

DEOBAND KA NAYA DEEN

(ROMAN URDU)



ALLAMA MUSHTAQ AHMAD NIZAMI



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NAYA DEEN

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WRITTEN BY:

ALLAMA MUSHTAQ AHMAD NIZAMI



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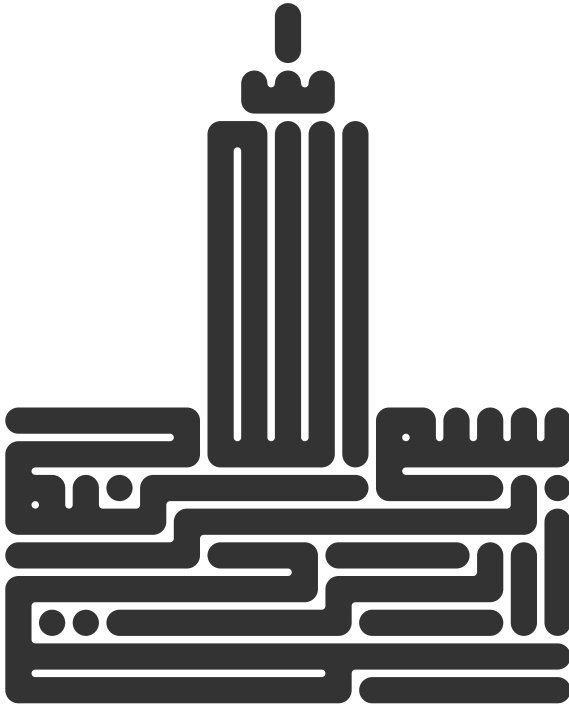
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we're working together:





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

Baab (1): Fitna-E-Deobandiyat Ka Sarsari Jayza

Aur

**Asre Hazir Ke Chand Ubhare Huye Sawalaat Ke
Jawabaat**

Ek Jayza

'Akela Hoon Magar Aabad Kar Deta Hoon Wa Veerana
Bahut Royegi Mere Baad Meri Shame Tanhai'

'Meine Chaha To Bahut Unko Bhulana Lekin
Baat Yah Koshishe Nakam Se Aage Na Badhi'

Deobandi Aqaid Par Tanqeed Wa Tabsara Ya Uska Ilmi Muhasaba Is Daur Ka Koi Naya Rujhaan Nahi Hai Na Asre Hazir Ki Kitabein Naqshe Awwal Ki Haisiyat Rakhti Hain Ahade Mugal Ke Aakhri Taajdar Bahadur Shah Jafar Hi Ke Daur Mein Khanasaz Shirk Wa Bid'at Ke Zere Unwan Ismaily Fitna Janm Le Chuka Tha. Chunanche Kila-E-Mualla Ke Mamoolat Wa Marasim Maslan Meelad Wa Qyaam, Nyaz Wa Fatiha Wagairah Par Jab Shirk Wa Bid'at Ke Fataawe Se Amale Jarrahi Ka Aagaz Hua To Shah Jafar Ka Aqeedat Kesh Mijaaz Un Taba'azad Fataawa Par Mutma'en Na Ho Saka. Shaikhe Tareekat Tajul Ulma Hazrat Maulana Fazle Rasool Badayooni Rahmatullah Alaih

Jinke Ilm Aur Fazal Wa Kamaal Ka Aaftab Nisfunnahar Chamak Raha Tha, Unki Taraf Shah Jafar Ko Rujoo Hona Pada.

Bahadur Shah Jafar Ka Yah Sawal Farsi Zabaan Mein Tha Mausooif Girami Ne Bhi Usi Zabaan Mein Jawabaat Ko Qalamband Farmaya. Sawal Wa Jawab Donon Kitabi Size Par Matboo Hain. Uska Ek Nuskha Raese Calcutta Doctor Maulana Aleemuddin Sahab Ke Kutubkhane Mein Maujood Hai. 'Khoon Ke Aansoo' Ke Tarteef Ke Dauran Kafi Dinon Tak Vah Nuskha Mere Paas Bhi Tha Jiska Ek Zaili Tazkira 'Khoon Ke Aansoo' Mein Aa Chuka Hai. Yah Kitab Mukhtalif Fih Masael Ki Ek Aham Kadi Hai Lekin Dheere Dheere Maulvi Ismail Dehalvi Ki Wahabiyat Aur Mijaaz Ka La Ubalipan Neez Khandani Riwayaat Se Alag Thalag Ek Naye Mod Ki Taraf Unka Tabai Aur Zehani Jhukav Jab Numayan Hone Laga To Ulma-E-Haq Ki Taraf Se Unki Aawargi-E-Qalam Ka Tarki Ba Tarki Jawab Diya Gaya. Ja Baja Mubahasa Wa Munazara Ki Mahfilein Garam Hone Lagi. Chunanche Is Silsila Mein Allama Fazle Haq Khairabadi Rahmatullah Alaih Aur Maulvi Ismail Dehalvi Se Mas'ala-E-Imkaan Nazeer Wa Imtana-E-Nazeer Par Jama Masjid Delhi Mein Awaam Aur Muaasir Ulma Ki Maujoodgi Mein Munazare Ka Aagaz Hua Jawabaat Na Ban Padne Ki Soorat Mein Maulvi Ismail Dehalvi Badbadate Huye Rafoo Chakkar Ho Gaye. Uske Baad Poori Delhi Mein Unki Ilmi Bemaegi Aur Zillat Wa Ruswai Ka Charcha Hone Laga. Unki Hajeemat Wa Shikast Ki Yah Dastan Har Kas Wa Naqis Ki Zabaan Par Itni Aam Ho Gai Ki Delhi Ke

Gali Koocho Mein Unhein Nange Khandan Kaha Jata Tha. 'Takwiyatul Imaan' Jo Ibne Abdul Wahab Najdi Ki 'Kitabuttauheed' Ka Charba Hai, Uski Isha'at Ne Petrol Par Aag Ka Kaam Kiya.

Wahabi Fitne Ka Aagaz Delhi Se Hua Lekin Saharanpur, Thanabhavan, Gangoh, Ambeth Ki Sarzameen Najd Se Wahabiyat Ke Laye Huye Beej Ki Kasht Ke Liye Bataur Aazmaish Istemal Ki Gai. Agarche Ibtidai Daur Mein Uski Aabyari Aur Khaadrasani Ka Kaam Delhi Se Hota Raha Lekin Is Fitne Ko Bar'aawar Banane Ke Liye Yah Zameen Khud Itni Zarkhez Sabit Hui Ki Thode Dinon Baad Usne Delhi Ko Apna Maal Supply Karna Shuru Kar Diya. Ab To Deoband Ismaily Fitne Ka Markaz Hokar Najd Saani Ban Chuka Hai. Mujhe Qarien Ko Yah Zehan Dena Hai Ki Wahabiyat Wa Deobandiyat Ki Vah Ilmi Khyanatein Jo Islami Aqaid Wa Mamoolat Ki Sadiyon Se Mahfooz Amanat Ko Titar Bitar Kar Dena Chahati Thi Uske Khilaf Zabaan Wa Qalam Ka Jihad Is Ahad Ki Bid'ate Hasna Nahi Hai Balki Allama Fazle Haq Khairabadi Wa Maulana Fazle Rasool Badayooni Jaise Sahibe Fikr Wa Baseerat Ki Door Ras Nigahon Ne Roze Awwal Hi Uski Bhayanak Tabahkariyon Ka Bharpoor Andaza Kar Liya Tha. Ismaily Takhreeb Qariyon Ke Muqabil Uske Istihsaal Wa Beekhuni Ki Aisi Neev (Buniyad) Daal Di Ki Aaj Tak Ahle Qalam Usi Falak Shigaaf Mahal Ko Jadeed Naqsh Wa Gaar Ki Gulkariyon Se Dilfareb Wa Deedajaib Bana Rahe Hain. Agar Quboole Haq Ke Liye Dilon Ka Darwaza Khula Ho To Is Haqeeqat Ke Aitraaf Mein Ek Lamha Ka Ta'ammul

Nahi Hona Chahiye Ki Yahı Hazraat Is Falak Bos İmarat Ki Asasi Eınt Hain. Jab Tak Daobandiyat Ke Muqabil Nashtarzani Ka Yah Saaleh Wa Sehatmand Jaari Rahega Har Daur Ka Sahibe Qalam Apne Ko Unhi Buzurgon Ki Ayaal Tasavvur Karega. Tareekh Ki Peshani Unhi Ke Naamo Se Jagmagati Rahegi.

Khuda Gareeke Rahmat Farmaye Un Buzurgon Ko Jinhone Waqt Ke Ek Azeem Fitna Ke Muqabil Aisi İmaan Afroz Wa Hayaat Bakhsh Shama Raushan Ki Jiski Raushani Se Har Sahibe Baseerat Ne Har Daur Mein İstifada Kiya.

Tareekhe Wahabiyat Wa Najdiyat Se Mut'alliq Maulana Fazlurraşool Badayooni Ki 'Saiful Jabbar' Naami Shohra Aafaq Kitab Naqshe Awwal Ki Haisiyat Rakhti Hai. Aise Hi Najai Masael Ke Jawabaat Mein Maulana Abdussami Rampuri Alahirrahma Ki Maqboole Aam Kitab 'Anware Satia' Ko Ek Kaleedi Haisiyat Haasil Hai. Jaise Jaise Waqt Guzarta Gaya Vaise Vaise Fitna-E-Deobandiyat Ka Nuqta-E-Agaz Se Anjam Ki Taraf Qadam Uthta Raha Hatta Ki Sayyadna İmaam Ahmad Raza Fazile Bareilvi Raziya'llahu Ta'ala Anhu Ne Uski Jade Khokhli Karne Ke Liye Kuch Dinon Use Markaze Tavajjoh Banaya. Unke Jumla Motkadaat Batila Par Alahida Kutub Wa Rasael Mein Aisi Sair Haasil Guftagoo Farmai Ki Ab Agar Muddato Kuch Na Likha Jaye To Vahi Zakheera İtna Kafi Hai Ki Hareef Ko Mudallal Wa Muskat Jawabaat Ke Liye Ham Apni Raah Ke Kisi Gosha Mein Tareeki Mahsoos Na Karengė.

Lekin Har Daur Ke Halat Judagana Hote Hain Ab Agar Is Ahad Ke Zehani Wa Fikri Mijaaz Ke Mutabiq Masael Ki

Tafheem Ka Ahsan Tareeqa Ikhtiyaar Na Kiya Jaye To Aqaid Ki Thos Haqeeqatein Safha E Kirtaas Par To Mahfooz Hongi Lekin Insani Zehano Ki Takhti Par Uska Aqs Na Utara Ja Sakega. Isliye Har Daur Apne Mijaaz Ke Mutabiq Masael Ki Tafheem Ka Mutaala Karta Hai Jiski Riaayat Na Karna Apni Fikri Salahiyaton Ke Malyamet Kar Dene Ke Mutradif Hoga.

Chunanche Jis Waqt Meine 'Khoon Ke Aansoo' Ki Tarteeb Di Jis Par Jama'at Ke Akabir Wa Ahbaab Ne Apni Janchi Tuli Raay Khana Farmai Unmein Makhdoom Girami Aali Martabat Hazrat Maulana Hasnain Raza Khan Sahab Bareilvy Ki Raay Agar Baare Khatir Na Ho To Zail Ki Sataron Mein Mulahaza Farmaye. Jisse Is Daawe Ki Tasdeeq Ho Sakegi.

Assalamu Alaikum.....Mijaaz Girami!

"Aaj Meine Aapki Kitab (Khoon Ke Aansoo) Dekhi Behad Musarrat Hui. Lihaza Aap Yaad Rakhe Ki Urs Ke Mauqa Par Ek Nuskha 'Khoon Ke Aansoo' Zarur Sath Lete Aaye. Mein Aapki Anokhi Tahqeeqat Dekh Kar Bahut Masroor Hua Hoon Mein Asbaabe Zawaal Ke Doosre Hissa Mein Isse Bhi Madad Loonga. Is Silsile Mein Mujhe Apne Marhoom Meharban Maulana Qazi Gulam Sajjad Sahab Ki Ek Baat Yaad Aai. Unhone Jab 'Asbaabe Zawaal' Ka Mubaiya Dekha To Bahut Khush Huye Aur Wapas Karte Waqt Kahne Lage Ki Mein Is Kitab Ko Dekh Kar Is Nateeja Par Pahuncha Hoon Ki Radde Muftad'en Aapke Khandan Ka Hi Hissa Ho Gaya Hai. Aala Hazrat Kuddus Sirrahu Ne Tamam Muftad'en Ka Radd Ilmi Haisiyat Se Kiya Aur Aisa

Kiya Ki Qiyamat Tak Ke Liye Kafi Hai. Tumne Is Radd Ka Doosra Raasta Ikhtiyar Kiya Hai. Ab Musannifeen Idher Aayenge. Yah Kitab Ek Pagdandi Hai Jise Agle Musannifeen Shaare Aam Kar Denge. Khudavand Aalam Aapko Shaad Wa Aabad Rakhe Aur Zyada Se Zyada Aapse Aisi Deeni Khidmaat Le Jinse Vah Aur Unka Pyara Rasool Raazi Ho." Wassalam.... Dua Go Hasnain Raza.

Wazeh Rahe Sadiyon Guzar Jane Ke Baad Bhi Masael Ki Asal Soorat Masakh Nahi Hoti Albatta Un Par Gaaza Wa Surkhi Ki Taz'en Ka Tareeqe Kaar Badal Jata Hai Ya Un Kulliyaat Par Jujziyaat Ki Jo Tafree'a Hoti Hai Vah Judagana Tashreeh Talab Hote Hain Tadreejan Uski Wazaahat Hoti Rahti Hai. Baharhaal Jab Tak Koi Batil Mazhab Zinda Rahta Hai Aur Jaise Jaise Vah Apne Batlaan Ki Sehat Sabit Karne Ke Liye Naye Naye Chor Darwaze Talash Karta Hai Vaise Vaise Ahle Haq Ki Batlaan Parasti Ka Raaz Faash Karne Ke Liye Qur'an Wa Sunnat Wa Aqwaale Salaf Ko Ba Wujooch Ahsan Pesh Karte Rahte Hain.

Maazi Mein Aisa Hua Hai, Ab Ho Raha Hai Aur Aainda Hota Rahega Lekin Ahle Qalam Ko Asre Hazir Ke Muktizayaat Ki Bharpoor Riaayat Ek Amr Na Guzer Hai. Agar Aisa Na Kiya Gaya To Andesha Hai Ki Hareef Ki Tashakariyon Se Aqaid Ke Aahni Mahal Mein Aisa Shigaaf Aa Jaye Jiske Bharne Ke Liye Badi Taaqat Ka Istemal Karne Ki Zarurat Mahsoos Ki Jaye. Danishwari Yahi Hai Ki Barish Se Pahle Chhappar Durust Kar Liya Jaye. Mere Apne Khyaal Mein Yah Jo Kuch Bhi Hota Hai Tahtush Sha'oor Mein Yahi Jazba Kaar Farma Hota Hai Ki Asri Mijaaz Ke Mutabiq

Masael Ko Pesh Karne Ki Vah Raah Ikhtiyaar Ki Jaye Ki Haq Ka Mutlaashi Uske Qubool Wa Ittiba Mein Inbisaat Wa Suroor Aur Mut'assib Uske Inkaar Mein Zehani Wa Qalbi Bojh Wa Inqbaaz Mahsoos Na Kare.

Chunanche 'Deobandi Bolte Hain Magar Samajhte Nahi' Naam Ki Zere Mutaala Kitab Bhi Isi Usool Wa Zaabta Ki Aainadaar Hai. Is Kitab Ka Muharrik Kaun Hai Aur Kyun Likhi Gai? Use Aap Guzishta Safhaat Mein Mulaahaza Farma Chuke Hain. Lekin Ham Asre Hazir Ke Ek Ubhre Huye Sawal Ka Jawab Dena Zaruri Samajhte Hain. Yah Maqaam Qarien Ke Liye Qabile Tavajjoh Hai!

Ek Galat Fahami Ka Izaala!

Aaj Yah Baat Kahi Jati Hai Aur Baaz Anadiyon Aur Bilkhusoos Rikabiya Mazhab Walo Se Kahlai Bhi Jati Hai Ki Waqt Iska Nahi Rah Gaya Ki Aise Masael Par Qalam Uthaya Jaye Jisse Ikhtilafaat Ki Khaleej Nipatne Ke Bajaye Aur Wasee'a Ho Jaye.

Likhne Ke Liye Aur Bahut Se Maujoo Hain. Agar Joodate Taba Ki Aazmaish Maqsood Hai Ya Rushhaate Qalam Ke Nuqoos Ko Daimi Zindagi Deni Hai To Uske Alawa Bhi Nit Naye Muntashir Unwanaan Hain Jis Par Zehan Wa Fikr Ki Tawanaiyan Barooye Kaar Lai Ja Sakti Hain. Ek Fitna E Deobandiyat Hi Ke Khilaaf Zabaan Wa Qalam Ka Nashtar Kyun Istemal Kiya Jata Hai Aaj Ka Mahaul Bada Nazuk Hai. Yah Ukhuvvat Wa Masawaat Aur Bhaichargi Ka Ek Khush Aaind Daur Chahata Hai Lihaza Raah Vah Ikhtiyaar Kiya Jaye Ki Har Kalima Go Ke

Darmiyan Mel Milap Ki Khushgawar Fiza Paida Ho. Maazi Mein Jo Ho Gaya Hai, Wah Kya Km Hai. Ab To Qalam Ka Rukh Mod Kar Ek Aisi Shahraah Banai Jaye Jis Par Chal Kar Ham Maazi Talkhiyon Ko Yaksar Bhool Jaye Wagairah Zaalik. Wazeh Rahe Yah Kisi Ajnabi Zehan Wa Fikr Ka Sawal Nahi Hai Balki Ba Gumane Khwesh Un Danishwaron Ka Jo Bajaye Khud Apne Ko Is Daur Ka Arastoo Aur Jalinaus Samajhte Hain. Yaqeenan Yah Sawal Zahiri Shakl Wa Soorat Mein Bharpoor Makooliyat Ka Aainadaar Hai. Is Zahiri Bankpan Mein Dilon Ke Moh Lene Ki Miknateesiyat Na Hoti To Aaj Ke Bokraate Zamana Iske Shikar Hi Kyun Hote?

Har Chand Mundarja Baala Sawal Mein Makooliyat, Aitidaal, Sanjeedgi Aur Mataanat Hai. Magar Afsos Yah Ki Uska Wah Nasheb Aankhon Se Ojhal Hai Jahan Paani Mar Raha Hai.

Doston! Duniya Ke Saare Masael Aqal Aur Nazar Wa Fikr Hi Ke Kal Purjo Se Hi Hal Nahi Hote. Is Kaynat Ki Chahal Pahal, Hamahami, Rangarangi, Dilkashi Wa Ranai Mein Aqal Wa Sha'oor Aur Science Hi Ko Tanha Dakhil Nahi Hai Balki Zehan Wa Fikr Ki Aqleem Mein Hazrate Dil Bhi Farma Rawa Wa Hukmaran Nazar Aate Hain. Kisi Ne Kaha Aur Achcha Kaha Hai:

'Lazim Hai Dil Ke Paas Rahe Paasbane Aqal
Lekin Kabhi Kabhi Use Tanha Bhi Chhod De'

Wazeh Rahe Ki Agar Masael Ke Hal Karne Ka Wahid Tareeqa Mahaz Zehani Mooshgafiyan Ho Aur Nizame Alam Ka Saara Karobar Uske Supurd Kar Diya Jaye To Yaqeen

Kar Leejiye Ki Kaynat Ki Rawa Dawan Masheenari Yaklakht Thahar Jayegi. Duniya Ke Na Jane Kitne Aise Funoon Jo Anjumanon Ki Baag Wa Bahaar Hain, Vah Dam Tod Kar Paivande Khaak Ho Jayenge.

Maslan Fanne Shayari! Kya Aapka Yah Guman Hai Ki Yah Fann Mahaz Zehan Wa Fikr Ki Paidawar Hai Nahi Aur Hargiz Nahi. Yah To Ek Haqeeqat Hai Ki Fanne Shayari Mein Zehan Wa Fikr Ki Saari Salahiyatein Istemal Ki Jati Hain Magar Zehan Noke Zabaan Ko Vahi Daulate Giranumaya Deta Hai Jo Use Dil Ke Khazane Se Mayassar Aati Hain. Kis Qadr Andher Hai Ki Taqseem Karne Wala Hath To Dekha Jaye Magar Yah Hath Jis Khazane Se Daulat Le Raha Hai, Daad Wa Dahish Ki Shohrat Wa Naamwari Ke Waqt Uska Naam Tak Na Liya Jaye.

Europe Ho Ya Asia Wa Africa Duniya Ki Shayad Hi Koi Aisi Badnaseeb Wa Mahroomul Kismat Hogi Jiski Zindagi Sher Wa Sukhan Ki Nagma Saraiyon Aur Qalb Wa Jigar Ko Garma Dene Wale Geeto, Nazmon, Rumani Gazlon, Bazmiya Razmiya, Kasaed, Maraasi Aur Nauha Wagairah Ki La Zawaal Daulat Se Malamaal Na Ho. Wazeh Rahe Har Mulk Ka Yah Fankar 'Shayar' Jo Apni Zabaan Wa Adab Ka Muhafiz Wa Paasban Hai Vah Jo Kuch Kahta Hai Zehan Wa Fikr Ke Taqaze Ki Buniyad Hi Par Nahi Balki Dil Ki Dhadkane Uske Sote Huye Fikr Wa Sha'oor Ko Bedar Karti Hain. Aabsharon Ki Tarah Foot Padte Hain, Us Waqt Tak Ke Liye Neend Haraam Ho Jati Hai Ta Waqte Fi Hijr Ka Maara Hua Ya Wisaal Ke Sagar Mein Nahaya Hua Dil Wardate Qalb Ke Zehan Wa Fikr Ke Hawale Na Kar De.

Yahi Wajah Hai Aise Ash'ar Jo Mahaz Zehan Ki Paidawar Hain Inmein Dil Ki Kasak Aur Qalb Wa Jigar Ke Chot Ki Aamezash Nahi Hoti Inse Dil Mut'assir Nahi Hota Balki Aqal Uska Ta'akub Karti Hai Aur Wah Usi Ki Gaur Wa Fikr Ka Marja Ban Jata Hai. Maslan:

'Magas Ko Baag Mein Jaane Na Dena
Ki Nahaq Khoon Parwane Ka Hoga'

Yani Shahad Ki Makkhiyan Baag Mein Jayengi To Shahad Ka Chhatta Lagayegi. Shahad Nikaalne Ke Baad Usmein Mom Bhi Niklega, Fir Mom Se Mombatti Banegi Aur Mombatti Jalegi To Parwanon Ka Nahaq Khoon Hoga. Goya Yah Shaitaan Ki Aant Hai Ki Kheechte Jaiye Aur Badhti Jaye. Use Zabaan Wa Adab Ka Sher Kaha Jata Hai, Magar Dil Ki Duniya Mein Use Na Talatum Khez Mauzein Uth'ti Hain Aur Na Hi Dil Usse Chot Khata Hai.

Uske Barkhilaf Aise Ash'ar Jo Mahakaat Wa Jazbaat Se Labrez Ho Uske Sunte Hi Kaynate Dil Mein Ek Toofan Barpa Hota Hai. Jazbaat Wa Ahsasaat Ki Athaah Mauzein Uthne Lagti Hain Jigar Ka Ek Sher Mulahaza Keejiye-

'Jaan Hi De Di Jigar Ne Aaj Paye Naaz Par
Umr Bhar Ki Be Qaraari Ko Qaraar Aa Gaya'

Jaan Hi De Di, Paye Naaz, Umr Bhar Ki Be Qaraari, Qaraar, Sher Ke Alag Alag Tukdo Ka Tajziya Keejiye To Aisa Mahsoos Hota Hai Ki Bajaye Khud Har Tukda Ek Nashtar Hai Jo Barahe Raast Dil Ko Ghayal Aur Zakhmi Kar Raha Hai. Jigar Ka Ek Doosra Sher Hai Jismein Badi Barjastagi Aur Bharpoor Maanviyat Hai-

'Meine Seene Se Lagaya Dil Na Apna Ban Saka
Muskura Ke Tumne Dekha Dil Tumhara Ho Gaya'

Bahut Hi Saada Sher Magar Wardat Ki Ek Mukammal
Dastan Hai. Shaheere Arab Wa Ajam Sayyadna Imaam
Ahmad Raza Bareilvy Raziyaallahu Ta'ala Anhu Farmate
Hain:

'Jaan Wa Dil Hosh Wa Khird Sab To Madeene Pahunchne
Tum Nahi Chalte Raza Saara To Saman Gaya'

Allahu Akbar! Ek Muhabbe Sadiq Bareilly Ki Masnade
Ilm Par Jalwapaash Wa Jalwabaar Hai. Tasavvurat Ki
Duniya Mein Poori Mataye Zindagi Ko Madeena Bhej Kar
Khud Apne Na Pahunchne Ka Tazkira Kis Walhaana Andaz
Mein Karta Hai.

'Tum Nahi Chalte Raza Saara To Saman Gaya'

Maulana Hasan Raza Farmate Hain:

'Dil Dard Se Bismil Ki Tarah Lot Raha Ho
Seene Pe Tasalli Ko Tera Hath Dhara Ho'

Dile Muztar Ka Bismil Ki Tarah Lotna Aur Tasalli Ke
Liye Kisi Dilnawaz Hath Ka Talabgar Hona Isse Dard
Aashna Dil Hi Lazzat Shanaas Ho Sakta Hai. Aarife Haq
Hazrat Aasi Farmate Hain:

'Darde Dil Kitna Pasand Aaya Use
Meine Jab Aah Ki Usne Waah Ki'

Khushk Aur Saada Sher Magar Sheriyat Wa Maanviyat
Ka Ek Sagar Hai Jismein Nahaiye, Tairiye, Doobiye. Husne
Haqeeqi Ko Husne Majaazi Ka Libaas Dekar Samjhane Ka

Tevar Mulahaza Keejiye. Sarkar Aasi Farmate Hain:

'Uska Pata Na Poochho Bas Aage Badhe Chalo
Hoga Kisi Gali Mein To Fitna Utha Hua'

Kisi Na Maloom Shayar Ka Sher Satahe Zehan Par
Ubhar Aaya. Mulahaza Farmaiye-

'Doobte Sooraj Se Yah Poochha Ubharte Chand Ne
Kab Se Rege Garam Par Rakha Hai Rukhsare Husain'

Sher Ko Sunte Hi Tasavvurat Ki Duniya Mein Ek
Haijaan Paida Hota Hai. Goya Ahle Bait Ki Aqeedat Mein
Dooba Hua Dil Fatima Ke Noor Nigah Ki Balayein Lene
Lagta Hai. Maana Is Duniya Se Ham Karbala Pahunch Jate
Hain. 'Rege Garam', 'Rukhsar Husain' Yah Aise Tukde
Hain Goya Dil Par Ani Aur Barchhi Ka Kaam Karte Hain.
Imaam Aali Maqaam Ke Tasavvur Mein Urfi Ka Sher Yaad
Aaya:

'Kase Gazrah Auladat Ba Mazgan Khaar Bhi Chunaid
Naveesad Bagbaan Rauza-E-Tooba Gule Aafshanash'

Uske Barkhilaf Aise Ash'aar Jo Sirf Zabaan Wa Adab Ke
Hote Hain Usse Zehani Wa Fikri Lazzatein Zarur Mahsoos
Hoti Hain Magar Barahe Raast Unka Dil Par Koi Asar Nahi
Hota. Maslan Jigar Ka Hi Ek Sher Hai-

'Aey Muhtasib Na Fek Mere Muhtasib Na Fek
Zalim Sharab Hai! Are Zalim Sharab Hai!'

Yah Sirf Zabaan Ka Sher Hai Jismein Shayar Ne Zalim
Sharab Hai, Are Zalim Sharab Hai Ki Takraar Se Apne
Khyaal Ke Mutabiq Sharab Ki Ahmiyat Aur Usse Apne

Tabai Zauq Ko Ujagar Karne Ki Koshish Ki Hai. Andaze Bayan Mein Nudrat, Barjastagi, Ubhra Hua Tevar Hai Jisne Sher Ko Jandar Bana Diya Hai.

Qarien Se Intihai Ma'azarat Ke Sath Mein Fir Usi Nuqta-E-Aagaz Par Aane Ki Dawat Doonga Jahan Se Aapne Rakhte Safar Bandha Tha. Yani Kisi Nabakaar Deeda Dehan, Gustakh Wa Be Adab Ne Sarkare Do Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Kuch Kah Diya To Vah Jane, Uska Kaam Jane Us Mauzoo Par Is Qadr Likhne Ki Kya Zarurat Hai?

Meine Yah Arz Kiya Tha Ki Yah Khoti Aqal Ki Fahmaish Hai. Magar Kaynat Ka Yah Saara Nizam Aqal Wa Science Hi Ke Hath Nahi Hai Balki Is Aqleem Par Dil Ki Bhi Farma Rawai Chalti Hai.

Yaad Rahe Kitne Aise Mavake Hain Ki Aqal Kahti Hain Aur Samjhati Hai Magar Bada Se Bada Falsafi Wa Mantaqi Is Par Amal Nahi Kar Pata, Science Ki Saari Tawanaiyan Dam Tod Deti Hain, Aqal Wa Khird Par Goya Parde Pad Jate Hain Magar Ek Science Da, Mantaqi, Falsafi Dil Ke Hatho Majboor Hota Hai. Iski Misaal Mein 'Sherul Ajam' Ki Chand Sataron Ko Mulahaza Keejiye-

'Insani Muashara Ki Kal Falsafa Ya Science Se Nahi Balki Jazbaat Se Chal Rahi Hai. Farz Karo Ek Boodhe Shakhs Ka Beta Mar Gaya Hai Aur Laash Samne Padi Hai Yah Shakhs Agar Science Se Raay Le To Yah Jawab Milega Asbaab Jama Ho Gaye Jinki Wajah Se Daurane Khoon Ya Dil Ki Harkat Band Ho Gai Iska Doosra Naam 'Marna' Hai. Yah Ek Makaan Vaake Hai Jo Na Guzer Wukoo Mein Aaya Aur Choonki Dobra Zinda Hone Ki Koi Tadbeer Nahi Isliye

Rona Dhona Bekar Balki Ek Himakat Ka Kaam Hai. Lekin Kya Tamam Aalam Mein Ek Shakhs Ka Bhi Is Par Amal Hai? Kya Khud Science Da Is Usool Se Kaam Le Sakta Hai. Bachchon Ka Pyaar, Maa Ki Mamta, Muhabbat Ka Josh, Gam Ka Hungama, Maut Ka Ranj, Wiladat Ki Khushi Kya In Cheezon Ko Science Se Koi Ta'alluq Hai?'

Lekin Agar Yah Cheezein Mit Jayein To Daf'atan Sannata Chha Jayega Aur Duniya Ka Qalib Be Jaan, Sharab Be Kaif, Gul Be Rang, Gauhar Be Aab Hokar Rah Jayegi. Duniya Ki Chahal Pahal, Rangeen Dil Aaweziyan, Dil Farebi Science Ki Wajah Se Nahi Hai Balki Insani Jazbaat Ki Wajah Se Hai Jo Aqal Ki Hukoomat Se Qareeban Aazad Hai.

(Sherul Ajam' Hissa 4 Page 71)

Agar Is Nazar Se Aapka Ittefaq Hai Aur Yah Usool Aapki Nazar Mein Koi Naqabile Inkaar Haqeeqat Hai To Mujhe Kahne Deejiye Ki Aaqa E Kaynat Sayyadul Mursaleen Mahboobe Kirdgaar Alaihittahiyatu Wassana Ke Damane Aabroo Se Khelne Ki Saazish Ki Jaye, Unhein Yaseen, Wa Taaha, Muzzammil, Mudassir Kahne Ke Bajaye 'Gaanv Ka Zameedar' Aur 'Chaudhary' Likha Jaye, Shafi E Mahshar, Saqi E Kausar Ke Bajaye Apne Jaisa Bashar Aur 'Bade Bhai' Ka Martaba Diya Jaye, Unka Vah Ilm Paak Jiske Huzoor Jibrele Ameen Apna Damane Sawal Failaye Sar Khameeda Ho Us Haamil Wahye Ilaahi Ke Ilm Paak Ko Bachchon, Pagalon Janwaron Aisa Ilm Kaha Jaye. Apne Mare Huye Maulviyon Ki Qaseeda Khani Ki Tarang Mein Unhein Noor

Wa Zinda Likha Jaye.

