDACTED] - Shaikh Ul Islam Ibn Taimiyah.

Sunnat ki zid kya hai?

Sunnat ki zid bid'at hai, jo deen me gadh lee jaati hai, bid'at aisi shariyat hai jiski Allaah Taala ne ijaazat nahi dee hai. Aur Nabi ﷺ ke is farmaan se yahi muraad hai : [REDACTED] "Jo hamare deen me aisi cheez ki eejaad kare jo usme nahi hai to vo mardood hai." (1)

Ek Hadees me Nabi Kareem ﷺ ne farmaya : [REDACTED] "Tum meri sunnat aur mere baad mere hidayat yaafta qulafa e raashideen ki sunnat ko mazbooti ke saath thaam lo, aur eejaad kardah bid'at se bachte raho, kyu ke har bid'at gumrahi hai." (2). Bid'at ke wajood ki taraf Nabi Kareem ﷺ ne is Hadees me ishara kiya : [REDACTED] "Aur meri ummat tihattar (73) firqon me bat jaayegi, bahattar (72) firqe jahannami honge, sirf ek jannati hoga." (3)

Nabi Kareem ﷺ ne is jannati firqe ki tayeen apni zabaan mubarak se kar dee hai [REDACTED] "Ye vo log honge jo mere ashaab ke tareeq par honge." (4). Neez Allaah Taala ne is qoul se Nabi Kareem ﷺ ko bari qaraar diya hai : **(INNALLAZEENA FARRAQOO DEENAHUM WA KANOO SHIYA'AL LASTA MINHUM FEE SHAI'IN, INNAMA AMRUHUM ILALLAHI SUMMA YUNABBI'UHUM BIMA KANOO YAF'ALOON)** "Jin logon ne apne deen me tafreeq kar lee aur firqon me bat gaye, Aap ka unse koyi taallukh nahi, bas unka maamla Allaah ke supurd hai." (5)

1) *Sahi Muslim:1718*

2) *Sahi Hadees hai, Musnad Ahmad:126/4, Abu*

Dawood:[REDACTED]:4607, Tirmizi:44/5, Raqam:2676, Imam Tirmizi ne kaha ye Hadees Hasan Sahi hai.

3) & 4) *Hadees shawahid ki bunyaad par hasan hai, Haakim, kitab ul ilm:129/1, Tirmizi:kitab ul eemaan, baab [REDACTED];26/5, Raqam:2641*

5) *Al An'aam:159*

Mulahiza farmaye : _____ : Ibn Wazaah Al Qurtubi, Al A'atasaam – Imam Shaatbi, _____ - Abdullah bin Abdul Azeezal _____, _____ - Ali bin Muhammad bin Naser al faqeemi.

Deen me fasaad wa bigaad ke aitebaar se bid'at ki kitni qismen hai?

Deen me fasaad wa bigaad, ruqna andaazi, aur qalal andaazi ke aitebaar se bid'at ki do qismen hai : Ek bid'at makfarah aur doosri ghair makfarah, yaani ek kaafir bana dene waali bid'at, doosri faasiq bana dene waali bid'at.

Mulahiza farmaye : _____ - Imam Shaatbi:37/2.

“Bid'at Makfarah” kise kahte hai?

Bid'at Makfirah bahut saari hai, aur ye vo bid'at hai jis se deen wa shariyat ki kisi ijmaayi, mutawaatir aur bad _____ masle ka inkaar laazim aaye. Aisi bid'at ki eejaad se aadmi kaafir ho jaata hai, kyu ke is se Kitabullah ki takzeeb aur Rasoolon ki shariyat ka inkaar laazim aata hai, jise dekar Allaah ne bheja hai. Jaise “jaheema” (1) ki bid'at, ye log Allaah Taala ki har sifaat ka inkaar karte hai aur Quraan Majeed ko maqloof maante hai, yahi nahi balke Allaah Taala ki har sifaat ko maqloof kahte hai, neez Allaah Taala ke Ibrahim Alaihissalaam “khaleel” aur Moosa Alaihissalaam ko “kaleem” banane ka inkaar karte hai. Isi tarah “qadriya” (2) ki bid'at ye log Allaah Taala ke ilm, af'aal aur qaza wa qadar ka inkaar karte hai. Neez “mujassama” ki bid'at, ye log Allaah Taala ko maqloof ke mashaaba qaraar dete hai vaghairah.

Albatta aisi bid'at eejaad karne waalo ke baare me thodi si tafseel hai : Vo ye ke jiske baare me ye maaloom ho ke uska maqsad is bid'at se qawayid deen (deen ki bunyaado) ko kamzor karna aur musalmaano ko tashkeek ke zariye deen se barguzishta karna hai, to aisa shakhs yaqeenan kaafir hai balke uska deen se koyi taallukh nahi, aur deen ke sabse bure dushmano me se ek hai. Aur jinka maqsad ye na ho balke vo khud dhoka kha gaye aur in par haq wa baatil waazeh na ho saka aur qalat milat ho gaya to aise logon ko haq batlaaya jaayega, un par hujjat qaayam kee jaayegi. Agar is par bhi vo haq ko tasleem na kare to fir unke kaafir hone ka hukum lagaya jaayega.

1) Jaheem bin Safwan ki taraf mansoob hai jisne Ja'ad bin dirham se ye bid'at aqz kee thi, aur jise Saalim bin Ahwaz ne _____ me qatal kar diya tha.

2) Ye Ma'abad bin Khalid Jahni ke pairokaar hai, jisne sabse pahle taqdeer par kalaam kiya jiska mazhab hai ke saza wa jaza **jabar** hai.

Mulahiza farmaye : Al a'atasaam -Imam Shaatbi:37/2

Bid'at ghair makfarah kise kahte hai?

Bid'at ghair makfarah vo bid'at hai jo aisi na ho ke jis se Kitabullah ki takzeeb hoti ho, aur na aisi cheez ka inkaar laazim aata ho jaise Allaah Taala ne Rasoolon ko dekar bheja hai, jaise "marwaniyon" (1) ki bid'at, jis par bade bade Sahaba Kraam ne nakeer kee thi aur unki bid'at ko jaayaz nahi samjha tha, lekin us se unki takfeer nahi kee thi, aur na uski wajah se unki **ba'it** se haath kheencha tha, masalan ye log baaz namazo ko qat se mauqar kar dete the, namaz eid se qabl qutbah dena shuroo kar diya tha, aur jum'ah me haalat qutbah me kayi dafa baith jaate the, aur mimbaro par baaz bade Sahaba Kraam Raziallahuanhum ko gaali dete the, ye bad ateen ki sharayi bad aqeedgi ke sabab na thi balke baaz auqaat taaweel ke taur par aur baaz dafa siyasi aur dunyavi aghraaz aur khwaahishaat nafs ki pairvi ke sabab thi.

1) Marwaan bin Hakam ki taraf mansoob hai. Yahi Usman Raziallahuanhu ke gheraav ka bada sabab tha, jab ye Madina ka Governer tha to qutbah me Ali Raziallahuanhu ko gaali diya karta tha, isi ne sabse pahle eid ki namaz se pahle qutbah dena shuroo kiya tha. Gala ghut kar mara tha.

Mulahiza farmaye : Al a'atasaam – Imam Shaabti:37/2

Bid'at ki waqoo ke aitebaar se kitni qismen hai?

Do qismen hai :

Ibadat me bid'at aur maamlaat me bid'at.

Imulahiza farmaye : _____ - Saaleh bin Sa'ad Al **Saheemi**.

Ibadat me bid'at ki kitni qismen hai?

Do qismen hai :

- 1) Pahli aisi cheez ko bataur ibadat karna jiski Allaah Taala ne mutlaqa ijaazat nahi dee hai, jaise jaahil soofi log lahoon wa la'ab ke aalaat, naach gaane, seeti wa taali aur muqtalif anw'aa ki ba'asuri vaghairah ko ibadat ke taur par jaayaz samajhte hai, jisme un logon ki mushaabihat karte hai jinke baare me Allaah Taala ne farmaya : **(WAMAA KAANA SALAATUHUM INDAL BAITI ILLA MUK'AA AN WA TASDIYAH)** "Baitullah ke paas unki namaz sirf seeti aur taali bajana thi." (1)
- 2) Doosri aisi cheez ko ibadat ke taur par karna jiski asal shariyat me maujood to hi magar usko uski asal jagah se hata kar doosri jagah me rakh diya gaya hai. Masalan : Ihraam me sar ko khula rakhna ibadat hai, lekin ghair mahrim roza ya namaz, ya aur kisi cheez me ibadat ki niyyat se sar ko khula rakhe to ye bid'at hoga jo haraam hai, isi tarah vo tamaam ibaadaat jo shariyat me jaayaz hai unhe aise waqt me karna jo jaayaz nahi hai, jaise nafli namaz mamnoo waqt me padhna, aur jaise shak ke din roza rakhna, isi tarah eidain ke din roza rakhna vaghairah. Sab bid'at hai aur haraam hai.

1) *Anfaal:35*

Ibadat me bid'at ki kitni haalaten hai?

Ibadat me bid'at ki do haalaten hai :

- (1) Pahli haalat : Aisi bid'at jo us ibadat ko bil kuliya baatil kar deti hai, jaise fajar ki namaz do ki bajaay teen padhe, ya maghrib ki chaar padhe, aur chaar raka'at wali namazen jaan boojh kar qasadan paanch ya teen raka'at padhe.
- (2) Doosri haalat : Ye ke sirf vo bid'at baatil ho jo haqeeqat me baatil hai, lekin vo amal jisme bid'at waakhai huyi hai balke sahi aur duroost ho, masalan : Koyi shakhs a'azaa wazoo ko wazoo karte waqt teen martaba se zyada dhole. Kyu ke Nabi ﷺ ne is f'el ke baatil hone ki baat nahi farmayi balke ye farmaya : () "Jo teen martaba se zyada dhole usne bura kiya, had se tajawuz aur zulm kiya" (1) vaghairah.

(1) Hadees Hasan hai, Abu Dawood Raqam : 135, Nasayi:88/1, Ibn Maajah Raqam:440, Sahi ul Jaame Raqam:2892

Maamlaat me bid'at kya hai?

Aisi cheez ki shart lagana jo Kitabullah me hai na Sunnat Rasool me, jaise ghair ma'atig yaani aazaad karne waale ke alaawa kisi doosre ke liye "haq" waala" ki shart lagana, jaisa ke "qissa Bareerah" me hai ke uske maaliko ne farokht karte waqt apne liye "haq waala" ki shart rakhi ye sunkar Nabi ﷺ khade ho gaye aur Allaah ki hamd wa sana ke baad farmaya : ()
"Logon ko kya ho gaya hai vo aisi cheezon ki shart lagaate hai jo Kitabullah me nahi hai. jo shart bhi Kitabullah me na ho vo baatil hai, khwaah saikdo sharten lagayi jaaye, kyu ke Allaah ka faisla haq hai aur uski shart zyada mazboot hai, tum logon ko kya ho gaya hai ke koyi kahta hai : Aye Falaan! Tum ghulam aazaad kardo magar "haq waala" mujhe milega, sun lo ! "Haq waala" use haasil hoga jisne aazaad kiya hai." (1)

Isi tarah vo shart bi bid'at hai aur haraam hai jo haraam ko halaal karde ya halaal ko haraam karde.

1) Bukhari:126/3, Muslim:213/4

Mulahiza farmaye : Al A'atasaam – Imam Shaatbi:73/2

Nabi Kareem ﷺ ke Ahle Bait aur aap ke Ashaab ke silsile me kisi cheez ka iltezaam waajib hai?

Ham par waajib hai ke ham Ahle Bait aur Sahaba Kraam ke baare me apne dil wa zabaan ko paak wa saaf rakhe, unke manaqib wa fazayel ko bayaan kare, unki burayiyon se zabaan rok le, aur unke aapas me iqtelaafaat aur ladaiyon ke baare me sukoot iqtiyaar kare, aur unki shaan me gusaaqi na kare, Allaah ne unka zikar Touraat, Injeel aur Quraan me kiya hai, unke fazayel wa manaqib me Sahi Ahadees aayi hai jo amhaat kutub Hadees me maujood hai, Allaah Taala ne unki shaan me farmaya : **(MUHAMMADUR RASOOLULLAH, WALLAZEENA MA'AHU ASHIDDA'U ALAL KUFFARI RUHAMA'U BAINAHUM, TARAAHUM RUKKA'AN SUJJADAN YABTAGHOONA FAZLAM MINALLAHI WA RIZWAANA, SEEMAHUM**

FEE WUJOOHIHIM MIN ASARIS SUJOOD, ZAALIKAS MASALUHUM FIT TAURAATI, WA MASALUHUM FIL INJEEL KA ZAR'IN AQRAJA SHAT'AHU FAZRAHU FASTAGHLAZA FASTAW'AA ALAA SOOQIHI Y'UJIBUZ ZURRAHA LIYAGHEEZA BIHIMUL KUFFAR, W'ADALLAHULLA ZEENA AAMANOO WA AMILUS SAALIHAATI MINHUM MAGHFIRATAN WA AJRAN AZEEMA) “Muhammad Allaah ke Rasool hai, aur Aap ke saath jo eemaan waale hai vo kaafiron par saqt hai aur aapas me raheem wa shafeeq, aap unhe rukoo wa sajda me Allaah ke fazal wa karam aur razamandi maangte deekhenge, unke chehron par sajdo ke nishaan hai, unke yahi ausaaf Tauraat wa Injeel me mazkooor hai, misl is kheti ke jisne apni sooyi nikaali, vo mazboot huyi, fir moti huyi, aur apne tane par khadi ho gayi ke kaasht kaar ko bhali maaloom hone lage. Taake in (Sahaba) se kuffar ka ghaiz wa ghazab mazed badhe. Allaah Taala ne inme eemaan waalon aur nek amal karne waalon ke liye ajr azeem aur maghfirat ka waada kiya hai.”(1). Neez farmaya : **(WALLAZEENA AAWAV WA NASAROO ULAAYIKA HUMUL MU'MINOONA HAQQA, LAHUM MAGHFIRATUN WA RIZQUN KAREEM)** “Jo log eemaan laaye, hijrat kee aur Allaah ke raaste me jihaad kiya aur jin logon ne panah dee aur madad kee vo haqeeqat me khaalis momin hai, unke liye maghfirat aur rizq kareem hai.” (2). Neez farmaya : **(WAS SAABIQOONAL AWWALOONA MINAL MUHAJIREENA WAL ANSAARI WALLAZEENAT TABA'OOHUM BI IHSAANIN RAZIALLAHU ANHUM WA RAZOO ANHU WA A'ADDA LAHUM JANNATIN TAJREE TAHTAHAL ANHAARU KHAALIDEENA FEEHA ABADA, ZAALIKAL FOUZUL AZEEM)** “Aur muhajireen wa ansaar me saabiqaen awwaleen aur jinhone ihsaan ke saath unki pairvi kee Allaah Taala unse raazi ho gaya aur vo Allaah se raazi ho gaye, aur Allaah Taala ne unke liye jannate tayaar rakhi hai jinke neechे nahren jaari hai, unme vo hamesha rahenge, yahi badi kaamyabi hai.” (1)

Neez farmaya : **(LAQAT TAABALLAHU ALAN NABIYYI WAL MUHAJIREENA WAL ANSAARILLA ZEENATTABA'OOHU FEE SAA'ATIL USRAH)** “Allaah Taala ne Nabi ﷺ aur unke muhaajireen wa ansaar ki tauba qubool kar lee jinhone tangi ki ghadi ke zamane me aap ki pairvi kee.” (2)

Neez farmaya : **(LIL FUQARAA'YIL MUHAJIREENA UQRIJU MIN DIYAARIHIM WA AMWAALIHIM YABTAGHOONA FAZLAM MINALLAHI WA RIZWAANAN WA YANSUROONALLAHA WA RASOOLAH, ULAAYIKA HUMUS SAADIQOON, WALLAZEENA TABAWWA'UDDARA WAL EEMAANA MIN QABLIHIM YUHIIBBOONA MAN HAAJARA ILAIHIM WALAA YAJIDOONA FEE SUDOORIHIM**

