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**Ameen**

**Shukriya**

**Shoba e nashro ishaat,**

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**UMMAT MUHAMMADIYA ME FIRQE KAISE WAJOOD ME AYE ?**

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**Firqah asha arah**

**Firqah mafoziyah**

**Firqon ke wajood me aane ka ek aham sabab naam nihaad musalmaan,  
aqal parasti, ilm e kalaam aur falsafah**

**Soofiyat aur uske firqe**

**Asma ailiyah aur uske firqe**

**Firqah naajiyah aur uski alaamat**

**Ayimma arabah ka aqeedah**

**Tamheed**

Tuloo Islam se aqbl log shirk wa butparasti ki ghataatop taareekiyaan me doobe huye the. Log paththar, darakht, chaad, sooraj, kawaakab, jinnaat, farishton aur nek logon ki pooja kiya karte the.

Al gharzlogon ne be shumaar ma'abood rakhe the. Aisi soorat haal me Rabbul Aalameen ko ek aisi shama dekar bheja jiski roushni se jihaalat wa zalaalat ki saari taareekiyaan chat gayi. Allaah Taala ne farmaya :

**(HUWALLAZEE BA'ASA FIL UMMIYYEENA RASOOLAM MINHUM YATLOO ALAIHIM AAYAATIHI WA YUZAKKEEHIM WA YU'ALLIMUHUL KITAABA WAL HIKMATA WA IN KAA NOO MIN QABLU LA FEE ZALAALIM MUBEEN)**

“Vahee hai jisne naa khwaandah logon me unhi me se ek Rasool bheja jo unhe uski aayaten padh kar sunaata hai aur unko paak karta hai aur unhe kitaab wa hikmat sikhaata hai. Yaqeenan ye us se pahle khuli gumraahi me the.” (Surah Jaasiyah:62/2)

Mazkoo rah aayat se maaloom hua ke saheeh aqeedah ke liye kitab wa hikmat (Quraan wa Hadees) ki ta'aleem dena zaroori hai. Yahi wajah hai ke Allaah ke Rasool ﷺ aur Sahaba Kraam Rizwanullahi Alaihim Ajma'een ke zamane me gumraah firqe jaise : marjah, rawafiz aur shiyah waghairah ka wajood nahi tha. Ye sab firqe baad me paida huye. Agar ham inki gumraahi ki wajah dhoondte hai to sabse badi wajah yahi saamne aati hai ke unhone deen ke husool ke silsile me manhaj Sahaba Kraam tark kar diya tha. Aqal ko naqal par tarjeeh dee thi, haalanke Nabi Kareem ﷺ hame badi hi waazeh aur roushan shaaharah par chod gaye hai ke raaten bhi din ki tarah waazeh hai. Jaisa ke Aap ﷺ ne farmaya :

**(qad tarak tukum alal baizaa'i lailuhaa ka nahaarihaa, laa yazeeghu anhaa ba'adee illa haalik)**

“Yaqeenan mai tumhe ek aise deen par chod kar jaa raha hoon jiski raaten uske din ki tarah roushan hai, mere baad is deen se koyi nahi hatega magar halaak hone waala.” (Sunan Ibn Maajah:43)

Aur hame is raah par saabit qadam rahne ke liye ek aisi dua bhi sikhaayi hai jise ham har namaz me padhte hai :

**“IHDINAS SIRAATAL MUSTAQEEM”**

“Aye Allaah, too hame siraate mustaqeem par chala.” (surah Al Fatiha:1/6) aur yahaan siraate mustaqeem se muraad Anbiya, Siddiqeen, Shuhada aur Saaliheen ka raasta hai.

Ye baat kisi se makhfi nahi hai ke Allaah Taala ne apne Rasool ko hidaayat aur deen haq dekar bheja taake usko tamaam adyaan par ghaalib kare. Allaah Taala ne farmaya :

**(HUWALLAZEE ARSALA RASOOLAHU BIL HUDAA WA DEENIL HAQQI LIYUZ HIRAHU ALAD DEENI KULLIHI WALAW KARIHAL MUSHRIKON)** (Surah Tawbah:9/33)

“Usi ne apne Rasool ko hidaayat aur sachche deen ke saath bheja hai aur use aur tamaam mazhabon par ghaalib karde agar che mushrik bura maane.”

Lihaza hame deen ke har maamle me Nabi Kareem ﷺ aur Aap ke Sahaba Kraam ke naqshe qadam par chalna hai aur hame Allah Taala, uske Rasool ﷺ, uski kitab aur aakhirat par waise hi eemaan laana hai jaise Sahaba Kraam eemaan laaye the. Allaah Taala ne farmaya :

**(FA IN AAMANOO BI MISLI MAA AAMANTUM BIHI FAQADIH TADAW WA IN TALLAW FA INNAMAA HUM FEE SHIQAAQ)**

“Agar vo tum jitna eemaan laaye to hidaayat paaye aur agar muh mode to vo sareeh ikhtilaaf me hai.” (Surah Baqarah:2/137)

Aur Nabi Kareem ﷺ aur Aap ke Sahaba Kraam Raziallahuanhum ka raasta hi siraat mustaqeem hai, agar ham unke raaste se hat jaayenge to gumraah ho jaayenge aur hamara thikaana jahannam hoga jaisa ke Allaah Taala ne farmaya :

**(WAMAN YUSHAAQIQIR RASOOLA MIN BA’ADI MAA TABAYYANA LAHUL HUDAA WA YATTAB’I GHAIIRA SABEELIL M’UMINEENA NUWALLIHI MAA TAWALLAA WA NUSLIHI JAHANNAMA WA SAA’AT MASEERAA)**

“Jo shakhs bawajood raah hidaayat ke waazeh ho jaane ke baad bhi Rasool ﷺ ka khilaaf kare aur tamaam momino ki raah chod kar chale, ham use udhar hi mutawajjah kar denge jidhar vo khud mutawajjah ho aur dozakh me daal denge, vo phanapne ki bahut hi buri jagah hai.” (Surah Nisa:4/115)

Al gharz ibteda e Islam me kisi firqe ka wajood nahi tha sab ke sab usi siraat mustaqeem par gaamzan the lekin log jab khairul quroon se door huye to siraate mustaqeem se hatne lage is tarah ummat me naye naye firqon ka wajood hua. Jinhone Islam ki shabeeh ko bigaad diya aur deen ke naam par bahut saare ghalat aqaayed aur bid’aat ko phailaana shuroo kiya. Magar Allaah Taala ne har daur me deen ki hifazat ke liye aise Ulama Kraam ko paida kiya jo apni daawat aur kitabon ke zariye gumraah firqon par radd karte rahe aur sahi aur khaalis deen ko pesh karne ki koshish me lage rahe.