(‘Shaikhul Islam’ Number Mulahaza Keejiye)

Magar Mahboobe Kirdgaar Ko Mar Kar Mitti Mein Milne Wala Likha Jaye. Mein Is Maqaam Par Pahunch Kar Duniya Se Insaaf Ka Talabgar Hoon Ki Imaan Wa Aqeedat Jo Aqal Ka Nahi Balki Dil Ka Sarmaya-E-Hayat Hai, Use Maulviyat Ke Libaas Mein Qazzaqon Ne Poori Bedardi Se Loota Hai. Dil Ki Duniya Mein Aag Laga Kar Imaan Wa Aqeede Ki Poori Mataye Azeed Ko Khakstar Banane Ki Munazzam Saazish Rachi Hai. Hamari Nazaron Ke Samne Imaan Wa Aqeede Ke Aahni Mahal Par Pathrav Kiya Jaye Is Par Hamein Chaar Aansoo Bahane Ke Bajaye Yah Kaha Jaye Ki Yah Waqt Rone Ka Nahi Kuch Kahne Aur Likhne Ka Nahi Hai. Aqal Ka Taqaza Hai Ki Mel Milap Ki Fiza Paida Ki Jaye. Sach Sach Batao Kya Ek Jawan Saal Bete Ki Maiyyat Par Baap Ko Rone Se Roka Ja Sakta Hai Agar Jawab Nafi Mein Hai Aur Yaqeenan Hai To 'Taqwiyatul Imaan', 'Hifzul Imaan', 'Baraheene Qatia', 'Ashshahabussaqib' Jaisi Kufri Wa Gandi Kitabon Ke Muqabil Aqal Ke Stage Par Yah Kaisa Nanga Naach Ho Raha Hai Ki Is Qadr Dil Aazar Aur Kufriyat Se Bharpoor Kitabein Chhapti Rahein Lekin Iske Khilaaf Munh Se Koi Baat Na Kahi Jaye Aur Na Hi Noke Qalam Par Koi Nuqta Aane Paye. Yaad Rahe Jab Tak Batil Camp Se Chandmari Ka Yah Napak Silsila Jaari Rahega Us Waqt Tak Haq Paraston Ka Darul Ifta Inke Kaleje Ko Nishana Banata Rahega. Ya To Unhein Tauba Karni Hai Ya Fir Aise Hi Umr Bhar Murg Bismil Ki Tarah Tadapna Hai.

Mulk Mein Hazaar Shor Machaye Ki Haay! Haay! Hamein Kafir Banaya Ja Raha Hai Magar Deedawaron Ne Samajh Liya Ki Tumhein Kafir Nahi Banaya Ja Raha Hai Balki Jin Kufriyat Ko Tum Apni Lambi Dadhi Aur Lambe Daman Mein Chhupate Ho Tumhare Chehre Ka Naqab Uthakar Asal Haqeeqat Batayi Ja Rahi Hai Ki Kufr Bol Kar Ab Tum Musalman Nahi Rahe Balki Kafir Ho Chuke Ho. Use Kafir Banana Nahi Kaha Jata Balki Kafir Batana Kaha Jata Hai.

Is Mabsoot Aur Wazeh Tamheed Ke Baad Yah Haqeeqat Aashkaar Ho Gai Ki Yah Mas'ala Aqal Ka Nahi Balki Dil Ka Hai.

Jis Tarah Yah Kahna Ki Shafaq Aur Qaus Kazah Ki Kya Tareef Hai Use Aqal Batayegi, Dil Nahi Batayega.

'Musallas Ke Teeno Zaviye Barabar Hain Do Zaviya Kaema Ke'- Yah Aqalidas Ka Ek Zabta Hai. Ise Aqal Hal Kar Legi, Dil Tasleem Kar Lega, Magar Awwal Marhala Mein Uska Dil Se Koi Ta'alluq Nahi.

Khatte Mustakim Par Khatte Mustakim Girne Se 90 Darje Ke Do Zaviya Kaema Paida Hote Hain. Ismein Aqal Ki Daud Dhoop Kaam Aayegi Aur Is Mas'ala Se Vahi Lazzat Shanaas Hogi. Isse Ek Zakhmi Dil Ka Madava-E-Gam Tajveez Karna Mahaz Apne Ko Fareb Dena Hai.

Ijtama Nukayzain Muhal Hai 'Yani Do Ziddo Ka Ek Hi Zarf Mein Ek Hi Waqt Mein Jama Hona Muhal Hai'.

Isi Tarah 'Wujood Lazim Mustalzim Hai Wujoode Malzoom Ko' Yani Lazim Ke Paye Jane Se Malzoom Ka Paya Jana Zaruri Hai. Maslan Chandni Agar Pai Jaye To Chand Ka Hona Zaruri Hai. Choonki Chandni Lazim Hai Aur

Chand Malzoom Hai. Aisi Hi Uske Bar'aks Doosra Kanoon Hai. Intafa Lazim Mustalzim Hai, Intafa Malzoom Ko. Yani Agar Lazim Ko Nahi Paya Jaye To Malzoom Nahi Paya Jayega. Aise Hi Wujoode Khaas Mustalzim Hai Wujood Aam Ko Aur Intkame Aam Mustalzim Hai Intkame Khaas Ko. Yah Mantaqi Usool Hain. Unhein Aqal Ki Kasauti Par Jancha Parkha Jayega. In Masael Se Dil Ko Door Se Bhi Koi Rabta Nahi Hai.

Isi Tarah Falsafiyon Ka Kahna Hai Anasir Mein Kaun Wa Fasaad Hota Hai. Yani Ek Soorate Naueya Ko Chhod Kar Doosri Soorate Naueya Ikhtiyaar Kar Lena. Maslan Lote Mein Paani Aur Barf Daala Jaye Zyada Thandak Badhne Ke Baad Aap Lote Ki Satah Par Paani Ki Boonde Dekhenge Yah Paani Andar Se Nahi Aa Raha Hai Balki Lote Ki Satah Itni Thandi Ho Gai Hai Ki Uske Qareeb Ki Hawa Apni Soorat Ko Chhod Kar Paani Se Badal Gai Yani Hawa Ne Paani Ka Roop Dhaar Liya. Goya Hawa Ka Fasaad Hawa Aur Paani Ka Kaun. Usi Ko Falsafa Ki Istilah Mein 'Kaun Wa Fasaad' Kahte Hain.

Maloom Hua Yah Mantaqi Usool Wa Zabte Mein Isse Aqal Ko Dilchspi Ho Sakti Hai Magar In Masael Se Dil Manoos Nahi Ho Sakta. Choonki Yah Uska Apna Mas'ala Nahi Hai. Bas Jis Tarah In Aqali Masael Ko Dil Ka Mas'ala Nahi Kaha Ja Sakta Aise Hi Imaan Aur Sarkare Do Aalam Ki Aqeedat Wa Muhabbat Hatta Ki Unhein Maa Baap Aur Jaan Wa Maal Se Zyada Mahboob Rakhna Yah Aqal Ke Soch Vichar Ka Mas'ala Nahi Hai. Balki Dil Ke Qubool Karne Ka Aur Uski Gahraiyon Mein Utar Jane Ki Ek

Naqabile Inkaar Haqeeqat Ka Naam Imaan Hai. Yahan Pahunch Kar Shariyate Islamia Ki Door Ras Nigahon Ka Sahi Andaza Hota Hai Ki Imaan Ka Mamla Aqal Ke Supurd Nahi Kiya Gaya Balki Dil Ke Hawale Kiya Gaya. Isliye Mabdaye Fayyaz Se Maan Lene Ki Jo Salahiyat Qalb Ko Wadi'at Ki Gai Hai Vah Aqal Ke Hisse Mein Nahi Aai. Aqal Ka Mamla To Yah Hai Ki Dalael Wa Baraheen Ke Quvvat Wa Ju'af Ko Dekh Kar Raay Mein Tabdeeli Aa Jati Hai. Magar Maan Lena Jo Dil Ka Kaam Hai Uska Aalam To Yah Hai-

'Yah Vah Nasha Nahi Jise Turshi Utar De
Maan Lene Ki Fitrat Hi Judagana Hoti Hai'.

Hazrat Bilal Raziyaallahu Anhu Khuda E Qadir Unki Qabr Par Apni Rahmaton Ke Fool Barsaye Aameen. Kuffare Makka Ne Unki Chhati Par Tapte Huye Garm Pattharon Ki Seelein Rakhi, Garm Garm Ret Par Lita Kar Unke Seene Par Humkate Rahe. Aqal Thapkiya Deti Rahi Aur Fahmaish Karti Rahi Ki Un Jaankah Aalam Wa Masaeb Wa Shadaed Ka Muqabla Ab Aasan Nahi Hai. Badan Ki Haddiyan Chatakh Rahi Hain, Rago Se Fat Kar Khoon Risne Wa Bahne Laga, Aankhein Ubhar Aai, Gale Mein Kaantein Pad Gaye Hazrat Bilal Ke Seene Par Zulm Wa Tashaddud Besharmi Wa Be Hayai Ka Nange Insaniyat Kirdaar Aur Dilsoz Muzahara Ho Raha Hai. Arab Ke Danishwar Samjhate Rahe Aqal Par Aqal Ki Tarkash Ka Koi Teer Paivast Na Ho Saka.

Mujhe Koi Bataye Ki Aqal Ne Ba Zahir Kya Bura Kiya?

Uska Zahiri Cham Kham Sirf Haseen Wa Dil Fareb Hi Nahi Balki Haqeeqat Wa Sadaqat Ka Ek Naqabile Inkaar Zabta Maloom Hota Hai. Magar Batlaiye Aqal Fateh Hui Ya Dil?

Aqal Hukmaran Sabit Hui Ya Dil Ka Takht Wa Taaj Salamat Raha. Haqeeqat Itni Si Hai Muhabbat Ki Vah Lateef Kaifiyat Jise Dil Ne Sarmaya-E-Hayat Aur Hasile Zindagi Samajh Rakha Hai Vah Is Khatir Jaan To De Dega Magar Ishq Ki Aabroo Ko Sare Bazar Neelam Nahi Kar Sakta.

'Koi Samjhe To Ek Baat Kahoo
Ishq Taufeeq Hai, Gunaah Nahi'

Bas Hamara Mamla Deoband Ke Sath Kuch Aisa Hi Hai Ki Is Raah Mein Hamein Teere Malaamat Ka Nishana Banaye Ya Munh Bhar Galiyan Deejiye Ham Ishq Wa Muhabbat Ke Jis Nashe Mein Doobe Huye Hain Usmein Sare-Moo Farq Nahi Aa Sakta. Mamla Hamara Nahi Hai Balki Mahboob Do Jahan Ka Hai. Jab Tak Deobandi Maktaba-E-Fikr 'Taqwiyatul Imaan', 'Hifzul Imaan', 'Baraheene Qatia' Jaisi Gandi Aur Tauheene Nubuvvat Se Bharpoor Kitabon Ki Ish'at Karta Rahega Us Waqt Tak Hamari Zubaan Wa Qalam Par Koi Pahra Nahi Baitha Sakta. Yah Hamara Ek Aeni Dastoori Haq Hai Jise Jabr Wa Istibdad Ke Hathon Chheen Na Zulm Wa Na Insaafi Ke Mutradif Hoga. Agar Aisa Hua To Uske Khilaaf Hamesha Sada E Ahatjaaj Buland Hogi Ta Waqte Ki Haq Ba Haqdar Raseed Ki Naubat Na Aa Jaye.

'Waqif To Hain Is Raaz Se Yah Daar Wa Rasan Bhi
Har Daur Mein Takmeele Wafa Ham Se Hui Hai'

Baab (2): Ek Gumrah Wa Galat Propagande Ki Barhana Tasveer

'Yah Udi Udi Si Rangat, Yah Khule Khule Se Gesoo
Teri Subah Kah Rahi Hai Teri Raat Ka Fasana'

Sharabe Kuhna Dar Jame Nau:

'Gairo Se Kaha Tumne, Gairo Se Suna Tum Ne
Kuch Ham Se Kaha Hota, Kuch Ham Se Suna Hota'

Aaj Deoband Ki Ek Shatirana Chaal Yah Bhi Hai Ki Vah Apne Gumrah Aur Galat Propagande Is Tarah Yaqeen Dilana Chahata Hai Ki Deoband Aur Bareilly Ka Ikhtilafaat Mahaz Meelad, Qyaam, Fatiha, Urs Wagaira Ka Hai. Usi Ke Sath Un Ikhtilafaat Ko Bareilly Ke Sar Thopna Chahata Hai. Baaz Km Likhe Padhe Aur Haalat Se Na Aashna Log Us Propagande Ka Shikar Bhi Ho Jate Hain. Muqaddama Mein Isi Galat Fahami Ka Izaala Maqsood Hai.

Wazeh Rahe! Ikhtilafaat Ki Zimmedari Bareilly Ke Sar Nahi Hai Balki Deoband Ne Khanasaaz Ek Naye Mazhab Ki Daag Bel Daali Jiski Buniyad Tauheene Nubuwvat, Rasool Dushmani, Vali Dushmani Par Hai. Chunanche Uski Chand Kufri Wa Ganda Ibarat Ka Mafhoom Darj Kiya Jata Hai Jisse Yah Andaza Ho Sakega Ki Poori 13 Sadi Mein Deoband Ke Alawa Apne Aslaaf Mein Motaqaddameen Wa Mut'akhireen Mein Na Kisi Ne Aisa Kaha Hai Aur Na Likha Hai. Sirf Deoband Ki Jasaarat Aur Dhithai Hai.

(1) Maslan : Deoband Ka Yah Kahna Hai Ki Jo Ilm Rasool Khuda Ka Hai Usmein Rasoolullah Hi Ki Kya Takhsees Aisa Ilm To Har Pagal, Bachche, Majnoon, Janwar Sabhi Ko Haasil Hai. Ma'azallah!

(2) Deoband Ka Yah Kahna Hai Ki Banda To Jhooth Bole Agar Khuda Jhooth Bolne Par Qadir Na Ho. Bande Ki Taaqat Khuda Se Badh Jayegi. Ma'azallah!

Note : Chunanche Mujaddideene Millat Aala Hazrat Sayyadna Imaam Ahmad Fazil Bareilvy Raziya'llahu Ta'ala Anhu Ne 'Fatawa Rizviya' Jild 1 Page 745 Par Aqaed Ke Bayaan Mein Us Gande Aqeede Par Ilzamaat Pesh Kiye Hain Aur 'Subhanussuboo'h' Wagaira Jaise Rasael Mein Is Batil Aqeede Ke Khilaaf Dalael Wa Baraheen Pesh Karke Uske Bakhiye Udhed Diye Hain. Lekin Unki Dhithai Ka Yah Aalam Hai Ki Apne Gireban Mein Munh Daal Kar Soch Vichar Karne Ke Bajaye Khud Imaam Ahmad Raza Par Yah Ilzaam Lagate Hain Ki Maulana Ahmad Raza Khan Raziya'llahu Ta'ala Anhu Ne ALLAH Tabarak Wa Ta'ala Ko Galiyan Di Hain Wagaira Wagaira. Agar Sanad Yafta Jahil Khandiya Street Mumbai Ke Jalse Mein Aisa Kahe To Kuch Zyada Maqaame Ta'ajjub Nahi. Magar Bhiwandi Ki Vah Nashist Jo Tareekhe Munazara Thi Usmein Maulvi Irshad Ahmad Jaise Deoband Ke Muballig Wa Safer Ka Yah Kahna Yaqeenan Maqaame Hairat Hai. Chunanche Gani Rahimullah Deobandi Ki Building Mein Meine Maulvi Irshad Ahmad Sahab Se Yahi Kaha Tha Ki Agar Aap Apne Daawe Mein Sachche Hain To Jo Kah Rahein Hain Vahi Likh Kar Mujhe De Deejiye Aur 'Hifzul Imaan' Ki Kufri

Ibarat Par Munazara Se Pahle Isi Mauzoo Par Hamara Aur Aapka Munazara Ho Jaye. Yah Sunte Hi Maulvi Irshad, Maulvi Noor Muhammad Tandvi Aur Unke Tamam Sathiyon Ke Chehre Par Hawaiyan Udne Lagi. Meine Tahreer Ka Har Chand Mutalba Kiya Magar Maulvi Irshad Ahmad Sahab Tas Se Mas Na Huye Sar Jhukaye Baithe Rahe. Meine Poori Jama'at Ko Gairat Dilane Ke Liye Garajti Aawaz Mein Kaha Ki Maulvi Irshad Ahmad Sahab! Mein Aapke Akabir Ki Unke Aqwaale Kufriya Ki Bina Par Takfeer Karta Hoon Jo Log Uske Mureed Hai, Un Sab Ki Bhi. Agar Aap Mein Jur'at Ho To 'Hifzul Imaan' Ki Kufri Wa Tauheen Aamez Ibarat Ko Be Gubaar Sabit Kar Ke Maulana Thanvi Ke Sar Se Kufri Ka Bojh Utha Deejiye. Magar Us Aawaz Par Aisa Mahsoos Hua Goya Poori Jama'at Ko Saanp Ne Soongh Liya Hai Sab Ke Sab Goonge Aur Baharein Hain.

Chunanche Bhiwandi Ke Sar Bar Aawrada Deobandi, Jo Is Nashist Mein Maujood The, Ulmaye Deoband Ki Is Bekasi Ko Dekh Kar Sharm Se Paani Paani Ho Kar Rah Gaye. Jaisa Ki Baaz Zaraay Se Ham Logon Ko Maloom Hua Ki Maulvi Irshad Ahmad Sahab Ka Ek Mahine Zaayad Ka Tableegi Program Tha Magar Unki Bechargi Dekhne Ke Baad Teesre Hi Roz Unka Boriya Bistar Gol Kar Diya. Bhiwandi Ki Wapasi Mein Mumbai Ke Deobandiyon Ko Munh Dikhaye Bagair Rafoo Chakkar Ho Gaye. Mein Nazireen Se Ma'azarat Chahoonga Ki Yah Baatein Gair Iraadi Taur Par Noke Qalam Par Aa Gai Uski Poori Tafseel Aapko 'Qahare Aasmani' Mein Milegi. Mein Ulmaye

Deoband Ki Kufri Wa Ganda Ibarat Ka Mafhoom Hazir Kar Raha Tha. Use Aap Mulahaza Farmaye.

(3) Deoband Ka Yah Kahna Ki Malkulmaut Aur Shaitaan Ki Wus'ate Ilm Nasse Qur'ani Se Sabit Hai. Fakhre Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Wus'ate Ilm Ki Qur'an Mein Koi Nass Nahi Jisko Maan Kar Shirk Sabit Kiya Jaye.

(4) Deoband Ka Yah Kahna Paigambare Khuda صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Apni Ummat Ke Aise Sardar Hain Jaise Kisi Gaanv Ka Zameendar Ya Chaudhary! Ma'azallah!

(5) Aise Hi Deoband Ka Kahna Hai Ki Jiska Naam Muhammad Ya Ali Vah Kisi Cheez Ka Mukhtar Nahi. Ma'azallah!

(6) Deoband Ka Yah Kahna Koi Bhi Choti Badi Makhlooq Ho Vah ALLAH Ki Shaan Ke Aage Zarra-E-Nacheez Se Kmtar Aur Chamaar Se Zyada Zaleel Hai. Us Mein Ambiya Aur Auliya Sabhi Shamil Hain. Ma'azallah!

Garz Ki Jis Tarah Deewana Kisi Ka Daman Noche Ma'azallah! Aise Hi Deoband Namoose Mustafa Alaihittahiyatu Wassana Se Barsare Paikar Ho Gaya. Kahi Aaq E Kaynat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Par Yah Ilzaam Lagaya Ki Mein Bhi Ek Din Mar Kar Mitti Mein Milne Wala Hoon, Aur Kahi Yah Ilzaam Rakha Ki Mujhe Peeth Peechhe Ki Khabar Nahi Kisi Kitab Mein Yah Likha Ki Rasoole Khuda صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Zubaan Urdu Us Waqt Aai Jab Ulmaye Deoband Se Mamla Hua Ma'azallah! Kahi Yah Khwaab Gadh Liya Ki Rasoole Khuda صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Unke Peer Wa Murshid Ke Mehmanon Ka Khana Pakane Aaye Goya Aaq E Do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Apna Bawarchi Banaya.

Ma'azallah!

Baharhaal! Jab Rasool Dushmani Ka Kodh Foota To Uske Gande Wa Zahreele Jaraseem Ungliyon Se Bah Kar Noke Qalam Par Aaye. Usne Poori Muslim Society Ko Paraganda Kar Diya. Jab Ulmaye Deoband Ki Rasool Dushmani Par Ulmaye Ahle Sunnat Ne Muvakhaza Wa Muhasaba Kiya To Awwalan Unhone Apni Kufriyat Ki Taveel Shuru Ki Aur Vah Bhi Bilkul Atkal Pachchoo. Lage To Teer Nahi To Tukka.

'Hifzul Imaan' Mein Maulana Thanvi Ki Kufri Ibarat Par Kisi Ne Kaha Aisa Tashbeeh Ke Liye Hai. To Kisi Ne Yah Kaha Ma'ane Mein Itna Ke Hai. Garz Ki Taveele Ki Latyaav Mein Jam Kar Ek Doosre Ko Kafir Banate Rahe Aur Ilzaam Hamare Sir Hai Ki Ham Musalmanon Ko Kafir Banate Hain Ma'azallah! Halanki Is Farq Ko Bhi Samajhte Hain Ki Kafir Banana Aur Hai Kafir Batana Aur Hai. Ahle Sunnat Wa Jama'at Kisi Ko Kafir Banate Nahi Balki Vo Log Jo Aaqa E Do Jahan Roohi Fidah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Shaan Mein Tauheen, Gustakhi, Be Adabi, Dareeda Dehni, Bad Zubani Karke Kafir Ho Chuke Hain Iske Bavajood Vo Apni Kufriyat Par Parda Daal Ke Logon Se Apne Ko Musalman Kahalwana Chahate Hain Bas Aise Hi Mauqa Par Ulmaye Ahle Sunnat Awaam Ko Yah Bata Dete Hain Ki Ab Ye Log Tauheene Nubuvvat Ki Wajah Se Musalman Nahi Rah Gaye Balki Kafir Ho Chuke Hain Usko Kafir Banana Nahi Balki Kafir Batana Kaha Jata Hai.

Chunanche! Shaheere Arab Wa Ajam Sayyadna Imaam Ahmad Raza Fazile Bareilvy Raziyaallahu Ta'ala Anhu Ne

Ulmaye Deoband Se Sakhti Se Mutalba Kiya Aur Unki Kufriyat Par Unhein Muttala Karke Usse Rujoo Aur Tauba Ka Hukm Sharai Bataya To Bajaye Ahsaan Manne Ke Ukhad Gaye Aur Is Tauba Mein Unhone Apni Zillat Wa Ruswai Samjhi Goya Ye Gawara Kar Liya Ki Sayyadul Mursaleen صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Tauheen Hoti Rahe Magar Apne Napak Qalam Par Koi Aanch Na Aaye.

Jiska Nateeja Ye Hai Ki Ek Sadi Ke Lagbhag Ho Gaye Deoband Ke Stage Par Yahi Drama Khela Ja Raha Hai.

Ek Tareekhi Dastawez! Mujaddideene Millat Aarife Haq Aashiqe Rasool Hazrat Sayyadna Imaam Ahmad Raza Fazile Bareilvy Raziyaallahu Ta'ala Anhu Ne Awwalan Bazaria Registry Apne Sharai Mutalbat Bheje. Is Muakhaze Wa Muhasabe Ke Nateeja Mein Kabhi Ulmaye Deoband Ne Challenge Munazara Bhi Diya Magar Jab Munazare Ka Waqt Aaya To Is Tarah Gayab Rahe Jaise Gadhe Ke Sir Se Seeng.

Jis Par Lahore Ka Munazara Shahide Adal Hai. Sayyadna Imaam Ahmad Raza Ke Khalfe Akbar Hazrat Hujjatul Islam Maulana Hamid Raza Khan Sahab Raziyaallahu Ta'ala Anhuma Ba Silsila E Munazara Lahore Pahunch Gaye Magar Thanvi Sahab Ka Kahi Pata Nahi. Alawa Arzi Maidan Ke Rangrut Khiladiyon Ne Alag Alag Un Ibaraton Ki Taveel Shuru Kar Di. Apni Manghadat Taveelat Wa Tashreehat Ki Buniyad Par Khud Ek Doosre Ko Kafir Banate Rahe.

Jiski Tafseel Meri Kitab 'Khoon Ke Aansoo' Mein Maujood Hai. Chunanche Jab Paani Sir Se Uncha Hota Nazar Aaya To Intihai Ahtiyaat Ke Tahat Imaam Ahle

Sunnat Sayyadna Imaam Ahmad Raza Ne Ulmaye Deoband Ki In Qabile Aitraaz Wa Laeqe Muhasaba Ibarat Ko Makka Mukarrama Aur Madeena Tayyaba Ke Ulma Wa Masha'ekh Ki Khidmat Mein Pesh Karke Fatwa Talab Kiya. Ulmaye Deoband Ki In Gandi Wa Kufri Ibarat Ko Dekhne Ke Baad Ulmaye Harmain Ne Daant Tale Ungliyan Dabayi. Makka Mukarrama, Madeena Tayyaba Ke Darul Ifta Aur Ilmi Idaron Mein Goya Maatam Barpa Ho Gaya Unhein Iska Yaqeen Ho Gaya Ki Aaqa E Do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Is Firqa Se Mut'alliq Jo Peshgoe Farmai Thi Uska Aagaz Ho Gaya.

Chunanche! Ulmaye Deoband Ke Un Ganda Wa Kufri Aqaed Par Makka Mukarrama, Madeena Tayyaba Ke Hanafi, Shafai, Malki, Hambali Garz Ki Yamni, Shaami Sabhi Ulma Ne Kufri Ka Fatwa Diya Aur Saaf Saaf Likh Diya Ki Aise Aqeede Wale Kafir, Murtad, Mulhid, Be Deen, Gumrah Zindeeq Wagaira Wagaira Hain. Uske Baad Awaam Ko Deoband Ki Gumrahi Se Mahfooz Rakhne Ke Liye Ulmaye Harmain Ke Majmooa Fatawa Ko 'Hussamul Harmain' Ke Naam Shaay Kar Diya Gaya. Uske Shaay Hote Hi Aevaane Deoband Mein Zalzala Aa Gaya Aur Poore Mulk Mein Ek Hungama Khada Kar Diya Gaya Dekho Ye To Logon Ko Kafir Bana Rahe Hain Halanki Kafir Banaya Nahi Gaya Balki Jo Apne Kufri Aqwaal Ki Bunyaad Par Kafir Ho Chuka Hai Iska Kufri Hona Bata Diya Gaya.

Us Shor Wa Hungame Ke Baad Apne Munh Ki Kalik Dhone Ke Liye 'Almuhind' Chhapa Magar Use Dekh Kar Awaam Ne Unke Munh Par Thook Diya. Khud Deobandi

Awaam Ne 'Almulhind' Mein Unka Dajal Wa Fareb Dekhne Ke Baad Izhare Bezari Karna Shuru Kar Diya. Jab Ulmaye Deoband Ne Ye Dekha Ki Ab Awaam Hamare Hathon Se Nikal Jayenge Aur Arab Wa Ajam Har Jagah Hamari Badnami Wa Ruswai Ho Rahi Hai To Drame Ka Ek Naya Stage Sajaya Ki Ulmaye Ahle Sunnat Se Hamara Ikhtilaafe Meelad, Qyaam, Urs Aur Fatiha Ka Hai. Is Aawaz Ko Failane Ke Liye Jitne Bhi Band The Apne Bandhan Ko Tod Kar Bahar Nikal Aaye Aur Hashratul Arz Ki Tarah Shahar Shahar, Gaanv Gaanv Fail Gaye. Meelad Bid'at Hai, Qyaam Shirk Hai, Fatiha Najaez Hai, Urs Haraam Hai Goya Ek Samjhi Boojhi Scheme Aur Mukammal Saazish Ke Tahat Poora Deoband Gale Ki Ragein Fula Kar Chillane Laga Ki Meelad Bid'at Hai, Qyaam Najaez Hai. Us Shor Wa Goga Ka Maqsad Sirf Ye Tha Ki Log Meelad Wa Qyaam Jaise Masael Mein Ulajh Jayein Aur Is Bahane Hamari Kufriyat Par Parada Pad Jaye. Chunanche Us Waqt Se Yahi Hota Chala Aa Raha Hai. Ab To Had Ye Ho Gai Ki Jab Padhe Likhe Deobandi Thak Haar Gaye To Ek Anpadh Gawaiye Ko Apne Stage Ka Hero Bana Diya Aur Usne Bhi Mauqa Ganeemat Jaan Kar Be Par Ki Udana Shuru Kar Diya Naye Naye Daanv Aur Paitare Dikhata Hai Jis Tarah Ek Madari Tamasha Dikhata Hai Aur Unke Chote Bade Sabhi Uska Kartab Dekhte Jate Hain. Halanki Khud Use Iqraar Hai Ki Padha Likha Kuch Nahi. Mahaz Ek Mil Mazdoor Tha, Kawwali Gata Tha, Dakoo Khandan Ka Hai, Dakaiti Hamari Mauroosi Pesha Hai. Magar Deoband Ka Kahna Hai Ki Tum Galeez Khao Ya Haraam Piyo Magar Ho To

Deobandi Hamko Isse Kuch Bahas Nahi, Ab Hamein Aalim Nahi Balki Tum Jaisa Sanad Yafta Jahil Hi Darkar Hai. Hamare Baaz Ulma To Apne Mansab Ka Lihaz Karke Dhaki Chhupi Baatein Kahte Hain Magar Tum To Thahare Sanad Yafta Jahil, Isliye Tum Bareiliyon Par Dhelwas Aur Pathrav Karte Raho, Ab To Hamare Stage Par Aise Hi Madari Ki Zarurat Hai Jis Ka Nang Nach Hamari Kufriyat Par Parda Daal De. Tum Khoob Gale Ki Ragein Fula Kar Sunniyon Ko Qabr Pujwa Kaho, Kafir, Bid'ati, Mushrik Banao, Urs Wa Fatiha Par Keechad Uchhalo Taaki Log Hamare Maulana Thanvi Ki 'Hifzul Imaan' Ki Kufri Ibarat Bhool Jayein Jis Par Ham Logon Ko Khud Bhi Sharmindgi Aur Nadamat Hai. Choonki Ham Is Ibarat Ka Khatir Khaah Jawab Nahi De Pate Lihaza Agar Ye Tarkeeb Istemal Ki Gai To Munazara Bajaye 'Hifzul Imaan' Ke Meelad Wa Qyaam Par Hone Lagega.

Doston! Ye Hai Deoband Ki Shatirana Chaal Ki Din Dahade Vo Belaus Saada Awaam Ki Aankhon Par Dhool Jhonk Raha Hai Goya Apni Namaz Roze Ki Numaish Kar Ke Meelad Aur Urs Ke Khilaaf Alame Bagawat Buland Karte Huye Apne Kufriyat Ko Chhupane Ki Koshish Kar Raha Hai. Waqt Ka Aham Taqaza Hai Ki Aaj Poori Sunni Biradari Is Khatarnaak Tahreek Wa Napak Saazish Ke Khilaaf Safe Aara Ho Jaye Aur Har Haq Pasand Par Use Wazeh Kar Diya Jaye Ki Deoband Se Hamara Buniyadi Ikhtilaaf Meelad Wa Qyaam Ki Hadon Tak Maukoof Nahi Hai Balki Hamara Buniyadi Ikhtilaaf Ye Hai Ki Ulmaye Deoband Tauheene Nubuvvat Ke Mujrim Hain Jab Tak Vo Apni Kufriyat Se

Tauba Nahi Karte Us Waqt Tak Ham Ahle Sunnat Ka Unse Koi Rabta Nahi Ho Sakta,

Ye Mas'ala Roti Aur Pet Ka Nahi Hai Aur Na Hi Izzat Wa Shohrat Ka, Ye Koi Iqtadar Ki Jung Nahi Hai Balki Buniyadi Sawal Aaqa E Do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Wafadari Ka Hai. Deoband Khule Band Namoose Mustafa Alaihittahiyatu Wassana Se Khel Khel Raha Hai Aur Apne Aamaal Ki Zahiri Numaish Ke Tahat Vo Apne Ulma Ki Kufriyat Par Parda Dalna Chahata Hai.

Lihaza Waqt Pukar Raha Hai Ki Hamein Khul Kar Alal Ailan Kah Dena Chahiye Ki Tumhare Roza Namaz Ki Haqeeqat Ham Bahut Achchi Tarah Samajh Chuke Hain Ab Peshani Ke Taveel Wa Areez Ghatte Aur Zameen Bos Hote Huye Lambe Daman Aur Ghutne Se Musafa Karta Hua Pazama Hamein Fareb Nahi De Sakta Tauheene Nubuvvat Ke Mujrimana Kirdaar Ne Tumhein Is Had Tak Barhana Kar Diya Hai Ki Ab Tumhein Pahchan Ne Mein Der Nahi Lagti. Tum Ba Zahir Namazein Padhte Ho Magar Aisi Namazein Jiske Mut'alliq Tumhara Aqeeda Hai Ki Namaz Mein Rasoolullah Ka Khyaal Lane Se Namaz Jati Rahegi Albatta Agar Gaay, Bail Ka Khyaal Laya Jaye To Namaz Ho Jayegi. Dhithai Ka Ye Aalam Hai Ki Bajaye Sharminda Hone Ke Ye Jawab Dete Ho Ki Namaz Khuda Ki Ibaadat Hai Ismein Agar Rasoolullah Ka Khyaal Laya Jayega To Azmat Se Aur Ye Shirk Hai. Agar Tum Apni Daleel Mein Sachche Ho To Iska Jawab Kya Hoga Ki Maulana Thanvi Ke Kisi Chahete Ne Thanvi Se Poochha Ki Agar Aapki Soorat Ka Tasavvur Kar Loo To Namaz Mein Ji (Dil) Lagta Hai

Farmaya Jayaz Hai.

