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**GYAARAH MASH'HOOR BID'AT AUR UNSE BACHNE KA ISLMAI
TAREEQA**

Tamheed

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Gyaarah bid'aat aur unse bachne ka Islami tareeqa

Allaah Taala ne Nabi'on aur Rasoolon ka silisla jaari farmaya aur aakhir me Muhammad ﷺ Khaatamun Nabiyyeen ban kar tashreef laaye. Aakhri Nabi ki ba'asat wa risaalat aur deen ke mukammil hone ke baad bhi agar koyi aaj ye kahta hai ke mujhe deen ke naam par ye aisa karna zyada achcha lagta hai ya koyi naya tareeqa meri samajh ke mutabikh zyada achcha hai to goya vo doosre andaaze ye kahna chahta hai ke “mujhe Muhammad ﷺ ki zaroorat nahi hai, Na'oozubillah ! (kitna ghalat aqeedah hai). Khud se achcha samajh kar aap deen me koyi nayi cheez add karne lagenge to iska matlab ye hoga ke Muhammad ﷺ ko bhejne ki koyi zaroorat hi nahi thi. Agar insaan apni naaqis aql ke zariye deen me kuch bhi naya kaam eejaad kar sakta tha taake vo bid'at deen me mustaqil shaamil ho jaaye to phir Muhammad ﷺ ko bhejne ki zaroorat kya thi? Nabi'on ka silsila duniya me jaari kiya gaya, aakhir me Allaah ke Rasool ﷺ ko bheja gaya kyu ke insaan ko maaloom nahi hai ki Allaah kis ibaadat se khush hota hai aur kis harkat se naaraaz hota hai, deen ke maamle me kya karna hai aur kya nahi karna hai, kis cheez se sawaab milta hai aur kis cheez se azaab milta hai.

Shari'at ya bid'at ?

Ek shari'at hoti hai jo Allaah Taala ne naazil kee hai. Doosri shari'at vo hoti hai jo insaan apni taraf se gadh leta hai. Bid'at ka maani kya hai? Iska maani ja'ali aur gadhi huyi shari'at hai. Jo saheeh shari'at hoti hai Revelation from Allaah vo Allaah ki jaanib se naazil kardah hoti hai aur Explanation of Prophet Muhammad ﷺ ki taraf se uska Explanation milta hai, saath me application of Sahaba Kraam Raziallahuanhu Alaihim Ajma'een use Apply karke batlaate hai. Yaani Aap Nabi Kareem ﷺ Sahaba Kraam Raziallahu Alaihim Ajma'een ne jaise samjha hai aur jaise amal kiyaa hai waise hi hame samajhna hai aur amal karna hai. (Agar ham aisa karte hai to ham saheeh shari'at follow kar rahe hai). Nabi Kareem ﷺ aur Sahaba Kraam Raziallahuanhum ke zamane ke baad deen ke naam par aisa jo kuch bhi hota tha jiski Quraan aur Saheeh Hadees me koyi asal maujood nahi hai aur Nabi Kareem ﷺ aur Sahaba Kraam Raziallahuanhum ke zamane se agar kisi ke paas us kaam ki daleel nahi hai phir bhi koyi Nabi Kareem ﷺ aur Sahaba Kraam Raziallahuanhum ke zamane ke baad aakar ye kahta hai ke ye bhi deen ka hissa hai to yahee bid'at hai.

Aap dekhenge ke qadeem zamane se hi Aslaaf Kraam ne deeni kitaben likhi hai. Isme doosre mazahib ki mukhalifat ya tardeed me itni kitaben nahi likhi gayi, jitni kitaben bid'at ko condemn karne ke liye likhi gayi hai. Khawarij ko condemn karne ke liye jo bhatke huye hote hai unke khilaaf aslaaf ne zyada kitaben likhi. Kyu ? Vo isliye kyu ke ghair mazhabi aadmi doosra Religion follow kar raha hai (vo apna mazhab follow kar raha hai) vo Islam ki asal wa shakal nahi bigaad raha hai, lekin jo bid'at karta hai Islam ka naam lekar karta hai. Ek shirk karne waala jab Islam ke naam par shirk karta hai to vo na sirf ek naya kaam kar raha hai, vo na sirf naa farmaani kar raha hai, balke Islam ka chehra bhi bigaad raha hai. Is tarah gunah aur khatarnaak hai. Neez laa ilm logon ki gumraahi ka sabab bhi hoga ke log use deen ka hissa samajh baithenge goya ke ye aane waali Generation ko tabah karne ka sabab ban raha hai. Doosra ghair mazhabi aadmi jo apne Religion ko follow kar raha hai uski wajah se vo Islam ki tasweer nahi bigaad raha hai, lekin ye jo Islam ka naam lekar bid'at ka kaam kar raha hai vo Islam ki tasweer bigaad raha hai. Isiliye aap dekhiye taareekh me is mauzoo par bahut zyada kitaben likhi gayi hai. Imam Bukhari Rahimahullah ne Sahi Bukhari ke kitab ul eemaan me firqon ka jawaab diya. Imam Muslim Rahimahullah ne kitab ul eemaan likhi usme firqon ka jawaab diya. Imam Ahmad bin Hanbal Rahimahullah ne kitab likhi "al sanah". Unke alaawa bhi bahut saari kitaben hai jaise – "al sanah. Ibn Abi Aasim Rahimahullah", "al sanah Abu Bakaar Khilaal" aur isi tareeqe se "aqeeda ahlul sunnah wal jamaat" waghairah. Sahaba Kraam Raziallahuanhum ke baad Taabi'een aur Tabe Taabi'een aur unke baad bhi jaise jaise firqe aate gaye kitaben likhi jaise, "sharah al sunnah" Imam Barbahaari Rahimahullah ki kitab

mash'hoor kitab hai, "al radd alal jahmiyah" Imam Daarmi ki kitab hai, ""kitab ut tawheed" Ibn abi Mandah ya Ibn Mandah Rahimahullah aur "kitab ut tawheed" Imam Ibn Khuzaimah ki kitab har muhaddis ne apni apni kitab me kisi na kisi firqe ka radd kiya aur in kitabon ko likha. Unke alaawa bhi bahut saari kitaben baad me likhi gayi hai jaise "sharah aqeedatul tahaawiyah." Ibn Taimiyah Rahimahullah ke zamaane tak ye firqe bahut phail chuke the to Imam Ibn Taimiyah Rahimahullah ne Taabi'een aur Tabe Taabi'een ke zamane me jo kitaben likhi gayi thi unhi kitabon ko padh kar saare firqon ka muqabila kiya aur poore firqon ko Allaah ke hukum se kamzor kar diya.

Bid'at ki pahchaan aur us se bachne ka tareeqa :