**Sahaba ke adwaar aur firqe**

**Pahla daur :**

Sahaba Kraam Raziallahuanhum ke adwaar me pahla daur Abu Bakr Siddiq aur Umar bin Khattab Raziallahuanhuma ka daur hai. In dono ka daur fitno se bilkul paak tha aur Umar Raziallahuanhu ke zamane me fitno ko par maarne ki bhi gunja'ish nahi thi kyu ke Aap Raziallahuanhu qil'ah Islam ka ek mazboot darwaaza the. Allaah ke fazl wa karam se unke daur me kisi qism ke firqe ka wajood na tha.

### **Aakhri daur :**

Ye Hazrat Usman Raziallahuanhu aur Hazrat Ali Raziallahuanhu ka daur hai. Is daur me bahut saare fitne sar uthaaye. Mukhtalif masayel ko lekar kayi saaare firqon aur jamaa'ton ne janam liya. Aayiye ham sabse pahle in masayel ko jaante hai jinki wajah se fitne roonuma huye aur firqe wajood me aaye, saath hi sar sari taur par in firqon ka zikr karenge jo in chaar masayel me khalal aur gumraahi ki wajah se wajood me aaye :

### **Chaar aham masayel jinki wajah se firqe wajood me aaye**

#### **Pahla masla : Imaamat wa khilaafat aur usme gumraah firqe :**

Abdullah bin Saba ek yahoodi tha, sabse pahle usne Usman Ghani Raziallahuanhu ki imaamat par sawaal khada kiya aur kaha ke aale bait par zulm ho raha hai, Hazrat Ali Raziallahuanhu khilaafat ke zyada haqdaar hai, usne Usman Raziallahuanhu ki narmi ka ghalat faayda uthaate huye jhoot ka sahara lekar jab aale bait ki aad me unke khilaaf propoganda kiya. Aur uski ibteda usne madina se kee, choonke madina me Sahaba ki kasrat thi, kisi ne uski baat nahi maani to usne basrah ka rukh kiya wahaan ke aksar log uske haami ho gaye, uske baad ye koofa, damashq aur misr gaya, wahaan kuch log uske haami ho gaye. Is fasaadi mehnat ke nateeje me ek jamaat khawaarij paida hui jinhone Hazrat Usman Raziallahuanhu ke khilaaf khurooj kiya aur aakhir kaar Hazrat Usman Ghani Raziallahuanhu ko shaheed kar diya.

Jab aadmi ghalat fahmi ka shikaar hota hai to vo qatl karne se bhi garez nahi karta. Isliye naujawaano se guzarish hai ke Ulama aur deendaar tabqe ke baare me apne zahano me ghalat fahmi paida na kare. Ye hame deen se door karne ki aghyaar ki ek bahut badi saazish hai aur yaad rakhe "lahoom al ulama masmoomah" Ulama ka gosht khaana bada zahreela hota hai.

Bahar kaif jab unhone Usmnn Raziallahuanhu ka qatl kar diya to uske baad rafaz ko apna hathyaar banaya, yaani aale bait ki muhabbat ki aad me Sahaba Kraam Raziallahuanhum ko gaaliyaan dena shuroo kar diya.

### **Is masle me gumraah firqe :**

#### **Raafizah aur uske firqe :**

**Zaidiyah :** Dar asal Zaidiyah firqe ne Hazrat Abu Bakr aur Umar Raziallahuanhuma ke taalluq se narmi ikhtiyaar kee aur unke haq me achchi baat kahi.

**Raafiziyah :** Zaidiyah ke alaawa baqiyah ne rafaz (inkaar) kee raah ikhtiyaar kee jinhe rawafiz bhi kaha jaata hai. Unhone ahle bait ko khilaafat ka zyada mustahaq samjha. Ye Sahaba Kraam Raziallahuanhum ki shaan me gustaakhi karte the aur unhe gaaliyaan dete the. Unhone is fikr ko logon me aam kee to kamzor aur kam aqal log unke jhaanse me aa gaye. Raafiziyah ke baad aahista aahista khawarij, qadriyah, jahmiyah, mu'atazalla jaise mukhtalif firqe wajood me aaye.

**Raafizah ke teen firqe :** Phir raafiziah bhi teen firqon me bat gaye aur un teeno ke aqayed Hazrat Ali Raziallahuanhu aur deegar Sahaba Kraam ke taalluq se thode bahut mukhtalif hai.

**1) Al Mafzalah :** Ye vo firqa hai jo kahta hai ke Ali Raziallahuanhu ka maqaam Abu Bakr aur Umar Raziallahuanhuma se badh kar hai aur khilaafat ke zyada mustahaq Hazrat Ali Raziallahuanhu the. Unhone Hazrat Ali Raziallahuanhu ko Abu Bakr wa Umar Raziallahuanhuma par fazeelat dee.

**2) Al Saabiyah :** Ye vo firqa hai jo kuch Sahaba Kraam Raziallahuanhum ko maanta hai aur baqiya Sahaba Raziallahuanhum ko gaaliyaan deta hai.

**3) Al Ghaali'ah :** Ye vo firqa hai jo ye aqeedah rakhta hai ke Hazrat Ali Raziallahuanhu ko bhi wahee aati thi, aap ke paas Quraan aur Saheeh Ahadees ke alaawa kuch aur bhi ilm bhi tha. Aap vahee hai jaise ke Moosa Alaihissalaam ke baad Haaron Alaihissalaam wasee the. Lekin Sahi Bukhari ke andar Hadees me hai ke Ali Raziallahuanhu ne kah diya :

**“maa indanaa kitaabun naqra'uhu illa kitaabullahi ghaira haazihi al saheefah”**

Tarjamah : “Ke mere paas Quraan Majeed aur Sahi Ahadees ke alaawa koi ilm nahi hai.” (Sahi Bukhari:6755)

Haqeeqat ye hai ke Ali raziallahuanhu ka in fitno se koi taalluq nahi hai. Balke vo log Ali Raziallahuanhu ke naam ko istemaal karke Islam ke khilaaf saazish kar rahe the.

**2. Firqa khawarij :** Jung siffeen ke baad Hazrat Ali Raziallahuanhu aur Hazrat Ma'awiyah Raziallahuanhu aapas me sulah kar liya to khawarij Hazrat Ali Raziallahuanhu ke paas aaye aur kaha ke Aap ne Hazrat ameer Ma'awiyah Raziallahuanhu se sulah karke kabeerah gunah ka irtekaab kiya hai, Aap tawbah keejiye aur Hazrat Ameer Ma'awiyah Raziallahuanhu ke khilaaf jung kejiye,

Hazrat Ali Raziallahuanhu ne inkaar kar diya, is par khawarij ne dono Sahaba Kraam Raziallahuanhum ko kaafir qaraar diya (ma'azallah) aur unke khilaaf elaan jung kiya to Hazrat Ali Raziallahuanhu ne unhe bahut samjhaya lekin vo nahi maane aakhirkaar Hazrat Ali Raziallahuanhu ne unke khilaaf karwaayi kee jis se unka zor toot gaya.