(Alkalamulhasan Malfoozat Ashrafiya Qist Nahum, Page 141)

Farmaiye! Ye Tasavvur Azmat Ke Sath Tha Ya Thanvi Ko Vo Gaay, Bail, Bakri, Gadah Samajh Kar Tasavvur Karta Tha?

Isi Ka Naam Hai Aijaaze Nubuvvat Wa Itaabe Ilaahi. Khuda Ke Mahboob Se Tum Ne Sartabi Ki Jiska Nateeja Ye Hai Ki Qadam Qadam Par Tumhara Qalam Thokarein Kha Raha Hai Aur Tumhein Aaj Tak Hosh Nahi Agar Hosh Hi Hota To Damane Risalat Se Ulajhte Kyun? Mujhe Kahna Ye Hai Ki Aaj Waqt Ki Sab Se Badi Zimmedari Ye Hai Ki Ulmaye Deoband Ne Apni Kufriyat Par Parda Dalne Ke Liye Meelad Wa Qyaam Ka Jo Bahana Bana Rakha Hai Ham Apni Taqreer Wa Tahreer Se Unke Mansoobe Ko Khaak Mein Mila Dein. Ye Kaam Sakht Bhi Hai Aur Aasan Bhi Agar Aap Ishqe Rasool Ke Jazbe Mein Sarshar Hain Aur Islam Ka Sahi Mizaaj Samajh Rakha Hai To Kisi Dushman Rasool Se Rishta Wa Naata Todne Mein Ek Lamha Ki Der Na Lagegi.

Agar Khoon Ki Ek Ek Boond Mein Wafadari E Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Jazba Hai To Aapka Imaan ALLAH Ke Rasool Ke Dushman Se Nafrat Aur Ghinn Mahsoos Karega. Khuda Na Khasta Agar Imaan Ke Rishte Par Khoon Ka Rishta Galib Hai Aur Deen Se Zyada Chacha, Mamoo, Bhai, Bhateeje, Beti, Damad Chahete Hain To Yaqeen Kar Leejiye Aap Imaan Se Aur Imaan Aap Se Koso Door Ho Chuka Hai. Fir Kal Saqi E Kausar صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Se

Maidane Hashr Mein Paani Na Mangiyega Unhi Rishtadaron Se Talab Keejiye. Wazeh Rahe Qabr Mein Chacha, Bhateje, Beti, Damad Kaam Nahi Aayenge Balki Qabr Mein Aaqa E Do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Pahchan Na Hai Unhein Pahchan Ne Ke Baad Hi Jannat Ki Aasaesh Naseeb Ho Sakegi. Magar Ulmaye Deoband To Rasool Khuda صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Par Ye Ilzaam Lagate Hain Ki Mein Bhi Ek Din Mar Kar Mitti Mein Milne Wala Hoon Ma'azallah! Goya Is Lagv Wa Behooda Aqeede Ke Tahat Sayyadul Mursaleen صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ma'azallah! Mar Kar Mitti Mein Mil Gaye To Ab Aisi Soorat Mein Unhein Qabr Mein Pahchan Ne Ka Koi Sawal Hi Nahi Paida Hota.

Mere Doston! Apne Inhi Jaraem Par Deoband Meelad Wa Qyaam Ki Aad Le Kar Parada Daal Raha Hai Taaki Ittiba E Sunnat Ke Daawe Mein Tauheene Nubuvvat Ka Bhandana Foote. Baharhaal! Arz Yahi Karna Hai Ki Khoon Ke Rishte Par Imaan Ka Rishta Galib Hai. Chunanche Aboo Lahab Rishte Mein Rasool Khuda صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Chacha Hai, Makki Hai, Padosi Hai, Magar Iske Bavajood Vo Musalmanon Ke Paavo Ki Thokar Par Hai. Sayyadna Bilal Habshi Raziyaallahu Anhu Makki Nahi, Padosi Nahi, Iske Bavajood Vo Musalmanon Ke Kaleje Mein Hain. Maloom Hua Islam Pahle Khoon Ka Rishta Nahi Dekhta Balki Pahle Imaan Ka. Chunanche Shere Khuda Maula Ali Raziyaallahu Ta'ala Anhu Farmate Hain Dushman Teen Tarah Ke Hote Hain-

- (1) Aapka Baraah Raast Dushman
- (2) Aapke Dost Ka Dushman 'Goya Vo Bhi Aapka

Dushman Hai'.

(3) Aapke Dushman Ka Dost 'Vo Bhi Aapka Dushman Hai'.

Khyaal Farmaiye! Duniya Mein To Aap Har Dushman Se Parhez Karte Hain Fir Aapka Imaan Ye Kaise Gawara Karta Hai Ki Jo Rasool Khuda Ka Dushman Hua Usse Aap Ki Dosti Ho. Daro Us Din Se Jab Khuda Poore Qahar Wa Gazab Wa Jalaal Se Sawal Kar Raha Hoga, Badan Ki Ek Ek Boti Kaanp Rahi Hogi, Khaufe Ilaahi Se Ek Ek Rowa (Rongte) Khada Hoga, Dil Ki Dhadkanein Badh Gai Hongi, Zabaan Khushk Aur Hontho Par Papriyan Hongi Aur Khuda E Zuljalal Poochh Raha Hoga Ki Jin Logon Ne Mere Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Gaanv Ka Chaudhary Likha, Zarra E Nacheez Se Kmtar Likha, Chamaar Se Zyada Zaleel Likha, Mere Mahboob Ke Ilm Paak Ke Mut'alliq Ye Likha Ki Jo Mere Mahboob Ka Ilm Hai Aisa To Har Janwar, Pagal, Majnoon, Sabhi Ko Haasil Hai Unhi Se Tumhara Yarana Tha, Tum Unki Mehman Nawazi Karte The, Unke Hath Paanv Dabate The, Unhi Makkaron Se Dua Taveez Karate The, Unki Haan Mein Haan Milate The, Unke Peechhe Namazein Padhte The Unhi Khokhli Be Wazan Namazon Ko Tum Meri Bargah Mein Lekar Aaye Ho.

Aey Badnasebon! Tum Sab Ke Sab Jahannam Ke Eindhan Ho Aaj Meri Bargah Mein Tumhare Khokhle Aur Khote Sajde Kaam Nahi Aayenge. Kya Tumhein Yaad Nahi! Tumhara Gumrah Maulvi To Khud Bhi Itna Kahta Tha Ki 'Sahi Aqaed Madare Najaat Hain'. Aamaal Madare Najaat Nahi.

(*'Usool Dawate Tableeg' Page 64*)

Kya Tum Ne Qur'an Majeed Mein Ye Nahi Padha Tha "Aye Imaan Waalo Apni Aawazein Unchi Na Karo Us Ghaib Batane Waale (Nabi) Ki Aawaz Se Aur Unke Huzoor Baat Chilla Kar Na Kaho Jaise Aapas Mein Ek Dusre Ke Saamne Chillate Ho Ke Kahin Tumhare Amal Akarat Na Ho Jaayein Aur Tumhein Khabar Na Ho".

(Surah Hujuraat, Aayat 2)

Aakhirash! Tum Kis Nashe Ki Halat Mein The Meine Aawaz Unchi Karne Se Roka Aur Tumne Mere Mahboob Ko Munh Bhar Kar Galiyan Di Iske Bavajood Tum Namaz Roza Lekar Mere Paas Aaye Ho. Aey Badnaseebon! Tumhein Gairat Nahi Aati Mein To Apne Pyare Rasool Ko Qur'an Mein Kahi 'Yaseen' Kaha, Kahi 'Taaha' Kaha, 'Muzzammil' Aur Kahi 'Muddassir' Kaha Tumne Aey Dareeda Dehno 'Gaanv Ka Chaudhary' Likha Kya Apne Maulvi Ke Sath Bhi Tumhara Yahi Dastoor Tha. Tum To Apne Maulviyon Ke Baare Mein Ye Likha Karte The 'Maulana Thanvi Ke Paanv Dhokar Peena Najaate Ukhravi Ka Sabab Hai' (Tazkirturrasheed). Tum Apne Maulviyon Ko 'Gausul Aazam', Mata'ul Aalam, 'Shaikhul Islam', 'Hakeemul Ummat', 'Qasimul Uloom' Wagaira Likhte The Aur Mere Pyare Mahboob Ke Baare Mein Tumhara Ye Napak Aqeeda Tha Ki Jiska Naam Muhammad Ya Ali Vo Kisi Cheez Ka Mukhtaar Nahi! Tumhare Ulma To Ilm Ki Daulat Taqseem Karte Vo Is Had Tak Sahabe Ikhtiyaar The Magar Mera Mahboob Bilkul Be Ikhtiyaar Wa Majboor Mahaz Tha.

Apne Maulviyon Ki Tareef Mein Tum Zameen Wa

Aasmaan Ke Kulabe Milate The Ki Vo Firishta E Muqarrab Hai Ab Vo Mar Kar Qabr Mein Noor Hi Noor Hain. Aur Tum Mere Mahboob Ko 'Gaanv Ka Zameendar', 'Chaudhary' Kah Kar Bade Bhai Ka Martaba Dete The 'Mar Kar Mitti Mein Milne Wala' Kahte The.

Iske Bavajood Tumhein Apni Gaay, Bail Wali Namazon Par Guroor Hai!

Aaj Tum Iske Mustahiq Hi Nahi Ho Ki Mera Mahboob Tumhari Sifarish Kare 'Shafa'at Momin Ke Liye Hai Na Ki Kafir Ke Liye'.

Lihaza! Tum Pukaro Apne Maulviyon Ko Jo Deene Mohammadi Ki Soorat Maskh Karne Ke Liye Apne Aaqao Angrezon Se 600₹ Mahana Lekar Unki Sachchi Pakki Gulami Ka Haq Ada Karte The. Apni Infaradiyat Barqarar Rakhne Ke Liye Government Dushmani Ka Naara Bhi Lagate Jab Rupya Lene Ka Waqt Aata Hazaron Heela Bahana Se Raqam Hazam Karne Ki Makrooh Wa Gandi Sooratein Ikhtiyaar Karte.

Dushman Se Rupya Lene Ke Kya Ma'ana? Ye Do Rukhi Policy Kaisi?

Bulao Tum Apne Maulviyon Ko Jo Murg Jaise Halaal Ko Chhod Kar Kaala Kauvva Khakar Mere Mukhlis Aur Nek Bando Ko Ladate The, Kahan Hain Vo Tumhare Duniyadar Pet Pujari Maulana Sahiban! Jo Mere Mahboob Ke Mahboob Owais Qarni Ke Fatiha, Halwa Ko Munh Chidhate Lekin Diwali Ki Poodi Kachaudi Bagair Dakar Liye Hazam Karke Apni Tondo (Pet) Par Hath Ferte. Aey

Nabakaran! Duhai Do Apne Un Maulviyon Ki Jo Apni Jeb Ki Khatir Meelad Wa Qyaam Karte Lekin Jab Angrezon Ki Agency Shuru Ki To Usi Meelad Ko Shirk Wa Bid'at Kahna Shuru Kar Diya.

Sun Lo! Aaj Tum Mere Mahboob Ke Daman Mein Panah Nahi Pa Sakte Aaj To Tumhein Usi Ko Pukarna Hoga Jisko Duniya E Napaydar Mein Sote Jagte 'La Ilaaha Illallaah Ashraf Ali Rasoolullah Allahumma Salle Ala Sayyadna Nabiyana Maulana Ashraf Ali' Kah Kar Pukarte The.

Aaj Bulao Apne Us Banaspati Nabi Ko Aur Duhai Do Apne Us Na Khudao Ki Jinhein Tumne Duniya Mein Khuda Bana Rakha Tha, Tumhare Dil Ke Mandir Mein Unhi Maulviyon Ki Moorti Thi Jiski Pooja Paat Mein Tumne Apni Zindagi Guzari Hai.

Apne Giriban Mein Munh Daal Kar Socho Tum Ladte The Bareilviyon Se Aur Gaali Dete The Mere Mahboob Ko Goya Tumne Duniya Hi Mein Faisla Liya Tha Ki Mera Mahboob Tumhara Nahi Balki Bareilviyon Ka Hai.

Lihaza! Aaj Mere Mahboob Ke Hathon Vahi Kausar Ka Jaam Payenge Jo Unki Wafadari Mein Tum Se Munazare Karte The, Tumhari Galiyan Sunte The Fir Bhi Mere Mahboob Ke Qadamon Se Lage Chimte Rahe. Sun Lo! Aaj Ka Din Tumhare Khusran Aur Ghaate Ka Hai, Aaj Tum Khud Apni Aankhon Se Apne Maulviyon Ka Ibratnaak Anjaam Dekho. Kisi Ke Gale Mein Angaron Ka Haar Dala Jayega, Kisi Gustakh Wa Dareeda Dahan Ki Zabaan Aag Ki Kainchi Se Kati Jayegi, Kisi Bad Zubaan Par Saanp Aur

Bichchhoo Musallat Kiye Jayenge Aur Unki Sooratein Maskh Kar Di Jayengi, Poore Maidane Mahshar Mein Aag Ke Kodo Se Maarte Huye Unhein Aise Hanka Jayega Jaise Duniya Mein Janwaron Ke Revad Hanke Jate The Taaki Poora Maidane Qiyamat Mere Pyare Mahboob Ke Gustakhon Ka Alamnaak Anjaam Dekh Le (ALLAH Ta'ala Har Shay Par Qadir Hai Agar Faisla Hua To Kya Anjaam Hoga?.

Zalimon! Tum Khud Socho Aisi Namazein Meri Bargah Mein Laye Ho Jiske Mut'alliq Ye Tumhara Aqeeda Tha Ki Gaay, Bail, Gadahe Ka Khyaal Lane Se To Tumhari Namaz Ho Jayegi Magar Mere Mahboob Ke Khyaal Lane Se Tumhari Namaz Jati Rahegi Kya Ye Bail Aur Gadahe Wali Namaz Tumhein Bakhshvayegi? Duniya Mein Tumhari Aqalein Maari Gai Thi. Attahiyyat Mein Assalamu Alaik Ayyuhan Nabi Padhne Ka Hukm Hai Zabaan Se Nabi Kahoge Aur Khyaal Na Aayega? Ya Tum Attahiyyat Hi Nahi Padhte The? Agar Padhte The To Khud Tumhare Hi Qanoon Se Tumhari Namaz Faasid Hui Ya Nahi? Meri Bargah Mein Ye Haj Lekar Aaye Ho Ki Ka'aba Pahunch Kar Bhi Baitullah Mein Tumhara Dil Nahi Lagta Tha. Khud Tumhare Unhi Maulviyon Ne Likha Hai-

'Fire The Ka'aba Mein Bhi Poochhte Gangoh Ka Rasta
Jo Rakhte Apne Seeno Mein The Zauq Wa Shauqe Irfani'
(Marsiya E Gangohi)

Tum Khud Apne Zameer Ka Faisla Batao? Kya Ye Haj Tumhare Kaam Aayega? Tumhein To Bajaye Ka'aba Ke

Gangoh Jana Chahiye Tha. Iske Alawa Tum Kalima Ka Dhong Racha Kar Mere Saada Lauh Bando Ko Fareb Diya Karte The, Chana Aur Sattoo Ki Gathriyan Laad Kar Chalte Aur La Ilaaha Illallaah Padhane Ke Baad Ye Kahte 'Khuda Ka Jhooth Bolna Mumkin Hai', Apne Aur Apne Aqa Ke Liye To Aeb Samajhte Magar Mere Liye Isi Aeb Ko Mumkin Mante. Iske Alawa Mein Apni Zaat Wa Sifaat Donon Mein Qadeem Hoon Aur Tum Mere Liye Mumkin Sabit Karte. In Sab Ke Bavajood Tum Apne Ko Tauheed Ka Thekedar Samajhte The. Tum Ne Is Tauheed Ki Aad Lekar Mere Mahboob Ko Ji (Dil) Bhar Kar Galiyan Di Hain. Kya Ye Tumhara Vahi Tareeqa Nahi Hai Jo Shaitaan Ne Tumhein Sikhaya Tha Aur Muhammadur Rasoolullah Ka Iqraar Karne Ke Baad Ye Kahte The Ki Unka Martaba 'Gaanv Ke Chaudhary' Aur 'Bade Bhai' Aisa Hai Ye Kah Kar Tum Mere Mahboob Se Hamsari Ka Daawa Karte.

Mein Ne To Qur'an Mein Ye Kaha:

"Aur Ye Nabi Gaib Batane Mein Bakheel Nahi".

(Soorah Takwir, Aayat 24)

Aur Tum Ye Ilzaam Lagate The Ki Unhein Peeth Peechhe Ki Khabar Nahi. Mere Mahboob Ne Apne Hathon Se Khaak Feki To Mein Ne Kaha:

"Aur Aey Mahboob! Aur Vo Khaak Jo Tum Ne Pheki Thi Balki ALLAH Ne Pheki".

(Soorah Anfal, Aayat 17)

Mere Mahboob Ke Hath Par Sahaba Ne Bait Kiya To Mein Ne Ye Kaha Ki:

"Unke Hathon Par ALLAH Ka Hath Hai".

(Soorah Fatah, Aayat 10)

Jo Uski Shaan Ke Layaq Hai Is Qadr Uloo Martabat Aur Rafate Shaan Ke Bavajood Tumne Apna Jaisa Bashar Samjha Aur Mahaz 'Bada Bhai', 'Zameendar', 'Gaanv Ka Chaudhary' Kaha. Tumhare Kheechdi Khor Sanad Yafta Jahil Maulviyon Ne Bakari Ka Doodh Doohate Aur Joo Nikalte Dekha Magar Maqaame Sidr Aur Arshe Mualla Se Aage Badhkar Makaan Aur La Maka Ki Sair Karte Na Dekha. Sajda E Aadam Se Mut'alliq Ibleese Laen Ne Jis Tarah Meri Tauheed Ka Sahara Lekar Mere Mahboob Ki Azmat Ka Munkir Hua Tha Bilkul Vahi Rawish Tumhare Aaqao Ne Ikhtiyaar Ki. Jab Mere Mahboob Ki Azmat Ko Ghatana Chaha To Ye Kah Diya Ki Khuda Ki Qudrat Se Baed Nahi Agar Chahe To Muhammad Jaise Croro Muhammad Paida Kare.

Tumhare Unhi Aaqao Ne Jab Apne Kisi Chahete Ka Gun Gana Chaha To Ye Kah Diya-

'Khuda Ke Liye Ye To Mushkil Nahi
Ho Aalam Ka Majmooa Ek Farde Wahid'

Tumhare Aaqao Ne Meri Tauheed Ka Ailaan Kiya Ya Imtanaye Nazeer Ka Inkaar Kiya? Wazeh Rahe Tumhare Jaraem Ki Fehrist Bahut Lambi Hai Tum Umr Bhar Mere Mahboob Se Ladte Rahe Aur Aaj Roza Namaz Ki Potali Mein Apne Kaale Kartoot Lekar Samne Khade Ho. Tum Us Deen Ke Pairoo Nahi Jo Mere Mahboob Ne Mere Bando Ke Supurd Kiya Tha Balki Tum Log Bahut Bade Khaen Aur

Bad Dayanat Ho Tum To Us Deen Ke Pairoo Ho Jise
'Deoband Ka Naya Deen' Kaha Jata Hai Jiski Buniyad Mere
Mahboob Ke Bugz Wa Inaad Aur Dushmani Par Rakhi Gai
Hai. Is Maqaam Par Pahunch Kar Sarkar Aasi Ki Zabaan
Mein Yahi Kaha Ja Sakta Hai-

'Milne Ki Yahi Raah, Na Milne Ki Yahi Raah
Duniya Jise Kahte Hain Ajab Raah Guzar Hai'

Baab (3): Ikhtilafaat Ki Buniyadi Haisiyat

'Khuda Gawah Bhari Anjuman Mein Mere Siwa
Koi Nahi Jo Tumhari Nazar Ko Pahchane'

Deoband Aur Bareilly Ke Buniyadi Ikhtilafaat

'Sahil Ke Sukoon Se Kise Inkaar Hai Lekin
Toofan Se Ladne Mein Maza Aur Hi Kuch Hai'

Maulana Ashraf Ali Sahab Thanvi Poori Duniya E Deobandiyat Ke Musallam Rahnuma, Peshwa Aur Buzurg Hain. 'Hifzul Imaan' Maulana Thanvi Ki Ek Markatul Aara Tasneef Kahi Jati Hai Uski Hasb Zail Ibarat Mulahaza Farmaiye Jo Gustakhi, Be Adabi Aur Tauheene Nubuvvat Ki Munh Bolti Misaal Hai. Na Jane Is Par Kitne Munazare Huye Ulmaye Deoband Ne Aedi Choti Ka Zor Lagaya Magar Is Kufri Ibarat Ko Be Gubaar Na Sabit Kar Sake Aur Na Sabit Kar Sakenge Khuda Tauba Ki Taufeeq Ata Farmaye.

'Aap Ki Zaate Muqaddasa Par Ilme Gaib Ka Hukm Kiya Jana Agar Baqaul Zaid Sahi Ho To Daryaaft Talab Ye Amr Hai Ki Isse Murad Baaz Gaib Hai Ya Kul Agar Baaz Uloome Gaib Murad Hain To Is Mein Huzoor Ki Kya Takhsees Hai? Aisa Ilme Gaib To Zaid, Umar Balki Har Sabi Wa Majnoon Balki Jami Haiwanaat Wa Bahaem Ke Liye Bhi Haasil Hai'.

(*Hifzul Imaan 7-8*)

'Hifzul Imaan' Ki Mundarza Baala Ibarat Arabi Ya Angrezi Zabaan Mein Nahi Hai Jiske Samajhne Ke Liye Dictionary Ya Lugat Ka Sahara Lena Pade Bahut Hi Aam Faham Aur Rozmarra Ke Bolchal Ki Salees Aur Aasan Zabaan Istemal Ki Gai Hai. Imaan Aur Aqeede Ki Raushani Mein Iska Faisla Keejiye Ki Aaqa E Kaynat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Muqabil Bachche, Pagal, Haiwanaat, Chaupaye Ka Lafz Istemal Karna Imaan Ki Alamat Hai Ya Kufr Ki.

Guftagoo Ka Ye Sanvi Martaba Hai Ki Lafz Aisa Ma'ana Mein Tashbeeh Ke Hai Ya Itna Ke Rasool Khuda صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Muqabil Janwar, Pagal, Majnoon Ka Istemal Ye Khud Tauheene Nubuvvat Hai Jo Mojibe Kufr Hai! Chunanche Bhiwandi Ke Munazare Mein Jab Meine Maulvi Irshad Ahmad Sahab Aur Maulvi Noor Muhammad Sahab Tandvi Se Kaha Ki 'Hifzul Imaan' Ki Kufri Ibarat Ki Buniyad Par Mein Maulana Thanvi Ki Aur Uske Jumla Mureedin Ki Bhi Takfeer Karta Hoon Lihaza Agar Aap Logon Ki Nazar Mein Ye Sahi Hai To Use Be Gubaar Sabit Keejiye Lekin Kiraye Par Bulaye Gaye Deoband Ke Saare Numainde Goonge, Bahare Hokar Khamosh Baithe Rahe Jis Par Bhiwandi Ke Sar Bar Aawarda Deobandi Hazraat Intihai Sarasimagi Ke Aalam Mein Sir Jhukaye Khamoshi Se Apne Roobah Sifat Soormao Ka Tamasha Dekhte Rahe. Garz Ki 'Hifzul Imaan' Ki Ye Vo Tauheen Aamez Ibarat Hai Jis Par Parda Dalne Ke Liye Haqqani Jaise Logon Ko Maidan Mein Utara Gaya Taaki Vo Meelad Wa Fatiha Ki Bahaso Mein

Uljha Kar Ikhtilaaf Ki Buniyadi Kadiyon Ko Paivande Khaak Kar De. Magar Khuda Ka Shukr Hai Ki Jab Se Hizbe Mukhalif Ne Furooe Masael Ko Hawa Dena Shuru Kiya Us Waqt Se Baaz Ulmaye Ahle Sunnat Ne Buniyadi Ikhtilafaat Ko Apni Taqreer Wa Tahreer Mein Markaze Tavajjoh Bana Liya Jisse Khatir Khwah Fayda Hua Aur Dushmanon Ka Mansooba Khaak Mein Mil Gaya. Ham Aaj Poori Duniya E Deoband Ko Challenge Karte Hain Agar Tum Mein Jur'at Wa Himmat Ho To Jis Tarah Lakho Ke Majma Mein Ham Apne Aqaed Ka Ailaan Karte Hain Tum Bhi Awaam Ki Bhari Mahfil Mein Iska Ailaan Karo Ki Rasool Khuda Ma'azallah! 'Gaanv Ke Zameedar' Aur 'Chaudhary' Hain, Vo Mar Kar Mitti Mein Mil Gaye, Unka Rutba Bade Bhai Jaisa Hai, Unhein Peeth Peechhe Ki Khabar Nahi, Unka Ilm Janwar, Pagal Jaisa Hai, Shaitaan Ka Ilm Unke Ilm Se Zyada Hai, Meelade Rasool Kanhaiya Ke Janm Ka Song Hai Wagaira Zalik. Agar Jur'at Hai To Is Challenge Ko Qubool Karo Us Waqt Tumhein Andaza Hoga Ki Qaum Tumhara Swagat (Welcome) Karegi Ya Tum Par Lanat Wa Fatkar Barsayegi! 'Hifzul Imaan' Par Sair Haasil Guftagoo 'Khoon Ke Aansoo' Mein Ki Gai Hai Agar Dekhna Ho To 'Khoon Ke Aansoo' Ka Mutala Keejiye. Aaj Ki Suhbat Mein Hamein Is Ibarat Par Koi Guftagoo Karni Nahi Hai Jisse Ghabra Kar Unhone Urs Aur Meelad Ko Apna Mauzoo Banaya Hai. Lihaza Deobandi Hazrat Jab Un Masael Par Guftagoo Karna Chahein To Unse Yah Kah Diya Jaye Ki Meelad Wa Qyaam Ki Guftagoo Se Pahle Mansabe Nubuvvat Aur Azmate Risalat Par Guftagoo Ki Jaye Buniyadi Aur Aham Masael Ko

Tay Kar Lene Ke Baad Furooe Masael Ko Mauzoo E Bahas Qaraar Diya Jayega. Itna Kah Dene Ke Baad Insha ALLAH Ta'ala Unhein Raahe Farar Ikhtiyaar Karne Ke Alawa Aur Koi Soorat Ban Na Padegi.

Warq Ultiye Aur Maulana Gangohi, Maulana Anbethvi Ki Ek Aisi Dil Kharaash Ibarat Jisko Dekh Kar Shaitaan Ne Bhi Gosha E Tanhai Ikhtiyaar Kar Li Hogi Ki Ab Mere Janashinon Ne Mera Kaam Halka Kar Diya. Use Mulahaza Farmaiye-

Maulana Thanvi Ki Tarah Maulana Rasheed Ahmad Gangohi Aur Maulana Khaleel Ahmad Anbethvi Bhi Deobandiyon Ke Muqtada Wa Peshwa Hain. Maulana Anbethvi Ki Kitab 'Baraheene Qatia' Jo Maulana Gangohi Ki Musaddaqa Hai, Uski Intihai Dil Kharaash Aur Qalb Wa Jigar Ko Ghayal Karne Wali Kufri Ibarat Mulahaza Farmaiye Jo Ahle Sunnat Ki Jalan Aur Bugz Wa Inaad Mein Shaitaan Nawazi Ki Aainadaar Hai.

'Shaitaan Wa Yah Malkul Maut Ka Haal Dekh Kar Ilme Muheet Zameen Ka Fakhre Do Aalam Ka Sabit Karna Shirk Nahi To Kaun Si Nasse Qatai Hai Jisse Ek Shirk Sabit Karta Hai'.

(Baraheene Qatia P 51)

Meelad Wa Qyaam Aur Baaz Doosre Furooe Masael Ke Suboot Mein 'Anware Satia' Maulana Abdussami Rampuri Alaihirrahma Ki Ek Motamad Wa Mustanad Kitab Hai Usi Ke Radd Mein 'Baraheene Qatia' Likhi Gai Jiski Ibarat Aapne Mulahaza Farmai Ki Deobandi Dharm Mein

Shaitaan Ko Zyadti E Ilm To Nasse Qur'ani Se Sabit Hai Magar Aaqa E Do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Zyadti E Ilm Ke Liye Qur'an Mein Koi Nass Nahi. Is Par Tamasha Yah Ki Shaitaan Ke Liye Agar Ilm Ki Zyadti Sabit Ki Jaye To Vah Firqa Zagiya Ke Dharm Mein Aen Imaan Aur Tauheed Khalis Rahe Lekin Agar Mahboobe Kirdgar Ahmade Mukhtaar Roohi Fidah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Liye Ilm Ki Wus'ate Zyadti Sabit Ki Jaye To Vo Shirk Khalis Ban Jaye. Tauheed Aur Shirk Ulmaye Deoband Ke Yah Do Aise Meter Hain Jisko Vah Mom Ki Tarah Istemal Karte Hain Jis Tarah Mom Hathon Ka Khilauna Hai Chahe Use Gend (Ball) Ka Rup Deejiye Ya Muk'ab Wa Shash Pahal Wagaira Banaiye Bas Aise Hi Ye Hazraat Tauheed Wa Shirk Jaisi Buniyadi Mas'ale Se Khel Khelte Hain. Ilm Ki Jo Zyadti Shaitaan Ke Liye Aen Tauheed Hai, Vahi Zaydti E Ilme Rasool Khuda Ke Haq Mein Shirk Jaisa Ghinauna Paap Qaraar Paye. Aawaz Do Insaaf Ko Insaaf Kahan Hai? Faisla Ahle Ilm Wa Ahle Nazar Ke Supurd Hai. Use Fatwa Navesi Kaha Jaye Ya Ilmi Khayanat Aur Rasool Dushmani?

Aey Kash! Ulmaye Deoband Kabhi Sanjeedgi Se Gaur Karte Ki Rasool Khuda Ke Sath Unka Jazba E Bugz Wa Inaad Apne Hudood Se Kis Had Tak Mutjaviz Ho Chuka Hai. Kahan Sayyade Aalam Ka Ilm Paak Aur Kahan Shaitaan Mal'oon Ka Ilm? Allahu Akbar! Yah Kaisa Khatarnaak Andaze Bayan Hai Ki Shaitaan Ke Ilm Ki Zyadti Qur'an Se Sabit Hai Magar Aaqa E Do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Zyadti Qur'an Mein Koi Nass Nahi Agar Zyadti E Ilm Sabit Ki Jaye To Shirk Ho Jaye. Sach Kaha Logon Ne Jo Jiska Khata Hai,

Usi Ka Gata Hai Vah Shaitaan Ka Diya Khate Hain Aur Ham Waseela E Mustafa Alaihittahiyatu Wassana Pate Aur Khate Hain. Warq Ultiye Aur Imamul Wahabiya Maulvi Ismail Dehalvi Ki Hafwaat Mulahaza Keejiye-

Maulvi Muhammad Ismail Dehalvi Jinhone Hindustan Mein Wahabiyat Ki Daag Bel Daali Aur Muhammad Bin Abdul Wahab Najdi Ki 'Kitabuttauheed' Ka Tarjuma 'Taqwiyatul Imaan' Ke Naam Shaya Kiya Unki Kitab 'Sirate Mustaqeem' Ki Ek Gandi Ibarat Mulahaza Keejiye Jiske Aaine Mein Wahabiyat Aur Deobandiyat Ki Barhana Tasveer Nazar Aai.

'Namaz Mein Peer Aur Uske Manind Aur Buzurgon Ki Tarah Khyaal Le Jana Agarche Janabe Risalat Ho Kitne Hi Darjo Apne Bail, Gadahe Ke Tasavvur Mein Doob Jane Se Badtar Hai'.