Agar aaj bhi ham sahi aqeedah ki khidmat karna chahte hai to phir hame purani kitaben phir se padhna padega, Nabi ﷺ aur Sahaba Kraam Raziallahuanhum ke zamane me jo deen tha usi deen par mutma'in hona padega, harkis wa naakis deen ke naam par jo nayi nayi bid'aten eejaad kar rahe hai us se bachna padega. Apne aap ko bid'at se kaise bachaana hai? Log ibadat aut bid'at me farq kyu nahi karte? Iska ek usool hamesha apne zahan me rakhiye. Jitni bhi ibaadaten hai unme Ulama Kraam ne kaha ke ek musalmaan apni marzi se kuch bhi nahi kar sakta jaise, Aqeedah, Namaz, Roza, Hajj. Ham apni taraf se kuch bhi nahi kar sakte jab tak ke daleel na aajaaye. Yahaan usool kya hai? "Jab tak daleel na aajaaye aap kuch nahi kar sakte albatta Aspect of life and living zindagi guzaarne ke tareeqe jaise safar karna hai to aap aaj ke daur me gaadiyaan istemaal kar rahe hai, uske alaawa mukhtalif maqasid ke liye aap ghadi istemaal kar rahe hai, belt istemaal kar rahe hai, zindagi guzaarne aur ghar banaane ke tareeqe bhi mukhtalif hai, khaane peene me naye naye Items khaa rahe hai jo Allaah ke Nabi ﷺ ke zamane me nahi thi, aamado raft ke liye aap nayi nayi sawaariyaan istemaal kar rahe hai. Rahan sahan, odhnaa bichonaa, ilaaj ke naye naye tareeqe, taaleem ke liye naye naye wasayel, daawat ke liye wasayel ka istemaal, business ke liye naye naye tareeqe waghairah inme usool kya hai? Aap ke liye jaayaz hai ke aap us waqt tak jo chahe kare jab tak ke aap ke rukne ki daleel na aa jaaye. Ibadat me aap kuch nahi kar sakte jab tak ke karne ki daleel na aa jaaye. Namaz, Roza, Zakaat, Dua, Hajj, Eid waghairah me aap us waqt tak kuch bhi apni taraf se nahi kar sakte jab tak ke daleel na mil jaaye, aur maalaat me usool ulta hai yaani do alag alag usool hai. Lekin aaj musalmaan ulta sochte hai, jab unse kaha jaata hai ke bahi ye eid milaad un nabi kahaan se laaye? To sawaal karte hai Allaah Taala aur uske Rasool ﷺ ne roka hai kya? Jabke deen ke maamle me daleel maujood hai to uske mutabiq amal karna hai. Jab ham unse ye kahte ye ghadi aur ye belt istemaal kar sakte hai to kahte hai "Kya Allaah ke Nabi ﷺ aur Sahaba Kraam Raziallahuanhum istemaal karte the kya? Ek taraf ye dunyawii maamlaat hai aur doosri taraf ye khaalis ibadat ke maamlaat hai,

yahaan par karne ke liye daleel chahiye aur yahaan par karne ke liye nahi balke rukne ke liye daleel chahiye. Allaah Taala ne Surah Baqarah, Surah no. 2 ki aayat no. 29 me farmaya : **(HUWALLAZEE KHALAQA LAKUM MAA FIL ARZI JAMEE'AA)** “Vo Allaah jisne tumhare liye zameen ki tamaam cheezon ko paida kiya.” Yaani dunyawī aitebaar se yahaan par rukhsat dee jaa rahi hai jab tak ke ye rukhsat shari'at se na takraaye, lekin deen ke maamle me Allaah Taala irshaad farma rahe hai, Surah Shoorā, Surah no. 42 me : **(AM LAHUM SHURAKAA'U SHARA'OO LAHUM MINAD DEENI MAA LAM YA'AZAN BIHILLAAH)** “Kya un logon ne aise (Allah ke) shareek (muqarrar kar rakhe) hai jinhone aise ahkaam deen muqarrar kar diye hai jo Allaah ke farmaaye huye nahi hai.” Ghour kejiye ! Kya musalmaano ke Allaah Taala ke saath aur bhi shurkaa hai, kya Allaah Taala ka koyi aur bhi shareek hai kya? Jo deen me musalmaano ko nayi nayi shari'at gadh kar de rahe hai, Allaah Taala ke alaawa koyi aur shari'at waazeh nahi kar sakta. Deen me har amal ki kahaan se daleel hona chahiye? Quraan aur Saheeh Hadees me iski daleel hona chahiye, Nabi Kareem ﷺ aur Sahaba Kraam Raziallahuanhum ke zamane se hona chahiye, warna kisi nayi baat ko shari'at aur deen samajh kar follow karenge to vo bid'at hai ya shirk hai. Isiliye Allaah ke Rasool ﷺ ne irshaad farmaya Sahi Bukhari 2697 : **(an aisha raziallahuanha – qaalat qaala rasoolullahi ﷺ “man ahdasa fee amrinaa haaza maa laisa feehi fahuwa radd”)** (Sahi Bukhari:2697) “Jo hamaare is deen me nayi cheez nikaalega (Rejected) vo mardood hai” aur sahi Muslim Hadees no. 1718 me likha hua hai : **(akhbaratni aisha anna rasoolullah ﷺ qaal : man amila amalan laisa alaihi amrunaa fahuwa radd)** (Sahi Muslim:1718) “Jo koyi aisa kaam karega jo aaj ke din hamare deen me nahi tha to vo radd hai.” Allaah ke Nabi ﷺ ne peshangoyi ke Sunan Tirmizi Hadees no. 2676 me likha hua hai : **(fa innahu man ya'ishn minkum yarakh tilaafan kaseera, wa iyyakum wa muhdasaatil umoori fa innaha zalaalah, faman adraka zaalika minkum fa alaihi bi sunnati wa sunnatil khulafaa'ir raashideenal mahdiyyeena, azzoo alaiha bin nawakhizi)** (Sunan Tirmizi:2676) “Mere baad jo zinda rahenge vo ummat me bahut khatarnaak ikhtelaaf dekhenge, tum deen me naye naye kaamon se door rahna kyu ke yahee to gumraahi hai lihaza tum me se jo koyi bhi ye paaye to phir vo meri sunnat aur hidaayat yaafta khulafa e raashideen ki sunnat ko laazim pakde balke daadhon se pakad lena.” Tum meri sunnat pakdo aur khulafa e raashideen ki sunnat laazim pakdo, is se kya pata chala? Allaah ke Rasool ﷺ aur khulafa e raashideen ke zamane me jo deen tha us deen ko follow karne ke liye kaha jaa raha hai, baad me agar koyi nayi cheez laayega to use qabool na karo jab tak ke us zamane se koyi aadmi saabit karde. (bahut hi Clarity ke saath) **“azzoo alaiha bin nawakhiz”** ye daanton se mazbooti se pakad lo jaise koyi

aadmi rassi kheenchta hai to daanton ke zariye mazbooti se kheenchta hai, kaha ke shari'at ko mazbooti se pakad lo.

Deegar Ulama Kraam ne bhi Quraan wa Saheeh Ahadees ki roushni me bid'at ki wazaahat isi tarah kee hai. Imam Shaatbi Rahimahullah ne kaha : “al bidah tareeqata fil deen makhtar ata tazaahil shari'ati yaqsada bil sulook alaiha maa yaqsad bil tareeqatal shari'ah” (al A'itesaam:jild:1/safha 37). Yaani bid'ati shai shari'at jo Allaah Taala ki jaanib se naazil huyi ke muqaabile me man gadhat shari'at yaani bid'at pesh karta hai, taake is bid'at par aise hi amal kiya jaaye jaise asal shari'at par amal kiya jaata hai. Bid'ati ka ye itna bada gunah hota hai. Shaikh Ibn Usaimin Rahimahullah ne kaha : **“maa ahdasa fid deen alaa khilaaf maa kaana alaihin nabiyyi ﷺ wa ashaabih man aqeedatah aw amal”** (sharah al maatal aiteqaad:safha 23) “Koyi deen me (dunya me nahi) aqeedah ya amal (ibaadat) se mutaalliq nayi cheez laata hai jab ke vo Nabi ﷺ aur Sahaba Kraam Razialalhuhanum ke zamane me nahi thi to vo bid'at hai.” Ulama Kraam kahte hai ke bid'at ke liye sabse Best Definition Shaikh Ibn Usaimin Rahimahullah ne batlaaya hai. Shaikh Saaleh Fawzaan Hafizahullah kahte hai ke duniya me tum agar nayi cheezen laate huye Innovation (eejaad) karte ho to gunah nahi hai, lekin deen me tum nayi cheezen laate ho to ye haraam hai, kyu ke deen ki asal hai rukna jab tak ke daleel na aa jaaye aur duniya ki asal hai chalna jab tak ke rukne ki daleel na aa jaaye, iska usool alag aur uska usool alag hai. Shaikh Saaleh Fawzaan Hafizahullah kahte hai bid'aten aqeedah me bhi hoti hai aur bid'aten ibadaat me bhi hoti hai. Hafiz Hakmi Rahimahullah ne irshaad farmaya ke jis par Nabi Kareem ﷺ aur Sahaba Kraam Raziallahuanhum jama the uske muqaabile me ek aadmi ek naya kaam karta hai to dar asal vo uska mazaaq udaa raha hai, agar aisa hai to vo bid'at makfarah ho jaayegi yaani aisi bid'at jo us shakhs ko kaafir bana degi. Bid'at ka doosra level hota hai, bid'at ghair makfarah, gunah hai chahe vo choti bid'at ho chahe vo badi bid'at ho. Baaz bid'aten insaan ko kaafir bana deti hai, Islam se baahar nikaal deti hai, baaz bid'aten insaan ko Islam me rakhti hai lekin use faasiq, faajir aur bada gunahgaar bana deti hai, kabeera gunah me daal deti hai (Allaah Taala is gunah se bachaye). Aur Shaikh Rab'ee bin Haadi al Madkhali kahte hai ke bid'at ki ek qism makfarah hai, ek qism mafaqah hai. Aadmi ya to kaafir ban jaata hai ya to faasiq ban jaata hai, (Allaah Taala ham ko is gumraahi se bachaye, Aameen).