### **Khawarij ke awsaaf aur unka aqeedah :**

Khawarij ek mutashaddid firqa hai aur unka naarah **“laa hakim illallaah”** hai. Ye murtakabe kabeerah ko kaafir qaraar deta hai jabke ahle sunnat wal jamaat ka aqeedah hai ke gunah kabeerah ka irtekaab karne waala momin hai. Imam Bukhari Rahimahullah ne apni Al Sahi Al Jaame me ek baab baandha hai aur usme kayi aayaat ko jama kiya hai jis se maaloom hota hai ke murtakib kabeerah momin hi hai. Allaah Taala ne Surah Hujuraat me farmaya :

**(WA IN TAA'IFATAANI MINAL M'UMINEENAQ TATLOO FA ASLIHOO BAINAHUMA, FA IN BAGHAT IHDAH HUMAA ALAL UQRAA FAQAATILULLATI TABGHEE HATTA TAFEE ILAA AMRILLAH, FA IN FAA'AT FA ASLAHOO BAINAHUMAA BIL ADLI WA AQSITOO INNALLAAHA YUHIBBUL MUQSITEEN)**

“Aur agar musalmaano ki do jamaaten aapas me lad pade to unme mel milaap kar diya karo. Phir agar in dono me se ek jamaat doosri jamaat par zyadati kare to tum (sab) is groh se jo zyadati karta hai lado. Yahaan tak ke vo Allaah ke hukum ki taraf laut aaye, agar laut aaye to phir insaaf ke saath sulah kara do aur adl karo, beshak Allaah Taala insaaf karne waalon se muhabbat karta hai.”  
(Surah Hujuraat:49/9)

Mazkoorah aayat se maaloom hua ke murtakib gunah kabeerah kaafir nahi hai kyu ke ladna kabeerah gunah hai iske bawajood Quraan inhe momin kah raha hai.

### **Khawarij ka jadd amjad zul khawaisarah :**

Inka jadd amjad Abdullah bin Zul Khawaisarah hai. Inki sifaat bayaan karte huye Hazrat Abu Sa'eed al Khudri Raziallahuanhu farmaate hai :

"بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقْسِمُ قِسْمًا، أَتَاهُ ذُو الْخُوَيْصِرَةِ، وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ اْعْدِلْ، فَقَالَ: «وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ اْعْدِلْ، قَدْ خَبَتْ وَخَسِرَتْ إِنْ لَمْ اَكُنْ اْعْدِلُ». فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فِيهِ فَأَضْرِبْ عُنُقَهُ؟ فَقَالَ: «دَعُهُ، فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَفْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ "

“Ek martaba ham Rasoolullah ﷺ ke paas the, Aap ﷺ maale ghaneemat taqseem farma rahe the ke Abdullah bin Zul Khawaisarah Tameemi aaya aur kahne laga. Aye Allaah ke Rasool ﷺ, adl se kaam leekiye, Aap ﷺ ne farmaya, teri barbaadi ho agar mai adl na karoon to aur koun adl karega? Hazrat Umar Raziallahuanhu ne kaha ke, mujhe ijaazat deekiye mai iski gardan udaa doon, Aap ﷺ ne farmaya, ise chod do. Uske aise saathi hai ke aap me se koi shakhs unki namaz ke muqaabile me apni namaz ko haqeer samjhaga aur apne roze ko unke roze ke muqaabile me haqeer samjhaga ye log deen se aise nikal jaayenge jaise teer kamaan se nikal jaata hai.” (Sahi Bukhari:3610)

**3. Firqa mu'atazilah :** Is firqe ka baani Waasil Bin Ata hai, jo iraani tha aur Hazrat Hasan Basri Rahimahullah ka shaagird tha, usne Hazrat Hasan Basri se kuch sawaalaat kiye jinka jawaab unhone ahle sunnatul jamaat ke manhaj ke mutabiq diya to usne unke halqe se nikal kar apna ek naya halqa bana liya. Ulama aur mahaqqeen kahte hai ke ye mu'atazilah dar asal guzre huye saare gumraahi'on ka ek majmu'a hai. Jin logon ko apni aqal par ghuroor hota hai shaitaan unhe jald gumraah kar deta hai. Is firqe ka aqeedah hai ke gunah kabeerah ka irtekaab karne waala na momin hai aur na hi kaafir hai, is firqe ne aqal aur falsafa ko zyada tarjeeh dee. Aur baad me ye firqa mukhtalif firqon me bat gaya aur uske baaz firqe waalon ne apne firqe ke baani ko hi kaafir qaraar diya.

**Doosra masla : Eemaan ka badhna aur ghatna aur usme gumraah firqe**

### **1. Marjah aur uska aqeedah :**

Daure Sahaba me marjah firqa bhi wajood me aaya. Marjah ke do groh hai : Ek fuqaha marjah aur doosra mutakallimeen marjah. Mutakallimeen marjah ka aqeedah hai ke eemaan me kami peshi nahi hoti aur yaani amal na karne se eemaan ko kuch nuqsan nahi hota. Eemaan ka taalluq zabaan aur dil se hai na ke aamaal se. Jabke jamhoor ahle sunnatul jamaat kahte hai ke : **“al eemaan yazeed bita'ah al rahman wa yanqasbita'ah al shaitaan”** ke eemaan Rahman ki itaat se badhta hai aur shaitaan ki itaat se ghat'ta hai.

### **2. Karamiyah aur unka aqeedah :**

Karamiyah ka zahoor teesri sadi hijri me hua, iska baani Muhammad bin Karamul Sajsataani hai aur is firqe ka aqeedah hai ke eemaan sirf ma'arifat Ilaahi ka naam hai. Jabke salaf me se baaz kaha karte the ke jo ye kahta hai ke sirf ma'arifat kaafi hai to vo is baat ka daawa kar raha hai ke iblees bhi musalmaan hai kyu ke iblees ko bhi Allaah ki ma'arifat thi. Jaisa ke iblees ne kaha : **(RABBI FA ANZIRNI ILAA YOUNI YUB'ASOON)** “Ke Aye mere Rab, mujhe qiyamat ke din tak mahoolat de.” (Surah Hijr:15/36)

Maaloom hua ke ibles ko bhi Allaah Taala ki kaafi ma'arifat thi, vo jaanta tha ke uska Rab Allaah hai aur qiyamat tak mahoolat dene waala vahee hai. Sirf ma'arifat Rab kaafi nahi hai aur yahi aqeedah jamhoor ka bhi hai.

### **Teesra masla : Taqdeer aur usme gumraah firqe**

Taqdeer ke masle ko lekar do firqe qadriyah aur jabriyah wajood me aaye.