(Sirate Mustaqeem Page 75)

Mere Apne Khyaal Mein Se Ek Aisi Gair Mub'ham Aur Wazeh Ibarat Hai Jo Tanqeed Wa Tabsara Ki Muhtaaj Nahi Hai. Ye Kahna Ki Gaay, Bail Ke Khyaal Lane Se Namaz Ho Jayegi! Albatta Rasoole Khuda Ka Khyaal Lana Gaay, Bail Ke Khyaal Mein Doob Jane Se Ba Darjaha Badtar Hai

Is Ibarat Ne Aapke Numaisi Sajdon Ki Haqeeqat Be Naqab Kar Di Ki Aap Kis Namaz Ka Prachar Karte Fir Rahe Hain. Gali Gali Ki Khaak Chhan Ne Walo Se Agar Daryaaft Kiya Jaye Ki Bistar Aur Jhole Mein Kya Hai? To Uska Jawab Yah Hai Ki Usmein Namaz Hai. Sach Hai! Jiski Taqdees Musalmanon Ke Dilo Se Nikal Kar Jhole Mein Aa Gai Ho

Use Aisa Hona Chahiye! Khuda Ka Shukr Hai Hamari Namazein Na Bistar Mein Bandhi Jati Hain Aur Na Hi Jhole Mein Rakhi Jati Hain Balki Namaz Khuda Ka Ek Fareeza Hai Jisko Apne Apne Waqte Muqarra Par Ada Kiya Jata Hai. Yah Aisi Ibaadat Hai Jo Allahu Akbar Se Salam Tak Mere Mustafa Ki Ada Hai Jab Yah Unki Ada Hai To Yah Fareeza Unke Tasavvur Se Kyun Kar Khali Rah Sakta Hai?

Alawa Arzi! Allahu Akbar Se Pahle Neeyat Ki Jati Hai 'Neeyat' Bhool Aur Sahv Ka Naam Nahi Hai Balki Qasad Wa Iraada Se Mut'alliq Hai Ham Apni Neeyat Mein Yah Kahte Hain Ki Peechhe Is Imaam Ke. Lihaza Qyaam Se Rukoo, Rukoo Se Qyaam Aur Qyaam Se Zyada- Garz Ki Intiqale Arkaan Mein Allahu Akbar Aur Sami Allahu Liman Hameedah Ki Aawaz Sun Kar Ham Uska Yaqeen Rakhte Hain Ki Yah Aawaz Usi Imaam Ki Hai Neeyat Mein Hamne Jiska Tasavvur Kiya Tha. Ab Mujhe Kah Lene Deejiye Aaj To Ham Apni Namazon Mein Apne Mutayyan Imaam Ka Tasavvur Karte Hain Magar Khaleefa E Awwal Sayyadna Aboo Bakr Siddiq, Ameerul Momineen Sayyadna Farooq Aazam, Khaleefatul Muslimeen Usman Gani, Khaleefa E Chaharum Sayyadna Ali Murtaza Wa Deegar As'haab Kiraam Wa Aemma At'haar Raziyaallahu Ta'ala Anhum Ajmaen Ke Imaam Sayyadul Mursaleen صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Hote The.

Lihaza Agar Rasool Khuda Ka Khyaal Lana Gaay-Bail Ke Khyaal Mein Doob Jane Se Ba Darjaha Badtar Hai Ma'azallah! To Farmaye Ki Vah As'haabe Kiraam Khulfa E Rashideen Aur Aemma At'haar Jo Aaqa E Kaynat Ki Iqtida

Mein Namazein Ada Farmate Unki Namazon Ka Kya Hashr Hua?

Agar Hosh Wa Hawaas Ki Koi Ramaq Baaqi Rah Gai Ho To Uska Sahara Lekar Jawab Deejiye Ki Aapke Tarkash Ka Teer Bareilviyon Ke Seene Par Paivast Hua Ya Uske Nishane Par Aslaaf Wa Akabir Ka Kaleja Hai. Agar Hamse Bugz Wa Inaad Hai To Hamein Dukh Pahunchao, Galiyan Hamein Do, Bura Hamein Kaho Aslaaf Wa Akabir Ki Namooos Se Khelne Ki Jasarat Na Karo Yahi Vah Tumhara Jurm Hai Jise Ham Kabhi Maaf Na Kar Sakenge.

Ab Ek Aur Nayi Ibarat Padhne Ke Liye Apne Ko Aamada Wa Taiyar Kar Leejiye Jo Khatme Nubuvvat Se Mut'alliq Hai-

'Panba Kuja Kuja Naham Tan Hama Daag Daag Shud'
Musalman Ise Achchi Tarah Janta Hai Ki Mas'ala E Khatme Nubuvvat Zaruriyate Deen Se Hai Aur Uska Munkir Kafir Hai. Ab Aaj Ke Mahaul Mein Yah Koi Nazari Mas'ala Nahi Rah Gaya Hai Balki Fitna E Qadyaniyat Ke Haliya Hungame Ke Baad Sawade Aazam Ne Us Firqa Ko Asliyat Mein Shumar Karke Unke Taboot Mein Apni Haqqoe Insaf Pasandi Ki Akhiri Keel Thonk Di Hai. Lekin Maulana Qasim Nanotvi Jo Darul Uloom Deoband Ke Muassis Wa Bani Hain Unhone Apni Shuhra Aafaq Tasneef 'Tahzeerunnas' Mein Mas'ala Khatme Nubuvvat Par Aisi Zarb Lagai Jisse Qadyaniyat Ko Shah Mili Abhi Tak Uski Taba'at Ka Silsila Jaari Hai. Ibarat Mulahaza Keejiye-

'Awaam Ke Khyaal Mein To Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Khatim Hona Bayi Ma'ana Hai Ki Aap Sab Mein Aakhiri

Nabi Hain Magar Ahle Faham Par Raushan Ki Taqaddum Ya Ta'akhhur Zamani Mein Bizzaat Kuch Fazeelat Nahi Fir Maqaame Madah Mein Walakin Rasoolullah Wa Khatmunnabeeyin Kyunkar Sahi Ho Sakta Hai? Haan! Agar Us Wasf Ko Wasfe Madah Na Kahiye To Khatmiyat Zamani Sahi Ho Sakti Hai'.

(Tabzeerunnas Page 2-3)

Note : Mas'ala Khatme Nubuvvat Zaruriyate Deen Se Hai Isliye Aemma E Shariyat Ne Saaf Saaf Farma Diya Jo Is Mas'ala Mein Sawade Aazam Ka Mukhalif Ho Vah Khariz Az Islam Aur Kafir Hai. Lekin Khatmunnabeeyin Ka Vah Mafhoom Wa Ma'ana Jis Par Ijma E Ummat Ho Chuka Hai, Use Awaam Ka Khyaal Bata Kar Uski Seesa Pighlai Dewar Mein Maulana Qasim Nanotvi Ne Na Sirf Shigaaf Daal Diya Balki Qadyaniyat Ka Darwaza Khol Diya. Yah Kitni Khatarnaak Jasarat Wa Dhithai Hai Ki Ahde Risalat Se 13 Sadi Tak Ki Ummate Muslima Khatme Nubuvvat Ke Jis Mafhoom Wa Ma'ana Par Kulliyatan Ittifaq Kar Chuki Ho Aur Musalmanon Se Jo Mafhoom Bataur Tawarus Ke Must'amil Wa Muravvaj Ho Use Khule Band Awaam Ka Khyaal Kaha Jaye Aur Gaahe Bashid Ki Koodak Nadan Ki Aad Lekar Khatm Aur Khatme Nubuvvat Zamani Ki Do Shaq Qayam Karke Hal Mim Mubariz Ka Challenge Kiya Jaye Usi Par Iqtifa Nahi Balki Tavaffuq Wa Bartari Ka Nasha Jab Apne Shabab Par Aaya To Yahan Tak Likh Diya Hawala Mulahaza Keejiye-

'Balki Agar Bilfarz Baad Zamana E Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Koi Nabi Paida Ho To Bhi Khatmiyate Muhammadi Mein Kuch Farq Na Aayega'.

(Tahzeerunnas Page 33)

Yah Urdu Zabaan Ki Ek Bahut Hi Salees Aur Sada Ibarat Hai Ise Hal Karne Ke Liye Dictionary Chahiye Aur Na Hi Lugat Goya Mazkoora Baala Ibarat Mas'ala Khatme Nubuvvat Ko Ek Khula Hua Challenge Hai. Khatme Nubuvvat Zaati Aur Khatme Nubuvvat Zamani Ki Taqseem Par Guftagoo Ka Sanvi Martaba Hai. Sabse Pahla Buniyadi Sawal To Yah Hota Hai Ki Khatmunnabeeyin Mutayyana Ma'ana Ko Awaam Ka Khyaal Bata Kar Kya Maulana Qasim Nanotvi Ne Qur'an Mein Tahreef Bilmana Ka Irtikab Nahi Kiya? Agar Jawab Nafi Mein Hai To Tahreef Bilmana Ki Aisi Wazaahat Keejiye Jiski Zad Mein Aapka Ikhtirai Ma'ana Na Aa Sake Na Yah Hua Hai Na Ho Sakega! Is Mafhoom Ko Sawal Ki Shakl Mein Is Tarah Samjha Jaye,

Maulana Qasim Nanotvi Ne Khatmunnabeeyin Ki Jo Tashreeh Ki Hai Poori 13 Sadi Mein Kisi Aur Ne Bhi Yah Ma'ana Bataye Hain Ya Nahi? Agar Kisi Aur Ne Bhi Aisa Likha Hai To Uska Hawala Pesh Keejiye. Bilfarz Agar Aapne Hawala De Bhi Diya To Us Mafhoom Ko Maulana Nanotvi Ka Apni Taraf Mansoob Karna Kya Sirqa Na Hoga? Baharhaal Koi Bhi Soorat Ikhtiyaar Keejiye Aap Ek Aise Daldal Mein Fase Hain Jisse Nikalna Mushkil Hai. Agar Kisi Doosri Shaq Ikhtiyaar Keejiye Ki Khatme Nubuvvat Ka Yah Ma'ana Maulana Nanotvi Ke Alawa Kisi Aur Ne Nahi Bataya To Kya Yah Qabahat Lazim Nahi Aayegi Ki Khatme

Nubuvvat Ke Ek Mutvatir Ma'ana Ke Khilaaf Maulana Nanotvi Ne Ek Aisa Ma'ana Banaya Hai Jo Khatmunnabeeyin Ke Ijmai Ma'ana Se Mutsadim Aur Us Par Zarbkari Ki Haisiyat Rakhta Hai! Wazeh Rahe Khatmunnabeeyin Ki Dalalat Khatme Nubuvvat Zamani Par Dalalat Mutaabaqi Hai Lekin Maulana Nanotvi Ne Apni Zehani Upaj Se Jo Ek Nai Shaq Paida Ki Hai Usse Aayat Ki Dalalat Apne Ma'ana Par Dalalat Mutaabaqi Na Rah Jayegi Yah Ijma Ka Inkaar Hai Jiska Inkaar Kufri Hai. Hamein Hairat Hai Ki Ulmaye Deoband Ek Taraf To 'Tahzeerunnas' Ki Is Kufri Ibarat Ki Galat Salat Taveel Karke Maulana Qasim Bani E Deoband Ko Bilkul Masoom Sabit Karne Ki Sae E La Haasil Karte Hain Aur Doosri Janib Gulam Ahmad Qadyani Aur Jumla Mirzaeyon Ki Taqfeer Karke Aam Musalmanon Mein Apna Bharam Rakhna Chahate Hain.

Pakistani Fitna E Qadyaniyat Ke Daur Mein 'Tahzeerunnas' Kar Dhaki Chhupi Ibarat Par Bahut Se Awaam Wa Khwas Muttala Huye Hatta Ki Khud Deobandi Maktaba E Fikr Ke Ek Sahafi Maulana Usman Farqaleet Ne Is Ibarat Par Badi Le De Machai. Is Ibarat Ki Raushani Mein Maulana Usman Farqaleet Ne Ulmaye Deoband Ko Mirza Hi Ke Katghare Mein Khada Kar Diya Itne Hi Par Iqtafa Nahi Balki Qadyaniyon Ki Safai Mein Vo Yahan Tak Kah Gaye Ki Qadyaniyat Ki Jad Buniyad To 'Tahzeerunnas' Ki Yah Ibarat Maloom Hoti Hai Jaisa Ki Unke Mazmoon Se Samjha Jata Hai. Aakhiri Marhala Par Ek Aur Hawala Mulahaza Farmaiye-

'Aksar Aadmi Jhoot Bolte Hain Khuda Na Bol Sake To Aadmi Ki Qudrat Khuda Ki Qudrat Se Badh Jayegi'.

(Risala Yakrozi Page 145)

Ye Hawala Ek Mukhtasar Si Tamheed Chahata Hai Uske Bagair Is Mas'ala Ke Samajhne Se Baaz Nazareen Ko Zahmat Hogi! Iska Khulasa Aur Haasil Ye Hai Ki Ikhtilafaat Ki Kadiyon Mein Ek Mas'ala Imkane Kizbe Baari Hai. Ulmaye Deoband Ka Kahna Hai Ki Banda Jis Fel Par Qadir Ho Us Par Khuda Ko Bhi Qadir Hona Chahiye Warna Banda Ki Qudrate Khuda Se Badh Jayegi. Isi Khana Aur Usool Aur Zabte Ki Raushani Mein Mazkoora Baala Ibarat Likhi Gai Hai Uske Muqabil Ulmaye Ahle Sunnat Ka Ye Kahna Hai Ki Kizbe Baari Ta'ala Mumtana Wa Muhal Hai. Choonki ALLAH Us Zaat Wajibul Wujood Ko Kahte Hain Jo Mustjama Ho Jami Sifaate Kamaliya Ko Yani Parvardigar Ki Har Sifat Kamaal Wali Hai Uski Koi Sifat Razeel Ya Ghatiya Darje Ki Nahi Ho Sakti.

Che Jaye Ki Jhoot! Ye To Ek Aisa Aeb Hai Ki Jhoothe Ko Bhi Jhootha Kaha Jaye To Ladne Ko Taiyar Ho Jaye. Isi Se Andaza Keejiye Ki Jis Qaum Ka Khuda Jhootha Hoga Vo Khud Kis Qadr Jhoothi Hogi. Magar Hairat To Ye Hai Ki Unke Khuda Ko Jhootha Na Kahe To Barham Ho Jaye Aur Unhein Jhootha Kah Deejiye To Charaag Pa Ho Jaye.

Albatta Rah Gaya Ye Sawal Ki Banda Qadir Ho, Khuda Qadir Na Ho To Bande Ki Qudrat Khuda Se Badh Jayegi Ye Us Buniyadi Galati Ka Nateeja Hai Ki Qudrate Baari Ka Sahi Mafhoom Hi Nahi Samjha Gaya. Baat Itni Si Hai Ki

Mahalaat Tahate Quдрate Baari Hi Nahi Hain. Maslan Agar Ye Sawal Kiya Jaye Ki Khuda Apne Jaisa Khuda Paida Karne Par Qadir Hai? To Har Danishwar Ka Jawab Yahi Hoga Ki Nahi Hargiz Nahi. Isliye Ki ALLAH Ta'ala Jise Paida Farmayega Vo Beshumar Quдрato Wala To Ho Sakta Hai Magar ALLAH Nahi Ho Sakta Kyunki Vo ALLAH Hai Jise Kisi Ne Paida Na Kiya Ho. Ab ALLAH Jise Bhi Paida Farmayega Use Makhlooq Wa Banda Kaha Jayega, ALLAH Nahi Kaha Ja Sakta. Maloom Hua ALLAH Ta'ala Ke Liye Apne Jaisa ALLAH Paida Karna Tahate Quдрate Baari Hi Nahi. Aise Hi Banda Apne Gale Mein Faasi Laga Ke Mar Sakta Hai Magar Khuda Ke Liye Ye Mahalaat Se Hai Vahan Maut Ka Koi Tasavvur Hi Nahi. Haan! ALLAH Aur Bande Ki Quдрat Ka Un Umoor Mein Ye Farq Hai Ki ALLAH Ki Quдрat Se Murad Quдрat Alal Khalq Hai Aur Bande Ki Quдрat Se Murad Quдрat Alal Fel Hai. Yani Khuda Mar To Nahi Sakta Magar Maut Ka Khaliq Zarur Hai. Banda Mar Sakta Hai Magar Maut Ka Khaliq Nahi Hai. Samajh Mein Aaya Khuda Qadir To Hai Magar Uski Quдрat Bahut Hi Arfa Wa Aala Hai. Isliye Ye Ilzaam Nahi Aata Ki Bande Ke Fel Ka Sudoor Kyunkar Hota Ye Fel To Usi Khalq Ke Tabe Hai.

Chunanche Fatawa Razviya Jild 1 (Galiban Ye Bahas Page 745 Se Shuru Hoti Hai. Edition Razvi Kitab Ghar) Mein Sayyadna Imaam Ahmad Raza Fazile Bareilvy Raziyaallahu Ta'ala Anhu Ne 'Babul Aqaed' Ke Zail Mein Mas'ala Imkane Kizb Par Guftagoo Farmate Huye Ulmaye Deoband Ke Is Gande Aqeede Par Tareezat Pesh Ki Hain.

Yani Sayyadna Imamul Kabeer Hazrat Fazil Bareilvy Raziyallahu Ta'ala Anhu Ka Ye Kahna Hai Banda Jis Cheez Par Qadir Ho Us Par Khuda Bhi Qadir Hai Warna Banda Ki Quдрate Khuda Se Badh Jayegi Is Khanasaaz Usool Par Aapne Farmaya Fir Ek Jhooth Hi Par Kya Munhasir Hai. Banda Jitni Cheezon Par Qadir Ho Un Tamam Cheezon Par Khuda Ko Qadir Mana Jaye. Maslan Banda Khane Peene, Gane Bajane, Uchhalne Koodne Wagaira Wagaira Par Qadir Hai To Ye Saari Baatein Khuda Ke Liye Bhi Mani Jaye Ma'azallah! Warna Banda Ki Quдрat Khuda Se Badh Jayegi.

Sayyadna Imaam Ahmad Raza Fazile Bareilvy Ne Deobandi Aqaed Par Bataur Ilzaam Un Cheezon Ka Zikr Farmaya. Magar Un Shatiron Ne Ye Dhindhora Peeta Ki Aala Hazrat Fazile Bareilvy Ne Khuda Ko Galiyan Di Hain. Is Jurm Mein Deobandi Imambade Ka Gujrati Tajiya Hi Nahi Balki Khud Deoband Ka Safeer Wa Muballig (Maulvi Irshad Ahmad) Bhi Range Hathon Pakda Gaya Hai Jiski Mukhtasar Si Guftagoo Meri Kitab 'Qahare Aasmani' Mein Aa Chuki Hai.

Ye Hain Vo Buniyadi Ikhtilafaat Jinse Deoband Aur Bareilly Maktaba-E-Fikr Ke Do School Wujood Mein Aaye. Ab Ulmaye Deoband Apni Unhi Khurafat Ko Chhupane Ke Liye Salam Wa Qyaam Aur Urs Wa Fatiha Ki Aad Lekar Apne Munh Ki Kalik Dhona Chahate Hain. Sunniyon Ko Chaukanna Rahna Chahiye Salam Wa Qyaam Ki Bahas Mein Na Uljha Jaye Balki Hamesha Akabire Deoband Ki Kufriyat Ko Mauzoo E Guftagoo Banaya Jaye Insha ALLAH Ta'ala Qadam Qadam Par Kamyabi Hogi. Do Munhe Saanp

Jinki Dogli Policy Hai, Unhein Poori Bedardi Se Paanv Ki Thokar Se Raund Diya Jaye Isi Mein Amaan Wa Salamati Hai!

'Shikaste Jaam Wa Meena Par To Ek Hungama Barpa Hai
Jo Maikash Chal Base Hain Unka Maatam Kyun Nahi
Saaqi'

Baab (4): Ulmaye Deoband Ki Dushnam Tarazi

Aur

Badzubani Wa Gaali Galauj Ke Chand Namooone

'Koi Unki Qaba Ki Bandishon Ko Kuch Nahi Kahta
Mera Jauqe Junoon Hi Muft Mein Badnam Hota Hai'

Ahle Sunnat Wa Jama'at Par Deobandiyon Ke Sabb Wa
Shatam (Gaali Galauj) Aur Jaarehana Hamle Ke Chand
Namooone (Bagair Kisi Tabsara Ke)

'Bak Gaya Junoon Mein Kya Kya Kuch
Kuch Na Samjhe, Khuda Kare Koi'

Kutte : Un Pet Ke Kutton Ne Shuru Shuru Mein Akbar Ke
Daur Mein Khoob Maze Kiye.

(Aaina E Sadaqat Page 33)

Kafir : Nabi Ko Jo Hazir Wa Nazir Kahe Bila Shaq Shara'a
Usko Kafir Kahe.

(Jawahar Ul Qur'an Page 73)

Bid'ati : Logon Ne Hazaron Bid'atein Nikali Hain Chand
Bid'atein Ye Hain- Pukhta Qabr Banana, Qabro Par
Gumbad Banana, Dhoom Dhaam Se Urs Karna.

(Talimul Islam Hissa 4 Page 18)

Gair Muslim : Agar Bareilly Mein Ek Bhi Haqeeqi
Musalman Hota To Aaj Tamam Bareilly Musalman Hoti.

(Izaafatil Yomiya Jild 3 Page 185)

Dajjal : Us Bareilly Ke Istidalal Ke Batlaan Ka Jo Ki Usne Apne Daawe Ke Liye Qaayam Kiya Hai, Usse Zahir Ho Gaya Ki Us Dajjal Ke Istidalal Unke Nazdeek Batil Hain.

(Shahaabe Saqib Page 3)

Mushrik : Aadmi Mazaron Par Chadarein Aur Gilaf Bhejte Hain Aur Uski Mannat Mante Hain. Chadarein Chadhana Mana Aur Jis Aqeede Se Log Aisa Karte Hain, Vo Shirk Hain.

(Bahishti Zevar Jild 6 Page 62)

Kameena : Kya Aisi Kameeni Harkatein Ek Musalman Ek Aalime Deen Ki Shaan Hai.

(Charage Sunnat Page 147)

Yahoodi : Koi Qadri, Koi Soharwardi, Koi Naqshbandi, Koi Chishti Hai 'Aey Qaulahoo' Yahood Wa Nasara Ki Tarah.

(Taqwiyatul Imaan, Tazkirul Ikhwan Page 79)

Kanjriyon Se Ta'alluq : Us Napak Ki Giroh Se Ta'alluqaat Ki Ustwari Par Bhi Gaur Farmaiye.

(Bareilly Mazhab Page 9)

Mirzaiyon Se Bure : Ye To Mirzaiyon Se Bure Hain.

(Bareilly Mazhab Page 18)

Jungli Janwar : Aap صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Balo Par Jaan Dene Wale Musalman, Aapke Qadam Ke Nishan Ko Poojne Wale Musalman Aise Milenge Ki Agar Shariyate Muhammadiya صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Koi Sahi Baat Kisi ALLAH Wale Se Sunte Hain To Is Tarah Bhaag Khade Hote Hain Jis Tarah Jungli Janwar Jaan Chhudakar Bhaag Khade Hote Hain.

(*Shariyat Ya Jahalat Page 209*)

Yahoodi : Un Yahoodiyon Ke Naqshe Qadam Par Chalne Wale Aaj Aksar Musalman Hi Hain. Ishqe Rasool Ka Daawa Karne Wale Musalman, Mohabbate Rasool Ka Dam Bharne Wale Musalman, Ya Rasoolullah Ka Naara Lagane Wale Musalman. Alakh.

(*Shariyat Ya Jahalat Page 209*)

Jeb Bharoo Pet Bharoo : Un Yahoodiyon Aur Nasraniyon Ki Taqleed Aaj Hindustan Mein Aksar Jagah Jeb Bharoo Aur Pet Bharoo Maulvi Kar Rahe Hain. Khud Bhi Gumrah Ho Rahe Hain Aur Doosron Ko Gumrah Kar Rahe Hain.

(*Shariyat Ya Jahalat Page 338*)

Ilm Se Kore : Ye Saara Qusoor Jeb Bharoo Peer Aur Pet Bharoo Maulviyon Ka Hai Kyunki Ye Log Ilm Se Kore Hain.

(*Shariyat Ya Jahalat Page 352*)

Shia : Shi'eyat Ki Tarah Bareilviyat Bhi Yoohi Samjhiye Ki Jaise Shi'eyat Ki Buniyad Chand Gair Zaruri Bahasein Hain, Usi Tarah Bareilviyat Ki Asal Alakh.

(*Fatawa Aala Hazrat, Matbooa Maktaba Ziya Ul Deoband Page 5*)

Mahwaari : Aur Ye Sab Un Mut'addid Aur Mustakil Risalon Ke Alawa Hai Jo Mukhtalif Makamaat Se Mahwaari(*) Taur Par Nikalte Hain.

(*Deoband Se Bareilly Tak Page 12*)

*Yah Bhi Sha'oor Nahi Ki Mahana Likha Jaye Ya Mahwaari Sach Hai Deobandi Bolte Hain Magar Samajhte Nahi.

Dareeda Dahan : Bareilvy Khan Sahab Kis Dareeda Dehani Ke Sath Unki Imamat Ke Muddai Hain.

(Bareilly Ka Naya Deen Page 34)

Mujdiddul Bid'aat : Bil Aakhir Mujdiddul Bid'aat Khan Sahab Bareilvy Ne Ek Jhurjhuri Li Alakh.

(Ibnul Waqt Ki Khana Talashi Page 66)

Shaitane Laen Ki Shirkat : Shaitane Laen Ki Shirkat Wa Maeyyat Mein Muftala Kar Diye Gaye.

(Aala Hazrat Ka Huqqa Shareef)

Ye Chand Misalein Is Tarah Di Gai Hain Goya Khalihan Ke Chand Daane. Agar Unki Jumla Khurafat Ko Ikattha Kiya Jaye To Vo Khud Mustqilan Ek Zakheem Kitab Ho Jaye. Sabiq Sadre Deoband Maulana Husain Ahmad Tandvi Ne Apni Kitab 'Ashshahabussaqib' Mein Shaheere Arab Wa Ajam Faqeeh Aazam Sayyadna Imaam Ahmad Raza Fazile Bareilvy Raziyaallahu Ta'ala Anhu Ko 640 Galiyan Di Hain Uske Bavajood Ilzaam Hamare Sir Hai Ki Sunni Hazraat Galihar Hote Hain.

Deoband Ki Vo Machinery Bahut Hi Fa'aal Wa Mut'harrrik Hai Jo Ulmaye Ahle Sunnat Ke Khilaaf Bataur Propoganda Istemal Ki Ja Rahi Hai. Had To Ye Hai Ki 'Shabistan' Jaise Afsanvi Digest October 74 Isvi Ke Shumare Mein Maulana Usman Farqaleet Ne Sayyadna Imaam Ahmad Raza Par Zorhana Hamla Kiya Hai. Mas'ala E Qadyaniyat Par Guftagoo Karte Huye Janab Ye Ta'assur Dena Chahate Hain Ki Musalman Ki Tareef Bas Ye Hai Jo Apne Ko Musalman Kahe, Vo Musalman Hai! Afsos Ye Hai Ki Maulana Usman Farqaleet Ko Ulmaye Deoband Ki

Kitabon Ke Mutala Ka Mauqa Nahi Mil Saka Agar Kitabon Par Nazar Hoti To Apne Akabir Ke Qalam Ka Ahatram Unhein Itna Bebaak Wa Jarri Na Banata.

Aaj Se Barsaha Baras Peshtar Ulmaye Deoband Mirza Gulam Ahmad Qadyani Aur Mirzaeyon Ki Takfeer Kar Chuke Hain (Ashaddul Azaab). Agar Kisi Ka Musalman Kah Dena Musalman Hone Ke Liye Kafi Ho Jaye To Zaruriyate Deen Aur Imaan Wa Aqeede Se Amaan Uth Jayega. Zabaan Se Apne Ko Musalman Kahe Aur Zaruriyate Deen Ka Inkaar Karta Rahe Aisi Soorat Mein Qanoon Ki Girافت Itni Dheeli Ho Jayegi Ki La Qanooniyat Aam Ho Jayegi Aur Anarki Fails Jayegi.

Kahna Ye Hai Ki Kahan 'Shabistan' Jaisa Digest Aur Kahan Sayyadna Imaam Ahmad Raza Ko Tanzan Mujaddid Bareilvy Kahkar Ye Sabit Kiya Jaye Goya Vo Kufr Ki Machine Gun Liye Baithe The. Maulvi Noor Muhammad Tandvi Jaise Galihar Se Lekar Maulana Usman Farqaleet Jaisa Sahafi Bareilviyat Ko Nishana Banane Mein Ek Hi Saf Mein Khade Hain. Mahsoos Hua Us Hammam Mein Sabhi Nange Hain-

'Vo Gaali Dete Hain Shikwa Karo To Kahte Hain
Kisi Ka Zikr Nahi Hai, Kisi Ka Naam Nahi'

Baab (5): Shah Wasi Ullah Sahab Ki 'Tauqirul Ulma' Ka Tanqeedi Jayza

'Khoon Ke Chheente Pade Daman Pe Qatil Kis Tarah
Qatl Hone Mein Koi Bismil Agar Tadpa Nahi'

Ek Haqeeqat Jo Jhutlai Na Ja Sake:

'Majboor Hoon Ki Waqt Hai Ifshaye Raaz Ka
Go Mein Ye Janta Hoon Ki Nazuk Zamana Hai'

Allahabad : Uttar Pradesh Ka Ek Tareekhi Wa Markazi Shahar Hai Jo Na Sirf Ganga Wa Jaman Ka Sangam Balki Hamesha Mulki Siyasat Aur Asri Uloom Ka Bhi Sangam Raha. Is Tarah Ke Shaharon Ko Mulk Ki Mukhtalif Partiyon Ne Hamesha Apna Markaze Tavajjoh Banaya Hai.

Bhala Deobandiyat Ka Sazishi Zehan Kab Chook Sakta Tha Usne Bhi Allahabad Ko Apne Nishane Par Rakha Aur Barson Thanvi Sahab Ke Khaleefa Wasi Ullah Sahab Ka Gaybana Propoganda Hota Raha. Jab Zameen Saazgar Ho Gai To Unhein Allahabad Mad'oo Kiya Gaya. Is Silsile Mein Propogande Ke Jitne Bhi Achche Bure Tareeqe Ho Sakte Hain Vo Sab Ke Sab Hathiyar Istemal Kiye Gaye. Maslan Gorakhpur, Kopa, Maunath Bhanjan Se Aane Wale Baraah Raast Shah Sahab Ke Paas Na Jate Balki Shahar Ke Das Bees Darwazon Par Ja Kar Daryaافت Karte. Hazrat Azeemul Barkat Hamare Shah Sahab Qibla Kahan Tashreef Rakhte Hain? Jab Log Apni La Ilmi Ka Izhar Karte To Vo Log Khade Ho

Kar Shah Sahab Ka Khutba Padhte Ki Vo Aise Hain Aur Aise Hain! Intihai Afsos Ka Maqaam Hai Ki Aap Log Itne Qareeb Rah Kar Unse Faizyab Nahi Hote Hamein Dekhiye Ham Saikdon Meel Se Chale Aa Rahe Hain. Garz Ki Isi Tarah Mukhtalif Darwazon Ki Pheri Laga Kar Propoganda Ka Haq Ada Kar Lene Ke Badshah Sahab Ki Khidmat Mein Pahunchte. Halanki Unhein Maloom Hota Ki Shah Sahab Kahan Rahte Hain Lekin Shahar Mein Mushtahar Karne Ka Ye Ek Mazboot Hathiyar Tha.

Isi Tarah Alahida Alahida Logon Se Kahte Ki Hamare Shah Sahab Ki Majlis Mein Tashreef Le Chalein Aur Yah Israar Kabhi Kabhi Baaz Logon Ke Liye Hadde Nagawari Ko Pahunch Jata. Magar Unhein To Is Majlis Ke Naam Par Bad Aqeedgi Ka Zahare Halahal Pilana Tha, Dilon Se Ishqe Mustafa (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) Ka Chirag Bujha Kar Apni Aqeedgi Ka Naya Chirag Jalana Tha. Chunanche Ittiba E Sunnat Aur Inhidam Shirk Wa Bid'at Ke Naam Par Masnad Aarasta Ki Gai Aur Rasoole Kareem Ka Deewana Saada Lauh Sunni Musalmanon Is Aawaz Par Deewana Waar Chal Pada. Is Gareeb Ko Kya Maloom Tha Ki Yahan Nabiyon Ka Daman Chhuda Kar Apne Ulma Ke Qadamon Par Jhukaya Jata Hai. Isi Jazbe Ke Tahat To Maulana Aashiq Ilahi Merthi Ne Likha Hai Ki 'Maulana Thanvi Ke Paanv Ko Dho Kar Pi Lena Najaate Ukhravi Ka Sabab Hai'. Aakhirash! Yah Niyazmandi Sarkare Gaus Wa Sayyadna Khwaja, Hazrat Husain Wa Hazrat Ali Raziyaallahu Ta'ala Anhum Ki Bargah Mein Kyun Nahi Hai? Garz Ki Yah Propoganda Dheere Dheere Ek Azeem Fitne Ka Roop Ikhtiyaar Kar Gaya. Jab

Sar Se Uncha Hota Nazar Aaya To Makhdoome Girami Aala Martabat Hazrat Maulana Alhaj Muhammad Naimullah Khan Alaihirrahma Se Na Dekha Gaya Khuda E Qadir Un Ki Qabro Par Rahmaton Ke Phool Barsaye Aur Unki Zarri Khidmaat Ka Behtareen Sila Ata Farma Kar Unke Amsaal Paida Farmaye Aameen.