HAAJATAM MIMMA OOTOO WA Y'USIROONA ALAA ANFUSIHIM WALAV KAANA BIHIM QASAASAH) “(Fee Kaamaal) un muhajir miskeeno ke liye hai jo apne gharo se aur apne maalo se nikaal diye gaye hai, vo Allaah ke fazal aur uski razaamandi ke talabgaar hai aur Allaah Taala ki aur uske Rasool ki madad karte hai, yahi raast baaz log hai (8) aur (unke liye) jinhone is ghar me (yaani Madina) aur eemaan me unse pahle jagah bana lee hai aur apni taraf hijrat karke aane waalon se muhabbat karte hai aur muhajireen ko jo kuch de diya jaaye us se vo apne dilon me koyi tangi nahi rakhte balke khud apne oopar unhe tarjee dete hai goya khud ko kitni hi saqt haajat ho.” (3)

Unke alaawa aur bahut saari aayaat hai jinme muhajireen wa ansaar ki badi ta'areef aur fazeelat bayaan kee gayi hai. Ham ye bhi jaante hai aur hamara yahi aqeeda hai ke Allaah Taala ne badri sahabiyon ko khitaab karke farmaya : **(A'AMALOO MAA SHI'TUM FAQAD GHAFRAT LAKUM)** “Tum jo chaho amal karo, maine tumhe baqsh diya hai.” (4)

Isi tarah hamara aqeeda hai ke jin logon ne darakht ke neeche “ba'it rizwan” kee thi unme se koyi bhi jahannam me daakhil nahi hoga, balke Allaah Taala unse raazi hai aur vo Allaah se. Irshaad rabbani hai : **(LAQAD RAZIALLAHU ANIL M'UMINEENA IZ YUBAA YI'OONAKA TAHTASH SHAJARATI FA ALIMA MAA FEE QULOOBHIM)** “Allaah Taala un momino se raazi ho gaya jab ke vo Aap ke haath par darakht ke neeche ba'it kar rahe the, Allaah ne unke dilon me jo tha use maaloom kar liya.” (5)

Ham is amr ki bhi shahaadat dete hai ke ummat Muhammadiya jo afzal Al Umm hai, unme sabse afzal tareen Sahaba Kraam ki jamaat hi hai, aur is baat ki bhi shahaadaat dete hai ke agar koyi uhad pahaad ke barabar sona kharch kare tab bhi vo Sahaba Kraam ke ek ya aadha mad kharch karne ke sawaab ke barabar nahi pahuch sakta. (6)

Neez hamara ye aqeeda hai ke vo anbiya ki tarah maasoom nahi the, unse qata wa ghalti ho sakti hai, Haan ! Vo mujtahid the, agar unka ijtehaad duroost nikla to unhe dugna ajr milega, agar unka ijtehaad duroost na nikle tab bhi vo ek ajr ke yaqeeni taur par mustahaq hai. Unke itne fazayel wa manaaqab aur hasnaat hai jo unke bure amal ko dho dete hai. Maamooli najaasat aur aaloodgi door kar dee thi aur unhe paak wa saaf kar diya tha.

Ham har us shakhs se bara'at ka elaan karte hai jiske seene me Nabi Kareem ﷺ ke Ashaab, Aap ke Ahle Bait ya kisi bhi Sahabi ke baare me keena wa bughz ho, ya vo unko gaali de, ya unki shaan me maamooli aur adni qism ki bhi gustaaqi kare. Aur ham Allaah Taala ko unke saath hamari muhabbat wa dosti ka gawah banate hai, aur apni **bisaat** wa taaqat bhar unki taraf se difa karte hai, kyu ke Nabi ﷺ ne apni wasiyat me isi ki ta'ayeed kee thi, Aap ne farmaya tha : ()
 "Mere Ashaab ko gaali na do aur na bure alfaaz ke saath yaad karo, mere ashaab ke baare me Allaah se darte raho." (7). Nabi ﷺ ne ek hadees me farmaya : ()
 "Mai tumhare darmiyaan do **giraan numa** cheeze chod jaata hoon : Ek Allaah ki kitaab, use mazbooti se pakde raho, aur doosri mere ahle bait ke silsile me Allaah se darte raho." (8)

- 1) *Toubah:100*
- 2) *Toubah:117*
- 3) *Hashar:8-9*
- 4) *Bukhari, kitaab baab fazl min shuhada badar 9/5, Muslim Raqam:2494*
- 5) *Fatah:18*
- 6) *Bukhari:195/4, Muslim Raqam:2541 ki is Hadees ki taraf ishaara hai, " "*
- 7) *Bukhari:191/4, Muslim:188/7*
- 8) *Muslim, baab fazayel Ali bin Abi Talib:123/7, Musnad Ahmad:366/4, Mustadrak Haakim:148/3, Allama Zahabi ne Haakim ki taseeh kee mawaafiqat kee hai.*
Mulahiza farmaye : safi 467-471, - :178.

Sahabi kise kahte hai?

Iski ta'areef yoon kee gayi hai :

()

Sahabi vo shakhs hai jo Islam ki haalat me Nabi Kareem ﷺ se mila aur fir is haalat me fout hua.

Sahaba me sabse afzal koun hai?

Rasoolullah ﷺ ke baad Abu Bakr Siddiq Raziallahuanhu sabse afzal hai. Inke baad Hazrat Umar Farooq Raziallahuanhu, unke baad Usman Raziallahuanhu, unke baad Hazrat Ali Raziallahuanhu, fir baqiya ashrah wa mubashshirah, fir ahle badr, fir baitul rizwan waale, fir tamaam Sahaba Raziallahuanhum ajmayeen.

Abdullah bin Umar Raziallahuanhuma farmaate hai : () “Nabi Kareem ﷺ ke ahad mubarak me ham Abu Bakr Raziallahuanhu ke barabar kisi ko nahi samajhte the, unke baad Umar Raziallahuanhu barabar aur fir unke baad Usman Raziallahuanhuke barabar, fir ham saare Sahaba ko chod dete the kisi ko kisi par fazeelat nahi dete the.” (1)

1) Bukhari, kitab fazayel Ashaabin Nabi ﷺ : 203/4, Abu Dawood:4627.

Tirmizi:3807

Mulahiza farmaye : () - Naser bin Ali Aayaz.

Auliya Allaah ki karaamat ka kya hukum hai?

Auliya ki karaamat haq hai. Karaamat is khaariq aadat shai ke zahoor ko kahte hai jo auliya ke haath se zaahir hoti hai, lekin isme unka koyi iqtiyaar aur tasarruf nahi hota, aur na hi karaamat kisi challenge ke taur par zaahir hoti hai, balke Allaah Taala unke haath sirf jaari kar deta hai aur unhe uski koyi khabar tak nahi hoti. Jaise Ashaab Kahaf (1), Ashaab ghaar (2) aur Jareeh raahib (3) ka waakhiya. Dar haqeeqat Auliya ke karaamat Anbiya ke m'ujizaat hi hai, yahi wajah hai ke is ummat me zyada aur badi badi karaamat zaahir huyi.

Kyu ke hamare Nabi ﷺ ke m'ujizaat zyada bhi hai aur bade bhi, jaise Abu Bakr Raziallahuanhu ki khilaafat me murtad ho jaane ke zamane me aap se karaamat zaahir huyi (4) aur Umar Raziallahuanhu ki khilaafat me aap ne mimbar par khade hokar farmaya : () “Aye saariya pahaad ki taraf aao.” (5) aur aap ki aawaaz Shaam me saariya tak pahuchi. Isi tarah aap ne misr ke dariyaye nail ke naam qat likha aur dariya bahne laga (6) aur Alaa bin al Hazrami ka ghoda, aap ne roomiyo ke saath jung me dariya me daal diya tha (7) aur jaise Abu Muslim qawaani ne aag ke andar namaz padhi (8), jise Aswad ansi kazzab ne jalaya tha vaghairah karaamaat jo nabi ﷺ ke daur me zaahir huye hai aur Sahaba wa Taabeyeen ke daur me bhi aur uske baad bhi aaj tak zaahir hoti rahi hai. Aur

qiyamat tak zaahir hoti rahengi. Dar haqeeqat ye sab hamare Nabi ﷺ ke mu'jizaat hai, kyu ke aap ki pairvi hi se in Auliya ko ye darja naseeb hua.

Ye baat yaad rakho ke agar kisi ghair mutba'a Rasool aur kaafir wa faasiq se is qism ki koyi qaarikh aadat cheez zaahir hoti hai to vo karaamat nahi, balke vo fitna aur sha'abdah baazi ke siva kuch nahi. Aur ye sha'abdah baazi kisi WaliAllaah se saadir nahi ho sakti, ye shaitaan ke auliya se saadir ho sakti hai.

1) Ashaab Kahaf ka waakhiya (_____ :10 ta 110) me dekhiye

2) Ashaab saqrah ka waakhiya dekhiye Bukhari, kitaab Al Ajaariyah:51/3, Muslim, kitab _____, baab _____:3743

3) Musnad Ahmad:307/2, _____:123/2

4) Taareeq al Islam wa tabqaat al mushaahir wl aalam lil Zahabi:20-25/3

5) _____:65/4, Majmoo al Fatawa ibn Taimiyah:78/11

6) An Nujoom al Zaahirah:35/1, Taareeq ul qulafah:49

7) Asaabah:38/7, Tabqaat Ibn Sa'ad:77/4, majmoo Al Fatawa:278/11

8) Tareeq Ibn Asaakir:15/9, Majmoo al Fataawi:279/11

Mulahiza farmaye : Karaamat Auliya – Lil Lakayi – Usool ul Eemaan fee zawal kitab wa sunnah:safa 203.

Allaah Taala ka wali koun hai?

Har vo shakhs Allaah Taala ka wali hai jo Allaah Taala par eemaan laaye, us se dare aur Rasoolullah ﷺ ki sunnat ki pairvi kare. Irshaad Rabbani hai : **(ALAA INNA AULIYA ALLAHI LAA QOUFUN ALAIHIM WALAA HUM YAHZANOON)** “Sunlo ! Allaah Taala ke Auliya par na qouf hoga aur na vo ghamgeen honge.” (1). Aage Allaah Taala ne Auliya ke baare me bayaan kiya : **(ALLAZEENA AAMANOO WAKAANOO YATTAQOON)** “Jo Allaah Taala par eemaan laaye aur Allaah se darte rahe.” (2). Neez farmaya : **(ALLAHU WALIYYULLAZEENA AAMANOO YUQRIJUHUM MINAZ ZULUMAATI ILAN NOOR, WALLAZEENA KAFAROO AULIYA WUHUMUT TAAGHOOTU YUQRIJONAHUM MINAN NOORI ILAZ ZULUMAAT)** “Allaah Taaala momino ka wali hai, Allaah unhe taarikiyon se noor ki taraf nikaalta

hai, aur kaafiro ke auliya taaghoot me jo unhe noor se taareekiyon ki taraf nikaal le jaate hai.” (3). Neez farmaya : **(INNAMA WALIYYU KUMULLAHU WA RASOOLUHU WALLAZEENA AAMANULLA ZEENA YUQEEMUNAS SALAATA WA Y’UTOONAZ ZAKAATA WAHUM RAAKI’OON, WAMAN YATA WALLALLAHA WA RASOOLAHU WALLAZEENA AAMANOO FA INNA HIZBALLAHI HUMUL GHAALIBOON)** “Tumhara wali Allaah hai, aur Rasool aur momineen hai, jo namaz qaayam karte hai, zakaat ada karte hai aur rukoo karte hai aur jo Allaah aur uske Rasool aur momino se muh mode to, sunlo ! Allaah Taala ka groh hi ghaalib rahega.” (4)

Imam Shafayi Rahimahullah ne farmaya : () “Jab tum kisi aadmi ko paani par chalte ya hawa me udte dekho, to uski na tasdeeq karo, na us se dhoka kaavo, yahaan tak ke ye jaan lo ke vo shakhs Rasoolullah ﷺ ka mutba’a hai ya nahi.” (5)

1) Yunus:62

2) Yunus:63

3) Baqarah:257

4) Ma’ayidah:55-56

5) *Sharah al Aqeedatul Tahawiyah, safa:508, (), tahqeeq Shaikh ul Islam naseruddin Albani, Imam Shafayi rahimahullah ke is qoul par in tamaam logon ke aqwaal wa af’aal ko parakhna chahiye, jinko ham wali maante hai aur jinki taraf saikdo karaamaat aur khawariq aadat umoor mansoob kiye jaate hai aur jinhe ham apni mahfilon me bade faqar ke saath bayaan karte hai, unki zaati zindagiyan ka muta’alla karke dekhiye ke ayaa wa itaat wa mata’aba’at Rasool ﷺ () ki kasauti par poora utarte hai? Ya kahi ham dhoka to nahi khaaye huye hai.*

Vo kounsa groh hai jiske baare me Nabi ﷺ ne farmaya hai : “Meri ummat me ek groh hamesha haq par qaayam aur ghaalib rahega, logon ki muqaalifat se usko koyi nuqsan nahi pahuchega, yahaan tak ke qiyamat aa jaaye.”

Vo groh tihattar (73) firqon me “firqa naajiyah” hai jaisa ke Nabi Kareem ﷺ ne istesnaa karke batlaa diya hai () “bahattar (72) firqe jahannami honge, sirf ek firqa naajiyah hoga aur vo ahle sunnat wal jama’at (1)

hai.” (2) Ek rivayat me Nabi ﷺ ne farmaya : () “Ye vo log hai jo mere aur mere Sahaba Kraam ke tareeq par hai.” (3)

1) Jama’at” ka matlab Abdullah bin Mas’ood Raziallahuanhu ne bayaan kiya : () “Jama’at use kahte hai jo haq ke mawafiq ho gar tum tanha hi rah jaa’o.”

2) Sahi hai, Ibn Maajah Raqam:4041, Ahmad:145/3, Allama Albani ne () : 32-33/1 me sahi qaraar diya hai.

3) Tirmizi, abwaab ul eemaan, baab maajah () :2641, Haakim:128-129/1, ye Hadees shawahid ki bunyaad par hasan hai.

Mulahiza farmaye : () - Majeed ul Khaleefah, safa 16.

Qiyamat ke din par eemaan laane ka kya matlab hai?

Qiyamat ke din par eemaan laane me maut ke baad pesh aane waale un tamaam umoor par eemaan laana shaamil hai, jinki Allaah ne aur uske Rasool ﷺ ne khabar dee hai, unme se chand umoor darj zel hai :

1. Maut
2. Khabar ki aazmayish par eemaan rakhna
3. Khabar ke azaab aur rahat wa aasaayish par eemaan rakhna
4. Qiyamat **kibri**
5. Meezaan amal
6. A’amaal naama
7. Hisaab
8. Houz Kousar
9. Siraat
10. Shifa’at
11. Jannat aur jahannam

1. Maut

Abu Sayeed Khudri Raziallahuanhu se rivayat hai ke vo bayaan karte hai ke Rasoolullah ﷺ ne farmaya : () (1)

Jab mayyit ko chaar paayi par rakh diya jaata hai aur log use apne kandho par utha kar chalne lagte hai to agar vo nek tha to kahta hai : Mujhe aage le chalo, mujhe aage le chalo, aur agar bura tha to kahta hai : Haay barbaadi! Ise kahaan le jaa rahe hai? Uski aawaaz insaan ke alaawa har cheez sunti hai, aur agar use insaan sunle to behosh ho jaaye.

Isiliye Nabi Kareem ﷺ ne farmaya : () (2)

Janaza ko lekar tez chalo, kyu k agar vo nek tha to use khair ki taraf pahucha doge, aur agar bura tha to apne kandho se shar ko utaar doge.

1) Sahi Bukhari:1314,1316

2) Muttafiq Alai ba rivayat Abu Hurairah Raziallahuanhu:Bukhari, kitab al janayez, baab , 108/2, Hadees 1315, Muslim, kitab al janayez, baab , 2651, Hadees 944

Mulahiza farmaye : - Hafiz Al Hakmi:681-906/2,
- Umar bin Sulaiman bin Abdullah

2. Khabar ki aazmayish par eemaan rakhna :

Yaani is baat par ke logon ka marne ke baad apni khabro me bhi imtehaan liya jaata hai, insaan se sawaal hota hai ke, Tumhara Rab koun hai? Tumhara Deen kya hai? Tumhare Nabi koun hai? To iske jawaab me banda momin kahta hai ke Mera Rab Allaah hai, Mera Deen Islam hai, aur Mere Nabi Muhammad ﷺ hai, lekin gunahgaar kahta hai, haay, mai nahi jaanta, logon ko kuch kahte suna vahi maine bhi kah diya, us se kaha jaata hai ke, na to tumne jaana aur na Kitabullah ki tilawat kee (ke jaan sakte) fir us par lohe ke hatode se zarb lagayi jaati hai to vo aisi cheekh maarta hai ke use insaan ke alaawa har cheez sunti hai, aur ek rivayat me hai ke, use insaan wa jinnat ke alaawa uske qareeb ki har cheez sunti hai.