#### **1. Qadriyah aur uska aqeedah :**

Gheelaan al Damashqi ne taqdeer ke masle ko uthaaya, usne kaha ke taqdeer koi shai hi nahi hai, insaan khud apne aamaal ka khaliq hai. Aur yahi aqeedah mu'atazilah ka bhi hai. Is par Imam Bukhari Rahimahullah ne khalq af'aal al ibaad likhi aur al Jaame al Sahi me mukhtalif abwaab me is nazriye par radd kiya hai. Muhaddiseen ka kisi masle par abwaab baandh kar dalayel ko jama karna ye haq baat ko pesh karne ka bada hi behtareen tareeqa hai. Alhamdulillah maine bhi arba'een amniyah ke unwaan par ek kitab likhi hai jisme chaalis abwaab hai jisme ye saabit karne ki koshish kee gayi hai ke Islam aman waala mazhab hai, iska dahashat gardi se koi taalluq nahi hai balke ye dahashat gardi ko khatam karne waala mazhab hai. Maine bhi isme salaf ka yahi tareeqa apnaaya hai, Alhamdulillah alaa tawfeeqah.

#### **2. Jabriyah aur uska aqeedah :**

Qadriyah ke muqabile me ek aur firqa jabriyah wajood me aaya. Usne kaha ke insaan apne aamaal ko anjaam dene me majboor hai. Aaj ke daur me bhi is tarah ka aqeedah rakhne waale log maujood hai, baaz log apna saara rosh taqdeer par daal dete hai aur baaz kahte hai ke taqdeer koi cheez nahi hai, insaan sirf apni mehnat se banta hai. Ahle sunnatul jamaat ka aqeedah hai ke insaan apne aamaal me na mukammil taur par mukhtaar hota hai aur na mukammil taur par majboor hota hai balke insaan ka har amal aur irada Allaah Rabbul Aalameen ki mashiyat ke tahat hota hai. Aaj ke daur me musalmaan taqdeer ka bahaana bana kar mehnat se jee chura rahe hai jo ke bilkul ghalat hai. Ulama Iqbal ne farmaya :

Khabar nahi kya hai naam uska khuda farebi ke khud farebi

Amal se faarigh hua musalmaan bana ke taqdeer ka bahaana

Hame nahi pata ke hamari taqdeer me kya likha hua hai, bas hame musalsil mehnat karte rahna chahiye. Ham taqdeer ka sahara museebaton me lenge, museebaton aur kaam se jee churaane ke liye nahi.

Ek Sahabi ne Allaah ke Rasool ﷺ se poocha : Aye Allaah ke Rasool ﷺ ! Kya ham taqdeer par bharosa karke baith jaayen? Aap ﷺ ne farmaya :

**“eemaloo fakullu muyassaru”**

“Amal karte raho har shakhs ko tawfeeq dee gayi hai.” (Sahi Bukhari:4946)

Ham Allaah ki mashiyat aur iraaade ko nahi jaan sakte. Iska gahra ilm to Allaah ke paas hi hai. Jaisa ke Allaah ne farmaya :

**(WALAA YUHEETOONA BI SHAI IN MIN ILMIHI ILLA BIMAA SHA’A)**

“Uske ilm me se kisi cheez ka ihaata nahi kar sakte magar jitna vo chahe.”  
(Surah Baqarah:2/255)

**Taqdeer ke mauzoo par likhi gayi kitaaben :**

Taqdeer ke mauzoo par zamane qadeem aur asr haazir me bahut saari kitaben likhi jaa chuki hai, Allama Ibn Taimiyah Rahimahullah ne “al ihtejaaj bil qadr” (728 hijri) likhi hai. Allama Ibn Qayyim Rahimahullah ne “shifa’al aleel” (751 hijri) likhi hai, Daktoor Sulaiman al Ashqar ne “al Qaza’a wal qadr” kitab likhi hai aur Shaikh Saaleh al Saaleh ne ek kitab likhi hai jiska english tarjamah bhi maujood hai. Isi tarah Hafiz Imran Ayyub Lahori ne Madina University ke nisaab ko urdu me tarjamah kiya hai. Maine bhi Madina University ke jo mazkuraat (notice) hai, in saare notice ko Zee Salam par laane ki koshish kee hai. Jisme eemaan par aur firqah karamiyah ka wajood waghairah par bahas kee gayi.

**Chowtha masla : Allaah Taala ke Asma aur Sifaat aur usme gumraah firqe jamhoor aur uska aqeedah :**

Daure Sahaba ke awakhar me jahmiyah ka wajood hua, jiska baani Jaham bin Safwaan hai. Usne Ja’ad bin Dirham se aur Ja’ad bin Dirham ne Taloot se aur Taloot ne Labeed bin Aasim se ta’aleem haasil kee. Labeed bin Aasim vo yahoodi hai jisne Nabi Kareem ﷺ par jaadoo kiya tha. Is firqe ne Allaah Taala ki Quraan aur Sahi Ahadees me waarid Asma wa Sifaat ka mukammil inkaar kar diya. Unhone : **“laisa ka mislihi shai’un”** “Us jaisi koyi cheez nahi” (Surah Shoora:42/11) ka ghalat maani wa matlab nikaala aur tanziyah me had se zyada mubaaligha se kaam liya. Is se deegar firqe mu’atazalah, ashaa’arah aur maatardiyah paida huye.

**Firqah mashbah :** Jahmiyah ke muqabile me mashbah ka wajood hua. Jinhone Allaah Taala ke Asma wa Sifaat ko makhlooqaat se tashbah dee. Unhone kaha ke Allaah ka chehra makhlooq ke chere ki tarah hai, Allaah ki samaa’at makhlooq ki samaa’at ki tarah hai, Allaah ka haath makhlooq ke haath ki tarah hai.

## **Firqah Mawawlah :**

Allaah Taala ke Asma wa Sifaat ko lekar ek aur firqah mawawlah wajood me aaya. Unhone Allaah ke Asma wa Sifaat ki taaweel kee. Masalan Allaah muhabbat karta hai, iska matlab ye hai ke Allaah badla dene waala hai, muhabbat ka itlaaq zaahiri maani par nahi karenge kyu ke muhabbat me inf'aalaat hote hai jis se Allaah Taala paak hai.

Shaikh Ibn Usaimin Rahimahullah kahte hai ke Allaah ke Asma wa Sifaat hai, lekin hamare jaise nahi hai balke uski shaan ke mutabiq hai :

**“sam’ee laa kasama’ana baseer laa kabasarana yaleeqa bisha’nah wa jalaalah”**

Tarjamah : “Vo sunta hai lekin hamari tarah nahi, vo dekhta hai lekin hamari tarah nahi, vo uski shaan ke mutabiq sunta aur dekhta hai,”

Isi tarah uski zaati sifaat bhi hamari tarah nahi hai :

**“yad laa kaidanaa taleeq ba jalaalah”**

Tarjamah : “Uska haath hai lekin hamare haath ki tarah nahi hai balke uski shaan aur jalaal ke mutabiq uske haath hai.”

