



SHAYKHI
SADDU



WRITTEN BY:
ABDE MUSTAFA

SHAYKH SADDO

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Abde Mustafa Publications

Shaykh Saddo

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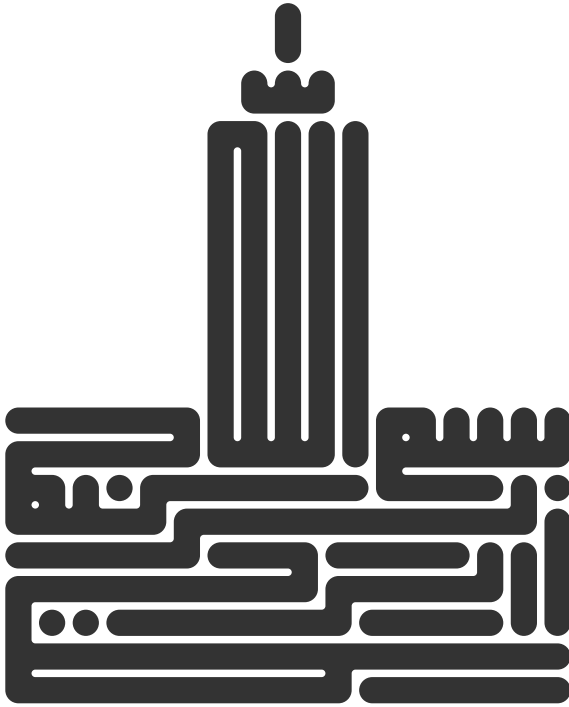
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we're working together:





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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About Us

Abde Mustafa Organisation has been working since 2014 with the aim to propagate the Quran and Sunnah through digital and print media.

- Our departments and activities

We are working in various departments, the details of which are as follows:

- **Abde Mustafa Publications**

This is our main department where books are published on various languages and subjects. To read our published books, visit our website.

www.abdemustafa.org

- **Blog**

We publish writings on various languages and subjects, which are scholarly, research-oriented. These writings can be viewed on our blog.

amo.news/blog

- **Sabiya Virtual Publication**

This platform is for virtual publishing, which means books are published in digital format on the internet. Through this platform, books are continuously being added to the digital library.

amo.news/books

- **Roman Books**

This department is dedicated to transcribing books into Roman Urdu. Taking into consideration the increasing use of Roman Urdu in the present era, this project has been initiated.

- **E Nikah Matrimony Service**

This is a Matrimonial service that specifically caters to the Ahle Sunnat community. Through this service, marriages of Sunni individuals are arranged with other Sunni individuals. This service is facilitating Sunnis in finding suitable matches easily.

www.enikah.in

- **Nikah Again Service**

This service has been initiated to promote polygamy (multiple marriages).

- **Technical Sunni**

To make technology-related information accessible to the public, we have initiated this campaign. In this, we present technology-related information in a unique manner so that the Ummah can benefit from it.

For obtaining further information or lodging any complaints, please feel free to contact us without hesitation.

Abde Mustafa Official

Tassar: Mufti Muhammad Dawood Ali Misbahi hafizahullah ta'ala

Zere nazar risala banaam "Shaykh Saddo" muhtaram Abde Mustafa Muhammad Sabir Qadri hafizahullah ki ek aham aur zaroori qalami kawish hai. Abde Mustafa sahib ahle sunnat ke un naujawan jiyalon mein se ek hain jin ka qalb o jigar islam o sunnat ke aqaid o nazariyat aur aslaaf ke qalami yadgaron ko aalami satah par aam karne ke liye dhadakta aur machalta rehta hai. Abde Mustafa Organisation ki taraf se ab tak saikdo kitabein aur rasaail urdu, roman urdu aur hindi mein sha'ae ho chuki hain jin mein khud Abde Mustafa sahib ke 30 se za'aid rasaail hain. Aap aise anaween par qalam uthate hain jin ke mutaliq ya to na likha gaya ho ya bahut kam likha gaya ho. Ab zere nazar risala hi dekh lein, ke is unwan par mukammal maloomat yakja taur par nahin milti hain to Abde Mustafa sahib ne ye kaam kar dikhaya.

Dayare hindo pak mein jahil aur tawahhum parast log shaykh saddo ko peer aur buzurg samajh kar ya is se dar kar apni mannat maante hain, Is ke naam se nazr o niyaz aur chadhawa pesh karte hain, jo ke sarasar ghalat aur najaa'iz o haraam kaam hai balki baaz suraton mein kufr o shirk ka bhi andesha hai.

Muhtaram Abde Mustafa sahib ne is risalay mein ulama-e-islam aur akabireene ahle sunnat ki tehreeron ki roshni

mein jahan shaykh saddo ke halaat aur is ke gande kirdar se parda uthaya hai, wahin az roo -e- shar'a is se mannat manne, Is ke naam par chadhawa chadhane aur janwar zibah karne ka hukm bhi bayan kiya hai, neez is ke sharr aur zarar ko dafa karne ki soorat bhi darj ki hai.