Ahle bid'at ka ibratnaak anjaam :

Agar aap Quraan Majeed samajh kar tilaawat karte hai to aap ko pata chalega ke jo log bid'at karte hai, Quraan Majeed unke liye ek khaas qism ki naseehat karta hai jaisa ke Aap kahte hai, “bechaare amal kar rahe hai phir bhi unhe koyi faayda nahi hai.” (Is jaise andaaz me guftagoo hoti hai). Is andaaz me bid'ation

ko kabhi pyaare andaaz me aur kabhi dhamki ke andaaz me samjhaaya jaa raha hai, Surah Kahaf me Allaah Taala ka irshaad hai : **(QUL HAL NUNABBI'UKUM BIL AKHSAREENA A'AMAALA. ALLAZEENA ZALLA SA'AYUHUM FIL HAYAATID DUNYA WAHUM YAHSABOONA ANNAHUM YUHSINOONA SUN'AA)** “Kah dejiye ke agar (tum kaho to) mai tumhe bata doon ke baa aitebaar aamaal sabse zyada khasaare me koun hai? Vo hai ke jinki dunyawii zindagi ki tamaam tar koshishen bekaar ho gayi aur vo isi gumaan me rah rahe ke vo bahut achche kaam kar rahe hai.” Yaani jo bid'at karta hai vo dar asal bewaqoofi karta hai, kaha gaya ke kya ham tumhe amal karke bhi nuqsan uthaane waale log na batlaayen? Mehnat kar rahe hai, (bid'at karne bhi mehnat lagti hai, mehnat karke bhi nuqsan uthaane waale log na batlaayen?) (Surah Kahaf) Jinki mehnat ikaarat ho jaayegi. Dunya me vo samajhte hai ke ham bahut achcha kaam kar rahe hai. Bid'ati ki jo logic hoti hai is aayat me isi logic ko toda gaya hai. Ye ek achcha kaam to hai naa? Agar achcha kaam hai to dekhiye Quraan Majeed me iski kya Position hai. Quraan Majeed me aise logon ko phitkaara gaya hai. Surah Ghaashiyah me Allaah Taala ka irshaad hai : **(WUJOO HUI YOUMA IZIN KHAASHIYAH.**

AAMILATAN NAASIBAH. TASLAA NAARAN HAAMIYAH) “Us din bahut se chehre zaleel honge. (aur) mehnat karne waale thake huye honge. Vo dahakti huyi aag me jaayenge.” Qiyamat ke din kuch peshaniyaan thaki thaki hongii, unse kaha jaayega ke kya itna thake huye ho? Vo samjhenge ke hamne to bahut achcha kaam kiya hai, deendaar hai ham (bid'at karne waala yahee samajhta hai ke mai bada deendaar hoon) unse kaha jaayega ke jahannam me jaa'o.

سَهْلَ بْنَ سَعْدٍ ، يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، فَمَنْ وَرَدَهُ شَرِبَ مِنْهُ، وَمَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ بَعْدَهُ أَبَدًا، لِيَرُدَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ، قَالَ أَبُو حَازِمٍ: فَسَمِعَنِي النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ أَنَا أَحَدُهُمْ هَذَا، فَقَالَ: هَكَذَا سَمِعْتُ سَهْلًا، فَقُلْتُ: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فِيهِ، قَالَ: إِنَّهُمْ مِنِّي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا بَدَلُوا بَعْدَكَ، فَأَقُولُ: سَحَقًا سَحَقًا لِمَنْ بَدَّلَ بَعْدِي.

Tarjamah : Sahal bin Sa'ad kahte the ke maine Nabi kareem ﷺ se suna, Aap ﷺ farmaate the ke mai hauz kausar par tumse pahle rahoonga jo wahaan pahunchega to uska paani piyega aur jo uska paani pee lega vo uske baad kabhi pyaasa nahi hoga. Mere paas aise log bhi aayenge jinhe mai pahchaanta hoonga aur vo mujhe pahchaante honge phir mere aur unke darmiyaan parda daal diya jaayega. Abu Haazim ne bayaan kiya ke N'umaan bin Abi Ayaash ne bhi suna ke mai unse ye Hadees bayaan kar raha hoon, unhone kaha ke kya toone Sahal

Raziallahuanhu se isi tarah ye Hadees suni thi? Maine kaha ke Haan. Unhone kaha ke mai gawahi deta hoon ke maine Abu Sa'eed Khudri Raziallahuanhu se ye Hadees isi tarah suni thi. Abu Sa'eed isme itna badhaate the ke Nabi Kareem ﷺ ne farmaya ke ye log mujh me se hai. Nabi Kareem ﷺ se us waqt kaha jaayega ke aap ko maaloom nahi ke aap ke baad unhone kya tabdeeliyaan kar dee thi? Mai kahoonga ke doori ho doori ho unke liye jinhone mere baad deen me tabdeeliyaan kar dee thi? (Sahi Bukhari:6576, Sahi Muslim:2297)

Bid'at aur bid'ati se Nabi ﷺ ne bara'at ka elaan kiya farmaya :

“man raghiba an sunnatee fa laisa minnee”

“Mere tareeqe se jisne be raghbat kee vo mujhse nahi.” (Sahi Ibn Hibban:317)

Ek aur Hadees me bid'at ke amal ko radd karte huye farmaya :

“kullu amri laisa alaihi amrunaa fahuwa radd”

Rasoolullah ﷺ ne farmaya, “jisne hamare deen me az khud koyi aisi cheez nikaali jo isme nahi thi to vo radd hai.” (Fathul Rabbani:1050/2)

Allaah ke Nabi ﷺ ne farmaya, “har bid'at gumraahi hai aur har gumraahi ka anjaam jahannam ki ag hai.”

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ، يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ يَقُولُ : " مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Jabir bin Abdullah Raziallahuanhu kahte hai ke Rasoolullah ﷺ apne khutbah me Allaah ki hamd wa sana bayaan karte jo uski shaayaane shaan hoti, phir Aap farmaate : Jise Allaah Raah dikhaaye to koyi use gumraah nahi kar sakta, aur jise gumraah karde to use koyi hidaayat nahi de sakta, sabse sachchi baat Allaah ki kitab hai, aur sabse behtar tareeqa Muhammad ﷺ ka tareeqa hai, aur badtareen kaam naye kaam hai, aur har naya kaam bid'at hai aur har bid'at gumraahi hai aur har gumraahi jahannam me le jaane waali hai. (Haleetal Awliya:220/3)

Ek hoti hai shari'at jo Allaah Taala ne utaari hai, doosri ja'ali aur naqli shari'at vo hoti hai jo insaan gadh leta hai aur apni taraf se samajh leta hai ke mai bahut achcha kaam kar raha hoon, jab is man gadhat shari'at par chalte hai to kya azaab milta hai? Allaah Taala irshaad farma rahe hai : **(INNALLA ZEENA YUHAADDOONALLAHA WA RASOOLAHU ULAA'IKA FIL AZALLEEN)** (Surah Mujadilah:20) “Beshak Allaah Taala ki aur uske Rasool

ki jo log mukhalifat karte hai vahee log sabse zyada zaleelon me hai.” Aaj musalmaano par zillat taari kyu ho rahi hai? Kyu ke hamne bid’at ke naam par nayi cheezen nikaal lee hai, shirk ke naam par ek naya deen bana liya hai aur musalmaano ki majority us shirk waale system ko aur us bid’at waale system ko deen samajh kar follow kar rahe hai.