Ahle sunnatul jamaat ka aqeedah hai ke Quraan aur Sahi Ahadees me waarid Allaah ke Asma wa Sifaat ko baghair tashbiyah, ta’ateel, tahreef, tamseel aur takyeef ke maa bain ge. Imam Maalik bin Anas Rahimahullah ne farmaya :

**“ilaa satoo’u maaloomun wal kaifu majhoolun wal sawaalu anhu bid’atun wal eemaanu bihi waajib”**

Tarjamah : “Istawa’a maaloom hai, lekin uski kaifiyat maaloom nahi hai, uske taalluq se sawaal karna bid’at hai aur us par eemaan laana waajib hai.” (Fatawa Shaikh ul Islam Ibn Taimiyah:5/144)

Yahi maamla Allaah Taala ki har sifat ke saath hoga. Hame aqeede ke maamle me haaftah al tareeq (raaste ke kinaare) ke bajaay sawaa’al sabeel (seedhe raaste) ko apnaana chahiye jo ke seedha aur mahfooz raasta hai aur hame aasaani se manzile maqsood tak pahunchaata hai kyu ke ek firqah jab gumraah hota hai to uske radd amal me doosra firqah wajood me aata hai aur vo door ki gumraahi me chala jaata hai aur is tarah naye firqe janam lete hai. Agar radd karna bhi ho to Ahle sunnatul jamaat, Ahle Hadees, Salaf aur Sahaba Kraam Raziallahuanhum ke manhaj par radd karna chahiye.

**Allaah Taala ke Asma wa Sifaat par likhi gayi kitaben :**

Allaah Taala ke Asma wa Sifaat par ahle ilm ne bahut saari kitaben likhi hai jinme se chand ye hai :

Al aqeedatul waastiyah laa bin Taimiyah Rahimahullah (728 H)

Miftaah daar al sa'adah laa bin al Qayyim Rahimahullah (751 H)

Al qawayed al misli fee sifaat allaah wa asma ul husna laa bin Usaimin Rahimahullah (1421 H)

**Firqah ashaa'arah :** Ashaa'arah ke baani Abul Hasan al Ash'ari hai. Ye dar asal mu'atazali the. Inki bahas Abdullah bin Sa'eed Kilaab se huyi jo ke Allaah Taala ke sirf saat naamon (ilm, qudrat, iraada, zindagi, sunna, dekhna, kalaam karna) ko maante the. Chaalees saal baad vo Allaah ke saat naamon aur sifaat ko maanne par tayaar ho gaye. Phir uske baad unhe aqeedah ahle sunnatul jamaat par sharah sadar haasil hua to vo kalaabiyah se bhi baraa'at zaahir karke ahle sunnatul jamaat ke manhaj aur aqeedah ko qubool kar liye. Jiska zikr unhone apni kitab "al labaanah fee usool al diyaanah" me kiya hai. Unke aksar mutba'een Abdullah bin Saad bin Kilaab ko hi follow karte hai. Choonke ye bahas mash'hoor shaksiyat the har maamle me fatwa dete the, aksar log inse mutasir the yahi wajah hai ke aksar ahnaaf, shafayi, maaliki'ah ash'ari hai, is tarah baaz hanabilah bhi ash'ari the lekin Muhammad bin Abdul Wahhaab, Shaikh Bin Baaz, Shaikh Ibn Usaimin aur Shaikh Albani Rahimahullah ki mehanton se hanabilah raahe raast par aa gaye. Ibn Taimiyah Rahimahullah ne "minhaaj al sunnah" ke andar ash'ariyah aur maatareedi'ah par radd kiya hai. Isi tarah unhone self ke uloom ko peekar is zamane ke saare baatil firqon aur adyaan par radd kiya tha. Isi tarah Muhammad bin Abdul Wahhab Rahimahullah ne Imam Ibn Taimiyah Rahimahullah ki kitabon ko 400 saal baad padh kar Muhammad bin Sa'ood ke saath ilm aur hukumat ke zariye saudi me Ibn Taimiyah Rahimahullah ke ma'arof ko phailane ki koshish kee hai aur ilm haq ko buland kiya.

**Firqon ke wajood me aane ka ek aham sabab naam nihaad musalmaan unki aqal paraasti, ilm kalaam aur falsafa**

Ek zamana tha jisme kisri wa qaisar ko sabse taaqatwar samjha jaata tha lekin vo aapsi ikhtelaaf ka shikaar ho gaye jiski wajah se unka zor khatam hua. Musalmaano ne un par hamla karke fatah haasil kar liya aur un dono ki saltanat ko ulat diya. Iske baad vo muslamaano se hasad karne lage aur Islam ka labaadah odh kar musalmaano me Islam ke taalluq se shukook wa shubhaat paida karne lage, Islami taaleemaat ke khilaaf sawaalaat uthaane lage aur musalmaano ki jamaat ko todne ki koshish karne lage. Shaikh Saad ne farmaya :

**Iza yais ilaa nisaan taala lisaanah**

## **Kasanoor maghloob yasool alal kalb**

(Tarjamah : “Jab insaan maayoos ho jaata hai to uski zabaan daraaz ho jaati hai us maghloob billi ki tarah jo kutte par hamla karti hai.”)

Hijrat ke baad Allaah ke Rasool ﷺ ka ahad 10 saal ka tha uske baad 30 saal khilaafat raasidah rahi aur uske baad kayi saalon tak bani umayyah hukumat kiye. Ahad bani umayyah me bani umayyah aur Sahaba ke darmiyaan koyi ikhtelaaf na tha.

Banu abbasiyah ke ibtedaayi daur me bhi gumraah firqon ko zyada panapne nahi diya gaya lekin jab maamoon 190 H me khalifah bana to uske daur me unhe bade paimaane par phailne ka mauqa mila kyu ke maamoon aqal parast tha aur apni aqal ka bahut zyada istemaal kiya karta tha, vo eesaiyon ko bula kar debate kiya karta tha aur usme mu’atazilah (jo guzre huye saare firqon ka khulase the sab ki gandagiyaan unme jama thi) pesh pesh rahte the aur apni aqal ka istemaal karke unhe jawaab diya karte the, taake uske zariye vo maamoon ko khush kar sake ye baat muhaddiseen ko pasand na thi, vo isko alfaaz ka khel aur waqt ka zaaya samajhte the, jiski wajah se unhone muhaddiseen ke khilaaf zahar ugaana shuroo kar diya aur kahne lage ke ye log aap ki aur aap ki saltanat ke dushman hai, isiliye ye aap ki mahfil me nahi aate hai.

Mu’atazilah ne aqal ko naqal par muqaddam rakha jiski wajah se vo gumraah ho gaye. Yahi wajah hai ke unhone har us cheez ka inkaar kiya jo unhe khilaaf aqal lagti thi, masalan : Anbiya Alaihimussalaam ke mu’ajize jaise : Ibrahim Alaihissalaam ke liye aag ka thanda hona, Moosa Alaihissalaam ka samandar ka uboor karna aur fir’oun ka doob jaana waghairah. Jabke talqi aur istedlaal me ahle sunnatul jamaat ka manhaj ye hai ke naqal ko aqal par muqaddam rakha jaaye.