Aam feham aur saada lab o lehja ka ye risalah ahle ilm aur awaam har tabqay ke logon ke liye nihayat mufeed hai. Zaroorat is baat ki hai ke is risalay ko zyada se zyada logon tak pohanchaya jaye taaki un ki islah ho sake.

Is risalay ki ishaa'at par mein muallif ko mubarak baad pesh karta hoon aur dua karta hoon ke Allah tabarak wa ta'ala is risalay ko qubooliyat -e- aammah ata farmaaye, Abde Mustafa aur un ki puri team ko be shumaar ajr o ne'mat se hamkinaar farmaaye aur unhein khub se khub tar taqqiyaan ata farmaaye. Ameen bijaahin nabiiyyil kareem sallallahu alaihi wa sallam.

Mufti Muhammad Dawood Ali Misbahi

Khateeb o imam ibrahimi masjid, Pelawal, Hazaribagh (Jharkhand)
22-08-2023

Pehle ise padhein

Aaj se taqreeban 13-14 saal pehle jab main school mein padhta tha tab maine "Shaykh Saddo" naam pehli baar suna tha, Asal mein jo naam logon se suna tha wo "Saksaddo" tha phir baad mein maloom hua ke ye "Shaykh Saddo" hai Us waqt mujhe lagta tha ke ye jo bhi hai bas isi ilaqe mein mash'hoor hai ke jahan main rehta hoon baaqi yahan se baahar (yaani doosre ilaqa mein) is "Shaykh Saddo" ko koi nahin jaanta hoga

Main hindustan ke ek soobe "Jharkhand" mein rehta hoon jo ke pehle "Bihar" mein shamil tha phir sana 2000 eiswi mein alag kar diya gaya, Mujhe is baat ka yaqeen sa tha ke shaykh saddo sirf isi ilaqe mein paaya ya maana jaata hai lekin main ghalat tha

Jab maine ulama -e- ahle sunnat ki kitabo ko padhna shuru kiya to kai jagaho par shaykh saddo ka zikr mila jise padh kar mujhe bahut hairat hui, Kitabein padhte hue shuru se meri aadat hai ke jab koi aisi baat milti hai ke jis ke baare mein mujhe lagta hai ke aainda iski zaroorat pad sakti hai to fauran use likh leta hoon lihaza shaykh saddo ke baare mein jahan bhi kuchh paata to use likh leta

Maine bahut pehle ye irada kiya tha ke is mauzu par likhunga lekin ye nahin socha tha ke mustaqil ek risala tarteeb dene ka sharf haasil hoga, Jab ek do kitabo mein is ka

naam aur thodi tafseel dekhi to yahi socha tha ke ek tehreer likh kar aam kar dunga lekin jab kai badi badi kitabo mein iska zikr dekha to maine ek risala hi tarteeb de diya

Ek baat aur kar ke in aaghaz ke kalimaat ko mukammal karna chahta hoon ke agarche kai saalo pehle is mauzu par likhne ka irada tha lekin nahin likha jis ki wajah ye hai ke main likhne mein jaldbazi se kaam nahin leta, Aisi kai tehreerein aur risale hain ke jin par kaam karne ka maine saalo pehle irada kiya lekin saalo baad un par achhi tarah mawaad ko jama kar ke tarteeb diya aur jab itmenane qalb haasil hua to use shaaya kiya

Abhi bhi aise kai mauzuaat zehan mein hain jin par mujhe likhna hai lekin na jaane kitne saalo ke baad in par likhne ke liye qalam uthaunga

Main likhne waalo ko yahan ek fikr bhi dena chahta hoon ke likhne mein jaldbazi se kaam na lein, Jab tak kisi mauzu par achhi tarah tehqeeq na kar lein tab tak use shaya na karein, Mujhe yaad hai ke jab maine likhna shuru kiya tha to din bhar mein ek tehreer likhta aur shaam ko use mita deta kyunki mujhe kai jihato se dekhne ke baad aisa lagta ke wo "kuchh khaas" nahin hai, Aap bhi likhne aur use shaya karne se pehle achhi tarah soch samajh lein aur mahireen ki taraf bhi ruju kar ke unse unki raaye lein, Is tarah aap ek achhe likhne waale ban sakte hain aur aapki likhi baato se faida bhi zyada pahunchega

Allah Ta'ala meri is kaawish ko apni bargaah mein darja
-e- maqbooliyat ata farmaye

Abde Mustafa

Muhammad Sabir Qadri

August 2023

Shaykh Saddo ki kahani, Awaam ki zubaani

Aam logon mein shaykh saddo ke talluq se kai tarah ki baatein sunne ko milti hain, Kuchh log ise "Saksaddo" kehte hain jaisa ke maine bhi shuru mein yahi suna tha phir baad mein maloom hua ke "Shaykh" aur "Saddo" ko mila kar logon ne "Saksaddo" bana diya hai

Logon ko maine ye kehte hue suna hai ke shaykh saddo ke manne waalo se bach kar rehna chahiye, Ye log bahut khatarnak hote hain, In se panga lena bahut mehenga padta hai, Ye log kuchh bhi kar sakte hain, Agar in se kisi ka jhagda ho jaaye to ye log use nuqsan pahunchate hain

Humare ilaqe mein to kuchh gharo ki nishandehi tak ki jaati thi yaani un gharo ke baare mein ye mash'hoor hota ke wo "Shaykh Saddo ke manne waale" hain aur koi bhi unse ladai jhagda karne se bahut darta hatta ke ek baar maine kisi ped se aam tod liye the to jab mere muhalle ki ek aurat ne dekha to kehne lagi ke ye aam ka ped us shakhs ka hai jo saksaddo ko maanta hai lihaza wahan se aam na toda karo warna ye ho jayega aur wo ho jayega...!