Gyaarah mash’hoor aur bunyaadi bid’aat :

Tareekh me jo bhi firqe aaye hai unhe samajhne ke liye maine ek sher banaaya hai :

اصولاً لتفرق
الخلافة خمسة

خروج ورفض وإرجاء وقدر وجههم

Tafarruqaat aur ikhtelaafaat janam dene waali paanch maa’en hai, ye gande gande firqon ko janam dene waali maa’en hai, ye paanch hai jo 72 firqon ki maa’en hai, khurooj : Khawarij nikle, rafz : raafizah nikle, arja’a : marja’a nikle, qadr, khabar : qadriyah wa jabriyah firqe nikle, wajaham : aur jaheemah firqa nikla, (Allaah Taala hamari hifazat farmaye). Aqaayed wa aamaal (ibaadaat) dono me jo mash’hoor aur bunyaadi bid’aat hai unka tazkirah zaroori hai.

Pahli bid’at al khawaarij :

Taareekh me sabse pahli jo bid’at nikli vo khawaarij ki bid’at hai. Jab Ali Raziallahuanhu jung siffeen se laut rahe the to baarah se chawdah hazaar log Aap ke qaafile se nikal gaye, unhone kaha, Aye Ali ! Tum to bad deen ho chuke ho (na’oozubillah) ham tumhare saath nahi rah sakte. Unhe ham kahte hai “khawaarij” yaani apne aap ko ye nek samajhte hai aur ummat ke nek logon ka maqaam wa martaba giraate hai jaisa ke aaj ke bahut saare naujawaan hai jo is daur ke bade bade Ulama Kraam ke oopar badi aasaani se guftagoo kar dete hai ke “inka taqwa kuch nahi hai, inke paas kuch ilm nahi hai.” Ye har daur me hote hai inko kahte hai kam faham, kam ilm ! Vo samajhte hai ke ilm unhi ke paas hai aur bade bade Ulama Kraam par badi aasaani se vo log tanqeed kar dete hai (Allaah Taala hame is gunah se bachaye). Ibn Abbas Raziallahuanhu ne munazirah kiya to kuch logon ko hidaayat mili, lekin kayi logon ne kaha ke nahi nahi ham Ali Raziallahuanhu ke qaafile me nahi aayenge, ham khurooj karte hai, baghaawat karte hai. Phir naharwaan ki jung huyi aur Ali Raziallahuanhu ne un sabse ladayi kee, jung kee aur Sahaba Kraam Raziallahuanhum me se ek kahte hai ke Nabi Kareem ﷺ ke zamane me ek shakhs ne aiteraaz kiya tha ke Aye Muhammad ﷺ ! Insaaf kejiye, maine dekha ke vo insaaf ki baat kahne waala shakhs khawaarij ke qaafile ka sardaar bana hua tha. Is se kya pata chala?

Jo log sunnaton ka mazaaq udaate hai ek waqt aata hai ke vo ahle sunnat wal jama'ah sahi logon ke khilaaf jung ladne ke liye nikal aate hai. Allaah Taala hame Quraan aur Sunnat se muhabbat karne aur uske taqaazon ko poora karne ki tawfeeq ata farmaye. Ye jo waaqi'ah hai kitab "khasayes ul Imam Ali" safa no. 200 me zikar kiya gaya hai.

Doosra bid'ati firqa raafizah :

Ye dar asal saba'i tola tha, unhone koshish kee ke Sahaba Kraam Raziallahuanhum aur Aale Bait me jhagda daal de, lekin vo log kaamyab nahi huye kyu ke Sahaba Kraam Raziallahuanhum aasaani se in sab baaton me nahi padte the. Aale Bait aur Sahaba Kraam Raziallahuanhum ke darmiyaan rishte hone lage, Sahaba Kraam Raziallahuanhum, Taabe'een Kraam Rahimahullahum aur Tabe Taabe'een aap in tamaam ki taareekh dekhte chale jaa'iyeto Sahaba Kraam Raziallahuanhum aur Aale Bait me kabhi bhi ikhtelaaf nahi tha balke unhone aapas me rishtedaariyaan qaayam kee thi lekin saba'i tola ne itna zyada marketing kee aur itna zyada unhone is gumraah fikar ko phailaya ke kuch log unki baaton me aa gaye, jo log unki baaton me aa gaye vo log aage jaakar raafizah ban gaye. Sahaba Kraam Raziallahuanhum aur Aale Bait firqa waariyat se bari hai Alhamdulillah, Allaah Taala ne unhe bacha liya.

Teesri bid'at jaheemah :

Jaheemah : Aqayed se mutaalliq gumraah firqon me se ek firqa hai, uska zahoore doosri sadi me Iraq me uske baani jaheem bin safwaan tirmizi ke haathon hua. Jaheem bin safwaan ke ifkaar Sahaba Kraam ke aqeede ke khilaaf raay par qaayam thi.

Allaah Taala ke tamaam sifaat ka inkaar karte hai aur ye aqeedah rakhte hai ke eemaan majrad ma'arifat ka naam hai aur Quraan Majeed makhlooq hai.

218 hijri me maamoon ek khalifah guzra hai, us shakhs ko aql ladaane ki badi aadat thi. Aaj bhi hota hai jaise Quraan aur Sahi Ahadees hai lekin meri aql aisa kahti hai, aaj ka musalmaan aisa kahta hai, kisi bhi musalmaan ke liye aisa kahna jaayaz nahi hai. Quraan aur Sahi Hadees ki baat samajh me aaye ya na aaye, **"sam'eenaa wa at'aanaa"** kahna chahiye, tasleem aur qubool kar lena chahiye. Agar aap kahte hai ke mujhe samajh me aaya to maanoonga to aap Abdullah nahi balke abdul aql yaani aql ke bande honge. Aap Muhammad ﷺ ke ummati kahaan hai? Aap ki samajh me aaye to maante hai warna nahi jab ke Sahaba Kraam Raziallahuanhum ki khusoosiyat ye hai ke vo Allaah ke Nabi ﷺ ki taaleemaat par **"sam'eenaa wa at'aanaa"** kahte hai. Ye aql ladaane waale aur falsafa ke qaayal shakhs maamoon the, phir uske baad khalifah Mu'atasim, phir khalifah Waasiq aaye, unhone jaheemah aur mu'atazilla ka aqeedah adopt kar

liya. Is se pahle jo bhi firqe aaye the vo firqe idhar udhar gali gali ghoom rahe the, khalifah waqt aur ulamaye ummat sab milkar unse muqabila kar rahe the. Lekin ye firqa bada chaalaak tha, usne khalifah ko control me le liya, kyu? Power haath me rahega to muhaddiseen ko maarne me aasaani rahegi. Vo khalifah ko mesmerize karte hai aur ye muhaddiseen ke liye bada mushkil daur guzra hai. 218 hijri Imam Ahmad bin Hanbal Rahimahullah dat gaye, kaha ke mai Quraan Majeed ko Kalaamullah kahoonga makhlooq nahi maanoonga kyu ke ye Allaah ka kalaam hai jo Allaah ki sifat hai, makhlooq nahi hai jabke ye khalifah kah rahe the ke tum Quraan Majeed ko makhlooq maano, kyu ke jaheemah aur mu'atazilah falsafiyaana andaaz me khalifah ko qaayal kar chuke the, teen khalifah Mesmerised huye kayi saalon tak Imam Ahmad bin Hanbal ko jail ki salaakhon ke peeche zindagi guzaarni padi. Kahte hai ke agar haathi par koda maara jaata to haathi bhaag jaata lekin Imam Ahmad bin Hanbal Rahimahullah par koda maara jaata to chattan ki tarah date rahe, lekin unhone ghalat baat qabool nahi kee, Alhamdulillah ! Iske baad mutawakkal ka zamana aaya to unko Realize hua ke ye to ghalat aqeedah tha, chunache ye Imam Ahmad bin Hanbal Rahimahullah ko jail se baahar nikaalte hai, itni izzat dete hai, jaisa ke Quraan Majeed me Allaah Taala ne irshaad farmaya : **(WAJA ALNAA MINHUM A'IMMATANY YAHDOONA BI AMRINAA LAMMA SABAROO, WA KANOO BI AAYAATINAA YOOQINOON)** (Surah Sajdah:24) “Aur jab un logon ne sabr kiya to hamne unme se aise peshwaa banaaye jo hamare hukum se logon ko hidaayat karte the, aur vo hamari aayaton par yaqeen rakhte the.” Agar aaj bhi musalmaan sabr karenge aur apne deen par yaqeen rakhenge to shak me nahi padenge aur Allaah Taala hame is kaaynaat ka phir se Imam bana dega, In Sha Allaah.