Maamoon ne aitezaal ko sarkaari mazhab banaaya. Us waqt yoonan aur rome me bade bade philosopher paaye jaate the, jo apni aqal ka istemaal karte the aur ye alfaaz se khelte the. Maamoon ne baghdaad me daarul tarjamah qaayam karke philosopher ke saari falsafi kitabon ka tarjamah karwaaya aur is kaam ko bade paimaane par anjaam diya.

Lekin baad me science aur faham salaf ka rujhaan badha jiski wajah se in philosopher ke falsafe band huye. Kyu ke science me RESEARCH BASED OPINION hota hai, qiyaas aur andaaza nahi hota. Masalan : ande se jo choozah baahar nikal kar aata hai is taalluq se pahle logon ko ilm nahi tha lekin baad me naye aalaat eejaad huye jiski bunyaad par kaha gaya ke murghi ki chonch par ek haddi hoti hai jab vo ande ko maarti hai jis se choozah baahar nikal aata hai aur uski haddi toot kar neeche gir jaati hai.

Falsafa me sirf qiyaas aaraayiyaan hoti hai. Oomerabaad me hamare ek ustaaz Maulana Zaheeruddin Asri Rahmani Rahimahullah philosopher ko falsafa (fal se waqoof) kahte the. Haqeeqat me ye log bewaqoof hai, bekaar kaamon me bahut uljhe huye rahte hai. Misaal ke taur par agar kisi falsafi ke paas ek anda rakha hua hai aur uske saamne ek aur aam aadmi baitha hua ho to vo falsafi is aam aadmi se poochega, yahaan kitne ande hai. Aam aadmi kahega ek anda hai. Falsafi kahega nahi yahaan kul teen ande hai. Ek jo yahaan maujood hai aur do jo hamare zahan me hai. Aam aadmi kahega yahaan par maujood anda mai khaata hoon aur baaqi mere aur aap ke zahan me maujood do ande aap khaa lejiye.

Maamoon ke daur me musalmaano ko dunyawī aitebaar se kaafi taraqqi mili jiski wajah se baaz ahle ilm jaise Allama Shibli Noumani ne apni kitab al farooq me iski ta'areef kee hai. Lekin uske daur me duniya ka bahut bada nuqsan hua, deen ki bunyaden dhaane ki koshish kee gayi. Usne kayi ghaltiyan kee jis par Imam Zahabi Rahimahullah ne nakeer kee. Lihaza Islam hame dunyawī taraqqi se nahi rokta hai, Islam hame us taraqqi se rokta hai jis se Islam par kaari zarab lagti ho.

### **Ilm kalaam par ulama ka radd :**

Teesri sadi se aathween sadi tak muhaddiseen ka daur tha, unhone falsafa aur ilm kalaam par kaafi radd kiya aur uske khilaaf kitaben likhi jaise : Imam Shafayi Rahimahullah (204 H) ne is par radd kiya. Imam Ahmed bin Hanbal (241 H) ne 40000 Ahadees ko jama kiya, unke zariye is zamane me maujood fitno par radd kiya. Unke baad unke shaagird Imam Bukhari (256 H) aur unke shaagird Imam Muslim (261 H) aur unke baad Imam Abu Dawood (275 H) Imam Tirmizi (279 H) Imam Nasayi (303 H) aur Imam Ibn Maajah (273 H) Abu Bakr bin Abi Shaibah (235 H) Ibn Mandah (395 H) Abu Bakr Al Khilaal (311 H) Rahimullahum ne apni kitabon me Ilm Kalaam aur tamaam baatil firqon par radd kiya. Isi tarah Imam Harwi Rahimahullah (480 H) ne apni kitab “zam al kalaam waahilah” zariya jo ke paanch jildon par mushtamil hai us par radd kiya hai. Isi tarah Allama Ibn Taimiyah Rahimahullah (728 H) ne ek kitab likhi jiska naam “daraa ta'araz al aql wal naql” hai, isme unhone kaha ke Islam aqal ke mukhalif nahi hai. Allaah Taala Quraan Majeed me mukhtalif maqaamaat par kaaynaat me ghour wa fikr karne aur aqal ko istemaal karne ka hukum diya hai lekin saath hi har maamle me naql ko hamesha aql par muqaddam rakhne ki ta'aleem dee hai. Aqle saleem aur naqle saheeh ke darmiyaan kabhi ikhtelaaf aur takraav nahi ho sakta agar kaheen ikhtelaaf ho jaaye to ham apni aql ko ghalat thaharaayenge na ke naql ko.

Imam Abu Zahrah Rahimahullah kahte hai ke Imam Ibn Taimiyah Rahimahullah se pahle Imam Bin Rashad, Raazi aur Imam Ghazali waghairah falsafe me gaye lekin Allaah ne Imam Ibn Taimiyah Rahimahullah ko isme kaamyabi ata kee. Vo mazeed farmaate hai “dakhal saalama wa kharaj saalama” vo salaamati ke saath daakhil huye aur salaamati ke saath nikle. Ibn Taimiyah Rahimahullah ne apni maayaanaaz kitab “dara’a taa’araza al aql wal naql” me falsafa aur philosophy ki dhajjiyaan udaa dee hai. Aap ne ahle falsafa ki sahi rahnumayi kee aur falsafa ki paanch sau ghaltiyan ko nikaal kar usko duroost kiya. Unki ek aur kitab “al jawaab al saheeh liman badal deen ul maseeh” hai, jiske baare me Imam abu Zahrah Rahimahullah kahte hai ke al jawaab al saheeh ko padhkar Baghdaad aur Siriya ke laakhon eesayiyan ne Islam qubool kiya. Isi tarah Imam Ibn Qayyim Rahimahullah bhi ilm kalaam aur falsafa par kaafi radd kiya. Lihaza hame bhi ilm deen haasil karne aur istedlaal karne me ahlul sunnatul jamaat ke tareeqe ko apnaana chahiye, yahi Allaah ke Nabi ﷺ aur Sahaba Kraam Raziallahuanhum ka tareeqa hai.

### **Ghaali soofiyyat aur uske firqe :**

Paanchween sadi ki ibteda me ek aur firqa ghalaali soofiyyat wajood me aaya. Usne tark duniya karke rahbaaniyat ikhtiyaar kar lee aur isme kayi kharaabiyaan roonuma huyi to Ulama Kraam ne unke khilaaf zahad par kayi kitaaben likhi.

Dar asal un logon ke gumraahi ki asal wajah ye hai ke unhone nafs ki paaki ke liye tareeqa aur lafz ka ghalat istemaal kiya hai jabke Quraan aur Sahi Ahadees me nafs ki paaki ke liye tazkiyah ka lafz istemaal kiya gaya hai jaisa ke Allaah Taala ne farmaya : **(QAD AFLAHA MAN ZAKKAHA)** “Jisne ise paak kiya vo kaamyab hua.” (Surah Shams:91/9)

Magar ghaali soofiyya tazkiyah ke bajaay tasawwuf ka lafz istemaal karte hai jo duroost nahi hai aur yahi se unki kharaabi aur gumraahi shuroo huyi.

