

ENCYCLOPEDIA
OF FIQHE HANAFI

Bahāare Shariat

◆◆◆◆◆
ROMAN URDU

◆ PEHLA HISSA - AQAIID ◆

WRITER

SADARUSH-SHARIAH, BĀDRUT-TĀRIQAĤ, HAZRATE

ALLAMA MUFTI AMJAD ALI AAZMI

RAHIMAHULLAHU TA'ALA



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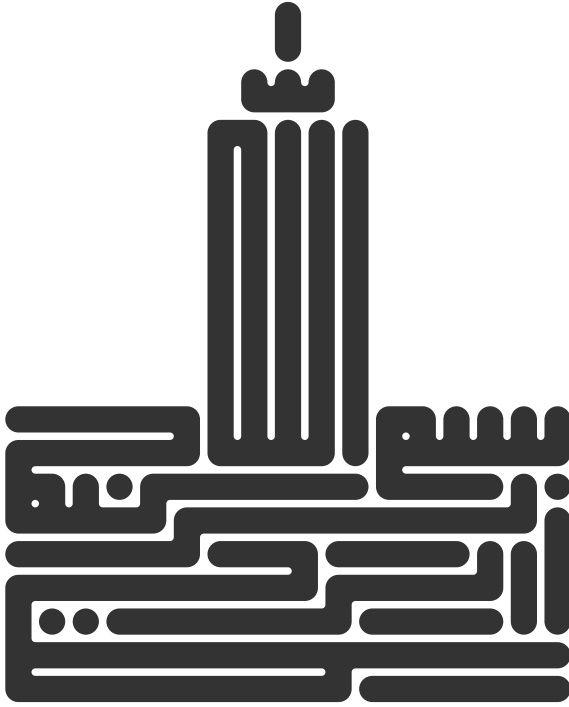
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All Praise to Allah, the Lord Of The Creation,
and countless blessings and peace upon
our Master Muhammad, the leader of the Prophets.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذى أنزل القرآن، وهدانا به إلى عقائد الإيمان، وأظهر هذا الدين
القيوم على سائر الأديان، والصلاة والسلام الأتمان فى كل حين وإن على سيد
ولد عدنان، سيد الإنس والجان، الذى جعله الله تعالى مطلقا على الغيوب
فعلم ما يكون وما كان، وعلى اله وصحبه وابنه وحزبه ومن تبعهم بإحسان،
واجعلنا منهم يا رحمن! يا ممتان!

Faqeer Bargahe Qadri Abu Al-ula Amjad Ali Azmi Razvi
Arz Karta Hai Ke Zamana Ki Halat Ne Is Taraf Mutawajjeh
Kiya Ke Awaam Bhaiyon Ke Liye Sahi Masail Ka Ek Silsila
Aam Feham Zabaan Mein Likha Jaye, Jis Mein Zaruri Roz
Marrah Ke Masail Hon. Bawajood Be-fursati Aur Be-maigi
Ke Tawakkulan Alal Allah Is Kaam Ko Shuru Kiya, Ek Hissa
Likhne Paya Tha Ke Yeh Khayal Hua Ke A'maal Ki Durusti
Aqaid Ki Sihhat Par Mutafarra Hai, Aur Bahutere
Musalman Aise Hain Ke Usool-e-mazhab Se Aagah Nahin,
Aison Ke Liye Sachhe Aqaid-e-zaroori Ke Sarmaya Ki Bahut
Shadeed Hajat Hai.

Khusoosan Is Pur Ashob Zamana Mein Ke Gandum
Numa Jaw Forosh Bakasrat Hain, Ke Apne Aap Ko
Musalman Kehte, Balkay Alim Kahlate Hain Aur Haqiqatan
Islam Se Unko Kuchh Ilaqa Nahin. Aam Na-waqif
Musalman Unke Dam-e-tazwir Mein Aa Kar Mazhab Aur
Deen Se Hath Dho Baithte Hain, Lihaza Us Hise Yaani
Kitabu Al-tahara Ko Is Silsila Ka Hissa Duwum Kiya Aur

Un Bhaiyon Ke Liye Is Se Pehle Hisse Mein Islami Sachhe Aqaid Bayan Kiye. Ummeed Ke Biradaran-e-islam Is Kitab Ke Mutale Se Iman Taza Karein Aur Is Faqeer Ke Liye Afw O Afiyate Darain Aur Iman O Mazhab-e-ahle Sunnat Par Khatma Ki Dua Farmayen.

اَللّٰهُمَّ ثَبِّتْ قُلُوْبَنَا عَلٰى الْاِيْمَانِ وَتَوَقَّفْنَا عَلٰى الْاِسْلَامِ وَاَرْزُقْنَا شَفَاعَةَ خَيْرِ الْاَنْامِ
 عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَاَدْخِلْنَا بِجَاهِهِ عِنْدَكَ دَارَ السَّلَامِ اٰمِيْنَ يَا اَرْحَمَ
 الرَّاحِمِيْنَ! وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Aqaide Mutalliqa Zaato Sifaate Ilaahi

Aqeedah (1): Allah (Azza Wa Jalla) Ek Hai, Koi Uska Shareek Nahi, Na Zaat Mein, Na Sifat Mein, Na Af'al Mein, Na Ahkam Mein, Na Asma Mein, Wajib Al-wujud Hai, Ya'ni Uska Wujood Zaroori Hai Aur Adam Muhal, Qadeem Hai Yani Hamesha Se Hai, Azali Ke Bhi Yahi Ma'ana Hain, Baqi Hai Yani Hamesha Rahega Aur Isi Ko Abadi Bhi Kehte Hain. Wahi Us Ka Mustahiq Hai Ke Us Ki Ibadat O Parastish Ki Jaye

Aqeedah (2): Woh Be Parwah Hai, Kisi Ka Muhtaaj Nahi, Aur Tamam Jahan Us Ka Muhtaaj.

Aqeedah (3): Us Ki Zaat Ka Idrak Aqlan Muhal Ke Jo Cheez Samajh Mein Aati Hai Aql Us Ko Muhit Hoti Hai Aur Us Ko Koi Ihata Nahi Kar Sakta, Albatta Us Ke Af'al Ke Zariye Se Ijmalan Us Ki Sifaat, Phir Un Sifaat Ke Zariye Se Ma'rifat-e-zaat Hasil Hoti Hai.

Aqeedah (4): Us Ki Sifatein Na Ain Hain, Na Ghair, Yani Sifat Usi Zaat Hi Ka Naam Ho Aisa Nahi, Aur Na Us Se Kisi Tarah Kisi Nahwe Wujood Mein Juda Ho Saki Ke Nafs-e-zaat Ki Muqtada Hain, Aur Ain-e-zaat Ko Lazim.

Aqeedah (5): Jis Tarah Us Ki Zaat Qadeem Azali Abadi Hai, Sifat Bhi Qadeem Azli Abadi Hain.

Aqeedah (6): Us Ki Sifat Na Makhlooq Hain, Na Zer-e-qudrat Daakhil.

Aqeedah (7): Zaat O Sifat Ke Siwa Sab Cheezein Haadis Hain, Yani Pehle Na Thien, Phir Maujood Hui Hain.

Aqeedah (8): Sifaate-e-ilahi Ko Jo Makhluq Kahe Ya Haadis Batae, Gumraah Bad-deen Hai.

Aqeedah (9): Jo Aalam Mein Se Kisi Shay Ko Qadeem Maane Ya Us Ke Hudoos Mein Shak Kare, Kaafir Hai .

Aqeedah (10): Na Woh Kisi Ka Baap Hai, Na Beta, Na Us Ke Liye Biwi, Jo Use Baap Ya Beta Bataaye Ya Us Ke Liye Biwi Sabit Kare, Kaafir Hai, Balkay Jo Mumkin Bhi Kahe Gumraah Bad-deen Hai.

Aqeedah (11): Woh Hayy Hai, Yani Khud Zinda Hai Aur Sab Ki Zindagi Uske Hath Mein Hai, Jise Jab Chahe Zinda Kare Aur Jab Chahe Maut De.

Aqeedah (12): Woh Har Mumkin Par Qadir Hai, Koi Mumkin Uski Qudrat Se Bahar Nahi.

Aqeedah (13): Jo Cheez Muhaal Hai, Allah Azza Wa Jalla Us Se Paak Hai Ke Us Ki Qudrat Use Shamil Ho, Ke Muhaal Use Kehte Hain Jo Mojood Nahin Hosakay Aur Jab Maqdoor Hoga To Mojood Ho sakay Ga, Phir Muhaal Nah

Raha. Ise Yun Samjho Ke Doosra Khuda Muhaal Hai, Yani Nahin Ho sakta. To Yeh Agar Zair-e-qudrat Ho To Mojood Ho sakay Ga, To Muhaal Nah Raha Aur Isko Muhaal Na Manna Wahdaniyat Ka Inkar Hai. Yunhi Fana-e-bari Muhaal Hai, Agar Tehate Qudrat Ho To Mumkin Hogi Aur Jiski Fana Mumkin Ho, Woh Khuda Nahi. To Sabit Hua Ke Muhaal Par Qudrat Manna Allah (Azza Wa Jalla) Ki Uloohiyat Se Hi Inkar Karna Hai.

Aqeedah (14): Har Maqdoor Ke Liye Zaroor Nahi Ke Mojood Ho Jaye, Albatta Mumkin Hona Zaroori Hai Agar Kabhi Mojood Nah Ho.

Aqeedah (15): Woh Har Kamal O Khubi Ka Jaame Hai Aur Har Us Cheez Se Jis Mein Aib O Nuqsan Hai, Paak Hai. Yani Aib O Nuqsan Ka Us Mein Hona Muhaal Hai, Balkay Jis Baat Mein Na Kamal Ho, Na Nuqsan, Woh Bhi Us Ke Liye Muhaal. Maslan Jhoot, Dagha, Khayanat, Zulm, Jahl, Be Haya'i Wagaira, Uyoob Us Par Qata'an Muhaal Hain. Aur Yeh Kehna Ke Jhoot Par Qudrat Hai, Ba'in Ma'ana Ke Woh Khud Jhoot Bool Sakta Hai, Muhaal Ko Mumkin Thehrana Aur Khuda Ko Aibii Batana, Balkay Khuda Se Inkar Karna Hai. Aur Yeh Samajhna Ke Muhalat Par Qadir Nah Hoga To Qudrat Naqis Ho Jayegi, Batil Mehaz Hai, Ke Us Mein Qudrat Ka Kya Nuqsan! Nuqsan To Us Muhaal Ka Hai Ke Ta'alluq-e-qudrat Ki Us Mein Salahiyat Nahin.

Aqeedah (16): Hayat, Qudrat, Sunna, Dekhna, Kalam, Ilm, Irada Us Ke Sifaat-e-zatiya Hain, Magar Kaan, Aankh, Zuban Se Us Ka Sunna, Dekhna, Kalam Karna Nahi, Ke Yeh Sab Ajsaam Hain Aur Ajsaam Se Woh Paak Hai. Har Past Se Past Awaz Ko Sunta Hai, Har Bareek Se Bareek Ko Ke Khurdbeen Se Mehsoos Na Ho Woh Dekhta Hai, Balkay Us Ka Dekhna Aur Sunna Inhi Cheezon Par Munhasir Nahi, Har Maujood Ko Dekhta Hai Aur Har Maujood Ko Sunta Hai.

Aqeedah (17): Misle Digar Sifaat Ke Kalam Bhi Qadeem Hai, Hadis-o-makhlooq Nahi, Jo Quran-e-azeem Ko Makhlooq Maane Humare Imam-e-azam Wa Digar A'imma Radiallahu Anhum Ne Use Kaafir Kaha, Balkay Sahaba Radiallahu Anhum Se Us Ki Takfeer Sabit Hai.

Aqeedah (18): Us Ka Kalam Aawaz Se Paak Hai Aur Yeh Quran-e-azeem Jisko Hum Apni Zuban Se Tilawat Karte, Masaahif Mein Likhte Hain, Usi Ka Kalam Qadeem Bila Sawt Hai Aur Yeh Hamara Parhna Likhna Aur Yeh Awaz Hadis, Yaani Hamara Parhna Hadis Hai Aur Jo Humne Parha Qadeem Aur Hamara Likhna Hadis Aur Jo Likha Qadeem, Hamara Sunna Hadis Hai Aur Jo Humne Hifz Kiya Qadeem Yaani Mutajalla Qadeem Hai Aur Tajalli Haadis

Aqeedah (19): Us Ka Ilm Har Shay Ko Muheet, Yaani Juziyat, Kulliyat, Mojoodat, Madoomat, Mumkinat,

Muhalat, Sab Ko Azal Mein Janta Tha Aur Ab Janta Hai Aur Abad Tak Janay Ga, Ashya Badalti Hain Aur Us Ka Ilm Nahi Badalta, Dilon Ke Khatron Aur Waswason Par Us Ko Khabar Hai Aur Us Ke Ilm Ki Koi Intiha Nahi.

Aqeedah (20): Wo Ghaib-o-shahadat Sab Ko Janta Hai, Ilm-e-zati Us Ka Khassa Hai, Jo Shakhs Ilm-e-zati, Ghaib-khwah Shahadat Ka Ghair-e-khuda Ke Liye Sabit Kare Kafir Hai Ilm-e-zati Ke Yeh Ma'ana Ke Be-khuda Ke Diye Khud Hasil Ho.

Aqeedah (21): Wahi Har Shay Ka Khaliq Hai, Zawat Ho Khwah Af'aal, Sab Usi Ke Paida Kiye Hue Hain.

Aqeedah (22): Haqiqatan Rozi Pahunchane Wala Wahi Hai, Malayika Wagherahum Wasailo Wasait Hain.

Aqeedah (23): Har Bhalai, Burai Usne Apne Ilm-e-azali Ke Muwafiq Muqaddar Farma Di Hai, Jaisa Hone Wala Tha Aur Jo Jaisa Karne Wala Tha, Apne Ilm Se Jana Aur Wahi Likh Liya To Yeh Nahi Ke Jaisa Usne Likh Diya Waisa Humko Karna Padta Hai, Balke Jaisa Hum Karne Wale The Waisa Usne Likh Diya. Zaid Ke Zimme Burai Likhi Is Liye Ke Zaid Burai Karne Wala Tha, Agar Zaid Bhalai Karne Wala Hota To Wo Uske Liye Bhalai Likhta To Us Ke Ilm Ya Us Ke Likh Dene Ne Kisi Ko Majboor Nahin Kar Diya. Taqdeer Ke Inkar Karne Walon Ko Nabi Sallallahu Alaihi Wasallam Ne Us Ummat Ka Majus Bataya.

Aqeedah (24): Qaza Teen (3) Qism Hai:

1. Mubram-e-haqiqi, Ke Ilm-e-ilahi Mein Kisi Shay Par Muallaq Nahin.

2. Aur Muallaq Mehez, Ke Suhuf-e-malaika Mein Kisi Shay Par Us Ka Muallaq Hona Zahir Farma Diya Gaya Hai.

3. Aur Muallaq Shabeeh Ba Mubram, Ke Suhuf-e-malaika Mein Us Ki Taleeq Mazkoor Nahin Aur Ilm-e-ilahi Mein Taleeq Hai.

Wo Jo Mubram-e-haqiqi Hai, Us Ki Tabdeel Na Mumkin Hai, Akabir Mahbooban-e-khuda Agar Ittefaqan Is Bare Mein Kuch Arz Karte Hain To Unhein Is Khayal Se Wapas Farma Diya Jata Hai. Malayika Qaum-e-lut Par Azaab Le Kar Aaye, Sayyiduna Ibrahim Khalilullah Alaihissalam Ke Rahmat-e-mahza The, Un Ka Naam-e-pak Hi Ibrahim Hai, Yani Aba Rahim, Meharban Baap, Un Kaafiron Ke Bare Mein Itne Sai Huye Ke Apne Rab Se Jhagadne Lage, Un Ka Rab Farmata Hai.

"Hum Se Jhagadne Laga Qaum-e-lut Ke Bare Mein." (Surah Hood:74)

Ye Quran-e-azim Ne Un Be-deenon Ka Rad Farmaya Jo Mahbooban-e-khuda Ki Bargah-e-izzat Mein Koi Izzat O Wajahat Nahin Mantay Aur Kehte Hain Ki Us Ke Huzoor Koi Dam Nahin Maar Sakta, Halanki Un Ka Rab Azzawajal Un Ki Wajahat Apni Bargah Mein Zahir Farmaane Ko Khud Un Lafzon Se Zikr Farmata Hai Ki: "Hum Se Jhagadne Laga Qaum-e-lut Ke Bare Mein", Hadees Mein Hai: Shab -e- mi'raj Huzoor-e-aqdas Sallallahu Alaihi Wasallam Ne Ek Awaaz Suni Ke Koi Shakhs Allah Azwajal

Ke Saath Bahut Tezi Aur Buland Awaaz Se Guftagu Kar Raha Hai, Huzoor-e-aqdas Sallallahu Alaihi Wasallam Ne Jibril Ameen Alaihissalam Se Daryaft Farmaya: "Ke Ye Kon Hain?" Arz Ki Musa Alaihissalam, Farmaya: "Kya Apne Rab Par Tez Ho Kar Guftagu Karte Hain?" Arz Ki: "Un Ka Rab Janta Hai Ke Un Ke Mizaj Mein Tezi Hai." Jab (ye) Ayatul-kareema Nazil Hui Ki "Beshak Anqareeb Tumhein Tumhara Rab Itna Ata Farmayega Ke Tum Razi Ho Jaaoge."

Huzoor Sayyidul mahboobain Sallallahu Alaihi Wasallam Ne Farmaya: "Aisa Hai To Main Razi Nah Honga, Agar Mera Ek Ummati Bhi Aag Mein Ho."

Ye To Shanein Bahut Rafi'n Hain, Jin Par Rifat, Izzat O Wajahat Khatm Hai. Salawatullahi Ta'ala Wa Salamah 'alaih. Musalman Maan Baap Ka Kaccha Bacha Jo Hamal Se Gir Jata Hai, Us Ke Liye Hadees Mein Farmaya: "Ke Roz-e-qiyamat Allah Azwajal Se Apne Maan Baap Ki Bakhshish Ke Liye Aisa Jhagdega Jaisa Qarz Khwah Kisi Qarzdar Se, Yahan Tak Ke Farmaya Jaye Ga:

"Aye Kachhe Bachay! Apne Rab Se Jhagadne Wale! Apne Maan Baap Ka Hath Pakar Le Aur Jannat Mein Chala Ja."

Khair, Ye To Jumla-e-motariza Tha, Magar Imaan Walon Ke Liye Bahut Nafey' Aur Shayateen-e-ins Ki Khabasat Ka Dafe' Tha, Kehna Ye Hai Ke Qaum-e-lut Par 'azaab Qaza'e Mubram-e-haqiqi Tha, Khalilullah Alaihissalam Ne Is Mein Jhagde To Unhein Irshad Hua:

"Aye Ibrahim! Is Khayal Mein Nah Parho... Beshak Un

Par Woh 'azaab Ane Walah Hai Jo Phirne Ka Nahi." (*Hood:76*)

Aur Woh Jo Zahir Qaza'e Muallaq Hai, Us Tak Aksar Awliya Ki Rasaai Hoti Hai, Un Ki Dua Se, Un Ki Himmat Se Tal Jati Hai, Aur Woh Jo Mutawassit Haalat Mein Hai, Jise Suhuf-e-malaika Ke Itibaar Se Mubram Bhi Keh Sakte Hain, Us Tak Khawas-e-akabir Ki Rasaai Hoti Hai. Huzoor Sayyiduna Ghauth-e-azam Radi Allahu Anhu Isi Ko Farmate Hain: "Main Qaza'e Mubram Ko Rad Kar Deta Hun."

Aur Isi Ki Nisbat Hadees Mein Irshad Hua :

إِنَّ الدُّعَاءَ يُرَدُّ الْقَضَاءَ بَعْدَ مَا أُبْرِمَ

Beshak Dua Qaza -e- Mubram Ko Taal Deti Hai

Mas'ala (1): Qaza Wa Qadr Ke Masa'il Aam Aqlon Mein Nahi Aa Sakte, In Mein Ziyada Ghor O Fikr Karna Sabab-e-halakat Hai, Siddique Wa Farooq Radi Allahu Anhuma Is Mas'ale Mein Bahas Karne Se Mana Farmaye Gaye. Ma Wa Shuma Kis Ginti Mein...! Itna Samajh Lo Ke Allah Ta'ala Ne Insan Ko Misl-e-pathar Aur Digar Jamaadat Ke Behiss O Harkat Nahi Paida Kiya, Balkay Isko Ek Noo-e-ikhtiyar Diya Hai Ke Ek Kaam Chahe Kare, Chahe Na Kare Aur Is Ke Sath Hi Aql Bhi Di Hai Ke Bhale, Bure, Nafa, Nuqsan Ko Pehchaan Sake Aur Har Qism Ke Samaan Aur Asbaab Muhaiyya Kar Diye Hain, Ke Jab Koi Kaam Karna Chahta Hai Usi Qism Ke Samaan Muhaiyya Ho Jaate Hain Aur Isi Bina Par Us Par Muakhiza Hai.

Apne Aap Ko Bilkul Majboor Ya Bilkul Mukhtar Samajhna, Dono Gumrahi Hain.

Mas'ala (2): Bura Kaam Karke Taqdeer Ki Taraf Nisbat Karna Aur Mashiyat-e-ilahi Ke Hawaleh Karna Bahut Buri Baat Hai, Balkay Hukm Yeh Hai Ke Jo Acha Kaam Kare Use Minjanibillah Kahe Aur Jo Burai Sarzad Ho Usko Shamat-e-nafs Tasawwur Kare.

Aqeedah (25): Allah Ta'ala Jihat O Makaan, Zaman O Harkat O Sukoon, Shakl O Surat, Aur Jamee' Hawadis Se Paak Hai.

Aqeedah (26): Dunya Ki Zindagi Mein Allah Azzawajal Ka Deedar Nabi Sallallahu Alaihi Wasallam Ke Liye Khaas Hai Aur Aakhirat Mein Har Sunni Muslim Ke Liye Mumkin, Balke Waqea. Raha Qalbi Deedar Ya Khwab Mein, Yeh Dusre Ambiya Alaihimussalam Balke Awliya Ke Liye Bhi Hasil Hai. Hamare Imam-e-azam Radiyallahu Anhu Ko Khwab Mein So 100 Baar Ziyarat Hui.

Aqeedah (27): Us Ka Deedar Bila Kaif Hai, Yani Dekhenge Aur Ye Nahi Keh Sakte Ke Kaise Dekhenge, Jis Cheez Ko Dekhte Hain Us Se Kuch Fasla Masafat Ka Hota Hai, Nazdeek Ya Door, Woh Dekhne Wale Se Kisi Jihat Mein Hoti Hai, Upar Ya Neeche, Dahne Ya Baayein, Aage Ya Peeche, Us Ka Dekhna In Sab Baaton Se Paak Hoga, Phir Raha Yeh Keh Kyun Hoga? Yehi To Kaha Jata Hai Ke Kyun Kar Ko Yahan Dakhal Nahi, Insha Allah Ta'ala Jab Dekhein Gay, Us Waqt Bata Dein Gay. Is Ki Sab Baaton Ka Khulasa Yeh Hai Ke Jahan Tak Aql Pahunchti Hai, Woh Khuda

Nahi Aur Jo Khuda Hai, Us Tak Aql Rasaa Nahi, Aur Waqt-e-deedar Nigaah Us Ka Ihata Kare, Yeh Muhaal Hai.

Aqeedah (28): Woh Jo Chahe Aur Jaisa Chahe Kare, Kisi Ko Us Par Qabu Nahi Aur Na Koi Us Ke Irade Se Use Baaz Rakhne Wala. Us Ko Na Oongh Aaye Na Neend, Tamaam Jahan Ka Nigaah Rakhne Wala, Na Thake, Na Uktaye, Tamaam Aalam Ka Palne Wala.

Maan Baap Se Zyada Meharban, Hilm Wala. Usi Ki Rahmat Tootay Hue Dilon Ka Sahara, Usi Ke Liye Badaai Aur Azmat Hai. Maon Ke Peyt Mein Jaisi Chahe Soorat Banane Wala, Gunahon Ko Bakhshne Wala, Tauba Qubool Karne Wala, Qahr O Ghazab Farmane Wala, Us Ki Pakad Nihayat Sakht Hai, Jis Se Be Us Ke Chhuraye Koi Chhoot Nahi Sakta. Woh Chahe To Chhoti Cheez Ko Wasee Kar De Aur Wasee Ko Samait De, Jis Ko Chahe Buland Kar De Aur Jis Ko Chahe Past, Zaleel Ko Izzat De Aur Izzat Wale Ko Zaleel Kar De, Jis Ko Chahe Raah-e-raast Par Laye Aur Jis Ko Chahe Seedhi Raah Se Alag Kar De, Jise Chahe Apna Nazdeek Bana Le Aur Jise Chahe Mardood Kar De, Jise Jo Chahe De Aur Jo Chahe Chheen Le, Woh Jo Kuch Karta Hai Ya Kare Ga 'adl O Insaaf Hai, Zulm Se Paak O Saaf Hai.

Nihayat Buland O Baala Hai, Woh Sab Ko Muhit Hai Us Ka Koi Ihata Nahi Kar Sakta, Nafa O Zarah Usi Ke Haath Mein Hain, Mazloom Ki Faryad Ko Pohanchta Aur Zalim Se Badla Leta Hai, Us Ki Mashiat Aur Irada Ke Baghair Kuch Nahi Hosakta, Magar Achhay Par Khush Hota Hai.

Aur Bure Se Naraaz, Us Ki Rahmat Hai Ke Aise Kaam Ka Hukm Nahi Farmata Jo Taqat Se Bahar Hai. Allah Azzawajal Par Sawab Ya Azaab Ya Bande Ke Saath Lutf Ya Us Ke Saath Woh Karna Jo Us Ke Haq Mein Behtar Ho Us Par Kuch Wajib Nahi. Malik Alal Imlaq Hai, Jo Chahe Kare Aur Jo Chahe Hukm De. Haan! Usne Apne Karam Se Wada Farma Liya Hai Ke Musalmano Ko Jannat Mein Dakhil Farmayega Aur Ba Muqtadaye Adal Kuffar Ko Jahannam Mein Aur Us Ke Wada Wa Waeed Badalte Nahi.

Usne Wada Farmaya Hai Ke Kufr Ke Siwa Har Chhote Bade Gunah Ko Jise Chahe Maaf Farmayega.

Aqeedah (29): Us Ke Har Amal Mein Kaseer Hikmaten Hain, Khwah Hum Ko Maloom Hon Ya Na Hon Aur Us Ke Amal Ke Liye Gharz nahin, Ke Gharz Us Faida Ko Kehte Hain Jo Fa'il Ki Taraf Ruju' Kare, Nah Us Ke Amal Ke Liye Ghayat, Ke Ghayat Ka Hasil Bhi Wahi Gharz Hai Aur Na Us Ke Af'al Illat Wa Sabab Ke Muhtaj, Usne Apni Hikmat-e-baligha Ke Mutabiq 'alam-e-asbab Mein Musabbabat Ko Asbab Se Rabt Farmaya Hai. Aankh Dekhti Hai, Kaan Sunti Hai, Aa'g Jalati Hai, Paani Pyas Bujhata Hai, Woh Chahe To Aankh Sune, Kaan Dekhe, Paani Jalaaye, Aa'g Pyas Bujhaye, Nah Chahe To Laakh Aankhein Hon, Din Ko Pahaad Na Soojhe, Crore Aagein Hon, Ek Tinke Par Daagh Na Aaye. Kis Qahr Ki Aag Thi Jis Mein Ibrahim (Alaihissalam) Ko Kaafiron Ne Daala...! Koi Paas Na Ja Sakta Tha, Gophan Mein Rakh Kar Phenka, Jab Aag Ke Muqabil Pahunche, Jibril-e-amin (Alaihissalam) Hazir Hue

Aur Arz Kiya: Ibrahim Kuch Hajat Hai? Farmaya: Hai Magar Na Tum Se...arz Kiya: Phir Usi Se Kahiye Jis Se Hajat Hai. Farmaya:

عَلَيْهِ بِحَالِ كَفَانِ عَنِ سُؤَالِ
اِظْهَارِ اِحْتِيَانِ خُودِ اَنْجَاچِه حَاجَتِ سِت

Irshad Hua:

يُنَارُ كُونِ بَرْدَاؤِ وَسَلَامِ عَلَيِّ اِبْرَاهِيمِ

"Aye Aag! Thandi Aur Salamati Hoja Ibrahim Par."

Is Irshad Ko Sun Kar Rooye Zameen Par Jitni Aagein Thin, Sab Thandi Ho gayin Ke Shayad Mujhse Farmaya Jata Ho. Aur Ye To Aisi Thandi Hui Ke Ulama Farmate Hain Ke Agar Is Ke Sath "Wa Salaman" Ka Lafz Na Farmaya Jata Ke Ibrahim Par Thandi Aur Salamati Hoja, To Itni Thandi Ho Jaati Ke Us Ki Thandak Izaa Deti.

Aqaide Mutalliqa Nubuwwat

Musلمان Ke Liye Jis Tarah Zaat-o-sifat Ka Janna Zaruri Hai, Ke Kisi Zaruri Ka Inkar Ya Muhal Ka Use Kaafir Na Kar De, Isi Tarah Yeh Janna Bhi Zaruri Hai Ke Nabi Ke Liye Kya Jaiz Hai Aur Kya Wajib Aur Kya Muhal, Ke Wajib Ka Inkar Aur Muhal Ka Iqrar Mowjib-e-kufr Hai Aur Bahut Mumkin Hai Ke Insan Nadani Se Khilaf Aqeedah Rakhe Ya Khilaf Baat Zaban Se Nikale Aur Halak Hojaye.

Aqeedah (1): Nabi Us Bashar Ko Kehte Hain Jise Allah Ta'ala Ne Hidayat Ke Liye Wahi Bheji Ho, Aur Rasool Bashar Hi Ke Sath Khaas Nahi, Balkay Malaa'ika Mein Bhi Rasool Hain.

Aqeedah (2): Ambiya Sab Bashar The Aur Mard, Na Koi Jinn Nabi Hua Na Aurat.

Aqeedah (3): Allah Azzawajal Par Nabi Ka Bhejna Wajib Nahi, Usne Apne Fazl O Karam Se Logon Ki Hidayat Ke Liye Ambiya Bheje.

Aqeedah (4): Nabi Hone Ke Liye Us Par Wahi Hona Zaruri Hai, Khwah Firishta Ki Ma'rifat Ho Ya Bila Wasta.

Aqeedah (5): Bahut Se Nabiyo Par Allah Ta'ala Ne Sahifey Aur Aasmani Kitabein Utari, Un Mein Se Char Kitabein Bahut Mashhoor Hain: "Taurat" Hazrat Musa

(Alaihissalam) Par, "Zaboor" Hazrat Dawood (Alaihissalam) Par, "Injeel" Hazrat Isa (Alaihissalam) Par, "Quran-e-azim" Ki Sab Se Afzal Kitab Hai, Sab Se Afzal Rasool Huoor-e-purnoor Ahmed-e-mujtaba Muhammad Mustafa (Sallallahu Alaihi Wasallam) Par. Kalam-e-ilahi Mein Baaz Ka Baaz Se Afzal Hona Is Ka Matlab Hai Ke Hamare Liye Is Mein Sawab Zaid Hai, Warna Allah (Azzawajal) Ek, Us Ka Kalam Ek, Us Mein Afzal Wa Mafzool Ki Gunjaish Nahi.

Aqeedah (6): Sab Aasmani Kitabein Aur Sahifey Haq Hain Aur Sab Kalam-e-ilahi Hain, Un Mein Jo Kuchh Irshad Hua Sab Par Iman Zaruri Hai, Magar Yeh Baat Albata Hui Ke Agli Kitabon Ki Hifazat Allah Ta'ala Ne Ummat Ke Supurd Ki Thi, Un Se Us Ka Hifazat Na Hosaka, Kalam-e-ilahi Jaisa Utra Tha Un Ke Hathon Mein Waisa Baqi Nah Raha, Balkay Un Ke Shariron Ne To Yeh Kiya Ke Un Mein Tahreefein Kar Dien, Yani Apni Khwahish Ke Mutabiq Ghata Barha Diya.

Lihaza Jab Koi Baat Un Kitabon Ki Hamare Samne Paish Ho To Agar Woh Hamari Kitab Ke Mutabiq Hai, Hum Us Ki Tasdeeq Karenge Aur Agar Mukhalif Hai To Yaqeen Janenge Ke Yeh Un Ki Tahreefat Se Hai, Aur Agar Mawafiqat, Mukhalifat Kuchh Maaloom Nahin To Hukm Hai Ke Hum Is Baat Ki Na Tasdeeq Karen, Na Takzeeb, Balkay Yun Kahein Ke:

”اَمَنْتُ بِاللّٰهِ وَمَلِيْكَتِهِ وَكُتُبِهِ وَرُسُلِهِ“

"Allah (Azza Wa Jall) Aur Us Ke Firishton Aur Us Ki Kitabon Aur Us Ke Rasoolon Par Hamara Iman Hai."

Aqeedah (7): Chunke Yeh Deen Hamesha Rehne Wala Hai, Lihaza Quran-e-azim Ki Hifazat Allah Azza Wa Jalla Ne Apne Zimma Rakhi, Farmata Hai:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Be Shak Hum Ne Quran Utara Aur Be Shak Hum Us Ke Zaroor Nigehban Hain."

Lihaza Is Mein Kisi Harf Ya Nuqta Ki Kami Beshi Muhal Hai, Agar Tamam Dunya Is Ke Badalne Par Jama Ho Jaye To Jo Ye Kahe Ke Is Mein Ke Kuchh Pare Ya Suratein Ya Aayatein, Balke Ek Harf Bhi Kisi Ne Kam Kar Diya, Ya Badha Diya, Ya Badal Diya, Qata'an Kaafir Hai, Ke Us Ne Is Aayat Ka Inkar Kiya Jo Abhi Humne Likhi

Quran-e-majeed, Kitabullah Hone Par Apne Aap Daleel Hai Ke Khud ai'lan Ke Saath Keh Raha Hai:

"Agar Tumko Is Kitab Mein Jo Hum Ne Apne Sab Se Khaas Bande (Muhammad ﷺ) Par Utari Koi Shak Ho To Is Ki Misl Koi Chhoti Si Surat Kah Lao Aur Allah Ke Siwa Apne Sab Hamiyo Ko Bulao. Agar Tum Sache Ho To Agar Aisa Na Kar Sako Aur Hum Kahte Hain Hargiz Aisa Na Kar Sako Gay To Us Aag Se Daro Jis Ka Indhan Admi Aur Patthar Hain, Jo Kafiron Ke Liye Tayyar Ki Gayi Hai."