Allaah Taala ne farmaya : **(YUSABBITULLAHUL LAZEENA AAMANOO BIL QOULIS SAABITI FIL HAYAATID DUNYA WAFIL AAKHIRAH, WA YUZILLULLAHUZ ZAALIMEEN. WA YAF'ALULLAHU MAA YASHAA)** "Allaah taala eemaan waalo ko qoul saabit ke saath mazboot rakhta hai, duniya ki zindagi me bhi aur aakhitar me bhi, haan zaalimo ko Allaah bahka deta hai, aur Allaah jo chahe kar guzre." (1)

Abu Barzah Aslami kahte hai ke, Rasoolullah ﷺ ne farmaya : “Qiyamat ke din kisi bande ke dono paav nahi honge, yahaan tak ke us se ye na pooch liya jaaye : Uski umar ke baare me ke use kin kaamo me khatam kiya, aur uske ilm ke baare me ke us par kya amal kiya aur uske maal ke baare me ke use kahaan se kamaya aur kahaan kharch kiya, aur uske jism ke baare me ke use kahaan khapaaya.” (1)

1) *Sunan Tirmizi:2417, sahi*

Mulahiza farmaye : [redacted] - Umar bin Sulaiman bin Abdullah [redacted] safa 193.

8. Houz Kausar :

Is baat ki puqta tasdeeq bhi waajib hai ke qiyamat ke maidaan me Nabi ﷺ ka houz hoga, jiska paani doodh se zyada safed aur shahad se badhkar meetha hoga, uske aab khore aasmaan ke taaron ki ginti ke barabar honge aur uska tool wa arz ek ek maah ki munasib ke barabar hoga, jise us houz ka ek ghunt paani naseeb ho jaaye use fir kabhi pyaas mahsoos nahi hogi (1). Ye houz hamare nabi ﷺ ke liye khaas hoga, waise to har Nabi ka ek houz hoga, lekin hamare Nabi ﷺ ka houz sabse bada hoga.

1) *Sahi Bukhari:6593-6575, Sahi Muslim:2305-2289*

Mulahiza farmaye : [redacted] - Abdul Salaam Albani - [redacted] - A'alib al Awaajee:1427/2.

9. Siraat :

Siraat jahannam ke oopar nasb hai, jis se awwaleen wa aakhireen tamaam log guzrenge, ye talwaar se zyada tez aur baal se zyada baareek hai, log apne apne a'amaal ke aitebaar se iske oopar se guzrenge, chuna che baaz log aankh **chahakne** ki maanind guzar jaayenge, baaz bijli ki maanind, baaz hawa ki tarah, baaz tez raftaar ghode ki tarah, aur baaz oont ki raftaar se aur baaz log daud kar, baaz aam chaal chal kar aur baaz ghaseet kar use paar karenge, pul ke kinaro par lohe ke **aankode** nasb honge jis shakhs ke baare me hukum hoga vo use uchak lenge.

Jab momineen pul siraat paar kar lenge to jannat aur jahannam ke darmiyaan ek pul par unhe khada kiya jaayega aur ek doosre se qisaas dilwaaya jaayega, jab bilkul paak wa saaf ho jaayenge to unhe dakhool jannat ki ijaazat milegi. (1)

1) Dekhiye Sahi Bukhari, kitab al mazaalim, baab qisaas ul mazaalim, Hadees (2440) wa kitab ul raqaaq, Hadees (6533-6535) Sahi Muslim, kitab ul eemaan:163-187/1, Hadees (186-195).

Mulahiza farmaye : - Haayi al Haayi - - Umar bin Sulaiman bin Abdullah safa 279.

10. Shifa'at :

Doosre ke liye khair talab karne ko shifa'at kahte hai.

Shifa'at ki kayi qismen hai : Ibn Abi al Az ne sharah aqeedah tahawiya me shifa'at ki aath qismen zikar kee hai :

- 1) Shifa'at azmi taake logon ka hisaab wa faisla shuroo ho.
- 2) Un logon ke baare me shifa'at jinki nekiyaan aur burayiyaan barabar honge.
- 3) Un logon ke baare me shifa'at jinhe jahannam raseed karne ka hukum ho chuka hoga ke Allaah unhe jahannam me na daale.
- 4) Jo log jannat me daakhil ho chuke honge unke rafa'a darjaat ke liye shifa'at.
- 5) Kuch logon ke liye hisaab ke baghair jannat me daakhil hone ki shifa'at.
- 6) Nabi ﷺ ki apne chacha Abu Talib ke azaab ki taqfeef ke liye shifa'at.
- 7) Nabi ﷺ ki shifa'at ke tamaam momino ke liye dakhool jannat ki ijaazat mil jaaye.
- 8) Ummat Muhammadiya me se jo log kabeera gunaho ke murtakib huye unke liye shifa'at.(1)

Nabi ﷺ chaar martaba shifa'at farmayenge :

- 1) Jiske dil me jau ke daane ke barabar eemaan hoga uske baare me shifa'at farmayenge.
- 2) Jiske dil me zarra ya raayi ke daane ke barabar eemaan hoga uske baare me shifa'at farmayenge.
- 3) Fir jiske dil me raayi ke adna daane ke barabar eemaan hoga uske baare me shifa'at farmayenge.

4) Fir har us shakhs ke baare me jisne “LAA ILAAHA ILLALLAH” ka iqraar kiya hoga shifa’at farmayenge.

Uske baad Allaah Taala farmayega :

“ _____ ” (2)

Farishte shifa’at kar chuke, Anbiya shifa’at kar chuke, Momineen shifa’at kar chuke, ab sirf ARHAMUR RAAHIMEEN (ALLAAH) baakhi rah gaya, chuna che Allaah Taala jahannam se muththi bhar kar un logon ko nikaal dega jinhone kabhi koyi bhalayi nahi kee hogi.

1) *Sharah aqeedah tahawiyah, safha 252-262*

2) *Sahi Bukhari, kitab ut tawheed, baab qoula taala: (_____)*

Hadees:7410, Sahi Muslim, kitab ul eemaan, baab _____, 170/1,

Hadees:183 wa baab _____, 80/1, Hadees:193.

Mulahiza farmaye : _____ - Imam Zahabi, _____ -

Ghalib al Awaajee:469/1, shifa’ah – Maqbool bin Hadi al Waada’yee.

11. Jannat aur Jahannam :

Ye aqeedah rakhna bhi waajib hai ke jannat aur jahannam do maqloof hai jo kabhi fana nahi honge, jannat Allaah ke auliya ka ghar hai aur jahannam Allah ke dushmano ka thikaana, ahle jannat hamesha hamesha ke liye jannat me rahenge ur kuffar hamesha hamesha ke liye jahannam me, is waqt bhi jannat aur jahannam dono maujood hai, Nabi ﷺ ne namaz kasoof me aur meraj ki raat dono ka musha’hida kiya hai.

Sahi Hadees se ye bhi saabit hai ke, maut ko ek _____ mendhe ke shakal me hazir kiya jaayega aur use jannat aur jahannam ke darmiyaan khada kar zabah kar diya jaayega, fir ye manaadi kar dee jaayegi ke, Aye Ahle Jannat! Jannat me ab hamesha ki zindagi hai iske baad maut nahi, aur ahle Jahannam! Jahannam me hamesha ki zindagi hai iske baad maut nahi (1).

1) *Sahi Muslim:2849*

Mulahiza farmaye : Al Jannat Wan Naar – Umar Bin Sulaiman Al Ashqar.

KITAAB UL AQEEDAH AL QADEEMAH\

SHUMAAR	NAAM KITAAB	MUSANNIF	TAAREEQ WAFaat
1	Kitaab ul Eemaan wa Ma'alimah wa Sunanah	Imam wal Mujtahadaaboo Abdul Qasim Ibn Salaam	224 ♣
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3	Usoolul Sunnah	Imam Ahlul Sunnah wa Jamaat Ahmed bin Hanbal	241 ♣
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5	Khalaq Af'aal al Ibaad	Imam Bukhari	256 ♣
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7	Kitab ut Tawheed (Al Jaame Saheeh)	Imam Bukhari	256 ♣
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10	Al Iqtelaaf Fee Alfaz, Wal Radd Alal Jaheemah Wal Mashbah	Imam Ibn Qateebah	276 ♣
11	Usool us Sunnah wa Aiteqaad ud Deen	Hafiz wa Imam Abu Haatim al Raazi	277 ♣
12	Al Radd Alal Jaheemah	Imam al Daarmi	280 ♣
13	As Sunnah	Hafiz Ibn Abi Aasim	287 ♣
14	As Sunnah	Abdullah Ibn Imam Ahmed	290 ♣
15	As Sunnah	Muhaddis Abu Bakr al Maroozi	292 ♣
16	As Sunnah	Al Maroozi (shaagird Imam Ahmed)	292 ♣
17	Saareehul Sunnah	Mujtahad Mafsar Imam Ibn Jareer Tabri	310 ♣

18	Kitab ut Tawheed wa Asbaat Sifaat ar Rab	Faqee Imam Ibn Quzaima	311 ♣
19	Aqeedatul Tahawiyah	Abu Jafar al Tahawi	321 ♣
20	Al Maqaalaat al Islamiyah	Imam Abdul Hasan al Ashri	324 ♣
21	Al Risaalah Ali Ahlul Asghar	Imam Abdul Hasan al Ashri	324 ♣
22	Al Abaanah an Usool ud Deen	Imam Abdul Hasan al Ashri	324 ♣
23	Sharah al Sunnah	Al Hasan bin Ali bin Qalaf al Bar Bhari	329 ♣
24	Kitab us Sunnah	Abul Ahmad al Asaal	349 ♣
25	Ash Sharaiyah	Imam Abu Bakr al Ajri	360 ♣
26	Aiteqaadamatul Hadees	Imam Abu Bakr Ismail	371 ♣
27	Kitab us Sifaat	Imam Daarqatni	385 ♣
28	Kitab ul Nuzool	Imam Daarqatni	385 ♣
29	Al Ibaanah an Hariyah al Firqatul Naajiyah wa Majaanibah al Farq al Mazmooh	Abu Abdullah Ubaidullah bin Muhammad bin Batah al Akbari al Hanbal	387 ♣
30	Sharah al Abaanah an Usoolu us Sunnah wal Diyanah	Abu Abdullah Ubaidullah bin Muhammad bin Batah al Akbari al Hanbal	387 ♣
31	Kitab ut Tawheed	Ibn Mandah	395 ♣
32	Al Radd Alal Jaheemah	Ibn Mandah	395 ♣
33	Sharah Usool Aiteqaad Ahlul Sunnah wal Jama'at	Laa Lakayi	428 ♣
34	Al Wasool Ila Ma'arofah al Usool Fee Masayel al Aqwad Fil Sunnah	Abu Umro al Talanki al Andlisi	429 ♣
35	Al Aiteqaad	Abu Nayeem al Subhani	430 ♣
36	Al Risaalah Fil Asbaat al Lastoo	Abu Muhammad al Jawaini	438 ♣
37	Aqeedatul Salaf Ashaab al Hadees	Imam Abu Usman al Saabooni	449 ♣

38	Al Aiteqaad al Mazhab al Salaf Ahlul Sunnah wal Jama'at	Imam Baihaqi	458 ♣
39	Zam al Kalaam	Shaikh ul Islam Abu Ismail al Harwi	481 ♣

Kuch kutub Aqeedah ka ta'arruf

(1) Al Shariyatul Imam ul Ajri

Maulif ka Naam : Imam Abu Bakr Muhammad bin Al Hussain bin Abdullah al Aajri (darab al aajri ki taraf sanbat hai, jo ke baghdaad ke maghrabi jaanib ka ek mahalla hai) Rahimahullah.

Wilaadat aur Wafaat : 264 san wilaadat hai, aur 96 saal ki umar me san 360 me wafaat paaye.

Kitab ka Naam : Al Shariyah

Kitab ki Taaleef ka Maqsad : Maulif ke baqoul aap ke ahad me bid'at aur ahlul lahoon ki kasrat aur aam ahle Islam ke liye asal deen samajhne me mushkil hona vaghairah.

Kitab ke Aham Mauzoo'at : 1. Jama'at ko laazim pakadna aur firqa waariyat se garez karna. 2. Pichli ummato ka ifteraaq fir is ummat me ifteraaq fir khawarij ka zikar kiya hai. 3. Aqeedah ahle sunnah ke masadir aap ne bayaan kiye hai ke kahaan se aqeedah liya jaaye. 4. Tamsak bil kitab wal sunnah aur sunan al Sahaba. 5. Deen me jidaal ki mazammat. 6. Qalq Quraan par sar haasil guftagoo. 7. Eemaan me amal ka maujood hona fir tark al salah ke kufr ka masla aur eemaan ke naqs waaz diyad par bahas. 8. Marjana, qudriya, mu'atazalla aur halooliyah vaghairah par radd. 9. Azaab qabr ka bar haq hona, alaamaat qiyamat saghri wa kabri, jannat wa jahannam ka bar haq hona aur uski baqaa. 10. Fazayel al Sahaba, Ashre Mubashshira, Ahle Bait, Hujra Rasoolullah ﷺ, Shaiqeen tadfeen aur fazayel Ummul Momineen Aisha wa Mu'awiya, Ammaar wa Umro bin Al Aas Raziallahuanhum vaghairah. 11. Mashaajiraat Sahaba ki baabat kaf lisaan, unse tabra aur un par sab wa shitam karne waalon ki shana'at aur rawafiz ke sau mazhab par bahas kiye hai.

Kitab ki Ahmiyat : 1. Aqeedah ki masaad me uska shumaar hota hai. 2. Aqeedah ke mauzoo par ye [REDACTED] hai. 3. Kitab ke saare mauzoo'at baa sanad pesh kiye gaye hai. 4. Har masle me kitab wa sunnat ke saath aqwaal sahaba wa taabeyeen bhi pesh kiye gaye hai. 5. Hadees ki muqlif al anwaa tasaaneef me uski haisiyat mustaqraj ki bhi hai. 6. Aap ke baad aane waale ahle ilm ne aqeedah ahle sunnah ki baabat is kitab ko marj'aa maana hai.

Al Shariya ke Masaadir : 1. Kitab ul Eemaan Az Ahmad bin Hanbal Rahimahullah. 2. Kitab ul Eemaan Az Abu Nasar al Falaas. 3. Kitab ul Masaabih Az Abu Bakr bin Abu Dawood. 4. Kitab Ghareeb al Hadees Az Abu Ubaid.

Musannif ka Manhaj : 1. Aqeedah ahle sunnah wal jamaat ke asbaat aur muqalifeen ke radd me muhaddiseen ka tareeqa apnaaye hai, yaani nusoos ka zikar, aqwaal sahaba wa taabeyeen, aur kitab, baab vaghairah , 2. Ahadees saheeha samet zayeeef rivaayaat bhi laaye hai. 3. Muqalifeen ka qoul zikar karte hai fir uska bhar poor radd karte hai. 4. Bade bade taqreeban saare firqon ka zikar karke un par radd kiye hai. 5. Musannif usloob al hawaar yaani sawaal wa jawaab ka andaaz iqtiyaar karte hai. 6. Kitab me baaz aham mabaahis zikar nahi kiye gaye hai, jaise Allaah Taala ki sifat waja vaghairah.

(2) Al Ibaanah an Shariyah al Firqa al Naajiyah laa bin Batah

Moulif ka Naam : Imam Abu Abdullah Ubaidullah bin Muhammad bin Hamdaan al Akbari al Hanbali Rahimahullah, jo Ibn Batah se mash'hoor hai.

Wilaadat aur wafaat : 304 ھ ta 387 ھ.