Is ghaali soofiyyat se ek aur firqa wajood me aaya jo baatiniyat ko follow karta hai. Aur iska kahna hai ke Quraan ka zaahiri maani alag hai aur baatini maani alag hai. Muhaddiseen Kraam uske maanne waalon ko zanaadaqah kaha karte the. Aur isko 72 firqon se khaarij kar diya hai. Imam Ghazaali Rahimahullah ne (505 H) me philosopher ki wajah se Islam me jo kharaabiyaan paida huyi thi un sab ko door karne aur Islam ki sahi tasweer kashi karne ki kaafi koshish kee aur unke baad Imam Ibn Taimiyah Rahimahullah ne is par kaam kiya. Imam Wak’ee bin Al Jaraah Rahimahullah (197 H) ne ek kitab likhi jiska naam kitab al zahad hai. Jisme unhone zahad ka sahi ta’arruf pesh kiya hai.

### **Asma ailiyah aur uske firqe :**

Ye ek firqa hai jo asma ail bin jaafar ki pairwi karte hai. Unke nazdeek deen ka ek zaahiri maani hai aur ek baatini maani hai, isi liye unhe baatini'ah bhi kahte hai. Maujoodah daur me ye log do grohon me munqasam hai : Ek asma ailiyah nazari hai jo ke Hasan bin Sabah ko maante hai aur ye Oman, Iran, Shumaali Afghanistan waghairah me maujood hai. Doosra asma ailiyah must'aliyah hai ye log Yaman, Hindustaan waghairah me maujood hai aur Hindustaan me unhe bohra bhi kaha jaata hai. In do firqon ke alaawa asma ailiwan ke aur bhi bahut se firqe hai jaise : Qaraamatah, aqaakhaaniyah, (ye filhaal France me rahte hai aur yahaan unki kaafi property hai) barqiyah, ubaid al lahyah, mahdawiyah, naasiriyah sabahiyah, ghayasiyah daroziyah, khanghariyah, ta'aleemiyah, khatabiyah, khaleetiyah waghairah.

Khulasa kalaam ye hai ke asma ailiyah par mukhtalif adwaar guzre aur ye groh maroori zamane ke saath mukhtalif grohon me taqseem hua lekin in sab me mushtarak cheez baatini nazriyah hai. (istefaada az – [WWW.HAJIJ.COM](http://WWW.HAJIJ.COM))

### **FIRQA NAAJIYAH AUR USKI ALAAMAT :**

Firqa naajiyah vo firqa hai jo deen ko haasil karne, us par amal karne aur uski tableegh karne ke liye Aap ﷺ aur Sahaba Kraam ke tareeqe aur manhaj ko apnaata hai. Jaisa ke Nabi Kareem ﷺ ne farmaya :

"لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَدَّو النَّعْلِ بِالنَّعْلِ، حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عِلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ، وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَتَفَرَّقَ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً، كُلُّهُمْ فِي النَّارِ، إِلَّا مِلَّةً وَاحِدَةً". قَالُوا : وَمَنْ هِيَ يَا رَسُولَ اللَّهِ ؟ قَالَ : "مَا أَنَا عَلَيْهِ وَأَصْحَابِي".

Tarjamah : “Meri ummat ke saath vahee soorat haal pesh aayenge jo bani israa’eel ke saarh pesh aa chuki hai. Do jooton ke barabar yahaan tak ke agar unme se kisi ne apni maa ke saath alaaniya zina kiya hoga to meri ummat me is tarah kiya jaayega, bani isra’eel 72 firqon me bat gaye aur meri ummat 73 firqon me bat gayi, vo sab ke sab jahannami honge siwaaye ek jamaat ke. Sahaba Kraam ne poocha, vo koun hai, aye Allaah ke Rasool ﷺ ? Aap ﷺ ne farmaya : Jo meri aur mere Sahaba Kraam ke tareeqe par hoga.” (Sunan Tirmizi:2641)

Maaloom hua ke deen vahee hai jise Allaah ke Nabi ﷺ aur Sahaba Kraam ne deen samjha yahi ahle sunnatul jamaat ka aqeedah hai.

### **Ayimma arbiyah ka aqeedah ek tha :**

Chaaron Imamon ka ek hi aqeedah tha. Shaikh Abdur Rahman al Khamees ne apni kitab “aiteqaad ayimmah al arba’h” me likha hai ke tamaam ayimma

aqeede me muttafiq the. Aaj ke daur me unke naam par fiqhi masaalik chal rahe hai lekin asal me unki taraf ye intesaab kabhi na tha, ye baad ki paidaawaar hai. Intesaab aur firqa aqeede ki bunyaad par banta hai na ke fiqh ki bunyaad par.

Shah Waliullah Muhaddis Dahalwi Rahimahullah kahte hai ke maslaki groh bandi Nabi Kareem ﷺ ki wafaat ke chaar sau saal ke baad shuroo huyi, ye maslaki intesaab aur groh bandi khairul quroon aur khud ayimma arbah ke zamane me na thi. In masaalik ka riwaaj yahaan tak phaila ke Na'oozubillah Haram Shareef ke paas chaar masle ban gaye the. Siriya me har ek masjid ke do do musalle the, ek shafayi musalla aur ek hanfi musalla.

Ayimma arbah in maslakon se bari hai kyu ke ye masaalik baad me paida huye. Lekin aqeedah ke aitebaar se ye chaaron ayimma ek hi aqeedah ko maanne waale the.

Imam Ibn Taimiyah Rahimahullah (728 H) ne ek kitab likhi jiska naam “raf’a al malaam an ayimmah al aalaam” hai, isme unhone in das wahooaat ka zikar kiya hai jiski wajah se ayimma arbah ka Sahi Hadees se ikhtelaaf hua. Yaani agar kisi Imam ka qoul Sahi Ahadees se takraata hai to uske das wajooaat hai, masalan : Hadees na milna, mukammil Hadees ka na milna, Hadees ka zayeef hona, unki faham ka Sahaba ki faham se na milna waghairah. Bahar kaif arba’a se jo bhi tasaamah hua hai hame use nazar andaaz karna chahiye. Inko ta’ana ke sabab na banaye.

**(TILKA UMMATUN QAD KHALAT, LAHAA MAA KASABAT WALAKUM MAA KASABTUM, WALAA TUS’ALOONA AMMAA KAA NOO YA’AMALOON)**

“Ye ummat hai jo guzar chuki, jo unhone kiya unke liye hai aur jo tumne kaha tumhare liye, tum unke aamaal ke baare me sawaal na kiye jaa’oge.” (Surah Baqarah:2/141)

Ayimma arb’ah ne apne apne zamane me deen ki khaatir kaafi qurbaaniyaan dee hai. Imam Maalik Rahimahullah ko talaq ke masle me aur Imam Ahmed bin Hanbal Rahimahullah ki peeth par roze ki haalat me sau kode is tarah maare jaate the, agar ek koda kisi haathi par maara jaata to vo bhi bardaasht na kar paata aur chaaron Ayimma ne hamesha yahi kaha ke hamara mazhab kitab wa sunnat hai. Ham par laazim hai ke ham unki izzat wa takreem karen, ham is laayaq hi nahi hai ke kisi Imam ke mutaalliq ghalat guftagoo karen.