Lihaza Kafiron Ne Is Ke Muqabla Mein Jee Tod Koshsiyan Ki, Magar Is Ki Misl Ek Satr Na Bana Sake Na Bana Sakenge

Mas'ala: Agli Kitabein Ambiya Hi Ko Zubani Yaad Hoti Thi, Quran-e-azim Ka Mo'jiza Hai Ke Musalmano Ka

Bacha-bacha Yaad Kar Leta Hai.

Aqeedah (9): Quran-e-azim Ki Saat Qira'atain Sab Se Zyada Mashhoor Aur Mutawatir Hain, Un Mein Ma'az Allah Kahin Ikhtilaf-e-ma'ana Nahin, Woh Sab Haq Hain, Is Mein Ummat Ke Liye Aasani Yeh Hai Ke Jis Ke Liye Jo Qirat Aasani Ho Woh Padhe Aur Hukm Yeh Hai Ke Jis Mulk Mein Jo Qirat Raij Hai Aam Logon Ke Samne Wahi Padhi Jaye, Jaise Hamare Mulk Mein Qira'at-e-aasim Bariwayat-e-hafs, Ke Log Na-waqifi Se Inkar Karenge Aur Woh Ma'az Allah Kalima-e-kufr Hoga.

Aqeedah (10): Quran-e-majeed Ne Agli Kitabon Ke Bahut Se Ahkam Mansookh Kar Diye. Yunhi Quran-e-majeed Ki Baaz Aayato Ne Baaz Ayaat Ko Mansookh Kar Diya.

Aqeedah (11): Naskh Ka Matlab Yeh Hai Ke Baaz Ahkam Kisi Khaas Waqt Tak Hote Hain, Magar Yeh Zahir Nahin Kiya Jata Ke Yeh Hukm Fulaan Waqt Tak Hai, Jab Miaad Poori Hojati Hai To Dusra Hukm Nazil Hota Hai, Jis Se Bazahir Yeh Ma'aloom Hota Hai Ke Woh Pehla Hukm Utha Diya Gaya Hai Aur Haqiqatan Dekha Jaye To Us Ke Waqt Ka Khatam Ho Jana Bataya Gaya. Mansookh Ke Ma'ana Baaz Log Batil Hona Kehते Hain, Yeh Bahut Sakht Baat Hai, Ahkam-e-ilahiya Sab Haq Hain, Wahan Batil Ki Rasai Kahan...!

Aqeedah (12): Quran Ki Baaz Batein Muhkam Hain Ke Hamari Samajh Mein Aati Hain, Aur Baaz Mutashabih Ke Un Ka Pura Matlab Allah Aur Allah Ke Habib (Azzawajall Wasallallahu Ta'ala 'alaihi Wa Sallam) Ke Siwa Koi Nahi Janta, Mutashabih Ki Talash Aur Us Ke Maane Ki Kinkash Wahi Karta Hai Jis Ke Dil Mein Kaji Ho.

Aqeedah (13): Wah-e-nubuwwat, Ambiya Ke Liye Khaas Hai, Jo Ise Kisi Ghair-e-nabi Ke Liye Mane Kaafir Hai. Nabi Ko Khwab Mein Jo Cheez Batayi Jaye Woh Bhi Wahi Hai, Us Ke Jhoote Hone Ka Ehtemal Nahi. Wali Ke Dil Mein Baaz Waqt Sotay Ya Jagtay Mein Koi Baat Ilqa Hoti Hai, Us Ko Ilham Kehte Hain Aur Wah-e-shaitani Ke Ilqa Minjanib shaitan Ho, Yeh Kaahin, Saahir Aur Deegar Kuffar Wa Fussaqa Ke Liye Hoti Hai.

Nubuwwat Kasbi Nahi Ke Aadmi Ibadat O Riayazat Ke Zariye Se Hasil Kar Sake, Balkay Mahaz Ata-e-ilahi Hai, Ke Jise Chahta Hai Apne Fazl Se Deta Hai. Haan! Deta Usi Ko Hai Jise Us Mansab-e-azim Ke Qabil Banata Hai, Jo Qabal-e-husool-e-nabuwwat Tamam Akhlaq Razila Se Paak, Aur Tamam Akhlaq Fazila Se Muzayyan Ho Kar Jumla Madarij-e-wilayat Tay Kar Chuka Hai Aur Apne Nasab O Jism O Qaul O Amal O Harkat O Sukunat Mein Har aisy Baat Se Munazzah Hota Hai Jo Ba'is-e-nafrat Ho, Use Aql-e-kamil Ata Ki Jati Hai, Jo Auron Ki Aql Se Badrjaha zaid Hai, Kisi Hakim Aur Kisi Falsafi Ki Aql Us Ke Lakhwein Hisse Tak Nahi Pohanch Sakti.

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Aur Jo Ise Kasbi Manay Ke Aadmi Apne Kasb O Riayazat Se Mansab-e-nabuwwat Tak Pohanch Sakta Hai, Kaafir Hai

Aqeedah (15): Jo Shakhs Nabi Se Nubuwwat Ka Zawaal Jaiz Jane Kaafir Hai

Aqeedah (16): Nabi Ka Masoom Hona Zaroori Hai Aur Yeh Ismat Nabi Aur Malak Ka Khassa Hai, Ke Nabi Aur Firishta Ke Siwa Koi Masoom Nahi. Imamon Ko Ambiya Ki Tarah Masoom Samajhna Gumrahi O Baddeeni Hai. Ismat-e-Ambiya Ke Yeh Ma'ana Hain Ke Unke Liye Hifz-e-ilahi Ka Wadah Ho Liya, Jis Ke Sabab Unse Sudoor-e-gunah Shar'an Muhal Hai

Bakhilaaf A'imma Wa Akabir Awliya, Ke Allah Azzawajal Unhein Mahfooz Rakhta Hai, Unse Gunah Hota Nahi, Magar Ho To Shar'an Muhal Bhi Nahi

Aqeedah (17): Ambiya Alaihimus-salam Shirk O Kufr Aur Har aisay Amr Se Jo Khalq Ke Liye Ba'ais-e-nafrat Ho, Jaise Kizb O Khiyanat O Jahl Wagaira Sifat-e-zameema Se, Neez Aisay Af'aal Se Jo Wajahat Aur Murawwat Ke Khilaf Hain, Qabl-e-nubuwwat Aur Ba'd-e-nubuwwat Bil-ijma Ma'soom Hain, Aur Kaba'ir Se Bhi Mutlaqan Ma'soom Hain, Aur Haq Yeh Hai Ke Tamadde sagha'ir Se Bhi Qabl-e-nubuwwat Aur Ba'd-e-nubuwwat Ma'soom Hain

Aqeedah (18): Allah Ta'ala Ne Ambiya Alaihimus-salam Par Bandon Ke Liye Jitne Ahkam Nazil Farmaye Unho Ne Woh Sab Pahuncha Diye, Jo Yeh Kahe Ke Kisi Hukm Ko Kisi Nabi Ne Chhupa Rakha, Taqiya Yani Khauf Ki Wajah Se Ya Aur Kisi Wajah Se Nah Pahunchaya, Kafir Hai.

Aqeedah (19): Ahkam-e-tablighiya Mein Ambiya Se Sahq O Nisyan Muhal Hai

Aqeedah (20): Unke Jism Ka Bars O Juzam Wagaira Aise Amraz Se Jin Se Tanaffur Hota Hai, Pak Hona Zaroori Hai

Aqeedah (21): Allah Azzawajalla Ne Ambiya Alaihimus-salam Ko Apne Ghayb Par Ittila Di

Zameen-o-aasmaan Ka Har Zarra Har Nabi Ke Pesh-e-nazar Hai, Magar Yeh Ilm-e-ghaib Keh Unko Hai Allah (Azzawajal) Ke Diye Se Hai, Lehaza Unka Ilm Ata'ee Hua Aur Ilm-e-ata'ee Allah Azzawajal Ke Liye Muhal Hai, Keh Uski Koi Sifat, Koi Kamal Kisi Ka Diya Hua Nahi Ho Sakta, Balkay Zati Hai. Jo Log Ambiya Balke Sayyid Al-Ambiya Sallallahu Alaihi Wa Sallam Se Mutlaq Ilm-e-ghaib Ki Nafi Karte Hain, Woh Quran-e-azim Ki Is Ayat Ke Misdaq Hain:

Yani: "quran-e-azim Ki Baaz Baatein Mantay Hain Aur Baaz Ke Saath Kufr Karte Hain."

Keh Ayat-e-nafi Dekhte Hain Aur Un Ayaton Se Jin Mein Ambiya Alaihimus-salam Ko Ilm-e-ghaib Ata Kiya Jana Bayan Kiya Gaya Hai, Inkar Karte Hain, Halanke Nafi

Wa Istibat Dono Haq Hain, Keh Nafi Ilm-e-zati Ki Hai Keh Yeh Khasa-e-uloohiyat Hai, Isbat Ata'ee Ka Hai Keh Yeh Ambiya Hi Ki Shayan-e-shan Hai. Aur Munaafi-ul-uloohiyat Hai Aur Yeh Kehna Keh Har Zarra Ka Ilm Nabi Ke Liye Mana Jaye To Khaliq O Makhlooq Ki Musaawat Lazim Aayegi, Baatil Mehaz Hai, Keh Musaawat To Jab Lazim Aaye Keh Allah Azzawajal Ke Liye Bhi Itna Hi Ilm Sabit Kiya Jaye Aur Yeh Na Kahe Ga Magar Kaafir, Zarraat-e-aalam Mutanaahi Hain Aur Us Ka Ilm Ghair-e-mutanahi, Warna Jahl Lazim Aayega Aur Yeh Muhal Ke Khuda Jahl Se Paak, Neez Zati Wa Ata'ee Ka Farq Bayan Karne Par Bhi Musaawat Ka Ilzaam Dena Sarahatan Imaan O Islam Ke Khilaaf Hai, Keh Is Farq Ke Hote Hue Musaawat Ho Jaya Kare To Lazim Ke Mumkin O Wajib Wujood Mein (Maazallah) Masawi Ho Jayen, Keh Mumkin Bhi Mojood Hai Aur Wajib Bhi Mojood Aur Wujood Mein Musawi Kehna Sareeh Kufr Khula Shirk Hai. Ambiya Alaihimus-salam Ghaib Ki Khabar Dene Ke Liye Hi Aate Hain, Keh Jannat-o-naar-o-hashr-o-nasr-o-azaab-o-sawab Ghaib Nahi To Aur Kya Hain...? Unka Mansab Hi Yeh Hai Keh Woh Baatein Irshaad Farmayein Jin Tak Aql-o-hawas Ki Rasaai Nahi Aur Isi Ka Naam Ghaib Hai.

Awliya Ko Bhi Ilm-e-ghaib Ata'ee Hota Hai, Magar Bawasta Ambiya Ke.

Aqeedah (22): Ambiya-e-kiram, Tamam Makhlooq Yahan Tak Keh Rusul-e-malaika Se Afzal Hain. Wali Kitna Hi Bade Martaba Wala Ho, Kisi Nabi Ke Barabar Nahi Ho

sakta. Jo Kisi Ghair-e-nabi Ko Kisi Nabi Se Afzal Ya Barabar Bataye, Kaafir Hai.

Aqeedah (23): Nabi Ki Tazeem Farz-e-ain Balki Asl-e-tamam Faraiz Hai. Kisi Nabi Ki Adna Toheen Ya Takzeeb, Kufr Hai.

Aqeedah (24): Hazrat Adam (Alaihissalam) Se Hamare Huzoor Sayyid Alam Sallallahu Alaihi Wasallam Tak Allah Ta'ala Ne Bahut Se Nabi Bheje, Baaz Ka Sarih Zikr Quran-e-majeed Mein Hai Aur Baaz Ka Nahi, Jin Ke Asma'e Tayyiba Bittasreeh Quran-e-majeed Mein Hain, Woh Yeh Hain:

1. Hazrat Adam Alaihissalam
2. Hazrat Nuh Alaihissalam
3. Hazrat Ibrahim Alaihissalam
4. Hazrat Isma'il Alaihissalam
5. Hazrat Ishaq Alaihissalam
6. Hazrat Yaqub Alaihissalam
7. Hazrat Yusuf Alaihissalam
8. Hazrat Musa Alaihissalam
9. Hazrat Harun Alaihissalam
10. Hazrat Shu'aib Alaihissalam
11. Hazrat Lut Alaihissalam
12. Hazrat Hud Alaihissalam
13. Hazrat Dawood Alaihissalam
14. Hazrat Sulaiman Alaihissalam

15. Hazrat Ayyub Alaihissalam
16. Hazrat Zakariya Alaihissalam
17. Hazrat Yahya Alaihissalam
18. Hazrat 'isa Alaihissalam
19. Hazrat Elias Alaihissalam
20. Hazrat Al-yasa' Alaihissalam
21. Hazrat Yunus Alaihissalam
22. Hazrat Idris Alaihissalam
23. Hazrat Zul-kifl Alaihissalam
24. Hazrat Saleh Alaihissalam
25. Hazrat Uzair Alaihissalam

Huzoor Sayyid Al-mursalin Muhammad Rasoolullah
Sallallahu Alaihi Wasallam

Aqeedah (25): Hazrat Adam Alaihissalam Ko Allah Ta'ala Ne Be-maa'n Baap Ke Mitti Se Paida Kiya Aur Apna Khalifa Kiya Aur Tamam Asma Wa Musammayaat Ka Ilm Diya, Malaika Ko Hukm Diya Ke Unko Sajda Karein, Sab Ne Sajda Kiya, Shaytan Ke Az Qism-e-jinn Tha, Magar Bahut Bara 'aabid Zaahid Tha, Yahan Tak Ke Giroh-e-malaika Mein Uska Shumar Tha Baankar Pesh Aaya, Hamesha Ke Liye Mardood Hua.

Aqeedah (26): Hazrat Adam Alaihissalam Se Pehle Insaan Ka Wujood Nah Tha, Balke Sab Insaan Unhi Ki Aulad Hain, Isi Wajah Se Insaan Ko "Adami" Kehte Hain, Yani Aulad-e-adam Aur Hazrat Adam Alaihissalam Ko "Abu Al-bashar" Kehte Hain, Yani Sab Insano Ke Baap.

Aqeedah (27): Sab Mein Pehle Nabi Hazrat Adam Alaihissalam Hue Aur Sab Mein Pehle Rasool Jo Kuffar Par Bheje Gaye Hazrat Nuh Alaihissalam Hain. Unhon Ne Sadhe Nau Sau Baras Hidayat Farmayi, Un Ke Zamanay Ke Kuffar Bahut Sakht The, Har Qism Ki Takleefain Pohanchate, Istehza Karte, Itne Arse Mein Ginti Ke Log Musalman Hue, Baqiyo Ko Jab Mulaheza Farmaya Ke Hargiz Islah Pazeer Nahi, Hat Dharmi Aur Kufr Se Baz Nahi Aayenge, Majboor Ho Kar Apne Rab Ke Huzoor Un Ke Halak Ki Dua Ki, Toofan Aaya Aur Sari Zameen Doob Gayi, Sirf Woh Ginti Ke Musalman Aur Har Janwar Ka Ek-ek Jora Jo Kashti Mein Le Liya Gaya Tha, Bach Gaye.

Phir Hazrat Musa Alaihissalam, Phir Hazrat Isa Alaihissalam Aur Hazrat Nuh Alaihissalam Ka, In Hazrat Ko Mursal-e-ulul-azm Kehte Hain Aur Yeh Panchon Hazrat Baqi Tamam Ambiya Wa Mursaleen, Ins-o-malak, Jinn-o-jamee'a Makhlooqat-e-ilahi Se Afzal Hain. Jis Tarah Huzoor Sallallahu Alaihi Wasallam Tamam Rasulon Ke Sardar Aur Sab Se Afzal Hain, Bila Tashbeeh Huzoor Sallallahu Alaihi Wasallam Ke Sadqa Mein Huzoor Sallallahu Alaihi Wasallam Ki Ummat Tamam Ummaton Se Afzal.

Aqeedah (30): Tamam Ambiya, Allah Azwajal Ke Huzoor Azim Wujood Aur Izzat Wale Hain. Unko Allah Ta'ala Ke Nazdeek Muaaz Allah Chohde Chammar Ki Misl Kehna Khuli Gustakhi Aur Kalima-e-kufr Hai.

Aqeedah (31): Nabi Ke Dawaye Nabuwwat Mein Sachhe Hone Ki Ek Dalil Yeh Hai Ke Nabi Apnay Sidq Ka 'alaneya Dawaya Farmakar Muhaalat-e-aadiya Ke Zahir Karne Ka Zimma Leta Aur Munkiro Ko Uske Misl Ki Taraf Bulata Hai. Allah Azwajal Uske Dawe Ke Mutabiq Amr-e-muhaal-e-aadi Zahir Farmata Hai Aur Munkireen Sab Aajiz Rehte Hain, Isi Ko Mo'jiza Kehte Hain Jaise Hazrat Saleh Alaihissalam Ka Naqah, Hazrat Musa Alihissalam Ke Asa Ka Saanp Ho Jana Aur Yad-e-beyza, Aur Hazrat Isa Alihissalam Ka Murdon Ko Jila Dena Aur Maa'dar Zad Andhe Aur Kodhi Ko Acha Kar Dena Aur Hamare Huzoor (Sallallahu Alaihi Wasallam) Ke Mojzay To Bahut Hain.

Aqeedah (32): Jo Shakhs Nabi Na Ho Aur Nubuwwat Ka Dawa Kare, Woh Dawa Karke Koi Muhaal-e-aadi Apne Dawe Ke Mutabiq Zahir Nahi Kar Sakta, Warna Sachhe Jhootay Mein Farq Nah Rahega.

Faida: Nabi Se Jo Baat Khilaf-e-aadat Qabl-e-nubuwwat Zahir Ho, Usko Irhaas Kehte Hain Aur Wali Se Jo Aisi Baat Sadir Ho, Usko Karamat Kehte Hain Aur Aam Momineen Se Jo Sadir Ho, Use Mau'anat Kehte Hain Aur Bebak Fujjar Ya Kuffar Se Jo Unke Mawafiq Zahir Ho, Usko Istidraaj Kehte Hain Aur Unke Khilaf Zahir Ho To Ihaanat Hai.

Aqeedah (33): Ambiya Alaihimusalam Apni Apni Qabron Mein Usi Tarah Bahayat-e-haqiqi Zinda Hain, Jaise Dunya Mein The, Khaate Peete Hain, Jahan Chahein Aate Jate Hain, Tasdeeq-e-wadah-e-ilahiya Ke Liye Aik Aan Ko

Un Par Maut Tari Hui, Phir Badastoor Zinda Ho Gaye, Unki Hayaat, Hayaat-e-shuhada Se Bahut Arfa' Wa A'la Hai.

Falihaza, Shaheed Ka Tarka Taqseem Hoga, Uski Biwi Ba'd-e-'iddat Nikah Kar Sakti Hai.

Bakhilaaf Ambiya Ke, Ke Wahaan Yeh Jaiz Nahi. Yahaan Tak Jo Aqaid Bayan Hue, Un Mein Tamam Ambiya Alayhim As-salam Shareek Hain, Ab Baaz Woh Umood Jo Nabi Sallallahu Alayhi Wasallam Ke Khasaais Mein Hain, Bayan Kiye Jaate Hain.

Aqeedah (34): Aur Ambiya Ki Bi'sat Khaas Kisi Ek Qaum Ki Taraf Hui, Huzoor-e-aqdas Sallallahu Alayhi Wasallam Tamam Makhloq Insaan Wa Jinn, Balkay Malaika, Hewanaat, Jamaadaat, Sab Ki Taraf Mab'oos Huye

Jis Tarah Insaan Ke Zimma Huzoor (Sallallahu Alayhi Wasallam) Ki Itaat Farz Hai, Yunhi Har Makhloq Par Huzoor (Sallallahu Alayhi Wasallam) Ki Farmabardari Zaroori Hai.

Aqeedah (35): Huzoor-e-aqdas Sallallahu Alayhi Wasallam Malaika, Ins Wa Jinn, Hoor Wa Ghilman, Hewanaat Wa Jamaadaat, Gharaz Tamam Aalam Ke Liye Rahmat Hain Aur Musalmanon Par To Nihayat Hi Mehrban.

Aqeedah (36): Huzoor, Khatam Al-nabiyin Hain, Yani Allah Azzawajal Ne Silsila-e-nubuwwat Huzoor (Sallallahu

Alayhi Wasallam) Par Khatam Kar Diya, Ke Huzoor (Sallallahu Alayhi Wasallam) Ke Zamanay Mein Ya Baad Koi Naya Nabi Nahin Hosakta, Jo Huzoor (Sallallahu Alayhi Wasallam) Ke Zamanay Mein Ya Huzoor (Sallallahu Alayhi Wasallam) Ke Baad Kisi Ko Nubuwwat Milna Mane Ya Jaiz Jaane, Kaafir Hai.

Aqeedah (37): Huzoor (Sallallahu Alayhi Wasallam) Afzal Jamee' Makhlooq-e-ilahi Hain, Ke Auron Ko Fardan Fardan Jo Kamalat Ata Hue Huzoor (Sallallahu Alayhi Wasallam) Mein Woh Sab Jama Kar Diye Gaye.

Aur In Ke Ilawah Huzoor (Sallallahu Alayhi Wasallam) Ko Woh Kamalat Mile Jin Mein Kisi Ka Hissa Nahi, Balke Auron Ko Jo Kuchh Mila Huzoor (Sallallahu Alayhi Wasallam) Ke Tufail Mein, Balke Huzoor (Sallallahu Alayhi Wasallam) Ke Dast-e-aqdas Se Mila, Balke Kamal Iss Liye Kamal Hua Ke Huzoor (Sallallahu Alayhi Wasallam) Ki Sifat Hai Aur Huzoor (Sallallahu Alayhi Wasallam) Apne Rab Ke Karam Se Apne Nafs-e-zat Mein Kamil Wa Akmal Hain, Huzoor (Sallallahu Alayhi Wasallam) Ka Kamal Kisi Wasf Se Nahi, Balke Us Wasf Ka Kamal Hai Ke Kamil Ki Sifat Ban Kar Khud Kamal Wa Kamil Wa Mukammal Ho Gaya, Ke Jis Mein Paya Jaye Usko Kamil Bana De.

Aqeedah (38): Muhaal Hai Ke Koi Huzoor (Sallallahu Alayhi Wasallam) Ka Misl Ho, Jo Kisi Sifat-e-khassa Mein Kisi Ko Huzoor (Sallallahu Alayhi Wasallam) Ka Misl Bataye, Gumrah Hai Ya Kaafir.

Aqeedah (39): Huzoor (Sallallahu Alayhi Wasallam) Ko Allah Azzawajal Ne Martaba-e-mahbubiyate Kubra Se Sarfaraz Farmaya, Ke Tamam Khalq Juay-e-razae Mawla Hai Aur Allah Azzawajal Talib-e-razae Mustafa (Sallallahu Alayhi Wasallam).

Aqeedah (40): Huzoor (Sallallahu Alayhi Wasallam) Ke Khassa Se Mi'raj Hai, Ke Masjid-e-haram Se Masjid-e-aqsa Tak Aur Wahan Se Saatwan Aasmaan Aur Kursi Wa Arsh Tak, Balke Balaye Arsh Raat Ke Ek Khafeef Hisse Mein Ma'a Jism Tashreef Le Gaye.

Aur Woh Qurb-e-khaas Hasil Hua Ke Kisi Bashar-o-malaik Ko Kabhi Nahin Hasil Hua Na Ho, Aur Jamaal-e-ilahi Bachashm-e-sar Dekha Aur Kalaam-e-ilahi Bilawasita Suna Aur Tamam Malakut-e-samawat Wal-ard Ko Bittafseel Zarra Zarra Mulaheza Farmaya.

Aqeedah (41): Tamam Makhluq Awwalin Wa Akhirin Huzoor (Sallallahu Alayhi Wasallam) Ki Niaz Mand Hai, Yahan Tak Ke Hazrat Ibrahim Khalilullah Alayhissalam.

Aqeedah (42): Qiyamat Ke Din Martaba-e-shafa'at-e-kubra Huzoor (Sallallahu Alayhi Wasallam) Ke Khasais Se Hai Ke Jab Tak Huzoor (Sallallahu Alayhi Wasallam) Fatah-e-bab-e-shafa'at Na Farmayenge, Kisi Ko Majaal-e-shafa'at Na Hogi, Balke Haqiqatan Jitne Shafa'at Karne Wale Hain, Huzoor (Sallallahu Alayhi Wasallam) Ke Darbar Mein Shafa'at Laenge Aur Allah Azzawajal Ke Huzoor Makhluqat

Mein Sirf Huzoor (Sallallahu Alayhi Wasallam) Shafi' Hain, Aur Yeh Shafa'at-e-kubra Momin, Kaafir, Mutee', Aasi Sab Ke Liye Hai, Ke Woh Intezar-e-hisab Jo Sakht Jangiza Hoga, Jis Ke Liye Log Tamannaen Kareng Ke Kaash Jahannam Mein Phenk Diye Jate Aur Us Intezar Se Najat Paate, Is Bala Se Chhutkara Kuffar Ko Bhi Huzoor (Sallallahu Alayhi Wasallam) Ki Badolat Milega, Jis Par Awaleen Wa Akhreen, Muwafiqeen Wa Mukhalefeen, Momineen Wa Kaafireen Sab Huzoor (Sallallahu Alayhi Wasallam) Ki Hamd Kareng, Isi Ka Naam Maqam-e-mahmood Hai Aur Shafa'at Ke Aur Aqam Bhi Hain, Maslan Bahuto Ko Bilahisab Jannat Mein Dakhil Farmayenge.

Jin Mein Chaar Arab Nawwe Crore Ki Tadad Maloom Hai, Iss Se Bahut Zaid Aur Hain, Jo Allah Aur Rasool (Azzawajal Wa Sallallahu Alayhi Wasallam) Ke Ilm Mein Hain, Bahutere Woh Hon Ge Jin Ka Hisaab Ho Chuka Hai Aur Mustahiq-e-jahannam Ho Chuke, Unko Jahannam Se Bachaenge Aur Baazo'n Ki Shafa'at Farma Kar Jahannam Se Nikaalenge Aur Baazoon Ke Darajat Buland Farmaenge Aur Baazo'n Se Takhfeef-e-azaab Farmaenge.

Aqeedah (43): Har Qism Ki Shafa'at Huzoor (Sallallahu Alayhi Wasallam) Ke Liye Sabit Hai. Shafa'at-e-bil-wajahah, Shafa'at-e-bil-muhabbah, Shafa'at-e-bil-izn, Inn Mein Se Kisi Ka Inkar Wahi Karega Jo Gumrah Hai.

Aqeedah (44): Mansab-e-shafa'at Huzoor Ko Diya Jachuka Hai, Huzoor Farmate Hain Sallallahu Alayhi

Wasallam:

أُعْطِيَتْ الشَّفَاعَةَ

Aur Un Ka Rab Farmata Hai:

{ وَاسْتَغْفِرْ لِدُنْيِكَ وَلِدُنْيِ مَنْ يَدِينُ وَالْمُؤْمِنَاتِ }

Maghfirat Chaho Apne Khaaso Ke Gunaho Aur Aam Momineen Wa Mominaat Ke Gunaho Ki Shafa'at Aur Kis Ka Naam Hai?

“اللَّهُمَّ ارْزُقْنَا شَفَاعَةَ حَبِيبِكَ الْكَرِيمِ“

{ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ } (٨٨) إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (٨٩)

Shafa'at Ke Baaz Ahwal, Neez Deegar Khasais Jo Qiyamat Ke Din Zahir Honge, Ahwale-e-aakhirat Mein Inshaallah Ta'ala Bayan Honge.

Aqeedah (45): Huzoor (Sallallahu Alayhi Wasallam) Ki Muhabbat Madare-e-iman, Balke Iman Isi Muhabbat Hi Ka Naam Hai, Jab Tak Huzoor (Sallallahu Alayhi Wasallam) Ki Muhabbat Maan, Baap, Aulad Aur Tamam Jahan Se Zyada Na Ho, Insaan Musalman Nahi Hosakta.

Aqeedah (46): Huzoor (Sallallahu Alayhi Wasallam) Ki Ita'at Ain Ta'at-e-ilahi Hai, Ta'at-e-ilahi Be Ta'at-e-huzoor (Sallallahu Alayhi Wasallam) Namumkin Hai. Yahan Tak Ke Aadmi Agar Farz Namaz Mein Ho Aur Huzoor (Sallallahu Alayhi Wasallam) Use Yaad Farmaye, Foran Jawab De Aur Hazir-e-khidmat Ho. Aur Yeh Shakhs Kitni Hi Der Tak Huzoor (Sallallahu Alayhi Wasallam) Se Kalam

Kare, Bada-stoor Namaz Mein Hai, Iss Se Namaz Mein Koi Khalal Nahi.

Aqeedah (47): Huzoor-e-aqdas Sallallahu Alayhi Wasallam Ki Tazeem Yaani Itaq'aad-e-azmat Juzw-e-imaan Aur Rukn-e-imaan Hai. Aur Fail-e-tazeem Ba'd-e-imaan Har Farz Se Muqaddam Hai, Iss Ki Ahmiyat Ka pata Iss Hadith Se Chalta Hai Ke Ghazwah-e-khaybar Se Wapsi Mein Manzil Sahba Par Nabi Sallallahu Alayhi Wasallam Ne Namaz-e-asr Padh Kar Maula Ali Karramallahu Wajhahu Ke Zanoo Par Sar-e-mubarak Rakh Kar Aaram Farmaya, Maula Ali Ne Namaz-e-asr Na Padhi Thi, Aankh Se Dekh Rahe The Ke Waqt Jaa Raha Hai, Magar Iss Khayal Se Ke Zanoo Sarakaaun To Shayad Khwab-e-mubarak Mein Khalal Aaye, Zanoo Na Hataaya, Yahan Tak Ke Aftaab Ghuroob Ho Gaya, Jab Chashm-e-aqdas Khuli Maula Ali Ne Apni Namaz Ka Haal Arz Kiya, Huzoor Sallallahu Alayhi Wasallam Ne Hukm Diya, Dooba Hua Aftaab Palat Aaya, Maula Ali Ne Namaz Ada Ki Phir Doob Gaya. Iss Se Sabit Hua Ke Afzal-ul-ibaadat Namaz Hai Aur Woh Bhi Salat-ul-wustaa, Namaz-e-asr Maula Ali Ne Huzoor Sallallahu Alayhi Wasallam Ki Neend Par Qurban Kar Di, Ke Ibaadatein Bhi Humein Huzoor Sallallahu Alayhi Wasallam Hi Ke Sadqah Mein Mili. Dusri Hadis Iski Ta'eed Mein Yeh Hai Ke Ghaar-e-Saur Mein Pehle Siddique-e-akbar Radi Allahu Anhu Gaye, Apne Kapde Phaad Phaad Kar Uske Suraakh Band Kar Diye, Ek Suraakh Baqi Rah Gaya, Us Mein Paon Ka Angootha Rakh Diya, Phir Huzoor-e-aqdas Sallallahu Alayhi Wasallam

Ko Bulaaya, Tashreef Le Gaye Aur Unke Zanoo Par Sar-e-aqdas Rakh Kar Aaram Farmaya, Us Ghaar Mein Ek Saanp Mushtaq-e-ziyarat Rehta Tha, Usne Apna Sar Siddique-e-akbar Ke Paon Par Mala, Unhon Ne Iss Khayal Se Ke Huzoor Sallallahu Alayhi Wasallam Ki Neend Mein Farq Na Aaye, Paon Na Hataaya, Aakhir Usne Paon Mein Kaat Liya, Jab Siddique-e-akbar Ke Aansoo Chehra-e-anwar Par Girey, Chashm-e-mubarak Khuli, Arz-e-haal Kiya, Huzoor Sallallahu Alayhi Wasallam Ne Luaab-e-dahan Laga Diya, Foran Aaram Hogaya, Har Saal Woh Zahr Aod Karta, Barah (12) Baras Baad Usi Se Shahadat Pai.

*Sabit Hua Ke Jumlah Faraiz Furoo Hain,
Asl-ul-usool Bandagi Us Tajwar Ki Hai*

Aqeedah (48): Huzoor (Sallallahu Alaihi Wasallam) Ki Ta'zeem O Tauqeer Jis Tarah Us Waqt Thi Ke Huzoor (Sallallahu Alaihi Wasallam) Is 'aalam Mein Zahiri Nigahon Ke Samne Tashreef Farmate The, Ab Bhi Usi Tarah Farz-e-a'zam Hai, Jab Huzoor (Sallallahu Alaihi Wasallam) Ka Zikr Aaye To Bikamal-e-khushoo' O Khuzoo' O Inkisaar Ba-adab Sunay, Aur Naam-e-paak Sunte Hi Durood Sharif Parhna Wajib Hai. Aur Huzoor (Sallallahu Alaihi Wasallam) Se Mohabbat Ki Alamat Yeh Hai Ke Ba Kasrat Zikr Kare Aur Durood Shareef Ki Kasrat Kare Aur Naam-e-pak Likhe To Us Ke Baad Sallallahu Alaihi Wasallam Likhe, Baaz Log Barah-e-ikhtisar Sal'am Ya Saad Likhte Hain, Yeh Mehaz Najayez O Haram Hai Aur Mohabbat Ki Yeh Bhi Alamat

Hai Ke Aal O Ashaab, Muhajireen O Ansaar Aur Jamee Matalliqeen O Mutawassileen Se Mohabbat Rakhe Aur Huzoor (Sallallahu Alaihi Wasallam) Ke Dushmanon Se Adawat Rakhe, Agar Woh Apna Baap Ya Beta Ya Bhai Ya Kumba Ke Kyun Na Hon Aur Jo Aisa Na Kare Woh Is Dawe Mein Jhoota Hai, Kya Tum Ko Nahi Pata Ke Sahaba-e-kiram Ne Huzoor (Sallallahu Alaihi Wasallam) Ki Mohabbat Mein Apne Sab Azeefon, Qaribon, Baap, Bhaiyon Aur Watan Ko Chhoda Aur Yeh Kaise Ho Sakta Hai Ke Allah Aur Rasool (Azzawajal Wa Sallallahu Alaihi Wasallam) Se Bhi Mohabbat Ho Aur Un Ke Dushmanon Se Bhi Ulfat...! Ek Ko Ikhtiyar Kar Ke Ziddain Jama Nahi Ho Sakti, Chahe Jannat Ki Raah Chal Ya Jahannam Ko Ja. Neez Alamat-e-mohabbat Yeh Hai...ke Shaan-e-aqdas Mein Jo Alfaaz Istemaal Kiye Jayein, Adab Mein Doobey Hue Hon, Koi Aisa Lafz Jismein Kam Tazimi Ki Boo Bhi Ho, Kabhi Zabaan Par Na Laye, Agar Huzoor (Sallallahu Alaihi Wasallam) Ko Pukare To Naam-e-pak Ke Saath Nida Na Kare, Ke Yeh Jaaz Nahi, Balkay Yun Kahe:

"Ya Nabi Allah! Ya Rasool Allah! Ya Habib Allah!"