Jab Hazrat Mamdooh Ne Allahabad Ke Sunni Awaam Ko Aagah Karne Ke Liye Ek Ishtihar Shay Karaya Jiska Khulasa Yah Tha Ki Shah Wasi Ullah Sahab Sunni Nahi Balki Deobandi Hain Bas Is Ishtihar Ka Nikalna Tha Ki Sunni Awaam Chaukanna Ho Gaye Aur Shah Sahab Ke Yahan Ki Makami Bheed Bhaad Chhat Gai. Isi Uljhan Wa Beqarari Mein 'Tauqirul Ulma' Naam Ka Kitabcha Shay Kiya Gaya Jismein Se Sirf 24 Hawalajat Liye Gaye Hain Taaki Munasabat Baaqi Rah Jaye. Agle Safhaat Mein Aap Unke Hawalajat Mula-haza Farma Kar Khud Farmaye Ki Jab Awaam Mein Badzani Paida Hui Aur Apni Aabroo Khatre Mein Nazar Aai To 'Tauqirul Ulma' Likh Kar Izzat Wa Waqar Ki Girti Hui Deewar Ko Kis Tarah Sahara Diya Gaya Jo Takriban 32 Safhaat Ka Mazmoon Kitabcha Nahi Balki Kafir Banane Ki Ek Factory Hai Yah Maqaam Tha Kuch Likhne Ka Magar!

'Kya Kahein Maslahate Waqt Ne Pakdi Hai Zubaan
Warna Aey Dost! Bade Shokhe Byaa Hai Ham Log'

Wazeh Rahe Deobandiyat Apni Kitabon Se Nahi Failti Balki Yah Apno Mein Se Kisi Ko Muntakhab Karne, Usi Ko

Marza E Khalaek Banate Hain Aur Iski Tareef Wa Tauseef Mein Zameen Wa Aasmaan Ke Kulabe Mila Kar Use Mafooqul Ba Shariyat Ka Martaba Dete Hain. Ab Aap Worq Ultaiye Aur Kafir Saaz Factory Ke Kuch Namoono Mulaahaza Farma Kar Andaza Keejiye Ki Jo Log Kahte Hain Ki 'Kafir Ko Kafir Na Kaha Jaye' Vah Khud Kafir Banaane Mein Kitne Shatir Aur Mashshaq Hain.

Kafirgar Ya Bazigar Tanqeedi Jayza

'Lahoo Se Shaheedon Ke Koocha Tera
Tamasha Gah Karbala Ho Gaya'

1. Jo Shakhs Kisi Aalime Deen Se Bagair Kisi Sababe Zahiri Ke Bugz Wa Adawat Rakhe To Us Par Kufr Ka Andesha Hai. Mein Kahta Hoon Ki Na Sirf Yah Ki Andesha Hai Balki Yah Ki Kufr Hai.

(Tauqirul Ulma Page 4)

Tabasara : Mujhe Daryaaft Karne Deejiye Agar Aalime Deen Se Bugz Wa Inaad Rakhna Kufr Hai To Jinke Dilo Mein Aaqa E Do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Adawat Ka Laava Sulag Raha Hai Unke Haq Mein Aanjanib Ka Darul Ifta Kya Kah Raha? Sunni Awaam Wa Khwas Ulmaye Deoband Se Jo Ijtinab Wa Gurez Karte Hain Vah Aalime Deen Hone Ki Buniyad Par Nahi Balki Shatime Nabi Aur Dushmane Rasool Hone Ki Buniyad Par. Choonki Ahle Sunnat Ka

Amal 'Al Hubbu Fillahi Wal Bugzu Fillah' Ka Aainadaar Hota Hai. Ham ALLAH Ki Muhabbat Mein Kisi Se Milte Hain Aur ALLAH Hi Ki Muhabbat Mein Kisi Se Alag Hote Hain.

2. Mahaz Is Wajah Se Is Aalim Se Adawat Hai Ki Vah Shariyat Ki Tarveej Karta Hai, Achchi Baaton Ka Hukm Karta Hai Aur Buri Baaton Se Logon Ko Rokta Hai Aur Jo Shakhs Shariyat Ka Inkaar Kare Vah Kafir Hai.

(Tauqirul Ulma Page 4)

Tabbara : Shah Wasi Ullah Sahab Ba Gumane Khwesh Yah Samajhte The Ki Vah Achchi Baaton Ko Riwaaj Dete Hain Aur Buri Baaton Se Rokte Hain Halanki Aisa Nahi Tha Balki Vah Deobandi Kufriyat Aur Hafwaat Ke Muballig The Usi Wajah Se Sunni Awaam Wa Khwas Unse Kat Gaye The Aur Unki Majlis Mein Jana To Darkinaar Soorat Bhi Nahi Dekhna Chahate The. Sunniyon Ka Yah Amal ALLAH Aur Uske Rasool Ki Muhabbat Mein Tha.

3. Aur Anbiya Alaihissalam Ki Ihaanat Aur Istikhfaaf Ka Kufr Hona Zahir Hai Pas Sharib 'Lab Kutrana' Jo Ki Sab Anbiya Ki Sunnat Hai Iski Taqbeeh Goya Anbiya Ki Taqbeeh Hui Kyunki Yah Unki Sunnat Hai Aur Iski Taqbeeh Kufr Hai.

(Tauqirul Ulma Page 5)

Tabbara : Baja Farmaya Aapne Sunnate Anbiya Ki

Tauheen Kufr Hai Magar Yah To Irshad Farmaiye Ki Khud Nabi Ki Tauheen Karna Kya Hai Kufr Ya Islam?

4. Lab Kutrana Aur Amama Ke Neeche Kinare Ko Thuddi Ke Neeche Se Bandhna Bahut Mayoob Maloom Hota Hai To Yah Kahne Wala Kafir Ho Jayega. (Page 5)

Tabbara : Kufr Ki Machine Gun Andha Dhundh Chal Rahi Hai Khwah Uske Nishane Par Kisi Ka Bhi Kaleja Aaye.

5. Jo Shakhs Bataur Sakhriya (Mazaq) Ke Muallim Ke Sath Tashaabah Ikhtiyar Kare Aur Hath Mein Chhadi Lekar Bachchon Ko Maare Goya Muallime Qur'an Ka Mazaq Uda Raha Hai To Kafir Ho Jayega.

(Tauqirul Ulma Page 6)

Tabbara : Kisi Ki Aankh Mein Tinka Dekhne Walo! Deoband Ki Aankh Ka Shahteer Kyun Nahi Dekhte? Agar Muallime Qur'an Ki Tauheen Kufr Hai To Khud Jis Par Qur'an Nazil Hua Unki Tauheen Ka Anjaam Kya Hai?

6. Log Sharab Ki Majlis Mein Hain Ek Shakhs Unmein Se Unchi Jagah Par Baith Kar Hansi Mazaq Ki Baatein Byaan Karta Hai Aur Mujakkir (Zakir Aur Waez) Ki Naql Utaar Raha Hai Aur Khud Bhi Hansta Hai Aur Log Bhi Hans Rahe Hain To Ye Sab Kafir Ho Jayenge.

(Tauqirul Ulma Page 6)

Tabbara : Is Sadgi Par Kaun Na Mar Jaye Aey Khuda!

Shah Sahab Waez Ki Waaz Ka Naql Utaarne Wale Agar 'Kafir' Ho Jayenge To Jo Log Apne Ko Rasool Khuda Ke Misl Kahte Hain Unka Anjaam Kya Hoga? Vahan Wasf Ki Mushabihat Hai Aur Yahan Zaat Ki.

Apne Ko Rasool Khuda Ki Misl Kahne Mein Langde-Loole, Andhe, Kaane, Sharabi, Juari Asli Nakli Sabhi Hain.

7. Muallime Qur'an Ka Ist'haza Kufr Hoga.

(Tauqirul Ulma Page 6)

Tabbara : Ab To Deoband Aur Thanabhavan Se Kufr Ki Machine Gun Chal Padi Hai Use Kaun Roke?

8. Waez Bhi Minjumla Ulma Ke Hain Aur Anbiya Alaihissalam Ke Naeb Hain Lihaza Unki Bhi Ihaanate Anbiya Ki Ihaanat Hogi Isliye Kufr Hai.

(Tauqirul Ulma Page 6)

Tabbara : Aap Hazraat Se Aisi Hi Ummeed Hai Ki Nayabe Rasool Ko Sir Par Bithaiye, Kaleja Lagaiye Magar Rasool Khuda Ko Bada Bhai Kah Kar Unse Kandha Milaiye Khuda Aisi Samajh Dushman Ko Bhi Na De.

9. Koi Shakhs Kisi Aalim Ki Majlis Se Wapas Aaya To Doosre Logon Ne Kaha Ye Girje Wagairah Se Aa Raha Hai To Ye Bhi Kufr Hai. (Page 7)

Tabbara : Kahne Ka Nahi Samajhne Ka Farq Hai.

10. Jis Kisi Shakhs Ne Kisi Aalim Ko Owailam Kah Kar Ya Kisi Alvi Ko Aleevi Kah Kar Yani Segha E Tasgeer Ke Sath

Tahqeeran Kaha Aur Maqsood Iska Istikhfaaf Hai, Kafir Ho Jayega. (Page 7)

Tabbara : Hazrat Naseh Zara Ye To Farmaiye Ki Aalim Ka Owailam Kahne Wala Kafir Ho Jayega Magar Aaqe E Do Jahan Roohi Fidah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Apne Jaisa Bashar, Bada Bhai, Mar Kar Mitti Mein Milne Wala Aur Unke Ilme Paak Ko Janwar, Pagal Aisa Kahne Wala Musalman Raha Ki Kafir?

11. Kisi Shakhs Ne Kisi Aabid Se Kaha Baitho Ji, Bas Karo Bahut Zyada Ibaadat Na Karo, Jannat Ke Us Paar Nikal Jaoge Ya Aisa Na Ho Ki Kahi Jannat Se Aage Nikal Jao To Kafir Ho Jayega Kyunki Ye Us Aabid Aur Uski Ibaadat Ka Ist'haza Aur Mazaq Udata Hai. (Page 7)

Tabbara : Magar Ye To Farmaiye Agar Aisa Namazi Ho Ki Thanvi Sahab Ke Tasavvur Kar Lene Se Namaz Mein Uska Zyada Dil Lagta Hai Agar Use Kaha Jaye To Janab Ka Darul Ifta Kya Bolta Hai?

12. Jis Shakhs Ne Kisi Aalim Ke Baare Mein Ye Kaha Ki Agar Falan Qibla Ya Jehate Qibla Bhi Ho Jaye To Mein Unki Janib Tavajjoh Nahi Karunga To Kafir Ho Jayega. (Page 7)

Tabbara : Shah Sahab Bas! Shah Sahab Hi Rah Gaye Apni Shakhsiyat Ki Pooja Paat Karane Ka. Guloo Is Had Tak Tajavuz Ho Chuka Hai Ki Vo Is Haqeeqat Ko Bhoor Gaye Ki Ye Ta'alluq Bil Muhal Ki Misaal Hai Maqsade Qibla Ya Jehate Qibla Ki Tanqees Nahi Hai Balki Shah Sahab Se

Intihai Nafrat Wa Bezari Ka Izhar Maqsood Hai. Agar Kheechtane Maan Bhi Liya Jaye To Ye Aalime Deen Ke Liye Hoga, Na Ki Shatime Rasool Aur Aalame Rozgar Ke Liye.

13. Jis Shakhs Ne Kisi Saaleh Shakhs Se Ye Kaha Ki Tumse Milna Mere Nazdeek Suar Se Milna Hai To Us Par Kufr Ka Andesha Hai Jab Ki Uske Aur Iske Mabain Koi Deeni Ya Duniyavi Jhagda Na Ho. (Page 8)

Tabbara : Saaleh Aur Deeni Jhagda Ki Qaid Ne Ibaarat Ko Wazeh Aur Be Gubar Bana Diya Hai. Maloom Hua Gair Saaleh Ya Jisse Deeni Jhagda Hua Use Aisa Kahne Mein Koi Muzaeqa Nahi! Chaliye Kuch Kahne Ki Sanad To Mil Gai Ab Aainda Shikayat Na Keejiyega Halanki Hamein Kahna Nahi Hai.

14. Koi Shakhs Unchi Jagah Par Baitha Aalim Ki Naql Karte Huye Aur Log Aa Aa Kar Bataure Mazaq Aur Istihaza Ke Isse Masael Daryaafat Karte Hain Fir Usko Takiya Wagaira Se Marte Hain Aur Aapas Mein Khoob Hanste Hain To Is Harkat Ki Wajah Se Sab Ke Sab Kafir Ho Jayenge. (Page 11)

Tabbara : Kafir Saazi Ki Is Taveel Fehrist Ke Baad Ab Ye To Nahi Kah Sakte Ki Kafir Ko Kafir Na Kahna Chahiye.

Bareilly Ne Rasoole Khuda Ke Mujrimon Par Kufr Ka Sharai Fatwa Diya To Ek Qiyamat Barpa Ki Gai Aur Jab Apni Aabroo Khatre Mein Nazar Aai To 'Tauqirul Ulma' Likh Kar Saari Duniya Kafir Banai Ja Rahi Hai.

15. Koi Aalim Apni Fiqh Wagaira Ki Kitab Kisi Shakhs Ki Dukan Par Rakh Kar Kahi Chala Gaya Wapas Aaya Aur Idher Se Guzra To Dukandar Ne Kaha Ki Maulana Apni Aari Yahan Bhoor Gaye Hain Aalim Ne Kaha Ki Tumhare Yahan Mein Ne Kitab Rakhi Hai Aari To Nahi Rakhi, Dukandar Ne Kaha Are Ek Hi Baat Hai Badhai Aari Se Lakdi Kat'ta Hain Aur Log Is Kitab Se Logon Ka Gala Kat'te Hain Ya Unka Haq Kat'te Hain. Aalim Ne Imaam Fazli Se Shikayat Ki Unhone Us Shakhs Ke Qatl Kiye Jane Ka Hukm Diya Isliye Ki Fiqh Ki Kitab Ka Istikhfaaf Karke Vo Murtaad Ho Gaya Tha Aur Murtaad Ki Saza Qatl Hai. (Page 11)

Tabasara : Jis Kitab Aur Jis Aalim Se Mut'alliq Ye Hukm Lagaya Gaya Hai Vo Sola Aana Sahi Hai Magar Sawal To Ye Hai Ki Agar Yah Kaha Jaye Ki Ulmaye Deoband Apni Kitabon Se Imaan Ka Gala Kat'te Hain To Us Par Kya Hukm Hai? Is Zail Mein Aanjanab Ne Iska Iqraar Kar Hi Liya Ki Murtaad Ki Saza Qatl Hai. Ganeemat Janiye Ahde Farooqi Nahi Warna Janab Hi Ka Fatwa Aur Janab Hi Ka Sir Hota.

16. Jis Shakhs Ne Kaha Ki Shara'a Wagaira Se Mujhe Kuch Fayda Nahi Aur Na Mere Nazdeek Vo Nafiz Hai To Kafir Ho Jayega.

(Tauqirul Ulma Page 11)

Tabasara : Kitab Likhne Se Pahle Hi Shah Sahab Faisla Kar Chuke The Ki Aaj Kufri Saazi Factory Mein Na To Bندوق Ki Kartoos Baaqi Rahegi Aur Na Hi Top Ka Gola Bas Bumbard Karne Se Kaam.

17. Kisi Ke Samne Shariyat Ka Zikr Aaya Usko Sunkar Usne Qasdan Aur Takallufan Dakara Ya Makrooh Qism Ki Koi Aawaz Nikaali Jaise Kisi Cheez Ko Bura Aur Makrooh Samajhte Huye Aadmi Munh Banata Hai Aur Aawaz Nikaalta Hai Aur Kaha Ye Hai Shara'a To Kafir Ho Jayega. (Page 12)

Tabbara : Agar Aqle Saleem Salamat Hoti To Aap Aasani Se Ye Faisla Kar Lete Ki Jab Shariyat Ka Maqaam Itna Nazuk Hai To Mansabe Risalat Wa Nubuvvat Kitna Nazuk Hoga. Isliye Kaha Jata Hai Is Bargah Mein Qadam Foonk Foonk Ke Rakhna Chahiye.

'Adab Gaahe Ast Jere Aasman Az Arshe Nazuk Tar'

18. Kisi Shakhs Se Kaha Gaya Utho, Jao Ya Aao! Chalein Majlise Ilm Mein Us Par Usne Kaha Ye Log Jo Baatein Byaan Karte Hain Kaun Un Par Amal Kar Sakta Hai? Ya Ye Kaha Ki Mujhe Ilme Deen Ki Majlis Se Kya Lena, To Kafir Ho Jayega. (Page 12)

Tabbara : Jab Allahabad Ke Sunniyon Par Zahir Ho Gaya Ki Shah Sahab Deobandi Hain To Unki Mahfil Mein Jana Chhod Diya Aur Jane Walo Ko Rokna Shuru Kiya Bas Unhi Haalat Se Mut'assir Ho Kar 'Tauqirul Ulma' Likhi Gai. Sunni Na Danista Fareb Khata Hai Magar Jaan Boojh Kar Saanp Ke Bil Mein Ungli Nahi Dalta.

19. Jis Shakhs Ne Kisi Se Kaha Ki Ilme Deen Ki Majlis Mein Na Jao Agar Tum Gaye To Tumhari Beevi Haraam Ho Jayegi Ya Us Par Talaq Pad Jayegi To Kafir Ho Jayega.

(Page 12)

Tabsara : Choonki Shah Sahab Ki Naam Nihaad Deeni Majlis Sajai Jati Thi Hoshmand Sunni Na To Khud Jate Aur Na Hi Doosre Sunniyon Ko Jane Dete Isliye Is Fatwa Ka Dena Zaruri Tha.

20. Agar Kisi Ne Kaha Ki Ek Pyala Sareed Ka Ilm Se Badhkar Hai To Kafir Ho Jayega. (Page 13)

Tabsara : Jo Chahe Aapka Husn Karishma Saaz Kare.

21. Isi Tarah Se Agar Kisi Ne Fatwa Ko Zameen Par Fenk Diya Bataur Ihaanat Ke To Kafir Ho Jayega. (Page 13)

Tabsara :

'ALLAH Re Khud Saakhta Qanoon Ka Nairang Jo Baat Kahein Fakhr Vahi Baat Kahi Nang'

'Hifzul Imaan' Ki Kufri Ibaarat Ka Fatwa Naqabile Qubool Magar Aapki Kufri Saaz Factory Saari Duniya Ko Kafir Bana Rahi Hai.

22. Jis Shakhs Ne Ihaanate Shariyat Ki Ya Un Masael Ki Jinki Shariyat Mein Zarurat Padti Hai To Kafir Ho Jayega. (Page 13)

Tabsara : Shariyat Ya Sharai Masael Ki Tauheen Karne Wala To Kafir Ho Jayega Magar Sayyadul Kaunain صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Tauheen Karne Wala 'Hakeemul Ummat' Aur 'Musleh Ummat' Kaha Jayega.

'Jo Chahe Aapka Husn Karishma Saaz Kare'

23. Jo Shakhs Kisi Ke Tayammum Karne Par Hasa To Kafir Ho Jayega. (Page 13)

Tabsara : Bas Shah Sahab Itna Kahna Bhool Gaye Jo Meri Baat Na Mane Vo Bhi Kafir Ho Jayega.

24. Jis Shakhs Ne Kaha Ki Mein Na Halaal Janoo Na Haraam Aur Uski Murad Ye Hai Ki Un Donon Mein Kuch Farq Nahi Hai Ya Haraam Ko Bhi Halaal Aur Halaal Ko Bhi Haraam Janta Hoon To Kafir Ho Jayega.

(Tauqirul Ulma Page 13)

Tabsara : Use Deobandiyon Ke Siwa Aur Koi Nahi Kahta. Deobandiyon Ka Kahna Hai Murga Ho Ya Kauvva, Gurda Ho Ya Kapoora, Deewali Ki Poodi Kachaudi Ho Ya Hinduo Ke Piyao Ka Pani Ham Halaal Haraam Kuch Nahi Jante Hamein To Khane Peene Se Matlab. Is Aaine Mein Shah Sahab Ko Apni Aur Apne Sathiyon Ki Tasveer Nazar Aai Thi.

Note : Itni Sareeh Aur Wazeh Ibaarat Ke Baad Ab Is Mauzoo Ko Tool Dena Nahi Hai. Nazareen Khud Faisla Kar Sakte Hain Ki Aalim, Muallime Qur'an Deeni Majlis Aur Tayammum Wagaira Ki Tanqees Karne Wala Jab Kafir Ho Jata Hai To Aaqa E Kaynat Roohi Fidah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Tauheen Karne Wala Kyun Musalman Rah Sakta Hai? Uske Kafir Hone Pe Jo Shubaha Kare Vah Khud Kafir Ho Jayega. Jis Inbisaat Wa Inshraahe Sadr Se Mazkoora Baala Hazraat Ki Takfeer Ki Gai Hai Usi Wus'ate Qalb Aur Farakhi E Dil Se 'Hifzul Imaan' 'Baraheene Qatia' Aur 'Tahzeerunnas' Ke

Musannifeen Ki Taqfeer Kyun Nahi Ki Jati? Unhein Kafir Likhne Aur Kahne Mein Qalam Kyun Toot Jata Hai Aur Zabaan Mein Luknat Kyun Nahi Aa Jati Hai? Kya Sirf Isliye Ki Rasoole Khuda Ki Tauheen Karne Wale Aapke Apne Hain Aur Aap (Shah Sahab) Ko Wahabi, Deobandi Samajh Kar Nafrat Karne Wale Ajmer Wa Bahraich Ke Niyazmando Mein The.

'Tauqirul Ulma' Ki Isha'at Ne Is Usool Ki Tauseeq Kar Di Ki Mudafa'at Har Fard Wa Jama'at Ka Apna Aaini Haq Hai. Bas Isi Tarah Bargahe Risalat Mein Ulmaye Deoband Ki Gustakhi Wa Dareeda Dehani Ke Jawab Mein Ulmaye Ahle Sunnat Ki Kitabein Jarhiyyat Nahi Balki Mudafa'at Ki Aainadaar Hain. Unhone Bhi Apna Dastoori Haq Istemaal Kiya Hai Jisko Na Koi Chheen Sakta Hai Aur Na Us Par Koi Pahra Bitha Sakta Hai. Albatta Ulmaye Deoband Par Ye Sawal Hamesha Baaqi Rahega Ki Jise Apne Baare Mein Tauheen Ya Ib'haame Tauheen Tak Ko Nahi Bardasht Kar Sakte Vo Aaqa E Kaynat Sayyade Aalam Roohi Fidah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Tauheen Karne Walo Ke Samne Goonge Bahare Kyun Ho Gaye Hain?

Unki Ganda Wa Kufri Ibaarat Ki Be Mahal Wa La Haasil Taveel Wa Taujeeh Se Apni Aaqibat Kyun Barbad Kar Rahe Hain? Km Az Km Awaam Se Yahi Kah Dete Ki Ye Hamare Peshwa Wa Buzurg Hain, Ustad Aur Peer Hain, Hamein Khamosh Rahne Do Tum Un Kufri Ibaarat Ki Taed Wa Himayat Na Karo. Agar Ye Itna Hi Kah Dete To Ye Fitna Ek Chhote Se Halqe Mein Mahdood Rah Jata Aam Musalmanon Mein Iftraaq Wa Intishar Ki Ye Aag Na

Bhadakti Aur Hamare Ittihad Wa Ittifaq Ka Sheeraza Muntashir Na Hota Magar Yahan Ka Ye Haal Hai Ki Khud Bhi Doobenge Aur Yaar Ko Le Doobenge. Aaj Ka Musalman Tabahi Wa Barbadi Ke Jis Nazuk Tareen Daur Se Guzar Raha Hai Aur Mahaul 'Taqwiyatul Imaan' 'Hifzul Imaan' 'Tahzeerunnas' Aur 'Baraheene Qatia' Jaisi Kitab Ki Isha'at Nahi Chahata. Aaj Ka Musalman Aisa Sehatmand Literature Chahata Hai Jismein Musalmanon Ke Zehan Wa Fikr Ki Tatheer Karke Unhein Khalis Tameeri Zehan Diya Jaye Taaki Vo Asri Taqazon Ko Poora Kar Sakein Aur Apni Nasl Ke Liye Aisi Shama Raushan Kar Dein Jo Aandhiyon Ki Zad Mein Bhi Salamat Rah Sake.

Aap Khud Faisla Keejiye Hifzul Imaan, Tahzeerunnas, Baraheene Qatia, Taqwiyatul Imaan Jaisi Kitab Jo Kufriyat Wa Khurafat Se Bharpoor Hain Khud 'Taqwiyatul Imaan' Ke Musannif Ko Iska Aitraaf Hai Ki Is Kitab Ki Isha'at Ke Baad Musalmanon Mein Jhagda Hoga Aaj Unhi Kitabon Ki Taba'at Mein Deoband Ka Press Din Raat Masroof Hai. Agar Aapke Aglo Se Galti Ho Gai To Km Az Km Aap Un Galtiyon Ka Irtikab Na Karke Apne Hi Ko Mahfooz Kar Lein. Mein Aap Hazraat Se Munsifana Daryaaft Karna Chahata Hoon Ki Rasool Khuda Ko Musalmanon Se 'Ganv Ka Zameendar' Aur 'Chaudhary' Kahalwa Kar Deen Wa Duniya Ki Kaun Si Sa'adat Ikattha Kar Rahe Hain?

Gireban Mein Munh Daal Ke Socho To Tauheede Khalis Ke Prachar Ka Ye Kitna Bhadda Aur Bhonda Tareeqa E Kaar Hai Ki Sayyadul Mursaleen Shafiul Muznabeen Mahboob Kirdigar Ahmade Mukhtar Roohi Fidah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki

Izzat Wa Hurmat Se Khel Khela Jaye Aur Use Tauheede Khalis Ka Naam Diya Jaye. Km Az Km Ibleese Laen Hi Ki Bulfuzooli Aur Na Rawa Jasaarat Se Aap Hazraat Sabaq Haasil Karte Vo Bhi To Bazahir Tauheede Khalis Hi Ka Dhong Rachana Chahata Tha. Magar Chashme Zadan Mein Raanda E Dargah Kar Diya Gaya Hazrat Aadam Ke Inkare Sajda Par Vo Nawaza Kyun Nahi Gaya?

Kya Aap Is Haqeeqat Se Inkaar Kar Sakte Hain Ki Is Inkaar Aur Lab Wa Lehaza Mein Mahboobe Khuda Ki Tauheen Ho Rahi Thi? Bas Iska Jawab Dena Tha Ki Jalal Baari Ne Apne Giraft Mein Liya Ek Lamha Pahle Jo Muallimul Mulook Tha Ab Vahi Kaynat Ki Badtareen Makhlooq Ho Gaya Aur Ab Abdul Aabad Tak Us Par Lanat Barsai Jayegi.

Naseehat Pazeeri Ke Liye Ye Waqia Bahut Kafi Hai.

Tauheede Khalis Ke Prachar Mein Ibleese Laen Ki Jasaarat Aur Dhithai Vahi Na Dekhiye Balki Usi Ke Muqabil Sunnate Ilaahiya Par Gaur Keejiye Ki Mahboobe Khuda Ki Tauheen Wa Tanqees Karne Wale Ka Anjam Kya Hota Hai? Khuda E Wahdahoo La Shareek Ke Is Faisle Ne Wazeh Kar Diya Ki Jis Tarah Gairate Baari Ye Gawara Nahi Karti Ki Uski Zaat Wa Sifaat Mein Kisi Doosre Ko Shareek Kiya Jaye Isi Tarah Uski Mahboob Nawazi Wa Banda Parwari Bhi Ye Pasand Nahi Karti Ki Uske Mahboobon Ki Bargah Mein Akadfoo Baghari Jaye. Jab Kisi Gustakh Wa Dareeda Dahan Ne Aisi Himaqat Ki Hai To Jalale Baari Ne Aise Roosiyah Ko Hamesha Ke Liye Mujrimon Ke Katghare Mein Khada

Kar Diya Hai. Chunanche Kohe Safa Par Paigambare Khuda صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Jab Kuffare Makka Ko Islam Ki Dawat Di To Aboo Lahab Ne Gaiz Wa Gazab Mein Ye Kaha Tha Jiska Tarjuma Ye Hai:

"Too Barbad Ho Ja Kya Hamein Isi Baat Ke Liye Jama Kiya Tha?"

Bas Isi Buniyad Par Soorah 'Tabbat Yada' Nazil Hui. Chunanche Saheehain Mein Iski Shane Nuzool Yahi Batai Gai Hai? Khuda E Qadir Farmata Hai:

"Tabah Ho Jaye Aboo Lahab Ke Donon Hath Aur Vo Tabah Ho Hi Gaya".

(Soorah Lahab, Aayat 1)

Gaur Karne Ka Maqaam Hai Aboo Lahab Ne Bas Ek Hi Martaba Kaha Tha Magar Khuda E Zuljalal Ne Aisi Soorah Nazil Farmai Ki Rozana Lakh Ha Lakh Musalman Soorah 'Tabbat Yada' Ki Tilaawat Kar Ke Aboo Lahab Ki Halakat Wa Barbadi Ki Dua Karta Hai. Isi Zail Mein Sunnate Ilaahiya Ki Yaad Taza Karta Hai Ki Agar Uske Mahboob Ki Kisi Zalim Roosiyah Badbatin Ne Ek Baar Badgoe Ki Hai To Qudrat Ne Croro Musalmanon Ko Us Par Musallat Kar Diya Hai. Iske Dardnaak Azaab Ko Dohrate Rahein Taaki ALLAH Ke Bande Isse Ibrat Wa Moezat Haasil Kar Sakein. Mein Ye Bhi Daryaaft Karna Chahata Hoon Ki Deoband Ne Kabhi Sada E Ahtejaj Buland Ki, Ki Aboo Lahab Ne To Ek Hi Baar Kaha Ab Rozana Soorah 'Tabbat Yada' Kyun Padhi Ja Rahi Hai? Yahi Se Ek Zabta Samajh Mein Aa Gaya Ki Jab Mahboob Ko Koi Bura Kahta Hai To Jawab Mahboob Nahi

Muhibb Deta Hai. Chunanche Qur'ane Haqem Mein Iski Ek Do Nahi Mut'addid Nazeer Aur Misalein Hain Maslan Agar Kisi Dareeda Dahan Ne Sarware Kaunain صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Ma'azallah! Majnoon, Kah Diya To Uske Jawab Mein Khudavand Quddoos Ne Farmaya:

"Qalam Aur Un Ke Likhe Ki Qasam Tum Apne Rab Ke Fazl Se Majnoon Nahi".

(Soorah Qalam, Aayat 1-2)

Rab Ne Ye Ishara Farma Kar Apne Mahboob Ko Tasalli Di. Aise Hi Soorah Wazzuha, Soorah Kausar Wagaira Bahut Si Sooratein Wa Aayat Sarware Kaunain صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Tamaniyat Wa Taskeen Ke Liye Nazil Ki Gai. Is Maqaam Par Agar Fikre Buland Wa Zehan Rasa Se Kaam Liya Jaye To Ye Dastoor Samajh Mein Aata Hai Ki Ahde Risalat Nuzoole 'Wahi' Ka Daur Tha Us Waqt Agar Kisi Dareeda Dahan Ne Sayyade Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Bargah Mein Gustakhi Ki To Khuda E Wahdahoo La Shareek Ne Jawab De Kar Dawedarane Muhabbat Wa Aashiqane Mustafa Alaihittahiyatu Wassana Ki Shahraah Mutayyan Kara Di Ki Silsila Nuzoole 'Wahi' Khatm Hone Ke Baad Agar Koi Mere Mahboob Ki Bargah Mein Gustakhi Kare To Us Ahad Ke Khush Aqeeda Musalmanon Ki Zimmedari Hai Ki Vo Zabaan Ka Jawab Zabaan Aur Qalam Ka Jawab Qalam Se De Kar Sunnate Ilaahiya Ki Yaadgar Taza Karein Aur Shatimane Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Jur'at Wa Bebaki Ko Apni Gairate Muhabbat Ke Haq Mein Khula Hua Challenge Tasavvur Karein. Isliye Aaj Ke Daur Mein Agar Ulmaye Ahle

Sunnat, Ulmaye Deoband Ki Tauheen Aamez Ibaarat Ka Jawab De Rahe Hain To Un Par Ilzame Fasaad Nahi Kyunki Vo Na Sirf Mudafa'at Kar Rahe Hai Balki Sunnate Ilaahiya Ki Adayegi Ki Bhi Sa'adat Haasil Kar Rahe Hain.

Ulmaye Deoband Se Hamari Aakhiri Guzarish Hai Ki Agar Unki Qaum Wa Jama'at Mein Kuch Aise Afraad Ho Jo Anbiya Aur Rasool Ko Ilaah (Mabood) Ka Darja Dete Ho To Unki Tatheer Zehan Ke Liye Aise Mufeed Literature Shay Kiyе Jayein Jismein Tasavvure Ilaah Ke Khadd Wa Khaal Kuch Is Tarah Ujagar Kiyе Jayein Ki Tauheene Nubuvvat Ka Shaeba Tak Na Aane Paye.