**Kutub aqeedah ki ek mukhtasar fehrisht :**

“Kitab ul eemaan maa’alamah wa sunanah” Imam Abu Ubaidul Qasim Ibn Salaam Rahimahullah (224 H)

“Kitab ul eemaan” Imam Ibn Abi Shaibah Rahimahullah (235 H)

“Usool al sunnah” aur “Al radd alal zanaadaqah wal jaheemah” Imam Ahmed bin Hanbal Rahimahullah (241 H)

“Al fiqh al akbar” Imam Abu Haneefa Rahimahullah (150 H)

“Khalaq af’aal al ibaad” Imam Bukhari Rahimahullah (256 H)

“Al tawheed” Imam Ibn Quzaimah Rahimahullah (311 H)

“Al aqeedatul tahaawiyah” Imam al Tahawi Rahimahullah (321 H) aqeedah al tahawiyah ki sharah hindustaan ke jaami’aat aur madina university ke nisaab me daakhil hai. Ye kitab aqeedah ke liye marj’a ki haisiyat rakhti hai.

“Sharah al sunnah” Imam Al Muzni Rahimahullah (264 H)

“Aiteqaad ayimma al hadees” Abi Bakr Ahmad bin Ibrahim al Kharjaani Rahimahullah (370 H)

“Aqeedatul salaf ashaabul hadees” Imam Abu Usman al Saabooni Rahimahullah (449 H)

“Al ikhtelaaf fil lafz wal radd alal jaheemah wal zanaadaqah” Ibn Qutaibah Rahimahullah (276 H)

“Al radd alal jaheemah” Imam al Daarmi Rahimahullah (280 H)

“Al sunnah” Ibn Abi Aasim Rahimahullah (287 H)

“Sareehal sunnah” Imam Ibn Jareer al Tabri Rahimahullah (310 H)

“Al maqaalaat al islaameen” Abi Al Hasan al ash’ari Rahimahullah (324 H)

“Al risaalah ila ahlul saghar” Abi al Hasan al Ash’ari Rahimahullah (324 H)

“Al abaanah an usool al diyaanah” Abi al Hasan al Ash’ari Rahimahullah (324 H)

“Al shari’ah” Abi Bakr al Ajri Rahimahullah (360 H) ye kitab to encyclopedia ki maanind hai.

“Sharah al sunnah” Imam al Barbhaari Rahimahullah (329 H)

“Kitab al Sifaat” Imam al Dar Qatni Rahimahullah (385 H)

“Kitab al Nuzool” Imam al Dar Qatni Rahimahullah (385 H)

“Al Abaanah anil shari’ah al naajeeh wa majaanabah al farq al mazmoo’ah” Ibn Al Ubkari Rahimahullah (387 H)

“Kitabul tawheed” Laa bin Mandah (395 H)

“Sharah aiteqaad ahlul sunnah wal jamaa’h” Lakaani Rahimahullah (418 H)

“Al wasool ila ma’arifah al usool fee masayel al aqood fee al sunnah” Abi Umro al Talmanki al nadoo lasi Rahimahullah (429 H)

“al asaar al waaridah an ayimma al sunnah fee abwaab al aiteqaad” Abi Nayeem al asbhani Rahimahullah (430 H)

“Risaalah fee asbaat al istawaa” Imam Muhammad al Jawaini Rahimahullah (438 H)

“Al aqeedatul waastiyah” “Iqtaza al siraatal mustaqeem la mukhalifah ashaab al jaheem” Imam Ibn Taimiyah Rahimahullah (728 H)

“Usool ul sunnah wa aiteqaad al deen” Imam Abi Haatim al raazi aur Abi zara’h al raazi – ye kitab aw akhar me bahut mash’hoor huyi hai isliye ke unhone tamaam aqaayed jama karne ke baad unki sanad jama ki hai.

Saudi Arab ke ek Aalime deen Abu Abdur Rahman Abdul Salaam bin Barjis ne bhi kitab likhi hai jiska naam “Taareekh tadween aqeedatul salfiyah” hai. Isme unhone in tamaam kitabon ka zikar kiya hai jo 167 H se 1400 H tak Aqeedah Ahlul Sunnah wal jamaat par likhi gayi hai aur ye kitab taqreeban 20 jildon par mushtamil hai.

Isi tarah muhaddiseen Bukhari, Muslim, Abu Dawood, Tirmizi, Nasayi, Ibn Maajah Rahimahullah waghairah ne bhi apni Hadees ki kitabon me kitab ul eemaan, kitab ul sunnah aur kitab at tawheed ke naam se mustaqil aqeedah par ek ek baab baandha hai.

Isi tarah mufasssireen Imam Tabri, Imam Ibn Kaseer, Hikmat Basheer Imam Qurtubi waghairah ne bhi apni tafaseer me aqeedah ahle sunnat wal jamaat ka zikar kiya hai.

### **Bachchon ke liye aqeedah ki kitaaben :**

Bachchon ke liye aqeedah ki choti choti kitaaben maujood hai, jaise :

Hamne 5+ aur 7+ kitaaben nikaali hai jisme aqeedah ki aham baaton ko jama kiya gaya hai, isi tarah Muhammad bin Jameel Zaino ki kitab Islam ke che arkaan, Shaikh Saaleh Fawzaan ki kitab, Muhammad bin Abdul Wahaab Rahimahullah ki kitab al usool al salaasa, kashf al shubhaat, Shaikh Muhammad bin Saaleh al Usaimin Rahimahullah ki kitab aqeedah ahlul sunnah wal jamaat, Shaikh Bin Baaz Rahimahullah ki kitab al aqeedah al saheeha wamaa yazaadaha, Iqbal Keelani ki kitab at tawheed, Imran Ayyub Lahori ki kitab al

eemaan aur meri kitab uloom ul aqeedah aur uloom ul Quraan wal Hadees waghairah maujood hai.

Isi tarah uloom ul usrah par kitaben aap askmadani.com se haasil kar sakte hai.

Askislampedia duniya ki pachaas zabaano me tarjume karwa raha hai. Jitne bhi kubaar ulama ke mazaameen ya kitaben hai ham unko tarjamah karke hamari website par daalne ki koshish kar rahe hai.

Allaah Taala se dua hai ke vo hamari mehnaton ko sharf qubooliyat se nawaze aur hame taadam hayaat saheeh aqeedah par saabit qadam rakhe, Aameen.

Note : Agar aap is bayaan ko video ki shakal me sunna aur dekhna chahte hai to baraaye meherbaani is link par click kare –

<https://www.youtube.com/watch?v=WaP63W25oDE&t=36>

45s