Agar Madinah Tayyibah Ki Hazri Naseeb Ho To Roza-e-shareef Ke Samne Char Haath Ke Fasle Se Dast Bastah Jaise Namaz Mein Khada Hota Hai, Khada Hoka Sar Jhuka Huwe Salat O Salam Arz Kare, Bahut Qareeb Na Jaye, Na Idhar Udhar Dekhe Aur Khabar Daar...! Khabar Daar...! Aawaz Kabhi Buland Na Karna, Ke Umr Bhar Ka Saara Kiya Dhara Akaarat Jaye Aur Mohabbat Ki Yeh Nishani Bhi Hai

Ke Huzoor (Sallallahu Alaihi Wasallam) Ke Aqwal, Af'aal, Aur Ahwaal Logon Se Daryaft Kare Aur Unki Pairwi Kare.

Aqeedah (49): Huzoor (Sallallahu Alaihi Wasallam) Ke Kisi Qaul, Amal, Ya Haalat Ko Jo Ba Nazr-e-haqarat Dekhe Kaafir Hai.

Aqeedah (50): Huzoor-e-aqdas Sallallahu Alaihi Wasallam, Allah Azzawajal Ke Naib-e-mutlaq Hai, Tamam Jahan Huzoor (Sallallahu Alaihi Wasallam) Ke Tahat-e-tasarruf Kar Diya Gaya, Jo Chahein Karein, Jise Jo Chahein Dein, Jis Se Jo Chahein Wapas Lein, Tamam Jahan Mein Unke Hukm Ka Pherne Wala Koi Nahi, Tamam Jahan Unka Mahkoom Hai Aur Woh Apne Rab Ke Siwa Kisi Ke Mahkoom Nahi, Tamam Aadmiyon Ke Malik Hain, Jo Unhein Apna Malik Na Janay Halawat-e-sunnat Se Mahroom Rahe, Tamam Zameen Unki Milk Hai, Tamam Jannat Unki Jageer Hai, Malakut-e-samawat Wal Arz Huzoor (Sallallahu Alaihi Wasallam) Ke Zair-e-farman, Jannat-o-nar Ki Kunjiyan Dast-e-aqdas Mein De Di Gayi, Rizq, Khair Aur Har Qisam Ki Ata'ain Huzoor (Sallallahu Alaihi Wasallam) Hi Ke Darbar Se Taqseem Hoti Hain, Dunya Wa Akhirat Huzoor (Sallallahu Alaihi Wasallam) Ki Ata Ka Ek Hissa Hai, Ahkam-e-tashri'iyya Huzoor (Sallallahu Alaihi Wasallam) Ke Qabza Mein Kar Diye Gaye, Ke Jis Par Jo Chahain Haram Farma Dein Aur Jis Ke Liye Jo Chahain Halal Kar Dein Aur Jo Farz Chahen Maaf Farma Dein.

Aqeedah (51): Sab Se Pehle Martaba-e-nubuwwat Huzoor (Sallallahu Alaihi Wasallam) Ko Mila. Roze-meesaq Tamam Ambiya Se Huzoor (Sallallahu Alaihi Wasallam) Par Eman Lanay Aur Huzoor (Sallallahu Alaihi Wasallam) Ki Nusrat Karnay Ka Ahad Liya Gaya Aur Isi Shart Par Yeh Mansab-e-aazam Unko Diya Gaya. Huzoor (Sallallahu Alaihi Wasallam) Nabi-ul-Ambiya Hain Aur Tamam Ambiya Huzoor (Sallallahu Alaihi Wasallam) Ke Ummati, Sab Ne Apne Apne Ahad-e-kareem Mein Huzoor (Sallallahu Alaihi Wasallam) Ki Niyabat Mein Kaam Kiya, Allah Azzawajal Ne Huzoor (Sallallahu Alaihi Wasallam) Ko Apni Zat Ka Mazhar Banaya Aur Huzoor (Sallallahu Alaihi Wasallam) Ke Noor Se Tamam Aalam Ko Munawwar Farmaya (2).

Bai'n Maana Har Jagah Huzoor Sallallahu Alaihi Wasallam Tashreef Farma Hain

كالشمس في وسط السماء ونورها
يغشى البلاد مشارقاً ومغرباً

Yaani Nabiye Kareem Sallallahu Alaihi Wasallam Us Suraj Ki Tarah Hain Jo Aasmano Ke Wust Mein Ho Aur Uski Raushni Mashriqo Aur Maghribo Ke Tamam Shehro Ko Dhaank Le

Magar Kore Baatin Ka Kya Ilaaj

گر نہ بیند روز شپہ چشم
چشمہ آفتاب راجہ گناہ

Mas'ala-e-zaruriyah: Ambiya-e-kiram Alaihimus Salat

Wa As-salam Se Jo Laghzishain Waqea Hui Hain, Unka Zikr Tilawat-e-quran Aur Riwayat-e-hadis Ke Siwa Haram Aur Sakht Haram Hai, Aur Auron Ko Un Sarkaron Mein Lab Kushai Ki Kya Majaal...! Maula Azzawajal Unka Malik Hai, Jis Mehal Par Jis Tarah Chahe Tabeer Farmaye, Woh Uske Pyare Banday Hain, Apne Rab Ke Liye Jis Qadar Chahe Tawazu Farmaye, Doosra Un Kalimat Ko Sanad Nahi Bana sakta Aur Khud Unka Itlaaq Kare To Mardood-e-bargah Ho, Phir Unke Yeh Af'al Jin Ko Zallat Wa Laghzish Se Tabeer Kiya Jaye...hazaraha Hikam O Masalih Par Mabni, Hazaraha Fawaid O Barkat Ki Musmir Hoti Hain, Ek Laghzish-e-abeena Adam Alaihis Salat Wa As-salam Ko Dekhiye, Agar Woh Na Hoti, Jannat Se Na Utarte, Dunya Abad Na Hoti, Na Kitabein Utarti, Na Rasool Ate, Na Jihad Hote, Lakhon Karoron Masubaat Ke Darwaze Band Rehte, Un Sab Ka Fatah-e-bab Ek Laghzish-e-adam Ka Nateeja-e-barkah Wa Samra-e-tayyibah Hai. Biljumla, Ambiya Alaihimus Salat Wa As-salam Ki Laghzish, Man O Tu Kis Shumar Mein Hain, Siddiqeen Ki Hasanat Se Afzal Wa A'la Hai.

“حَسَنَاتُ الْأَبْرَارِ سَيِّئَاتُ الْمُفْرَبِينَ“

Malaika Ka Bayaan

Firishte Ajsaam-e-noori Hain, Allah Ta'ala Ne Unko Yeh Taqat Di Hai Ke Jo Shakl Chahen Ban Jaen, Kabhi Woh Insaan Ki Shakl Mein Zahir Hote Hain Aur Kabhi Doosri Shakl Mein.

Aqeedah (1): Woh Wahi Karte Hain Jo Hukm-e-ilahi Hai, Khuda Ke Hukm Ke Khilaf Kuch Nahi Karte, Na Qasdan, Na Sahwan, Na Khata'an, Woh Allah (Azza Wa Jall) Ke Ma'soom Bande Hain, Har Qism Ke Saghaer O Kabair Se Paak Hain.

Aqeedah (2): Unko Mukhtalif Khidmatein Supurd Hain, Baaz Ke Zimmah Hazraat-e-Ambiya-e-kiram Ki Khidmat Mein Wahi Laana, Kisi Ke Mutaliq Pani Barsana, Kisi Ke Mutaliq Hawa Chalana, Kisi Ke Mutaliq Rozi Pohanchana, Kisi Ke Zimmah Maan Ke Peit Mein Bacha Ki Surat Banana, Kisi Ke Mutaliq Badan-e-insan Ke Andar Tasarruf Karna, Kisi Ke Mutaliq Insaan Ki Dushmanon Se Hifazat Karna, Kisi Ke Mutaliq Zakireen Ka Majma Talash Karke Us Mein Haazir Hona, Kisi Ke Mutaliq Insaan Ke Namah-e-a'mal Likhna, Bahuton Ka Darbar-e-risalat Mein Haazir Hona, Kisi Ke Mutaliq Sarkar Mein Musalmanon Ki Salaat O Salaam Pohanchana.

Baazo'n Ke Mutaliq Murdon Se Sawal Karna, Kisi Ke Zimmah Qabz-e-rooh Karna, Baazo'n Ke Zimmah Azaab

Karna, Kisi Ke Mutaliq Soor Phoonkna Aur In Ke Ilawah Aur Bahut Se Kaam Hain Jo Malaika Anjam Dete Hain.

Aqeedah (3): Firishte Na Mard Hain, Na Aurat.

Aqeedah (4): Unko Qadeem Maanna Ya Khaliq Janna Kufr Hai.

Aqeedah (5): Unki Tadad Wohi Jaane Jisne Unko Paida Kiya Aur Us Ke Bataye Se Us Ka Rasool. Char Firishte Bahut Mashhoor Hain: Jibrail, Mikail, Israfil, Aur Izra'il, Alayhim As-salam, Aur Ye Sab Malaika Par Fazilat Rakhte Hain.

Aqeedah (6): Kisi Firishte Ke Saath Adna Gushtakhi Kufr Hai, Jahil Log Apne Kisi Dushman Ya Mabghuz Ko Dekh Kar Kehte Hain Ke Malik Al-maut Ya Izra'il Aagaya, Yeh Qareeb Bakalimah-e-kufr Hai

Aqeedah (7): Firishton Ke Wujood Ka Inkar , Ya Yeh Kehna Ke Firishta Neki Ki Quwwat Ko Kehte Hain Aur Us Ke Siwa Kuch Nahi, Yeh Dono Baatein Kufr Hain.

Jinn Ka Bayan

Aqeedah (1): Ye Aag Se Paida Kiye Gaye Hain. In Mein Bhi Baaz Ko Ye Taqat Di Gayi Hai Ke Jo Shakal Chahen Ban Jayen, In Ki Umrein Bahut Taweel Hoti Hain, In Ke Shareero Ko Shaitan Keh-te Hain, Ye Sab Insaan Ki Tarah Zi Aql Aur Arwah Wale Hain, In Mein Paidaish Aur Tanasul Hota Hai, Khaate, Peetay, Jeetay, Martay Hain.

Aqeedah (2): In Mein Musalman Bhi Hain Aur Kaafir Bhi, Magar In Ke Kuffar Insaan Ki Ba nisbat Bahut Zyada Hain, Aur In Mein Ke Musalman Nek Bhi Hain Aur Fasiq Bhi, Sunni Bhi Hain, Bad Mazhab Bhi, Aur In Mein Fasiqon Ki Tadad Banisbat Insaan Ke Zaid Hai.

Aqeedah (3): In Ke Wujood Ka Inkar Ya Badi Ki Quwwat Ka Nam Jinn Ya Shaitan Rakhna Kufr Hai.

Aalame Barzakh Ka Bayaan

Duniya Aur Aakhirat Ke Darmiyan Ek Aur Alam Hai Jise Barzakh Kehte Hain, Marnay Ke Baad Aur Qiyamat Se Pehle Tamam Ins O Jinn Ko Hasb-e-marateb Us Mein Rehna Hota Hai, Aur Yeh Alam Is Dunya Se Bahut Bada Hai. Duniya Ke Saath Barzakh Ko Wahi Nisbat Hai Jo Maan Ke Peet Ke Saath Duniya Ko, Barzakh Mein Kisi Ko Aaraam Hai Aur Kisi Ko Takleef.

Aqeedah (1): Har Shakhs Ki Jitni Zindagi Muqarrar Hai Us Mein Na Zyadati Ho Sakti Hai Na Kami, Jab Zindagi Ka Waqt Pura Ho Jata Hai, Us Waqt Hazrat Izrael Alaihissalam Qabz-e-rooh Ke Liye Atay Hain.

Aur Us Shakhs Ke Dahne Baayein Jahan Tak Nigaah Kaam Karti Hai, Firishte Dikhaye Dete Hain, Musalman Ke Aas Paas Rahmat Ke Firishte Hote Hain Aur Kaafir Ke Dahne Baayein Azaab Ke.

Us Waqt Har Shakhs Par Islam Ki Haqqaniyat Aftaab Se Zyada Roshan Ho Jaati Hai, Magar Us Waqt Ka Imaan Mu'tabar Nahi, Is Liye Ke Hukm Eeman Bil Ghaib Ka Hai Aur Ab Ghaib Nah Raha, Balkay Yeh Cheezein Mushahid Ho Gayi Hain.

Aqeedah (2): Marne Ke Baad Bhi Rooh Ka Talluq Badan-e-insaan Ke Saath Baqi Rehta Hai, Agarche Rooh Badan Se Juda Ho Gayi, Magar Badan Par Jo Guzre Gi Rooh Zaroor Us Se Aagah O Mutasir Hogi, Jis Tarah Hayat-e-

duniya Mein Hoti Hai, Balkay Us Se Zyada. Duniya Mein Thanda Paani, Sard Hawa, Naram Farsh, Lazeez Khana, Sab Baatein Jism Par Waarid Hoti Hain, Magar Raahat O Lutf Rooh Ko Pohanchti Hai Aur Un Ke Aks Bhi Jism Hi Par Waarid Hote Hain Aur Kulfat O Aziyyat Rooh Paati Hai, Aur Rooh Ke Liye Khaas Apni Raahat O Alam Ke Alag Asbaab Hain, Jin Se Suroor Ya Gham Paida Hota Hai, Bianihi Yahi Sab Halatein Barzakh Mein Hain.

Aqeedah (3): Marne Ke Baad Musalman Ki Rooh Hasb-e-martaba Mukhtalif Maqamo Mein Rehti Hai, Baaz Ki Qabr Par, Baaz Ki Chah-e-zamzam Shareef Mein, Baaz Ki Aasman O Zameen Ke Darmiyan, Baaz Ki Pehle, Doosre, Saatvein Aasmaan Tak Aur Baaz Ki Aasmanon Se Bhi Buland, Aur Baaz Ki Roohain Zair-e-arsh Qandeelon Mein, Aur Baaz Ki A'la Aliyin Mein Magar Kahin Hon, Apne Jism Se Unko Talluq Badastur Rehta Hai. Jo Koi Qabr Par Aaye Use Dekhte, Pehchantay, Us Ki Baat Suntay Hain, Balkay Rooh Ka Dekhna Qurb-e-Qabr Hi Se Makhsoos Nahi, Is Ki Misal Hadis Mein Yeh Farmayi Hai, Ke "Ek Taiyyar Pehle Qafas Mein Band Tha Aur Ab Aazaad Kar Diya Gaya." A'immah-e-kiram Farmatay Hain:

”إِنَّ النُّفُوسَ الْقُدْسِيَّةَ إِذَا تَجَرَّدَتْ عَنِ الْعَلَاقِ الْبَدَنِيَّةِ اتَّصَلَتْ بِالْمَلَأِ
الْأَعْلَى وَتَرَى وَتَسْمَعُ الْكُلَّ كَالْمَشَاهِدِ“

"Beshak Paak Janein Jab Badan Ke Ilaqon Se Juda Hoti Hain, 'alam-e-bala Se Mil Jati Hain Aur Sab Kuch Aisa Dekhti Sunti Hain Jaise Yahan Haazir Hain."

Hadees Mein Farmaya:

إِذَا مَاتَ الْمُؤْمِنُ يُخَلَّى سَرَبُهُ يَسْرُحُ حَيْثُ شَاءَ

"Jab Musalman Marta Hai, Us Ki Raah Khol Di Jati Hai, Jahan Chahe Jaye."

Shah Abdul Aziz Sahib Likhte Hain :

"Rooh Ra Qurb O Bu'd Makani Yaksan Ast"

Yaani Rooh Ke Liye Koi Jagah Door Ya Nazdeek Nahin, Balki Sab Jagah Barabar Hain

Kaafiron Ki Khabees Roohein Baaz Ki Un Ke Marghat, Ya Qabr Par Rehti Hain, Baaz Ki Chah-e-barhoot Mein Ke Yemen Mein Ek Naalah Hai, Baaz Ki Pehli, Doosri, Saatvein Zameen Tak, Baaz Ki Us Ke Bhi Neeche Sijjin Mein, Aur Woh Kahin Bhi Ho, Jo Us Ki Qabr Ya Marghat Par Guzre Use Dekhte, Pehchantay, Baat Suntay Hain, Magar Kahin Jane Ane Ka Ikhtiyar Nahi, Ke Qaid Hain.

Aqeedah (4): Yeh Khayal Ke Woh Rooh Kisi Doosre Badan Mein Chali Jati Hai, Khwah Woh Admi Ka Badan Ho Ya Kisi Aur Janwar Ka Jis Ko Tanasukh Aur Awagan Kehte Hain, Mehaz Batil Aur Us Ka Manna Kufr Hai.

Aqeedah (5): Maut Ke Ma'ana Rooh Ka Jism Se Juda Ho Jana Hai, Nah Yeh Ke Rooh Mar Jati Ho, Jo Rooh Ko Fana Maane, Bad Mazhab Hai.

Aqeedah (6): Murda Kalam Bhi Karta Hai Aur Us Ke Kalam Ko Awam Jinn Aur Insaan Ke Siwa Aur Tamam

Hewanat Waghera Suntay Bhi Hain.

Aqeedah (7): Jab Murda Ko Qabr Mein Dafn Karte Hain, Us Waqt Us Ko Qabr Dabati Hai. Agar Woh Musalman Hai To Us Ka Dabana Aisa Hota Hai Ke Jaise Maan Pyar Mein Apne Bachay Ko Zor Se Chipta Leti Hai, Aur Agar Kaafir Hai To Us Ko Is Zor Se Dabati Hai Ke Idhar Ki Pasliyan Udhar Aur Udhar Ki Idhar Ho Jati Hain.

Aqeedah (8): Jab Dafn Karne Wale Dafn Karke Wahan Se Chalte Hain, Woh Un Ke Jooton Ki Aawaz Sunti Hai, Us Waqt Us Ke Paas Do Firishte Apne Daton Se Zameen Cheertay Hue Aate Hain, Un Ki Shaklein Nihayat Darawni Aur Haibat-naak Hoti Hain, Un Ke Jism Ka Rang Siyah, Aur Ankhein Siyah Aur Neeli, Aur Degh Ki Barabar Aur Shola-zan Hain, Aur Un Ke Muhib Bal Sir Se Paon Tak, Aur Un Ke Daant Kai Haath Ke, Jin Se Zameen Cheertay Hue Aayenge , Un Mein Ek Ko Munkar, Dosray Ko Nakeer Kehte Hain , Murday Ko Jhinjhorthe Aur Jhidak Kar Uthate Aur Nihayat Sakhti Ke Sath Karakht Awaz Mein Sawal Karte Hain.

Pehla Sawal: ((مَنِ رَبُّكَ ؟))

Tera Rab Kaun Hai?

Dusra Sawal: ((مَا دِينُكَ ؟))

Tera Deen Kya Hai?

Teesra Sawal: ((مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ ؟))

Inke Baare Mein Tu Kya Kehta Tha?

Murda Musalman Hai To Pehle Sawal Ka Jawab Dega:

((رَبِّيَ اللَّهُ -))

Mera Rab Allah Azzawajal Hai

Aur Dusre Ka Jawab Dega:

((دِينِي الْإِسْلَامُ -))

Mera Deen Islam Hai

Teesre Sawal Ka Jawab Dega:

((هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ -))

Wo To Rasoolullah Sallallahu Alaihi Wasallam Hain

Wo Kahenge, Tujhe Kisne Bataya? KAhega Maine Allah Azzawajal Ki Kitab Padhi, Us Par Imaan Laaya Aur Uski Tasdeeq Ki

Baaz Riwayaton Mein Aaya Hai, Ke Sawal Ka Jawab Pa Kar Kahenge Ke Hamein To Maloom Tha Ke Tu Yahi Kahega, Us Waqt Aasman Se Ek Munadi Nida Karega Ke Mere Bande Ne Sach Kaha, Is Ke Liye Jannat Ka Bichhona Bichhao, Aur Jannat Ka Libas Pehnao Aur Is Ke Liye Jannat Ki Taraf Ek Darwaza Khol Do. Jannat Ki Naseem Aur Khushbu Us Ke Paas Ati Rahegi Aur Jahan Tak Nigaah Phailegi, Wahan Tak Us Ki Qabr Kushada Kar Di Jayegi Aur Us Se Kaha Jayega Ke Tu So Jaise Dulha Sota Hai. Yeh Khawas Ke Liye Umuman Hai Aur Aam Mein Un Ke Liye Jin Ko Woh Chahe, Warna Wusat-e-qabr Hasb-e-marateb Mukhtalif Hai, Baaz Ke Liye Sattar Sattar Haath Lambi Chaudi, Baaz Ke Liye Jitni Woh Chahe Zyada, Hatta Ke Jahan Tak Nigaah Pahunchay Aur Ussaat Mein Baaz Par Azaab Bhi Hoga Unki Maasiyat Ke Laiq, Phir Us Ke Piraane Izaam Ya Mazhab Ke Imam Ya Aur Awliyaa -e- Kiram Ki

Shafa'at Ya Mehz Rahmat Se Jab Woh Chahe Ga, Najat Paenge, Aur Baaz Ne Kaha Ke Momin Aasi Par Azaab-e-qabr Shab-e-jumuah Anay Tak Hai, Is Ke Atay Hi Utha Liya Jayega, Wallahu Ta'ala A'lam.

Haan! Yeh Hadees Se Sabit Hai Ke Jo Musalman Shab-e-jumuah Ya Roz-e-jumuah Ya Ramzan-e-mubarak Ke Kisi Din Raat Mein Mare Ga, Sawal-e-nakireen Wa Azaab-e-qabr Se Mahfooz Rahe Ga Aur Yeh Jo Irshad Hua Ke Us Ke Liye Jannat Ki Khidki Khol Dein Ge, Yeh Yun Hoga Ke Pehle us Ke Bain Hath Ki Taraf Jahannam Ki Khidki Kholenge, Jiski Lapt Aur Jalan Aur Garam Hawa Aur Sakht Badbu Aayegi Aur Ma'an Band Kar Denge, Us Ke Baad Dahni Taraf Se Jannat Ki Khidki Kholenge Aur Us Se Kaha Jayega Ke Agar Tu In Sawalon Ke Sahi Jawab Na Deta To Tere Waste Woh Thi Aur Ab Yeh Hai, Taake Woh Apne Rab Ki Naimat Ki Qadar Jane Ke Kaisi Balaye Azim Se Bacha Kar Kaisi Naimat-e-uzma Ata Farmayi. Aur Munafiq Ke Liye Us Ka Aks Hoga, Pehle Jannat Ki Khidki Kholenge Ke Us Ki Khushboo, Thandak, Rahat, Naimat Ki Jhalak Dekhega Aur Ma'an Band Kar Denge Aur Dozakh Ki Khidki Khol Denge, Taake Us Par Us Balaye Azim Ke Sath Hasrat-e-azim Bhi Ho, Ke Huzoor-e-aqdas Sallallahu Alaihi Wasallam Ko Na Maan Kar, Ya Un Ki Shaan-e-rafi Mein Adna Gustakhi Karke Kaisi Naimat Khoyi Aur Kaisi Aafat Pai! Aur Agar Murda Munafiq Hai To Sab Sawalon Ke Jawab Mein Yeh Kahega:

((هاه هاه لا أدري -))

Afsos! Mujhe Kuchh Maloom Nahin

((كُنْتُ أَسْمَعُ النَّاسَ يَقُولُونَ شَيْئاً فَأَقُولُ -))

"Main Logon Ko Kehte Sunta Tha, Khud Bhi Kehta Tha."

Us Waqt Ek Pukarne Wala Asman Se Pukare Ga: "Ye Jhoota Hai, Is Ke Liye Aag Ka Bichhona Bichhao Aur Aag Ka Libas Pehnao, Aur Jahannam Ki Taraf Ek Darwaza Khol Do. Is Ki Garmi Aur Lipat Us Ko Pohunchegi Aur Is Par Azab Dene Ke Liye Do Firishte Muqarrar Honge, Jo Andhe Aur Behre Honge, Un Ke Sath Lohe Ka Gurz Ho Ga Ke Pahad Par Agar Mara Jaye To Khak Ho Jaye, Us Hatode Se Us Ko Marte Rahenge. Neez Sanp Aur Bichho Use Azab Pahunchate Rahenge, Neez Amaal Apne Munasib Shakl Par Mutashakkal Ho Kar Kutta Ya Bhediya Ya Aur Shakl Ke Bun Kar Use Eza Pohunchayenge Aur Nekon Ke Amal-e-hasna Maqbool Wa Mahboob Surat Paida Ho Kar Uns Denge.

Aqidah (9): Azab-e-qabr Haqq Hai.

Aur Yunhi Tan'eeme-e-qabr Haqq Hai, Aur Donon Jism Wa Rooh Donon Pe Hain, Jaisa Ke Oopar Guzra. Jism Agarche Gal Jaye, Jal Jaye, Khak Ho Jaye, Magar Us Ke Ajza-e-asliya Qiyamat Tak Baqi Rahenge, Wo Morid-e-azab Wa Sawaab Honge Aur Unhi Pe Roz-e-qiyamat Dubara Tarkeeb-e-jism Farmaye Jaye Ge, Wo Kuchh Aise Barik Ajza Hain Reedh Ki Hadi Mein Jisko 'ajabu Az-zanb' Kehte Hain, Ke Na Kisi Khurdbin Se Nazar Aa sakte Hain, Na Aag Unhen Jala Sakti Hai, Na Zamin Unhen Gala Sakti Hai,

Wohi Tukhm-e-jism Hain. Walihaza Roz-e-qiyamat Roohon Ka I'ada Usi Jism Mein Hoga, Na Jism-e-deegar Mein, Balayi Zaid Ajza Ka Ghatna, Badhna, Jism Ko Nahin Badalta, Jaise: Bacha Kitna Chhota Paida Hota Hai, Phir Kitna Bada Ho Jata Hai, Qawi Haikal Jawan Bimari Mein Ghal Kar Kitna Haqeer Reh Jata Hai, Phir Naya Gosh Posht Aa kar Misl-e-sabiq Ho Jata Hai, In Tabdiliyon Se Koi Nahin Keh Sakta Ke Shakhs Badal Gaya. Yunhi Roz-e-Qiyamat Ka A'ud Hai, Wahi Gosht Aur Haddiyan Ke Khak Ya Raakh Hogaye Hon, Unke Zarray Kahin Bhi Muntashir Ho Gaye Hon, Rab Azza Wa Jal Unhein Jama Farma Kar Uss Pehli Hiyat Par La Kar Unhein Pehle Ajzaye Asliya Par Ke Mahfooz Hain, Tarkeeb Dega Aur Har Rooh Ko Usi Jism-e-saabeq Mein Bhejega, Isi Ka Naam Hashr Hai, Azaab Wa Tan'eem-e-Qabr Ka Inkar Wahi Karega, Jo Gumraah Hai.

Aqeedah (10): Murda Agar Qabr Mein Dafn Na Kiya Jaye To Jahan Pada Rah Gaya Ya Phenk Diya Gaya, Gharaz Kahin Ho Us Se Wahi Sawalat Hon Ge Aur Wahi Sawab Ya Azaab Use Pohnchay Ga, Yahan Tak Ke Jisay Sher Kha Gaya To Sher Ke Peit Mein Sawal, Sawab Wa Azaab Jo Kuch Ho Pohnchay Ga.

Mas'ala: Ambiya Alaihim As-salam Aur Auliya-e-kiram Wa Ulama-e-deen Wa Shuhada Wa Hafizan-e-quran Ke Quran Majeed Par Amal Karte Hon Aur Woh Jo Mansabe Muhabbat Par Faaiz Hain Aur Woh Jism Jisne Kabhi Allah Azza Wa Jal Ki Ma'asiyat Na Ki Aur Woh Keh Apne Auqat

Darood Sharif Mein Mustaghrak Rakhte Hain, Un Ke Badan Ko Mitti Nahi Khaa Sakti. Jo Shakhs Ambiya-e-kiram Alaihim As-salam Ki Shaan Mein Yeh Khabees Kalma Kahe Ke Mar Kar Mitti Mein Mil Gaye, Gumrah, Baddeen, Khabees Murtakibe Tauheen Hai

Mia'ad Wa Hashr Ka Bayan

Beshak Zameen Wa Aasmaan Aur Jinn Wa Ins Wa Malak Sub Ek Din Fana Hone Walay Hain, Sirf Ek Allah Ta'ala Ke Liye Hameshagi Wa Baqa Hai. Dunya Ke Fana Hone Se Pehlay Chand Nishaniyan Zahir Hon Gi.

(1) Teen Khusuf Honge Yani Aadmi Zameen Mein Dhans Jayenge, Aik Mashriq Mein, Doosra Maghrib Mein, Teesra Jazeerah-e-arab Mein.

(2) Ilm Uth Jayega Yani Ulama Utha liye Jayenge, Yeh Matlab Nahi Ke Ulama To Baqi Rahen Aur Un Ke Dilon Se Ilm Mahw Kar diya Jaye.

(3) Jahal Ki Kasrat Hogi.

(4) Zina Ki Ziyadati Hogi Aur Is Be-hayai Ke Saath Zina Hoga, Jaise Gadhe Jufhti Khatay Hain, Baday Chhotay Kisi Ka Lehaaz Paas Na Hoga.

(5) Mard Kam Honge Aur Auratein Ziyada, Yahan Tak Ke Ek Mard Ki Sarparasti Mein Pachas Pachas Auratein Hon Gi.

(6) Ilawa Us Bade Dajjal Ke Aur Tees Dajjal Honge, Ke Woh Sab Dawa-e-nubuwwat Karen Gay, Halanki Nubuwwat Khatam Ho Chuki. Jin Mein Baaz Guzar chuke,

Jaise Musailma kazzab, Taleeha Bin Khuwailid, Aswad Ansi, Sajajh Aurat Ke Baad Ko Islam Layi, Ghulam Ahmad Qadiani Waghairahum. Aur Jo Baqi Hain, Zaroor Honge.

(7) Maal Ki Kasrat Hogi, Nahr-e-furat Apne Khazane Khol De Gi Ke Wo Sone Ke Pahad Honge.

(8) Mulk-e-arab Mein Kheti Aur Bagh Aur Nehrein Ho Jayengi.

(9) Deen Par Qaim Rehna Itna Mushkil Hoga Jaise Munh Mein Angara Lena, Yahan Tak Ke Aadmi Qabristan Mein Jakar Tamanna Kare Ga Kash! Main Is Qabr Mein Hota.

(10) Waqt Mein Barkat Nah Hogi, Yahan Tak Ke Saal Misl Mahine Ke Aur Mahina Misl Hafta Ke Aur Hafta Misl Din Ke Aur Din Aisa Ho Jayega Jaise Kisi Cheez Ko Aag Lagi Aur Jald Bhadak Kar Khatam Ho Gayi, Yaani Bahut Jald Jald Waqt Guzrega."

(11) Zakat Dena Logon Par Giran Hoga Ke Usko Ta'wan Samjheinge.

(12) Ilm-e-deen Padhenge, Magar Deen Ke Liye Nahi.

(13) Mard Apni Aurat Ka Muti' Hoga.

(14) Maan Baap Ki Nafarmani Karega.

(15) Apne Ahbab Se Mel Jol Rakhe Ga Aur Baap Se Judai

(16) Masjid Mein Log Chillayenge.

(17) Ganay Bajay Ki Kasrat Hogi.

(18) Aglon Par Log Lanat Kareng, Unko Bura Kahenge.

(19) Darinday, Janwar, Admi Se Kalam Kareng, Kode Ki Phunchi, Jootay Ka Tasma Kalam Kare Ga, Uske Bazaar Jane Ke Baad Jo Kuchh Ghar Mein Hua Batayega, Balkay Khud Insaan Ki Raan Use Khabar De Gi.

(20) Zaleel Log Jin Ko Tan Ka Kapda, Paon Ki Jootiyan Naseeb Nahi Thin, Bade Bade Mahlo Mein Fakhr Karen Gay.

(21) Dajjal Ka Zahir Hona Ke Chaalees Din Mein Haramain Tayyibain Ke Siwa Tamam Rooye Zameen Ka Gasht Kare Ga. Chaalees Din Mein, Pehla Din Saal Bhar Ke Barabar Hoga Aur Doosra Din Mahine Bhar Ke Barabar Aur Teesra Din Hafta Ke Barabar Aur Baqi Din Chobees Chobees Ghante Ke Honge Aur Woh Bahut Tezi Ke Saath Sair Kare Ga, Jaisay Badal Jis Ko Hawa Udati Hai. Uska Fitna Bahut Shadeed Hoga, Ek Bagh Aur Ek Aag Us Ke Hamrah Hongi, Jin Ka Naam Jannat Aur Dozakh Rakhe Ga, Jahan Jaye Ga Yeh Bhi Jayen Gi, Magar Woh Jo Dekhne Mein Jannat Maloom Hogi Woh Haqiqatan Aag Hogi Aur

Jo Jahannam Dikhai De Ga, Woh Araam Ki Jagah Hogi Aur Woh Khuda'i Ka Dawa Kare Ga, Jo Us Par Eman Laye Ga Use Apni Jannat Mein Daale Ga Aur Jo Inkar Kare Ga Use Jahannam Mein Daakhil Kare Ga, Murday Jilayega.

Zameen Ko Hukm De Ga Woh Sabzay Ugaayegi, Aasman Se Paani Barsaayega Aur Un Logon Ke Janwar Lambe Chode Khub Tayyar Aur Doodh Wale Ho Jayenge Aur Veerane Mein Jaye Ga To Wahan Ke Dafine Shahad Ki Makhion Ki Tarah Dal Ke Dal Us Ke Hamrah Ho Jayenge. Isi Qism Ke Bahut Se Shu'bday Dikhaayenge Aur Haqiqat Mein Yeh Sab Jadoo Ke Karishmay Honge Aur Shayatin Ke Tamashay, Jin Ko Waqaiyat Se Kuch Taluq Nahi, Isi Liye Us Ke Wahan Se Jate Hi Logon Ke Paas Kuch Nahi Rahe Ga. Haramain Sharifain Mein Jab Jana Chahega, Malaika Us Ka Munh Pher Denge. Albatta Madinah Tayyibah Mein Teen Zalzalay Ayenge Ke Wahan Jo Log Bazahir Musalman Bane Hon Gay Aur Dil Mein Kaafir Hon Gay Aur Woh Jo Iilm-e-ilahi Mein Dajjal Par Eman Lakar Kaafir Hone Wale Hain, Un Zalzalon Ke Khauf Se Shehr Se Bahar Bhaagenge Aur Us Ke Fitnay Mein Mubtila Honge.