Kitab ka Naam : Al Ibaanah an Shariyah al Firqa al Naajiyah wa Majabiyah al Firqa al Mazmoomah

Kitab ke aham Mauzoo'at : 1. Aqeedah ahle sunnah wal jamaat ka bayaan aur unke muqalifeen par radd, 2. Itaat par ubhaara gaya aur Allaah aur uske Rasool ki muqalifat se tahzeer kiya gaya hai, 3. Jamaat ko laazim pakadna aur firqa waariyat se garez karna, 4. Deen me jidaal aur taamaq ki mazammat, 5. Rasoolullah ﷺ ki fitan se mutaallikh peshan goyian, 6. Eemaan me amal ka maujood hona fir taarik al salah ke kufir ka masla aur eemaan ke nuqs waaz diyad

par bahas, 7. Marj'aa, rafizah aur khawarij vaghairah par radd, 8. Fazayel Ashaab Raziallahuanhum aur rawafiz ke sau mazhab par bahas kiye hai, 9. Hidaayat taufeeq ki ahmiyat, 10. Eemaan bil qadr se mutaallikh tafseeli bayaan, 11. Allaah Taala ki sifat kalaam fir qalq Quraan ke bayaan ke baad jaheema par thos radd, 12. Kitab ke kuch hisse mafgood hai, 13. Ye kitab "Ilaabanah Akbari" se ma'arof hai.

Kitab ki Ahmiyat : 1. Aqeedah ki misaad me iska shumaar hota hai, 2. Aqeedah ke mauzoo par ye encyclopedia hai, 3. Kitab ke saare mauzo'at baa sanad pesh kiye gaye hai, 4. Har masle me kitab wa sunnat ke saath aqwaal sahaba wa taabeyeen bhi pesh kiye gaye hai, 5. Aap ke baad aane waale ahle ilm ka aqeedah ahlul sunnah ki baabat is kitab ko marjaa maana hai, qusoosan Imam Al Lakayi ne "Sharah Usool Aiteqaad Ahle Sunnah wal Jamaat me mukammil isi bahaj ko iqtiyaar kiye hai, 6. Mazhab Ahmed bin Hanbal Rahimahullah ke usool wa faro me iska khaas maqaam hai.

Musannif ka Manhaj : 1. Aaghaaz kitab me ek muqaddama bayaan kiya gaya hai, jisme musannif ke ahad ke haalaat bhi qalam band kiye gaye hai, 2. Is tasneef ko kutub aur ajzaa me munqasam kiye hai, aur aqeedah ahle sunnah wal jamaat ke asbaat aur muqaalifeen ke radd me muhaddiseen ka tareeqa apnaaye hai, yaani nusoos ka zikar, aqwaal sahaba wa taabeyeen, aur kitab, baab vaghairah, 3. Ahadees ki sahat wa zayeef par bahas karte hai, 4. Muqaalifeen se khaas taaweel naqaash karte hai, 5. Musannif aksar maqaamaat par dalayel ke saath ahle sunnah aur ahle bidat ke maabain huye manazire bhi bayaan karte hai.

(3) Sharah Usool Aiteqaad Ahlul Sunnah wal Jamaat lil Lakayi Rahimahullah

Moulif ka Naam : Imam Abu al Qasim Habatullah bin al Hasan bin Mansoor al Raazi al Tibri lil Lakayi, ye nisbat dar asal pair par pahne jaane waale moze ki tijaarat ki wajah se hai.

Wilaadat aur wafaat : Aakhri dino baghdaad me the, fir shahar denor nikle aur raaste me hi wafaat paaye, san wafaat 418 hai.

Kitab ka Naam : Kitab ke naam me iqtelaaf hai, kisi ne “Al Sunnah” kaha, kisi ne “Sharah al Sunnah” aur kisi ne “Usool ul Sunnah” – MaarooF naam : Sharah Usool Aiteqaad Ahle Sunnah wal Jamaat, ye maulif ki aakhri kitab hai, 416 ki tasneef hai.

Sabab taaleef : Maulif ne muqadaama me zikar kiya hai ke aap se aiteqaad ahlul Hadees se mutaallikh likhne ka mutaaliba kiya gaya. Aur doosra maqsad aam ahle ilm ka asal ko chod kar deegar uloom me dilchaspi lena aur uloom shariya se insertaaf karna. Is muqaddama me musannif ne kitab me apne shuroot ki wazaahat bhi kee hai.

Kitab ke aham Mauzoo’aat : 1. Aqeedah ahle sunnah wal jamaat ka bayaan karne ke baad unse manazire se roka hai, 2. Taaqal pasandi aur mu’atazala aur Hadees Rasool ki jihaalat se waaqif karaye hai, 3. Bidaat ke zahoor aur ahle ilm wa hukmaraan tabqa ka unke tayeen mauqif ka bayaan, 4. Ahlul Hadees ke fazayel aur uski wajah tasmiyah aur uske deegar naam, 5. Itaat par ubhaara gaya aur Allaah aur uske Rasool ki muqaalifat se tahzeer kiya gaya hai, 6. Jamaat ko laazim pakadna aur firqa waariyat se garez karna, 7. Rasoolullah ﷺ ki mu’jizaat aur peshan goyiyaan, 8. Eemaan me amal ka maujood hona fir tark al salah ke kufr ka masla aur eemaan ke nuqs waazdiyaad par bahas, 9. Marj’aa, raafizah aur khawarij vaghairah par radd, 10. Fazayel Ashaab Raziallahuanhum aur rawafiz ke sau mazhab par bahas kiye hai, 11. Eemaan bil qadr se mutaallikh tafseeli bayaan, 12. Allaah Taala ki sifat kalaam fir qalq Quraan ke bayaan ke baad jaheema par thos radd, 13. Ghair marwi maqlooqaat se mutaallikh bayaan, 14. Alaamaat al saaya aur qabar wa umoor aakhirat ka bayaan.

Kitab ki Ahmiyat : 1. Ahle sunnah ke aqeede ke bayaan me marjaa ki haisiyat hai, 2. Kitab ki haisiyat mustaqraj kee hai, 3. Manhaj ahle sunnah ki tauzee me ba kasrat dalayel maujood hai, 4. Manhaj ki wazaahat me ahle ilm ke aqwaal ki bharmaar hai, 5. Alaaye ahle sunnah ke naamo ka ye mausua hai.

Musnif ka Manhaj : Musannif ne muqaddama me kaha : 1. Aap ne taareeq bayaan kee ke ummat me kab aur kaise iqtelaaf waakhai hua? 2. Ahle sunnah ke bar haq hone ko madlal saabit kiye hai, 3. Faham Sahaba ke hujjat hone ko saabit kiye hai, 4. Aap ne saari rivaayaat apni sanad se laaye hai, 5. Sahi ahadees ke saath zayeef rivaayaat bhi laaye hai, 6. Muqaalifeen ke aqwaal aur unke dalayel ka zikar bahut kam karte hai, 7. Ahle sunnah ki taqwiyat me kuch ahle ilm ke

manaamaat bhi bayaan karte hai, 8. Aasaar kabhi baghair sanad ke laate hai fir masla bayaan karke uski asaaneed naqal karte hai.

(4) Kitab ul Sunnah Abdullah bin Ahmed bin Hanbal Rahimahullah

Maulif ka Naam : Imam Abu Abdur Rahman Abdullah Ibn Imam Ahle Sunnah Ahmed bin Hanbal al Shaibani Rahimahullah.

Wilaadat aur wafaat : 213 taa 290

Kitab ka Naam : Kitabus Sunnah

Siyasi, ilmi aur ijtemaayi haalaat : Qulafa e abbasiyah me tanafus, itraak aur a'ajam par aitemaad ke bure natayej, mutawakkal Allallah ka zameeno se mutaallikh libaas me tameez ka hukum dena aur naye manadir ko dhaane ka order jaari karna, fir aakhri dino Abu Sayeed al Janabi ka zahoor hai, jo ke qaraamatah kaar tees tha. Saath me muslim qiyadat ki mazbooti, aghyaar par control, islami saqaafat ki deegar par chaap aur dunyavi uloom ka arabi me tarjamah, har fan me ayimma muhaddiseen ki tasneefaat, kubaar muhaddiseen ka wajood, fitna qalq Quraan ka masla, aitezaali fikar ka urooj.

Kitab ke aham Mauzoo'at : 1. Qalq Quraan ka qaayal kaafir hai, 2. Quraan Allaah Taala ka kalaam hai vo uski maqloog nahi hai, 3. Jannat me raveet Baari Taala, 4. Al Kursi, 5. Ahle sunnah ke yahaan eemaan ki taareef aur marjaa par radd, 6. Qudriyah aur unke peeche namaz padhne ka hukum, 7. Dajjal aur uski sifaat ka bayaan, 8. Sifat wajah ka asbaat, 9. Jaheema ke dalayel ka jaayza, 10. Qulafa e Raashideen ki qilafat aur Siddiq Akbar ki auleet ka bayaan, 11. Khabar aur uske fitne ka bayaan, 12. Khawarij ka zikar.

Kitab ki Ahmiyat : 1. Ahlul sunnah ke aqeede ke bayaan me marjaa ki haisiyat hai, aur masadir oola me maarood hoti hai, Imam Aajari, Ibn Bata ke liye ye bhi marjaa rahi hai, 2. Ye kitab deegar aqeedah ki kitabo me jis mauzoo me mumtaz hai vo jaheema par tafseeli radd hai.

Musannif ka Manhaj : Musannif ne muqaddama me kaha : 1. Aap ne saari rivaayaat apni sanad se laaye hai, 2. Sahi ahadees wa aasaar ke saath zayeeef rivaayaat bhi laaye hai, albatta uske saare tareeq bhi jama kar dete hai, mazed sanad me mazkoor kisi raavi se mutaallikh apne waalid se sawaal bhi kar lete hai.

(5) Kitab al Tawheed al Hafiz Ibn khuzaimah

Maulif ka Naam : Imam Abu Bakr Muhammad bin Ishaq bin Khuzaima
Rahimahullah

Wilaadat aur wafaat : 223 ta 311

Kitab ka Naam : Kitab ut Tawheed wa isbaat sifaat al Rab az wa jal.

Siyaasi, ijtemaayi aur ilmi haalaat : Aap ki wilaadat Mu'atasim Billah ke ahad me huyi jisme itraak ne apne pair mazbooti se jama rakhe the, aitezaali daur aur muhaddiseen ke haq me imtehaan aur ahqaaq haq me kee jaane waali jiddo jahad ka daur hai.

Kitab ki taaleef ka Maqsad : 1. Maulif ke ba qoul : Ahle [redacted] ki kasrat aur muftadayeen ki farmayish par unki khair khwaahi karte huye ke vo kaheen ahle baatil se mutasir na ho jaaye, 2. Is ahad me Tawheed ki aham qisam Asma wa Sifaat se mutaallikh bahas wa mubaahisa aur jidaal tha isliye is mauzoo se mutaallikh aap ne taaleef farmayi.

Kitab ke aham Mauzoo'at : 1. Sifaat khabar ye ke thos dalayel se asbaat, jaise : Allaah Taala ka apne liye nafs , wajah, do haaath, aankh, Allaah Taala ka dekhna aur sunna, ungli ka asbaat, Allah ke liye pair, muslimah istewaa, aakhri sa'at me aamaan duniya par nuzool Baari Taala, aur Allaah Taala ke anfaal me se jaise kalaam ka asbaat vaghairah, 2. Kal insaan roze qiyamat Allaah Taala ko dekhenge, momin wa munafiq, muslim wa kaafir sab, 3. Sifaat feliya ka asbaat jaise : Allaah Taala ka kalaam karna, hasna, 4. Rasoolullah ﷺ ki milne waali shifa'at azmi aur deegar shifa'at ka bayaan, 5. Rasoolullah ﷺ ka apni ummat ki tayeen shafaqqat rahmat ka bayaan, 6. Kalima tawheed ki fazeelat ke uske liye bahar soorat jannat aakhri thikaana hoga, 7. Khawaarij aur marjaa jo ke mutazaad firqe hai unka khoob radd kiya hai, 8. Baaz aayaat jiska qulasa ye hai ke maut do martaba aur ahyaa bhi do martaba, jis se mu'atazila vaghairah ne ye istedlaal kiya ke azaab khabar nahi hai jaise insaan mar jaaye, in ghalat istedlaalat ka behtareen jawaab diye hai, 9. Aakhir me mauzoo al Arsh kahaan hai isko waazeh farmaye hai.

Kitab ki Ahmiyat : 1. Aqeedah ki masaad me iska shumaar hota hai, 2. Kitab ke saare mauzoo'at baa sanad pesh kiye gaye hai.

Musannif ka Manhaj : 1. Aqeedah ahle sunnah wal jamaat ke asbaat aur muqaalifeen ke radd me muhaddiseen ka tareeqa apnaaye hai, yaani nusoos ka behtareen tareeqe se zikar karna, 2. Ahadees saheeha samet zayeeef rivaayaat bhi laaye hai, 3. Jaheema ke radd me nihayat undhagi se nusoos tarteeb diye hai, 4. Sifaat Baari Taala se mutaallikh aap ne mausu'a ki shakal dee hai, 5. Nusoos zikar karne ke baad usko muqtaarif tareeqe se samjhaate hai, jis se ek mutalaashi haq ko samajhna aasaan ho jaata hai.

Maulif se hone waali qata'a : 1. Rasoolullah ﷺ ka Rabbul Aalameen ko khwaab me dekhna, jise aap ne raveet basariya qaraar diya.

(6) Al Sunnah La Abi Bakr Al Khilaal

Moulif ka Naam : Imam Abu Bakr Ahmed bin Muhammad bin Haaron bin Yazeed al Khilaal Rahimahullah.

Wilaadat wa wafaat : 234 ta 311.

Siyaasi, ilmi aur ijtemaayi haalaat : Abbas khalifa mutawakkil alallah ke ahad me aap ki wilaadat huyi jisme ahle sunnah ke liye raahat aur takreem ka maamla rawa rakha gaya tha. Albatta itraak aur deegar ajmi anasir apna manfi jazba rakhe huye the, taake mutawakkil ko qatl bhi kar diya gaya. Aur mutawakkil ke baad khilaafat abbasiyah zawaal pazer hone lagi. Ilmi naahiya se mutawakkil ke daur ahle sunnah ka urooj ka daur hai, kutub sitta, samet saikdo kitab hadees wajood me aaye, mutawakkil ke baad Imam Khilaal ne muqtaarif simt safar karke Ahmed bin Hanbal Rahimahullah ke masayel jama kiye hai, aqeedah ahle sunnah ko waazeh farmaaye hai.

Kitab ka Naam : Al Sunnah (Al Musnad min Masayel Abi Abdullah Ahmad bin Muhammad bin Hanbal Raziallahuanhu).

Kitab ki taaleef ka maqsad : Maulif ne kuch waazeh nahi kiya hai, albatta aap ke daur me huye siyaasi haadsaat ko pesh nazar rakhte huye imaat ke masayel ko bayaan kiye hai, jinme quraish ke fazayel, aur unki imaat fir ayimma se khurooj vaghairah masayel zikar kiye hai.

Kitab ke aham Mauzoo'at : Ye kitab Imam ahle sunnah ke manhaj wa aqeede ki numaayindagi karti hai, iske aham mauzoo'at ye hai : 1. Imaat ke masayel aur

usme khurooj alal ayimma se tahzeer karaya gaya hai, aur lazoom al jamaa ki talqeen kee gayi hai, 2. Ahkaam al khawarij, 3. Choro se mutaallikh masayel, 4. Qulafa e Araba ka zikar, Abu Bakr ki taqdeem aur Ali bin Abu Talib ki tarbee aur Muawiyah ki khilaafat Raziallahuanhum, 5. Fazayel al bani aur maqaam mahmood ka bayaan, 6. Fazayel Sahaba aur ravafiz par radd, 7 – 8. Qudriyah, marjaa aur jaheema par radd.

Kitab ki Ahmiyat : 1. Imam ahle sunnah ke aqeede se mutaallikh aqwaal ka majmoo'ah hai, 2. Akaabireen ahle sunnah jaise Ishaq Raahwiyah, Sufyan bin , Imam Maalik, Al Auzaayi, Umar bin Abdul Azeez ke aqwaal bhi isme ba kasrat maujood hai.