Is tarah ki baatein kar ke khoob daraya jaata hai jiski wajah se shaykh saddo ke manne waalo se doori bana kar rakhi jaati hai, Unke ghar aana jaana, Unse kuchh lena dena ya unke ghar ka kuchh khana peena, In sab mein bahut

ehtiyat barti jaati hai

Ye saari baatein humare yahan bahut mash'hoor hain

Maine jab logon se iske baare mein janna chaha ke ye aakhir hai kaun to kisi ne bhi sahih se nahin bataya aur maine logon mein aisa dar dekha hai ke is ke baare mein khul kar baatein karne se bhi darte hain

Shaykh Saddo kaun hai?

Kaha jaata hai ke shuru mein ye ek nek shakhs tha, Is ka asal naam “Sadruddin” ya “Moinuddin” tha, Is ka talluq hindustan ke soobe “Uttar Pradesh” ke shehar “Amroha” se tha aur is ka zamana 18wi sadi maloom hota hai, Amroha mein ek mazaar bhi hai jise iski taraf mansoob kiya jaata hai

Jahan bhi shaykh saddo ke baare mein likha gaya hai wahan iske peer saahib aur ustaz ya roohani ustaz Zain khan ka bhi zikr milta hai aur kaha jaata hai ke inhone hi shaykh saddo ki tarbiyat ki aur phir is ne amalियाat ke zariye jinnat ko apna taabe bana liya, Kehte hain is ke paas do jinn the jin mein ek ka naam saddo aur ek ka naam baddo tha aur baddo achha jinn tha jabki saddo shayateen mein se tha aur bure kaamo mein iski madad karta tha

Shaykh Saddo aur auratein

Shaykh Saddo ke baare mein jo malumaat mukhtalaf zaraaye se milti hain unse ek baat bilkul waazeh samajh mein aati hai ke is ka rujhaan aurato ki tarah bahut zyada tha jiski wajah se isne shaitan jinn ki madad se ladkiyo ko aghwa karna shuru kar diya aur unke saath ye zina kiya karta tha Urdu ki lughat mein shaykh saddo ka maana bayaan karte hue likha gaya hai "Aurato ka ek farzi ya khayali jinn ya peer"

Kaha jaata hai ke shaykh saddo ke is amal se uske liye kaam karne waale jinn bhi uske khilaf ho gaye (khaas kar wo jinn jo achha tha) lekin wo taabe the to ladkiyo ko utha kar laaya karte the, Phir shaykh saddo aur jinno mein ek muahida hua ke agar ye (shaykh saddo) napaki ki haalat mein zameen par qadam rakhega to ise qatl kar diya jayega, Iske heele ke liye shaykh saddo ne ghade mein ya saat ghado mein paani bhar kar rakha tha jisse wo ghusl kar ke apne bistar se zameen par qadam rakhta tha

Ek martaba usne kisi raja ki ladki ko uthwa liya ya kisi nek aurat ko uthwa liya ke jis ko bataya gaya ke tum us ke ghade mein chhed kar dena, ye batane waale shayad wo jinn hi the ya koi faqeer sufi tha, Jab ghade mein chhed ho gaya to saara paani beh gaya aur use bina ghusl ke zameen par aana pada, Jaise hi wo zameen par aaya to uska sar qalam kar diya gaya aur kehte hain ke aaj bhi wo sar kata hua hai aur usi tarah dikhai deta hai

Sar kat jaane ke baad uske hamzaad ne logon ko pareshan karna shuru kar diya aur aamilo ne bhi is ka faida utha kar uske naam se dukanein khol li aur ye kehne lage ke agar tum shaykh saddo ke naam ka tosha (chadhawa) pesh karoge to wo tumhein pareshan nahin karenge aur tumhara saath denge, Phir chadhawe mein kaala bakra, murgha aur gulgula waghaira ki fehris bana di gai

Ye baatein jin zaraaye se hum tak pahunchi hain un mein kuchh angrezi kitabein, internet par maujood tehreerein, qaraain aur kai qism ke logon se milne waali khabrein shamil hain, Hum in ke baare mein ye daawa nahin karte ke ye sab sahih hain lekin ab hum apne buzurgo ki kitabo se jo baatein bayaan karenge wo bila shubha qabile yaqeen hain aur is mas'ale par rahnuma bhi

Shaykh Saddo “Ek khabees rooh” - Qaule Aala Hazrat

Imame ahle sunnat, Aala Hazrat rahimahullahu ta'ala se sawal kiya gaya ke:

Kya farmate hain ulama -e- deen is mas'ala mein ke is zamane mein bakra jo **shaykh saddo** ke naam se ya dusre buzurg ke naam se mausoom kiya jaaye aur wo bakra Allah ke naam ke saath zibah kiya jaaye us ka khana musalman ko jaaiz hai ya nahin?