Dajjal Ke Saath Yahood Ki Fojain Hongi, Us Ki Peshani Par Likha Hoga: "Kaaf, Faa, Raa" Yani Kaafir, Jis Ko Har Musalman Padhega Aur Kaafir Ko Nazar Na Aayega.

Jab Woh Saari Dunya Mein Phir Phira Kar Mulk-e-sham Ko Jayega, Us Waqt Hazrat Isa Alaihissalam Aasman Se Jame Masjid Damishq Ke Sharqi Minare Par Nuzool Farmayenge,

Subah Ka Waqt Hoga, Namaz-e-fajr Ke Liye Iqamat Ho Chuki Hogi, Hazrat Imam Mahdi Ko Ke Us Jamaat Mein Mojood Honge Imam Ka Hukm Dein Ge, Hazrat Imam Mahdi Radiallaho Anho Namaz Padhayenge, Woh Laeen Dajjal Hazrat Isa Alaihissalam Ki Saans Ki Khushboo Se Pighalna Shuru Hoga, Jaise Pani Mein Namak Ghulta Hai Aur Un Ki Saans Ki Khushboo Hadd-e-basar Tak Pahunchegi, Woh Bhagega, Yeh Takabbur Farmayenge Aur Us Ki Peeth Mein Nezah Maareng, Us Se Woh Jahannam Wasil Ho Ga.

(22) Hazrat Isa Alaihissalam Ka Aasman Se Nozool Farmana:

Is Ki Mukhtasar Kaifiyat Upar Maloom Ho Chuki, Aap Ke Zamanay Mein Maal Ki Kasrat Hogi, Yahan Tak Ke Agar Koi Shakhs Doosre Ko Maal De Ga To Woh Qabool Na Kare Ga, Neez Us Zamanay Mein Adaawat O Bugz O Hasad Apas Mein Bilkul Na Ho Ga. Isa Alaihissalam Saleeb Todenge Aur Khinzir Ko Qatl Karein Ge, Tamam Ahl-e-kitab Jo Qatl Se Bachenge Sab Un Par Imaan Layenge. Tamam Jahan Mein Deen Ek Deen-e-islam Hoga Aur Mazhab Ek Mazhab-e-ahl-e-sunnat.

Bachay Sanp Se Khelenge Aur Sher Aur Bakri Ek Sath Chareng, Chalees Baras Tak Iqaamat Farmayenge, Nikah Kareng, Aulad Bhi Hogi, Ba'd-e-wafaat Roza-e-anwar Mein Dafn Honge.

(23) Hazrat Imam Mahdi Radi Allahu Ta'ala Anhu Ka zaahir Hona:

Is Ka Ijmaali Waqia Yeh Hai Ke Dunya Mein Jab Sab

Jagah Kufr Ka Tasallut Hoga, Us Waqt Tamam Abdal Balkay Tamam Awliya Sab Jagah Se Simat Kar Haramain Shareefain Ko Hijrat Kar Jayenge, Sirf Wahi'n Islam Ho Ga Aur Saari Zameen Kufristan Ho Jayegi. Ramzan Shareef Ka Mahina Hoga, Abdal Tawaf-e-ka'bah Mein Masroof Honge Aur Hazrat Imam Mahdi Bhi Waha'n Honge, Awliya Unhein Pehchanein Ge, Unse Darkhwast-e-bay'at Karen Ge, Woh Inkaar Karen Ge.

Daf'at-e-ghaib Se Ek Aawaz Aayegi.

هَذَا خَلِيفَةُ اللَّهِ الْبَهْدِيُّ فَاسْعُوْا لَهُ وَأَطِيعُوْهُ

"Yeh Allah (Azza Wa Jall) Ka Khalifa Mahdi Hai, Us Ki Baat Suno Aur Us Ka Hukam Mano."

Tamam Log Un Ke Dast-e-mubarak Par Bay'at Karen Ge. Wahan Se Sab Ko Apne Hamrah Le Kar Mulk-e-sham Ko Tashrif Le Jayen Ge.

Baad Qatl-e-dajjal, Hazrat Isa Alaihis Salam Ko Hukm-e-ilahi Hoga Ke Musalmanon Ko Koh-e-toor Par Le Jao, Is Liye Ke Kuch Aise Log Zahir Kiye Jayen Ge, Jin Se Larnay Ki Kisi Ko Taqat Nahin.

(24) Yajooj Wa Majooj Ka Khurooj:

Musalmanon Ke Koh-e-toor Par Jane Ke Baad Yajooj Wa Majooj Zahir Honge. Yeh Is Qadar Kaseer Honge Ke Un Ki Pehli Jamaat Buheira-e-tabariyyah Par (Jis Ka Taul Dus Mile Ho Ga Jab Guzre Gi, Us Ka Pani Pee Kar Us Tarah Sukha de Gi Ke Dosri Jamaat Baad Wali Jab Aaye Gi To Kahe Gi: "Yahan Kabhi Pani Tha!"

Phir Dunya Mein Fasad O Qatl O Ghart Se Jab Mauqa Payenge, To Kahenge Ke Zameen Walon Ko To Qatl Kar Liya, Aao Ab Aasman Walon Ko Qatl Karein, Yeh Keh Kar Apne Teer Aasman Ki Taraf Phenkenge, Khuda Ki Quadrat Ke Unke Teer Oopar Se Khoon Aaluda Girenge.

Yeh Apni Inhi Harkaton Mein Mashghool Honge Aur Wahan Pahaad Par Hazrat Esa Alaihissalam Ma'a Apne Saathiyon Ke Mahsur Honge, Yahan Tak Ke Unke Nazdeek Gaye Ke Sir Ki Woh Wuqat Hogi Jo Aaj Tumhare Nazdeek 100 So Asharfiyon Ki Nahi, Us Waqt Hazrat Esa Alaihissalam Ma'a Apne Hamrahiyon Ke Dua Farmayenge, Allah Ta'ala Unki Gardanon Mein Ek Qisam Ke Keeray Peda Kar De Ga Ke Ek Dam Mein Woh Sab Ke Sab Mar Jayenge, Unke Marnay Ke Baad Hazrat Esa Alaihissalam Pahadon Se Utrengenge, Dekhenge Ke Tamam Zameen Unki Lashon Aur Badboo Se Bhari Padi Hai, Ek Balisht Bhi Zameen Khali Nahi.

Us Waqt Hazrat Esa Alaihissalam Ma'a Hamrahiyon Ke Phir Dua Karengenge, Allah Ta'ala Ek Qisam Ke Parinday Bhejega Ke Woh Unki Lashon Ko Jahan Allah (Azzawajal) Chahe Phenk Aayeinge Aur Unke Teer O Kaman O Tarkash Ko Musalman Saat Baras Tak Jalaayenge, Phir Us Ke Baad Barish Ho Gi Ke Zameen Ko Hamwar Kar Chhodega Aur Zameen Ko Hukm Hoga Ke Apne Phalon Ko Uga Aur Apni Barkatein Ugal De Aur Aasman Ko Hukm Hoga Ke Apni Barkatein Udel De. To Yeh Halat Ho Gi Ke Ek Anar Ko Ek Jamaat Khaye Gi Aur Us Ke Chhilkay Ke Saya Mein Das

Aadmi Baithenge Aur Doodh Mein Yeh Barkat Hogi Ke Ek Ontni Ka Doodh, Jamaat Ko Kaafi Hoga Aur Ek Gaaye Ka Doodh, Qabeela Bhar Ko Aur Ek Bakri Ka, Khandan Bhar Ko Kifayat Kare Ga.

(25) Dhuwan Zahir Ho Ga Jis Se Zameen Se Aasman Tak Andhera Ho Jayega.

(26) Dabbatul Ard Ka Nikalna:

Yeh Ek Janwar Hai, Is Ke Haath Mein Asa-e-musa Aur Angushtari-e-sulaiman Alaihim As-salam Hogi. Asa Se Har Musalman Ki Peshani Par Ek Nishan Noorani Banayega Aur Angushtari Se Har Kaafir Ki Peshani Par Ek Sakht Siyah Dhabba. Us Waqt Tamam Musalman Aur Kaafir Aalaniyah Zahir Honge. Yeh Alamat Kabhi Nahin Badlegi, Jo Kaafir Hai Har Gaz Imaan Nahin Layega Aur Jo Musalman Hai Hamesha Imaan Par Qaim Rahega.

(27) Aftab Ka Maghrib Se Tuloo Hona:

Is Nishani Ke Zahir Hote Hi Tauba Ka Darwaza Band Ho Jayega, Us Waqt Ka Islam Mautabar Nahin.

(28) Wafaat-e-sayyidna Isa Alaihissalam Ke Ek Zamanah Ke Baad Jab Qiyam-e-qiyamat Ko Sirf Chalees Baras Reh Jayenge, Ek Khushbu Daar Thandi Hawa Chalegi, Jo Logon Ki Baghlon Ke Neeche Se Guzregi, Jis Ka Asar Yeh Hoga Ke Musalman Ki Rooh Qabz Ho Jayegi Aur Kaafir Hi Kaafir Reh Jayenge Aur Unhi Par Qiyamat Qaaim Hogi.

Yeh Chand Nishaniyan Bayaan Ki Gayi Hain, In Mein Baaz Waqea Ho chuki Hain Aur Kuch Baqi Hain, Jab Nishaniyan Poori Ho Jayengi Aur Musalmanon Ki Baghlon Ke Neeche Se Woh Khushbodhar Hawa Guzar legi Jis Se Tamam Musalmanon Ki Wafaat Ho Jayegi, Us Ke Baad Phir Chalees Baras Ka Zamanah Aisa Guzrega Ke Us Mein Kisi Ke Aulad Nah Hogi, Yani Chalees Baras Se Kam Umr Ka Koi Na Rahega Aur Dunya Mein Kaafir Hi Kaafir Honge, Allah Kahne Wala Koi Nah Hoga, Koi Apni Deewar Lesta Hoga, Koi Khana Khata Hoga, Gharaz Log Apne Apne Kaamon Mein Mashgool Honge Ke Dafaatan Hazrat Israfil Alaihissalam Ko Soor Phoonknay Ka Hukam Hoga, Shuru Shuru Is Ki Aawaz Bahut Bareek Hogi Aur Rafta Rafta Bahut Buland Ho Jayegi, Log Kaan Laga Kar Is Ki Aawaz Sunenge Aur Behosh Ho Kar Gir Padenge Aur Mar Jayenge, Aasman, Zameen, Pahad, Yahan Tak Ke Soor Aur Israfil Aur Tamam Malaika Fana Ho Jayenge, Us Waqt Siva Us Wahid-e-haqiqi Ke Koi Nah Hoga, Woh Farmayega:

لَيْسَ الْبُدْكَ الْيَوْمَ

Aaj Kis Ki Badshahat Hai...?! Kahan Hain Jabbarin...?! Kahan Hain Mutakabbirin...?! Magar Hai Kaun Jo Jawab De, Phir Khud Hi Farmayega:

لِلَّهِ الْوَاحِدِ الْقَهَّارِ

"Sirf Allah Wahid Qahar Ki Saltanat Hai."

Phir Jab Allah Ta'ala Chahega, Israfil Ko Zinda Farmayega Aur Soor Ko Paida Karke Dobra Phoonkne Ka Hukam De Ga, Soor Phoonkhtay Hi Tamam Awaleen Wa

Akhireen, Malaika Wa Ins Wa Jinn Wa Hewanaat Mojood Ho Jayenge. Sab Se Pehle Huzoore Anwar Sallallahu Alaihi Wasallam Qabr Mubarak Se Yun Baraamad Honge Ke Dahne Haath Mein Siddique e Akbar Ka Haath, Baayein Haath Mein Farooqe A'zam Ka Haath Radi Allaho Ta'ala Anhuma, Phir Makkah-e-muazzamah Wa Madinah-e-tayyibah Ke Maqabir Mein Jitne Musalman Dafn Hain, Sab Ko Apne Hamrah Le Kar Maidan-e-hashr Mein Tashreef Le Jayenge.

Aqeedah (1): Qiyamat Beshak Qaim Hogi, Is Ka Inkar Karne Wala Kaafir Hai

Aqeedah (2): Hashr Sirf Rooh Ka Nahi, Balkay Rooh O Jism Dono Ka Hai, Jo Kahe Sirf Roohain Uthengi Jism Zinda Na Hon, Woh Bhi Kaafir Hai

Aqeedah (3): Dunya Mein Jo Rooh Jis Jism Ke Saath Mutaliq Thi, Us Rooh Ka Hashr Usi Jism Mein Hoga, Yeh Nahi Ke Koi Naya Jism Peda Karke Us Ke Saath Rooh Mutaliq Kar Di Jaye

Aqeedah (4): Jism Ke Ajza Agar-marne Ke Baad Mutfarraq Ho Gaye Aur Mukhtalif Janwaron Ki Ghiza Ho Gaye Hon, Magar Allah Ta'ala Un Sab Ajza Ko Jama Farma kar Qiyamat Ke Din Uthayega, Qiyamat Ke Din Log Apni Apni Qabron Se Nange Badan, Nange Paon, Na khatnah Uthenge, Koi Paidal, Koi Sawar Aur Un Mein Baaz Tanha

Sawar Hon Gay Aur Kisi Sawari Par Do, Kisi Par Teen, Kisi Par Chaar, Kisi Par Das (10) Hon Gay. Kaafir Munh Ke Bal Chalta Hua Maidan-e-hashr Ko Jayega, Kisi Ko Malaika Ghaseet Kar Le Jayenge, Kisi Ko Aag Jama Karegi.

Ye Maidan-e-hashr Mulk-e-sham Ki Zameen Par Qaim Hoga. Zameen Aisi Hamwar Hogi Ke Is Kinare Par Rai Ka Dana Gir Jaye To Dusre Kinare Se Dikhai De, Us Din Zameen Tambe Ki Hogi Aur Aftaab Ek Meel Ke Fasle Par Hoga. Rawi-e-hadees Ne Farmaya:

"Maloom Nahi, Meel Se Murad Surma Ki Salai Hai Ya Meel-e-musafat", Agar Meel Musafat Bhi Ho To Kya Bahut Fasla Hai...?! Ke Ab Char Hazar Baras Ki Raah Ke Fasle Par Hai Aur Is Taraf Aftaab Ki Peeth Hai, Phir Bhi Jab Sar Ke Muqabil Aa jata Hai, Ghar Se Bahar Nikalna Mushkil Ho jata Hai, Us Waqt Ke Ek Meel Ke Fasle Par Hoga Aur Uska Munh Is Taraf Ko Hoga, Tapish Aur Garmi Ka Kya Poochna...?! Aur Ab Mitti Ki Zameen Hai, Magar Garmiyon Ki Dhoop Mein Zameen Par Paon Nahi Rakha Jata, Us Waqt Jab Tambe Ki Hogi Aur Aftaab Ka Itna Qurb Hoga, Uski Tapish Kon Bayan Karsake...?! Allah (Azzawajal) Panah Mein Rakhe, Bheje Kholte Hoon Gay Aur Is Kasrat Se Paseena Nikle Ga Ke Sattar Gaz Zameen Mein Jazb Hojaye Ga, Phir Jo Paseena Zameen Na Pee Sakegi Woh Upar Chadhe Ga, Kisi Ke Takhnon Tak hoga, Kisi Ke Ghutnon Tak, Kisi Ke Kamar Tak, Kisi Ke Seenay, Kisi Ke Gale Tak, Aur Kaafir Ke To Munh Tak Chadh Kar Misl-e-lagaam Ke Jakad Jayega, Jisme Woh Dubkiyan Khayega. Is Garmi Ki Halat Mein Pyaas Ki Jo Kaifiyat Hogi Muhtaaj-e-bayan

Nahi, Zubanein Sookh Kar Kaanta Hojayengi, Baazoo Ki Zubanein Munh Se Bahar Nikal Ayengi, Dil Ubal Kar Gale Ko Aajayengay, Har Muftala Baqadr-e-gunah Takleef Mein Muftala Kya Jayega, Jisne Chandi Sonay Ki Zakat Na Di Hogi Us Maal Ko Khoob Garam Karkay Us Ki Karwat Aur Peshani Aur Peeth Par Daagh Kareng, Jisne Janwaron Ki Zakat Na Di Hogi Us Ke Janwar Qiyamat Ke Din Khoob Tayyar Ho Kar Ayengay Aur Us Shakhs Ko Wahan Litayenge Aur Woh Janwar Apne Singon Se Martay Aur Paon Se Rondtay Us Par Guzrenge, Jab Sab Isi Tarah Guzar Jayengay Phir Udhar Se Wapas Aakar Yehi Us Par Guzarain Gay, Isi Tarah Kartay Rahain Gay, Yahan Tak Ke Logon Ka Hisaab Khatam Ho

Phir Bawajood In Musibaton Ke Koi Kisi Ka Pursan-e-haal Na Hoga, Bhai Se Bhai Bhaage Ga, Maan Baap Aulad Se Peecha Chhudayenge, Bibi Bachay Alag Jaan Churayenge, Har Ek Apni Apni Musibat Mein Girafar, Kaun Kis Ka Maddadgar Hoga...! Hazrat Adam Alaihissalam Ko Hukm Hoga, "Aye Adam! Dozakhion Ki Jamat Alag Kar, Arz Kareng: Kitne Mein Se Kitne? Irshad Hoga: Har Hazaar Se Naw-so-ninanwey, Yeh Woh Waqt Hoga Ke Bachay Mare Gum Ke Boorhey Hojayenge, Hamal Wali Ka Hamal Saqit Hojayega, Log Aise Dikhai Denge Ke Nasha Mein Hain, Halanki Nasha Mein Na Hon Ge, Walakin Allah Ka Azaab Bahut Sakht Hai, Gharaz Kis Kis Musibat Ka Bayan Kiya Jaye, Ek Ho, Do Ho, Sau-sau Ho, Hazaar Das Hazaar Ho To Koi Bayan Bhi Kare, Hazaaraha Musibatain Aur

Woh Bhi Aise Shadeed Ke Aalaman Aalaman...! Aur Yeh Sab Takleefain Do Char Ghante, Do Char Din, Do Char Mah Ki Nahi, Balkay Qiyamat Ka Din Ke Pachaas Hazaar Baras Ka Ek Din Hoga, Qareeb Adhey Ke Guzar Chuka Hai Aur Abhi Tak Ahl-e-mahshar Isi Halat Mein Hain. Ab Apas Mein Mashwara Karenge Ke Koi Apna Sifarishi Dhoondna Chahiye Ke Humko In Musibaton Se Rehai Dilaye, Abhi Tak To Yehi Nahi Pata Chalta Hai Ke Aakhir Kidhar Ko Jana Hai, Yeh Baat Mashwara Se Qarar Paye Gi Ke Hazrat Adam Alaihissalam Hum Sab Ke Baap Hain, Allah Ta'ala Ne Inko Apne Dast-e-qudrat Se Banaya Aur Jannat Mein Rehne Ko Jagah Di, Aur Martaba-e-nubuwwat Se Sarfaraz Farmaya, Unki Khidmat Mein Haazir Hona Chahiye, Woh Humko Iss Musibat Se Najaat Dilayenge.

Gharz Uftaan-o-khezaan Kis Kis Mushkil Se Un Ke Paas Haazir Honge Aur Arz Karenge: "Aye Adam! Aap Abu'l Bashar Hain, Allah Azzwajal Ne Aap Ko Apne Dast-e-qudrat Se Banaya Aur Apni Chuni Hui Rooh Aap Mein Daali, Aur Malaika Se Aap Ko Sajda Karaya Aur Jannat Mein Aap Ko Rakha, Tamam Cheezon Ke Naam Aap Ko Sikhaaye, Aap Ko Safi Kiya, Aap Dekhte Nahi Ke Hum Kis Halat Mein Hain...? Aap Humari Shafa'at Kijye Ke Allah Ta'ala Humein Is Se Najaat De. Farmayenge: "Mera Ye Martaba Nahi, Mujhe Aaj Apni Jaan Ki Fikr Hai. Aaj Rab Azwajal Ne Aisa Ghazab Farmaya Hai Ke Na Pehle Kabhi Aisa Ghazab Farmaya, Na Aane Wala Farmaye, Tum Kisi Aur Ke Paas Jao!" Log Arz Karenge: Aakhir Kis Ke Paas Hum Jayein...? Farmayenge: "Nuh Ke Paas Jao, Ke Woh Pehle Rasool Hain

Ke Zameen Par Hidayat Ke Liye Bheje Gaye. Log Usi Halat Mein, Hazrat Nuh Alaihis-salam Ki Khidmat Mein Haazir Honge Aur Unke Fazail Bayan Karke Arz Kareng: "Aap Apne Rab Ke Huzoor Hamari Shafa'at Kijye, Ke Woh Humara Faisla Kar De." Yahan Se Bhi Wahi Jawaab Milega Ke Main Is Laa'eq Nahi, Mujhe Apni Parwi Hai. Tum Kisi Aur Ke Paas Jao! Arz Kareng, Ke Aap Humein Kis Ke Paas Bhejte Hain...? Farmayenge: Tum Ibrahim Khalilullah Ke Paas Jao, Ke Unko Allah Ta'ala Ne Martaba Se Mumtaz Farmaya Hai. Log Yahan Haazir Honge, Woh Bhi Yahi Jawaab Denge Ke Main Is Ke Qabil Nahi, Mujhe Apna Andesha Hai.

Mukhtasar Yeh Ke Woh Hazrat Musa Alaihis-salam Ki Khidmat Mein Bhejenge, Wahan Bhi Wahi Jawaab Milega, Phir Musa Alaihis-salam Hazrat Isa Alaihis-salam Ke Paas Bhejenge, Woh Bhi Yahi Farmayenge: "Mere Karne Ka Yeh Kaam Nahi." Aaj Mere Rab Ne Woh Ghazab Farmaya Hai, Ke Aisa Na Kabhi Farmaya, Na Farmaye, Mujhe Apni Jaan Ka Dar Hai, Tum Kisi Doosre Ke Paas Jao. Log Arz Kareng: Aap Humein Kis Ke Paas Bhejte Hain? Farmayenge: Tum Un Ke Huzoor Haazir Ho, Jin Ke Haath Par Fatah Rakhi Gayi, Jo Aaj Bekhof Hain, Aur Woh Tamam Awlad-e-adam Ke Sardar Hain, Tum Muhammad Mustafa Sallallahu Alaihi Wa Sallam Ki Khidmat Mein Haazir Ho, Woh Khatam-un-nabiyeen Hain, Woh Aaj Tumhari Shafa'at Farmayenge: Unhi Ke Huzoor Haazir Ho, Woh Yahan Tashreef Farma Hai.

Ab Log Phirte Phirate, Thokarein Khaate, Rote Chillate,

Duhaai Dete Haazir-e-bargahe Be-kas Panah Ho Kar Arz Kareng: Ay Muhammad! Aye Allah Ke Nabi! Huzoor Ke Haath Par Allah Azzawajal Ne Fatah-e-bab Rakha Hai, Aaj Huzoor Mutma'in Hain, Inke Alawa Aur Bahut Se Faza'il Bayan Karke Arz Kareng: Huzoor Mulaheza To Farmayein, Hum Kis Musibat Mein Hain! Aur Kis Haal Ko Pahunchay! Huzoor Bargahe Khudawandi Mein Hamari Shafa'at Farmayein Aur Humko Is Aafat Se Najaat Dilayein.

Huzoor Bargahe Khudawandi Mein Hamari Shafa'at Farmayein Aur Humko Is Aafat Se Najaat Dilayein.

Jawab Mein Irshad Farmayenge:

Main Is Kaam Ke Liye Hoon

Main Hi Wo Hoon Jise Tum Tamam Jagah Dhoond Aaye,

Ye Farma Kar Bargahe Izzat Mein Haazir Honge Aur

Sajda Kareng, Irshad Hoga

يَا مُحَمَّدُ! اَرْفَعْ رَأْسَكَ وَقُلْ تَسْبِعُ وَسَلْ تُعْطَهُ وَاشْفَعْ تُشَفَّعُ

Aye Muhammad! Apna Sar Uthao Aur Kaho, Tumhari Baat Suni Jayegi Aur Mango Jo Kuch Mangoge Milega Aur Shafa'at Karo, Tumhari Shafa'at Maqbool Hai." Dusri Riwayat Mein Hai:

وَقُلْ تَطَّعُ

"Farmao! Tumhari Itaat Ki Jayegi."

Phir To Shafa'at Ka Silsila Shuru Ho Jayega, Yahan Tak Ke Jis Ke Dil Mein Rai Ke Daane Se Kam Se Kam Bhi Imaan Hoga, Us Ke Liye Bhi Shafa'at Farma kar Use Jahannam Se Nikaalenge, Yahan Tak Ke Jo Sache Dil Se Musalman Hua, Agar Us Ke Paas Koi Nek Amal Nahi Hai, Use Bhi Dozakh

Se Nikaalenge. Ab Tamam Ambiya Apni Ummat Ki Shafa'at Farmayenge, Auliya-e-kiram, Shuhada, Ulama, Huffaz, Hujjaj, Balkay Har Woh Shakhs Jis Ko Koi Mansab-e-deeni Inayat Hui, Apne Apne Muta'alliqeen Ki Shafa'at Karega. Nabaligh Bachay Jo Mar gaye Hain, Apne Maan Baap Ki Shafa'at Karenge, Yahan Tak Ke Ulama Ke Paas Kuch Log Aakar Arz Karenge: Humne Aap Ke Wuzu Ke Liye Fulaan Waqt Mein Pani Bhar Diya Tha, Koi Kahega: Main Ne Aap Ko Istinja Ke Liye Dhela Diya Tha, Ulama Un Tak Ki Shafa'at Karenge.

Aqeedah (5): Hisab Haq Hai, A'mal Ka Hisab Hone Wala Hai.

Aqeedah (6): Hisab Ka Munkir Kaafir Hai, Kisi Se Toh Is Tarah Hisab Liya Jayega Ke Khufiyatan Us Se Poocha Jayega: Tu Ne Yeh Kiya Aur Yeh Kiya? Arz Karega: Haan, Ae Rabb! Yahan Tak Ke Tamam Gunahon Ka Iqraar Le Le Ga, Ab Yeh Apne Dil Mein Samjhe Ga Ke Ab Gaye, Farmaye Ga: Ke Hum Ne Dunya Mein Tere Aib Chhupaye Aur Ab Bakhshate Hain. Aur Kisi Se Sakhti Ke Sath Ek Ek Baat Ki Baz Purs Hogi, Jis Se Yun Sawal Hua, Woh Halak Hua. Kisi Se Farmaye Ga: Ae Fulan! Kya Main Ne Tujhe Izzat Nah Di...?! Tujhe Sardar Nah Banaya...?! Aur Tere Liye Ghode Aur Onton Waghera Ko Musakhkhar Nah Kiya...?! In Ke Ilawa Aur Naimatein Yaad Dilaye Ga, Arz Kare Ga: Haan! Tu Ne Sab Kuchh Diya Tha, Phir Farmaye Ga: To Kya Tera Khayal Tha Ke Mujh Se Milna Hai? Arz Karega

Ke Nahi, Farmaye Ga: To Jaise Tu Ne Hamein Yaad Nah Kiya, Hum Bhi Tujhe Azaab Mein Chhorte Hain.

Baaz Kafir Aise Bhi Honge Ke Jab Naimatein Yaad Dila Kar Farmaye Ga Ke Tu Ne Kya Kiya? Arz Karega: Tujh Par Aur Teri Kitaab Aur Tere Rasoolon Par Imaan Laya, Namaz Padhi, Roze Rakhe, Sadqa Dia, Aur In Ke Alawa Jahan Tak Hosake Ga, Nek Kaamon Ka Zikr Kar Jaye Ga. Irshad Ho Ga: To Accha Tu Thehar Ja! Tujh Par Gawah Pesh Kiye Jayein Ge, Yeh Apne Ji Mein Soche Ga: Mujh Par Kaun Gawahi Dega...?! Is Waqt Us Ke Munh Par Mohar Kar Di Jaye Gi Aur A'zao Ko Hukm Ho Ga: Bol Chalo, Us Waqt Us Ki Raan Aur Haath Paoon, Gosht Posht, Haddiyan Sab Gawahi Den Ge Ke Yeh Tu Aisa Tha Aisa Tha, Woh Jahannam Mein Dal Diya Jaye Ga.

Nabi Sallallahu Alaihi Wasallam Ne Farmaya: Meri Ummat Se Sattar Hazaar Be-hisab Jannat Mein Dakhil Honge Aur Unke Tufail Mein Har Ek Ke Saath Sattar Hazaar Aur Rabb Azzawajal Unke Saath Teen Jama'aton Aur Dega, Maloom Nahi Har Jama'at Mein Kitne Honge, Is Ka Shumar Wahi Jane. Tahajjud Parhne Wale Bila-hisab Jannat Mein Jayenge.

Is Ummat Mein Woh Shakhs Bhi Hoga Jis Ke Nananave Daftar Gunahon Ke Honge Aur Har Daftar Itna Hoga Jahan Tak Nigaah Pahunchay, Woh Sab Kholay Jayenge, Rabb Azzawajal Farmayega: In Mein Se Kisi Amr Ka Tujhe Inkar To Nahi Hai? Meray Farishton Karaman Katibin Ne Tujh Par Zulm To Nahi Kiya? Arz Karega: Nahi, Aye Rabb! Phir Farmayega: Tere Paas Koi 'uzr Hai? Arz Karega: Nahi, Aye

Rabb! Farmayega: Haan, Teri Ek Neki Hamare Huzoor Mein Hai Aur Tujh Par Aaj Zulm Nahi Hoga, Us Waqt Ek Parcha Jis Mein Kalima e Shahadat Hoga, Nikala Jayega Aur Hukm Hoga Jaa Tulwa, Arz Karega: Aye Rabb! Yeh Parcha Un Daftaron Ke Samne Kya Hai? Farmayega: Tujh Par Zulm Nahi Hoga, Phir Ek Palle Par Yeh Sab Daftar Rakhe Jayenge Aur Ek Mein Woh, Woh Parcha Un Daftaron Se Bhari Ho Jayega. Biljumla Us Ki Rahmat Ki Koi Inteha Nahi, Jis Par Raham Farmaye, Thori Cheez Bhi Bahut Kaseer Hai.

Aqeedah (7): Qiyamat Ke Din Har Shakhs Ko Us Ka Namah-e-a'maal Diya Jayega, Neko Ke Dahne Hath Mein Aur Bado Ke Bayen Hath Mein, Kaafir Ka Seena Tod Kar Us Ka Bayan Hath Us Se Pase-pusht Nikal Kar Peeth Ke Pichhe Diya Jayega.

Aqeedah (8): Hauz-e-kausar Keh Nabi Sallallahu Alaihi Wasallam Ko Marhamat Hui, Haq Hai. Is Hauz Ki Masafat Ek Mahina Ki Raah Hai, Is Ke Kinaron Par Moti Ke Qubbe Hain, Charon Goshe Barabar, Yaani Zawiye Qaima Hain, Is Ki Mitti Nihayat Khushboodar Mushk Ki Hai, Is Ka Pani Doodh Se Zyada Safaid, Shehad Se Zyada Meetha Aur Mushk Se Zyada Pakiza, Aur Is Par Bartan Sitaron Se Bhi Ginti Mein Zyada Jo Is Ka Pani Peye Ga Kabhi Pyasa Nahin Hoga, Is Mein Jannat Se Do Par Naley Har Waqt Girtay Hain, Ek Sone Ka, Dosra Chandi Ka .

Aqeedah (9): Meezan Haq Hai. Is Par Logon Ke A'maal Neek-o-bad Tole Jayenge, Neki Ka Palla Bhari Hone Ke Yeh Ma'ani Hain Ke Upar Uthe, Dunya Ka Sa Maamla Nahin Ke Jo Bhari Hota Hai Nichay Ko Jhukta Hai.

Aqeedah (10): Huzoor-e-aqdas Sallallahu Alaihi Wasallam Ko Allah Azza Wa Jall Maqam-e-mahmood Ata Farmayega, Ke Tamam Awaleen Wa Akhareen Huzoor (Sallallahu Alaihi Wasallam) Ki Hamd O Sataish Karenge

Aqeedah (11): Huzoor-e-aqdas Sallallahu Alaihi Wasallam Ko Ek Jhanda Marhamat Hoga Jisko Liva' Al-hamd Kehte Hain, Tamam Mominin Hazrat Adam Alaihissalam Se Aakhir Tak Sub Usi Ke Niche Honge.

Aqeedah (12): Sirat Haq Hai. Yeh Ek Pul Hai Ke Pushte Jahannam Par Nasb Kiya Jayega, Baal Se Zyada Bareek Aur Talwar Se Zyada Tez Hoga, Jannat Mein Jane Ka Yahi Rasta Hai, Sab Se Pehle Nabi Sallallahu Alaihi Wasallam Guzar Farmayenge, Phir Aur Ambiya O Mursaleen, Phir Yeh Ummat, Phir Aur Ummaten Guzren Gi Aur Hasb-e-ikhtilaf-e-a'mal Pul sirat Par Log Mukhtalif Tarah Se Guzrenge, Ba'z To Aise Tezi Ke Sath Guzrenge Jaise Bijli Ka Kunda Ke Abhi Chamka Aur Abhi Gayab Hogaya Aur Ba'z Tez Hawa Ki Tarah, Koi Aise Jaise Parind Udta Hai.

Aur Ba'z Jaise Ghoda Doudta Hai Aur Ba'z Jaise Aadmi Doudta Hai, Yahan Tak Ke Ba'z Shakhs Sureen Par Ghistay Hue Aur Koi Cheenti Ki Chaal Jayega Aur Pul sirat Ke Dono

Janib Bade Bade Ankaray (Allah Azzawajal Hi Jane Ke Woh Kitne Bade Honge) Latakte Honge, Jis Shakhs Ke Bare Mein Hukm Hoga Use Pakad Lenge, Magar Ba'z To Zakhmi Ho Kar Najat Pa Jayenge Aur Ba'z Ko Jahannam Mein Gira Denge Aur Yeh Halak Hua.