Chawthi bid'at inkaar sunnat :

Hadees ka inkaar alag alag shaklon me ho sakta hai, koyi kahta hai meri aql me baat nahi aati, koyi kahta hai ke taareekh ke hisaab se ghalat hai, koyi kahta hai ke muhaddiseen ne barabar mehnat nahi kee, koyi kahta hai ke Hadees science se takraati hai, koyi kahta hai ke Ahadees me aapas me Contradiction paaya jaata hai, koyi kahta hai ke Hadees me bahut zyada tafseelaat aisi aisi hai jinse be hayaayi ki boo aati hai (na'oozubillah), koyi kahta hai ke aahaad waali Hadeesen nahi maanenge ek ek ya do do sanad waali nahi maanenge zyada sanaden hai to ham maanenge. Alag alag logon ne alag alag shoshe nikaale, kyu? Isliye kyu ke Hadees maanenge to rozana paanch martaba namaz padhna padega. Ab ek aadmi chahta hai ke mai namaz bhi na padhoon aur deendaar ke taur par mash'hoor bhi rahoon to vo kahta hai ke ye sab namaz ke jo qisse hai vo Hadees me hai, Quraan me nahi hai aur Hadees to mai maanta hi nahi hoon, lihaza mujhe be namazi, bad deen mat kaho, mai bhi pakka musalmaan hi hoon, mai Quraan Majeed follow kar raha hoon, Quraan Majeed me hai **(AQEEMUS SALAAH)** “namaz qaayam karo” lihaza jab bhi mu'azzin azaan deta hai to ye

bhi bistar se hi **“ALLAHU AKBAR”** kahta hai, kyu ke uske mutabiq **“salaah”** maani dua hai, bistar me **“ALLAHU AKBAR”** bol kar phir waapis so jaata hai, agar Hadees maanega to namaz padhna padega. Sahaba Kraam

Raziallahunhum ke zamane me us firqe ki shuru'at ho chuki thi, ek shakhs aaya tha usne yahee baat kahee thi, Imran bin Hussain Rahimahullah ke paas ek shakhs aaya usne kaha : “Hadees se mat kaho jo bhi kahna hai Quraan se kaho.” Imran bin Hussain Rahimahullah kahte hai, Achcha! Tumhe namaz ke Details Quraan me milte hai kya? Usne kaha : “Nahi” phir poocha : “Zakaat ki tafseel tumhe Quraan me milti hai kya? Usne kaha : “Nahi” (an imran bin hussain, al abaanah al kibree laa bin batah, al kitab al awwal : al eemaan, al majlad al awwal, baabu zikri maa jaa'at bihi al sunnah min taa'ati rasoolillahi ﷺ wat tahzeeri min tawaa'ifa yu'aari zoonah sunnah rasoolillahi ﷺ bil quraan, raqam al hadees:65) Yaad rakho ! Tumhe agar Quraan samajhna hai to waapis kahaan aana padega? Hadees ki taraf hi aana padega. Allaah ke Nabi ﷺ ko Allaah Taala ne ye Authority dee hai, Allaah Taala ne farmaya : **(WA ANZALNAA**

ILAIKAZ ZIKRA LITU BAAYINA LINNAASI MAA NUZZILA ILAIHIM WALA ALLAHUM YATAFAKKAROON) (Surah Nahal:44)

“Daleelon aur kitabon ke saath, ye zikr (kitab) hamne Aap ki taraf utaara hai ke logon ki jaanib jo naazil farmaya gaya hai Aap use khol khol kar bayaan karde, shaayad ke vo ghour wa fikr karen.” Iska matlab vo arab arabi jaanne waale Sahaba Kraam Raziallahunhum the, ye arabi zabaan jaante the phir bhi kah rahe hai ke, nahi ! Aye Nabi ﷺ ! Aap unke liye Explain karen, arabi jaanne waalon ko bhi Allaah ke Nabi ﷺ ke samjhaane ki zaroorat hai to kya hame zaroorat nahi hai? Yaqeenan hame bhi zaroorat hai. Allaah Taala ne Quraan Majeed me ye nahi kaha ke Aap ka kaam postman ki tarah hai ke jaa'o Quraan dekar aa jaa'o, nahi ! Balke Allaah Taala ne kaha, Aye Nabi ! Aap unhe Quraan samjha'yiye. Iska matlab ye hai ke Allaah Taala ne Quraan bhi utaara hai aasmaan se aur Allaah Taala ne bayaan bhi utaara hai, do cheezen utaari hai. Ek aadmi kahta hai ke mai Quraan leta hoon, bayaan nahi leta to vo gumraah ho jaayega. Allaah Taala ne Quraan bhi utaara hai aur uske Explanation key utaar dee Muhammad ﷺ ko bhi dee hai, isliye Quraan samajhna hai to Hadees bhi samajhna padega. Surah Qiyamah, Surah no. 75 me hai, Allaah Taala ka irshad hai : **(LAA TUHARRIK BIHI LISAANAKA LI TA'AJALA BIHI. INNA ALAINAA JAM'AHU WA QURAAHAH. FA IZA QARA'A NAAHU FATTAB'I QURAAHAH. SUMMA INNA ALAINAA BAYAANAHAH)** “Aye Nabi, Aap Quraan ko jaldi (yaad karne) ke liye apni zabaan ko harkat na de. Uska jama karna aur (Aap ki zabaan se) padhna hamare zimme hai. Ham jab use padh le to Aap uske padhne ki pairwi karen.” (Surah Qiyamah:75/16-19). “Allaah ne kitni cheezon ki zimmedaari lee hai? Do cheezon ki, baaz log kahte hai ke Allaah ne sirf Quraan ki hifazat ki zimmedaari lee hai, agar aise log Quraan padhte to unhe samajh me aa jaata, Surah Qiyamah me Allaah ne Quraan ki hifazat ki zimmedaari lee hai aur bayaan ki hifazat ki zimmedaari bhi

lee hai, tum Quraan padhte kahaan ho barabar ! Ye hai jo taareekh me bahut bade bade fitne uthe the.

Aaj ke daur me (jism ke) chamde par rang laga lete hai yaani jism par gudwaate hai. Ibn Mas'ood Raziallahuanhu ke zamane me bhi ek aurat ne aiteraaz kiya ke ye jism par gudwaana Quraan me kahaan hai? Ibn Mas'ood Raziallahuanhu ne kaha agar ye aurat Quraan ghour se padhti to use Quraan me ye bhi milta.