Musannif ka Manhaj : 1. Musannif ne poora zor imam ahle sunnah ke saare masayel ko ekjaa karne ki koshish kee hai, jiske liye kaafi safar bhi kiye hai, 2. Isme imam ahle sunnah ke aqwaal jama karne ke saath aap ke khud kayi aqwaal maujood hai, jaisa ke Ibn Taimiyah ne zikar kiya hai, mazeed apne ham asar ulama ke aqwaal bhi maujood hai, 3. Isme kuch zayeeef aur kuch mauzoo rivaayaat bhi laaye hai, 4. Tarteef me mara'at nahi rakhi gayi hai.

(7) Al Sunnah Laa Abi Abdullah Muhammad bin Nasar al Maroozi Rahimahullah

Moulif ka Naam : Imam Abu Abdullah Muhammad bin Nasar bin Hijaaj al Maroozi Rahimahullah.

Wilaadat wa wafaat : 202 ta 294, 93 saal ki umar me inteqaal hua.

Siyaasi, ilmi aur ijtemaayi haalaat : Aap ki wilaadat baghdaad me huyi jo ke Abbasi khilaafat ka daur tha. Ilmi taur se qalq Quraan ka masla urooj par tha.

Kitab ka Naam : Al Sunnah.

Kitab ki taaleef ka Maqsad : Mutaalle se maaloom hota hai ke musannif ne deen se mutaallikh rijaal ki aara ko jo ahmiyat dee jaa rahi hai uske sarbaab ke liye taaleef farmaye hai, isi tarah ahl se jod paida karne ke liye bhi aap ne is jaanib qadam uthaaye hai.

Kitab ke aham Mauzoo'at : Kitab ka aaghaaz Soorah Hujuraat ki aayat kareema (waalamu an feekum rasoolallah) (Hujuraat:7) se kiya gaya hai : 1. Ulama ki qadar aur unki farmaabardaari, 2. Hasad, bughz aur dushmani ka haraam hona, 3. Nas ke hote huye kisi raay ko aqz karna ki karaahat, 4. Amr bil maaroof wa nahi an munkar ka bayaan, 5. Fazayel Sahaba ka bayaan, 6. Firqa bandi se tahzeer, sunnat ko laazim pakadna, aur ahle kitab ki muqaalifat, 7. Sunnat ka Quraan par qaazi hona, 8. Bidaat aur ghuloo ke mutabikh fatwa dene ki karaahat, 9. Jaheet Hadees aur sunnat ke aqsaam, 10. Jaheet Hadees ke ziman me arkaan Islam ki tauzee aur fuqah al maamlaat bhi bayaan kiye gaye hai.

Kitab ki Ahmiyat : 1. Imam ahle sunnah ke talamazah me aap ka shumaar hota hai, is se kitab ki ahmiyat waazeh hai.

Musannif ka Manhaj : Kitab muhaddiseen ke tarz par hai, nusoos se par aur salafi nuqtah, nazar se istedlaal kiya gaya hai, 2. Nusoos ki tauzee me ulama e ahle sunnah ke aqwaal zikar karte hai, 3. Bahut saari ahadees aur aasaar wa aqwaal ahlul ilm ma'aliq laaye hai.

(8) Kitab ul Eemaan, Kitab ul Qadr, Kitab ul Fitan, Kitab ul Ahkaam, Kitab ul Tawheed lil Imam al Bukhari Rahimahullah

Maulif ka Naam : Imam Abu Abdullah Muhammad bin Ismail al Bukhari Rahimahullah

Wilaadat wa wafaat : 194 taa 256.

Siyaasi, ilmi aur ijtemaayi haalaat : Aap ki wilaadat bukhari me huyi jo us daur me mashrikh me cheen ki taraf islami sarhad thi.

Kitab ka Naam : Al Jaame Al Saheeh (kitab ul eemaan, kitab ul qadr, kitab ul fitan, kitab ul ahkaam, kitab ut tawheed).

Kitab ki taaleef ka Maqsad :

Kitab ke aham Mauzoo'at : 1. Kitab ul Eemaan me marjaa wa khawarij par radd hai, 2. Kitab ul Qadar me qudriyah par radd, 3. Kitab ul Fitan aur Kitab ul Ahkaam me khawarij wa rawafiz par mazeed radd hai, 4. Hamesha, mashbah aur jamee ahal taawel ki tardeed me kitab ut tawheed tarteeb diye hai.

Kitab ki Ahmiyat : 1. Ye kitab “As Sahal Kutun baad Kitabullah” yaani Sahi Bukhari ki ye kitaben hai.

Musannif ka Manhaj : 1. Kitab ut tawheed me pahle Quraani aayaat ka hawaala dete huye fir un ahadees ko laate hai jinme sifaat Baari Taala ka zikar hai, 2. Is silsile me 245 marf’oo rivaayaat laaye hai, jinme 55 ma’allikh aur 190 mausool hai, asal ahadees 11 hai unhi ko **makrar** laaye hai, 3. Inme chaar rivaayaat me Imam Muslim se muttafiq hai, baqiya me Imam Bukhari munfarid hai, 4. Marf’oo ahadees ke alaawa muqatalif Sahaba Kraam aur taabeyeen azaam se 36 aasaar bhi bayaan kiye hai, 5. Fir in ahadees wa aasaar par 58 unwaanaat qaayam kiye hai, 6. Asma wa Sifaat par bila tamseel wa takyeef aur bila taaweel wa taateel salaf ki tarah eemaan laaye jaaye ye Imam Bukhari ne mauqif iqtiyaar kiya hai.

(9) Kitab ut Tawheed Laa bin Mazdah Rahimahullah

Moulif ka Naam : Imam Abu Abdullah Muhammad bin Ishaq bin Muhammad bin Yahya Ibn Mandah Rahimahullah

Wilaadat wa wafaat : 396

Kitab ka Naam : At Tawheed wa maarifah Asma Allaah Az Jal wa sifaat alal itfaaq wal tafrad (aqeede se mutaallikh aap ki deegar kitaben: Kitab ul Eemaan, Al Rad Alal **_____**, Ar Rooh wal Anfus, Al Rad Alal Fatiya)

Kitab ke aham Mauzoo’aat : 1. Sabse pahle Allaah Taala ki wahdaaniyat ko bayaan kiye hai, 2. Ruboobiyat se mutaallikh mubahas tarteeb diye gaye hai, jisme : qalq, taqdeer, tadbeer, maqlab al quloob Allaah hi hai, sab ki maut wa hayaat usi ke haath me hai, vahi raaziq maghni aur maftar hai, vahi beemari dene waala vahi shifa dene waala hai vaghairah, fir isi tawheed ruboobiyat ko zikar karke ye batlaaye hai ye tawheed uloohiyat ko laazim hai, 3. Asma wa Sifaat ka matool zikar hai, 4. 99 naamo waali hadees zikar farmaye hai, fir ism aazam par guftagoo farmaye hai, 5. Asma wa Sifaat ke asbaat me maarooof ahle sunnah ke usool ki wazaahat farmaye hai, 6. Sifaat khabriya ka mufsal bayaan hai.

Kitab ki Ahmiyat : 1. Ye kitab maarooof aur azeem muhaddis ki murattib karda hai, baa sanad likhi gayi hai, marjaa me iska shumaar hota hai, 2. Bahut saare masayel

me ye kitab Hafiz Ibn Khuzaima Rahimahullah ki “kitab ut tawheed” se ham aahang hai.

Musannif ka Manhaj : 1. Kitab ki tarteef me muhaddiseen ka nahaj apnaaye hai, ba kasrat ahadees laaye hai, iske tarq ko waazeh kiye hai, jis se hadees ki kitab maaloom hoti hai, 2. Baab ke tahat aayat ya hadees mubarika zikar karne par iktefa kiye hai, taaleekhaat bahut kam hai, 3. Ahadees ko Imam Bukhari Rahimahullah ki tarah makrar laaye hai, 4. Imam Muslim Rahimahullah ki tarah ahadees ki tarq ekjaa farmaye hai, 5. Imam Tirmizi Rahimahullah ki tarah ahadees par sahi, hasan ya zayeeef hone ka hukum lagaate hai, mazeed hadees ke shawahid ki taraf ishaara bhi karte hai.

Musannif se hone waali qata : 1. Eemaan aur Islam me adam tafreeq, 2. Muttafiq Alai Hadees jisme Moosa Alaihissalaam ka malikul maut ki aankh phodne ka zikar hai iski **taayaal** karna hai ke is se muraad unki daleel ka ibtaal hai, 3. Lafzi bil Quraan maqloof ka masla, 4. Allaah Taala ne Aadam Alaihissalaam ko uski soorat me paida farmaya, is hadees ki aap ne taaweel farmayi hai.

(10) Al Radd Alal Jaheemah al Daarmi Rahimahullah

Moulif ka Naam : Imam Abu Sayeed Usman bin Sayeed Daarmi Rahimahullah.

Wilaadat wa wafaat : 200 ta 280

Siyaasi, ilmi aur ijtemaayi haalaat :

Kitab ka Naam : Al Radd Alal Jaheema

Kitab ki taaleef ka maqsad : Jaheema aur mu’atazalla ka aamiya al naas par ghalib hona jis se un par kamaa haqq radd na hone ki wajah se aap ne is jaanib qalam uthaya hai.

Kitab ke aham Mauzoo’aat : 1. Ghaibiyaat me ahle sunnah ka mauqif waazeh farmaye hai ke vo isme jidaal aur qouz se garez karte the, 2. Sifaat Baari Taala se mutaallikh be guftagoo karne waalon se mutaallikh pasheman gawaho ka bayaan, 3. Arsh ka maani aur us se mutaallikh ahle sunnah ka mauqif, fir Baari Taala ka istewa alal arsh ka bayaan, 4. Wahee aur uske aqsaam, bil qusoos Rab kibriya ka hijaba guftagoo farmana, 5. Nuzool Baari Taala : Jaise har raat aasmaan duniya

par nuzool, nisf shaabaan ki raat, youm arfa, maidaan hashar me, ahle jannat ke haan, 6. Raveet Baari Taala ka bayaan, 7. Allaah Taala ke ilm aur uski sifat kalaam ka bayaan, usi ke ziman me Quraan ke kalaam Allaah hone aur qalq Quraan ke baatil nazriye ka radd farmaye hai, mazeed ek baab unke radd me qaayam kiye hai jo isme touqaf karte hai, 8. Ghalaata jaheema ke takfeer ka bayaan jo ke ijmayi masla hai, balke un par hujjat qaayam ho jaane ke baad tauba na ho to unse qatl bhi kiya jaayega.

Kitab ki Ahmiyat : 1. Baqoul Hafiz Ibn Al Qayyim Rahimahullah ye kitab jaheema ke radd me bahut behtareen kitab hai, mutaalla karne ke baad qaari isi nateeje par pahuchega.

Musannif ka Manhaj : 1. Ibteda Allaah Taala ki hamd wa sana farmaye hai, jisme Allaah Taala ki wahdaaniyat, ruboobiyat aur asma wa sifaat ka ahle sunnah ke tareeq par zikar maujood hai, baad az in sifaat Baari Taala me taaweel ka aaghaaz kis mujrim ne kiya hai uski wazaahat hai, 2. Har unwaan aur mauzoo ki wazaahat me ba kasrat aayaat aur ahadees laaye hai, pahle aayaat zikar karte hai, un aayaat ki tafseer ba sanad laate hai, fir ahadees mubarika, 3. Choonke aap asr al riwaaya se hai isliye saari ahadees apni sanad se laaye hai, 4. Kuch zayeeef rivaayaat bhi laaye hai, 5. Asal masle ki wazaahat ke saath muqaalifeen ke subhaat zikar karke un par mazeed radd karte hai, 6. Unwaan aur baab ke zikar ke baad uski tauzee bhi karte hai.

(11) Al Radd Alal Jaheema wal Zanaadaqah al Imam Ahle Sunnah Ahmed bin Hanbal Rahimahullah

Moulif ka Naam : Imam Abu Abdullah Ahmed bin Hanbal Rahimahullah.

Wilaadat wa wafaat : 164 ta 241

Siyaasi, ilmi aur ijtemaayi haalaat :

Kitab ka Naam : Al Radd Alal Jaheema wal Zanadaqah Feema Shakoofiyah man Tasaaba al Quraan wa Taadloo min Ghair Taaweelah.

Kitab ki taaleef ka Maqsad : Farq zila ke madd maqaabil aap ne ek jamaat ka role ada farmaya, unhi par hujjat qaayam karne aur ayimma annaas ko unse aagah karne ke liye taaleef kee hai.

Kitab ke aham Mauzoo'at : 1. Zanadaqah ka taarruf aur unke gumrah hone ke asbaab bayaan kiye gaye hai, 2. Quraan ki jis jis aayat se unhone istedlaal kiya hai uska mafsal ilmi jawaab tahreer farmaye hai, 3. Jaheema se huye manazire ki roodaad bayaan kee gayi hai, saath me unki arabi daani ka muhasiba bhi kiya gaya hai, jaise qoul aur qalq me farq, Quraan me mazkooor "la'amri" aur Quraan ko lafz "shai" ke tasmiyah se unka munqada hona, 4. Raveet Baari Taala ka asbaat aur unke shukook wa shubhaat ka izala, 5. Rabbul Aalameen ki sifat kalaam, aur istewa alal arsh par sair haasil guftagoo farmaye hai, mazeed Allaah Taala ka maqloof se baayin hona bhi bayaan kiya gaya hai, 6. In ahadees ka bhi sahi darasa kiya gaya hai jinse jaheema istedlaal karte hai.

Kitab ki Ahmiyat : 1. Kitab ki ahmiyat ke liye yahi kaafi hai ke ye Imam ahle sunnah ki taaleef hai, jo bahut saari marjaa ka rutba haasil kee huyi kitabo ke liye marjaa ki haisiyat rakhti hai.

Musannif ka Manhaj: 1. Ibteda Allaah Taala ki hamd wa sana farmaye hai, jisme Allaah Taala ki wahdaaniyat, ruboobiyat aur asma wa sifaat ka ahle sunnah ke tareeq par zikar maujood hai, baad az in sifaat Baari Taala me taaweel ka aaghaaz kisi mujrim ne kiya hai uski wazaahat hai, 2. Har unwaan aur mauzoo ki wazaahat me ba kasrat aayaat aur ahadees laaye hai, pahle aayaat zikar karte hai, in aayaat ki tafseer ba sanad laate hai, fir ahadees mubarika, 3. Choon ke aap asr al riwayah se hai isliye saari ahadees apni sanad se laaye hai, 4. Kuch zayeef rivaayaat bhi laaye hai, 5. Asal masla ki wazahat ke saath muqaalifeen ke shubhaat zikar karke un par mazeed radd karte hai, 6. Unwaan aur baab ke zikar ke baad uski tauzeeh bhi karte hai.

Islami aqeedah ek nazar me :

Allaah ek hai. Ek hai. Beniyaaz hai. Uska koyi shareek nahi. Na us jaisa koyi hai. Na uska koyi wazeer hai na musheer. Na uski biwi hai na aulaad. Vo har cheez ka ilm rakhne waala hai. Jo ho chuka hai, jo hone waala hai, aur jo nahi hua, aur agar hoga to kaise hoga sabka jaanne waala hai. Vo har cheez par qaadir hai. Usko koyi

cheez aajiz nahi kar sakti jo chahe kar guzarta hai. Allaah Taala ki tamaam sifaat aur uske Asma e Husna achche naamo ko is tarah haq maanna chahiye jis tarah vo Allaah ki kitab aur Ahadees Saheeha se saabit hai, masalan Ilm ((jaanna), Same'e (sunna), Baseer (dekhna), Qudrat, Irada , Kalaam, Istewa Alal Arsh vaghairah aur vo har raat aasmaan duniya par nuzool farmata hai. Ahle eemaan qiyamat ke din apne Rab ko apni aankhon se dekhenge. Aur Allaah ke tamaam zaati, f'eli aur khabri sifaat par is tarah eemaan rakhna chahiye jaise vo mazkoor hai na unme koyi radd o badal kiya jaaye na unko ma'atil wa bekaar samjha jaaye na unko kisi cheez se tashbiyah dee jaaye na unki koyi kaifiyat bayaan kee jaaye. Ibadat sirf Allaah ki karni chahiye uske saath kisi ko shareek nahi karna chahiye. Na uske siva kisi ko haajatraawa samjha jaaye. Aur na sajdah kiya jaaye na kisi aur ki nazar maani jaaye. Sirf Allaah ghani hai baakhi uske siva sab muhtaaj hai.