Yeh Tamam Ahl-e-mahshar To Pul Par Se Guzarne Mein Mashgool, Magar Woh Be Gunah, Gunahgaron Ka Shafi Pul Ke Kinare Khada Hua, Bakamaal-e-giriya Wazari Apni Ummat-e-aasi Ki Najaat Ki Fikr Mein Apne Rab Se Dua Kar Raha Hai: "Rabbi Sallim Sallim", Ilahi! In Gunahgaron Ko Bachale Bachale. Aur Ek Isi Jagah Kya! Huzoor (Sallallahu Alaihi Wasallam) Us Din Tamam Mawaatin Mein Dora Farmate Rahein Ge, Kabhi Mizan Par Tashreef Le Jayenge, Wahan Jis Ke Hasanat Mein Kami Dekhenge, Us Ki Shafa'at Farma Kar Najat Dilayenge Aur Foran Hi Dekho To Hauze-kausar Par Jalwa Farma Hain, Pyasoon Ko Sairab Farma Rahe Hain Aur Wahan Se Pul Par Ronaq Afroz Hue Aur Girton Ko Bachaya

Gharz Har Jagah Unhi Ki Duhai, Har Shakhs Unhi Ko Pukarta, Unhi Se Faryad Karta Hai Aur Un Ke Siwa Kis Ko Pukare...? Ke Har Ek To Apni Fikr Mein Hai Dosron Ko Kya Poochhe, Sirf Ek Yahi Hain Jinhein Apni Kuchh Fikr Nahi Aur Tamam aalam Ka Baar In Ke Zimme.

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ اللَّهُمَّ نَجِّنَا مِنْ أَهْوَالِ الْبَحْشِ
بِجَاهِ هَذَا النَّبِيِّ الْكَرِيمِ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ، آمِينَ!

Yeh Qiyamat Ka Din Ke Haqiqatan Qiyamat Ka Din Hai, Jo Pachas Hazaar Baras Ka Din Hoga, Jis Ke Masaib Be Shumar Honge, Mola Azzawajal Ke Jo Khaas Bande Hain Un Ke Liye Itna Halka Kar Diya Jayega, Ke Maaloom Hoga Is Mein Itna Waqt Sarf Hua Jitna Ek Waqt Ki Namaz-e-Farz Mein Sarf Hota Hai, Balkay Is Se Bhi Kam, Yahan Tak Ke Ba'azon Ke Liye To Palkein Jhankne Mein Saara Din Tay Ho Jayega.

{ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَيْحِ الْبَصْرِ أَوْ هُوَ أَقْرَبُ ط }

"Qiyamat Ka Mamla Nahi Magar Jaise Palak Jhankna, Balkay Is Se Bhi Kam."

Sab Se Aazam O A'la Jo Musalmano Ko Is Roz Naimat Milegi Woh Allah Azzawajal Ka Deedar Hai, Ke Is Naimat Ke Barabar Koi Naimat Nahi, Jise Ek Baar Deedar Muyassar Hoga Hamesha Hamesha Us Ke Zoq Mein Mustaghraq Rahega Kabhi Na Bhulega, Aur Sab Se Pehle Deedar-e-ilahi Huzoor-e-aqdas Salallahu Alaihi Wasallam Ko Hoga.

Yahan Tak To Hashr Ke Ah'wal O Ahwal Mukhtasaran Bayan Kiye Gaye, In Tamam Marhalon Ke Baad Ab Ise Hameshgi Ke Ghar Mein Jana Hai, Kisi Ko Araam Ka Ghar Milega, Jiski Aasaish Ki Koi Inteha Nahi, Use Jannat Kehte Hain. Ya Takleef Ke Ghar Mein Jana Pade Jiski Takleef Ki Koi Had Nahi, Use Jahannam Kehte Hain.

Aqeedah (13): Jannat O Dozakh Haq Hain, In Ka Inkar Karne Wala Kafir Hai.

Aqeedah (14): Jannat O Dozakh Ko Bane Huay Hazaarha Saal Huay Aur Woh Ab Mojood Hain, Yeh Nahi Ke Us Waqt Tak Makhlooq Na Huwi, Qiyamat Ke Din Banayi Jayengi.

Aqeedah (15): Qiyamat, Ba's, Hashr, Hisaab, Sawaab, Azab, Jannat O Dozakh, Sab Ke Wahi Ma'ana Hain Jo Musalmanon Mein Mashhoor Hain, Jo Shakhs In Cheezon Ko To Haq Kahe Magar In Ke Naye Ma'ana Ghade (Misal Ke Tor Par Sawaab Ke Ma'ani Apne Hasanaat Ko Dekh Kar Khush Hona Aur Azab Apne Bure A'maal Ko Dekh Kar Ghamgeen Hona, Ya Hashr Sirf Roohon Ka Hona), Woh Haqeeqatan In Cheezon Ka Munkir Hai Aur Aisa Shakhs Kafir Hai. Ab Jannat O Dozakh Ki Mukhtasar Kaifiyat Bayaan Ki Jaati Hai.

Jannat Ka Bayaan

Jannat Ek Makaam Hai Ke Allah Ta'ala Ne Imaan Walon Ke Liye Banaya Hai, Is Mein Woh Nematein Muhaiyya Ki Hain Jo Na Aankhon Ne Dekha, Na Kaano Ne Suna, Na Kisi Aadmi Ke Dil Par Unka Khatra Guzra. Jo Koi Misaal Is Ki Tareef Mein Di Jaaye Samjhane Ke Liye Hai, Warna Duniya Ki Aala Se Aala Shay Ko Jannat Ki Kisi Cheez Ke Saath Kuchh Munasibat Nahin. Wahan Ki Koi Aurat Agar Zameen Ki Taraf Jhankay To Zameen Se Aasmaan Tak Roshan Ho Jaaye Aur Khushbu Se Bhar Jaye Aur Chaand Suraj Ki Roshni Jaati Rahe Aur Us Ka Dupatta Duniya Wa Mafiha Se Behtar Aur Ek Riwayat Mein Yun Hai Ke Agar Hoor Apni Hatheli Zameen Wa Aasmaan Ke Darmiyan Nikale To Us Ke Husn Ki Wajah Se Khala'iq Fitna Mein Pad Jayen Aur Agar Apna Dupatta Zahir Kare To Uski Khubsurati Ke Aage Aftaab Aisa Ho Jaaye Jaise Aftaab Ke Samne Chiraagh Aur Agar Jannati Ka Nakhun Bhar Cheez Duniya Mein Zahir Ho To Tamam Aasmaan Wa Zameen Us Se Aaraasta Hojaye, Aur Agar Jannati Ka Kangna Zahir Ho To Aftaab Ki Roshni Mit jaye, Jaise Aftaab Sitaron Ki Roshni Mita Deta Hai. Jannat Ki Itni Jagah Jis Mein Kooda Rakh Saken, Dunya Wa Mafiha Se Behtar Hai. Jannat Kitni Wasee Hai, Isko Allah Aur Rasool (Azzawajal Wa Salli Allah Ta'ala 'alaihi Wa Sallam) Hi Jaanen, Ijmali Byan Yeh Hai Ke Is Mein So 100 Darje Hain. Har Do Darjon Mein Woh Mafaasat Hai, Jo Aasmaan Wa Zameen Ke Darmiyan Hai. Raha Yeh Ke Khud Us Darje Ki Kya Mafaasat Hai, Is Ke

Mutaliq Koi Riwayat Khayal Mein Nahi, Albatta Ek Hadees "Tirmizi" Ki Yeh Hai: "Ke Agar Tamaam Aalam Ek Darje Mein Jama Ho To Sab Ke Liye Wasee Hai".

Jannat Mein Ek Darakht Hai Jis Ke Saaye Mein Sau 100 Baras Tak Tez Ghode Par Sawar Chalta Rahe Aur Khatam Na Ho. Jannat Ke Darwaze Itne Wasee Honge Ke Ek Bazu Se Doosre Tak Tez Ghode Ki Sattar Baras Ki Raah Hogi. Phir Bhi Jane Walon Ki Woh Kasrat Hogi Ke Mundhe Se Mundha Chalta Hoga, Balki Bheed Ki Wajah Se Darwaza Charcharane Lagega. Is Mein Qism Qism Ke Jawahar Ke Mahal Hain, Aise Saaf O Shaffaaf Ke Andar Ka Hissa Bahar Se Aur Bahar Ka Andar Se Dikhai De Jannat Ke Deewarein Sone Aur Chandi Ki Einto'n Aur Mushk Ke Ghaare Se Bani Hain, Ek Eint Sone Ki, Ek Chandi Ki, Zameen Za'faran Ki, Kankariyon Ki Jagah Moti Aur Yaqoot Aur Ek Riwayat Mein Hai Ke Jannat-e-adan Ki Ek Eint Safed Moti Ki Hai, Ek Yaqoot-e-surkh Ki, Ek Zabarjad Sabz Ki, Aur Musk Ka Ghara Hai Aur Ghaas Ki Jagah Za'faran Hai, Moti Ki Kankariyan, Ambar Ki Mitti, Jannat Mein Ek Ek Moti Ka Khema Hoga Jiski Bulandi Saath Mile. Jannat Mein Chaar Daryaa Hain, Ek Paani Ka, Doosra Doodh Ka, Teesra Shehad Ka, Chautha Sharaab Ka, Phir In Se Nehrein Nikaal Kar Har Ek Ke Makaan Mein Jaari Hain. Wahan Ki Nehrein Zameen Khod Kar Nahi Behti, Balkay Zameen Ke Upar Upar Rawan Hain, Nehro Ka Ek Kinara Moti Ka, Doosra Yaqoot Ka Aur Nehro Ki Zameen Khaalis Mushk Ki, Wahan Ki Sharaab Dunya Ki Si Nahi Jisme Badbu Aur Kadwahat Aur Nasha Hota Hai Aur Peene Waale Be-aql Ho Jate Hain,

Aapay Se Bahar Ho Kar Behuda Bakte Hain, Woh Pak Sharaab In Sab Baton Se Pak O Munazza Hai. Jannatiyon Ko Jannat Mein Har Qism Ke Lazeez Se Lazeez Khanay Milenge, Jo Chahein Fauran Unke Samne Mojood Hoga, Agar Kisi Parind Ko Dekh Kar Us Ke Gosht Khanay Ko Jee Ho To Usi Waqt Bhoona Hua Un Ke Paas Aa Jayega, Agar Pani Waghera Ki Khwahish Ho To Kooze Khud Hath Mein Aa Jayenge, In Mein Theek Andaazay Ke Muwaafiq Pani, Doodh, Sharaab, Shehad Hoga Ke Un Ki Khwahish Se Ek Qatra Kam Na Zyada, Baad Peenay Ke Khud ba-khud Jahan Se Aaye Thay Chale Jayenge. Wahan Najasat, Gandagi, Pakhana, Peshab, Thook, Reenth, Kaan Ka Mail, Badan Ka Mail Aslan Na Honge, Ek Khushbu Daar Farhat Bakhsh Dakaar Aayegi, Khushbu Daar Farhat Bakhsh Pasina Niklega, Sab Khana Hazam Ho Jayega Aur Dakaar Aur Pasinay Se Musk Ki Khushbu Niklegi. Har Shakhs Ko 100 Sau Aadmiyon Ke Khane, Peene, Jama'at Ki Taqat Di Jayegi. Har Waqt Zabaan Se Tasbeeh O Takbeer Beh Qasd Aur Bila Qasd Misl-e-saans Ke Jari Hogi. Kam Se Kam Har Shakhs Ke Sarhane Das Hazaar Khadim Khade Honge, Khadimon Mein Har Ek Ke Ek Haath Mein Chandi Ka Pyala Hoga Aur Doosre Haath Mein Sonay Ka, Aur Har Pyale Mein Naye Naye Rang Ki Ne'mat Hogi. Jitna Khaata Jayega, Lazzat Mein Kami Na Hogi, Balkay Ziadati Hogi, Har Niwaale Mein Sattar Sattar Maze Honge, Har Maza Doosre Se Mumtaaz, Wo Ma'an Mehsoos Honge, Ek Ka Ehsaas Doosre Se Maane Na Hoga, Jannatiyon Ke Na Libas Purane Padenge, Nah Un Ki Jawani Fana Hogi.

Pehla Giroh Jo Jannat Mein Jayega, Un Ke Chehray Aise Roshan Honge Jaise Chodhween Raat Ka Chaand Aur Doosra Giroh Jaise Koi Nihayat Roshan Sitara, Jannati Sab Ek Dil Honge, Un Ke Aapas Mein Koi Ikhtilaf O Baghawat Na Hoga, Un Mein Har Ek Ko Hoor-e-ain Mein Kam Se Kam Do Bibiyan Aisi Milengi Ke Sattar Sattar Jode Pehnay Honge, Phir Bhi Un Libason Aur Gosht Ke Bahar Se Un Ki Pindlyon Ka Maghaz Dikhai De Ga, Jaise Safed Sheeshay Mein Sharaab-e-surkh Dikhai Deti Hai Aur Yeh Iss Wajah Se Ke Allah Azwajal Ne Unhein Yaqoot Se Tashbeeh Di Aur Yaqoot Mein Suraakh Karkay Agar Dora Daala Jaye Toh Zaroor Bahar Se Dikhai De Ga. Aadmi Apnay Chehray Ko Us Ke Ruksaar Mein Aaina Se Bhi Zyada Saaf Dekhe Ga Aur Uss Par Adna Darja Ka Jo Moti Ho Ga, Woh Aisa Ho Ga Ke Mashriq Se Maghrib Tak Roshan Kar De. Aur Ek Riwayat Mein Hai Ke Mard Apna Haath Uss Ke Shaanon Ke Darmiyan Rakhe Ga Toh Seenaa Ki Taraf Se Kapray Aur Jild Aur Gosht Ke Bahar Se Dikhai De Ga. Agar Jannat Ka Libas Dunya Mein Pehna Jaye Toh Jo Dekhe Behosh Ho Jaye, Aur Logon Ki Nigahein Uss Ka Tahammul Na Kar Sakein.

Mard Jab Us Ke Paas Jayega Use Har Baar Kanwari Payega, Magar Us Ki Wajah Se Mard Aur Aurat Kisi Ko Koi Takleef Na Hogi, Agar Koi Hoor Samandar Mein Thook De Toh Us Ke Thook Ki Sheereni Ki Wajah Se Samandar Sheerin Ho Jayega. Aur Ek Riwayat Hai Ke Agar Jannat Ki Aurat Saat Samandaron Mein Thooke Toh Woh Shehad Se Zyada Sheerin Ho Jayengi.

Jab Koi Banda Jannat Mein Jayega Toh Us Ke Sirhaane Aur Paainti Do Hoorain Bahut Acchi Awaaz Se Gaengi, Magar Un Ka Gaana Yeh Shaitani Mazameer Nahi Balke Allah Azwajal Ki Hamd-o-paaki Hogi, Woh Aisi Khush Gulu Hongi Ke Makhlooq Ne Waisi Awaaz Kabhi Na Suni Hogi Aur Yeh Bhi Gaengi: "Keh Hum Humesha Rehne Waale Hain, Kabhi Na Marenghe, Hum Chain Waale Hain, Kabhi Takleef Mein Nahi Padenge, Hum Raazi Hain, Naaraz Na Honge, Mubarak Baad Us Ke Liye Jo Humara Aur Hum Us Ke Hain". Sar Ke Baal Aur Palkon Aur Bhawon Ke Siwa Jannati Ke Badan Par Kahin Baal Na Honge, Sab Be-resh Hoenge, Surmagi Ankhein, Tees Baras Ki Umr Ke Maaloom Honge. Kabhi Is Se Zyada Maaloom Nahi Honge. Adna Jannati Ke Liye Assi 80 Hazar Khadim Aur 72 Bahattar Biwiya Hongi Aur Unko Aise Taaj Milenge Ke Us Mein Ka Adna Moti Mashriq-o-maghrib Ke Darmiyan Roshan Kar De. Aur Agar Musalman Aulad Ki Khwahish Kare Toh Us Ka Hamal Aur Waza Aur Poora Umr (Yaani Tees Saal Ki), Khwahish Karte Hi Ek Saa'at Mein Ho Jayegi. Jannat Mein Neend Nahi, Ke Neend Ek Qism Ki Maut Hai Aur Jannat Mein Maut Nahi. Jannati Jab Jannat Mein Jayenge, Har Ek Apne A'maal Ki Miqdar Se Martaba Payenge Aur Us Ke Fazl Ki Had Nahi. Phir Unhein Duniya Ki Ek Hafte Ki Miqdar Ke Baad Ijazat Di Jayegi Ke Apne Parwardigar Azwajal Ki Ziyarat Karein Aur Arsh-e-ilahi Zahir Hoga Aur Rabb Azwajal Jannat Ke Baghon Mein Se Ek Bagh Mein Tajalli Farmayega Aur Un Jannatiyon Ke Liye Mimbar Bichaaye Jayenge, Noor Ke Mimbar, Moti Ke

Mimbar, Yaqoot Ke Mimbar, Zabarjad Ke Mimbar, Sonay Ke Mimbar, Chaandi Ke Mimbar Aur Un Mein Ka Adna Mushk-o-kafoor Ke Teelay Par Baithenge Aur Un Mein Adna Koi Nahi, Apne Gumaan Mein Kursi Walon Ko Kuch Apne Se Bada Kar Na Samjheinge Aur Khuda Ka Deedar Aisa Saaf Hoga Jaise Aftab Aur Chodhvein Raat Ke Chaand Ko Har Ek Apni Apni Jagah Se Dekhta Hai, Ke Ek Ka Dekhna Dosray Ke Liye Man'ay Nahi, Aur Allah Azwajal Har Ek Par Tajalli Farmayega, In Mein Se Kisi Ko Farmayega: "Ay Fulan Bin Fulan! Tujhe Yaad Hai, Jis Din Tu Ne Aisa Aisa Kiya Tha...?" Dunya Ke Baaz Ma'asi Yaad Dilayega, Banda Arz Karega: "To Ay Rabb! Kya Tu Ne Mujhe Bakhsh Nah Diya?" Farmayega: "Haan! Meri Maghfirat Ki Wusat Hi Ki Wajah Se Tu Iss Martabah Ko Pohancha, Woh Sab Issi Halat Mein Honge Ke Abr Chaaye Ga Aur Un Par Khushbu Barsaye Ga, Ke Us Ki Si Khushbu Un Logon Ne Kabhi Na Pai Thi Aur Allah Azwajal Farmayega: "Jao Us Ki Taraf Jo Main Ne Tumhare Liye Izzat Tayyar Kar Rakhi Hai, Jo Chaho Lo, Phir Log Ek Bazaar Mein Jayenge Jisse Malaa'ika Ghire Hue Hain, Us Mein Woh Cheezein Hongi Ke Un Ki Misl Na Aankhon Ne Dekhi, Na Kaanon Ne Suni, Na Quloob Par Un Ka Khatra Guzra, Us Mein Se Jo Chahenge, Un Ke Saath Kar Di Jayegi Aur Khareed-o-farokht Na Hogi Aur Jannati Iss Bazaar Mein Baham Milenge, Chhote Martabah Wale Bade Martabah Wale Ko Dekhega, Us Ka Libas Pasand Karega, Abhi Baat Cheet Khatam Bhi Nah Hogi Ke Khayal Karega, Mera Libas Us Se Achha Hai Aur Yeh Is Wajah Se Ke Jannat

Mein Kisi Ke Liye Gham Nahin, Phir Wahan Se Apne Apne Makaanon Ko Wapas Aayenge. Un Ki Bibiyan Istaqbal Karein Gi Aur Mubarakbaad De Kar Kahengi Ke Aap Wapas Hue Aur Aap Ka Jamal Us Se Bahut Zyada Hai Ke Humare Paas Se Aap Gaye The, Jawab Denge Ke Parwardigar Jabbar Ke Huzoor Baithna Humein Naseeb Hua Toh Humein Aisa Hi Ho Jana Sazawar Tha. Jannati Baham Milna Chahein Ge To Ek Ka Takht Dosray Ke Paas Chala Jayega.

Aur Ek Riwayat Mein Hai Ke Un Ke Paas Nihayat A'ala Darja Ki Sawariyan Aur Ghode Laye Jayenge Aur Un Par Sawar Ho Kar Jahan Chahen Jayenge. Sab Se Kam Darja Ka Jo Jannati Hai Us Ke Baghaat Aur Bibiyan Aur Naeem O Khuddam Aur Takht Hazaar Baras Ki Masafat Tak Honge Aur Un Mein Allah Azwajal Ke Nazdeek Sab Mein Muazzaz Woh Hai Jo Allah Ta'ala Ke Wajh-e-kareem Ke Deedar Se Har Subah O Shaam Musharraf Hoga. Jab Jannati Jannat Mein Ja Lenge, Allah Azwajal Un Se Farmayega: "Kuchh Aur Chahte Ho Jo Tumko Doon?" Arz Karenge: "Tu Ne Hamare Moonh Roshan Kiye, Jannat Mein Dakhil Kiya, Jahannam Se Najaat Di, Us Waqt Parda Ke Makhlooq Par Tha Uth Jayega Toh Deedar-e-ilahi Se Badh kar Unhein Koi Cheez Na Mili Hogi."

اللَّهُمَّ ارْزُقْنَا زِيَارَةَ وَجْهِكَ الْكَرِيمِ بِجَاهِ حَبِيبِكَ الرَّؤُوفِ الرَّحِيمِ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ، آمين!

Dozakh Ka Bayan

Yeh Ek Makaam Hai Keh Us Qahhar O Jabbar Ke Jalal O Qahr Ka Mazhar Hai. Jis Tarah Us Ki Rahmat O Nemat Ki Intiha Nahin Keh Insaani Khayaalat O Tasawwurat Jahan Tak Pahunchain, Woh Ek Shamah Hai Us Ki Be Shumar Nematon Se, Isi Tarah Us Ke Ghazab O Qahr Ki Koi Had Nahin Keh Har Woh Takleef O Azeet Keh Idraak Ki Jaye, Ek Adna Hissa Hai Us Ke Be Intiha Azaab Ka. Quran-e-majeed O Ahadees Mein Jo Us Ki Sakhtiyon Mazkooor Hain, Un Mein Se Kuchh Ijmalan Bayan Karta Hun, Keh Musalman Dekhein Aur Us Se Panah Mangein Aur Un Amal Se Bachein Jin Ki Jaza Jahannam Hai. Hadees Mein Hai Keh Jo Banda Jahannam Se Panah Mangta Hai, Jahannam Kehti Hai: "Aye Rabb! Yeh Mujh Se Panah Mangta Hai, Tu Us Ko Panah De." Quran Majeed Mein Ba Kasrat Irshad Hua Keh Jahannam Se Bacho! Dozakh Se Daro! Hamare Aqa O Mawla, Sallallahu Alaihi Wasallam, Hum Ko Sikhane Ke Liye Kasrat Ke Sath Us Se Panah Mante.

Jahannam Ke Sharare (Phool) Unche Unche Mahalon Ki Barabar Udenge, Goya Zard Onton Ki Qataar Keh Paimane Aate Rahenge.

Aadmi Aur Pathar Us Ka Indhan Hai, Yeh Jo Dunya Ki Aag Hai Us Aag Ke Sattar Juzon Mein Se Ek Juz Hai. Jis Ko Sab Se Kam Darja Ka Azaab Hoga, Use Aag Ki Jootiyon Pehna Di Jayengi, Jis Se Us Ka Dimagh Aisa Kholay Ga Jaise Tambay Ki Patili Kholti Hai, Woh Samjhe Ga Keh Sab Se

Ziyada Azaab Us Par Ho Raha Hai, Halankay Us Par Sab Se Halka Hai, Sab Se Halkay Darja Ka Jis Par Azaab Hoga, Us Se Allah Azzawajal Poochhe Ga: "Agar Saari Zameen Teri Ho Jaye To Kya Is Azaab Se Bachne Ke Liye Tu Sab Fidiya Mein De Dega?" Arz Kare Ga: "Haan! Farmaaye Ga: "Keh Jab Tu Pushte Adam Mein Tha To Hum Ne Is Se Bahut Aasaan Cheez Ka Hukm Diya Tha Keh Kufr Na Karna Magar Tu Ne Na Mana." Jahannam Ki Aag Hazaar Baras Tak Dhonkayi Gayi, Yahan Tak Keh Surkh Hogayi, Phir Hazaar Baras Aur, Yahan Tak Keh Safed Ho Gayi, Phir Hazaar Baras Aur, Yahan Tak Keh Siyah Ho Gayi, To Ab Woh Niri Siyah Hai, Jis Mein Roshni Ka Naam Nahi. Jibreel Alaihis-salam Ne Nabi Sallallahu Alaihi Wasallam Se Qasam Kha Kar Arz Kiya: "Agar Jahannam Se Sooi Ke Nakay Ki Barabar Khol Diya Jaye To Tamam Zameen Walay Sub Ke Sub Us Ki Garmi Se Mar Jayein Aur Qasam Kha Kar Kaha: "Agar Jahannam Ka Koi Darogha Ahl-e-duniya Par Zahir Ho To Zameen Ke Rehnay Walay Kul Ke Kul Us Ki Haibat Se Mar Jayein Aur Baqasam Bayan Kiya: "Agar Jahannamiyon Ki Zanjeer Ki Ek Kari Duniya Ke Paharon Par Rakhi Jaye To Kanpnay Lagayen Aur Inhen Qarar Na Ho, Yahan Tak Ke Neechay Ki Zameen Tak Dhans Jayein. Yeh Dunya Ki Aag (Jis Ki Garmi Aur Tezi Se Kaun Waqif Nahi Keh Baaz Mausam Mein To Is Ke Qareeb Jana Shaq Hota Hai, Phir Bhi Yeh Aag) Khuda Se Dua Karti Hai Keh Ise Jahannam Mein Phir Na Le Jaye, Magar Ta'ajjub Hai Insaan Se Keh Jahannam Mein Janay Ka Kaam Karta Hai Aur Us Aag Se Nahi Darta Jis Se Aag Bhi Darti

Aur Panah Mangti Hai.

Dozakh Ki Gehrai Ko Khuda Hi Jane Keh Kitni Gehri Hai, Hadees Mein Hai Keh Agar Pathar Ki Chattan Jahannam Ke Kinare Se Us Mein Phenki Jaye To Sattar Baras Mein Bhi Teh Tak Na Pohanchegi Aur Agar Insaan Ke Sar Barabar Seesa Ka Gola Aasmaan Se Zameen Ko Phenka Jaye To Raat Anay Se Pehle Zameen Tak Pohanch Jayega, Halanki Yeh Panch Sau Baras Ki Raah Hai. Phir Us Mein Mukhtalif Tabqat O Wadi Aur Kooyein Hain, Baaz Wadiyan Aisi Hain Keh Jahannam Bhi Har Roz Sattar Martaba Ya Ziyada Un Se Panah Mangta Hai, Ye Khud Us Makaan Ki Haalat Hai, Agar Us Mein Aur Kuchh Azab Na Hota To Yahi Kya Kam Tha! Magar Kuffar Ki Sarzanish Ke Liye Aur Tarah Tarah Ke Azab Muhaiyya Kiye, Lohe Ke Aise Bhari Gurzon Se Firishte Maarengi, Keh Agar Koi Gurz Zameen Par Rakha Jaye To Tamam Jinn Aur Insaan Jama Ho Kar Us Ko Utha Nahi Sakte.

Bukhti Oont Ek Hai Gardan Barabar Bichhoo Aur Allah (Azza Wa Jalla) Jane Kis Qadar Baray Sanp Keh Agar Ek Martaba Kaat Lein To Us Ki Sazish, Dard, Bechaini Hazar Baras Tak Rahegi, Teil Ki Jali Hui Talchhat Ki Misl Sakht Kholta Pani Peenay Ko Diya Jayega, Keh Munh Ke Qareeb Hotay Hi Us Ki Tezi Se Chehray Ki Khaal Gir Jayegi. Sar Par Garam Pani Bahaaya Jayega.

Jahannamiyon Ke Badan Se Jo Peep Bahegi Woh Pilai Jayegi, Khardar Tuhur Khanay Ko Diya Jayega , Woh Aisa Hoga Keh Agar Is Ka Ek Qatra Dunya Mein Aaye To Us Ki Sozish O Badboo Tamam Ahl-e-dunya Ki Maeshat Barbaad

Karde Aur Woh Gale Mein Ja Kar Phanda Daalega, Us Ke Utarne Ke Liye Pani Maangein Ge, Unko Woh Kholta Pani Diya Jayega Keh Munh Ke Qareeb Aate Hi Munh Ki Sari Khaal Gal Kar Us Mein Gir Padegi, Aur Pet Mein Jaate Hi Aanto Ko Tukray Tukray Kardega Aur Woh Shorbe Ki Tarah Beh Kar Qadamon Ki Taraf Niklein Ge, Pyaas Is Bala Ki Hogi Keh Us Pani Par Aise Girenge Jaise Tons Ke Maare Hue Oont, Phir Kuffaar Jaan Se Aajiz Aakar Baham Mashwara Kar Ke Malik Alaihissalam Daroghah-e-jahannam Ko Pukarein Ge: "Aye Malik Alaihissalam Tera Rab Hamara Qissa Tamam Kar De, Malik Alaihissalam Hazaar Baras Tak Jawab Na Dein Ge, Hazaar Baras Ke Baad Farmayein Ge: "Mujh Se Kya Kehte Ho, Us Se Kaho Jis Ki Na-farmani Hai! Hazaar Baras Tak Rabb-ul-izzat Ko Us Ki Rehmat Ke Namon Se Pukarein Ge, Woh Hazaar Baras Tak Jawab Na Dega, Us Ke Baad Farmaye Ga, "Door Hojaa! Jahannam Mein Pade Raho! Mujh Se Baat Na Karo!" Us Waqt Kuffaar Har Qism Ki Khair Se Na-ummeed Ho Jayenge Aur Ghadhe Ki Aawaz Ki Tarah Chilla Kar Royenge, Ibteda'an Aansu Niklega, Jab Ansu Khatam Ho Jayenge To Khoon Roeinge, Rote Rote Gaalon Mein Khandaqon Ki Misl Gadhe Par Jayenge, Rone Ka Khoon Aur Peep Iss Qadar Hga Keh Agar Iss Mein Kashtiyan Daali Jayen To Chalne Lagein.

Jahannamiyon Ki Shaklein Aisi Kariya Hon Gi Keh Agar Dunya Mein Koi Jahannami Usi Soorat Par Laya Jaye To Tamam Log Us Ki Bad-soorati Aur Badboo Ki Wajah Se

Mar Jayein. Aur Jism Un Ka Aisa Bada Kar Diya Jaye Ga Keh Ek Shaanah Se Doosre Tak Tez Sawar Ke Liye Teen Din Ki Raah Hai.

Ek Ek Daadh Uhad Ke Pahaad Barabar Hogi, Khaal Ki Motai Bayalis Zara' Ki Hogi, Zubaan Ek Kos Do Kos Tak Munh Se Bahar Ghisat'ti Hogi Keh Log Usko Rondheinge, Baithne Ki Jagah Itni Hogi Jaise Makkah Se Madinah Tak Aur Woh Jahannam Mein Munh Sikode Hon Ge Keh Oopar Ka Hont Simat Kar Beech Sir Ko Pahunch Jaye Ga Aur Neeche Ka Latk Kar Naaf Ko Aage Jaye Ga.

In Mazameen Se Yeh Ma'loom Hota Hai Keh Kuffaar Ki Shakal Jahannam Mein Insaani Shakal Nah Hogi Keh Yeh Shakal Ahsan-e-taqweem Hai Aur Yeh Allah Azzawajal Ko Mahboob Hai, Keh Us Ke Mahboob Ki Shakl Se Mushabah Hai, Balkay Jahannamiyon Ka Woh Huliya Hai Jo Upar Mazkooor Hua, Phir Aakhir Mein Kuffaar Ke Liye Yeh Hoga Keh Us Ke Qad Barabar Aag Ke Sandooq Mein Use Band Karein Ge, Phir Us Mein Aag Bhar Kain Ge Aur Aag Ka Qufi Lagaya Jaye Ga, Phir Yeh Sandooq Aag Ke Doosre Sandooq Mein Rakha Jaye Ga Aur In Dono Ke Darmiyan Aag Jala'i Jaye Gi Aur Us Mein Bhi Aag Ka Qufi Lagaya Jaye Ga, Phir Isi Tarah Usko Ek Aur Sandooq Mein Rak Kar Aur Aag Ka Qufi Laga Kar Aag Mein Daal Diya Jaye Ga, Toh Ab Har Kaafir Yeh Samjhe Ga Keh Us Ke Siwa Ab Koi Aag Mein Nah Raha, Aur Yeh Azaab Bala-e-azaab Hai Aur Ab Hamesha Us Ke Liye Azaab Hai.

Jab Sab Jannati Jannat Mein Daakhil Ho Len Ge Aur Jahannam Mein Sirf Wahi Reh Jaen Ge Jin Ko Hamesha Ke Liye Us Mein Rehna Hai, Us Waqt Jannat O Dozakh Ke Darmiyan Maut Ko Meindhe Ki Tarah La Kar Khada Karein Ge, Phir Munadi Jannat Walon Ko Pukare Ga, Woh Darte Hue Jhanki Ge Keh Kahin Aisa Na Ho Keh Yahan Se Nikalne Ka Hukm Ho, Phir Jahannamiyon Ko Pukare Ga, Woh Khush Hote Hue Jhanki Ge Keh Shayad Is Musibat Se Rahai Ho Jaye, Phir Un Sab Se Poochhe Ga Keh Ise Pehchantay Ho? Sab Kahen Ge: Haan! Yeh Maut Hai, Woh Zibah Kar Di Jaye Gi Aur Kahe Ga: Ae Ahl-e-jannat! Hameshgi Hai, Ab Marna Nahin, Aur Ae Ahl-e-naar! Hameshgi Hai, Ab Maut Nahin, Is Waqt Un Ke Liye Khushi Par Khushi Hai Aur Un Ke Liye Gham Bala-e-gham.