Aap rahimahullahu ta'ala jawab mein likhte hain:

Asal baat yahan ye hai ke zibah karne waale ki niyyat aur waqte zibah uske tasmiya ka aitbar hai, iske siwa kisi baat ka lihaaz nahin, Malik ne khas Allah ta'ala ke liye niyyat ki hai aur zibah karne waale ne bismillah ki jagah bisme fulaan kaha, ya bismillah hi kaha aur iraqate dam (yaani qurban karne ya khoon bahane) se ibadate ghair khuda maqsood rakhi zabeeha murdar ho gaya, aur agar malik ne kisi ghair khuda agarche but ya shaitan ke liye niyyat ki aur usi ke naam ki shohrat di aur usi ke zibah karne ke waaste zaabeh ko diya aur zaabeh ne khaas Allah azzawajalla ke liye uska naame paak le kar zibah kiya ba nasse qatai Quran halaal ho gaya, Allah ta'ala farmata hai:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ط

"Tumhein kya hua ke us cheez mein se na khaao jis par Allah ka naam zikr kiya gaya"

Aalamgeeri mein hai:

مسلم ذبح شاه المجوسی لبیت ناریم او الکافر لاهتم توکل لانه سمی اللہ تعالیٰ

ویکره للمسلم، کذا فی التاتارخانیة

"Musalman ne majoosi ki bakri zibah ki unke aatishkada ke liye, ya kisi kafir ki bakri unke maboodo ke liye zibah ki to khaai jaaye kyunki musalman ne Allah ta'ala ka naam le kar zibah ki hai aur musalman ko ye amal makrooh hai, tatarkhaniya mein yun hi hai

(Fatawa Aalamgeeri, 5/286)

(...aage ja kar likhte hain ke) **shaykh saddo koi buzurg nahin balki ek khabees rooh hai**

(*Fatawa Razviyyah, 20/265*)

Ek aur sawal Imame ahle sunnat, Aala Hazrat se kiya gaya:

Kya farmate hain ulama -e- deen is mas'ale mein ke zaid ne shaykh saddo ke naam se murgh waghaira zibah karaya, Milad bhi zaid ne padhwaya, to zaid ke makaan par milad padhna jaaiz hai ya nahin, aur khana zaid ka milad khuwan ne khaya to wo us ke haq mein kaisa hai?

Aap jawab mein likhte hain:

Zikre milad shareef ba niyate hidayat padhe aur us mein aisi arwaah (rooho) ki takreem se mumanat kare jin ka islam tak maloom nahin, balki baaz ulama ne inhein arwaah khabeesa likha aur wo murgh waghaira zabeeha na khaye jo aiso ke liye zibah hua aur behtar ye hai ke us ke yahan ka aur khana bhi na khaye, jab tak wo tauba na kare zajraala wa tobaikha aur agar ye aalim muqtada hai to aiso ke saath aur unke yahan khana khane se ehtiraz aur aham hai

كما نص عليه في الهندية وغيرها

(jis tarah ke hindiya waghaira mein is par nass ki gai hai)

(*Dekhiye Fatawa Razviyyah, 20/266*)

Isi tarah ke ek aur sawal ke jawab mein Imame Ahle Sunnat, Aala Hazrat likhte hain:

Khabees rooho ko manana taqarrub ilallah nahin ho

sakta, Shaykh saddo bhi arwaahe khabeesa se shumar kiya gaya hai, to zibah karne waale ki niyyat agar shaykh saddo ki taraf taqarrub ki ho janwar bila shubha murdar ho jayega, agarche ba zaahir takbeer hi keh kar zibah kiya gaya ho, yahan zaabeh ki hi niyyat ka aitbar hai

(...aage ja kar likhte hain) agar niyyat maloom na thi aur ye jaan chuka tha ke ye log shaykh saddo ke manane waale hain, aur bachna aur aham tha ke arwaahe khabeesa ke manane waalo aur usse iste'anat karne waalo ka zaahir haal sakht makhdoosh hai aur aisi jagah shahadat se ehtiraz sakht lazim

(Fatawa Razviyyah, 20/267)

Ek sawal Aala Hazrat se kuchh yun kiya gaya:

Ek musalman nazr lighairillah (Allah ke ghair ki nazr) khata hai aur imdaad makhlooq misle shaykh saddo wa khwaja Khizr wa kaali bhawani waghaira taziya parasti se talab karta hai wa basoorate husool murad nahin nazr dene se zarare jaano maal ka tasawwur karta hai in soorato mein naqse imaan waaqe hua ya nahin? wa zabiha us ka khana jaaiz hai ya nahin?