Allaah ke tamaam Nabi bar haq hai. Hazrat Muhammad ﷺ nabiyo me sabse afzal aur aakhri Nabi hai. Aap ﷺ par nabuwat khatam hai. Qiyamat ke din ahle Tawheed ke liye Aap ﷺ ki shifa'at haq hai. Aap ﷺ ko hamd ka jhanda diya jaayega. Aap ﷺ ke houz kousar se ahle Tawheed ko jaam pilaya jaayega.

Qiyamat haq hai. Marne ke baad log uthaaye jaayenge. Hisaab kitaab haq hai. Meezaan adl, pul siraat, jannat, dozakh sab haq hai, in par eemaan laana farz hai. Taqdeer khair wa shar haq hai. Koyi cheez Allaah ki taqdeer se baahar nahi jaa sakti na uski tadbeer ke baghair paida ho sakti hai.

Rasoolullah ﷺ ke baad Abu Bakr Siddiq Raziallahuanhu afzal hai. Unke baad Hazrat Umar Farooq Raziallahuanhu, unke baad Usman Zul noorain Raziallahuanhu, unke baad Ali Raziallahuanhu, fir bakhiya ashre mubashshirah, fir ahle badr, fir baitul rizwan waale, fir tamaam Sahaba Raziallahuanhum Ajmayeen. Tamaam Sahaba Kraam aadil the. Tamaam Ummahaatul Momineen (yaani Rasoolullah ﷺ ki biwiyaan) paak thi. Auliya Kraam ki karaamat haq hai. Lekin vo Allaah ke haq me kisi se kisi haq ke mustahaq nahi. Yaani vo Allaah ke bande hai, na nafa ke maalik na nuqsan ke aur karaamat unke iqtiyaar me nahi, Allaah ke hukum se sarzad hoti hai. Tamaam Ayimma Mujtahideen Imam Abu Hanifa Rahimahullah, Imam Maalik Rahimahullah, Imam Shafayi Rahimahullah, Imam Ahmed bin Hanbal Rahimahullah haq par the. Unke jitne ijtehaadaat kitab wa sunnat ke mutabikh hai un par vo ajr wa sawaab ke mustahaq hai. Jinme unse ghaltiyaan huyi hai, Allaah unhe maaf karde. Un par amal ummat ke liye zaroori nahi. Chaaron mazahib me

se sirf kisi ek mazhab ka paaband hona kisi bhi musalmaan ke liye shar'an zaroori nahi. Irshaad Nabi ﷺ hai () "Maine tumhare darmiyaan do cheezen chod dee hai jab tak un dono par mazbooti se qaayam rahoge gumrah na hoge, Allaah ki Kitab Quraan Majeed aur Meri Sunnat (Ahadees Saheeha)." Ye Hadees har musalmaan ke liye sharayi dastoor hai.

*Mulahiza farmaye : _____ Moulana Muqtar Ahmed Nadwi
Rahimahullah.*

Islam ki qusoosiyat :

- 1) Islam hi aisa deen hai jo har maidaan me ilm aur aqal ko saath rakhta hai.
- 2) Islam hi aisa deen hai jo tahzeeb wa tamaddun ka daa'yi hai.
- 3) Islam hi aisa deen hai jo roohaaniyat aur maadiyaat ka haamil hai.
- 4) Islam hi aisa deen hai jiske haq me tamaddun duniya ke falsafaane shahaadat dee hai.
- 5) Islam hi aisa deen hai jiska tajurbaat se saabit karna aasaan hai.
- 6) Islam hi aisa deen hai jiski bunyaadi taaleem tamaam Ambiya aur Rasool aur Aasmaani Kitabo par eemaan laana hai.
- 7) Islam hi aisa deen hai jo bani no'o insaan ki tamaam zarooriyaat zindagi ka jaame hai.
- 8) Islam hi aisa deen hai jiski shahaadat ilmi tajurbaat ne dee hai.
- 9) Islam hi aisa deen hai jisme aasaani aur lachak hai.
- 10) Islam hi aisa deen hai jo har ummat aur har zamane ke liye munasib hai.
- 11) Islam hi aisa deen hai jis par har haal me amal karna aasaan hai.
- 12) Islam hi aisa deen hai jo ifraat wa tafreet se khaali hai.
- 13) Islam hi aisa deen hai jiski muqaddas kitab (Quraan) mahfooz hai.
- 14) Islam hi aisa deen hai jiski muqaddas kitab tamaam bani no'o insaan ke liye sar chashma hidayat hai.
- 15) Islam hi aisa deen hai jo tamaam mufeed uloom ke husool ki ijaazat deta hai.
- 16) Islam hi aisa deen hai jis se maujooda tahzeeb **mustafaad** (faayda uthaa rahi hai).

- 17) Islam hi aisa deen hai jisme maujooda tahzeeb ki kharabiyon ka sahi ilaaj hai.
- 18) Islam hi aisa deen hai jiski tahzeeb ke rooh aur maada ke jama hone ki shahaadat taareeq ne dee hai.
- 19) Islam hi aisa deen hai jis se dunyavi aman wa aasaayish poori ho sakti hai.
- 20) Islam hi aisa deen hai jiska asbaat ilmi tajziyah se aasaan hai.
- 21) Islam hi aisa deen hai jisne tamaam tabqaati imtiyazaat ko khatam kar diya hai.
- 22) Islam hi aisa deen hai jisne tamaam insano ke maabain eksaa qaanooni maamlaat ka elaan kiya.
- 23) Islam hi aisa deen hai jisne samaaji insaaf qaayam kiya.
- 24) Islam hi aisa deen hai jisme khilaaf fitrat koyi cheez nahi.
- 25) Islam hi aisa deen hai jisme ahkaam ko zulm wa tashaddud se rokne huye baahami mashware ka dars diya hai.
- 26) Islam hi aisa deen hai jisne dushman ke saath bhi ittefaaq qaayam rakhne ka sabaq diya hai.
- 27) Islam hi aisa deen hai jiski bashaarat aasmaani kitabo me maujood hai.
- 28) Islam hi aisa deen hai jisne aurat ka khwaah biwi ho ya beti tahaffuz kiya hai.
- 29) Islam hi aisa deen hai jisne gore kaale, arabi wa ajmi me masaawaat qaayam kee.
- 30) Islam hi aisa deen hai jisne siyaasi huqooq saabit kiye.
- 31) Islam hi aisa deen hai jisne taaleem de ki targheeb dete huye ilm naafe ke chupaane ko haraam qaraar diya.
- 32) Islam hi aisa deen hai jisne apne awaamar ko jadeed tibbi ikteshaafaat ke mawafiq rakha.
- 33) Islam hi aisa deen hai jisne ghulamo ko bahyaana sulook se bachaate huye hukkaam ko masaawaat aur hareet ki targheeb dee. (Jiske nateeje me taareeq gawah hai ke ghulam bhi sarbara'arah saltanat par faayaz huye aur baadshah bane).
- 34) Islam hi aisa deen hai jisne aqal ki baaladasti aur uske faisle ki itaat saabit ki.

- 35) Islam hi aisa deen hai jisne fuqara ke liye aghniya ke maal me hissa muta'ayin karke dono ko bachaya hai.
- 36) Islam hi aisa deen hai jisne fitrat aur hikmat ilahi ke mutabikh aqlaaq ki saqti aur narmi ke mauqif ko saabit kiya hai.
- 37) Islam hi aisa deen hai jisne tamaam maqlooqaat ke saath narmi aur husne sulook ka hukum diya.
- 38) Islam hi aisa deen hai jisne fitri usool ke mutabikh shahri huqooq ke usool sikhlaaye hai.
- 39) Islam hi aisa deen hai jisne insaan ki sahet sarot ki hifazat kee hai.
- 40) Islam hi aisa deen hai jo dil wa dimaagh aur aqlaaq par asar andaaz hota hai.

Mulahiza farmaye : Shaikh Abdul Fataah al Imam ba unwaan al tafseer al asri al qadeem, jild 3.

Aqeedah Tahawiyah

Allaah ke taufeeq ke ham Tawheed Baari Taala me apna ye aqeedah bayaan karte hai :

Bila shubah Allaah Taala ek hai.

Uska koyi shareek nahi.

Koyi shai uski misl nahi.

Koyi cheez usko aajiz karne waali nahi.

Vo qadeem hai, uski koyi ibteda nahi.

Vo daayami hai, usko koyi inteha nahi.

Vo fanaa hone waala aur mitne waala (marne ya khatam hone waala) nahi.

Duniya me vahi kuch hota hai, jiska vo irada karta hai.

Insani waham wa fikar uski haqeeqat tak rasayi haasil nahi kar sakte, na hi insani faham uski zaat ka idraak kar sakti hai.

Vo maqlooq ke mashaaba nahi.

Vo (tanha) sab ka khaaliq hai, (aur ye sab ko paida karna unme se) kisi ke muhtaaj hone ki wajah se nahi.

 vo sab ko rozi dene waala hai.

Vo be qouf wa khatra sab ko maut dene waala hai, aur dobara sab ko paida karne waala hai bila mashaqqat.

Vo apni jamee sifaat ke saath taqleeq aalam ke qabl hi se muttasif hai.

Maqlooqaat ki taqleeq se uski sifaat me aisi koyi cheez zyada nahi huyi jo pahle na thi, vo jis tarah apni sifaat ke saath azl se hai, isi tarah in sifaat se abd tak muttasif rahega.

“Khaliq” ki sifat se uska itsaaf taqleeq ke baad se nahi, (balke pahle se hai) isi tarah “Baari” ki sifat se itsaaf bareet (maqlooq) ko paida karne ke baad se nahi, (balke pahle se hai).

“Ruboobiyat” ki sifat se vo tab se muttasif hai, jabke koyi marboob (tarbiyat paane waala) na tha aur “Khaliq” ki sifat se tab se muttasif hai jabke koyi maqlooq paida bhi na kee gayi thi.

Vo jis tarah kisi murde ko zinda karne ke wajah se “Mahi” (zinda karne waala) kaha jaata hai isi tarah us (sifati) naam se zinda karne se qabl bhi muttasif hai, aur isi tarah “Khaliq” ka (sifati) naam bhi taqleeq se qabl hi usko haasil hai. Aur ye sab kuch isliye ke vo tamaam cheezo par (pahle se) qaadir hai, aur tamaam ashya (wajood me) usi ki muhtaaj hai, aur ye sab kuch karna us par sahal hai, aur vo kisi cheez ka muhtaaj wa zaroorat mand bhi nahi.

Uske misl koyi cheez nahi, aur vo sam’ee wa baseer hai.

Maqlooq ko isi tarah paida kiya jaisa ke vo jaanta (aur chahta) tha.

Aur unki taqdeeren muqaddar farmayi,

Muddat hayaat ki ta’ayeen farmayi.

Allaah Taala par koyi shai uski taqleeq se qabl bhi posheeda na thi.

Aur jo kuch ye karne waale hai, vo use taqleeq ke qabl hi se jaanta hai.

Tamaam ko usne apni farmabardaari ka hukum diya hai, aur na farmaani se mana farmaya hai.

Aur har shai is taqdeer aur mashiyyat ke mutabikh hi chalti hai, aur (har jagah) usi ki mashiyyat (iraada) kaar farma hai, na ke bando ki mashiyyat wa irada. Haan kuch kisi bande ke baare me Allaah chahe, to jo Allaah chahta hai vo hota hai aur jo kuch vo nahi chahta vo nahi hota.

Jisko chahe vo hidayat deta hai, aur apne fazl se aafiyat wa hifazat deta hai, aur jise chahe vo gumrah karta hai aur insaaf ke saath zaleel wa muhtalaaye (azaab) karta hai. Aur is tarah tamaam hi log uske irade ke mutabikh uske fazl wa adl me daayar hai.

Allaah Taala apne hamsaro aur ham misl izdaad se paak hai (yaani koyi hamsar wazad nahi).

Koyi uske faisle ko radd karne waala nahi, aur na koyi kisi baat par uski giraft karne waala hai, aur na hi kisi ko uske bar khilaaf ghalba haasil hai.

Muhammad ﷺ yaqeenan uske muntaqab bande hai, khaas Nabi, aur pasandeedah Rasool hai. Vo khaatam un nabiiyeen hai, tamaam muttaqiyon (nekon) ke Imam, Nabiyon ke sardar, aur parwardigaar aalam ke mahboob hai.

Aap ke baad kisi qism ka daawa nabuwwat gumrahi aur nafs parasti hai.

Aap tamaam jinnaton aur jam'ee insaano ke liye deen haq, raah hidayat, noor eemaan aur ziya Islam lekar bataur Nabi mab'oos kiye (bheje) gaye the.

Quraan kalaam Ilahi hai, vo Baari Taala ki hi farmayi (taklam) ki huyi baat hai, uski koyi kaifiyat muta'yyin nahi, apne Rasool par ba tareeq wahee naazil farmaya. Aur jam'ee musalmaan is baat ki tasdeeq karte hai, aur yaqeen rakhte hai ke Quraan Allaah Taala ka haqeeqi kalaam hai, aur maqloob ke kalaam ki tarah maqloob nahi, lihaza jo shakhs Quraan sune aur ye kahe ke vo insaan ka kalaam hai to vo kufriya baat kahta hai aur aise insaan ki Allaah Taala ne burayi bayaan kee hai aur use jahannam (saqar) ki dhamki dee hai, chuna che Quraan me hai : **"SAASALIYAH SAQAR"** (mai anqareeb use jahannam me daaloonga). Allaah ki ye wayeed us shakhs ke liye hai jo ye kahta tha ke **"_____"** (ke ye to insaan ki baaten hai), pas hame yaqeen hai ke ye Quraan khaliq bashar ka kalaam hai, aur kisi bashar ke kalaam ke mashaaba nahi.

Aur jo koyi Allaah Taala ko insani sifat wa haalat se muttasif kare vo kufr karta hai, pas jis shakhs ne ye samajh liya, usne duroost kaam kiya. Aur kaafiron jaisi baaten

karne se bach gaya, aur usne jaan liya ke Haq Taala apne sifaat me kisi insaan ke mashaaba nahi.

Haq Taala ki rivaayat (deedar) ahle jannat ko yaqeenan naseeb hoga. Jisme zaat Baari Taala ka ihaata na hoga aur na koyi kaifiyat hogi. Chuna che Quraan me bhi iska zikar hai : “-----” (bahut se chehre – log – us din taro taaza apne Rab ko dekhenge).

Is raveet ki kaifiyat wa tafseel vahi hogi jaisi ke Allaah ke ilm wa iraaade me hai. Aur Sahi Hadees me is baabat jo kuch hai vo sab jaisa ke irshaad farmaya gaya, bar haq hai aur us se Rasoolullah ne jo mutaaliba muraad liya vo sab duroost hai. Is masle me ham apni raay se taaweel wa wazaahat nahi karte aur na apni marzi ke khayaalaat baandhte hai. Isliye ke deen ki aisi baato me vahi shakhs salaamat rahta hai jo apne ko Allaah wa Rasool ke hawaale karde aur aisi mushtabah cheezo ki haqeeqat ko uske jaanne waale (Allaah wa Rasool) ke hawaale karde.

Islam par vahi shakhs saabit qadam rah sakta hai jo Quraan wa sunnat ke saamne sar tasleem kham karke khud ko unke hawaale karde, lihaza jo shakhs aisi cheezon ki tahqeeq wa khouz me mashghool hoga, jiski faham usko nahi dee gayi to vo tawheed khaalis, ma’arifat saafiya aur eemaan sahi se door hi rahega, aur kufr wa eemaan, tasdeeq wa takzeeb, aur iqraar wa inkaar me daanodol, giraftaar waswasa, hairaan wa pareshaan aur muhtalaaye shak wa **tardad** rahega aur na to momin muqlis ban paayega na munkar jaahad.

Jannataiyon ko deedar Ilahi naseeb hone ke aqeede par us shakhs ka eemaan sahi na kahlaayega, jo us deedar ko waham kahe ya apni faham se koyi doosri taaweel kare.