نَسْأَلُ اللّٰهَ العُفُوَ وَالْعَافِيَةَ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ -

Imaan O Kufr Ka Bayan

Imaan Ise Kehte Hain Ke Sachhe Dil Se Un Sab Baaton Ki Tasdeeq Kare Jo Zarooriyat-e-deen Hain Aur Kisi Ek Zaroorat-e-deeni Ke Inkar Ko Kufr Kehte Hain, Agar Baqi Tamam Zarooriyat Ki Tasdeeq Karta Ho. Zarooriyat-e-deen Wo Masa'il-e-deen Hain Jo Har Khaas O Aam Jante Hain, Jaise Allah Azwajal Ki Wahdaniyat, Ambiya Ki Nabuwwat, Jannat O Naar, Hashr O Nashr Waghera, Maslan Yeh Aitqaad Keh Huzoor-e-aqdas Sallallahu Alaihi Wasallam Khatam-un-nabiyeen Hain, Huzoor (Sallallahu Alaihi Wasallam) Ke Baad Koi Naya Nabi Nahin Ho Sakta. Awam Se Muraad Wo Musalman Hain Jo Tabqa-e-ulama Mein Nah Shumar Kiye Jate Hain, Magar Ulama Ki Sohbat Se Sharfyab Hoon Aur Masail-e-ilmiya Se Zoq Rakhte Hain, Nah Woh Keh Kordah Aur Jangal Aur Paharon Ke Rehnay Walay Hon Jo Kalma Bhi Sahi Nahi Parh Sakte, Ke Aise Logon Ka Zarooriyat-e-deen Se Na-waqif Hona Us Zaroorat Ko Ghair Zaroori Na Kar De Ga, Albatta Un Ke Musalman Hone Ke Liye Yeh Baat Zaroori Hai Ke Zarooriyat-e-deen Ke Munkir Na Hon Aur Yeh Aitqaad Rakhte Hon Ke Islam Mein Jo Kuch Hai Haq Hai, Un Sab Par Ijmaalan Eemaan Laaye Hon.

Aqeedah (1): Asal-e-eemaan Sirf Tasdeeq Ka Naam Hai, Amaal-e-badan To Aslan Juzv-e-eeman Nahi, Raha Iqrar, Is Mein Yeh Tafseel Hai Ke Agar Tasdeeq Ke Baad Us Ko Izhaar Ka Mauqa Na Mila To 'ind-allah Momin Hai, Aur

Agar Mauqa Mila Aur Us Se Mutalba Kiya Gaya Aur Iqrar Na Kiya To Kaafir Hai, Aur Agar Mutalba Na Kiya Gaya To Ahkam-e-duniya Mein Kaafir Samjha Jayega, Nah Us Ke Janazay Ki Namaz Parhein Gay, Nah Musalmanon Ke Qabristan Mein Dafn Karein Gay, Magar 'ind-allah Momin Hai Agar Koi Amr Khilaf-e-islam Zahir Na Kiya Ho

Aqeedah (2): Musalman Hone Ke Liye Yeh Bhi Shart Hai Ke Zabaan Se Kisi Aisi Cheez Ka Inkar Na Kare Jo Zarooriyat-e-deen Se Hai, Agar Baqi Baaton Ka Iqrar Karta Ho, Agar Woh Yeh Kahe Ke Sirf Zabaan Se Inkar Hai, Dil Mein Inkar Nahi Ke Bila Ikrahe Shar'i Musalman Kalma-e-kufr Saadir Nahi Kar Sakta, Wahi Shakhs Aisi Baat Munh Par Layega Jis Ke Dil Mein Itni Wuqeat Hai Ke Jab Chaha Inkar Kar Diya Aur Eeman To Aisi Tasdeeq Hai Jis Ke Khilaf Ki Aslan Gunjaish Nahi

Mas'ala (1): Agar Ma'az Allah Kalma-e-kufr Jaari Karnay Par Koi Shakhs Majboor Kiya Gaya, Yani Use Maar Daalnay Ya Us Ka Uzw Kat Daalnay Ki Sahi Dhamki Di Gayi Ke Yeh Dhamkanay Wale Ko Is Baat Ke Karne Par Qadir Samjhe To Aisi Haalat Mein Us Ko Rukhsat Di Gayi Hai, Magar Shart Yeh Hai Ke Dil Mein Wahi Itminan-e-eemani Ho Jo Pehle Tha, Magar Afzal Jab Bhi Yehi Hai Ke Qatl Ho Jaye Aur Kalma-e-kufr Na Kahe

Mas'ala (2): Amal-e-jawarih Dakhil-e-eeman Nahi, Albatta Baaz A'maal Jo Qata'an Munafi'e-eeman Hon Un

Ke Murtakib Ko Kaafir Kaha Jayega, Jaise But Ya Chaand Suraj Ko Sajda Karna Aur Qatl-e-nabi Ya Nabi Ki Tauheen Ya Mus'haf Sharif Ya Ka'bah-e-muazzamah Ki Tauheen Aur Kisi Sunnat Ko Halka Batana, Yeh Batein Yaqeenan Kufr Hain.

Yehi Baaz A'maal Kufr Ki Alamat Hain, Jaise Zunnaar Bandhna, Sar Par Chotiya Rakhna, Qashqa Lagana, Aise Afaal Ke Murtakib Ko Fuqaha-e-kiram Kaafir Kehte Hain. To Jab In A'maal Se Kufr Lazim Aata Hai To Un Ke Murtakib Ko Az Sire Nau Islam Lanay Aur Is Ke Baad Apni Aurat Se Tajdeed-e-nikah Ka Hukm Diya Jayega.

Aqeedah (3): Jis Cheez Ki Hillat, Nass-e-qati Se Sabit Ho Us Ko Haram Kehna Aur Jis Ki Hurmat Yaqeeni Ho Use Halal Batana Kufr Hai, Jabkeh Yeh Hukm Zarooriyat-e-deen Se Ho, Ya Munkir Is Hukm-e-qati Se Aagah Ho.

Mas'ala (1): Usool-e-aqaid Mein Taqleed Jaa'iz Nahi, Balkay Jo Baat Ho Yaqeen-e-qati Ke Saath Ho, Khawah Woh Yaqeen Kisi Tarah Bhi Hasil Ho, Is Ke Husool Mein Bilkhusos Ilm-e-istidlali Ki Hajat Nahi, Haan! Baaz Furu' Al-aqaid Mein Taqleed Hosakti Hai, Isi Bina Par Khud Ahl-e-sunnat Mein Do Giroh Hain: "Maturidiya" Ke Imam Alam Al-huda Hazrat Abu Mansoor Maturidi Radiallaho Anho Ke Muttabe Huye Aur "Ash'ariya" Ke Hazrat Imam Sheikh Abu Al-hasan Ash'ari Radiallaho Anho Ke Tabe Hain, Yeh Dono Jamatein Ahl-e-sunnat Hi Ki Hain Aur Dono Haq Par Hain, Apas Mein Sirf Baaz Furu' Ka Ikhtilaf

Hai. In Ka Ikhtilaf Hanafi, Shafi'i Ka Sa Hai, Ke Dono Ahl-e-haq Hain, Koi Kisi Ki Tazleel O Tafseeq Nahi Kar Sakta.

Mas'ala (2): Iman Qabil-e-ziyadati O Nuqsaan Nahi, Iss Liye Ke Kami Beshi Us Mein Hoti Hai Jo Miqdar Yani Lambai, Chodai, Motai Ya Ginti Rakhta Ho, Aur Iman Tasdeeq Hai Aur Tasdeeq, Kaif Yani Ek Halat-e-iz'aniyah. Baaz Ayat Mein Iman Ka Ziyada Hona Jo Farmaya Hai, Us Se Murad Momin Bihi Wa Musaddiq Bih Hai, Yani Jis Par Iman Laya Gaya Aur Jis Ki Tasdeeq Ki Gayi Ke Zamanah-e-nuzul-e-quran Mein Us Ki Koi Had Muayyan Nahi Thi, Balkay Ahkam Nazil Hotay Rehte Aur Jo Hukm Nazil Hota Us Par Iman Lazim Hota, Na Ke Khud Nafs-e-iman Badh Ghat Jata Ho, Al-batta Iman Qabil-e-shiddat O Zu'f Hai Ke Yeh Kaif Ke Awariz Se Hain. Hazrat Siddiq Akbar (R.a) Ka Tanha Iman Is Ummat Ke Tamam Afrad Ke Majmoo-e-imanon Par Ghalib Hai.

Aqeedah (4): Iman O Kufr Mein Wasita Nahi, Yani Insan Ya Musalman Hoga Ya Kaafir, Teesri Surat Koi Nahi Ke Na Musalman Ho Na Kaafir.

Mas'ala: Nifaq Ke Zabaan Se Dawae-e-islam Karna Aur Dil Mein Islam Se Inkar, Yeh Bhi Khalis Kufr Hai, Balkay Aise Logon Ke Liye Jahannam Ka Sab Se Nicha Tabqa Hai. Huzoor-e-aqdas Sallallahu Alaihi Wasallam Ke Zamanah-e-aqdas Mein Kuch Log Is Sifat Ke Is Naam Ke Saath Mashhur Hue Ke Unke Kufr-e-batini Par Quran Natq Hua, Neez

Nabi Sallallahu Alaihi Wasallam Ne Apne Wasee Ilm Se Ek Ek Ko Pehchana Aur Farma Diya Ke Yeh Munafiq Hai. Ab Is Zamanah Mein Kisi Khaas Shakhs Ki Nisbat Qata' Ke Saath Munafiq Nahi Kaha Jasakta, Ke Hamare Samne Jo Dawae-e-islam Kare Hum Usko Musalman Hi Samjhein Ge, Jab Tak Us Se Woh Qaul Ya Amal Jo Munaafi-e-iman Hai Na Sarzad Ho, Al-batta Nifaq Ki Ek Shakh Is Zamanah Mein Payi Jati Hai Ke Bahut Se Bad Mazhab Apne Aap Ko Musalman Kehte Hain Aur Dekha Jata Hai To Dawae-e-islam Ke Saath Zarooriyat-e-deen Ka Inkar Bhi Hai.

Aqeedah (5): Shirk Ke Ma'ana Ghair-e-khuda Ko Wajib Al-wujood Ya Mustahiq-e-ibadat Janna, Yani Uloohiyat Mein Doosre Ko Shareek Karna Aur Yeh Kufr Ki Sab Se Badtar Qism Hai, Is Ke Siwa Koi Baat Agar Kaisi Bhi Shadeed Kufr Ho Haqiqatan Shirk Nahi, Walihazah Shar'e Mutahhar Ne Ahl-e-kitab Kuffar Ke Ahkam Mushrikeen Ke Ahkam Se Juda Farmaye, Kitabi Ka Zabiha Halal, Mushrik Ka Murdaar, Kitabiya Se Nikah Ho Sakta Hai, Mushrikah Se Nahi Hosakta. Imam Shafi'i Ke Nazdeek Kitabi Se Jizyah Liya Jayega, Mushrik Se Nahi Liya Jayega.

Aur Kabhi Shirk Bol Kar Mutlaq Kufr Murad Liya Jata Hai, Yeh Jo Quran-e-azim Mein Farmaya: "Shirk Na Bakhsha Jayega" Woh Issi Ma'ana Par Hai, Yani Aslan Kisi Kufr Ki Maghfirat Nahi Hogi, Baqi Sab Gunah Allah Azzawajal Ki Mashiyat Par Hain, Jise Chahe Bakhsh De.

Aqeedah (6): Murtakib-e-kabeerah Musalman Hai Aur Jannat Mein Jayega, Khwah Allah Azzawajal Apne Mehaz fazl Se Us Ki Maghfirat Farma De, Ya Hazrat-e-aqdas Salallahu Alaihi Wasallam Ki Shafa'at Ke Baad, Ya Apne Kiyе Ki Kuchh Saza Pa Kar, Us Ke Baad Kabhi Jannat Se Na Nikle Ga.

Mas'ala: Jo Kisi Kaafir Ke Liye Us Ke Marnay Ke Baad Maghfirat Ki Dua Kare, Ya Kisi Murda Murtad Ko Marhoom Ya Maghfoor, Ya Kisi Murda Hindu Ko Bekunth Bashi Kahe, Woh Khud Kaafir Hai.

Aqeedah (7): Muslim Ko Muslim, Kaafir Ko Kaafir Janna Zarooriyat-e-deen Se Hai, Agar Kisi Khaas Shakhs Ki Nisbat Yeh Yaqeen Nahi Kiya Jasakta Ke Us Ka Khatimah Imaan Ya Ma'az Allah Kufr Par Hua, Ta Waqte Ke Us Ke Khatimah Ka Haal Dalil-e-shar'i Se Sabit Na Ho, Magar Iss Se Yeh Nahi Hoga Ke Jis Shakhs Ne Qata'an Kufr Kiya Ho Us Ke Kufr Mein Shak Kiya Jaye, Ke Qata'i Kaafir Ke Kufr Mein Shak Bhi Insan Ko Kaafir Bana Deta Hai

Khatimah Par Bina Roze qiyamat Aur Zahir Par Madar Hukm-e-shar'a Hai, Is Ko Yun Samjho Ke Koi Kaafir Maslan Yahoodi Ya Nasrani Ya Butparast Mar Gaya To Yaqeen Ke Saath Yeh Nahi Kaha Jasakta Ke Kufr Par Mara, Magar Hum Ko Allah Wa Rasool (Azzawajal Wa Sallallahu Alaihi Wasallam) Ka Hukm Yahi Hai Ke Use Kaafir Hi Janiye, Us Ki Zindagi Mein Aur Maut Ke Baad Tamam

Wahi Muamalat Us Ke Saath Karein Jo Kaafiron Ke Liye Hain, Maslan Meel-jol, Shadi Byah, Namaz-e-janaza, Kafan Dafan, Jab Us Ne Kufir Kiya To Farz Hai Ke Hum Use Kaafir Hi Janein Aur Khatimah Ka Haal Ilm-e-ilahi Par Chhod Dein, Jis Tarah Jo Zahiran Musalman Ho Aur Us Se Koi Qaul-o-fai'l Khilaf-e-iman Na Ho, Farz Hai Ke Hum Use Musalman Hi Manein, Agarche Humein Us Ke Khatimah Ka Bhi Haal Maloom Nahi.

Is Zamane Mein Baaz Log Yeh Kehte Hain, "Miyan! Jitni Der Use Kaafir Kaho Gaye, Utni Deer Allah Allah Karo, Yeh Sawab Ki Baat Hai." Is Ka Jawab Yeh Hai Ke Hum Kab Kehte Hain Ke Kaafir Kaafir Ka Wazifah Karlo...?! Maqsud Yeh Hai Ke Use Kaafir Jano Aur Poochha Jaye To Qata'an Kaafir Kaho,

Na Ye Ke Apni Sulhe Kul Se Us Ke Kufir Par Parda Daalo

Tambeehe Zaroori:

Hadees Mein Hai

سَتَفْتَرِقُ أُمَّتِي ثَلَاثًا وَسَبْعِينَ فِرْقَةً كُلُّهُمْ فِي النَّارِ إِلَّا وَاحِدَةً

Ye Ummat 73 Firqe Ho Jayegi, Ek Firqa Jannati Hoga Baaqi Sab Jahannami

Sahaba Ne Arz Ki:

”مَنْ هُمْ يَا رَسُولَ اللَّهِ؟“

Wo Naaji Firqa Kaun Hai Ya Rasoolallah?

Farmaya:

((مَا أَنَا عَلَيْهِ وَأَصْحَابِي -))

Wo Jis Par Main Aur Mere Sahaba Hain Yaani Sunnat Ke
Pairu

Dusri Riwayat Mein Hai, Farmaya:

((هُمْ الْجَمَاعَةُ -))

Wo Jama'at Hai

Yani Musalmanon Ka Bada Group Hai Jise Sawaad-e-azam Farmaya Aur Farmaya: Jo Is Se Alag Hua, Jahannam Mein Alag Hua. Isi Wajah Se Is "Najee Firqa" Ka Naam "Ahl-e-sunnat Wal Jamaat" Hua. Un Gumrah Firqon Mein Bahut Se Paida Ho Kar Khatam Ho Gaye, Baaz Hindustan Mein Nahi. In Firqon Ke Zikr Ki Humein Kya Hajat Ke Nah Woh Hi Hain, Nah Unka Fitna, Phir Un Ke Tazkireh Se Kya Matlab?!

Jo Is Hindustan Mein Hain Mukhtasaran Un Ke Aqaid Ka Zikr Kiya Jata Hai, Ke Hamare Awam Bhai Un Ke Fareb Mein Na Aayen Ke Hadees Mein Irshad Farmaya:

إِيَّاكُمْ وَإِيَّاهُمْ لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ

"Apne Ko Un Se Door Rakho Aur Unhe Apne Se Door Karo, Kahin Woh Tumhein Gumrah Na Kar Dein, Kahin Woh Tumhein Fitna Mein Na Daal Dein."

(1) Qadiani:

Ke Murza Ghulam Ahmed Qadiani Ke Pairu Hain, Is Shakhs Ne Apni Nubuwwat Ka Dawa Kiya Aur Ambiya-e-karam Alaihimussalam Ki Shaan Mein Bahut Bebakhi Ke Sath Gustakhiyan Ki, Khusoosan Hazrat Isa Rohullah Wa

Kalimatullah Alaihissalam Aur Unki Walida Majida Tayyiba Tahira Siddiqa Maryam Ki Shaan-e-jaleel Mein To Woh Behooda Kalimat Istemaal Kiye, Jin Ke Zikr Se Musalmanon Ke Dil Hil Jate Hain, Magar Zaroorat-e-zamana Majboor Kar Rahi Hai Ke Logon Ke Samne Un Mein Se Kuch Batore Namuna Zikr Kiye Jayen, Khud Muddai-e-nubuwwat Banna Kafir Hone Aur Abad-ul-abad Jahannam Mein Rehne Ke Liye Kafi Tha, Ke Quran-e-majeed Ka Inkar Aur Huzoor Khatam-un-nabiyeen Sallallahu Alaihi Wasallam Ko Khatam-un-nabiyeen Na Manna Hai, Magar Usne Itni Hi Baat Par Ikhtifa Na Kiya Balke Ambiya Alaihimussalam Ki Takzeeb-o-touheen Ka Wabal Bhi Apne Sar Liya Aur Yeh Sadahaa Kufr Ka Majmua Hai, Ke Har Nabi Ki Takzeeb Mustaqilan Kufr Hai, Agar Baqi Ambiya Wa Digar Zaruriyat Ka Qail Banta Ho, Balkay Kisi Ek Nabi Ki Takzeeb Sab Ki Takzeeb Hai, Chunanche Aayat

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ط

Waghera Is Ki Shahid Hain Aur Isne To Sadahaa Ki Takzeeb Ki Aur Apne Ko Nabi Se Behtar Bataya. Aise Shakhs Aur Uske Muttabi'in Ke Kafir Hone Mein Musalmanon Ko Hargiz Shak Nahi Hosakta, Balkay Aise Ki Takfir Mein Uske Aqwal Par Mutala Hone Se Jo Shak Kare Khud Kafir.

Ab Us Ke Aqwal Suniye:

"Izalat-ul-awham" Safha 533: (Khuda Ta'ala Ne "Barahin-e-ahmadiyya" Mein Is 'ajiz' Ka Naam Ummati Bhi Rakha Aur Nabi Bhi).

"Injam-e-aatham" Safha 52 Mein Hai: (Ae Ahmed! Tera Naam Pura Ho Jayega Qabal Is Ke Jo Mera Naam Pura Ho).

Safha 55 Mein Hai: (Tujhe Khushkhabri Ho Ae Ahmed! Tu Meri Murad Hai Aur Mere Saath Hai). (4)

Rasool Allah Sallallahu Alaihi Wasallam Ki Shaan-e-aqdas Mein Jo Aayatayn Thin Unhein Apne Upar Jama Liya. Anjaam Safha 78 Mein Kehta Hai:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Tujh Ko Tamam Jahaan Ki Rehmat Ke Wasite Rawana Kiya Neez Ye Aaya e Kareema

وَمُبَشِّرًا بِرِسُولِي أَلَيْسَ مِنِّي بَعْدِي اسْمُهُ أَحَدٌ

Se Apni Muraad Leta Hai

Daafeul Bala Safha 4 Mein Hai:

Mujh Ko Allah Taala Farmata Hai

أَنْتَ مِنِّي بِمَنْزِلَةِ أَوْلَادِي أَنْتَ مِنِّي وَأَنَا مِنْكَ

Yaani Aye Ghulam Ahmad! Tu Meri Awlaad Ki Jagah Hai Tu Mujhse Aur Main Tujhse Hoon

Izala e Awhaam Safha 422 Mein Hai:

Hazrate Rasoole Khuda Sallallahu Alaihi Wasallam Ke Ilhaam Wa Wahih Ghalat Nikalti Thi

Safha 8 Mein Hai:

Hazrate Moosa Ki Peshgoiya Bhi Us Soorat Par Zuhoor Pazeer Na Hui Jis Soorat Par Hazrate Moosa Ne Apne Dil Mein Umeed Bandhi Thi, Ghayat Ma Fi Al-baab Yeh Hai Ke Hazrat Masih Ki Pesh-goian Zyada Galat Niklein.

"Izalat-ul-awham" Safha 750 Mein Hai:

(Surah Al-baqarah Mein Jo Ek Qatl Ka Zikr Hai Ke Gaaye Ki Botiyaan Naash Par Maarnay Se Woh Maqtool Zinda Hogaya Tha Aur Apne Qatil Ka Pata De Diya Tha, Yeh Mehaz Musa Alaihissalam Ki Dhamki Thi Aur Ilm-e-mismirizm Tha (4)

Usi Ke Safha 753 Mein Likhta Hai:

(Hazrat Ibrahim Alaihissalam Ka Chaar Parindon Ke Mu'jizay Ka Zikr Jo Quran Sharif Mein Hai, Woh Bhi Unka Mismariyyat Ka Amal Tha).

Safha 629 Mein Hai:

(Ek Badshah Ke Waqt Mein Char Sau Nabi Ne Us Ki Fatah Ke Bare Mein Peshgoi Ki Aur Woh Jhutay Nikle, Aur Badshah Ko Shikast Hui, Balkay Woh Usi Maidan Mein Mar Gaya).

Usi Ke Safha 28, 26 Mein Likhta Hai:

(Quran Sharif Mein Gandi Gaalian Bharay Hain Aur Quran-e-azim Sakht Zubani Ke Tareeqo Ko Istemaal Kar Raha Hai).

Aur Apni "Brahin-e-ahmadiyya" Ki Nisbat "Izala" Safha 533 Mein Likhta Hai:

(Brahin-e-ahmadiyya Khuda Ka Kalam Hai).

"arba'een" Number 2, Safha 13 Par Likha Hai:

(Kamil Mehdi Na Musa Tha Na Isa). In Ulul Azm

Mursalain Ka Hadi Hona Darkinar, Puri Raah Yafta Bhi Na Mana.

Ab Khaas Hazrat Isa Alaihissalam Ki Shaan Mein Jo Gustakhian Ki, Un Mein Se Chand Yeh Hain.

"mayar" Safha 13:

(Ae Isai Missionaryo! Ab Rabbana Al-masih Mat Kaho Aur Dekho Ke Aaj Tum Mein Ek Hai, Jo Us Masih Se Badh Kar Hai).

Safha 13 Aur 14 Mein Hai:

(Khuda Ne Is Ummat Mein Se Masih-e-maud Bheja, Jo Us Pehle Masih Se Apni Tamam Shaan Mein Bahut Badh Kar Hai Aur Usne Is Doosre Masih Ka Naam Ghulam Ahmad Rakha, Taa Ye Ishara Ho Ke Isaiyon Ka Masih Kaisa Khuda Hai Jo Ahmad Ke Adna Ghulam Se Bhi Muqabla Nahi Kar Sakta, Yaani Woh Kaisa Masih Hai, Jo Apne Qurb Aur Shafa'at Ke Martabah Mein Ahmad Ke Ghulam Se Bhi Kamtar Hai).

"kashti" Safha 13 Mein Hai:

(Masil-e-musa, Musa Se Badh Kar Aur Masil-e-ibn-e-maryam, Ibn-e-maryam Se Badh Kar

Neez Safha 16 Mein Hai:

(Khuda Ne Mujhe Khabar Di Hai Ke Maseeh-e-mohammadi, Maseeh-e-musawi Se Afzal Hai)

"dafe Al-balaa" Safha 20:

(Ab Khuda Batlata Hai Ke Dekho! Main Us Ka Sani

Paida Karoonga Jo Us Se Bhi Behtar Hai, Jo Ghulam Ahmad Hai Yaani Ahmad Ka Ghulam. Ibn-e-maryam Ke Zikr Ko Chhodo, Us Se Behtar Ghulam Ahmad Hai.

Yeh Batein Sha'irana Nahi, Balkay Waqai Hain, Aur Agar Tajurba Ki Roo Se Khuda Ki Taeed Maseeh Ibn-e-maryam Se Badh Kar Mere Saath Na Ho Toh Main Jhoota Hoon).

"dafe Al-balaa" Safha 15:

(Khuda Toh, Bah Pabandi Apne Wadon Ke Har Cheez Par Qadir Hai, Lekin Aise Shakhs Ko Dobra Kisi Tarah Dunya Mein Nahin Lasakta, Jiske Pehle Fitnah Ne Hi Dunya Ko Tabah Kar Diya Hai).

"anjam Atham" Safha 41 Mein Likhta Hai:

(Maryam Ka Beta Kushalya Ke Bete Se Kuchh Zyada Nahin Rakhta).

"kashti" Safha 56 Mein Hai:

(Mujhe Qasam Hai Us Zaat Ki Jiske Haath Mein Meri Jaan Hai, Ke Agar Maseeh Ibn-e-maryam Mere Zamane Mein Hota Toh Woh Kalaam Jo Main Kar Sakta Hoon, Woh Har Giz Nahin Karsakta Aur Woh Nishaan Jo Mujh Se Zahir Ho Rahe Hain, Woh Har Gaz Dikhlana Nahin Sakta).

"ijaz Ahmadi" Safha 13:

(Yahood Toh Hazrat Isa Ke Mamle Mein Aur Unki

Peshgoiyo Ke Bare Mein Aise Qawi I'tiraz Rakhte Hain Ke Hum Bhi Jawaab Mein Hairan Hain, Baghair Is Ke Keh Dein Ke 'zaroor Isa Nabi Hai, Kyunke Quran Ne Usko Nabi Qarar Diya Hai Aur Koi Dalil Un Ki Nuboowat Par Qaim Nahi Hosakti, Balkay Ibtal-e-nabuwwat Par Kayi Dala'il Qaim Hain).

Is Kalam Mein Yahoodiyon Ke I'tiraz, Sahi Hona Bataya Aur Quran Azim Par Bhi Saath Lage Yeh I'tiraz Jama Diya Ke Quran Aisi Baat Ki Taleem De Raha Hai Jiskay Butlan Par Dala'il Qaim Hain.

Safha 14 Mein Hai:

(Isa'i Toh Unki Khudai Ko Rote Hain, Magar Yahan Nabuwwat Bhi Unki Sabit Nahi).

Usi Kitab Ke Safha 24 Par Likha:

(Kabhi Aap Ko Shaitani Ilham Bhi Hote Thay).

Musalmano! Tumhein Maloom Hai Ke Shaitani Ilham Kis Ko Hota Hai? Quran Farmata Hai:

تَنْزِيلٌ عَلَىٰ كُلِّ لُغَةٍ لِّعَلَّكُمْ تَعْلَمُونَ

"baray Bohtan Wale Sakht Gunahgar Par Shaitan Utarte Hain." Usi Safha Mein Likha: (Un Ki Aksar Pesh-goian Ghalti Se Pur Hain).

Safha 13 Mein Hai:

(Afsos Se Kehna Parta Hai Ke Un Ki Pesh-goion Par

Yahood Ke Sakht I'tiraz Hain, Jo Hum Kisi Tarah Un Ko Dafa Nahi Karsakte).

Safha 14:

(Haye! Kis Ke Aage Yeh Matam Le Jayen, Ke Hazrat Isa Alaihissalam Ki Teen Pesh-goian Saaf Tor Par Jhooti Niklen).

Is Se Un Ki Nabuwwat Ka Inkar Hai, Chunanche Apni Kitab "kashti Nuh" Safha 5 Mein Likhta Hai:

(Mumkin Nahi Ke Nabiyon Ki Pesh-goian Tal Jayen).

Aur "daf'ul Wasawis" Safha 3 Aur "zameema-e-anjam Atham" Safha 27 Par Isko Sub Ruswaiyon Se Badh Kar Ruswai Aur Zillat Kehta Hai. (5)

"daf'ul Balaa" Safha 3 Par Likhta Hai:

(Hum Masih Ko Beshak Ek Raast-baaz Aadmi Jante Hain Ke Apne Zamane Ke Aksar Logon Se Albatta Acha Tha, Wallahu Ta'ala Aalam, Magar Woh Haqiqi Munji Nahi Tha, Haqiqi Munji Woh Hai Jo Hijaz Mein Paida Hua Tha Aur Ab Bhi Aaya, Magar Buroz Ke Tor Par Khaksaar Ghulam Ahmad Az Qadian.

Agay Chal Kar Raast-baazi Ka Bhi Faisla Kar Diya, Kehta Hai:

(Yeh Hamara Bayan Nek Zanni Ke Tor Par Hai, Warna Mumkin Hai Ke Isa Ke Waqt Mein Baaz Raast-baz Apni Raast-bazi Mein Isa Se Bhi A'la Hon).

Usi Ke Safha 4 Mein Likha:

(Masih Ki Raast-bazi Apne Zamane Mein Dusre Raast-

bazon Se Badh Kar Sabit Nahi Hoti, Balke Yahya Ko Us Par Ek Fazilat Hai, Kyunke Woh (Yahya) Sharab Nahi Peeta Tha Aur Kabhi Na Suna Ke Kisi Fahisha Aurat Ne Apni Kamaai Ke Maal Se Uske Sar Par Itr Mala Tha, Ya Haathon Aur Apne Sar Ke Balon Se Uske Badan Ko Chhua Tha, Ya Koi Be-ta'alluq Jawaan Aurat Uski Khidmat Karti Thi, Isi Wajah Se Khuda Ne Quran Mein Yahya Ka Naam "Hisoor" Rakha, Magar Masih Ka Nah Rakha, Kyunke Aise Qisse Is Naam Ke Rakhne Se Maane Tha.

"Zameema Anjam Atham" Safha 7 Mein Likha:

(Aap Ka Kanjriyon Se Mel'an Aur Sohbat Bhi Shayad Isi Wajah Se Ho Ke Jaddi Munasibat Darmiyan Hai, Warna Koi Parhezgar Insaan Ek Jawan Kanjri Ko Yeh Mauqa Nahin De Sakta Ke Woh Uske Sar Par Apne Napak Haath Laga De Aur Zina Kaamai Ka Paleed Itr Uske Sar Par Male Aur Apne Balon Ko Uske Peron Par Mile, Samjhne Wale Samajh Lein Ke Aisa Insaan Kis Chalan Ka Aadmi Hosakta Hai).

Neez Is Risale Mein Us Muqaddas O Bar'guzida Rasool Par Aur Nihayat Sakht Sakht Hamle Kiye, Maslan Shareer, Makar, Bad'aql, Fehash Go, Badzaban, Jhoota, Chor, Khalal-e-dimag Wala, Bad Qismat, Nira Farebi, Pairu -e-Shaitan, Had Ye Ke Safha 7 Par Likha: (Aap Ka Khandan Bhi Nihayat Pak O Mutahhar Hai, Teen Dadiyan Aur Naniyan Aap Ki Zina Kar Aur Kasabi Aurtein Thin, Jin Ke Khoon Se Aap Ka Wujood Hua

Har Shakhs Janta Hai Ke Dadi Baap Ki Maan Ko Kehte Hain, To Usne Hazrat Isa Alaihissalam Ke Liye Baap Ka Hona Bayaan Kiya, Jo Quran Ke Khilaf Hai.

Aur Dusri Jagah, Ya'ni "Kashti Nuh" Safha 16 Mein Tasdeeq Kar Diya:

(Yeshu Masih Ke Char Bhai Aur Do Behne Thin, Yeh Sab Yeshu Ke Haqiqi Bhai Aur Haqiqi Behne Thin, Ya'ni Yousuf Aur Maryam Ki Aulad The

Hazrat Masih Alaihissalam Ke Mojizat Se Ek Dum Saaf Inkaar Kar Baitha:

"Anjam-e-atham" Safha 6 Mein Likhta Hai: (Haq Baat Yeh Hai Ke Aap Se Koi Mojizah Nah Hua

Safha 7 Par Likha: (Us Zamana Mein Ek Taalab Se Bade Bade Nishan Zahir Hote The, Aap Se Koi Mojizah Hua Bhi To Woh Aap Ka Nahin, Us Taalab Ka Hai, Aap Ke Haath Mein Siwa Makro fareb Ke Kuchh Nah Tha

"Izala" Ke Safha 4 Mein Hai:

Maasivaye Is Ke Agar Masih Ke Asli Kaamon Ko Un Hawashi Se Alag Karkay Dekha Jaye Jo Mehaz Iftiraa Ya Ghalat Fehmi Se Ghade Hain To Koi Ajuba Nazar Nahi Ata, Balkay Masih Ke Mojizat Par Jis Qadar Etraaz Hain, Mein Nahi Samajh Sakta Ke Kisi Aur Nabi Ke Khawaariq Par Aise Shubahat Hon, Kya Taalab Ka Qissa Masahi Mojizat Ki Ronak Nahi Door Karta

Kahin Unke Mojizay Ko "Gal" Ka Khilona Batata Hai,
Kahin Mismirizm Bata Kar Kehta Hai:

(Agar Yeh Aajiz Is Amal Ko Makrooh Aur Qabil-e-nafrat Na Samajhta To In Ajuba Numaaiyo Mein Ibn-e-maryam Se Kam Nah Rehta).

Aur Mismirizm Ka Khaasa Yeh Bataya:

(Ke Jo Apne Tae'n Is Mashghooli Mein Daale, Woh Roohani Taseer Mein Jo Roohani Bimariyon Ko Door Karti Hain, Bahut Zaeef Aur Nikamma Ho Jata Hai, Yahi Wajah Hai Ke Go Masih Jismani Bimariyon Ko Is Amal Ke Zariye Se Acha Karte Rahe, Magar Hidayat O Tauheed Aur Deeni Istiqamat Ke Dilon Mein Qaim Karne Mein Unka Number Aisa Kam Raha Ke Qareeb Qareeb Nakam Rahe).

Gharz Is Dajjal Qadiani Ke Muzakhrafat Kahan Tak Ginaye Jayen, Is Ke Liye Daftar Chahiye, Musalman In Chand Khurafat Se Uske Halaat Bakhubi Samajh Sakte Hain, Ke Us Nabi Ulul Azm Ke Fazail Jo Quran Mein Mazkooor Hain, Un Par Yeh Kaise Ganday Hamlay Kar Raha Hai...! Ta'ajjub Hai Un Sadah Lohon Par Ke Aise Dajjal Ke Muttabe Ho Rahe Hain, Ya Kam Az Kam Musalman Jante Hain...! Aur Sab Se Ziyada Ta'ajjub Un Padhe Likhe Kat Bigdo Se Ke Jan Boojh Kar Uske Saath Jahannam Ke Ghadhon Mein Gir Rahe Hain...! Kya Aise Shakhs Ke Kafir, Murtad, Bedeen Hone Mein Kisi Musalman Ko Shak Hosakta Hai. Hasha Lillah!