Che Jaye Ki Aaqe E Do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Ilme Mubarak Ko Janwar, Pagal, Majnoon Aisa Kah Ke Apni Aaqbat To Barbad Ki Jaye Doosron Ko Apna Ham Aqeeda Bana Kar Unhein Bhi Jahannam Ka Eindhen Banaya Jaye. Musalamanon Ko Sharab Aur Jua Se Bachna, Cinema Aur Doosri Buraiyon Se Door Rakhna, Unhein Namazi Aur Parhezgaar Banana Ye Sab Achche Bhale Kaam Hain. Magar Ye To Farmaiye Ki Musalmanon Se Ye Kahalwana Ki Namaz Mein Rasool Khuda Ke Khyaal Lane Se Namaz Jati Rahegi, Sarware Kaunain Mar Kar Mitti Mein Mil Gaye, Unka Ilm Janwar Pagal Aisa Hai, Vo Zameendar Aur Chaudhary Jaise Hain Usmein Musalmanon Ke Sath Kaun Si Khair Khwahi Hai! Waqt Ke Jo Taqaze Hain Use To Aap Poora Nahi Karte Albatta Apne Makrooh Wa Ganda Aur Kufri Ibaarat Ki Isha'at Se Musalmanon Ka Sheeraza Muntashir Kar Rahe Hain. Khudara! Musalmanon Par Taras Khaiye Aur Anbiya Wa Auliya Ki Bargah Ke Jo Niyazmand

Hain Apni Khanasaaz 'Taqwiyatul Imaani' Tauheedi Ka Galat Sahara Lekar Unke Imaan Wa Aqeede Par Din Dahade Daka Na Daliye!

Ham Is Mulk Mein Ek Khuli Hui Kitab Hain Ajmer Wa Bahraich Ham Raat Ki Tareekhi Nahi Balki Din Ke Ujale Mein Jate Hain.

'Mujhe Rok Sakta Hai Koi To Roke Ki Chhup Kar Nahi Barmala Ja Raha Hoon'

Ab 'Tauqirul Ulma' Ki Raushani Mein Aapko Apna Aakhri Faisla Karna Hai Ki Kafir Ko Bhi Kafir Na Kaha Jaye Ya Kafir Ko Kafir Hi Kaha Jaye?

'ALLAH Re Buto Ki Talavvun Mizajiyen Haan Haan! Ghadi Mein Hai To Ghadi Mein Nahi Nahi'

Baab (6): Ulmaye Deoband Ki Chand Muntashir Wa Aham Ibaarat Par Ek Taerana Nigah

'Jino Ko Khud Nahi Maloom Apni Kaar Farmai
Hua Kya Aastanon Ko Garebanon Pe Kya Guzri'

Bareilly Walo Ke Pechhe Deobandiyon Ki Namaz Ho Jati Hai:

Hawala Mulahaza Farmaye-

'Ek Shakhs Ne Maulana Thanvi Se Poochha Ki Ham Bareilly Walo Ke Pechhe Namaz Padhein To Namaz Ho Jayegi Ya Nahi? Farmaya Haan! Ham Unko Kafir Nahi Kahte Agarche Vo Hamein Kahte Hain'.

(Majalisul Hikmat Page 215)

Aawaz Do Irshad Ko! Irshad Kahan Hai?

Deoband Ke Muballig Wa Commission Agent Maulana Irshad Ahmad Jinhein Shohrat Pasandi Ke Jazbe Ne Aql Wa Khird Ka Deewaliya Bana Diya Unhein Chahiye Ki Vo Is Haq Bolti Ibaarat Ko Hirze Jaan Banaye Aur Apni Yawagoe Se Baaz Aaye Ho Sake To Deoband Ke Darwaze Par Use Kunda Kar Dein.

Maloom Hua Bareilviyon Ke Pechhe Deobandiyon Ki Namaz Ho Jati Hai Magar Deobandiyon Ke Pechhe Bareilviyon Ki Namaz Nahi Hoti Lihaza Mas'ala E Imamat Mein Jahan Kahi Bhi Ikhtilaaf Ho Vahan Bareilly Imaam

Mutayyan Kiya Jaye. Choonki Donon Ki Namaz Uske Peechhe Ho Jayegi Ikhtilaaf Khatm Karne Ka Munasib Aur Munsifana Tareeqa Yahi Hai.

Wahabi Be Adab Ko Kahte Hain:

Hawala Mulahaza Farmaiye-

'Thanvi Sahab : Bid'ati Ke Ma'ani Hain Ba Adab Be Imaan Aur Wahabi Ke Ma'ani Hain Be Adab Ba Imaan'.

(Ifazatulyaumiya, Jild 4 Page 81 Wa Jild 3 Page 166)

Pata Nahi Qalam Fisal Gaya, Zubaan Fisal Gai Kuch Bhi Ho, Bole Hain Magar Samjhe Nahi! Apne Aur Apne Sathiyon Ke Baare Mein Uska To Iqraar Kar Hi Liya Ki Wahabi Be Adab Ko Kahte Hain. Iska Faisla To Aasani Se Kiya Ja Sakta Hai Ki Imaan Wa Adab Mein Choli Daman Ka Rishta Hai Ya Be Adabi Se Imaan Ka Bejod Paivand Hai. Ab Aane Wala Hawala Mulahaza Farmaiye Jisse Maulana Thanvi Ki Sarisht Wa Fitrat Ka Sahi Andaza Hoga.

Saari Duniya Ko Wahabi Banane Ka Program:

Hawala Mulahaza Farmaiye-

'Thanvi Sahab : Agar Mere Paas 10,000 Rupya Ho Sab Ki Tankhah (Salary) Kar Doo Fir Khud Hi Sab Wahabi Ban Jaye'.

(Ifazatul Yaumiya Jild 3 Page 67)

Abhi Guzishta Hawala Mein Aap Hazraat Ne Mulahaza Farmaya Ki Maulana Thanvi Be Adab Ko Wahabi Kahte Hain Ab Is Zauq Ko Daad Deejiye Ki Maulana Thanvi Ko

Be Adabi Is Had Tak Mahboob Wa Pasandida Hai Ki Tankhah De Kar Saari Duniya Ko Wahabi Banana Chahate The Unki Zindagi Mein Ye Aarzo To Na Poori Ho Saki Magar Maulvi Ilyas Kandhalvi Bani E Tabligi Jama'at Ne Isse Fayda Uthaya. Omra Ki Tankhahe Mutayyan Karke Poore Mulk Mein Iska Jaal Bichha Diya Riyakari Ka Aalam Ye Hai Ki Chana, Sattoo Sath Mein Magar Sab Ke Sab Tankhahdar Mulazim Hain Goya Be Adab Banane Ki Ek Mukammal Sazish Ka Doosra Naam Tabligi Jama'at Hai.

Sahi Aqaed Madare Najaat Hain:

Hawala Mulahaza Farmaiye-

'Shah Abdurraheem Dehalvi : Sahi Aqaed Madare Najaat Hain Aamaal Madare Najaat Nahi'.

(Usool Dawat Wa Tablig Page 64)

Shah Abdurraheem Dehalvi Jo Tabligi Jama'at Ke Sargaram Rukn Rah Chuke Hain Unka Irshad Aapne Mulahaza Farmaya Ab Maulana Thanvi Ke Khaleefa Shah Wasi Ullah Sahab Fatahpoori Se Mulaqat Keejiye-

'Shah Wasi Ullah Sahab Khaleefa Thanvi Ek Surkhi : Amal Se Zyada Imaan Ka Ahatmam Chahiye. Chunanche Amal Mein Bilfarz Agar Khaami Aur Kami Bhi Rah Jaye To Kaam Chal Jayega Lekin Imaan Ki Kami To Nahi Poori Ki Ja Sakti! Alakh'.

(Tauqirul Ulma Page 18)

Mundarja Baala Hawalajat Ki Raushani Mein Tabligi Jama'at Se Mutalba Kiya Jaye Ki Jab Aapke Akabir Ka Ye

Kahna Hai Amal Se Zyada Imaan Ka Ahatmam Kiya Jaye Aur Sahi Aqaed Madare Najaat Hain! Aamaal Madare Najaat Nahi To Aap Hazraat Imaan Wa Aqeede Ki Tablig Kyun Nahi Farmate?

'Kuch To Hai Jiski Pardadari Hai'

Kya Imaan Wa Aqeede Ki Talqeen Sirf Delhi Ki Chilla Khane Mein Hoti Hai? Ab Hamare Awaam Ki Zimmedari Hai Ki Jahan Kahi Tabligi Wafd Mil Jaye Unhein Wasi Ullah Sahab Fatahpuri Aur Shah Abdurraheem Sahab Dehalvi Ki Kitab Ka Hawala Dekar Unse Imaan Wa Aqeede Ki Tashreeh Karai Jaye Choonki Ye Donon Hazraat Maulvi Ilyas Kandhalvi Hi Ke Ham Mashrab Wa Ham Maslak Hain. Mulk Ke Tamam Hi Musalmanon Ko Gaur Karna Chahiye Ki Aakhirash Tabligi Jama'at Apne Daure Mein Imaan Wa Aqeede Ki Tashreeh Kyun Nahi Karti? Imaan Wa Aqeede Ke Liye Delhi Ka Farzi Chilla Khana Hi Kyun Mutayyan Kiya Gaya Hai.

Kafir Ko Kafir Hi Kaha Jaye:

'Kufr Toota Khuda Khuda Kar Ke'

Hawala Mulahaza Farmaiye-

'Maulana Rasheed Ahmad Gangohi : Magar Bhai Shariyat Ka Hukm Hai Ki Kafir Ko Kafir Kaho. Isliye Banda Ko Tameel Mein Uzr Kya? Jis Par Alamate Kufr Dekhenge Ham To Use Kafir Samjhenge Aur Kafir Hi Kahenge'.

(Tazkirturrasheed Hissa 2 Page 196)

Doosra Hawala Mulahaza Farmaiye-

'Maulana Murtaza Hasan Darbhanga : Jo Kafir Ko Kafir

Na Kahe Vo Khud Kafir Hai'.

(Ashaddul Azaab Page 13)

Ulmaye Deoband Ke Stage Se Aksar Ye Baat Kahi Jati Hai Ki Kafir Ko Kafir Na Kaho Is Betuke Ailaan Ke Hasb Zail Chand Fawaed Hain-

1. Is Ailaan Ke Baad Awaam Ko Ye Fareb Dena Chahate Hain Ki Ham To Khule Kafir Ko Kafir Nahi Kahte Magar Sunni Hazraat Ham Lambi Dadhi Walo Ko Bhi Kafir Kahte Hain Goya Bheegi Billi Ban Kar Vo Apne Haq Mein Raay Aamma Ko Hamwaar Karna Chahate Hain. Magar Khuda Ka Shukr Hai Ki Hoshmand Wa Danishwar Sunniyon Ne Lambi Dadhi Ke Sath Unke Dil Ka Chor Bhi Pakad Liya Hai Isliye Ab Unka Daav Pech Nahi Chal Pata. Alawa Arzi Us Ailaan Se Ulmaye Deoband Doosra Fayda Ye Uthana Chahate Hain.

2. Ki Agar Awaami Zehan Ne Is Zabte Ko Qubool Kar Liya Ki Kafir Ko Bhi Kafir Nahi Kahna Chahiye To Deobandi Ji Bhar Ke Tauheene Nubuvvat Bhi Karta Rahega Magar Baehama Use Musalman Hi Kaha Jayega. Tanqeese Risalat Aur Tauheene Nubuvvat Ko Aam Karne Ka Ye Ek Chor Darwaza Hai. Khuda E Qadir Tamam Musalman Ko Is Fitne Se Mahfooz Wa Mamoon Rakhe Aameen.

Sayyadna Imaam Ahmad Raza Aashiqe Rasool The:

'Mat Sahal Hamein Jaano Firta Hai Falak Barason
Tab Khaak Ke Parde Se Insaan Nikalta Hai'
Hawala Mulahaza Farmaiye-

'Maulana Thanvi : Mumkin Hai Un Maulana Ahmad Raza Khan Ki Mukhalafat Ka Sabab Waqai Hubbe Rasool Hi Ho'.

(Asharfussawaneh Hissa 1 Page 129)

Ragda Jhagda Karte Karte Kisi Nek Sa'at Mein Dil Ka Darwaza Khul Gaya Aur Ek Haq Baat Zabaan Par Aa Hi Gai Goya Ye Bhi Aala Hazrat Raziyaallahu Anhu Ki Ek Khuli Hui Karamat Hai. Mundarja Baala Ibaarat Apni Bharpoor Tawanaiyon Se Pukar Rahi Hai Ki Fazile Bareilvy Ka Ikhtilaaf Kisi Iqtidar Ya Muasirana Khalish Ke Tahat Nahi Tha Balki Ulmaye Deoband Ki Tauheen Aamez Ibaarat Itni Hi Dil Aazar Thi Ki Us Par Kisi Aashiqe Rasool Ka Muhasaba Wa Muvakhaza Ek Amr Na Guzer Tha.

Chunanche Yahi Vo Daeya Hai Jisne Maulana Thanvi Ko Ye Kahne Par Majboor Kiya Ki Ho Sakta Hai Maulana Ahmad Raza Khan Sahab Ki Mukhalafat Ka Sabab Hubbe Rasool Hi Ho. Is Haq Bolti Ibaarat Se Deobandiyon Ko Sabaq Haasil Karna Chahiye Ki Khud Maulana Thanvi Sayyadna Imaam Ahmad Raza Ko Muhibbe Rasool Samajhte The.

Maulana Muhammad Zakariya Aur Maulana Manzoor Nomani Wahabi Hain:

'Chaman Mein Kante Bhi Rakhte Hain Ek Maqaam Aey Dost Faqat Gulo Se Hi Gulshan Ki Aabroo To Nahi'

Hawala (1)

'Maulana Manzoor Nomani :

Isi Ke Sath Hamne Ye Bhi Arz Kiya Ki Aur Agar Aisa Na

Ho To Thode Dino Baad Ye Saara Majma Muntashir Ho Jayega Aur Khud Apne Baare Mein Bhi Safai Arz Karte Hain Ki Ham Bade Sakht Wahabi Hain Hamare Liye Is Baat Mein Khaas Kashish Nahi Hogi Ki Yahan Hazrat Ki Qabre Mubarak Hai, Ye Masjid Jismein Hazrat Namaz Padha Karte The Aur Ye Hujra Hai Jismein Hazrat Raha Karte The'.

(Sawaneh Maulana Muhammad Yoosuf Dehalvi Page 191-192)

Maulvi Ilyas Kandhalvi Ke Marzulmaut Mein Maulana Manzoor Nomani Ki Jo Guftagoo Maulana Zakariya Se Hui Thi Ismein Nomani Sahab Ne Ye Kaha Tha. Ab Maulana Zakariya Ka Jawab Mulahaza Farmaiye-

Hawala (2)

'Maulana Muhammad Zakariya :

Maulvi Sahab! Mein Khud Tum Se Bada Wahabi Hoon Tumhein Mashwara Deta Hoon Ki Hazrat Chacha Jaan Ki Qabr Aur Hazrat Ke Hujra Ke Dar Wa Deewar Ki Wajah Se Yahan Aane Ki Koi Zarurat Nahi'.

(Swaneh Hazrat Maulana Muhammad Yoosuf Page 193)

Maulana Zakariya Aur Maulana Manzoor Nomani Tabligiyon Ke Sarkheele Jama'at Aur Muqtada Wa Peshwa Hain. Lihaza Jahan Kahi Bhi Tabligi Jama'at Mil Jaye To Un Hawalajat Ki Raushani Mein Aap Unse Daryaافت Farmayein Ki Aapke Peshwa To Wahabi Hain Farmaiye Aap Log Apne Ko Kya Kahte Hain? Namaz Roza Ki Baat To Baad Mein Hogi Pahle Ye Faisla Ho Jana Chahiye Ki Aap Log Bhi Wahabi Hain Ya Nahi? Maulana Thanvi Ke Hawale

Se Ye Sabit Ho Chuka Hai Ki Wahabi Be Adab Ko Kahte Hain. Lihaza Khule Lafzon Se Kah Deejiye Ki Ba Fazlihi Ta'ala Ham Log Bargahe Risalat Ke Adab Aashna Hain Aur Hamara Seena Ishqe Rasool Ka Madeena Hai Aap Log Apni Be Adabi Ka Tokra Saharanpur, Deoband Thanabhavan Wagaira Lekar Chale Jaiye Insha ALLAH Ta'ala Ye Aisa Sanjeeda Aur Muskat Jawab Hoga Ki Sunte Hi Tabligiyon Ke Kaleje Ka Khoon Paani Ho Jayega.

Muhammad Bin Abdul Wahab Najdi Zalim, Baagi, Khoonkhar, Fasiq Tha:

'Aaj Ye Kaisa Inqalaab Aaya

Aapki Aur Ashkbaar Aankhein'

Hawala Mulahaza Farmaiye-

'Maulana Husain Ahmad Tandvi :

Sahibo! Muhammad Bin Abdul Wahab Najdi Ibtadaye 13vi Sadi Mein Najd (Arab) Se Zahir Hua Aur Choonki Khyalate Batila Aur Aqaede Fasida Rakhta Tha Isliye Usne Ahle Sunnat Wa Jama'at Se Qatl Wa Kitaal Kiya Aur Unko Biljabr Apne Khyalat Ki Takleef Deta Raha, Unke Amwaal Ko Ganeemat Ka Maal Aur Halaal Samjha Kiya, Un Ahle Sunnat Ke Qatl Ko Baese Sawab Wa Rahmat Ka Shumar Karta Raha, Ahle Harmain Ko Khusoosan Aur Ahle Hijaz Ko Umooman Usne Takleef Shaqqa Pahunchai, Salfe Saleheen Aur Ittiba Ki Shaan Mein Nihaayat Gustakhi Wa Be Adabi Ke Alfaaz Istemal Kiye, Bahut Se Logon Ko Be Wajah Uske Takaleef Shadeeda Ke Madeena Munavvara Aur Makka Muazzama Chhodna Pada Aur Hazaron Aadmi Uski

Fauj Ke Hathon Shaheed Ho Gaye. Alhaasil Vo Ek Zalim, Baagi, Khoonkhar, Fasiq Shakhs Tha'.

(Ashshahabussaqib Page 50)

Maulana Tandvi Ki Mundarja Baala Ibaarat Angrezi Ya Sanskrit Zabaan Mein Nahi Hai Shab Wa Roz Ki Mustamil Hindustani Zabaan Hai Uske Samajhne Ke Liye Dictionary Aur Lugat Ki Zarurat Nahi Hai. Bataur Nateeja Ek Hi Saans Mein Maulana Tandvi Ne Muhammad Bin Abdul Wahab Najdi Ko Zalim, Baagi, Khoonkhar, Fasiq Sab Kuch Kah Dala.

Ye Ek Aisa Aaina Hai Jismein Maulana Zakariya, Maulana Manzoor Nomani Aur Tamam Wahabiyon Ka Chehra Dekha Ja Sakta Hai Hatta Ki Maulana Thanvi Ko Bhi Log Wahabi Samajhte The.

Hawala-

'Maulana Thanvi :

Go Ab Bhi Yahan Ke Baaz Ulma Mujhko Wahabi Kahte Hain Aur Baaz Bairuni Ulma Yahan Aakar Logon Ko Samjha Gaye Hain Ki Ye Shakhs Wahabi Hai, Iske Dhokha Mein Mat Aana'.

(Tazkirturrasheed Jild 1 Page 135)

Goya Maulana Thanvi Ko Bahut Se Ulma Aur Awaam Wa Khaas Be Adab Samajhte The.

Sarware Kaunain صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Mailke Aalam Hain:

'Malike Aalam Hain Go Paas Kuch Rakhte Nahi Do Jahan Ki Ni'amatein Hain Unke Khali Hath Mein'

Hawala Mulahaza Farmaiye-

'Maulana Mahmoodal Hasan Sadr Deoband :

Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Unke Liye Hiba Ka Jawaaz Bae Ma'ana Hai Ki Aap Asal Mein Baade Khuda Malike Aalam Hain. Jamadaat Ho Haiwanaat, Bani Aadam Ho Ya Gair Bani Aadam Agar Koi Sahab Poochhenge Aur Faheem Honge To Shayad Ham Is Baat Ko Aashkara Bhi Kar Dein. Alqissa Aap Asal Mein Malike Aalam Hain Aur Yahi Wajah Hai Ki Adal Wa Mahar Aapke Zimma Wajib Na Tha'.

(Adilla Kamila Maroof Bih Izharul Haq Page 9)

Sach Farmaya Sayyadna Imamul Kabeer Imaam Ahmad Raza Bareilvy Raziyaallahu Ta'ala Anhu Ne-

'Mein To Malik Hi Kahoonga Ki Ho Malik Ke Habib

Yani Mahboob Wa Muhibb Mein Nahi Mera Tera'

Uske Bar'aks (Ulta, Opposite) Ismaily Shariyat Mulahaza Farmaiye-

Hawala:

'Maulvi Ismail Dehalvi :

Aur Jiska Naam Muhammad Ya Ali Hai Vo Kisi Cheez Ka Mukhtaar Nahi'.

(*Taqwiyatul Imaan Page 36*)

Is Tazaad Ki Buniyad Par Kaha Jata Hai Ki Deobandi Bolte Hain Samajhte Nahi.

Waseela Durust Hai:

'Muhabbat Mein Udai Khaak Yoon Ahle Muhabbat Ne Utha Ke Aasman Par Kuye Jaana Ki Zameen Rakh Di'

Hawala Mulahaza Farmaiye-

'Maulana Thanvi : Dua Se Madad Farmaiye Mawaez Par Huzoor Ne Apni Khushnoodi Ka Mazda Irshad Farmaya. Mein Sach Arz Karta Hoon Ki Huzoor Ki Raza Ko Daleele Qubool Wa Waseela E Najaat Samajhta Hoon. Khuda Kare Sudoore Khata Par Bhi Huzoor Ham Khuddam Se Kabhi Nakhush Na Ho Balki Tanbeeh Farma Dein'.

(Tazkirturrasheed Page 127)

Maulana Thanvi Gangohi Sahab Ki Raza Ko Waseela E Najaat Samajhte The.

'Sitaron Ke Aage Jahan Aur Bhi Hain'

Ab Maulana Aashiq Ilaahi Merathi Ko Thanvi Sahab Ki Bargah Mein Dekhiye-
Hawala-

'Maulvi Aashiq Ilaahi Merathi :

Wallahul Azeem! Maulana Ke Pair Dhokar Peena Najaate Ukhraivi Ka Sabab Hai'.

(Tazkirturrasheed Hissa 1 Page 113)

Ab Is Aaine Mein Deobandiyat Ki Makrooh Wa Ganda Soorat Dekh Kar Unse Mutalba Keejiye Ki Agar Gangohi Ki Raza Aur Thanvi Ke Paanv Ka Dhovan Waseela E Najaat Ho Sakta Hai To Hazrat Gausul Aazam Wa Khwaja Khaajgane Chisht, Imaam Husain, Ali Murtaza, Ameerul Momineen Farooq Aazam Wa Sayyadna Aboo Bakr Siddiq Raziyallahu Ta'ala Alaihim Ajmaen Ko Waseela Banane Par Deobandiyat Charagpa Kyun Hoti Hai? Agar Gangoh Wa Thanabhavan Ke Shatimane Rasool Ko Waseela Banaya Ja Sakta Hai To Anbiya Wa Rusool Ko To Ba Darja Aaula Waseela Banaya Ja Sakta Hai.

Baab (7): Deobandi Bolte Hain Magar Samajhte Nahi!

Naam Nihad Danishwaron Ke Takhaluf Wa Tazaad Ka Tanqeedi Jaeza:

'Fitna Uthe Hai Kis Tarah Uth Ke Zara Dikha Ki Yoon Hashr Barpa Ho Kis Tarah Chal Ke Zara Bata Ki Yoon'

'Ya Rab Na Vo Samjhe Hain Na Samjhenge Meri Baat De Aur Dil Unko Jo Na De Mujhko Zabaan Aur'

Isi Ek Unwan Ke Liye Meine Qalam Uthaya Tha Magar Baat Badhti Gai Aur Silsila E Guftagoo Daraaz Se Daraaz Tar Hota Gaya. Zere Mutaala Kitab Mein Jahan Ilmi Mazamin Hain, Vahi Waqiyaat Wa Hikayaat Ki Rangarangi Bhi Hai. Naqd Wa Nazar Ki Zameen Sanglaakh Hi Nahi Balki Use Intihai Khushk Mauzoo Tasavvur Kiya Jata Hai. Baehama Meine Use Qabile Qubool Banane Ki Koshish Ki Hai Magar Kamyabi Wa Nakami Ka Faisla Aapke Hath Hai.

Meine Is Baab Mein Ulmaye Deoband Ki Ibaarat Wa Aqwaal Ke Kuch Aise Shawahid Pesh Kiye Hain Jisse Aap Is Haqeeqat Ka Aitraaf Kar Sakenge Ki Yaqeenan Ye Hazraat Bolte Hain Magar Samajhte Nahi.

Chunanche Aap Iska Tajurba Is Tarah Keejiye Kisi Bhi Deobandi Se Kahiye Ki 'Hifzul Imaan' Ki Ibaarat Mein Sayyade Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Tauheen Hai To Vo

Hargiz Na Kahega Ki Mujhse Samajh Leejiye Balki Barjasta Aap Hi Se Mutalba Karega Ki Mujhe Samjha Deejiye. Jiska Wazeh Matlab Ye Hai Ki Vo Samjhe Hote To Samajhne Ki Darkhast Kyun Karta. Yahi Wajah Hai Jab Munazaron Mein Deobandi Munazir Se 'Hifzul Imaan' Ki Ibaarat Ka Be Gubar Mafhoom Daryaافت Kiya Jata Hai To Deobandi Munazir Ki Aay Baay Shaay Hankega Magar Asal Ibaarat Ko Chhodna Nahi Chahata Mahaz Is Khauf Se Ki Is Ibaarat Ke Qareeb Aaye Nahi Ki Hamara Bhandra Foota Log Ek Zabaan Hokar Kahna Shuru Kar Dein Ki Deobandi Bolta Hai Magar Samajhta Nahi. Is Baab Mein Jo Shawahid Pesh Kiye Jayenge Taaki Hasbe Zarurat Uske Siyaaq Wa Sabaaq Aur Mauqa Wa Mahal Wagaira Ki Tashreeh Kar Di Jayegi Taaki Asal Mafhoom Ke Samajhne Mein Nazireen Ko Zahmat Wa Dushwari Na Ho. Maslan Lukhnow Ke Koi Shayar Mombatti Ki Raushani Mein Kuch Likh Padh Rahe The Achanak Parwanon Ne Raushani Par Hamla Kiya Mombatti Bujh Gai Parwane Jal Gaye Aur Kamre Par Andhera Chha Gaya Jisse Mut'assir Ho Shayar Ne Barjasta Sher Kaha-

'Ilaahi Aag Lag Jaye Is Zauqe Muhabbat Ko Jale (Shama Jali) Koi, Mare (Parwana Mare) Koi, Andhera Meri Mahfil Mein'

Mauqa Mahall Na Maloom Ho To Mahaz Ek Sher Hai Lekin Mauqa Mahall Maloom Ho Jane Ke Baad Sher Bhi Hai Aur Hikayat Bhi. Bas Aise Hi Ham Apne Daawe Ki Daleel Mein Jo Shawahid Pesh Karenge Hasbe Mauqa Ham Uski Halki Fulki Tashreeh Kar Denge Taaki Har Zehan Aasani Se Use Qubool Kar Sake.

Albatta Ye Wazeh Rahe Kisi Bhi Usool Wa Zabte Ko Samjhane Ke Liye Chand Misalein Bahut Kafi Hoti Hain. Ye Kuch Zaruri Nahi Ki Us Par Mustakilan Koi Kitab Hi Likhi Jaye. Bas Isi Tarah Mein Iska Muddai Hoon Ki Deobandi Bolte Hain Magar Samajhte Nahi Lihaza Is Daawe Ki Daleel Mein Chand Misalon Ko Pesh Kar Dena Kafi Hai. Ab Aap Aane Wali Misalon Ke Liye Naya Zehan Hazir Kar Leejiye!

1. Lafz Wahabi Ki Bahas:

Duniya Ki Har Qaum Apni Qaumi Wa Khandani Sharafat Naam Wa Nasab Ki Wazaahat Aur Maslak Wa Aqeede Ki Azmat Wa Bartari Par Fakhr Karti Hai. Sayyad Zaade, Shaikh Zaade, Malik Zaade, Khan Zaade Yahi Chahate Hain Ki Unhein Sayyad, Shaikh, Malik Aur Khan Hi Kaha Jaye. Hanafi Apne Ko Hanafi Kahlata Hai, Shafai Yahi Chahata Hai Ki Use Shafai Kaha Jaye Qadiri, Chishti Apne Ko Qadiri Chishti Kahlane Mein Fakhr Mahsoos Karte Hain, Abdul Majid Aur Mukhtaar Ahmad Yahi Chahate Hain Ki Unhein Abdul Majid Aur Mukhtaar Ahmad Kaha Jaye. Magar Khuda Ki Is Bichhai Zameen Par Wahabi Ek Aisa Naam Hai Ki Wahabi Bhi Apne Ko Wahabi Kahna Aur Kahlwana Pasand Nahi Karta. Ajmal Ka Ek Bahut Hi Saada Aur Pur Ma'ani Sher Hai-

'Wahabi Se Poochho Ki Too Hai Wahabi
To Fauran Kahega Nahi To, Nahi To'

Nahi To, Nahi To Ki Taqraar Ne Sher Mein Jaan Daal Diya Hai Lekin Uski Nahi To, Nahi To Ne Wazeh Kar Diya

Ki Vo Bol Raha Hai Magar Samajh Nahi Raha Hai. Isliye Ki Agar Vo Samajhta Ki Mere Inkar Se Wahabiyat Ki Kitni Makrooh Wa Gandi Tasveer Ka Tasavvur Hoga To Hargiz Nahi To, Nahi To Na Kahta. Lihaza Ya To Wahabiyat Bagair Samjhe Qubool Kar Li Gai Ya Apni Na Samjhi Se Apne Ko Wahabi Kahna Nahi Chahata. Bahare Nau Ye Ilzaam Sir Par Baaqi Rahta Hai Ki Ye Qaum Bolti Hai Magar Samajhti Nahi.

Note : Ab Dheere Dheere Unmein Do Party Ho Gai Hai Baaz Log Dabi Zabaan Se Apne Ko Wahabi Kahne Lage Magar Ek Bahut Bada Tabqa Abhi Apne Ko Wahabi Kahne Mein Sharmata Hain. Khud Akabire Deoband Mein Do Group Hain Kisi Ne Muhammad Bin Abdul Wahab Najdi Ko Muttabe Sunnat Kaha Aur Kisi Ne Zalim, Khoonkhar, Baagi Likha. Ye Unki Koi Nayi Rasm Wa Raah Nahi Hai Bahut Purani Ada Hai.

2. Naam Ki Bahas:

Aise Hi Agar Taqreer Mein Deoband Ulma Ka Naam Liya Jaye To Deobandi Awaam Barham Ho Jate Hain Are Sahab! Ye To Hamare Aalim Ka Naam Le Rahe Hain. Kyun Sahab Ye Naam Kis Liye Rakha Gaya? Chhapne Ke Liye Ya Chhupane Ke Liye. Alawa Arzi Koi Apne Naam To Khud Rakhta Nahi (Bajuz Shoara Ke) Vo Bhi Naam Nahi 'Takhallus'. Shoaraye Kiraam Zarurate Sheari Ke Tahat Apna Halka Fulka Chhota Mota Sa Takhallus Rakh Lete Hain Warna Ek Misra Ke Barabar To Naam Hi Ho Jayega Maloom Hua Ki Maa Baap Rakhte Hain Ya Aezza Wa

Aqraba Wagaira. Lihaza Agar Naam Lena Jurm Hai To Sach Sach Bataiye Ki Naam Lene Wala Mujrim Hai Ya Naam Rakhne Wala? Isliye Agar Naam Lene Par Aap Barham Hain To Hamein Kah Lene Deejiye Ki Aap Bol Rahe Hain Magar Samajh Nahi Rahe Hain.

Aaında Ra Ahtiyaat Ke Tahat Ab Aisa Keejiye Aaında Jo Aulad Paida Ho Aur Aalim Hone Wali Ho To Uska Naam Hi Na Rakhiyega Log Khud Apne Mazaq Ke Mutabiq Koi Na Koi Naam Rakh Hi Lenge Km Az Km Maulana Kuch Nahi To Sabhi Kah Lenge, Aur Itne Hi Par Bas Nahi Agar Hasbe Zarurat Ulma Deoband Ka Naam Le Liya Jaye To Deobandi Awaam Kahte Hain Taqreer Nahi Ho Rahi Hai Balki Maulana Gaali Bak Rahe Hain. Ye Bhi Ek Hi Rahi Agar Maulana Ka Naam Hi Gaali Hai To Naam Hi Badalwa Deejiye Ilzaam Hamare Sar Kyun?