Quraan me kya likha hua hai? Allaah Taala ka irshaad hai : **(WAMAA AATAAKUMUR RASOOLU FAKHUZOOHU WAMAA NAHAAKUM ANHU FANTAHOO, WATTAQULLAAHA INNALLAAHA SHADEEDUL IQAAB)** (Surah Hashr:7) “Aur tumhe jo kuch Rasool de le lo, aur jis se roke ruk jaa'o aur Allaah Taala se darte raha karo, yaqeenan Allaah Taala sakht azaab waala hai.” Aur Nabi Kareem ﷺ ne ise bure kaam se roka hai, Allaah ke Rasool ﷺ ne farmaya : **“la anallahul washimaati wal matoshimaati”** (Sahi Bukhari:4886) “Allaah Taala ne godne waali aur gudwaane waali auraton par laanat kee hai.” Mazkoorah aayaat se pata chala ke Hadees par bhi amal karna zaroori hai, jab Hadees par amal karenge to goya ham is aayat par amal kar rahe hai. Quraan me hai **(AQEEMUS SALAAH)** “Namaz qaayam karo” to Allaah ke Nabi ﷺ ne zindagi bhar namaz qaayam karke batlaaya hai. Jab aap Sahi Bukhari kitab us salaah padh rahe hai to is aqeede ke saath padhiye ke mai **(AQEEMUS SALAAH)** ki tashreeh padh raha hoon. Allaah ke Nabi ﷺ Quraan Majeed ki tafseer bayaan ki shakal me, amal ki shakal me ya phir akhlaaq ki shakal me kee hai, tafseer qouli, tafseer amali aur tafseer khalqi use kahte hai ke Allaah ke Nabi ﷺ ke batlaaye huye tareeqe ke mutabiq Quraan samajhna chahiye. Jo log apni aqal se Quraan Majeed samajhne ki koshish karte hai vo bhatak jaate hai lekin jo Allaah ke Rasool ke batlaaye huye tareeqe par Quran samajhte hai vahee log siraat mustaqeem par hai.

Paanchween bid'at andhi taqleed :

Shah Waliullah Muhaddis Dahalwi rahimahullah hindustan me ek aisa naam hai jinka har jama'at ke log ahteraam karte hai, Aap farmaate hai : “aalam an annaas kaanoo qablal maa'ata al raabi'ah ghairi majma'een alal taqleed al khaas lamazahaba waahid ba'eenah” (hajjatullaahal baaligha, al qism al awwal, baab hikaayat haal al naas qablal maa'ah al raabi'ah wa baadaha) “Jaan lo chaar sau saal pahle yaani Allaah ke Nabi ﷺ ki wafaat se lekar teen sau saal guzar gaye iske baad chawthi sadi ki shuru'aat tak bhi log kisi ek hi khaas maslak par amal karna zaroori nahi samajhte the.” Teen sau saal ki gawahi de rahe hai, ye kounse zamane hai? Ye vo zamana hai jise ham kahte hai “khair ul quroon” ye badi fazeelat ka zamana hai, ye Sahaba, Taab'aeen aur Tabe Taab'aeen ke zamane hai. Chaar sau saal tak bhi khaas ek hi maslak ko maanna zaroori nahi samjha jaata tha jaise aaj kahte hai ke hanfi, shafayi, hanbali aur maaliki ek maslak ko maanna hai warna tum gumraah ho. Ye aqeedah chaar sau saal tak bhi ummat

me nahi tha, (baad me aaya) iska matlab Quraan, Sahi Hadees aur Sahaba Kraam Raziallahuanhum ke aqwaal ki roushni me is zamane me jo deen tha usi ki roushni me apne aqeedah ki bhi islaah karni hai aur apni ibaadaat ki bhi islaah karni hai. Agar koyi kahta hai ke mai taqleed karoonga to vo sun le ! Ke taqleed jaamad, talqeed aami yaani andhi taqleed Quraan aur Sahi Hadees se takraati hai, phir bhi agar ye kahta hai ke, “Mere imam ne ye kaha” ye apne aap ko gumraahi ke raaste par daal raha hai, (Allaah hifazat farmaye).

Chati bid’at qabr parasti :

Jab paanchween sadi thi Ibn Taimiyah Rahimahullah ke paida hone se sau saal pahle saari dunya me taataari phail rahe the aur idhar se saleebi jungen bhi ho rahi thi, daayen jaanib se taataari aur baayen taraf se saleebi hamla kar rahe the. Saleebiyon ne 16 junge kee aur tataariyon ne pahle changeez khan, phir uske baad halaakoo khan, aur phir uske baad ghaazaan khan ne aisi tabaahi machayi ke ilm haasil karne waale kam ho gaye the. Aise waqt par jab jihaalat aam ho jaati hai to bid’aten phailna shuroo ho jaati hai. Qabron par sajdah karna, qabron ki pooja karna ye shuru’aat bahut baad em yaani paanchwi sadi me hoti hai. Nabi ﷺ ke zamane me qabron ko sajaana, qabron ke paas jaakar shirkiya kaam karna aur shirkiya ni’aten badhna wagahirah aisa koyi riwaaj nahi tha. Ibn Taimiyah Rahimahullah ke zamane me qabren kaafi phail chuki thi, Ibn Taimiyah Rahimahullah ne ek martaba kaha, dekho is jagah eesayi the, yahaan par koyi wali hone ka chance hi nahi hai to sab bhadak gaye yahaan tak ke baadshah tak baat pahuch gayi, baadshah ne kaha, “hame saza milegi ya qabr khod kar dekhna padega.” Ibn Taimiyah Rahimahullah ne kaha, “saza dena ho to mujhe saza de do, mai Confident hoon ke yahaan par ek wali ki qabr ho hi nahi sakti.” Jab khoda gaya to us qabr se eesaa’ion ka ek taaboot nikla, sab log sharminda ho gaye. Matlab ye hai ke aadmi baaz awqaat awliya ki muhabbat me itna andha ho jaata hai ke vo bid’at aur shirk bhi karne lagta hai, nateeje me shirk wa bid’at ke raaste par nikal jaata hai. (Allaah hifazat farmaye).

Saatween bid’at qaadiyaani’at :

Hamara aqeedah hai ke Allaah ke Rasool ﷺ aakhri Nabi hai, ab koyi naye Nabi aane waale nahi hai, koyi nayi shari’at aane waali nahi aur koyi nayi kitab aane waali nahi, kyu? Kyu ke jab Quraan Majeed aur Sahi Hadees dono mahfooz hai to phir naye Nabi ki zaroorat hi kya hai? Surah Ahzaab, Surah no. 33 me hai, Allaah Taala ka irshaad hai : **(MAA KAANA MUHAMMADUN ABAA AHADIM MIR RIJAALIKUM WALAA KIR RASOOLALLAHI WA KHAATAMAN NABIYYEEN WA KANALLAHU BIKULLI SHAI IN ALEEMAA)** (Surah Ahzaab:33/40) “(Logon) tumhare mardon me se kisi ke baap Muhammad ﷺ nahi, lekin Aap Allaah Taala ke Rasool hai aur Khaatam un Nabiyyeen, aur Allaah Taala har cheez ka (bakhoobi) jaanne waala hai.”

Jab Nabuwwat ka silsila khatam hua to Risaalat ka silsila bhi khatam ho gaya kyu ke har Rasool pahle Nabi hota hai, uske baad vo Rasool ka martaba rakhta hai, jab Nabi ki aamad ka silsila khatam to By Default Rasoolon ka silsila bhi khatam. Jaise aap Inter karte hai to us se pahle aap 10 th karte hai, jab aap ne 10 th hi nahi kiya to aap ko Inter karne ki ijaazat nahi mil sakti. Jaise LKG ke baad UKG aata hai, isi tarah har Rasool pahle Nabi hota hai lekin har Nabi ka Rasool hona zaroori nahi hai, Nabi ka ek level hai, us se aage ka ek level Rasool ka level hai, “Khaatam un Nabiiyyeen” ka maani hai ke jab Nabiyon ka silsila khatam ho chuka to ab Rasool bhi aane waale nahi hai, na Nabi aur na Rasool, lekin ghulam ahmad qaadyaani ne kya kaha? Usne kaha ke khaatam ka maani aakhri hona zaroori nahi hai, kaheen kaheen pahle bhi ho sakta hai, “Yaani afzaliyat ke maani me hai. Khaatam ka matlab hota hai Seal aap apne Letterhead par Seal neechे lagaate ho ya oopar lagaate ho? Jab poora Matter khatam ho jaata hai to aakhir me muhar yaani khaatam lagaate ho, khaatam ka maani hota hai Seal. Ghulam ahmad qaadyaani ne khud apni kitab me kya likha hai ke Eesa Alaihissalaam bani israa’eel ke khaatam the, bani israa’eel ke Nabiyon me sabse aakhri, usne khud khaatam ka word aakhri ke liye istemaal kiya hai lekin jab Muhammad ﷺ ke liye khaatam ka word aata hai to ye kahta hai ke iska maani afzal hai. 1908 eeswi me ye mar gaya. Moulana Sanaullah Amr Tasri Rahimahullah ne is se mabaahalakiya tha, jisme tai hua tha ke jo haq par rahega vo zinda rahega aur jo baatil par hai vo mar jaayega, Alhamdulillah ! Is waaqiye ke sirf ek saal baad hi ye shakhs mar gaya lekin Allama Sanaullah Amr Tasri Rahimahullah uske baad 40 saal tak zinda the. Aam logon ka eemaan bachaane ke liye Allaah Taala is tarah kaaynaat me apni nishaaniyaan batlaate rahte hai, Subhaanallaah.