Raveet Baari Taala aur deegar tamaam sifaat Baari Taala me sahi taaweel (matlab) yahi hai ke (insani) taaweelaat ko tark karke kitab wa sunnat ko tasleem kar liya jaaye. Aur yahi musalmaano ka deen hai.

Jo shakhs Janab Baari Taala ki sifaat ke nafi karne se naa bacha aur (isi tarah) vo shakhs jo sifaat ko mashaaba maqloof qaraar dene se na bacha vo gumrah hua aur “tanziya” ke raaste par na chala.

Baari Taala ektaayi sifaat se muttasif aur munfarid ausaaf ke haamil hai. Maqloof me koyi us jaisi sifaat waala nahi.

Baari Taala had, inteza, hisse, a'azaa aur adwaat (jawarah) se paak hai.

Jihaat satah (fouq, tahat, yameen, shumaal, qadaam, qalaf) me se koyi jahat Baari Taala ka ihaata nahi karti, jaisa ke maqloobaat ka ihaata karti hai.

Meraj haq hai, Nabi Kareem ﷺ ko raat me meraj karayi gayi, aur ba haalat bedari Nabi Kareem ﷺ ko ba nafs nafees aasmaan par le jaaya gaya, aur fir vahaan se jahaan jahaan Allaah Taala ne chaha. Is mauqe par Allaah taala ne apni shaayane shaan Aap ﷺ ka isteqlaal farmaya, aur jo kuch chaha uska hukum (wahee) farmaya. Nabi Kareem ﷺ (Aap par darood ho, duniya me bhi aur aakhirat me bhi).

Hauz Kausar jo jo ikraam wa aezaaz ke taur par Aap ﷺ ko dee gayi hai vo bar haq hai. Aur vo shifa'at bhi jiska Nabi Kareem ﷺ ko vaada kiya gaya hai, ba mutabikh bayaan Hadees vo bhi bar haq hai.

Azal me Allaah Taala ne apne ma'abood hone ka jo iqraar Hazrat Aadam aur aulaad Aadam se liya vo bhi haq hai.

Allaah Taala ko azal hi se jannat me daakhil hone waale aur jahannam me daakhil hone waale tamaam hazraat ki taadaad ka ilm hai, isme na to kami hogi na zyadati hogi. Yahi haal bando ke af'aal ka hai, jiske baare me Allaah Taala ko maaloom hai ke vo ye karne waale hai. Chunache har ek ke liye vo kaam jiske liye vo paida kiya gaya, aasaan kar diya gaya. Aur har amal ka (maqbool wa ghair maqbool hone) aitebaar uske khaatma se hoga.

Nek bakht vo hai jiske nek bakht hone ka Allaah Taala ne faisla kar diya, aur bad bakht bhi vo jiske bad bakht hone ka Allaah ne faisla kar diya.

Maqloob ke baare me noshta taqdeer dar asal Allaah Taala ka ek bhed hai, jis se na to koyi muqarrab farishta waakhif hai na koyi Rasool. Is baare me fikr wa aghraayi me jaane ki koshish darmaandgi aur usool Islam se bar gushtagi ka sabab hai. Lihaza is baare me fikr wa nazar aur khayaal wa waham se bhi door rahiye, Allaah Rabbul Izzat ne ilm taqdeer ko apni maqloob se posheeda rakha hai aur maqloob ko uske dar pe hone se manaa farmaya hai.

Chunache Allaah Taala farmaate hai : Allaah jo kare us baare me sawaal nahi kiya jaata aur haan ! Logon se baaz purs hogi. Pas jo daryaافت kare ke ye Allaah ne kyu

kiya? Usne is hukum Quraani ko na maana, aur jo hukum Quraani ko na maane vo kaafir hai.

Ye kuch zaroori baaten thi, Allaah ke un barguzeeda bando ke liye jinke quloob roushan hai, ye log raasiqeen fil ilm ke martaba par faayaz hai, kyu ke ilm ki do qismen hai ek vo ilm jo maqloof ko diya gaya, aur doosra vo jo maqloof me mafqood hai (yaani nahi diya gaya). Pas maujood ilm ka inkaar kufr hai aur mafqood ilm me rasayi ka daawa bhi kufr hai. Aur eemaan tab hi salaamat rah sakta hai jab maujood ko maana jaaye aur mafqood ki talab ko tark kar de.

Ham loh wa qalam aur jo kuch isme likha hai, us par eemaan rakhte hai. Allaah Taala ne jis cheez ke hone ko likh diya, to saari maqloof jama hokar bhi usko na hone waali nahi kar sakti. Isi tarah saari maqloof jama hokar jis cheez ke hone ko nahi likha, uske hone waali bana dena chahe to ye nahi ho sakta. Chuanche qiyamat tak jo kuch hone waala hai vo sab likh kar qalam taqdeer khushk ho chuka (yaani ye kaam tamaam ho chuka).

Bande ne jo kuch qata ki vo usme darastagi ko paane waala bhi na tha, aur jahaan usne darastagi dikhayi vo vahaan qata karne waala bhi na tha.

Bande ko ye jaan lena chahiye ke Allaah Taala ko uski maqloofaat me jo kuch hone waala hai uska ilm hai. Ye Allaah Taala ki taqdeer mabram (puqta) hai aur aasmaan wa zameen me na koyi uska muqaalif hai na baaz purs kane waala, na koyi usko khatam kar sakta hai, na badal sakta hai, na koyi kam kar sakta hai, na zyada. Aqeedah eemaan, usool maarifat aur aiteraf Tawheed aur iqraar ruboobiyat ke liye ye sab zaroori hai, isliye ke Allaah Taala ne apni kitab me farmaya hai :

“Allaah Taala ne tamaam cheezo ko paida farmaya hai, aur har ek ki taqdeer mutaayyin kar dee hai.” Neez Allaah Taala ne ye bhi farmaya : “Aur Allaah Taala ka hukum muqaddar karo taqdeer ki tarah hai.”

Pas jo koyi taqdeer ke baab me Allaah Taala ka ka muqabil ho aur apni naaqis faham (beemaar dil) se usme ghour wa fikar kare uske liye barbaadi hai. Aisa shakhs apne qayaalaat se talaashi ghaib me maqfi raaz daryaaft karna chahta hai, aur apni tamaam baaton me gunahgaar kazzab saabit hoga.

Arsh wa kursi bar haq hai. Aur Allaah Taala arsh aur doosri cheezon se bhi mustaghna hai, har cheez par muheet aur baala wa bartar hai, aur Allaah Taala ke ihaate se uski maqloof aajiz hai.

Ham eemaan, tasdeeq aur tasleem karte huye kahte hai ke ;

Allaah Taala ne Hazrat Ibrahim Alaihissalaam ko khaleel banaya, aur Hazrat Moosa Alaihissalaam ko sharf kalaam se nawaza.

Ham Malayika, Anbiya Alaihimussalaam aur un par naazil shudha kitabo par bhi eemaan laate hai, aur gawahi dete hai ke tamaam Anbiya haq par the.

Hamari tarah Kaaba ko qibla samajhne waalon ko ham musalmaan kahenge jabke vo Nabi Kareem ﷺ ki laayi huyi baaton ka aiteraaf kare, aur jo kuch Aap ne farmaya aur khabar dee uski tasdeeq kare.

Ham zaat Khudaawandi (ki haqeeqat daryaaft karne) me ghour wa fikar nahi karte, na deen Khudaawandi me bahas karte hai, na dobara Quraan Mujadilah (naza'a) karte hai.

Aur ham gawahi dete hai ke Quraan Rabbul Aalameen ka kalaam hai, jo Hazrat Jibrayeel Alaihissalam ke naazil huye, aur Nabi Kareem ﷺ ko sikhlaaya. Ye Quraan Allaah Taala ka kalaam hai, maqloof ka kalaam iski barabari nahi kar sakta. Ham na kalaam Ilahi ke maqloof hone ke qaayal hai, na aisa kah kar jama'at musalmaano ki muqaalifat karte hai.

Kisi ahle qiblah ko gunah karne ki wajah se kaafir na kahenge, jab tak ke vo is gunah ke f'el ko halaal na samjhen.

Ham is baat ke qaayal nahi ke eemaan waale ko gunah koyi nuqsan nahi karta.

Neko kaaron ke liye ham ummeed karte hai ke Allaah unko maaf farma de, aur apni rahmat se daakhil jannat karde, albatta uska yaqeen nahi aur na jannat ki ham gawahi dete hai. Unke gunahon ki maghfirat talab karte hai, aur unke baare me azaab ka qouf karte hai aur maghfirat se na ummeed bhi nahi.

Gunah ke bawajood azaab se itminaan aur maafi se maayoosi aadmi ko mazhab Islam se khaarj kar deti hai saur ahle qiblah ki raah haq is ummeed wa ummeedi ke darmiyaan hai.

Banda eemaan se us waqt tak nahi niklega, jab tak un cheezon ka inkaar na kare jiske tasleem se vo eemaan me daakhil samjha jaata hai.

Eemaan zaban se iqraar karne aur dil se tasleem karne ka naam hai, (yaani dono baaton ka hona zaroori hai).

Aur Nabi Kareem ﷺ ne shariyat ki wazaahat farmayi vo sab bar haq hai. Aur eemaan ek hi jaame cheez ka naam hai, aur sab hi momin asal eemaan me barabar hai. Haan ! Khashiyat, Taqwa, Gunahon se ijtenaab aur nekiyon par paabandi ke aitebaar se har ek me darja bandi hai.

Momineen tamaam Allaah ke wali hai, aur sabse mukarram Allaah ke nazdeek zyada farmabardaar aur Quraan ki zyada itteba karne waala hai.

Aur eemaan naam hai Allaah Taala ko, uske farishton ko, uske naazil kardah kitabon ko, uske Rasoolon ko, aur aakhirat ke din ko, achchi buri, kadwi meethi taqdeer ko tasleem karne ka. Ham in tamaam baaton par eemaan laate hai (tasleem karte hai).

Aur Allaah ke Rasoolon ke darmiyaan tafreeq nahi karte. (Yaani kisi ko Nabi maane aur kisi ko na maanne ki tafreeq nahi karte) aur jo bhi khuda ki taaleemaat unhone pesh ki ham uski tasdeeq karte hai.

Ummat Muhammadiya ﷺ ke vo log jinhone kisi kabeera guna ka irtekaab kiya hai, vo jahannam me jaayenge, lekin Tawheed ke qaayal hone waale aur eemaan par marne ki soorat me vo jahannam me hamesha na rahenge. Chahe vo toubah kiye baghair mare ho. Aise log Allaah Taala ki mashiyyat aur hukum ke taabe honge, agar Allaah chahe to inhe maghfirat farma de aur apne fazl se unko maaf karde.

Chunache Quraan me Allaah Taala ka irshaad hai : “Vo shirk ke alaawa jo guna bhi chahega baqsh dega.” Aur agar Allaah Taala chahe to unke saath insaaf karte huye jahannam me azaab de, aur saza bhugat lene ke baad apne raham karam se ya nekokaaron ki shifa’at ki wajah se jahannam se nikaal kar jannat me bhej de.

Allaah Taala ne ahle eemaan ko duniya wa aakhirat me in munkareen wa kuffar se juda qaraar diya hai, jo hidayat yaafta nahi aur na khuda ki madad ke haqdaar hai.

Aye Allaah! Aye Islam aur musalmaano ke wali! Hame Islam par saabit qadam rakh, ta aan ke ham tujhse mulaaqaat kare.

Ham tamaam musalmaano ke peeche, chahe vo nek ho faasiq ho, namaz padhne ko duroost samajhte hai, isi tarah nek aur faasiq tamaam ki namaz janaza padhe jaane ko zaroori samajhte hai.

Kisi nek wa bad ke baare me jannat ya jahannam ka faisla ham nahi karte, aise kisi shakhs ke baare me kufr, ya nifaaq ya shirk ki gawahi bhi nahi dete, jab tak ke is se is qabeel ki koyi baat zaahir na ho, aur unke posheeda ahwaal ko Allaah ke hawaale karte hai. Kisi musalmaan ko ham waajib ul aqal nahi samjhete, jab tak ke vo waajib ul aqal qaraar na diya jaaye.

Hamare Imam aur hukkam ke khilaaf baghaawat ko ham duroost nahi samjhete, chahe vo zulm kare, na unke baare me bad dua karenge na unki itaat ko chodenge jab tak ke vo ham ko kisi maasiyat ka hukum na de, unki itaat Allaah ki itaat samjhi jaayegi (aur vo khud zaalim va badkaar ho to) unke liye Allaah se islaah wa afoo ki dua karte rahenge.

Ham sunnat Rasool aur jamaat muslimeen ke tareeqe par chalne ka ahad karte hai, judaagaana raah wa raay iqtiyaaar karne, iqtelaaf karne aur tafarruqa baazi se door rahenge. Adl wa amaanat waalon ko pasand karte hai aur zulm wa khiyaanat karne waalon se nafrat karte hai. Jin cheezon ka ilm ham par mushtaba hai us baare me hamara kahna yahi hai ke Allaah hi zyada jaanne waala hai.

Safar wa hazar me masah alal qafeen ko ham jaayaz samajhte hai jaisa ke hadees paak me iska bayaan hai.

Fareeza haj aur fareeza jihaad musalmaano ke ameer ki zer qiyadat chahe vo nek ho bad, qiyamat tak jaari rahenge. Koyi cheez isko mansooq nahi kar sakti.

Ham kiraaman kaatibeen ke hone par bhi eemaan rakhte hai, Allaah Taala ne unko ham par nigraan muqarrar kiya hai.

Malikul maut ke baare me bhi ham ko yaqeen hai, jinhe ahal jahaan ki irwaah qabz karne ka zimmedaar banaya gaya hai.

Ham murde se khabar me uske Rab, uske deen, aur Nabi ke baare me sawaal kiye jaane par eemaan rakhte hai, jaisa ke Nabi Kareem ﷺ se marwi riwaayat aur Sahaba ke bayaan se maaloom hota hai.

Aur qabr marne waale ke liye ya to jannat ka ek baagh hoti hai ya dozakh ka gadha.

Ham qiyamat me dobara paida kiye jaane, aamaal ka badla milne, Allaah ke huzoor pesh hone, hisaab wa kitaab, aamaal naama pesh kiye jaane, aur uske mutabikh sawaab wa iqaab diye jaane aur pul siraat par se guzarne aur aamaal ke tole jaane par bhi eemaan rakhte hai.

Jannat wa jahannam paida ke jaa chuki hai, ye kabhi naabood na hogi, aur na purani hogi, Allaah Taala ne maqlooq ko paida karne se pahle hi se jannat wa jahannam ko paida kar liya tha, aur fir har do me jaane waale insaano ko paida kiya, pas jisko chaha apne fazl se jinka haqdaar banaya aur jisko chaha apne adl wa insaaf se jahannam ka haqdaar banaya.

Bane ka khair wa shar uske muqaddar me likha jaa chuka hai.

Aur "istetaat fel" baayen maani ke jis haasil hone se hi banda koyi kaam kar sake, aur jo bande ke qabze me nahi samjhi jaati, vo fel ke saath saath insaan ko haasil hoti hai, aur istetaat ba maani tandrusti, gunjayish, taaqat aur asbaab wa aalaat ka mayassar hona, ye bande ko pahle se haasil hoti hai, aur isi ki bunyaad par bande ko Allaah ki taraf se kisi kaam ka mukallaf banaya jaata hai, jaisa ke Allaah Taala farmaate hai : LAA YUKALLIFU NAFSAN ILLA WUS'AHA, (Allaah har ek ko uski taaqat ke ba qadar hi mukallaf banate hai).]

Af'aal ibaad (bando ke af'aal) Allaah ke paida karda aur bando ke kasb karda hai. Allaah ne unhe isi ka mukallaf banaya jiski vo taaqat rakhte the, aur bande usi ki taaqat rakhte hai jiska unhe mukallaf banaya hai. Chunache LAA HOULA WALA QUWWATA ILLA BILLAH ka yahi maani hai, yaani guna se bachne ka koyi heela, harkat aur taaqat (houl) bande ko Allaah ki madad ke baghair nahi aur Allah ki itaat aur farmabardaari ki quwwat wa qudrat bhi Allaah ki taufeeq ke baghair nahi.