3. Hawale Jaat Ki Bahas:

Bilkul Isi Tarah Agar Sunni Ulma Apni Taqreeron Mein Ulmaye Deoband Ki Ibaarat Ka Hawala De Dete Hain Ki 'Hifzul Imaan' Mein Ye Hai, 'Baraheene Qatia' Mein Aisa Hai Aur 'Tahzeerunnas' Ki Ye Ibaarat Hai To Ek Zabaan Ho Kar Deobandi Awaam Ye Kahte Hain Ki Mushtaq Nizami Taqreer Karne Nahi Aaya, Fasaad Machane Aaya Hai. Qurban Jaiye-

'Is Saadgi Pe Kaun Na Mar Jaye, Aey Khuda'

Teen Ghante Ki Taqreer Mein Agar Ulmaye Deoband Ki Kitabon Ka Naam Na Liya Jaye To Hamara Hareef Bhi Hamein Khateeb Wa Muqarrir Kahta Hain Lekin Agar

Bhoole Bhatke Bhi 'Hifzul Imaan' Ya 'Taqwiyatul Imaan' Ka Naam Aa Gaya To Ham Bahut Bade Fasadi Ho Gaye!

Maloom Hua Janab Bol Rahe Hain Magar Samajh Nahi Rahe Hain. Goya Ye Kah Kar Deobandiyon Ne Khud Iska Aitraaf Kar Liya Ki Sunni Ulma Ki Taqaarir Mein Fasaad Nahi Hai Balki Ulmaye Deoband Ki Kitabon Mein Fasaad Hai Isliye Ki Kitabon Ka Naam Lene Hi Se Hamein Fasadi Kaha Jata Hai Isi Ko Kahte Hain Jadoo Vo Hai Jo Sir Chadh Ke Bole. Lihaza Hamara Mutalba Hai Ki Apni Kitabon Ka Fasaad Door Kar Do, Khud Hi Ikhtilaaf Khatm Ho Jayenge Warna Ham Barabar Kahte Rahenge Ki Deobandi Bolte Hain Magar Samajhte Nahi.

4. Ya Rasoolullah Ki Bahas:

'Bharosa Usko Kahte Hain Gunahgaron Ne Mahshar Mein Khuda Ke Samne Tumko Pukara Ya Rasoolullah!'

Khush Aqeeda Musalman Jab Ya Rasoolullah Kahta Hai To Deobandi Awaam Wa Khwas Sunniyon Par Ek Ilzaam Ye Bhi Lagate Hain Ki Us Party Ne ALLAH Kahna Chhod Diya, Bas Rasool Hi Rasool Kahte Hain Aqal Par Patthar Padna Isi Ko Kahte Hain. Aji Janab Jo Sirf Ya ALLAH Kahta Hai Usne To Rasool Ka Naam Chhod Diya Magar Jo Ya Rasoolullah Kahta Hai Vo ALLAH Aur Rasool Donon Hi Ka Naam Leta Hai. Apna To Haal Ye Hai Ki-

'Dil Ko Thaama Unka Daman Thaam Ke
Hath Apne Donon Nikle Kaam Ke'

Is Wazeh Aur Khuli Haqeeqat Ke Baad Bhi Kya Ham Ye Nahi Kah Sakte Ki Deobandi Bolte Hain Magar Samajhte

Nahi.

5. Door Aur Huzoor Ki Bahas:

Aaiye Unki Baukhlahat Aur Jhanjhanahat Ki Ek Aur Misaal Mulahaza Farmaiye. Khush Aqeeda Musalman Jab Mahfile Meelad Shareef Mein 'Ya Nabi Salam Alaik' 'Ya Rasool Salam Alaik' Padhta Hai To Gale Ki Ragein Fula Kar Har Deobandi Yahi Kahta Hai Ki Kahan Kolkata Wa Mumbai Aur Kahan Madeena? Madeena To Bahut Door Hai Kahi Door Wale Ko 'Ya' Ke Zariya Mukhatab Kiya Jata Hai. Lekin Yahi Hazraat Apni Taqreeron Mein Kahte Hain 'Huzoor Ne Farmaya' Jisse Murad Sarkare Do Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Zaate Giraami Hai. Ab Unse Daryaافت Keejiye Ki Jo Nabi Hamare Salam Mein Door Hain Vo Aap Ki Taqreer Mein 'Huzoor' Kaise Ho Gaya? Door Hain To Huzoor Nahi Huzoor Hain To Door Nahi. Kya Iske Baad Bhi Shubah Baaqi Rah Jata Hai Ki Deobandi Bolte Hain, Samajhte Nahi! Vo Kisi Aur Ka Nabi Hoga Jo Door Hoga Hamara Nabi To Hamari Jaan Se Zyada Qareeb Hai. Apna To Haal Ye Hai-

'Tum Mukhatab Bhi Qareeb Bhi Ho
Tum Ko Dekhein Ki Tum Se Baat Karein'

6. Had Se Badhane Ki Bahas:

'To Dil Mein To Aata Hai Samajh Mein Nahi Aata
Mein Jaan Gaya Bas Teri Pahchan Yahi Hai'

Ulmaye Ahle Sunnat Ki Taqreer Wa Tahreer Par Ulmaye Deoband Ek Aitraaz Ye Bhi Karte Hain Ki Ye Log Rasool

Ko Khuda Se Badha Dete Hain Ma'azallah!

Sach Hai! Bol Rahe Hain Magar Samajh Nahi Rahe Hain. Gaur Karne Ka Maqaam Hai Ki Kisi Ko Kisi Se Badhana Kahan Bola Jata Hai Use To Ek Muftadi Talibe Ilm Bhi Janta Hai Ki Kisi Se Kisi Ko Badhana Vahi Bol Sakte Hain Ki Jisse Badhaya Jaye, Pahle Uski Had Mutayyan Ho Jaye. Maslan Ye Kaha Jaye Ki Umar Daud Mein Zaid Se Badh Gaya Yani Zaid Do Hi Meel Daud Kar Ruk Gaya Aur Umar Chaar Meel Tak Daud Gaya. Umar Ka Badhna Usi Waqt Bolenge Jab Ki Zaid Ke Daud Ki Had Mutayyan Kar Li Jaye. Bas Aise Hi Rasool Ka Khuda Se Badha Dena Us Waqt Bol Sakte Hain Jab Ki Khuda Ki Had Mutayyan Kar Di Jaye. Khuda Ka Shukr Hai Ham Ahle Sunnat Wa Jama'at Ke Nazdeek Khuda Apni Zaat Wa Sifaat Donon Mein Gair Mutnaahi Wa La Mahdood Hai. Ham Iski Koi Had Bandi Nahi Kar Sakte Jab Ham Uski Koi Had Hi Nahi Jante To Khuda Se Badha Dene Ka Koi Sawal Hi Nahi Paida Hota. Haan! Agar Ulmaye Deoband Ne Apne Khuda Ki Koi Had Mutayyan Kar Li Hai Aur Hamara Rasool Unke Mahdood Khuda Se Badh Gaya Ho To Ye Koi Maqaame Ta'ajjub Nahi. Achchi Tarah Samajh Mein Aa Gaya Ki Deobandi Bolte Hain Magar Samajhte Nahi.

7. Gairullah Se Mangne Ki Bahas:

'Itni Na Badha Paaki E Daman Ki Hikayat

Daman Ko Zara Dekh, Zara Band Qaba Dekh'

Ham Ahle Sunnat Wa Jama'at Khuda Ke Mahboob Aur Barguzeeda Bando Ki Bargah Mein Husoole Barkat Wa Faiz

Ki Garz Se Hazir Hote Hai Na Unhein Ham Khuda Samajhte Hain Aur Na Hi Khuda Jaisa Balki ALLAH Ta'ala Ka Mahboob Banda Samajh Kar Hazari Dete Hain, Unhein Waseela Bana Kar Khuda Se Mangte Hain. Hamare Is Sawal Par Ulmaye Deoband Aur Deobandi Awaam Chi Ba Zabeen Ho Kar Ye Aitraaz Karte Hain Dekho, Dekho! Ye To Gairullah Se Mang Raha Hai. Waah! Waah! Ye Bhi Mere Gaus Wa Khwaja Ki Ek Khuli Hui Karamat Hai Zabaan Unki Hai Aur Aqeeda Hamara Hai.

Khyaal Farmaiye! Jab Sunniyon Ne Sultan Ul Hind Khwaja Gareeb Nawaz Raziyaallahu Ta'ala Anhu Se Sawal Kiya To Duniya E Deobandiyat Cheekh Uthi! Are Are! Ye To Gairullah Se Mang Raha Hai Ye Kah Kar Janab Ne Khud Hi Hamara Mamla Saaf Kar Diya Ki Khwaja Ko ALLAH Nahi Samajh Raha Hai Balki Gairullah Samajh Raha Hai.

Nadanon! Agar Hamne Gairullah Ko Gairullah Hi Samjha To Jurm Kya Hua? Jis Par Tum Qiyamate Sugra Barpa Kiye Ho. Khud Tum Apne Bole Huye Jumle Ki Laaj Rakho Ye To Tumhara Rozmarra Hai Ki Beti Maa Se Mangti Hai, Beta Baap Se, Mareez Doctor Se, Shagird Ustad Se Aur Mureed Peer Se Wagaira Wagaira Vahan Tumhari Gairat Kahan So Jati Hai? Vahan Kyun Nahi Sochte Ki Gairullah Se Kyun Manga Jaye? Tumhara Khud Sakhta Qanoon Ka Pitara Ajmer Wa Bahraich Hi Mein Kyun Khulta Hai Jab Ki Mangne Wala Khud Uska Aitraaf Karta Hai Ki Khuda Ki Daulat Uske Ek Mahboob Bande Ke Waseele Se Mang Raha Hoon Yani Khazana Khuda Ka, Daman Hamara, Hath Khwaja Ka. Baharhaal Auliya E

Kiraam Se Mangne Par Tumhara Ye Kahna Ki Ye Gairullah Se Mang Raha Hai Tum Ne Khud Apne Paanv Par Kulhadi Maari Aur Hamein Ye Kahne Ki Ijzat De Di Ki Deobandi Bolte Hain Magar Samajhte Nahi.

Al Fazlu Ma Shahidat Bihil Aa'ada

8. Durood Shareef Padhwane Ki Bahas:

'Jo Shay Teri Nigah Se Guzar Se Durood Padh
Har Juz Wa Kul Hai Mazhare Anware Mustafa'

Paalan Sahab Jo Hamein Bid'ati Kahte Hain Ham Unhein Deobandi Imambade Ka Numaisi Tajiya Samajhte Hain. Itawa Mein Taqreer Karte Huye Janab Ne Farmaya Ki Sunni Ulma Jab Bhool Jate Hain To Apne Awaam Se Durood Padhwate Hain.

Janab Bole Hain Magar Samjhe Nahi!

Nazireen! Khud Faisla Farmaye Goya Is Jumle Ka Pas Manzar Ye Hai Ki Bhooli Hui Cheez Ko Yaad Karne Ka Behtareen Nuskha Ye Hai Ki Durood Shareef Padha Jaye. Isi Buniyad Par Mein Kahta Hoon Ki Deobandi Bolte Hain Magar Samajhte Nahi.

Alawa Arzi Sunni Ulma Apne Awaam Ko Durood Shareef Padhne Ka Hukm Dete Hain To Ye Manmani Nahi Hai Balki Yahi Sunnate Ilaahiya Hai. Khuda Ne Bhi Ahle Imaan Ko Salaat Wa Salaam Bhejne Ka Hukm Diya Hai. (Magar Ahle Imaan Hi Ko) Apne Gireban Mein Munh Daal Kar Sochiye Ki Ye Fel Laeqe Tahseen Hai Ya Qabile Tamaskhur Wa Istihaza? Magar Afsos To Ye Hai Is Waqt Mukhatab Sirf Jahil Nahi Balki Sanad Yafta Jahil Hai Warna

Durood Shareef Se Mut'alliq To Khush Aqeeda
Musalmanon Ka Ye Dastoor Hai-

'Mein So Jao Ya Mustafa Kahte Kahte
Khule Aankh Salle Ala Kahte Kahte'

9. Qabro Par Azaan Ki Bahas:

'Ab To Phool Na Samayenge Kafan Mein Aasi
Hai Shabe Gor Bhi Us Gul Ki Mulaqat Ki Raat'

Darul Uloom Amjadiya Nagpur Ahle Sunnat Ki Ek
Meyari Wa Markazi Darsghah Hai. Do Saal Pahle Jab Mein
Uske Salana Jalsa E Dastare Fazeelat Mein Hazir Hua To
Nagpur Ke Sunni Awaam Ne Bataya Ki Do Chaar Roz Qabl
Darul Uloom Deoband Ke Safeer Maulana Irshad Ahmad
Aaye The Unhone Mas'ala E Azaane Qabr Par Ek Bahut Hi
Aamiyana Aur Ishtiaal Angez Taqreer Karte Huye Do
Sawalaat Qayam Kiye Hain Vo Sawalaat Ye Hain-

1. Kaun Si Namaz Padhni Hoti Hai Jo Mayyat Ki Qabr
Par Azaan Dilai Jati Hai?

2. Choonki Sunniyon Ki Qabr Mein Shaitaan Ghos Jata
Hai Isi Andesha Se Sunni Azaan De Kar Use Bhagate Hain.
Ham Deobandiyon Ki Qabr Mein Nahi Jata Isliye Ham
Azaan Ki Koi Zarurat Mahsoos Nahi Karte. Meine Apne
Awaam Se Kaha Ki Jawab To Raat Ke Jalse Mein Doonga
Magar Maulana Irshad Ki Qyamgah Tak Ye Paigam Abhi Se
Pahuncha Do Ki Aapke Maulana Bole To Hain Magar
Samjhe Nahi Hain.

Ba Silsila E Jawab Meine Arz Kiya Ki Mantiqi Istilah Ki
Buniyad Par Azaan Aur Namaz Aur Aise Mafhoom Kulli

Hain Jinmein Umoom Wa Khusoos Ki Nisbat Pai Jati Hai Unmein Ek Madda Ijtima Hai Do Iftraaq Ka. Maslan Panjwaqta Namaz Aur Namaze Juma Usmein Azaan Aur Namaz Donon Hain Ye Madda Ijtima Hai. Bachche Ki Wiladat Ke Mauqa Par Azaan Di Jati Hai, Azaan Hai Magar Namaz Nahi Yah Madda Iftraaq Hai. Namaz Einden Mein Namaz Hai Magar Azaan Nahi, Yah Doosra Madda Iftraaq Hai. Isliye Mayyat Ki Qabr Par Azaan Pukarne Ka Matlab Namaz Nahi Hai Balki Yah Mayyat Ke Ibtala Wa Aazmaish Ka Waqt Hai Azaan Ke Zariya Use Tasalli Di Ja Rahi Aur Uske Alawa Azaan Daafe Ul Bala Bhi Hai. Maslan Wabai Amraaz, Taon Wagaira Ya Toofani Aandhi Barish Ke Mauqa Par Azaan Di Jati Hai Maqsad Namaz Padhni Nahi Hai Balki Azaan Daafe Ul Bala Samajh Kar Pukari Jati Hai. Lihaza Is Tarah Ka Sawal Koi Ganwar Aur Anpadh To Kar Sakta Hai Magar Yah Sawal Kisi Likhe Padhe Ka Maloom Nahi Hota. Rah Gaya Sawal(2) Ki Sunni Isliye Azaan Pukarte Hain Ki Unki Qabr Mein Shaitane Laen Chala Jata Hai Aur Deobandi Isliye Azaan Nahi Pukarte Ki Unki Qabr Mein Shaitaan Ka Guzar Nahi Bas Yahi Vo Maqaam Hai Ki Janab Bolte Hai Magar Samajhte Nahi.

Chunanche Nagpur Ke Musalamanon Se Meine Daryaaf Kiya Batao! Shaitaan Kise Bahkata Hai? Sab Ne Kaha Momin Ko. Meine Kaha Maulana Irshad Ka Ye Kahna Ki Sunniyon Ki Qabr Mein Shaitaan Chala Jata Hai, Goya Unhone Iska Aitraaf Kiya Hai Ki Qabr Mein Momin Leta Hua Hai Agar Momin Na Hota To Shaitaan Jata Kyun? Isi Ko Kahte Hain-

'Al Fazlu Ma Shahidat Bihil Aa'ada'

Alawa Arzi Janab Ka Ye Kahna Ki Deobandiyon Ki Qabr Mein Shaitaan Nahi Jata Bilkul Sahi Hai Jab Shaitaan Samajhta Hai Ki Is Qabr Mein Meri Hi Category Ka Aur Mujh Jaisa Hi Leta Hua Hai To Vo Vahan Jakar Kya Karega? Isse Maloom Hua Ki Ismein Mere Hi Bhai Band Aur Chacha Bhateje Birajmaan Hain Jane Se Kya Fayda? Jo Kaam Mein Karta Hoon, Vahi Ye Bhi Karte Hai. Khudara! Ab To Hame Kah Lene Deejiye Ki Deobandi Bolte Hain Magar Samajhte Nahi!

10. Mushrik Musalman Ki Bahas:

'Taqwiyatul Imaan' Ki Raushani Mein Amaede Deoband Ke Ilm Wa Danish Ka Sahi Andaza Keejiye Hawala Mulahaza Farmaiye-

Hawala(1): 'Koi Naam Rakhta Hai Ali Bakhsh, Peer Bakhsh, Gulam Muhiuddin, Gulam Moinuddin Ye Sab Jhoothe Musalman Sach Shirk Mein Giraftaar Hain'.

(Taqwiyatul Imaan Page 5-6)

Hawala(2): 'Koi Naam Rakhta Hai Nabi Bakhsh, Sateela Bakhsh, Ganga Bakhsh So Ye Aadmi Mardood Ho Jate Hain'.

(Taqwiyatul Imaan Page 64)

Taqwiyatul Imaan Ulmaye Deoband Ke Nazdeek Koi Mamooli Ya Halki Fulki Kitab Nahi Hai Balki Uska Padhna Aur Har Ghar Mein Rakhna Aen Islam Hai. Hawala Ke Liye 'Khoon Ke Aansoo' Dekhiye. Goya Jis Ghar Mein Taqwiyatul Imaan Nahi Us Ghar Se Islam Hi Gayab Hai.

Ye Ek Zaili Guftagoo Hai Hawale Mein Khat Kasheeda Ibaarat Ko Mulahaza Farmaiye. Janab Ka Kahna Hai Ki Jo Log Is Tarah Ka Naam Rakhte Hain Vo Jhoothhe Musalman Sach Shirk Mein Giraftaar Hain. Qurban Jaiye Us Aqal Wa Danish Par Ki Sach Shirk Mein Giraftaar Hote Huye Bhi Musalman Hi Rah Gaya. Use To Islami Khanwade Ka Ek Bachcha Bhi Janta Hai Ki Shirk Aur Islam Donon Jama Nahi Ho Sakte Musalman Hai To Mushrik Nahi Aur Mushrik Hai To Musalman Nahi Magar Ismaily Shariyat Ka Dastoor Hi Judagana Hai. Yahi Vo Wajah Hain Jinki Bina Par Kahta Hoon Ki Deobandi Bolte Hain Magar Samajhte Nahi.

Wazeh Rahe Ek Musalman Apni Shamate Aamaal Se Jhootha To Ho Sakta Hai Magar Vo Musalman Bhi Ho Aur Mushrik Bhi Aisa Hargiz Nahi Ho Sakta. Alawa Arzi Ye Bhi To Dekho Ki Ismaily State Ke Slaughter House Mein Zabab Kaun Ho Raha Hai? Maulana Gangohi Ka Nasab Naama Mulahaza Keejiye-

'Rasheed Ahmad Ibne Hidayat Ahmad Ibne Peer Bakhsh Ibne Gulam Hasan Ibne Gulam Ali'

'Rasheed Ahmad Bin Kareemunnisa Binte Fareed Bakhsh Bin Qadir Bakhsh Bin Muhammad Saaleh Bin Gulam Muhammadi'

Goya Ismaily Shariyat Mein Ye Mushrik Bhi The Aur Mardood Bhi. Baharhaal Mundarja Baala Hawale Mein Islam Aur Shirk Ka Bejod Paivand Bhi Aapne Dekha Aur Aag Wa Paani Ko Ek Hi Jagah Jama Karne Mein Iska Deewanapan Bhi Dekha! Ab To Aap Bhi Kah Leejiye Sahab

Deobandi Bolte Hain Magar Samajhte Nahi.

11. Hawa Ukhad Gai:

'Taqwiyatul Imaan' Hi Ka Ek Doosra Hawala Mulahaza Keejiye-

'Phir ALLAH Aisi Baaq Hawa Bhejega, Ki Sab Achche Bande Ki Jinke Dil Mein Thoda Sa Imaan Hoga Mar Jayenge So Paigambare Khuda Ke Farmane Ke Muvafiq Hua'.

(Taqwiyatul Imaan Page 37)

Darul Ifta Deoband Se Fatwa Talab Keejiye Ki Ismaily Shariyat Ki Raushani Mein Jab Aisi Hawa Chal Gai Ki Imaan Wale Jis Qadr The Vo Sab Ke Sab Mar Gaye. Lihaza Doosron Ko Chhodiye Khud Apne Mut'alliq Farmaiye Ki Kya Aap Apne Hi Fatwe Se Kafir Nahi Huye? Yaqeenan Huye. Musalamanon Ko Kafir Banane Ki Rau Mein Itna Bhi Hosh Na Raha Ki Apne Tarkash Ka Teer Kis Ke Kaleje Mein Paivast Hoga. Awaqib Wa Nataej Se Bekhabar Hokar Jab Koi Ibaarat Likhi Jati Hai To Isi Ke Baad Ham Ye Kahte Hain Ki-

'Deobandi Bolte Hain Magar Samajhte Nahi'

12. Pukarne Aur Madad Mangne Ki Bahas:

Ye Bhi Ek Ajeeb Baat Hai Ki Firqa Zagiya (Jinki Shariyat Mein Kauvva Khana Halaal Wa Sawab Hai Unhi Ko Firqa Zagiya Kaha Jata Hai) Qur'an Wa Hadees Se Km Samjhata Hai Magar Apne Khanasaaz Buzurgon Ki Riwayat Ko Bahut Jald Qubool Kar Leta Hai. Chunanche Unke Hafwaat Wa

Khurafat Mein Se Ek Ye Bhi Hai Ki Gair Khuda Se Madad Mangna Shirk Hai Aur Door Wale Ko 'Ya' Harfe Nida Se Nahi Pukarna Chahiye. Ab Uske Khilaaf Khud Unhi Ke Ghar Ka Hawala Mulahaza Farmaiye-

'Madad Kar Aey Karam Ahmadi Ki Tere Siwa Nahi Hai Qasim Bekas Ka Koi Haami Kaar' (Qasede Qasimi Page 8)

Ye Kisi Aur Ka Nahi Bani E Deoband Maulana Qasim Nanotvi Ka Sher Hai. Ek Hi Sher Mein Harfe Nida Se Pukara Bhi Ja Raha Hai 'Aey Karam Ahmadi' Aur Gairullah Se Madad Bhi Mangi Gai Hai 'Madad Kar' Aur Tere Siwa Ke Tukde Ne To Ismaily Tauheed Ka Qala Qama Hi Kar Diya! Ye Sirf Sher Nahi Balki Deobandi Aqeede Par Ek Kaari Zarb Hai. Ab To Firqa Zagiya Ko Khud Bhi Kahna Chahiye Ki-

'Deobandi Bolte Hain Magar Samajhte Nahi'

13. Hajat Rawa Ki Bahas:

'Kaun Deta Hai Dene Ko Munh Chahiye
Dene Wala Hai Sachcha Hamara Nabi'

Firqa Zagiya Ke Daawe To Bahut Buland Hain Bilkhusos Apni Riyakarana Wa Numaishi Aqeeda E Tauheed Mein To Apna Jawab Nahi Rakhte. Deobandi Shariyat Mein Kisi Ko Hajat Rawa Samajhna Bahut Bada Paap Hai. Chunanche Khush Aqeeda Musalman Agar 'Agisni Ya Rasoolullah' Ya Aise Hi 'Ya Gausul Madad' Kahta Hai To Firqa Zagiya Aise Musalmanon Ko Mushrik Kahta Hai. Nabi, Rasool, Gaus, Imaam, Khwaja Ke Sath To Janab

Ka Yahi Dastoor Hai Ki Unhein Hajat Rawa Na Samjho, Na Kaho Lekin Jab Apne Ulma Ki Bargah Mein Pahunche To Qanoon Ki Dhajjiyan Ud Gai Jahan Na Qanoon Ko Amaan Hai Na Zabte Ko Panaah. Hawala Mulahaza Farmaiye Paseena Pochhiye Apni Zabeen Se.

'Hawaeje Deen Wa Duniya Ke Kahan Le Jaye Ham Ya Rab
Gaya Vo Qibla E Hajate Ruhani Wa Jismani'

(Marsiya Gangohi Page 8)

Beech Chaurahe Par Sadr Deoband Ki Riyakarana Tauheed Parasti Ka Bhandra Phoot Gaya. Use Andher Na Kaha Jaye To Kya Kaha Jaye Ki Jis Khuda Se Bagawat Ki Ja Rahi Hai Usi Se Daryaaft Bhi Kiya Ja Raha Hai. Jab Tum Ne Apne Hi Aaqa Ko Hajat Rawa Bana Liya To Phir Khuda Se Poochhne Ke Kya Ma'ani? Kisi Aur Deobandi Gurge Se Maloom Karo Ki Gangohi Jaisa Hajat Rawa To Jata Raha Ab Dastgeeri Wa Hajat Rawai Ka Ohda Wa Mansab Kise Tafveez Kiya Jaye. Nazireen Hi Insaaf Farmaye Kya Is Wazeh Haqeeqat Ke Baad Bhi Nahi Kaha Ja Sakta Hai Ki-
'Deobandi Bolte Hain Magar Samajhte Nahi'

14. Hazrat Maseeh Ko Bhi Challenge:

Ab Baat Chal Padi Hai To Aabla Pai Ka Shikwa Kiya. Kuch Door Aur Sahi! Ye Raah Taveel To Hai Magar Deobandi Latafat Wa Zaraef Ne Zehani Wa Tabae Tafreeh Ke Rangarang Asbaab Faraham Kar Diye Hain. Leejiye Unki Na Samjhi Ka Ek Aur Hawala Mulahaza Farmaiye-

'Murdon Ko Zinda Kiya Aur Zindon Ko Marne Na Diya
Is Maseehai Ko Dekhein Zari Ibne Maryam'

(Marsiya Gangohi Sahab)

Hazrat Isa Ibne Maryam Ke Muqabil Langot Bandhe Khade Hain Ki Aey Maseeh! Aapne To Sirf Murdon Ko Zinda Kiya Magar Kauvva Khor Maulana Gangohi Ka Kamaal To Ye Tha Ki Murda To Zinda Karte Aur Zinda Karke Marne Na Dete. Ab Unhi Se Daryaaft Keejiye Ki Jab Aapke Maulana Kisi Ko Marne Hi Nahi Dete The To Jalane Ke Liye Murde Kis Marghat Se Laye Jate The. Isiliye Kaha Jata Hai Ki Deobandi Bolte Hain Magar Samajhte Nahi.

15. Shafa'at Ki Bahas:

'Ajab Hasrat Se Aasi Kah Raha Tha Kal Madeene Mein
Shafa'at Hogi Pahle Hashr Mein Ya Mustafa
(صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) Kis Ki'

Ise Ifrate Aqeedat Aur Jazba E Ishq Wa Muhabbat Ki Farawaani Kahiye Ya Galib Ki Zabaan Mein Bul Hawsi Se Tabeer Keejiye Ye Aapka Apna Ikhtiyaar Hai. Magar Ye Tasleem Hi Karna Padega Ki Aaqa E Kaynat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Liye Jin Fazaal Wa Muhasin Ke Tasleem Karne Mein Ye Jabr Wa Ikraah Hi Mahsoos Nahi Karte Balki Iska Inkaar Aur Iski Muzahamat Hi Ko Asal Deen Samajhte Hain Theek Unhi Muhasin Ko Chun Chun Ke Apni Fankarana Chabukdastiyon Ke Tahat Badi Khamoshi Se Apne Aaqao Ke Haq Mein Istemaal Karte Hain.

Ek Hawala Mulahaza Farmaiye-

'Hidayat Ke Liye Aaye The Ya Pakar Faragat Ab
Gaye Hain Ta Karein Wa Magfirat Ki Meer Samaani'

Ma'azallah! Sad Baar Ma'azallah! Khuda Apni Panah Mein Rakhe. Jiske Dharm Mein Sayyade Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Mut'alliq Awaam Ko Ye Zehan Diya Jaye Ki Sarware Kaunain صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Khud Apna Haal Nahi Maloom Aur Vo To Apni Beti Fatima Ke Bhi Kaam Nahi Aayenge Wagaira Zalik.

Isi Khanasaaz Ambethvi Dharm Aur Rasheedi Millat Mein Ye Kaha Jaye Ki Gangohi Sahab Duniya Ka Kaam Khatm Karke Ab Vahan Shafa'at Wa Magfirat Ki Meer Samaani Ke Faraez Anjaam Dene Gaye Hain. Aakhirash! Ye Zehan Wa Fikr Ka Kaisa Tazaad Hai Ki Ek Hi Mauzoo Par Kahi Noke Qalam Se Sharare Phoot Pade Aur Shakhsiyat Ke Badal Jate Hi Phool Wa Shabnam Ka Chhidkav Hone Laga. Usse Zyada Munh Bolti Misaal Aur Kya Ho Sakti Hai Ki Ye Zalim Bolte Hain Magar Samajhte Nahi!

Agar Gangohi Ke Baare Mein Zehan Dena Tha To Nabi Muhataram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Baare Mein Zahar Afshani Nahi Karni Thi Aur Aaqa E Kaynat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Se Mut'alliq Jab Aqeede Ka Kodh Phoot Chuka Tha To Yahan Isi Ko Apni Zabaan Se Chaat Kyun Rahe Ho? (Ye Saza Nahi To Aur Kya Hai?) Ye Tazaad Uska Nateeja Hai Magar Samajhte Nahi! 'Taqwiyatul Imaan' Ka Hawala Mula-haza Kar Leejiye Taaki Zehan Mein Koi Khaljaan Na Rah Jaye.

'So Unhone Sab Ko Apni Beti Tak Ko Khol Kar Suna Diya. Aur ALLAH Ke Yahan Ka Mamla Mere Ikhtiyaar Se Bahar Hai. Vahan Mein Kisi Ki Himayat Nahi Kar Sakta Aur Kisi Ka Vakeel Nahi Ban Sakta'.

(*Taqwiyatul Imaan Page 32*)

Rasoole Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Na Kisi Ki Himayat Kar Sakte Hain Na Kisi Ki Vakalat Magar Gangohi Sahab Marne Ke Baad Magfirat Ki Meer Samaani Ko Vahan Pahunch Gaye.

'Ye Deobandi Dharm Hai'

16. Jahannam Ki Aag Aur Raushani:

'Baraheene Qatia' Maulana Khaleel Ahmad Ambethvi Ki Ek Markatul Aara Tasneef Kahi Jati Hai Jo Maulana Gangohi Ki Musaddaqa Hai. Iska Ek Hawala Mulaaha Farmaiye Aur Unki Maloomat Wa Muballig Ilm Ko Daad Deejiye.

'Aur Ba Sabab Narazi Haq Ta'ala Mojib Zulmaat Aur Naare Jahannam Ki Raushani Dikhane Wali Hai'.

(Baraheene Qatia Page 18)

Maloom Hota Hai Ki Abhi Seedhe Jahannam Hi Se Chale Aa Rahe Hain. Farmate Hain Ki Jahannam Ki Aag Raushani Dikhane Wali Hai Halanki Anas Wa Hazrat Aboo Bakr Raziyaallahu Ta'ala Anhu Ki Sahi Hadees Hai 'Jahannam Ki Aag Kaali Andheri Hai Uski Lapat Mein Raushani Nahi Hai Jaise Andheri Raat'.

Hadeese Mubaraka Ka Mafhoom Zahir Kar Diya Gaya Ab Ye Dekhiye Khuda Kya Farmata Hai? Khuda E Zuljalal Ye Farmata Hai-

"Jiske Liye ALLAH Ne Noor Na Rakha Use Aslan Raushani Na Milegi".

Andheri Aur Raushani Dene Wali Aag To Jalane Mein Yaksa (Barabar) Hain Magar Awwal Azaabe Mahaz Hai

Doosri Mein Raushani Ni'amat Hai. Agar Jahannam Mein Raushani Ho To Kafir Ke Liye Aakhirat Mein Ni'amat Ka Hissa Hua Aur ALLAH Azz Wa Jall Farmata Hai:

"Aakhirat Mein Us Ka Kuch Hissa Nahi".