Aap rahimahullahu ta'ala jawab mein likhte hain:

Kaali bhawani se madad mangne waale ko musalman kehna kufr hai, kehne waale par tajdeede islam wa tajdeede nikah lazim hai, aur kaali bhawani, shaykh saddo aur arwaahe khabeesa ke saath nabiullah hazrate Khizr alaihissalam se istemdad ko milana sareeh gumrahi aur aur

nabiullah ki tauheen aur imamul wahabiya makhzooli ki tarze layeen hai, Tauba farz hai aur jab wo kaali bhawani se madad mangta hai to qata'an kafir mushrik hai uske iman ke nuqsan kamaal aur uske zabeeha se sawal nadani hai, na iske baad kisi amre muhtamil se bahas ki haajat na ke jaaiz mustahab

(*Fatawa Razviyyah, 21/299*)

Shaykh saddo ke naam par janwar zibah karne ka hukm

Imame ahle sunnat, Aala Hazrat ke jo chand fatawa humne naqal kiye un mein jahan shaykh saddo ko khabees rooho mein se bataya gaya hai wahin uske naam par zibah kiye jaane waale janwar ka hukm aur mukhtalif sooratein bhi bayaan ki gai hain, Ab is talluq se hum mazeed kuchh hawale bayaan karenge jinse ye zaahir karna bhi maqsood hai ke shaykh saddo ko kis qadr shohrat haasil hai yaani in hawalo ko dekh kar ye bakhoobi andaza ho jayega ke ye kisi ek ilaqe ka mas'ala nahin

Allama Hashmat Ali Khan se sawal

Shere besha -e- ahle sunnat, Allama Hashmat Ali Khan rahimahullahu ta'ala se sawal kiya gaya ke:

Kya shaykh saddo ke naam ka bakra aur hateele peer ke naam ka murgha jaaiz hai aur is qism ke mannati janwaro ka gosht khana jaaiz hai?

Aap jawab mein likhte hain:

Shaykh saddo ke naam ka bakra aur Hazrate Sayyid Hateele Shaheed rahmatullahi alaih ke naam ka murgha jabki waqte zibah Bismillahi Allahu Akbar keh kar kisi musalman ne zibah kiya halaal ho gaya

(Note: Yahan shaykh saddo par tafseel bayaan nahin ki gai hai, faqat zabihe ka hukm bayaan kiya gaya hai)

(Dekhiye: Fatawa Hashmatiya, Safha 95)

Malikul ulama, Allama Zafaruddin Bihari se sawal

Malikul ulama, Allama Zafaruddin Bihari rahimahullahu ta'ala se bhi shaykh saddo ke baare mein sawal kiya gaya ke "miyan shaykh saddo waghaira ka murgha, bakra paalna aur us ka khana durust hai ya nahin?"

Aap jawab mein likhte hain:

Asal mein waqte zibah khaas zaabeh ki niyyat wa qaul ka aitbar hai agarche pehle se shaykh saddo miyan ya kisi ke naam se mash'hoor ho

Raddul muhtar mein hai:

المدار على المقصد عند ابتداء الذبح

aur yahi maana aaya -e- shareefa:

وما اهل به لغير الله (البقره: ۱۷۳)

"aur janwar jo ghaire khuda ka naam le kar zibah kiya gaya (kanzul iman)" ke hain, faqat mash'hoor ho jaana kisi ke naam se mojibe hurmat nahin warna chahiye ke tamami

janwar haraam ho jaayein kyunki har janwar kisi na kisi ke naam se zaroor mash'hoor hota hai (maslan amr ki gaaye, khalid ki bakri, zaid ka murgha waghaira waghaira)

Jalalain mein hai:

ای ذبح علی غیر اسمہ تعالیٰ و تقدس

Jo ghaire khuda ke naam par zibah kiya jaaye wo bhi haraam hai

(...aage likhte hain) aur jab zabeeha halaal hua to khana bhi durust hai, Allah ta'ala farmata hai:

"Tumhein kya hua ke na use khaao jis par Allah ka naam liya gaya"

(Fatawa Malikul Ulama, Safha 474)

Peer Mehre Ali Shah ki kitab mein

Hazrate Peer Mehre Ali Shah rahimahullahu ta'ala ki ek kitab "I'alaau Kalimatillah Fi Bayaani Wa Maa Uhillah Bihi Lighairillah" mein alag alag maqamaat pe shaykh saddo ka naam dekhne ko milta hai, Is kitab mein shaykh saddo ya kisi aur ghaire khuda ke naam par zibah kiye gaye janwar ke halaal aur haraam hone par bahas ki gai hai jo ke hum dusre akabir ulama ke hawale se bayaan kar chuke hain, Mazeed tafseel ke liye is kitab ko dekha jaaye

Shaykh Saddo ki fatiha dilana

Fatawa Shariyya mein ek imam ke baare mein sawal kiya gaya ke "Zaid masjid ka imam hai aur zaid shaykh saddo ka fatiha niyaz karta hai, basti ke logon ka kehna hai ke zaid ke pichhe namaz padhna najaiz hai isliye ke zaid jis ka fatiha niyaz karta hai wo yaani shaykh saddo kafiro ki aurato par sawaar ho jaata hai aur kehta hai ke khassi aur murgha do to chhodenge warna nahin, Kafir ho ke muslim sab ke yahan jaata hai jo khassi wa murgha deta hai to theek hai aur nahin deta hai to aurato ko pareshan karta hai aur pet se bachha ghaib kar deta hai waghaira waghaira lihaza huzoore aali se arz ye hai ke zaid ke pichhe namaz padhna durust hai ya nadurust, usole shara ke mutabiq jawab inayat farma dein, ain nawazish hogi"