Aathween bid’at maheeno ki mukhtalif bid’aat :

Muharram, Safar aur Rabi ul Awwal me alag alag qism ki bid’aten hoti hai. Jaise Muharram ke maheene me maatam manaaya jaata hai, Allaah ke Nabi ﷺ ne farmaya : **“laisa minnaa min latamal khadood, wa shaqqa al jewab, wa dua badaw vi al jaahiliyah”** (Sahi Bikhari:1294) “Jo shakhs apne rukhsaaron par maare, girebaan cheere aur jaahiliyat ki tarah cheekh wa pukaar kare vo ham me se nahi hai.” Maatam karna hi khud gunah hai, agar Muharram ke maheene me Abu Bakr Raziallahuanhu aur Umar Raziallahuanhu ko gaaliyaan dete huye maatam ho raha ho to aap andaaza lagaaye is gunah me kitna izaafa hoga.

Safar ke maheene ko manhoos samajhna ya kisi bhi cheez ko manhoos samajhna ghair sharayi hai, Allaah ke Nabi ﷺ ne irshaad farmaya : **“walaa safar”** (Sahi Bukhari:5757). “Safar ko manhoos mat samjho.”

Isi tareeqe se Rabi ul Awwal ka maheena aate hi log Nabi ﷺ ke naam par eid milaad nabi manaate hai. Agar aap Islam me koyi bhi nayi eid manaate hai to uski daleel hona chahiye, agar ye eid milaad nabi aur Eid uz Zuha, jaisi islami eid hai to phir muhaddiseen ki 40 badi badi kitabon me ek baab bhi is eid ke naam se nahi hai. Hadees ki kitabon me Eid ul Fitr ke masyel me aur Eid uz Zuha ke bhi masayel hai, is nayi eid ke masayel kahaan hai? Allaah ke Nabi ﷺ ke baare me aata hai Sahi Muslim, Hadees no. 1162 ke Allaah ke Nabi ﷺ peer ke din roza rakhte the, poocha gaya ke peer ke din Aap ye roza kyu rakhte hai, to Aap ﷺ ne kaha ke, peer ke din mai paida hua (Sahi Muslim:1162). Yaani Allaah ke Nabi ﷺ apni wilaadat par shukr ke liye roza rakh rahe hai, aur tum ho ke is din eid mana rahe ho? Eid ul Fitr aur Eid uz Zuha ke din roza rakhna haraam hai ya halaal hai? Haraam hai. Allaah ke Nabi ﷺ apni wilaadat ke din roza rakh rahe hai jo is baat ki daleel hai ke Aap ﷺ ki wilaadat ke din aisi eid nahi manaani chahiye jaisi eid tum Eid uz Zuha ya Eid ul Fitr ke mauqe par manaate ho.

Naween bid'at “gyaarahween shareef” :

Eid Shaikh Abdul Qadar Jeelani jise ham hindustan me kahte hai – gyaarahween. Gyaarahween shareef, shareef ka laa haqah lagte hi log samjhte hai ab ye cheez muqaddas aur mubarak ho gayi, to kya ab Chicago shareef kaha jaaye to Chicago ek muqaddas maqaam ho jaayega? Sharaafat ke liye bhi daleel chahiye agar daleel nahi hai to phir vo bid'at ho jaati hai. Shaikh Ahmad bin Hajar al Botaani Rahimahullah “tahzeer al muslimheen” naami kitab me kahte hai, “wa fee haaza al shahar tunshad al anaasheed al shirkiyah wal ghanyaat al khali'ah bismil jeelani, fafee al haadi ash'r tudbah al shayaa wal deekah, wa tarfa'al raayaat alal nabuwwat, wa taktab alaiha kalimaat shirkiyah kaalaa sataghaasah bil jeelani fee ashya kullaha laa yaqdar alaiha illallaah az wa jall” (tazheer al muslimheen minal bad'a wal ibted'aa fee al deen, safa 282) “Aur is maheene me shirkiyah ash'aar padhe jaate hai, Shaikh Jeelani ke naam par behooda gaane gaaye jaate hai, khusoosan gyaarah taareekh ko bakre aur murghiyaan zubah karte hai, gharon par aise jhande lagaaye jaate hai jin par shirkiyah kalimaat likhe jate hai, jaise “yaa ghous jeelani” aur aisi sifaat, aise kaam aur ikhtiyaaraat waghairah ki ghairullah ki taraf nisbat kee jaati hai jin par sirf aur sirf Allaah Taala hi qaadir wa maalik hai.” Yaani ke qoul me shirk, f'el me shirk aur aamaal wa aqayed me bhi shirk. Ye Rabi ul Saani ka maheena hai kahte hai, Rabi us Saani Mahboob Subhaani aur gyaarahween ki biryani, ab bataa'o poori nazm, kya ye Quraan Majeed ki aayat hai? Bid'at eejaad karne ka matlab Allaah aur uske Rasool ke muqabile nayi shari'at laa kar jung qaayam karna hai. 1.7 billion musalmaan hai 5.3 billion ghair muslim hai, in ghair musalmaano tak Islam pahunchane ke bajaay shari'at nayi gadh ke kisi aur shari'at ko follow kar rahe hai aur samajh rahe hai ke ye Islam hai.

Dasween bid'at Rajab aur Shaabaan ki bid'aat :

Rajab ke maheene me Imam Ja'afar Sadiq ke naam par kunde manaaye jaate hai aur iske daleel ke taur par ek aisi kahaani sunaayi jaati hai jiska Islam se koti taalluq nahi hatta ke aql bhi is kahaani ko tasleem nahi karti.

Shaabaan ke maheene me bhi shabe baraat aur murdin ki eid waghairah ki mukhtalif bid'aat manaayi jaati hai jinka Islam se door door tak koyi rishta nahi hai.

Gyaarahween bid'at aur shirk ki had tak ghairon ki naqaali karna :

Musalmaan mukhtalif qism ki mahfilen qaayam kar rahe hai jaise musalmaan Christmas ke naam par christmas ki mubarakbaad dete (Happy Christmas Day) Na'oozubillah ! Aap kya kah rahe hai jaante hai? Aap ye kah rahe hai ke (Ma'azallah) Allaah ne aaj ke din naajaayaz aulaad jani hai aur uske oopar aap khush hai, Na'oozubillah ! Hadees sun lejiye mai apni baat khatam kar deta hoon, In Sha Allaah. Sahi Bukhari 7320 me likha hua hai, Nabi Kareem ﷺ ne farmaya :

" لَتَتَّبِعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ ، شِبْرًا بِشِيرٍ وَذِرَاعًا بِذِرَاعٍ ، حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ . قُلْنَا : يَا رَسُولَ اللَّهِ ، الْيَهُودُ وَالنَّصَارَى ؟ قَالَ : فَمَنْ ؟ "

(Sahi Bukhari:7320)