‘مَنْ شَكَّ فِي عَدَائِهِ وَكُفِّرَ فَقَدْ كَفَرَ’

Jo In Khabasato Par Muttala Ho Kar Uske Azaab Wa Kufir Mein Shak Kare, Khud Kafir Hai

(2) Rafzi:

In Ke Mazhab Ki Kuchh Tafseel Agar Koi Dekhna Chahe To 'tohfa-e-isna Ashariyah' Dekhe, Chand Mukhtasar Baatein Yahan Guzarish Karta Hoon.

Sahaba-e-kiram Radi Allahu Ta'ala Anhum Ki Shaan Mein Yeh Firqa Nihayat Gustakh Hai, Yahan Tak Ke Un Par Subb O Shitam In Ka Aam Shewa Hai, Balkay Ba istes'na e Chand Sab Ko Ma'az Allah Kaafir O Munafiq Qarar Deta Hai. Hazraat Khulafaye Salasa Radi Allahu Ta'ala Anhum Ki 'khilafat-e-rashidah' Ko Khilafat-e-ghasibah Kehta Hai Aur Maula Ali Radi Allahu Ta'ala Anhu Ne Jo Un Hazrat Ki Khilafatein Tasleem Ki Aur Un Ke Madaih O Fazail Bayan Kiye, Us Ko Taqiyyah O Buz-dili Par Mahmool Karta Hai. Kya Ma'az Allah! Munafiqeen O Kaafireen Ke Hath Par Bay'at Karna Aur Umar Bhar Un Ki Madh O Sataa'ish Se Ratb Al-lisaan Rehna Sher-e-khuda Ki Shaan Ho Sakti Hai...?! Sab Se Badh Kar Yeh Ke Quran-e-majeed Un Ko Aise Jaleel O Muqaddas Khitaabat Se Yaad Farmata Hai, Woh Tu Woh, Un Ke Itteba Karnay Walon Ki Nisbat Farmata Hai: Ke Allah Un Se Raazi, Woh Allah Se Raazi. Kya Kaafiron, Munafiqon Ke Liye Allah Azza Wa Jall Ke Aise Irshaadat Ho Sakte Hain...?! Phir Nihayat Sharm

Ki Baat Hai Ke Maula Ali Karramallahu Ta'ala Wajhahul Kareem To Apni Sahibzadi Farooq-e-azam Radi Allahu Ta'ala Anhu Ke Nikah Mein Dein Aur Yeh Firqa Kahe: Taqiyyah'tan Aisa Kiya. Kya Jaan Boojh Kar Koi Musalman Apni Beti Kaafir Ko De Sakta Hai...?! Na Ke Woh Muqaddas Hazrat Jinho Ne Islam Ke Liye Apni Jaanen Waqf Kar Dien Aur Haq Goyi Aur Itbaa-e-haq Mein

لَا يَخَافُونَ لَوْمَةَ لَائِمٍ

Ke Sachhe Misdaq The. Phir Khud Huzoor-e-sayyid Al-mursalain Sallallahu Ta'ala 'alaihi Wa Alihi Wa Sallam Ki Do Shahzadiyan Yake Baad Digaray Hazrat Usman Dhul-nurayn Radi Allahu Ta'ala Anhu Ke Nikah Mein Aayi Aur Siddique O Farooq Radi Allahu Ta'ala Anhuma Ki Sahibzadiyan Sharaf-e-zawjiyat Se Musharraf Hui. Kya Huzoor (Sallallahu Ta'ala 'alaihi Wa Sallam) Ke Aise Ta'alluqat Jin Se Hon, Unki Nisbat Woh Mal'un Alfaaz Koi Adna 'aql Wala Ek Lamha Ke Liye Jaiz Rakh Sakta Hai...?! Hargiz Nahi! Hargiz Nahi!

Is Firqa Ka Ek Aqeeda Yeh Hai Ke "Allah Azzawajal Par Aslah Wajib Hai Ya'ni Jo Kaam Bande Ke Haq Mein Nafi Ho, Allah Azzawajal Par Wajib Hai Ke Wohi Kare, Use Karna Parega."

Ek Aqeeda Yeh Hai Ke "A'imma-e-at'har Radi Allahu Ta'ala Anhum, Ambiya 'alaihimus Salam Se Afzal Hain." Aur Yeh Bil ijma' Kufar Hai, Ke Ghair-e-nabi Ko Nabi Se Afzal Kehna Hai.

Ek Aqeeda Yeh Hai Ke "Quran Majeed Mahfooz Nahi, Balkay Us Mein Se Kuch Paray Ya Suratein Ya Aayatein Ya Alfaaz Ameerul Momineen Usman Ghani Radi Allahu Ta'ala Anhu Ya Digar Sahaba Razi Allahu Ta'ala 'alaihim Ne Nikal Diye." Magar Ta'ajjub Hai Ke Mawla Ali Karramallahu Ta'ala Wajhahu Ne Bhi Use Naqis Hi Chhoda...?! Aur Yeh Aqeeda Bhi Bil ijma' Kufr Hai, Ke Quran Majeed Ka Inkar Hai.

Ek Aqeeda Yeh Hai Ke "Allah Azzawajal Koi Hukm Deta Hai Phir Yeh Maloom Karke Ke Maslihat Uske Ghair Mein Hai, Pachhtata Hai." Aur Yeh Bhi Yaqeeni Kufr Hai, Ke Khuda Ko Jahil Batana Hai.

Ek Aqeeda Yeh Hai Ke "Nekiyon Ka Khaliq Allah Hai Aur Buraiyon Ke Khaliq Yeh Khud Hi Hain."

Majoos Ne Do Hi Khaliq Mane The: "Yazdan Khaliq-e-khair, Ahraman Khaliq-e-shar." In Ke Khaliqon Ki Ginti Hi Na Rahi, Arbon, Sankhon Khaliq Hain.

(3) Wahabi:

Yeh Ek Naya Firqa Hai Jo 1209 Hijri Mein Paida Hua, Is Mazhab Ka Baani Muhammad Bin Abdul Wahab Najdi Tha, Jisne Tamam Arab, Khusoosan Haramain Sharifain Mein Bahut Shadeed Fitne Phelaye, Ulama Ko Qatl Kiya, Sahaba-e-kiram, Aimmah Wa Ulama Wa Shuhada Ki Qabrain Khod Daali, Rawza-e-anwar Ka Naam Ma'azallah "Sanam-e-akbar" Rakha Tha Ya'ni Bada But, Aur Tarah Tarah Ke Zulm Kiye Jaisa Ke Sahih Hadith Mein Huzeer-e-aqdas Sallallahu 'alaihi Wa Sallam Ne Khabar Di Thi Ke "Najd Se Fitnay Uthenge Aur Shaitan Ka Giroh Niklega" Woh Giroh Bara Sau Baras Baad Zahir Hua. Allama Shami Rahimahullah Ne Ise Khariji Bataya. Is Abdul Wahhab Ke Bete Ne Ek Kitab Likhi Jiska Naam..."kitab Al-tawhid" Rakha, Us Ka Tarjuma Hindustan Mein "ismail Dehlvi" Ne Kiya, Jis Ka Naam "taqwiyat Al-iman" Rakha Aur Hindustan Mein Isi Ne Wahabiyat Phelayi.

In Wahhabiya Ka Ek Bahut Bada Aqeeda Yeh Hai Ke Jo In Ke Mazhab Par Na Ho, Woh Kaafir Mushrik Hai. Yahi Wajah Hai Ke Baat Baat Par Mehaz Bila Wajah Musalmanon Par Hukm-e-shirk Wa Kufr Lagaya Karte Aur Tamam Dunya Ko Mushrik Batate Hain. Chunaanche "taqwiyat Al-iman" Safha 45 Mein Woh Hadith Likh Kar Ke "aakhir Zamana Mein Allah Ta'ala Ek Hawa Bhejega Jo Saari Dunya Se Musalmanon Ko Utha Le Gi". Is Ke Baad Saaf Likha Gaya: "so Pighamber-e-khuda Ke Farmane Ke

Muwafiq Hua", Ya'ni Woh Hawa Chal Gayi Aur Koi Musalman Rooye Zameen Par Na Raha, Magar Yeh Na Samjha Ke Is Surat Mein Khud Bhi To Kaafir Hogaya.

Is Mazhab Ka Rukn-e-azam, Allah (Azzawajal) Ki Tauheen Aur Muhibban-e-khuda Ki Tazleel Hai, Har Amr Mein Wahi Pehlu Ikhtiyar Karen Ge Jis Se Manqusat Nikalti Hai. Is Mazhab Ke Sargurohon Ke Baaz Aqwal Naqal Karna Munasib Maloom Hota Hai, Ke Hamare Awam Bhai In Ki qalbi Khabasato Par Muttala' Hon Aur In Ke Daam-e-tazwir Se Bachain Aur Un Ke Jubbah O Dastar Par Na Jayain. Biradaran-e-islam Baghor Sunain Aur Mizan-e-iman Mein Tolein ke Iman Se Ziyada Aziz Musalman Ke Nazdeek Koi Cheez Nahi Aur Iman, Allah Wa Rasool (Azzawajal Wa Sallallahu Alaihi Wa Sallam) Ki Muhabbat O Tazim Hi Ka Naam Hai. Iman Ke Sath Jis Mein Jitne Fazail Paye Jayain Woh Usi Qadar Ziada Fazeelat Rakhta Hai, Aur Iman Nahi To Musalmanon Ke Nazdeek Woh Kuch Wuqat Nahi Rakhta, Agarche Kaafi Bada 'alim Wa Zahid Wa Tarik-e-dunya Waghera Banta Ho, Maqsood Yeh Hai Ke Un Ke Maulvi Aur 'alim fazil Hone Ki Wajah Se Unhein Tum Apna Peshwa Na Samjho, Jab Ke Woh Allah Wa Rasool (Azzawajal Wa Sallallahu Alaihi Wa Sallam) Ke Dushman Hain, Kya Yahood O Nasara Balke Hindoo Mein Bhi Un Ke Mazahib Ke 'alim Ya Tarik-e-dunya Nahi Hote...?! Kya Tum Un Ko Apna Peshwa Tasleem Kar Sakte Ho...?! Hargiz Nahi! Isi Tarah Yeh La-mazhab O Bad Mazhab Tumhare Kisi Tarah Muqtada Nahi Hosakte.

Aizahul Haq Safha 35 Wa Safha 36 Matba Faruqi Mein Hai:

(”مَنْزِيَهُ أَوْ تَعَالَىٰ أَوْ زَمَانٍ أَوْ مَكَانٍ وَجِهَةٍ وَاثْبَاتٍ رَوِيَتْ بِهَا جِهَتٌ وَمَحَاضَاتٍ هَمَّ أَنْ يَقْبَلِ بَدْعَاتٍ حَقِيقِيَّةٍ اسْتِ،

اگر صاحبِ آلِ اعتقاداتِ مذکورہ را از جنسِ عقائدِ دینیہ مے شمارد“)

Is Mein Saaf Tasreeh Hai Ke Allah Ta'ala Ko Zamaano Makaano Jihat Se Paak Janna Aur Uska Deedar Bila Kaif Manna, Bidd'at Wa Gumrahi Hai, Halanki Ye Tamam Ahle Sunnat Ka Aqeeda Hai,

To Is Qaail Ne Peshwayaane Ahle Sunnat Ko Gumrah Wa Bidd'ati Bataya, Bahrur Raaiq Wa Durre Mukhtar Wa Aalamgeeri Mein Hai: Ke Allah Ta'ala Ke Liye Jo Makaan Saabit Kare Kafir Hai

Taqwiyatul Imaan Safha 40 Mein Ye Hadees

أَرَأَيْتَ لَوْ مَرَرْتَ بِقَبْرِ نَبِيٍّ أَكُنْتَ تَسْجُدُ لَهُ

Naqal Kar Ke Tarjuma Kiya Ke "Bhala Khayal To Kar Jo Tu Guzre Meri Qabr Par, Kya Sajda Kare Tu Usko" Uske Baad "Faa" Likh Kar Faida Ye Jad Diya Ke: Yaani Main Bhi Ek Din Mar Kar Mitti Mein Milne Waala Hoon, Halanki Nabi ﷺ Farmate Hain

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ

Allah Ta'ala Ne Apne Ambiya Alaihimussalam Ke Ajsaam Khana, Zameen Par Haraam Kar Diya Hai

فَنَبِيُّ اللَّهِ حَيٌّ يُرْزَقُ

To Allah Ke Nabi Zinda Hain, Rozi Diye Jaate Hain

Isi "Taqwiyatul Iman" Safhe 19 Mein Hai: "Hamara Jab

Khaliq Allah Hai Aur Usne Humko Paida Kiya Toh Humko Bhi Chahiye Ke Apne Har Kaamon Par Usi Ko Pukarein Aur Kisi Se Humko Kya Kaam? Jaise Jo Koi Ek Badshah Ka Ghulam Ho chuka Toh Woh Apne Har Kaam Ka Ilaqa Usi Se Rakhta Hai, Dusre Badshah Se Bhi Nahi Rakhta Aur Kisi Chohre Chammar Ka Toh Kya Zikr."

Ambiya-e-kiram Wa Auliya-e-azam Ki Shaan Mein Aise Malaun Alfaz Istemal Karna, Kya Musalman Ki Shaan Ho Sakti Hai...?!

Sirate Mustaqeem Safha 95:

Bamuqtazaye

{ ظَلَبْتُ بَعْضَهُمْ فَوْقَ بَعْضٍ }

از سوسه زنا، خیال مجامعت زوجہ خود بہتر است، و صرف ہمت بسوئے شیخ و امثال آں از معظمین گو جناب رسالت مآب

باشند بچندیں مرتبہ بدتر از استغراق در صورت گاؤ و خر خودست۔ (3)

Musalmano! Yeh Hain Imam-ul-wahabiyya Ke Kalimat-e-khabeesat! Aur Kis Ki Shaan Mein? Huzoor-e-aqdas Sallallahu Alaihi Wa Sallam Ki Shaan Mein! Jis Ke Dil Mein Rai Barabar Bhi Imaan Hai, Woh Zaroor ye Kahega Ke Is Qaul Mein Gustakhi Zaroor Hai.

Qurane Majeed Mein Hai:

{ اَعْتَبْتُمْ اللَّهَ وَرَسُولَهُ مِنْ فَضْلِهِ }

Un Ko Allah Wa Rasoolullah Ne Ghani Kar Diya Apne Fazl Se

Quran To Kehta Hai Ke Nabi ﷺ Ne Daulatmand Kar Diya Aur Ye Kehta Hai: Jo Kisi Ka Aisa Tasarruf Sabit Kare

Mushrik Hai To Iske Taur Par Qurane Majeed Shirk Ki Taleem Deta Hai,

Qurane Azeem Mein Irshad Hai:

{ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِأَذْنِ ۚ }

Aye Eisa Tu Mere Hukm Se Madarzaad Andhe Aur Safed Daagh Waale Ko Achha Kar Deta Hai

Aur Dusri Jagah Hai:

{ وَأُتْبِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي السُّمْتَ بِأَذْنِ اللَّهِ ۚ }

Eisa Alaihissalam Farmate Hain: Main Achha Karta Hoon Madarzaad Andhe Aur Safed Daagh Waale Ko Aur Murdo Ko Jila Deta Hoon Allah Ke Hukm Se

Ab Quran Ka Toh Yeh Hukm Hai Aur Wahabiya Yeh Kehte Hain Ke Tandrust Karna Allah Azzawajal Ki Shaan Hai, Jo Kisi Ko Aisa Tasarruf Sabit Kare Mushrik Hai. Ab Wahabi Batayen Ke Allah Ta'ala Ne Aisa Tasarruf Hazrat Isa Alaihissalam Ke Liye Sabit Kiya Toh Us Par Kya Hukm Lagate Hain...?! Aur Lutf Yeh Hai Ke Allah Azzawajal Ne Agar Unko Qudrat Bakhshi Hai, Jab Bhi Shirk Hai Toh Maloom Nahi Ke Inke Yahan Islam Kis Cheez Ka Naam Hai?

"Taqwiyatul Iman" Safha 11:

"Gird-o-pesh Ke Jungle Ka Adab Karna, Yani Wahan Shikar Na Karna, Darakht Na Kaatna, Yeh Kaam Allah Ne Apni Ibadat Ke Liye Bataye Hain, Phir Jo Koi Kisi Paighambar Ya Bhoot Ke Makaanon Ke Gird-o-pesh Ke

Jungle Ka Adab Kare, Us Par Shirk Sabit Hai, Khwah Yun Samjhe Ke Yeh Aap Yeh Is Ta'zeem Ke Laiq Hai, Ya Yun Ke Unki Is Ta'zeem Se Allah Khush Hota Hai, Har Tarah Shirk Hai."

Mutaddid Sahih Ahadees Mein Irshad Farmaya: "Ibrahim Ne Makkah Ko Haram Banaya Aur Maine Madinah Ko Haram Kiya, Is Ke Baabul Ke Darakht Na Kaate Jaayein Aur Is Ka Shikar Na Kiya Jaaye."

Muslmano! Iman Se Dekhna Ke Is Shirk Farosh Ka Shirk Kahan Tak Pohanchta Hai! Tum Ne Dekha Is Gustakh Ne Nabi Sallallahu Alaihi Wasallam Par Kya Hukm Jada...?!

"Taqwiyatul Iman" Safha 8:

"Paighambar-e-khuda Ke Waqt Mein Kaafir Bhi Apne Buton Ko Allah Ke Barabar Nahi Jaante The, Balke Usi Ka Makhlooq Aur Uska Banda Samajhte The Aur Unko Us Ke Muqabil Ki Taqat Sabit Nahi Karte The, Magar Yahi Pukarna Aur Mannatein Maanna Aur Nazar O Niyaz Karna Aur Unko Apna Wakeel O Sifarshi Samajhna, Yahi Unka Kufr O Shirk Tha, So Jo Koi Kisi Se Yeh Muaamla Kare, Go Ke Usko Allah Ka Banda Wa Makhlooq Hi Samjhe, So Abu Jahal Aur Woh Shirk Mein Barabar Hai."

Yani Jo Nabi Sallallahu Alaihi Wasallam Ki Shafa'at Maane, Ke Huzoor (Sallallahu Alaihi Wasallam) Allah Azzawajal Ke Darbaar Mein Hamari Sifarish Farmayenge, To Ma'az Allah Us Ke Nazdeek Woh Abu Jahal Ke Barabar

Mushrik Hai, Masla-e-shafa'at Ka Sirf Inkar Hi Nahi, Balke Usko Shirk Sabit Kiya Aur Tamam Musalmano, Sahaba Wa Tabi'in, Aimmah-e-deen, Awliya Wa Saleheen Sab Ko Mushrik Aur Abu Jahal Bana Diya.

"Taqwiyatul Iman" Safha 58:

"Koi Shakhs Kahe: "Fulanay Darakht Mein Kitne Patte Hain? Ya Aasman Mein Kitne Tare Hain?" To Us Ka Jawab Mein Yeh Na Kahe, Ke..."Allah O Rasool Hi Jaanay, Kyunkeh Ghaib Ki Baat Allah Hi Jaanta Hai, Rasool Ko Kya Khabar.

Subhan Allah! Khudaai Isi Ka Naam Reh Gaya Ke Kisi Ped Ke Patte Ki Tadaad Jaan Li Jaye.

"Taqwiyatul Iman" Safha 7:

"Allah Sahib Ne Kisi Ko Aalam Mein Tadbir Karne Ki Qudrat Nahi Di."

Is Mein Ambiya-e-kiram Ke Mojzat Aur Auliya-e-azam Ki Karamat Ka Saaf Inkar Hai.

Allah Ta'ala Farmata Hai:

{ فَالْبَدِيبَاتِ أَمْرًا }

"Qasam Farishton Ki Jo Kaamon Ki Tadbir Karte Hain."

To Yeh Quran-e-kareem Ko Saaf Rad Kar Raha Hai.

Safha 22: "Jis Ka Naam Muhammad Ya Ali Hai, Woh Kisi Cheez Ka Mukhtar Nahi."

Tajjub Hai Ke Wahhabi Sahib To Apne Ghar Ki Tamam Cheezon Ka Ikhtiyar Rakhein Aur Malike Har Do Saraa Salallaho Alehi Wasallam Kisi Cheez Ke Mukhtar Nahi...!

Is Giroh Ka Ek Mashhoor Aqeedah Hai Ke Allah Ta'ala Jhoot Bol Sakta Hai Balkay Unke Ek Sarganah Ne To Apne Ek Fatwe Mein Likh Diya Ke: "Wuqu'-e-kizb Ke Ma'ana Durust Hogaye, Jo Yeh Kahe Ke Allah Ta'ala Jhoot Bol Chuka, Aise Ko Tazleel O Tafsique Se Mamoon Karna Chahiye."

Subhan Allah! Khuda Ko Jhootha Mana, Phir Bhi Islam, Sunnat, Salah Kisi Baat Mein Farq Na Aya, Maloom Nahi In Logon Ne Kis Cheez Ko Khuda Thehra Liya Hai!

Ek Aqeedah Unka Yeh Hai Ke Nabi Sallallaho Alehi Wasallam Ko Khatam Al-nabiyeen Ba ma'na Aakhir Al-Ambiya Nahi Mantay. Aur Yeh Sareeh Kufr Hai.

Chunanche "Tahzeer Al-nas" Safha 2 Mein Hai:

"Awaam Ke Khayal Mein To Rasoolullah Sal'allahu Aleihi Wasallam Ka Khatam Hona Bain Ma'na Hai Ke Aap Ka Zamana Ambiya-e-sabiq Ke Baad Aur Aap Sab Mein Akhir Nabi Hain, Magar Ahl-e-fahm Par Roshan Hoga Ke Taqaddum Ya Takhkhur Mein Bilkhusoos Kuch Fazilat Nahi, Phir Maqam-e-madah Mein 'وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ' Farmana Is Soorat Mein Kyun Kar Sahi Hosakta Hai. Haan! Agar Is Wasf Ko Ausaf-e-madah Mein Se Na Kahiye Aur Is Maqam Ko Maqam-e-madah Na Qarar Dijiye To Albatta

Khatmiyat Ba'itbaar-e-takhhur-e-zamani Sahi Ho sakti Hai."

Pehle To Is Qayil Ne Khatam Al-nabiyeen Ke Ma'ana Tamaam Ambiya Se Zamana Mutakhir Hone Ko Khayal-e-awaam Kaha Aur Yeh Kaha Ke Ahl-e-fahm Par Roshan Hai Ke Is Mein Bilkhusoos Kuch Fazilat Nahi. Halanki Huzoor Aqdas Sal'allahu Aleihi Wasallam Ne Khatam Al-nabiyeen Ke Yahi Ma'ana Ba Kasrat Ahaadees Mein Irshaad Farmaye To Ma'az Allah Is Qayil Ne Huzoor Sal'allahu Aleihi Wasallam Ko Awaam Mein Daakhil Kiya Aur Ahl-e-fahm Se Kharij Kiya, Phir Is Ne Khatm-e-zamani Ko Mutlaqan Fazilat Se Kharij Kiya, Halankah Isi Takhhur-e-zamani Ko Huzoor Sal'allahu Aleihi Wasallam Ne Maqam-e-madah Mein Zikr Farmaya.

Phir Safha 4 Par Likha: "Aap Mo'soof Ba Wasfe nubuwat Biz Zaat Hain Aur Siwaa Aap Ke Aur Nabi Mo'soof Ba Wasfe nubuwat Bila'arz."

Safha 16: "Balkay Bil-farz Aap Ke Zamane Mein Bhi Kahin Aur Koi Nabi Ho, Jab Bhi Aap Ka Khatam Hona Badstoor Baqi Rehta Hai."

Safha 33: "Balkay Agar Bil-farz Baad Zamane-e-nubuwat Bhi Koi Nabi Paida Ho To Bhi Khatm-e-muhammadi Mein Kuch Farq Na Aayega, Che Jaye Ke Aap Ke Mu'asir Kisi Aur Zameen Mein, Ya Farz Kijye Isi Zameen Mein Koi Aur Nabi Tajweez Kiya Jaye."

Lutf Yeh Ke Is Qayil Ne In Tamam Khurafaat Ka Ijaad-e-banda Hona Khud Tasleem Kar Liya:

Safha 34 Par Hai: "Agar Bawajhe kam Iltefaati Bado Ka Fahm Kisi Mazmoon Tak Nah Pahuncha To Unki Shaan Mein Kya Nuqsan Aaya Aur Kisi Tifl-e-naadan Ne Koi Thikane Ki Baat Keh Di, To Kya Itni Baat Se Woh Azim-ul-shaan Ho Gaya.

گاہِ باشد کہ کودکِ ناداں
بغلط برہدفِ زند تیرے

Mumkin Hai Ke Nadaan Bachha Ghalati Se Teer Ko Nishana Maare

Haan, Baade Wuzoohe Haq Agar Faqat Is Wajah Se Ke Yeh Baat Maine Kahi Aur Woh Agle Keh Gaye The, Meri Na Maanein Aur Woh Purani Baat Gaaye Jayen To Qata Nazir Is Ke, Ke Qanoon-e-mohabbat-e-nabawi (Sallallahu Alaihi Wasallam) Se Yeh Baat Bahut Ba'eed Hai, Waise Bhi Apni Aqal O Fahm Ki Khubi Par Gawahi Deti Hai."

Yahin Se Zahir Ho Gaya Jo Ma'ana Usne Tarashe Salaf Mein Kahin Us Ka pata Nahi, Aur Nabi (Sallallahu Alaihi Wasallam) Ke Zamane Se Aaj Tak Jo Sab Samjhe Hue The, Us Ko Khayal-e-awam Bata Kar Rad Kar Diya Ke Is Mein Kuch Fazeelat Nahi, Is Qayil Par Ulama-e-haramain Tayyibain Ne Jo Fatwa Diya Woh "Hussamu Al-haramain" Ke Mutalea Se Zahir.

Aur Usne Khud Bhi Isi Kitab Ke Safha 46 Mein Apna

Islam Baraye Naam Tasleem Kiya.

"Muddai Lakh Pe Bhari Hai Gawahi Teri,

In Naam Ke Musalmano Se Allah (Azzawajal) Bachaye."

Isi Kitab Ke Safha 5 Par Hai: "Ke Ambia Apni Ummat Se Mumtaz Hote Hain To Ilm Hi Mein Mumtaz Hote Hain, Baqi Raha Amal, Iss Mein Basa Auqat Bazahir Ummati Masavi Ho Jaate Hain, Balke Badh Jaate Hain." Aur Suniye! In Qayil Sahib Ne Huzoor (Sallallahu Alaihi Wasallam) Ki Nubuwwat Ko Qadeem Aur Digar Ambia Ki Nubuwwat Ko Hadith Bataya. Safha 7 Mein Hai: "Kyunke Farq Qidam-e-nubuwwat Aur Hudoos-e-nubuwwat Bawajood Ittehad-e-nawai Khoob Jab Hi Chaspan Ho Sakta Hai."

Kya Zaat O Sifat Ke Siwa Musalmanon Ke Nazdeek Koi Aur Cheez Bhi Qadeem Hai...?! Nubuwwat Sifat Hai Aur Sifat Ka Wujood Be-mosouf Muhaal, Jab Huzoor-e-aqdas (Sallallahu Alaihi Wasallam) Ki Nubuwwat Qadeem Ghair-haadis Hui To Zaroor Nabi (Sallallahu Alaihi Wasallam) Bhi Haadis Nah Huye, Balke Azali Thehre, Aur Jo Allah (Azzawajal) Wa Sifat-e-ilahiya Ke Siwa Kisi Ko Qadeem Mane Bajama'e Muslimeen Kaafir Hai."

Issi Giroh Ka Yeh Aam Shewa Hai Ke Jis Amr Mein Mahbuban-e-khuda Ki Fazeelat Zahir Ho, Tarah Tarah Ki Jhooti Tawilat Se Ise Batil Karna Chahein Ge Aur Woh Amr Sabit Karen Ge Jismein Tanqees Ho, Maslan "Barahine

Qate'a" Safha 51 Mein Likha Diya Ke: "Nabi Sallallahu Alaihi Wasallam Ko Deewar Ke Piche Ka Bhi Ilm Nahin."

Aur Usko Sheikh Muhaddis-e-dehlwi Rahmatullah Alaih Ki Taraf Ghalat Mansoob Kar Diya, Balkay Usi Safhe Par Wusat-e-ilm-e-nabi Sallallahu Alaihi Wasallam Ki Babat Yahan Tak Likh Diya Ke: "Alhasil Ghor Karna Chahiye Ke Shaitan Aur Malak Al-maut Ka Haal Dekh Kar Ilm-e-muheet-e-zameen Ka Fakhr-e-aalam Ko Khilaf-e-nusus-e-qataiyya Ke Biddalail Mehaz Qiyas-e-fasidah Se Sabit Karna Shirk Nahin, Toh Kaun Sa Eman Ka Hissa Hai Ke Shaitan Aur Malak Al-maut Ko Yeh Wusat Nusus Se Sabit Hui, Fakhr-e-aalam Ki Wusat-e-ilm Ki Kaunsi Nusus-e-qatai Hai Ke Jis Se Tamam Nusus Ko Rad Kar Ke Ek Shirk Sabit Karta Hai."

Jis Wusat-e-ilm Ko Shaitan Ke Liye Sabit Karta Aur Us Par Nusus Hona Bayan Karta Hai, Usi Ko Nabi Sallallahu Alaihi Wasallam Ke Liye Shirk Batata Hai To Shaitan Ko Khuda Ka Sharik Mana Aur Use Ayaat Wa Ahadis Se Sabit Jana. Be Shak Shaitan Ke Bande Shaitan Ko Mustaqil Khuda Nahin Toh Khuda Ka Sharik Kehnay Se Bhi Gaye Guzre, Har Musalman Apne Eman Ki Ankhon Se Dekhe Ke Is Qayil Ne Iblis-e-la'een Ke Ilm Ko Nabi Sallallahu Alaihi Wasallam Ke Ilm Se Zaid Bataya Ya Nahin? Zaroor Zaaid Bataya! Aur Shaitan Ko Khuda Ka Sharik Mana Ya Nahin? Zaroor Mana! Aur Phir Iss Shirk Ko Nusus Se Sabit Kiya, Yeh Teeno Amr Sareeh Kufr Aur Qayil Yaqeeni Kaafir Hai,

Kaun Musalman Iss Ke Kaafir Hone Mein Shak Kare Ga?! "Hifz Al-iman" Safha 7 Mein Huzoor Sallallahu Alaihi Wasallam Ke Ilm Ki Nisbat Yeh Taqreer Ki: "Aap Ki Zat-e-muqaddasah Par Ilm-e-ghaib Ka Hukm Kya Jana Agar Baqaul-e-zaid Sahi Ho Toh Daryaft Talab Yeh Amr Hai Ke Iss Ghaib Se Muraad Ba'z Ghaib Hai Ya Kul Ghaib, Agar Ba'z Ilm-e-ghaibiya Muraad Hain Toh Iss Mein Huzoor Ki Kya Takhsis Hai, Aisa Ilm-e-ghaib Toh Zaid Wa Amr, Balkay Har Sabi Wa Majnun, Balkay Jamee Hewanat Wa Baha'im Ke Liye Bhi Haasil Hai."

Musalmano! Ghaur Karo Ke Is Shakhs Ne Nabi Sallallahu Alaihi Wasallam Ki Shaan Mein Kaisi Sareeh Gustakhi Ki, Ke Huzoor Sallallahu Alaihi Wasallam Jaisa Ilm Zaid Wa Amr Toh Zaid Wa Amr, Har Bachay Aur Pagal, Balkay Tamam Janwaron Aur Chupayon Ke Liye Haasil Hona Kaha, Kya Eman Wale Dil Aise Shakhs Ke Kaafir Hone Mein Shak Kar Sakte Hain? Hargiz Nahin.

Iss Qaum Ka Yeh Aam Tariqa Hai Ke Jis Cheez Ko Allah O Rasool (Azzawajal Wa Sallallahu Alaihi Wasallam) Ne Mana Nahin Kiya, Balkay Quran Wa Hadis Se Uska Jawaz Sabit, Usko Mamnoo Kehna Toh Darkinar, Us Par Shirk Wa Bid'at Ka Hukm Laga Dete Hain, Maslan Majlis-e-milad Sharif Aur Qiyam Wa Isal-e-sawab Wa Ziyarat-e-quboor Wa Haaziri-e-bargahe bekas Panah Sarkar-e-madina Tayyiba, Wa Urs-e-buzurgan-e-deen Wa Fateha-e-soom Wa Chehlum, Wa Istimdad Ba-arwah-e-Ambiya Wa Awliya.

Aur Musibat Ke Waqt Ambiya Wa Awliya Ko Pukarna Waghaira, Balki Milad Sharif Ki Nisbat To "Barahin-e-qati'a" Safha 48 Mein Yeh Napak Lafz Likhe:

"Phir Yeh Har Roz I'adah-e-wiladat Ka Toh Misl-e-hindu Ke, Ke Saang Kanhaiya Ki Wiladat Ka Har Saal Karte Hain, Ya Misl Rafzi Ke, Ke Naqal-e Shahadat-e-ahl-e-bayt Har Saal Banate Hain, Maaz Allah Saang Aap Ki Wiladat Ka Thehra Aur Khud Harkat-e-qabeeha Qabil-e-la'um Wa Haram Wa Fisq Hai, Balkay Yeh Log Us Qaum Se Badh Kar Hue, Woh Toh Taareekh-e-mu'ayyan Par Karte Hain, In Ke Yahan Koi Qaid Hi Nahin, Jab Chahein Yeh Khurafaat-e-farzi Batate Hain.

(4) Ghair Muqallideen:

Yeh Bhi Wahabiyat Hi Ki Ek Shaakh Hai, Woh Chand Batein Jo Haal Mein Wahabiya Ne Allah Azzawajal Aur Nabi Sallallahu Alaihi Wasallam Ki Shaan Mein Baki Hain, Ghair Muqallideen Se Sabit Nahin, Baqi Tamam Aqaid Mein Dono Shareek Hain Aur In Haal Ke Ashad Deobandiyo Kufron Mein Bhi Woh Yun Shareek Hain Ke Un Par Un Qa'ilon Ko Kaafir Nahin Jaante Aur Un Ki Nisbat Hukm Hai Ke Jo Un Ke Kufr Mein Shak Kare, Woh Bhi Kaafir Hai. Ek Number In Ka Zaid Yeh Hai Ke Charon Mazahib Se Juda, Tamam Musalmanon Se Alag Unho Ne Ek Raah Nikali, Ke Taqleed Ko Haram Wa Bid'at Kehte Aur A'immah-e-deen Ko Sabbo Shitam Se Yaad Karte Hain, Magar Haqiqatan Taqleed Se Khali Nahin, A'immah-e-deen

Ki Taqleed Toh Nahin Karte, Magar Shaitan-e-la'een Ke Zaroor Muqallid Hain. Yeh Log Qiyas Ke Munkir Hain Aur Qiyas Ka Mutlaqan Inkar Kufri, Taqleed Ke Munkir Hain Aur Taqleed Ka Mutlaqan Inkar Kufri.