Jawab:

Shaykh saddo ke naam se fatiha dena haraam hai ke wo minjumla shayateen ke hai aur jo murtakibe haraam ho uski iqteda najaiz hai agar wo tauba kare aur saaleh imamat ho tab use mansabe imamat par bahaal rakha jaaye warna mansabe imamat se fauran mazool kar dena wajib hai

في الدر المختار في تقديمه تعظيمه وقد وجب عليهم اباة شرعا و في الهداية

لانه لايتهم لامر دينه

"Durre mukhtar mein hai aur usko imam banane mein uski tazeem hai halanki shar'an uski ihanat wajib hai aur hidaya mein hai kyunki wo umoore deeniya ka khayal nahin

rakhta hai"

(Fatawa Sharaiyya, 3/355)

Shaykh saddo ke gulgule pakana

Fatawa Amjadiya mein ek sawal kuchh yun hai:

Ek aaseb zada ladki paanch ya chhe saal se sakht museebat mein hai, Aaseb bhi shaykh saddo (hai jo) chain nahin lene deta jisse ghar waale badi aafat mein giraftar hain aur ab tak bahut aamil aaye gaye, kisi se kuchh faida nahin hua lihaza majbooran socha gaya hai ke tel ke gulgule waghaira pakaye aur dafaliyo ko bulaye, gaaye bajaye baghair ye hargiz nahin jayega, Ab farmaiye ye amre qabeeh karna jaaiz hai ya nahin?

Al Jawab:

Shaykh saddo ke gulgule pakwana, aur dafaliyo se gawana bajwana hargiz jaaiz nahin, Shaitan aisi harkatein karta hai, ke izaah pahunchata hai, aur apne mawafiq kaam kara ke chhodta hai, Ahle imaan ko chahiye shaitan ke makro kaid se bachein, Jo log shariat ke mawafiq aamaal karte hain unki taraf tawajjo ki jaaye, Ye baatein zaail ho jayengi

(Fatawa Amjadiya, 4/142)

Shaykh saddo aur gotrej

Ghaur kiya jaaye to shaykh saddo ke ilawa aur bhi aisi khabees roohein hain ke jin ki alag alag ilaqa mein parastish ki jaati hai, Misaal ke taur par hum yahan gotrej ke hawale se likh rahe hain, Hindustan ke soobe Gujarat se kisi ne

Huzoor Tajushshariah, Allama Mufti Akhtar Raza Khan Barelvi rahimahullahu ta'ala se sawal kiya ke "logon ka kehna hai ke fulaan fulaan qabeela apni kisi mushkil ke waqt ya beemari ya zindagi mein ek baar gotrej karte hain yaani apne qabeele ki devi jo khandan ki devi kehlati hai, us ke naam ka bakra zibah kar ke uska gosht aur khichhdi paka kar sirf usi qabeele ke log use khate hain bacha hua khana zameen mein dafn kar diya jaata hai, ye arsa -e- daraaz se chala aa raha hai aur logon ka ye aqeeda ho gaya hai ke musibat mein gotrej karne se faida hota hai aur na karne se hi musibatein aati hain... "

Aisi aur kuchh baatein likhne ke baad sawal karne waale ne gotrej karne waalo se mutalliq satrah suwalaat kiye maslan aise logon par shariat ka kya hukm hai aur inke yahan khana peena kaisa hai, inki imamat ka kya hukm hai aur inke janaze padhna waghaira

Huzoor Tajushshariah jawab mein likhte hain:

Sawal karne waale ne jis tarah bayaan kiya hai, agar ye sach hai to ye log kharije islam hain, Tauba wa tajdeede imaan wa nikah lazim hai magar ek fasiq ki khabar se is amr ka suboot na hoga (yaani kisi fasiq shakhs ne agar kisi qabeele ke baare mein ye sab bayaan kiya hai to mehaz uski khabar yahan suboot ke liye kaafi nahin hai)

(...aage likhte hain) ye sab najaiizo haraam hai aur khandani devi ka manne waala murtad aur murtad ka zabiha haraam hai aur us ka khana haraam aur gotrej khane waale shakhs ko imam banana gunah aur uske pichhe namaz

makroohe tehreemi wajibul i'aada hai (tafseel ke liye Fatawa Tajushshariah dekhein, hum ne yahan aasan lafzo mein khulasa likhne ki koshish ki hai)

(Fatawa Tajushshariah, 2/125, Mulakkhasan)

Shaykh saddo aur hazrate Aurangzeb

Tazkira -e- mashaikhe qadriya razviya mein "Aaine Ahmadi" ke hawale se hai ke ke hazrate sayyiduna Achhe miyan marherwi quddisa sirruhu tehreer farmate hain ke shaykh saddo insani tabqa mein se tha, wo wust gyarahwi sadi hijri ke aakhiri hisse mein badshahe aadil hazrate muhiyuddin Aurangzeb aalamgeer ke ahade hukoomat mein tha, Ye nawaah kolkata ka bashinda tha, wo ek nihayat darja pur asar amal jo oont ke baalo par padha jaata hai, isi amal ka aamil tha