“Yaqeenan tum bhi tum se pahle waalon ke tareeqon ka peeche karoge baalisht baalisht aur haath haath hatta ke vo log agar kisi saande (goh) ki bil (suraakh) me daakhil huye honge to tum bhi unhi ka peeche karoge (aur usi suraakh me ghus jaa'oge). Ham (Sahaba Kraam Raziallahuanhum) ne poocha : Kya vo pahle waale log yahood wa nasara hai? Aap ﷺ ne farmaya : Phir aur koun?” Maaloom hua ek waqt aisa aayega ke ummat daawat ka kaam chod kar ahle kitab ke raaaste par chalegi. Musalmaano ki zimmedaari kya thi? Ye thi ke vo har kachche pakke makaan me Islam ka taarruf pahunchaate. Vo kaam chod kar apne paas jo Islam hai use doosron tak pahunchaane ki bajaay doosron ka Religion apni zindagi'on me laa rahe hai, kitni badnaseebi hai? Vo log phati jeans pahne to hamare log bhi phati jeans pahante hai, kuch to hikmat hogi? Baali lagayi to inhone bhi baali pahan lee, unhone choti rakhna shuroo kiya to musalmaan bhi choti rakhna shuroo kar diya, vo pub culture banaane lage to ye bhi pub culture bana rahe hai, vo sharaab pee rahe hai to ye bhi unka dekha dekhi sharaab pee rahe hai, vo fahaashi ki taraf gaye to ye bhi unki tarah fahaashi kar rahe hai yahaan tak ke Na'oozubillah Happy christmas Day bhi. Allaah Taala Quraan Majeed me kah rahe hai, Surah Maryam ki aayat hai : **(WA QAALUT TAKHAZAR RAHMAANU WALADAA. LAQAD J'ITUM SHAI AN IDDAA. TAKAADUS SAMAAWAATU YATAFATTAMA**

MINHU WA TANSHAQ QUL ARZU WA TAKHIRRUL JIBAALU HADDAA. AN DA'AW LIR RAHMAANI WALADAA) “Unka qoul to ye hai ke Allaah Rahman ne bhi aulaad ikhtiyaar kee hai. Yaqeenan tum bahut buri aur bhaari cheez laaye ho. Qareeb hai ke is qoul ki wajah se aasmaan phat jaaye aur zameen shaq ho jaaye aur pahaad reza reza ho jaaye. Ke vo Rahman ki aulaad saabit karne baithe.” Eesa’ion ka ye shirkiah aqeedah Na’oozubillah ! Ek Hadees mai aap ko suna deta hoon, Sahi Bukhari ki Hadees no. 4974 me likha hua hai ke ibn Aadam mujhe jhutlaata hai aur ibn Aadam mujhe gaali deta hai, Allaah Taala kah raha hai. Kab jhutlaata hai? Us waqt jab vo kahta hai ke Allaah Taala dobara paida kar sakega? Na’oozubillah ! Pahli martaba paida kiya dobara paida karne me kya mushkil hai? Ye iski takzeeb hai aur ibn Aadam mujhe us waqt bhi gaali deta hai (Allaah Taala kah raha hai) jab vo ye kahta hai ke Rahman ne ek naa jaayaz aulaaad jani hai (Sahi Bukhari) Aur musalmaan jaa kar kahte Happy christmas Day, Happy New Year Day, Valentine Day, aur aaj kal bahut saare day manaaye jaa rahe hai is par Ulama Kraam ne bahut saari kitaben likhi hai aur isi tareeqe se Birth Day jo bhi hota hai is baare me ek kitab hai jo Shaikh Zaheeli ne likha hai. I’eeayaad, eid kise kahte hai? Saal me ek khaas waqt me baar baar aati hai aur usko aap paabandi se manaate hai, ise shari’at me eid kahte hai. Ab aap dekh lejiye jitne bhi aap Day mana rahe hai agar iska ahtemaam karna shuroo kar denge to goya ke nayi eid, goya ke bid’at ke raaste par ham chal rahe hai, ye sab cheezon se apne aap ko bachaana bahut zaroori hai.

Abhi lok sabha se bill paas hua hai ke talaaq bid’at hindustan me nahi chalegi. Musalmaan kah rahe hai ke nahi, hame talaaq bid’at chahiye. Are naam par ghour karo “talaaq bid’at” yaani bid’at waali talaaq. Aaj se hindustan me bid’at waali talaaq nahi chalegi. Sahi Muslim:1472 me likha hua hai : **“kaana al talaaqu alaa ahdi rasoolillahi ﷺ wa abi bakr, wa sanataini min khilaafati umara, talaaqu al salaasi : waahidatan** (Sahi Muslim:1472). “Allaah ke Rasool ﷺ ke zamane me talaaq aur Abu Bakr Raziallahuanhu ke zamane me aur Umar Raziallahuanhu ke zamane me do saal tak teen talaaq ek talaaq hoti thi.” Lekin baad me ye riwaaj pad gaya ke teen talaaq ko teen talaaq bhi diya jaa sakta hai, ham is par Discuss baad me karenge ke aakhir wajah kya thi? Vo majboori kya thi? Vo siyaasi majboori kya thi? Vo sab guftagoo baad me hogi lekin asal shari’at ko pahle qaayam karna hai. Musalmaan ki zimmedaari kya hai vo Discussion baad me chalega, Umar Raziallahuanhu ne kyu diya tha baad ke logon ne kyu Adopt kiya tha, vo sab chalta rahega lekin asal par aa jaana hai, vo kya hai? Teen talaaq ek hi hoti thi, Allaah ke Nabi ﷺ ke zamane me to iska matlab ye nikla ke Quraan Majeed ki aayat par ham amal karenge. Surah Nisa ki aayat me hai : **(FA IN TANAAZ’AATUM FEE SHAI IN FARUD DOOHU ILALLAHI WAR RASOOLI IN KUNTUM T’UMINOONA BILLAHI WAL YOUMIL AAKHIR, ZAALIKHA KHAIRUW WA AHSANU T’A WEELAA)** (Surah Nisa:4/59) “Aye Eemaan Waalon ! Farmaan bardaari karo

Allaah Taala ki aur farmaan bardaari karo Rasool ﷺ ki aur tum me se ikhtiyar waalon ki ! Phir agar kisi cheez me ikhtelaaf karo to use lautaav, Allaah Taala ki taraf aur Rasool ki taraf, agar tumhe Allah Taala par aur qiyamat ke din par eemaan hai. Ye bahut behtar hai aur baa aitebaar anjaam ke bahut achcha hai.” Abu Bakr Raziallahuanhu ke zamane me teen talaaq ek, Umar Raziallahuanhu ke zamane teen talaaq teen, ab do khalifa ke darmiyaan ikhtelaaf hua, Quraan ka hukum kya hai? Allaah aur uske Rasool ﷺ ki taraf jaa’o. To Muhammad ﷺ ke zamane me teen talaaq kya thi? Ek hi thi, ye sharayi hukum hai. Umar Raziallahuanhu ne jitna kiya tum utna hi pesh karo, tum jitna istemaal kar rahe hona ! Utna to nahi hai. Unhone aisa kyu kiya tha? Logon par jab zulm ho raha tha to unhone kaha teen teen honge, ye bas siyaasi taur par faisla tha. Abdi jo chalega vo Muhammad ﷺ ka faisla hi chalega, Umar Raziallahuanhu ne kabhi ye nahi kaha ke aaj se ye shari’at hai aur Allaah ke Nabi ﷺ ka hukum mansookh ho chuka hai, ye pahla point hai aur doosra point ye hai ke Umar Raziallahuanhu ne aisa kyu maana? Isliye kyu ke auraton par zulm ho raha tha. Aaj uske bar aks teen talaaq ek majlis me bolne se auraton par zulm ho raha hai to isi logic par Aap Muhammad ﷺ ke tareeqe par aa jaa’o, vo logic aap hi de rahe hai ke aisa ho raha tha to isliye aisa hua, yahee logic aap palta dejiye, aaj bhi vo teen talaaq ka Misuse ho raha hai to phir aap waapis Muhammad ﷺ ke tareeqe par aa jaa’o. Mai Allaah Taala se dua karta hoon mujhe aur aap sab ko vo shari’at jo Allaah ke Nabi ﷺ par Allaah ne naazil kee hai us shari’at par chalne ki Allaah tawfeeq ata farmaye. Vo shari’at jo Muhammad ﷺ aur Sahaba Kraam Raziallahuanhum ke zamane ke baad baghair kisi daleel ki bunyaad par logon ne gadh lee hai. Allaah Taala hame aisi bid’aton se bachaaye, Aameen.