Har cheez Allaah ke iraaade, ilm, faisle aur taqdeer ke mutabikh hi chalti hai. Allaah Taala ki chaahat deegar tamaam ki chahato par ghalib hai, aur Allaah Taala ka faisla doosre tamaam ki tadbeeron par ghalib aata hai. Vo jo chahta hai karta hai aur kabhi kisi par zulm nahi karta. Har burayi aur kharabi se vo paak hai, aur har aib aur khaami se vo **munazzah** hai. Quraan me hai : Vo jo kare us par baaz purs nahi, aur haan logon e baaz purs hogi.

Zindo ke dua karne se aur sadqa karne se murdo ko nafa pahuchta hai. Allaah Taala logon ki dua'on ko qubool farmaate hai, zarooraten poori farmaate hai, aur tamaam cheezo ke maalik hai, aur Allaah ka koyi maalik nahi.

Palak jhapakne ke barabar bhi koyi Allaah se mustaghna nahi, jo koyi khud ko Allaah se zarra barabar mustaghna samjhe vo kaafir hai, aur gunahgaar hai.

Allaah Taala ghussa farmaate hai aur khush bhi hote hai, magar Allaah ka ghussa aur razamandi maqlooq ki tarah nahi.

Ham Sahaba Rasool se muhabbat karte hai, albatta na kisi ki muhabbat me ghuloo karte hai, na kisi se baraat karte hai, aur jo koyi unse bughz rakhe, aur burayi se unka zikar kare, ham unse bughz rakhte hai.

Ham to Sahaba ka zikar khair hi se karenge. Sahaba se muhabbat deen, eemaan aur ihsaan hai, aur unse dushmani kufr wa nifaaq aur sarkashi hai.

Rasoolullah ﷺ ke baad aulam aham Hazrat Abu Bakr Raziallahuanhu ke liye qilaafat maante hai, isliye ke aap hi poori ummat se afzal aur muqaddam hai. Fir Hazrat Umar bin Khattab Raziallahuanhu ke liye, fir Hazrat Usman Raziallahuanhu ke liye, fir Hazrat Ali bin Taalib Raziallahuanhu ke liye. Yahi chaar qulafa e raashideen aur ayimma muhaddiseen hai.

Jis das Sahaba Raziallahuanhum ka naam lekar Nabi Kareem ﷺ ne unko jannat ki bashaarat dee, ham bhi unke haq me jannat ki gawahi dete hai, jaisa ke Rasoolullah ﷺ ne unke haq me jannat ki gawahi dee aur Nabi Kareem ﷺ ki baat bar haq hai. Ye hazraat hasbe zel hai :

Hazrat Abu Bakr Raziallahuanhu,

Hazrat Umar Raziallahuanhu,

Hazrat Usman Raziallahuanhu,

Hazrat Ali Raziallahuanhu,

Hazrat Talha Raziallahuanhu,

Hazrat Zubair Raziallahuanhu,

Hazrat Saad Raziallahuanhu,

Hazrat Sayeed Raziallahuanhu,

Hazrat Abdur Rahman bin Ouf Raziallahuanhu,

Hazrat Abu Ubaida bin Jaraah Raziallahuanhu.

Jo shakhs Sahaba Rasool ﷺ aur azwaaj mutahharaat aur Aale Rasool ﷺ ke baare me gunaho se door hone aur buraiyon se paak hone ki achchi baat kare, vo munafiq nahi ho sakta.

Ulama Salaf, unke mutbayaan nek log, aur ahle fiqh aur ahle nazar ko achche lafzo hi se yaad kiya jaayega. Aur jo unki burayi kare vo raah raast par nahi.

Kisi wali ko ham Rasool se afzal nahi samajhte, balke ham ye kahte hai ke faqt ek Nabi tamaam auliya se badh kar hai.

Auliya ki karaamat ko ham haq samajhte hai aur jo qisse mu'atabar hazraat se marwi hai, unko bhi duroost samjhte hai.

Ashraat sa'at (alaamaat qiyamat) masalan dajjal, Hazrat Eesa Alaihissalaam ka aasmaan se naazil hona, sooraj maghrib se tuloo hona, aur ek maqsoos choupaaya jaanwar ka uski jagah se nikalna vaghairah par ham eemaan wa yaqeen rakhte hai.

Kisi kaahin aur najoomi ki ham uski kahaanat aur nujoom me tasdeeq nahi karte. Isi tarah kitab wa sunnat aur ijmaa ummat ke khilaaf baat karne waale kisi ki ham tasdeeq nahi karte.

Jamaat muslimeen ki baat ko duroost aur unki muqalifat ko gumrahi aur azaab ka sabab samajhte hai, Allaah ka deen aasmaan wa zameen me ek hi hai aur vo "Deen Islam" hai. Allaah Taala farmaate hai : "INNAD DEENA INDALLAHIL ISLAM" (deen Allaah ke nazdeek Islam hi [mu'atabar] hai). "WA RAZEETU LAKUMUL ISLAM ____" (Tumhare liye maine deen Islam ko pasand kiya).

Deen Islam ifraat wa tafreeq ke darmiyaan, tashbah wa ta'ateel ke maabain, khabar wa qadar ke beech, itminaan wa naa ummeedi me se ek raah aitedaal faraham karta hai.

Ye hamara mazhab aur aqeedah hai, zaahir me bhi aur dil me bhi.

Aur jo koyi iska muqalif ho, ham Allaah ke saamne us se bari hai.

Ham Allaah se dua karte hai ke vo hame eemaan par saabit qadam rakhe aur eemaan par khaatma farmaaye, aur ghalat khwaahishon par chalne se, judagana

raay iqtiyaar kare se, aur mashbah, mu'atazila, jaheem, khabariya, qadariyah vaghairah ghalat masaalik paar chalne se hifazat farmaye, jinhone sunnat Rasoolullah ki aur jamaat muslimeen ki muqalifat karke gumrahi se naata jod rakha hai. Ham aise gumrahon se bari hai, aur ye sab hamare nazdeek gumraah aur be raah hai.

Allaah hi sabko mahfooz rakhne waala hai, aur wahi taufeeq baqshne waala hai.

AAYAAT

1. (INNALLAHA INDALLAHIL ISLAM)

“Allaah ke yahaan deen sirf Islam hai.” (Aale Imran:19)

2. (INNALLAHA LAA YAGHFIRU AY YUSHRAKA BIHI WA YAGHFIRU MAA DOONA ZAALIKA LIMAI YASHAA. WA MAN YUSHRIK BILLAHI FAQADIF TARAA ISMAN AZEEMA)

“Allaah Taala apne saath shirk ko kabhi nahi baqshata, aur us se chote guna ko baqsh deta hai jiske liye chahta hai aur jo Allaah ke saath shareek thaharaata hai to usne bahut hi bade guna ka buhtaan baandha.” (Nisa:48)

3. (WAMAN YUSHRIK BILLAHI FAQAD ZALLA ZALAALAN BA'EEDAA)

“Jo Allaah ke saath shirk kare to vo door ki gumrahi me jaa pada.” (Nisa:116)

4. (MAN YUSHRIK BILLAHI FAQAD HARRAMALLAHU ALAIHIL JANNATA WAM'A WAAHUNNAR)

“Jo Allaah ke saath shirk kare us par Allaah ne jannat haraam kar rakhi hai, aur usak thikaana jahannam hai.” (Ma'ayida:72)

5. (WAMAN YUSHRIK BILLAHI FAKA ANNAMA KHARRA MINAS SAMAAYI FATAQTAFUHUT TAIRU AW TAHWI BIHIR REEHU FEE MAKAANIN SAHEEQ)

“Jo Allaah ke saath shirk kare to goya vo aasmaan se gir pada, pas parinde use noch le ya hawa use uda kar kisi door daraaz makaan me daal de.” (Al Hajj:31)

6. (INNAL MUNAFIQEENA FID DARKIL ASFALI MINAN NAARI WALAN TAJIDA LAHUM NASEERAA. ILLALLAZEENA TAABOO WA ASLIHOO WAA TASAMU BILLAHI WA AQLASOO DEENAHUM LILLAHI FA ULAAYIKA MA’AL M’UMINEEN)

“Munafiqeen jahannam ke sabse neechे tabqे me honge, aap unka koyi madadgaar nahi paayenge, magar jinhone tauba ki aur apni islaah kar lee aur Allaah Taala ko mazbooti ke saath pakda, aur usi ke liye deen ko eksoo kar liya to ye log fir momineen ke saath honge.” (Nisa:145-146)

7. (FAMAN KAANA YARJOO LIKHA’A RABBIHI FAL YA’AMAL AMALAN SAALIHAN WALAA YUSHRIK BI IBAADIHI RABBIHI AHADAA)

“Jo apne Rab se milne ki ummeed rakhe vo amal saaleh karta rahe aur apne Rab ki ibadat me kisi ko shareek na kare.” (Kahaf:110)

8. (LAISA KAMISLIHI SHAI, WAHUWAS SAMEE’UL BASEER)

“Uske misl koyi cheez nahi, vo samee wa baseer hai.” (Shoo’ra:11)

9. (WA MINAN NAASI MAI YATTAQIZU MIN DOONILLAHI ANDAADAI YUHIBBOONAHUM KA HUBBILLAHI WALLAZEENA AAMANOO ASHADDU HUBBAL LILLAHI)

“Baaz log aise bhi hai jo Allaah ke shareek auron ko thaharaakar unse aisi muhabbat rakhte hai jaisi muhabbat Allaah se honi chahiye aur eemaan waale Allaah ki muhabbat me bahut saqt hote hai.” (Baqarah:165)

AHADEES

1. (_____)

“Maine tumhare darmiyaan do cheezen chodi hai jab tak un dono par mazbooti se qaayam rahoge gumraah na hoga. Allaah ki kitab Quraan Majeed aur meri sunnat (ahadees saheeha).”

2. (_____)

“Auf bin Maalik Raziallahuanhu se riwaayat hai, vo bayaan karte hai ke, Rasoolullah ﷺ ne farmaya : Yahood ekhattar (71) firqon me bate jinme se ek firqa jannati hai aur sattar firqe jahannami, aur nasara bahattar (72) firqon me bate, jinme ek firqa jannati hai aur ekhattar firqe jahannami, aur qasam hai us zaat ki jiske haath me Muhammad ﷺ ki jaan hai ! Meri ummat tihattar (73) firqon me bategi, jinme sirf ek firqa jannati hoga aur baakhi bahattar firqe jahannami, arz kiya gaya, Aye Allaah ke Rasool, vo koun log hai? farmaya : Vo jamaat hogi. Aur Sunan Tirmizi me Abdullah bin Umro Raziallahuanhu ki riwaayat me hai ke Sahaba ne arz kiya, Aye Allaah ke Rasool ! Ye jannati firqa koun hai? Farmaya : **“MAA ANAA ALAIHI WA ASHAABI”** (Sunan Tirmizi:2641) Jis raaste par mai hoon aur mere sahaba hai (us par chalne waale jannati honge). (Sahi Ibn Maajah:3241)

3. (_____)

“Mu’awiyah Raziallahuanhu se riwaayat hai, vo kahte hai ke, maine Rasoolullah ﷺ ko farmaate huye suna : Meri ummat ka ek groh hamesha Allaah ke deen ke saath qaayam wa daayam rahega, unka saath chodne waale aur unki muqalifat karne waale unko koyi nuqsaan nahi pahucha sakenge, yahaan tak ke Allaah ka hukum aa pahuchega aur vo isi tarah logon par ghalib rahenge.” (Muslim:1037)

4. (_____)

“Abu Hurairah Raziallahuanhu se riwaayat hai, vo bayaan karte hai ke, Rasoolullah ﷺ ne farmaya : Islam ajnabiyat ki haalat me shuroo hua tha aur anqareeb pahle hi ki tarah ajnabi ho jaayega, pas khush khabri ho ghurba (ajnabiyon) ke liye.” (Sahi Muslim:145)

5. (_____)

Us shakhs (Jibrayeel Alaihissalaam) ne poocha : Ya Rasooluulah ! Islam kise kahte hai?

Rasoolullah ﷺ ne farmaya : Islam ye hai ke tum kalima tawheed yaani is baat ki gawaahi do ke Allaah Taala ke siva koyi maabood bar haq nahi aur Muhammad ﷺ ki risaalat (ke Aap ﷺ Allaah Taala ke Rasool hai) ka iqraar karna, namaz paabandi se ba taadeel arkaan ada karna, zakaat dena, ramazan ke roze rakho, aur agar isteetaat ho to haj bhi karo.

Us shakhs (Jibrayeel Alaihissalaam) ne arz kiya ke aap ne sach farmaya.

Hamko taajjub hua ke khud hi sawaal karta hai aur khud hi tasdeeq karta hai.

Uske baad us shakhs (Jibrayeel Alaihissalaam) ne arz kiya ke eemaan kise kahte hai?

Aap ﷺ ne farmaya : Eemaan ke maani ye hai ke tum Allaah Taala ka aur uske farishton ka, uski kitabon ka, uske rasoolon ka aur qiyamat ka yaqeen rakho, taqdeer Ilahi ko har khair wa shar ke muqaddam hone ko sachcha jaano.

Us shakhs (Jibrayeel Alaihissalaam) ne arz kiya : Aap ne sach farmaya.

Fir kahne laga ihsaan kise kahte hai?

Rasoolullah ﷺ ne farmaya : Ihsaan ki haqeeqat ye hai ke tum Allaah Taala ki ibadat is tarah karo goya tum Allaah Taala ko dekh rahe ho, agar ye martaba haasil na ho to kamazkam itna yaqeen rakho ke Allaah Taala tum ko dekh raha hai. (Sahi Bukhari:50, Sahi Muslim:8)

6. _____

“Afzal islam Allaah pareemaan laana hai.” (As Saheeha:551/2)

7. _____

“Bando par Allaah Taala ke haq ye hai ke vo uski ibadat kare aur uske saath kisi bhi cheez ko shareek na thaharaaye aur Allaah par bando ka haq ye hai ke vo use azaab na de, jo uske saath kisi bhi cheez ko shareek na thaharaaye.”
(Bukhari:2856)

8. _____

“Mujhe tum par jis amr ka sabse zyada khatra nazar aa raha hai vo shirk asghar hai. Aap se daryaaft kiya gaya ke shirk asghar kya cheez hai? To Aap ne farmaya : Vo riyaakaari hai.” (As Saheeha:951)

9. _____

Nabi Kareem ﷺ ka irshaad hai : “Mujhe is amr ka hukum diya gaya hai ke mai us waqt tak jung karta rahoonga jab tak log is baat ki shahaadat na de de ke Allaah ke alaawa koyi maabood bar haq nahi, aur Muhammad ﷺ uske bande aur Rasool hai.” (Sahi Bukhari:25, Sahi Muslim:3100)

10. _____

Rasoolullah ﷺ ne farmaya : Jo shakhs mar jaaye is haal me ke vo jaanta tha ke LAA ILAAHA ILLALLAH kya hai to vo jannat me daakhil hoga. (Muslim:26)

11. _____

Rasoolullah ﷺ ne farmaya : Teen cheezen jisme paayi jaaye usne eemaan ki mithaas paali : 1. Jisko Allaah aur uske Rasool har cheez se zyada mahboob ho, 2. Vo shakhs jo kisi bande se muhabbat kare to sirf Allaah ke liye muhabbat kare, 3. Vo shakhs jisko Allaah ne kufr se bacha liya hai vo dobara kufr me loutna vaisa hi

naa pasand karta hai jaisa ke aag me daala jaana usko naa pasand hai.
(Bukhari:21, Muslim:43)

12. _____

Rasoolullah ﷺ ne farmaya : Jo shakhs (LAA ILAAHA ILLALLAH) kahe aur Allaah ke siva har cheez ki ibadat ka inkaar kare to uska maal, aur uski jaan (islam ke nazdeek) mahfooz hai, aur iska hisaab Allaah par hai. (Muslim:23)

13. _____

Nabi Kareem ﷺ ne farmaya : “Eemaan ki saath se kuch oopar shaakhe hai aur ek doosri riwaayat ke mutabikh sattaar se oopar shaakhen hai, sab se aalaa shaakh LAA ILAAHA ILLALLAH aur sabse adna raaste se takleef deh ashya ko hatana hai, aur “sharm wa haya” eemaan ki ek shaakh hai.” (Bukhari:9)