(Tazkira -e- mashaikhe qadriya razviya, Safha348)

Shaykh saddo aur Marhera shareef

Tazkira -e- mashaikhe qadriya razviya mein hai:

Shaykh saddo chunki aadatan ek buri khaslat ka khogar tha aur use gunaho ka aisa chaska lag gaya tha ke shabo roz aadaate zameema aur af'aale qabeeha (yaani bure kaamo) ka irtekar karta tha, wo apne us qawiul asar amal (jo upar oont ke baalo waala bayaan hua) ke zariye apni khwahishate nafsaniya ki aag ko bujhane ke liye har roz ek nai aurat ke

saath moonh kaala karta tha aur achhi se achhi husno jamaal waali ladkiyo ko apne muakkilo ke zariye mangwata tha halanki uske muakkil uske khilafe shara kaam karne se raazi na the, wo khabees jab zina ka irtekar karta to apne chaaro taraf hisaar kar liya karta tha, ek din jab wo zina mein muqtala tha aur paani rakhna hisaar mein bhool gaya tha, zina se farigh hone ke baad usne dekha ke paani maujood nahin hai to usne muakkilo ko aawaz di, muakkil isi taak mein the ke kab mauqa faraham ho ke is khabees ko khatm karein, fauran muakkilo ne usko pakda aur pahaad ki bulandi se gira kar maar daala, Shaykh saddo ne chunki apni quwwate taskheeriya ki wajah se logon ke dilo dimagh par apna nafse bad chhod diya tha, aur log iske kaafi motaqid (yaani manne waale) ho gaye the, ba'in wajah wo sab se apni parastish karwata aur bhent chadhwata tha, yahan tak ke us ka ye napaak asar marhera mutahhara tak pahunch gaya tha, Is ki wajah ye thi ke marhera ke logon ki rishtedariya shaykh saddo ke dayaaro imsaar mein thi

(Tazkira -e- mashaikhe qadriya razviya, Safha368)

Shaykh saddo se hazrate syed shah Barkatullah marherwi ka muqabla

Hazrate sahibul barakaat quddisa sirruhu jab marhera tashreef laaye to aap ne wahan ke logon mein ek ajeeb rasm dekhi ke koi shaykh saddo ki niyaz dila raha hai, koi us ke naam par kadhai pesh kar raha hai, Aap ne logon ko hukme sharai se aagah farmaya: Aisa karna najaz hai, Ek bad kirdar shakhs se apni aqeedat ka rishta tod do aur us ka naam lene

se baaz aa jaao

Aap ki pur taseer baatein logon ke dilo mein asar kar gai, Ek din shaykh saddo ghabraya hua aap ki khidmat mein haazir hua aur kehne laga ke tum mere motaqid nahin ho aur logon ko meri taraf se pherte ho to main tum se muqabla karunga,

Aap ne nihayat hi gharazdar aawaz mein use daanta jis ki wajah se wo fauran bhaag gaya

Aap ka mamool tha ke saal mein do baar utarne gheeda par ja kar arbayeen karte the, Hazrat hasbe mamool ek martaba ek gheeda par arbayeen mein the ke ghusl ki haajat pesh aai, Hazrat darya ki taraf us gheeda se utar kar ja rahe the ke asnaye raah mein hi us khabees shaykh saddo ne aa ghera aur kehne laga ke aap ne mujhe bahut taklefein pahunchai aur intehai aziyatein di hain bas main aap se badla lunga aur isi waqt main aap ko jala dunga, Phir hazrat ne use daanta aur farmaya: "Faqero se na uljho".... Lekin wo na maana to aap ne farmaya ke tu jab jala dega, jala dega ab mera jalana dekh, Ye farma kar hazrat ne ghusl farmaya aur shaykh saddo ko mazboot hisaar ke zariye gher mein le liya aur hisaar ko tang karte gaye aur use bilkul apne qareeb kar liya aur farmaya: dekh main tujhe aan ki aan mein jala kar nesto nabood karta hoon

Wo rone chillane laga aur gidgida kar rihai ki darkhwast karne laga chunanche aap ne usse muahida liya aur usne ye kaha:

(1) Main aap ke mureedo aur mutawassilo ko kabhi nahin sataunga, (2) Jahan kahin aap aur aap ki awlaad hogi wahan

bhool kar bhi qadam nahin rakhunga, (3) Agar mere dakhile ki jagah par aap aur aap ke khandan ka koi sahibzada tashreef le jayega to main wahan se apna amal dakhil utha lunga, chunanche us muahide par wo khabees shaykh saddo aaj tak qaaim hai

(Tazkira -e- mashaikhe qadriya razviya, Safha368, 369)