Mas'ala: Mutlaq Taqleed Farz Hai Aur Taqleed-e-shakhsi Wajib.

Zaruri Tambih: Wahabiyon Ke Yahan Bid'at Ka Bahut Kharch Hai, Jis Cheez Ko Dekhiye Bid'at Hai, Lehaza Bid'at Kise Kehte Hain Ise Bayaan Kar Dena Munasib Maloom Hota Hai. Bid'at-e-mazmooma Wa Qabeeha Woh Hai Jo Kisi Sunnat Ke Mukhalif Wa Muzahim Ho, Aur Yeh Makrooh Ya Haram Hai. Aur Mutlaq Bid'at To Mustahabb, Balkay Sunnat, Balkay Wajib Tak Hoti Hai.

Hazrat Ameer Al-mu'mineen Umar Farooq-e-azam, Radi Allahu Ta'ala Anhu, Taraweeh Ki Nisbat Farmate Hain:

نَعِمَتِ الْبِدْعَةِ هَذِهِ

"Yeh Achi Bid'at Hai."

Halankah Taraweeh Sunnat-e-mu'akkadah Hai, Jis Amr Ki Asal Shara Shareef Se Sabit Ho, Woh Hargiz Bid'at-e-qabihah Nahi Ho sakta, Warna Khud Wahabiya Ke Madaris Aur Unke Waaz Ke Jalsay, Is Hiyat-e-khasa Ke Saath Zaroor Bid'at Honge. Phir Unhein Kyun Nahi Mauqoof Karte...? Magar Unke Yahan To Yeh Thehri Hai Ki Mahbuban-e-

khuda Ki Azmat Ke Jitne Umur Hain, Sab Bid'at Aur Jis Mein Unka Maqsad Ho, Woh Halal Aur Sunnat Hai.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Imamat Ka Bayan

Imamat Do Qism Hai:

(1) Sughra (2) Kubra

Imamat-e-Sughra, Imamat-e-namaz Hai, Is Ka Bayan Insha Allah Ta'ala Kitabu As-salah Mein Aayega.

Imamat-e-kubra Nabi, Sallallahu Alaihi Wasallam Ki Niabat-e-mutlaqa Hai, Ke Huzoor (Sallallahu Alaihi Wasallam) Ki Niabat Se Musalmanon Ke Tamam Umur-e-deeni O Duniyawi Mein Hasb-e-shara Tasarruf-e-aam Ka Ikhtiyar Rakhe Aur Ghair-e-masiyat Mein Us Ki Itaat, Tamam Jahan Ke Musalmanon Par Farz Hai. Is Imam Ke Liye Musalman, Aazad, Aqil, Baligh, Qadir, Quraishi Hona Shart Hai, Hashmi, Alvi, Ma'soom Hona Us Ki Shart Nahi. In Ka Shart Karna Rawafiz Ka Mazhab Hai, Jis Se Un Ka Yeh Maqsad Hai Ke Barhaq Umaraye Mu'minin Khulafa-e-salasa Abu Bakr Siddiq Wa Umar Farooq Wa-usman Ghani, Radiyallahu Anhum, Ko Khilafat Se Juda Karein, Halankay Unki Khilafaton Par Tamam Sahaba-e-kiram, Radiyallahu Anhum Ka Ijmah Hai. Mawla Ali, Karaamallahu Ta'ala

Wajhahul Karim, Wa Hazrat Hasanain, Radiyallahu Anhuma, Ne Unki Khilafatein Tasleem Ki, Aur Alawiyyat Ki Shart Ne To Mawla Ali Ko Bhi Khalifa Hone Se Kharij Kar Diya, Mawla Ali, Alawi Kaise Ho Sakte Hain! Rahe Ismat, Yeh Ambiya O Malaika Ka Khassa Hai, Jisko Hum Pehlay Bayan Kar Chukay, Imam Ka Ma'soom Hona Rawafiz Ka Mazhab Hai.

Mas'ala (1): Mehaz mustahiq-e-imamat Hona Imam Hone Ke Liye Kaafi Nahi, Balke Zaroori Hai Ke Ahle hallo Aqad Ne Use Imam Muqarrar Kiya Ho, Ya Imam-e-sabiq Ne.

Mas'ala (2): Imam Ki Itaat Mutlaqan Har Musalman Par Farz Hai, Jabkeh Is Ka Hukm Shari'at Ke Khilaf Nah Ho, Khilaf-e-shari'at Mein Kisi Ki Itaat Nahi.

Mas'ala (3): Imam Aisa Shakhs Muqarrar Kiya Jaye, Jo Shuja'a Aur 'alim Ho, Ya 'ulama Ki Madad Se Kaam Kare.

Mas'ala (4): Aurat Aur Na-baligh Ki Imamat Ja'iz Nahi, Agar Na-baligh Ko Imam-e-sabiq Ne Imam Muqarrar Kar Diya Ho To Us Ke Bulugh Tak Ke Liye Log Ek Wali Muqarrar Karein Ke Woh Ahkam Jari Kare, Aur Yeh Na-baligh Sirf Rasmi Imam Hoga Aur Haqeeqatan Us Waqt Tak Woh Wali Imam Hai.

Aqeedah (1): Nabi ﷺ Ke Baad Khalifat-e-barhaq Wa

Imam-e-mutlaq Hazrat Sayyiduna Abu Bakr Siddiq, Phir Hazrat Umar Farooq, Phir Hazrat Usman Ghani, Phir Hazrat Maula Ali, Phir Chhe Mahine Ke Liye Hazrat Imam Hasan Mujtaba Radi Allahu Anhum Hue, In Hazrat Ko Khulafa-e-rashidin Aur In Ki Khilafat Ko Khilafat-e-rashidah Kehte Hain, Keh Inho Ne Huzoor ﷺ Ki Sachi Niyabat Ka Pura Haq Ada Farmaya.

Aqeedah (2): Baad Ambiya Wa Mursaleen, Tamam Makhlooqat-e-ilahi Ins-o-jinn-o-malak Se Afzal Siddiq-e-akbar Hain, Phir Umar Farooq-e-azam, Phir Usman Ghani, Phir Maula Ali Radi Allahu Anhum

Jo Shakhs Maula Ali Karim Allah Ta'ala Wajhul Kareem Ko Siddiq Ya Farooq Radi Allahu Anhuma Se Afzal Bataye, Gumraah Badmazhab Hai.

Aqeedah (3): Afzal Ke Yeh Ma'ana Hain Ke Allah Azzawajal Ke Yahan Zyada Izzat O Manzilat Wala Ho, Isi Ko Kasrat-e-sawab Se Bhi Ta'beer Karte Hain, Nah Kasrat-e-ajr Ke Baraha Mafzool Ke Liye Hoti Hai, Hadees Mein Ham rahiyen-e-sayyiduna Imam Mahdi Ki Nisbat Aaya Ke: "un Mein Se Ek Ke Liye Pachas Ka Ajr Hai, Sahaba Ne Arz Kiya: Un Mein Ke Pachas Ka Ya Hum Mein Ke? Farmaya: Balki Tum Mein Ke." To Ajr Un Ka Zaid Hua, Magar Afzaliyat Mein Woh Sahaba Ke Hamsar Bhi Nahi Ho Sakte, Ziaadat Darkinar, Kahan Imam Mahdi Ki Rafaqat Aur Kahan Huzoor Sayyid Al-alam ﷺ Ki Sahabiyat! Iss Ki Nazeer Bila Tashbeeh Yun Samjhe Ke Sultan Ne Kisi

Muhim Par Wazir Aur Baaz Digar Afsaron Ko Bheja, Us Ki Fatah Par Har Afsar Ko Lakhon Rupaye Inaam Diye Aur Wazir Ko Khali Parwana-e-khushnudi-e-mizaj Diya To Inaam Unhi Ko Zaid Mila, Magar Kahan Woh Aur Kahan Wazir-e-azam Ka Aizaz?

Aqeedah (4): Un Ki Khilafat Ba Tarteerbe Fazeelat Hai, Ya'ni Jo 'indallah Afzal Wa A'la Wa Akram Tha Wahi Pehle Khilafat Paata Gaya Na Ke Afzaliyat Bar Tarteerbe Khilafat, Yaani Afzal Ye Ke Mulk Daari Wa Mulk Geeri Mein Zyada Saliqa, Jaisa Aaj Kal Sunni Banne Waale Tafzeeliye Kehte Hain,

Yun Hota To Faruqe Aazam Radiiallaho Ta'ala Anho Sab Se Afzal Hote Ke Unki Khilafat Ko Farmaya:

لَمْ أَرَّ عَبَقْرًا يَأْتِيَنِي فَرِيدًا، حَتَّى ضَرَبَ النَّاسَ بِعَطَنِ

Aur Siddiqe Akbar Ki Khilafat Ko Farmaya:

فِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ

Aqeedah (5): Khulafa-e-arba'a-e-rashideen Ke Baad Baqiya Ashra-e-mubashhirah Wa Hazrat-e-hasanain Wa Ashab-e-badar Wa Ashab-e-bay'at Al-ridwan Ke Liye Afzaliyat Hai Aur Yeh Sab Qata'i Jannati Hain

Aqeedah (6): Tamam Sahaba-e-kiram Radi Allahu Anhum Ahl-e-khair Wa Salah Hain Aur 'adil, Un Ka Jab Zikr Kiya Jaye To Khair Hi Ke Saath Hona Farz Hai.

Aqeedah (7): Kisi Sahabi Ke Saath Su-e-aqeedat Badmazhabi Wa Gumrahi Wa Istihaq-e-jahannam Hai, Ke

Woh Huzoor-e-aqdas ﷺ Ke Saath Bughz Rakhta Hai, Aisa Shakhs Rafzi Hai, Agar Chaaron Khulafa Ko Maane Aur Apne Aap Ko Sunni Kahe, Misal Ke Tor Par Hazrat Amir Muawiyah Aur Un Ke Walid-e-majid Hazrat Abu Sufyan Aur Walidah-e-majidah Hazrat Hind, Isi Tarah Hazrat Sayyiduna 'amr Ibn 'aas Wa Hazrat Mughirah Ibn Shai'bah...wa Hazrat Abu Musa Ash'ari Radi Allahu Anhu, Hatta Ke Hazrat Wahshi Radi Allahu Anhu Jinho Ne Qabl-e-islam Hazrat Sayyiduna Sayyid Al-shuhada Hamza Radi Allahu Anhu Ko Shahid Kiya Aur Ba'd-e-islam Akhbasun Naas Khabees Muselimah Kazzab Mal'oon Ko Wasil-e-jahannam Kiya. Woh Khud Farmaya Karte The: "Maine Khayr Al-nas Wa Shar Al-nas Ko Qatl Kiya". In Mein Se Kisi Ki Shaan Mein Gustakhi, Tabarra Hai Aur Is Ka Qayil Rafzi, Agar Chaaron Sheikhein Radi Allahu Anhum Ki Tauheen Ke Misl Nahi Hosakti, Ke Unki Tauheen, Balkay Unki Khilafat Se Inkar Hi Fuqaha-e-kiram Ke Nazdeek Kufri Hai.

Aqeedah (8): Koi Wali Kitne Hi Bade Martabe Ka Ho, Kisi Sahabi Ke Rutbah Ko Nahi Pohanchta.

Mas'ala (5): Sahaba-e-kiram Radi Allahu Anhum Ke Baham Jo Waqiat Hue, Un Mein Parhna Haram, Haram, Sakht Haram Hai, Musalmanon Ko To Yeh Dekhna Chahiye Ke Woh Sab Hazrat Aaqa -e- do Alam Sal Allahu Alaihi Wa Sallam Ke Jaan Nisar Aur Sachhe Ghulam Hain.

Aqeedah (9): Tamam Sahaba-e-kiram A'la Wa Adna (Aur Adna Koi Nahi) Sab Jannati Hain, Woh Jahannam Ki Bhanak Nahi Sunenge Aur Hamesha Apni Man Manati Muradon Mein Rahenge, Mahshar Ki Woh Badi Ghabrahat Unhein Ghamgeen Nahi Karegi, Firishte Unka Istiqbal Karenge Ke Yeh Hai Woh Din Jis Ka Tum Se Wada Tha, Yeh Sab Mazmoon Quran-e-azim Ka Irshad Hai.

Aqeedah (10): Sahaba-e-kiram Radi Allahu Anhum, Ambia Nahi The, Firishte Nahi The Ke Masoom Hon, Un Mein Baaz Ke Liye Laghzishain Hui Thi Magar Unki Kisi Baat Par Giraft Allah Wa Rasool (Azzawajal Wa Salallahu Alaihi Wa Sallam) Ke Khilaf Hai. Allah Azzawajal Ne "Surah Hadid" Mein Jahan Sahaba Ki Do Qismain Farmayin, Momineen Qabl-e-fath-e-makkah Aur Ba'd-e-fath-e-makkah Aur Unko In Par Tafzil Di Aur Farma Diya:

كَلَّا وَعَدَّ اللَّهُ الْحُسَيْنِي

Sab Se Allah Ne Bhalai Ka Waada Farma Liya Hai
Saath Hi Irshad Farmaya:

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"Allah Khoob Janta Hai, Jo Kuchh Tum Karoge."

To Jab Usne Unke Tamam A'maal Jaan Kar Hukm Farmaya Ke Un Sab Se Hum Jannat-e-be Azaab Wa karamat-o-Sawab Ka Wada Farma chuke To Dusre Ko Kya Haq Raha Ke Unki Kisi Baat Par Ta'an Kare...?! Kya Ta'an Karne Wala Allah (Azzawajal) Se Juda Apni Mustaqil

Hukumat Qaim Karna Chahta Hai.

Aqeedah (11): Ameer-e-muawiyah Radi Allahu Anhu Mujtahid The, Unka Mujtahid Hona Hazrat Sayyiduna Abdullah Ibn Abbas Radi Allahu Anhuma Ne Hadis "Sahih Bukhari" Mein Bayan Farmaya Hai, Mujtahid Se Sawab O Khata Dono Sadir Hote Hain.

Khata Do Qisam Hai: Khata-e-inadi, Yeh Mujtahid Ki Shaan Nahi Hai Aur Khata-e-ijtihadi, Yeh Mujtahid Se Hoti Hai Aur Is Mein Us Par indAllah Aslan Mawakhiza Nahi. Magar Ahkam-e-dunya Mein Woh Do Qism Hai: Khata Muqarrar Ke Is Ke Sahib Par Inkar Na Hoga, Yeh Woh Khata Ijtihadi Hai Jis Se Deen Mein Koi Fitna Na Paida Hota Ho, Jaise Hamare Nazdeek Muqtadi Ka Imam Ke Peeche Surah Fatiha Padhna.

Dosri Khata Munkar, Yeh Woh Khata Ijtihadi Hai Jis Ke Sahib Par Inkar Kiya Jayega, Ke Is Ki Khata Ba'is-e-fitna Hai. Hazrat Ameer-e-muawiyah Radi Allahu Anhu Ka Hazrat Sayyiduna Amir Al-mu'minin Ali Murtaza Karam Allahu Ta'ala Wajhul Kareem Se Khilaf Isi Qism Ki Khata Ka Tha Aur Faisla Woh Jo Khud Rasulullah Sallallahu Alaihi Wasallam Ne Farmaya Ke Mawla Ali Ki Degree Aur Ameer-e-muawiyah Ki Maghfirat, Radi Allahu Anhuma Ajma'een.

Mas'ala (6): Yeh Jo Baaz Jahil Kehte Hain Ke Jab Hazrat Mawla Ali Karramallahu Ta'ala Wajhul Kareem Ke Saath

Ameer-e-muawiyah Radi Allahu Ta'ala Anhu Ka Naam Liya Jaye To Radi Allahu Ta'ala Anhu Na Kaha Jaye, Mahaz Batil O Be-asal Hai. Ulema-e-kiram Ne Sahaba Ke Asmaye Tayyiba Ke Saath Mutlaqan "Radi Allahu Ta'ala Anhu" Kehne Ka Hukm Diya Hai, Yeh Istisna Nayi Shariat Ghadna Hai.

Aqeedah (12): Manhaj-e-nubuwwat Par Khilafat-e-haqqa Rashidah Tees Saal Rahi, Ke Sayyiduna Imam Hasan Mujtaba Radi Allahu Ta'ala Anhu Ke Chhay Mahine Par Khatam Hogayi, Phir Ameer Al-mu'minin Umar Bin Abdul Aziz Radi Allahu Ta'ala Anhu Ki Khilafat-e-rashidah Hui Aur Aakhir Zamanah Mein Hazrat Sayyiduna Imam Mahdi Radi Allahu Ta'ala Anhu Honge.

Amir-e-muawiyah Radi Allahu Ta'ala Anhu Awal Mulook-e-islam Hain, Usi Ki Taraf Torait-e-muqaddas Mein Ishara Hai Ke:

مَوْلَىٰ كُفْرًا وَمُهَاجِرًا بَطِينَةً وَمُلْكًا بِالشَّامِ

"Wo Nabi Akhir Al-zaman (Sallallahu Alaihi Wasallam) Makkah Mein Paida Hoga Aur Madinah Ko Hijrat Farmayega Aur Us Ki Sultanat Sham Mein Hogi."

To Amir-e-muawiyah Ki Badshahi Agarche Saltanat Hai, Magar Kiski! Muhammad Rasoolullah (Sallallahu Alaihi Wasallam) Ki Saltanat Hai. Sayyiduna Imam Hasan Mujtaba Radi Allahu Ta'ala Anhu Ne Ek Fouj-e-jarrar Jan Nisar Ke Saath Ain Maidan Mein Bilqasad O Bil ikhtiyar

Hathiyar Rakh Diye Aur Khilafat Amir-e-muawiyah Ko Supurd Kar Di Aur Unke Haath Par Bay'at Farmayi Aur Is Suleh Ko Huzoor-e-aqdas (Sallallahu Alaihi Wasallam) Ne Pasand Farmaya Aur Is Ki Basharat Di Ke Imam Hasan Ki Nisbat Farmaya:

إِنَّ ابْنِي هَذَا سَيِّدٌ لَعَلَّ اللَّهَ أَنْ يُصَدِّحَ بِهِ بَيْنَ فِتْنَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ

"Mera Ye Beta Sayyid Hai, Main Ummid Farmata Hun Ke Allah Azzawajal Is Ke Baais Do Bade Girohe-islam Mein Sulah Kara De."

To Amir-e-muawiyah Par Maaz Allah Fisq Waghera Ka Taan Karnay Wala Haqiqatan Hazrat Imam Hasan Mujtaba, Balkay Huzoor-e-aalam (Sallallahu Alaihi Wasallam), Balkay Hazrate Izzat Jalla wa 'ala Par Taan Karta Hai.

Aqeedah (13): Ummul Momineen Siddiqah Radi Allahu Ta'ala Anha Qata'i Jannati Aur Yaqeenan Akhirat Mein Bhi Muhammad Rasoolullah (Sallallahu Alaihi Wasallam) Ki Mahbuba-e-uroos Hain, Jo Unhein Eza Deta Hai Rasoolullah (Sallallahu Alaihi Wasallam) Ko Eza Deta Hai Aur Hazrat Talhah Wa Hazrat Zubair Radi Allahu Ta'ala Anhuma To Asharah-e-mubashsharah Se Hain, In Sahabiyon Se Bhi Muqabila Amirul Momineen Maula Ali Karam Allahu Ta'ala Wajhul Kareem Khata'aye Ijtihadi Waaqe Hui, Magar In Sab Ne Bil aakhir Rujoo Farmaya, urfe-e-shara' Mein Baghawat Mutlaqan Muqabla-e-imam-e-barhaq Ko Kehtay Hain, Inadan Ho, Chahe Ijtihadan, In Hazrat Par Bawajhe Rujoo Is Ka Imlaq Nahin Ho Sakta,

Giroh-e-amir-e-muawiyah Radi Allahu Ta'ala Anh Par Hasb-e-istilah-e-shar'a Iqlaq Fi Baaghiya Aaya Hai, Magar Ab Keh Baaghi Bama'ni Mufsid Wa Mu'anid Wa Sarkash Ho Gaya Aur Dushnam Samjha Jata Hai, Ab Kisi Sahabi Par Is Ka Iqlaq Jaiz Nahin.

Aqeedah (14): Ummul Momineen Hazrat Siddiqah Bint-e-siddiq Mahbooba-e-mahboob-e-rabbil 'alameen Jal Wa'ala Wa Sallallahu Ta'ala Alaiha Wa Alaihim Wa Sallam Par Maaz Allah Tohmat-e-mal'unah Ifak Se Apni Napak Zuban Aluda Karne Wala, Qata'an Yaqeenan Kaafir Murtaad Hai Aur Is Ke Siwa Aur Taan Karne Wala Rafzi, Tabarra, Baddeen, Jahannami.

Aqeedah (15): Hazrat Hasanain Radi Allahu Ta'ala Anhuma Yaqeenan A'la Darja Shuhada-e-kiram Se Hain, In Mein Kisi Ki Shahadat Ka Munkir Gumrah, Baddin, Khasir Hai.

Aqeedah (16): Yazid Paleed Fasiq Fajir Murtakib-e-kabair Tha, Maaz Allah Is Se Aur Rehana-e-rasool Allah Sallallahu Ta'ala Alaihi Wa Sallam Sayyiduna Imam Husain Radi Allahu Ta'ala Anh Se Kya Nisbat...?! Aaj Kal Jo Ba'z Gumrah Kehte Hain Ke: "Hamein Un Ke Mamle Mein Kya Dakhal? Hamare Woh Bhi Shahzade, Woh Bhi Shahzade." Aisa Beknay Wala Mardood, Kharji, Naasbi Mustahiq-e-jahannam Hai. Haan! Yazid Ko Kaafir Kehne Aur Us Par Lanat Karne Mein 'ulama-e-ahl-e-sunnat Ke Teen Qaul

Hain Aur Hamare Imam-e-azam Radi Allahu Ta'ala Anh Ka Maslak Sukoot, Ya'ni Hum Use Fasiq Fajir Kehne Ke Siwa, Na Kaafir Kahen, Na Musalman.

Aqeedah (17): Ahl-e-bait-e-kiram Radi Allahu Ta'ala Anhum Muqtadayan-e-ahl-e-sunnat Hain, Jo In Se Muhabbat Na Rakhe, Mardood Wa Mal'un Kharji Hai.

Aqeedah (18): Ummul Momineen Khadijah Al-kubra, Wa Ummul Momineen Aisha Siddiqah, Wa Hazrat Sayyidah Radi Allahu Ta'ala Anhunna Qat'ee Jannati Hain Aur Unhein Aur Baqiya Banat-e-mukarramaat Wa Azwaj-e-mutahharat Radi Allahu Ta'ala Anhunna Ko Tamam Sahabiyat Par Fazeelat Hai.

Aqeedah (19): Un Ki Taharat Ki Gawahi Quran-e-azim Ne Di.

Wilaayat Ka Bayaan

Wilaayat Ek Qurb-e-khaas Hai Ke Maula-e-azam Apne Barguzeeda Bandon Ko Mehaz Apne Fazl O Karam Se Ata Farmata Hai.

Mas'ala (1): Wilaayat Wahbi Shay Hai, Na Yeh Ke A'maal-e-shaqqah Se Aadmi Khud Hasil Karle, Albatta Ghaliban A'maal-e-hasanah Iss Ata-e-ilahi Ke Liye Zariya Hote Hain, Aur Baazon Ko Ibtedan Mil Jati Hai.

Mas'ala (2): Wilaayat Be Ilm Ko Nahi Milti, Khwah Ilm Bataur-e-zahir Hasil Kiya Ho, Ya Iss Martaba Par Pohanchne Se Peshtar Allah Azzawajal Ne Iss Par Uloom Munkashif Kar Diye Hon.

Aqeedah (1): Tamam Awliya-e-awwalin Wa Akhirin Se Awliya-e-muhammadiyeen Ya'ni Iss Ummat Ke Awliya Afzal Hain, Aur Tamam Auliya-e-muhammadiyeen Mein Sab Se Zyada Ma'rifat Wa Qurb-e-ilahi Mein Khulafa-e-arba'ah Radi Allahu Ta'ala Anhum Hain Aur Un Mein Tarteeb Wahi Tarteeb Afzaliyat Hai, Sab Se Zyada Ma'rifat Wa Qurb Siddiq-e-akbar Ko Hai, Phir Farooq-e-azam, Phir Zul-noorayn, Phir Maula-e-murtaza Ko Radi Allahu Ta'ala Anhum Ajma'een. Haan, Martaba-e-takmeel Par Huzoor-e-aqdas Salla Allahu Ta'ala 'alayhi Wa Sallam Ne Janib-e-kamalat-e-nubuwwat Hazrat-e-sheikhain Ko Qa'im Farmaya Aur Janib-e-kamalat-e-wilaayat Hazrat Maula-e-

mushkil Kusha Ko Toh Jama'at-e-awliya-e-maba'ad Ne Maula Ali Hi Ke Ghar Se Ne'mat Payi Aur Unhein Ke Daste nagar The, Aur Hain, Aur Rahenge.

Aqeedah (2): Tariqat Manaafi-e-shariat Nahi Hai. Woh Shariat Hi Ka Batin'i Hissa Hai, Ba'z Jahil Mutasawwuf Jo Yeh Kehte Hain: "Tariqat Aur Hai Shariat Aur, Mehaz Gumrahi Hai" Aur Iss Za'am-e-batil Ke Ba'is Apne Aap Ko Shariat Se Azaad Samajhna Sareeh Kufr-wa-ilhaad Hai.

Mas'ala (3): Ahkam-e-sharaiyya Ki Pabandi Se Koi Wali Kaisa Hi Azim Ho, Subkadosh Nahi Hosakta. Baaz Jahil Jo Yeh Bak Dete Hain Ke Shariat Raasta Hai, Raasta Ki Hajat Unko Hai Jo Maqsood Tak Na Pahunchay Hon, Hum Toh Pahunch Gaye, Sayyid Al-ta'ifah Hazrat Junaid Baghdadi Radi Allahu Ta'ala Anh Ne Unhein Farmaya:

صَدَقُوا الْقَدَّ وَصَلُوا وَلَكِنْ إِلَىٰ أَيْنَ؟ إِلَىٰ النَّارِ

"Woh Sach Kehte Hain, Beshak Pahunchay, Magar Kahan? Jahannam Ko."

Albatta! Agar Majzubiyat Se Aql-e-taklifi Za'il Ho Gayi Ho, Jaise Ghashi Wala Toh Us Se Qalam-e-shariat Uth Jayega, Magar Yeh Bhi Samajh Lo! Jo Iss Qism Ka Hoga, Uski Aisi Baatein Kabhi Na Hon Gi, Shariat Ka Muqabla Kabhi Na Karega.

Mas'ala (4): Auliya-e-kiram Ko Allah Azzawajal Ne Bahut Badi Taqat Di Hai, Un Mein Jo Ashab-e-khidmat

Hain, Unko Tasarruf Ka Ikhtiyar Diya Jata Hai, Siyah, Safed Ke Mukhtar Bana Diye Jate Hain, Yeh Hazrat Nabi Sallallahu Ta'ala 'alayhi Wa Sallam Ke Sachhe Naib Hain, Unko Ikhtiyarat Wa Tasarrufat Huzoor (Salla Allahu Ta'ala 'alayhi Wa Sallam) Ki Niyabat Mein Milte Hain, 'ulum-e-ghaibiya Un Par Munkashif Hote Hain, Un Mein Bahut Ko "Ma Kana" Wa "Ma Yakun" Aur Tamam Loh-e-mahfooz Par Ittila Dete Hain, Magar Yeh Sab Huzoor-e-aqdas Sallallahu Ta'ala 'alayhi Wa Sallam Ke Wasita Wa Ata Se, Be Wasita e Rasool Koi Ghair-e-nabi Kisi Ghaib Par Mutta'le'a Nahi Ho sakta.

Aqeedah (3): Karamat-e-awliya Haq Hai, Iss Ka Munkir Gumrah Hai.

Mas'ala (5): Murda Zinda Karna, Madar Zad Andhe Aur Kodhi Ko Shifa Dena, Mashriq Se Maghrib Tak Sari Zameen Ek Qadam Mein Tay Kar Jana, Gharaz Tamam Khawariq-e-aadat, Auliya Se Mumkin Hain Siva Is Mojize Ke Jiski Baabat Dosron Ke Liye Mumaneat Sabit Hochuki Hai Jaise Quran-e-majeed Ke Misal Koi Surat Le Aana, Ya Dunya Mein Bedari Mein Allah Azzawajal Ke Deedar Ya Kalam-e-haqiqi Se Musharraf Hona, Is Ka Jo Apne Ya Kisi Wali Ke Liye Dawaa Kare, Kafir Hai.

Mas'ala (6): In Se Istimdad Wa Isti'anat Mahboob Hai, Yeh Madad Mangne Wale Ki Madad Farmate Hain Chahe Woh Kisi Jaa'iz Lafz Ke Saath Ho. Raha Inn Ko Fa'il-e-

mustaqil Janna, Yeh Wahabiya Ka Fareb Hai, Musalman Kabhi Aisa Khayal Nahi Karta, Musalman Ke Fai'l Ko Khwaah Makhwaah Qabeeh Soorat Par Dhalna Wahabiyat Ka Khassa Hai.

Mas'ala (7): In Ke Mazarat Par Hazri Musalman Ke Liye Saadat Wa bais-e-barkat Hai.

Mas'ala (8): Inn Ko Door O Nazdeek Se Pukarna Salaf-e-saleh Ka Tariqa Hai.

Mas'ala (9): Auliya-e-kiram Apni Qabron Mein Hayat-e-abadi Ke Sath Zinda Hain, In Ke Ilm Wa Idrak Wa Sam'a Wa Basar Pehle Ki Ba nisbat Bahut Zyada Qavi Hain.

Mas'ala (10): Inhein Isal-e-sawab, Nihayat Mujib-e-barkat Wa Amr-e-mustahab Hai, Ise Urfan Barahe Adab Nazar O Niyaz Kehte Hain, Yeh Nazar-e-shar'i Nahi Jaise Badshah Ko Nazar Dena, Inn Mein Khusoosan Gyarahwin Shareef Ki Fatiha Nihayat Azim Barkat Ki Cheez Hai.

Mas'ala (11): Urs-e-auliya e Kiram, Ya'ni Quran Khwani, Wa Fatiha Khwani, Wa Naat Khwani, Wa Waaz, Wa Isal-e-sawab Achi Cheez Hai. Rahe Munhiyat-e-shar'iyya Woh To Har Halat Mein Mazmoom Hain Aur Mazarat-e-tayyiba Ke Pass Aur Zyada Mazmoom.

Tanbih: Chunki Umooman Musalmanon Ko Bihamdahi Ta'ala Auliya e Kiram Se Niyaz Mandi Aur Mashaykh Ke

Sath Inhein Ek Khaas Aqeedat Hoti Hai, In Ke Silsile Mein Munsalik Hone Ko Apne Liye Falah-e-darain Tasawwur Karte Hain, Is Wajah Se Zamana-e-hal Ke Wahabiya Ne Logon Ko Gumrah Karne Ke Liye Yeh Jaal Phaila Rakha Hai Ke Piri, Muridi Bhi Shuru Kar Di, Halanke Auliya Ke Yeh Munkir Hain, Lehaza Jab Murid Hona Ho To Achi Tarah Taftesh Kar Lein, Varna Agar Bad Mazhab Hua To Iman Se Bhi Hath Dho Baithenge.

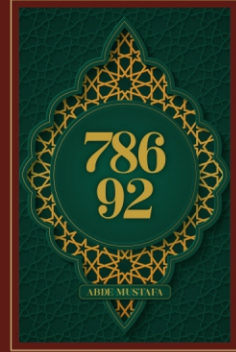
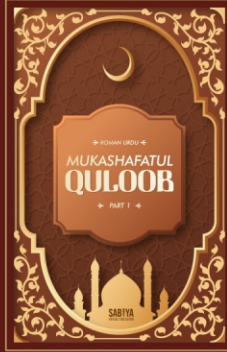
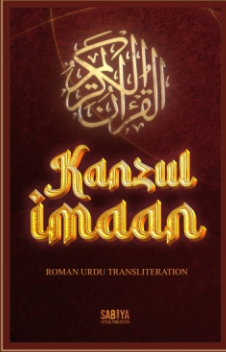
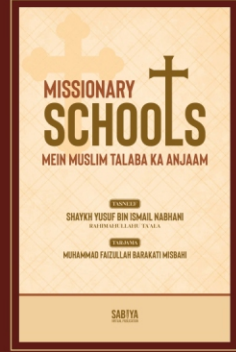
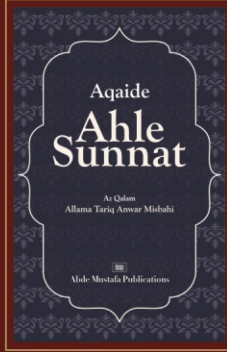
اے بسا ابلیس آدم روئے ہست
پس بہر دستے نباید داد دست

Peer Ke Liye Char Shartein Hain, Qabl Az Bay'at Unka Lihaz Farz Hai:

1. Awwal: Sunni Sahih Al-aqeedah Ho.
2. Duvum: Itna Ilm Rakhta Ho Ke Apni Zarooriyat Ke Masail Kitabon Se Nikaal Sake.
3. Sivum: Fasiq Mualin Na Ho.
4. Chaharam: Uska Silsila Nabi Sallallahu Alaihi Wasallam Tak Muttasil Ho.

نَسَأَلُ اللّٰهَ العَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ وَالْإِسْتِقَامَةَ عَلَى
الشَّرِيعَةِ الطَّاهِرَةِ وَمَا تَوَفَّقَنِي إِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ، وَصَلَّى
اللّٰهُ تَعَالَى عَلَى حَبِيبِهِ وَآلِهِ وَصَحْبِهِ وَأَبْنِهِ وَحَزْبِهِ أَبَدَ الْآبَدِينَ، وَالْحَمْدُ لِلّٰهِ
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