Shaykh saddo ki muahide par pabandi

Isi kitab mein hai ke hazrate haji hafiz syed shah Muhammad Ismayeel hasan saheb qadri barkati, ahmadi sajjada nasheen dargahe aalam panah marhera muqaddasa irshad farmate hain ke hazrat miyan saheb quddisa sirruhu ke khalifa hazrate shah Baazgul saheb ki ek mureeda thi jin ka wisal 1301 hijri mein hua wo bayaan karti thi ke jab main ek saal ka bachha tha to wo mujhe apni god mein liye hue ek pathan ke ghar mein gai, Khan saheb ke yahan us din shaykh saddo ki kadhai thi, bakra ho chuka tha aur pooriya ho rahi thi aur ye mardood shaykh saddo un pathan ke bete ki jo un bahu ke sar par chadha hua tha, wo bechari bad hawas behosh padi thi aur gala phoolta ja raha tha, jaise hi meri maa mujhe god mein liye hue us ghar mein pahunchi wo jawan aurat hosh mein aa gai aur gala bhi asli haalat par aa gaya, ghar waale chhote bade sabhi khushi mein machalne lage aur kehne lage ke.... miyan ne kadhai qabool kar li, gharz jab tak main wahan raha us aurat ko kuchh bhi khalish na hui, magar jab meri walida mujhe le kar wahan se chali aai to phir us aurat ki wahi haalat ho gai, to uske ghar waalo ne shaykh saddo se puchha ke jab aap kadhai qabool kar chuke, phir

satana kaisa?

Us khabees ne jawab diya ke is waqt tak na humein tumhari kadhai pahunchi na bakra, baat asal ye thi ke tumhare ghar mein peer Barakaat saheb ka pota aa gaya tha is wajah se main chala gaya tha, ab wo dobara kadhai aur bakra do, to us ladki ko chhodunga, majbooran un na aqlo ne dobara kadhai wa bakra kar ke uski nazro niyaz ki, uske baad us ladki ki gulu khalasi hui

Is waqiye ke kai roz baad jab meri walida mujhe le kar phir wahan gai to wo log meri walida par bahut khafa hue aur kehne lage ke tumhari wajah se humara bahut nuqsan hua, na ye bachha yahan aata aur na hi us din dobara kadhai ka sarfa humein bardasht karna padta, Meri maa ne jawab diya ke is ghar waalo ke mureed kyun nahin ho jaate jo ek martaba ki bhi kadhai ka sarfa bardasht karna na pade aur humesha humesh ko miyan shaykh saddo se chhutkara mil jaaye, Agar tum log mureed ho jao to bhool kar bhi shaykh saddo tumhari taraf na aayega, Gharzeke wo tamam ghar ka ghar is khandan ka mureed ho gaya aur us din se us khabees ne un logon ko na sataya

(Tazkira -e- mashaikhe qadriya razviya, Safha369)

Khulasa aur Khatima

Shaykh saddo ek insan tha jisne amaliyaat ke zariye muakkilo ko apna taabe banaya, Phir un ke zariye bure kaam karne laga jaisa ke bayaan guzra, Uske muakkil uske bure

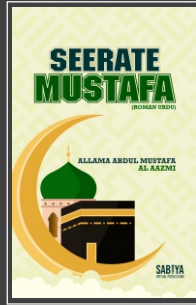
kaamo se raazi nahin the aur ek din unhone shaykh saddo ko qatl kar diya magar usne jo khurafaat aam ki thi wo baaqi rahi aur use farogh dene ke liye dhongi logon ne dhanda shuru kar diya

Shaykh saddo ke naam par fatiha dena, use chadhawa pesh karna aur uske naam par jaanwar zibah karna hargiz jaaziz nahin hai, Jo log aisa karte hain unhein fauran tauba karni chahiye

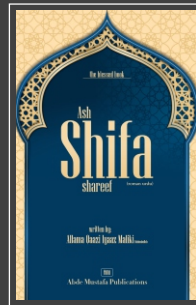
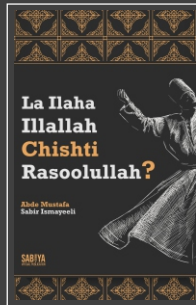
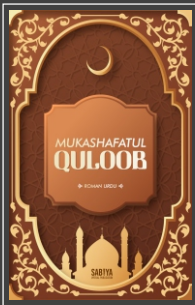
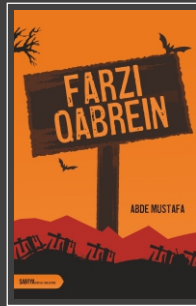
Ek baat ka aur khayaal rakhna chahiye ke is tarah ki khabees roohein ya shareer jinnaat (shaitan) jo kisi par suwar ho jaate hain, ye bahut jhoote hote hain, Inki baato ka aitbar karna sahih nahin, Dekha gaya hai ke kisi aurat par koi jinn aa jaata hai aur kehta hai ke main fulaan buzurg ya fulaan wali hoon, Ye sab jhoot hai, Koi wali ya buzurg kisi aurat ke upar sawar nahin hote, Iski tafseel humare risale "Aurato par Buzurgo ki suwari" mein bayaan ki jayegi

Shaykh saddo ya kisi aur khabees rooh ki baato par amal hargiz na kiya jaaye, Ye log insano se aise kaam karwana chahte hain jo use Allah se door kar de aur shaitan ke qareeb kar de, Inke shar se najaat paane ke liye Allah waalo ki taraf ruju kiya jaaye aur sabro isteqamat ka daaman na chhoda jaaye

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