Ab Nazireen Khud Qur'an Majeed Aur Hadeese Mubaraka Ki Raushani Mein Faisla Farmaye Ki Jo Kah Raha Ho Ki Naare Jahannam Ki Raushani Dikhane Wali Hai Vo Samajh Ke Bol Raha Hai Ya Bin Samjhe Agar Bin Samjhe Bol Raha Hai To Sab Log Ba Yak Aawaz Kahiye-

'Deobandi Bolte Hain Magar Samajhte Nahi'

17. Hifzul Imaan Ki Bahas:

Maulana Ashraf Ali Thanvi Jinhein Khud Iska Aitraaf Hai Ki Unka Naam Makare Ajeem Hai Goya Bol To Gaye Hain Magar Samjhe Nahi. Unki Ek Markatul Aara Ruswaye Zamana Tasneef 'Hifzul Imaan' Hai Uska Ek Hawala Mulahaza Farmaiye-

'Phir Yah Ki Aapki Zaat Muqaddasa Par Ilme Gaib Ka Hukm Kiya Jana Agar Baqaul Zaid Sahi Ho To Daryaaf Talab Ya Amr Hai Ki Is Gaib Se Murad Baaz Gaib Hai Ya Kul Agar Baaz Uloom Gaibiya Hain To Usmein Huzoor Ki Kya Takhsees Hai? Aisa Ilm Zaid Ya Umar Balki Har Sabi, Majnoon Balki Jami Bahaem Ke Liye Haasil Hai'.

(Hifzul Imaan Page 7)

Goya Jo Ilm Janwar, Pagal, Majnoon Wagaira Ka Hai Aisa Hi Rasool Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Bhi Hai Ma'azallah! Ab Aap Unse Kabhi Daryaaf Keejiye Ki Aap Hazrat Apne Ko Warise Nabi Kahte Hain Iske Kya Ma'ana?

Jab Ki Sayyade Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Irshad Farmaya Ki Mujhse Virasat Na Chalegi To Yaqeenan Vah Yahi Jawab Denge Ki Virasat Na Chalne Ka Mafhoom Yah Hai Ki Ulma Ilme Nabi Ke Waris Hain. Aapke Nabi Ka Ilm Janwar, Pagal, Majnoon Aisa Hai To Farmaiye Aapko Virasat Mein Kaun Sa Ilm Mila? Jab Aapke Nabi Hi Ka Ilm Janwar Jaisa Hai To Aap Ka Ilm Bhi Janwar Wala Hi Hoga. Isi Ko Kahte Hain Ki-

'Uljha Hai Paanv Yaar Ka Zulfe Daraaz Mein'

'Deobandi Bolte Hain Magar Samajhte Nahi'

Nabi Ka Ilm Kaisa Hai Yah To Baad Ki Baat Hai Magar Khud Aapke Qanoon Ne Khud Aapko Faansi Ke Takhte Par Chadha Diya Kyunki Aap Apne Musallamaat Se Inkar Nahi Kar Sakte Isliye Yah Mutayyan Ho Gaya Ki Ulmaye Deoband Janwar, Pagal, Majnoon, Chaupaye Aisa Hai.

18. Kafir Kahne Ki Bahas:

Yah Insan Ka Rozmarra Hai Ki Usool Wa Musallamaat Ki Baat Kahi Jaye To Use Vah Sunta Hai Magar Kuch Zyada Dhyan Nahi Deta Lekin Musallamate Ke Khilaaf Agar Koi Baat Kahi Jaye To Sabhi Ke Kaan Khade Ho Jate Hain. Ek Lakh Baar Kahiye Ki Sharab Haraam Hai Sunne Wale Yahi Kahenge Yah To Vahi Purani Baat Hai. Lekin Ma'azallah! Agar Koi Sharab Ki Hurmat Ka Inkar Kar De To Masjid Se Maykhane Tak Yah Baat Phail Jayegi. Pachpan Lakh Baar Kahiye Ki Photo Kheechna, Photo Kheechwana Haraam Hai Log Suni Ansuni Barabar Kar Denge Lekin Ma'azallah! Sad Baar Ma'azallah! Aaj Agar Koi Yah Fatwa De De Ki

Photo Kheechwana Durust Hai To Asre Hazir Ka Vah Tabqa Jo Apne Ko Raushan Khyaal Samajhta Hai Vah Jhat Se Bol Padega Ki Apne Waqt Ka Koi Mujaddid Paida Hua Hai. Bahut Si Shohrat Pasand Tabiyatein Is Technic Ko Istemal Karti Rahti Hain Kuch Ho Ya Na Ho Is Bahane Shohrat To Hoti Rahti Hai.

Poori Duniya E Islam Us Zabte Ko Tasleem Karti Hai Ki Momin Ko Momin Kaha Jaye, Munafiq Ko Munafiq, Insan Ko Insan Aur Kafir Ko Kafir. Chunanche Qur'an Majeed Ka Tareeqa E Khitab Yahi Hai Ki Jab Vah Aam Insanon Ko Mukhatab Karta Hai To Vah Kahta Hai **قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ** إِذَا جَاءَكَ **إِذَا جَاءَكَ** Aur Munafiq Ko Munafiq Kahta Hai Maslan **إِذَا جَاءَكَ** Alakh Aur Momin Ko Momin Kahta Hai Maslan.....Aur Kafir Ko Kafir Kaha Jata Hai

Maslan **قُلْ يَا أَيُّهَا الْكَافِرُونَ** Alakh.

Baaz Deobandiyon Ne Yah Mahsoos Kiya Agar Hamne Vahi Kaha Jo Qur'an Kah Raha Hai To Usmein Koi Khaas Baat Na Paida Hogi Lihaza Koi Aisi Baat Kaho Ki Jismein Sab Mukhatab Ho Jayein. Chunanche Qur'an Ke Khilaaf Nara Buland Kiya Ki Kafir Ko Bhi Kafir Mat Kaho. Yahi Vah Maqaam Hai Jahan Mein Kahta Hoon Ki Bol Rahe Ho Magar Samajh Nahi Rahe Ho. Isliye Ki Jab Tum Yah Kah Rahe Ho Ki Kafir Ko Bhi Kafir Mat Kaho To Iski Misaal Aise Hi Hai Jaise Yah Kaha Jaye Andhe Ko Andha Na Kaho Yani Hai Andha Magar Mat Kaho, Langde Ko Langda Na Kaho Yani Hai Langda Magar Kaho Mat. Bas Isi Tarah Kafir Ko Bhi Kafir Na Kaho Yani Hai Vah Kafir Magar Kaho Mat. Janab Ne To Pahle Use Khud Kafir Kah Diya Jab Aap Use

Khud Hi Kafir Kah Rahe Hain To Doosron Ko Mana Karne Ka Haq Kahan Rah Gaya! Is Khuli Hui Haqeeqat Ke Baad Bhi Kya Nahi Kaha Ja Sakta-

'Ki Deobandi Bolte Hain Magar Samajhte Nahi'

قُلْ يَا أَيُّهَا الْكَافِرُونَ "Tum Farmaao Aye Kaafiro"

Mein Khuda To Rasool Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Hukm De Raha Hai Ki Aap Kafir Ko Kafir Hi Kaho. Ab Nazireen Hi Faisla Farmaye Ki Baat Taqwiyyatul Imaan Ki Mani Jaye Ya Qur'an Ki?

19. Gair Khuda Se Lene Ki Bahas:

Firqa Zagiya Jab Apni Tauheed Parasti Ka Dhong Rachata Hai To Na Poochhiye Uski Udan Ka Aalam Moscow Aur Newyork Ke Rocket Bhi Peechhe Rah Jate Hain. Is Mulk Mein Iska Ek Khokhla Naara Yah Bhi Hai Ki Hamein Jo Lena Hoga Khuda Se Lenge. Ab Is Be Buniyad, Galat Aur Jhoote Daawe Ke Muqabil Mein Qur'an Hakeem Ka Ek Wazeh Wa Gair Mub'ham Ailan Mulahaza Farmaiye.

Qur'an Majeed Ka Irshad Hai-

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Tarjuma : "Aur Jo Kuchh Tumhe'n Rasool Ata Farmaaye'n Woh Lo Aur Jisse Mana Farmaaye'n Baaz Raho".

Firqa Zagiya Ka Kahna Hai Ki Hamein Jo Lena Hoga Ham Khuda Se Lenge. Vahi Dene Wala Parvardigar Farmata Hai Ki Tumhein Vahi Lena Padega Jo Mera Nabi Tumhein Dega. Kya Ab Bhi Zehan Ke Kisi Gosha Mein Shubah Rah Gaya Ki Deobandi Bolte Hain Magar Samajhte Nahi. Yah

Bhi Kah Leejiye Qur'an Padhte Hain Magar Samajhte Nahi.

20. Istiaanat Ki Bahas:

Isi Tarah Ibleesi Tauheed Ke Thekedaron Ka Yah Bhi Guman Hai Ki Khuda Ke Siwa Kisi Aur Se Madad Na Mangi Jaye Jiski Shahadat Mein Soorah Fatiha Ki Yah Aayat Pesh Ki Jati Hai **إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ** Tarjuma : "Hum Tujhi Ko Pooje'n Aur Tujhi Se Madad Chaahe'n".

Yah Hukm Sar Wa Aankhon Par Bihamdihi Ta'ala Har Khush Aqeeda Sunni Hanafi Musalman Apni Panj Waqta Namazon Mein Hanafi Tareeqa Par Qir'at Karta Hai. Lekin Isi Qur'an Mein Doosre Maqaam Par Yah Bhi **يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ**

Tarjuma : "Aye Imaan Waalo Sabr Aur Namaaz Se Madad Chaaho"

Ise Har Danishwar Achchi Tarah Janta Hai Ki Sabr Aur Namaz ALLAH Nahi Balki Gairullah Hain, Namaz Khuda Ke Liye Padhi Jati Hai Magar Khuda Nahi Hai. Nateeja Saaf Zahir Hai Ki ALLAH Ta'ala Gairullah Se Madad Mangne Ka Hukm De Raha Hai Lihaza Ab Yah Haqeeqat Aaftab Se Zyada Raushan Ho Gai Ki Sabr Aur Namaz Jo Gairullah Hain Jab Unse Madad Mangi Ja Sakti Hai To ALLAH Ta'ala Ke Vah Pyare Mahboob Bande Jinhein Dekh Kar Sabr Aur Namaz Yaad Aa Jaye Imaam Husain Jaise Sabir Aur Sultan Ul Hind Jaise Namazi Se Madad Kyun Nahi Mangi Ja Sakti? Iska Yaqeen Ho Gaya Ki Deobandi Bolte Hain Magar Samajhte Nahi.

21. Fatwa Navesi Ka Mazhakakhez Andaz:

Maulana Rasheed Ahmad Sahab Gangohi Ulmaye Deoband Ke Ek Motamad Muhaddis Aur Mufti Hain. Mausooof Ke Ta'aruf Mein Itna Likh Dena Kafi Hai Ki Jabab Hi Ne Fatwa Diya Hai Ki Kauvva Khana Sawab Hai. 14 Sadi Mein Jo Kisi Se Na Ho Saka Vah Aapne Kar Dikhaya. Yah Sawal Hamesha Deoband Par Baaqi Rahega Ki Maulana Gangohi Ke Alawa Aur Kisi Imaam Wa Mujtahid Ne Agar Kauvva Khane Ko Sawab Likha Ho To Hawala Pesh Keejiye. Agar Meelad Wa Qyaam Ki Daleel Mangi Ja Sakti Hai To Kauvva Ke Halaal Wa Sawab Par Daleel Kyun Nahi Mangi Ja Sakti? Baharhaal Maulana Gangohi Ka Ek Jawab Mulahaza Farmaiye-

'Gangohi Sahab : Hindu Ka Diya Hua Chanda Masjid Mein Sarf Karna Durust Hai Jab Ki Vah Ba Neeyate Sawab Deta Hai'. (Fatawa Rasheediya Kamil Page 416)

Gaur Farmaiye Hindu Aur Ba Neeyat Kufr Aur Sawab Ka Bejod Paivand Use To Aam Musalman Jante Hain Ki Kafir Ahle Neeyat Nahi. Yah Ibaarat Aisi Hai Jaise Maulvi Ismail Dehalvi Ne Kaha 'Jhoothe Musalman Sach Shirk Mein Girafar Hain'. Taqwiyyatul Imaan Mein Islam Aur Shirk Ka Ijtima Aur Fatawa Rasheediya Mein Kufr Aur Sawab Ka Ijtima. Yah Vah Ilal Wa Asbaab Hain Jinki Bina Par Kaha Jata Hai Ki Deobandi Bolte Hain Magar Samajhte Nahi.

Baab (8) :Ulmaye Deoband Ke Khwabon Ka Mahal

'Meri Hayaat Ka Afsana Dekhne Walo
Kahi Kahi Se Ye Qissa Padha Nahi Jata'

Ek Sadi Peshtar Na To Deobandiyat Ka Wujood Tha Aur Na Hi Us Naam Se Koi Aashna Tha Ki Deobandiyat Kis Chidiyan Ka Naam Hai. Lagbhag Ek Sadi Ki Ye Paidawar Hain Ye Unhi Firqe Batila Se Hain Jiski Peshangoe Aaj Se 13 Sadi Peshtar Nabi E Muhataram Mukhbire Sadiq صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Zabane Faiz Tarjaman De Chuki Hain. Sarware Kaunain صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Ye Farman Wajibul Ij'aan Ki Meri Ummat Mein 73 Firqe Honge Unmein Ek Naaji Hoga Baaqi Sab Ke Sab Jahannami. Is Irshade Humayoon Par Sahaba E Kiraam Raziyaallahu Ta'ala Anhum Ne Arz Kiya Ya Rasoolullah! Vo Firqa Naaji Kaun Hoga? Sayyade Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Irshad Farmaya 'Wama An Alaihi Wa Asahaabi' Jisse Murad Ahle Sunnat Wa Jama'at Hain. Ab Jahan Kahi Bhi Kisi Firqa Ka Paida Hona Bola Jaye Yaqeen Kar Lena Chahiye Ki Paida Hona Bajaye Khud Iski Daleel Hai Ki Kisi Naye Firqe Ne Janm Liya Hai. Isi Paida Hone Wale Jahannami Tabqe Ki Khabar Di Gai Hai Agar Ye Vahi Purana Hota To Use Paida Hona Na Bola Jata. Yaqeen Janiye! Agar Ye Naye Firqe Na Paida Hote To Sayyade Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Jo Peshangoe Di Hai Ham Iski Shahadat Wa Daleel Kahan Se Late? Use Husne Ittefaq Kahiye Ya Taede Gaibi Ki Munkirine Ilme Gaib Hi

Aaqa E Kaynat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَوَالِهِ وَسَلَّمَ Ke Aalimul Gaib Hone Ki Daleel Hain. Jinhone Imaniyaat Wa Aitqadiyaat, Muhimmate Islam Wa Zaruriyate Deen Se Inkar Wa Inharaaf Kiya Hai Aur Yahi Kisi Bhi Naye Firqe Ki Alamat Wa Pahchaan Hai. Aise As'haabe Khair Jo Kisi Kaleedi Wa Asasi Ikhtilaaf Ke Bagair Awaami Rushd Wa Hidayate Qur'an Fahami, Deen Shanashi, Islami Ahkam Wa Masael Ki Tashreeh Wa Tauzeeh Aur Tazkiya E Qalb Wagaira Ke Liye Nayi Raahein Hamwaar Ki Ho To Unhein Firqa Nahi Kaha Jayega Balki Ye Is Tabqe Ahle Sunnat Wa Jama'at Ke Alag Alag Moydeen Wa Hami'en Hain. Goya Ye Aisi Naharein Hain Jo Usi Bade Dariya Se Lekar Doosron Ko Sairab Kar Rahi Hain. Mujhe Kahna Ye Hai Ki Deobandiyat Jiska Naam Hai Uski Umr Ek Sadi Se Zayad Nahi Jisne Tanqese Risalat Aur Tauheene Nubuvvat Par Apne Mazhab Ki Buniyad Rakhi Hai. Chunanche Ye Anbiya Wa Rusool Ki Tareef Wa Tauseef Ko Jurm Wa Paap Samajhte Hain Albatta Apne Aaqao Ke Muhasin Ki Talash Mein Saregarda Rahte Hain. Iska Koi Sawal Hi Nahi Paida Hota Ki Qur'an Wa Hadees Mein Vo Muhasin Talash Kiye Jaye. Lihaza Is Tabqe Ne Uski Aasan Soorat Ye Nikali Ki Raat Ko Khwab Dekho Aur Subah Press Ke Hawale Kar Do. Chunanche Agar Unke Sapanon Ko Ikattha Kiya Jaye To Kai Jildo Par Mushtamil Badi Zakheem Kitab Hogi Ye Mukhtasar Si Kitab Uski Mut'hammil Nahi. Isliye Apne Is Daawe Ki Shahadat Mein Do Chaar Misalein Hadiya E Nazireen Karta Hoon Taaki Aap Unke Khwabon Ke Mahal Ko Isi Par Qyas Kar Sakein. Ab Worq Ultaiye Aur Chand Hawale Mulahaza

Farmaiye-

Hawala:

'Ek Saaleh Fakhre Aalam Alaihissalam Ki Ziyarat Se Musharraf Huye Aapko Urdu Mein Kalaam Karte Dekh Kar Poochha Aapko Ye Kalaam Kahan Se Aa Gai? Aap To Arabi Hain Farmaya Jab Se Ulmaye Madarsa Deoband Se Hamara Mamla Hua Hamko Ye Zabaan Aai'.

(Baraheene Qatia Page 26)

Doston! Isi Ka Naam Hai Deobandi Dharm. Awwalan Iska Kis Tarah Yaqeen Kiya Jaye Ki Ise Khwab Mein Dekha Gaya Ye Ikhtara Mahaz Aur Manghadat Bhi To Ho Sakta Hai?

Achcha Chaliye! Hamne Maan Liya Ki Kisi Ne Aisa Dekha To Khwab Hi To Tha Ye Qur'an Ki Koi Aayat Ya Bukhari Ki Koi Hadees To Nahi Jiski Isha'ate Qur'an Wa Hadees Ke Hampalla Ho. Aapne Panjsoora Ki Tarah Use Chhapna Kyun Shuru Kar Di Mahaz Isliye Ki Usmein Aapke Madarsa Deoband Ki Badai Thi Aur Urdu Zabaan Mein Sayyade Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Shagird Hone Ki Shahadat. Al Ayaaz Billah Min Zalik. Apne Gireban Mein Munh Daal Kar Socho Ki Agar Aisa Dekha Bhi Gaya To Is Napak Khwab Ki Isha'at Kyun Ho Rahi Hai? Agar Aapke Yahan Khwab Ki Itni Hi Ahmiyat Hai Ki Qur'an Wa Hadees Aur Fiqh Islami Ki Tarah Use Chhapa Hi Jaye To Fir Ham Logon Ko Bhi Ijzat Deejiye Ki Aap Logon Se Mut'alliq Hamein Jitne Bhi Khwab Nazar Aayein Ham Use Chhapte Rahein. Ek Baar Ki Isha'at Ke Baad Ham Use Na Chhap Sake To Bagair Kisi Royalty Ke Ham Iska Haqqe

Isha'at Aapko De Dete Hain Ki Aap Use Lakh Haa Lakh Ki Tadad Mein Chhapte Rahein Aur Is Ka Yaqeen Rakhiye Vo Jitne Bhi Khwab Honge Kisi Marde Saaleh Hi Ke Honge, Gair Saaleh Ke Nahi. Magar Uski Zamanat Hamein Milni Chahiye Ki Hamare Vo Khwab Jo Aapse Mut'alliq Honge Iski Isha'at Ko Aap Bura Na Manenge. Choonki Ham Ise Achchi Tarah Jante Hain Ki Sayyade Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Bargah Mein Aap Hazraat Jitne Hi Shoreeda Sar Hain Usi Qadr Apne Aaqao Ke Huzoor Bade Nazuk Mizaaj Hain.

Kahan Hai Deoband Ke Vo Bhagode (Jo Deoband Se Bhage To Bareilly Mein Panah Mili) Jinhein Bareilly Mein Panah Mili. Jiske Izhaar Tashakkur Mein 'Deoband Se Bareilly Tak' Manzare Aam Par Aai. Had Ye Hai Ki Abhi Munh Se Chhatti Ke Doodh Ki Boo Aa Rahi Hai Aur Risala 'Al Imdad' Ki Vo Ibaarat Jo Aag Wa Angara Ugal Rahi Hai Us Par Paani Ka Chhidkaav Karne Chale Hain. Halanki Ab Se Pahle Na Jane Kitne Akabire Deoband Ke Daman Usi Ki Tapish Se Jhulas Ke Khaak Ho Gaye Aur Ab Ye Tifle Maktab Apne Aansoo Ki Chand Boonde Liye Khade Hain Goya 'Mendhaki' Ko Bhi Jukam Hua. Tiflana Mizaji Ka Ye Aalam Hai Risala 'Al Imdad' Ki Vo Ibaarat Jo Khwab Wa Bedari Donon Par Mushtamil Hai Vo Sirf Khwab Nahi Hai Balki Khwab Wa Bedari Par Mushtamil Ek Waqiya Hai. Mein Nahi Faisla Kar Saka Ki Aapki Fareb Khoordagi Hai Ya Fareb Dahi? Mujhe Hairat Hai Ki Ek Kitab Jo Dajal Wa Fareb Aur Suqam Wa Kharabiyon Ki Pulinda Ho Us Par Qari Tayyab Sahab Jaisi Zimmadar Shakhs Ki Taqreez Hai. Mahsoos Hua Is Hammam Mein Sabhi Nange Hain Warna

Khyaal Farmaiye Maulana Abul Ausaaf Sahab Ne 'Hifzul Imaan' Ki Kufri Ibaarat Ki Safai Mein Jo Daav Istemal Kiya Hai Usne To Unhein Bilkul Hi Nanga Kar Diya.

Hifzul Imaan Ki Nazai Ibaarat Mustqilan Ek Jagah Janab Ne Darj Nahi Kiya Balki Tukde Tukde Mein Uski Safai Pesh Ki. Halanki Tasneef Wa Taleef Ka Muravvaj Dastoor Ye Hai Ki Pahle Asal Ibaarat Pesh Ki Jaye Phir Alahida Alahida Tukdo Ki Safai Di Jaye Magar Yahan To Poori Ibaarat Pesh Karte Huye Kaleja Kanp Raha Tha Ki Is Phoohad Wa Gandi Ibaarat Ko Padhne Ke Baad Koi Safai Sunne Ke Liye Aamada Na Hoga. Ye Dil Ka Vo Chor Hai Jo Sab Ki Girافت Mein Nahi Aata.

Baharhaal Mujhe Ye Arz Karna Hai Ki Agar Har Khwab Ki Isha'at Deobandi Dharm Mein Zaruri Hai To Isse Hamari Jama'at Ko Aagah Kiya Jaye Taaki Aap Hazraat Ki Khushnoodi E Mizaaj Ki Khatir Vo Saare Khwab Ikattha Karke 'Tohfa E Bareilly' Ke Unwan Se Aap Hazraat Ko Supurd Kar Diye Jayein. Aapko Lutf Bhi Aayega Aur Hamara Ahsaan Bhi Musallat Rahega. Har Chand Ki Ham Kabhi Ahsaan Jatayenge Nahi! Kheechdi Khor Paalan Sahab Ko Hosh Mein Rahna Chahiye Jo Apne Jhole Mein Liye Phirte Hain Vo Hamare Sabr Wa Shakeeb Ka Imtihan Na Lein Hamari Jama'at Itni Neechi Satah Par Uterna Pasand Nahi Karti Warna Jis Din Khwabon Ke Zere Unwan Ahle Sunnat Ka Qalam Sharara Uglega Vo Bada Hi Bhayanak Din Hoga.

Deoband Se Hamare Usooli Ikhtilafaat Hain Aur Akabire Deoband Ki Tauheen Aamez Ibaarat Par Hamara

Mavakhaza Wa Muhasaba Hai. Isliye Agar Himmat Wa Hausla Ho To Un Ibaarat Ki Safai Dekar Qaum Ko Mutma'en Kar Deejiye. Ham Aapke Rujoo Aur Tauba Ke Baad Gale Lagane Ko Taiyar Hain Magar Uski Isha'at Se Zinda Makkhi Nigalne Ki Koshish Na Keejiye Jiske Hazam Karne Mein Kai Hospital Darkar Ho. Sukhan Gustrana Baat Aa Gai Jiska Meine Zikr Kar Diya Warna Ye Kisi Kitab Ka Jawab Nahi Hai.

Baharhaal Ye Ulmaye Deoband Ki Ek Technic Hai Ki Apne Aaqao Ki Tareef Aur Sayyade Aalam Roohi Fidah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Tanqees Ke Liye Apne Khwabon Ki Isha'at Karte Rahte Hain.

Halanki Tanqese Nubuvvat Ke Liye Jahan Kahi Bhi Unhone Apna Qalam Uthaya Hai Roshnae Ki Boond Mere Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Joote Ke Talle Tak Nahi Pahunchi Magar Usne Unke Chehre Ko Zarur Siyah Kar Diya.

Mundarja Baala Hawale Hi Tajziya Keejiye-

Maslan Dekhne Wale Ne Sarware Kaunain صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Se Ki Aapko Ye Kalaam Kahan Se Aa Gai Gaur Farmaiye Kalaam Muzakkar Hai Hona Ye Chahiye Tha Ki Ye Kalaam Aapki Kahan Aaya? Magar Aapke Yahan Uska Istemal Moannas Hai. Goya Galib Wa Daag Ke Ahad Mein Jo Muzakkar Tha Vo Deoband Pahunch Kar Muannas Ho Gaya. Urdu Zabaan Mein Jise Tazkeer Wa Tanees Tak Ki Tameez Na Ho Vo Jame Ul Kalim Sayyadul Arab Wal Ajam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Urdu Sikhane Chale. Use Aejaize Nubuvvat Hi Kahiye Ki Us Zalim Ne Zubaan Hi Mein

Thokar Khai Taaki Ek Muftadi Talibe Ilm Bhi Uska Yaqeen Kar Sake Ki Jo Tazkeer Wa Tanees Mein Imtiyaz Na Kar Sake Vo Mut'allim Hai Ya Muallim? Use To Abhi Khud Seekhna Chahiye Vo Sikhane Ka Haqdar Kahan Se Ban Gaya! Chunanche Aaj Tak Ye Ibaarat Isi Tazkeer Wa Tanees Mein Bhi Khatte Imtiyaz Nahi Kheech Sakti! Alawa Arzi Aaj Tak Unka Zehan Is Haqeeqat Tak Ja Hi Na Saka Ki Bilfarz Agar Khwab Ki Sehat Tasleem Hi Kar Li Jaye To Gaur Karne Ka Ye Maqaam Hai Ki Sayyade Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Apni Zabaan To Arabi Hai Aaj Arabi Ke Bajaye Urdu Mein Kyun Irshad Farma Rahe Hain?

Goya Aaqa E Kaynat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Aaj Uska Izhaar Farma Rahe Hain Ki Mein To Arabi Hi Hoon Magar Mera Mukhatab Us Zabaan Ko Na Samajh Sakega Isliye Mukhatab Ki Suhoolat Ke Peshe Nazar Aaj Urdu Zabaan Mein Bol Kar Uski Bhi Tauseeq Farma Rahe Hain. Ye Naam Nihad Arabi Madarsa Wale Zarur Hain Magar Arabi Zabaan Se Jahil Wa Na Aashna Hain. Usi Ke Zail Mein Uska Bhi Suboot Faraham Kar Diya Ki Mein To Har Zabaan Par Qadir Hoon Hatta Ki Sarkar Insaan, Unt, Jinn, Hiran, Charind Wa Parind Sabhi Ki Zabaan Samajhte The Jaisa Ki Ahadees Aur Tareekh Wa Siyar Ki Kitabon Se Zahir Hai. Nateeje Mein Ye Baat Kahi Ja Sakti Ki Uske Alawa Mushhada To Jhuthlaya Nahi Ja Sakta. Rahmate Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ki Bargah Mein Mukhtalif Zabanon Ke Bolne Aur Samajhne Wale Hazir Hote Hain Aur Har Musalman Apni Zabaan Mein Sarkar Ko Mukhatab Karta Hai Jo Is Baat Ki Khuli Daleel Hai Ki Har Musalman Iska Aqeeda

Rakhta Hai Ki Muallime Insaniyat Nabi E Muhataram صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Tamam Zabanon Ko Jante Aur Samajhte Hain. Ab Farmaiye Aapka Manghadat Khwab Mana Jaye Ya Bainul Aqwami Satah Par Muslim Biradari Ka Ye Zinda Javed Aqeeda Tasleem Kiya Jaye.

Aakhri Guzarish Hai Ki Agar Khwabon Hi Ke Chhapne Ka Shauq Hai To Apne Aaqao Ki Tareef Mein Zameen Wa Aasmaan Ke Kulabe Milaiye Magar Anbiya Wa Auliya, Aslaaf Wa Akabir Ki Tauheen Se Qalam Ko Is Had Tak Mahfooz Rakhiye Ki Hamare Jazba E Aqeedat Par Uski Kharash Tak Na Aa Sake. Bagair Kisi Mabsoot Wa Mufassal Tabsare Ke Chand Khwab Aur Mulahaza Farmaiye-

Hawala:

'Aala Hazrat Yani Haji Imdadullah Sahab Ne Khwab Dekha Ki Aapki Bhavaj Aapke Mehmanon Ka Khana Paka Rahi Hain Ki Janabe Rasool Maqbool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Tashreef Laye Aur Aapki Bhavaj Se Farmaya Ki Uth! Too Is Qabil Nahi Ki Imdadullah Ke Mehmanon Ka Khana Pakaye Uske Mehman Ulma Hain Uske Mehmanon Ka Khana Mein Pakaonga'.

(Tazkirturrasheed Page 46)

Iski Tabeer Gangohi Sahab Se Shuru Hui Aap Hi Pahle Aalim Hain Jo Haji Sahab Se Bayt Huye Insaf Ko Aawaz Do Ki Ab Din Dahade Uska Qatle Aam Ho Raha Hai. Mulahaza Farmaiye Apne Aaqao Ki Azmat Wa Bartari Ke Izhar Mein Kitni Ayyari Se Aaqa E Kaynat Roohi Fidah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Apne Matbakh Ka Bawarchi Bana Gaye Ma'azallah! Summa Ma'azallah! ALLAH Ta'ala Apni Panah

Mein Rakhe. Zalimo! Vo Tum Ne Sayyadul Anbiya Hazrat Muhammad E Arabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Khwab Mein Dekha Hoga Vo Tumhara Khanasaz Thanvi Nabi Hoga Jise Tumne Khwab Wa Bedari Mein Rasool Wa Nabi Kaha Hai.

Uska Bhi Hawala Mulahaza Farmaiye-

'Khwab Dekhta Hoon Ki Kalima Shareef Padhta Hoon Lekin Muhammad Rasoolullah Ki Jagah Huzoor Thanvi Ka Naam Leta Hoon Yani 'La Ilaaha Illallaah Ashraf Ali Rasoolullah' Itne Mein Khyaal Hua Ki Tujh Se Galati Hui Dobra Padhta Hoon Be Sakhta Bajaye Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Naam Ke Ashraf Ali Nikal Jata Hai. Mujhko Ilm Hai Ki Is Tarah Durust Nahi Lekin Be Ikhtiyaar Zabaan Se Yahi Nikalta Hai. Do Teen Baar Jab Yahi Soorat Hui To Huzoor Thanvi Ko Apne Samne Dekhta Hoon Itne Mein Meri Ye Haalat Ho Gai.

Kauma Ya Qausain Ki Ibaarat Tashreehi Hoti Hai Ki Mein Ba Wajahe Riqqat Zameen Par Gir Gaya Aur Nihaayat Zor Ke Sath Cheekh Mari Aur Mujhko Maloom Hota Tha Ki Andar Koi Taqat Na Rahi. Itne Mein Banda Khwab Se Bedar Ho Gaya Lekin Behisi Aur Asar Na Taqati Ba Dastoor Tha Lekin Khwab Wa Bedari Mein Huzoor Ka Khyaal Tha. Bedari Mein Kalima Shareef Ki Galati Par Khyaal Aaya To Iraada Hua Ki Is Khyaal Ko Dil Se Door Kiya Jaye Fir Aisi Galati Na Ho Jaye. Bae Khyaal Baith Gaya Fir Doosri Karwat Let Kar Kalima Shareef Ki Galati Ke Tadaruk Mein Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Par Durood Shareef Padhta Hoon Lekin Phir Bhi Ye Kahta Hoon 'Allahumma Salli Ala

Sayyidna Wa Nabiyana Wa Maulana Ashraf Ali' Halanki Ab Mein Bedar Hoon Khwab Nahi Lekin Be Ikhtiyaar Hoon, Majboor Hoon, Zabaan Apne Qaboo Mein Nahi. Us Roz Aisa Hi Kuch Khyaal Raha Doosre Roz Bedari Mein Riqqat Rahi Khoob Roya Aur Bhi Bahut Se Wujoohat Hain Jo Huzoor Ke Sath Baese Muhabbat Hain Kahan Tak Arz Karoo'.

Thanvi Sahab Ka Jawab Mulahaza Farmaiye-

Jawab : Is Waqiya Mein Tasalli Thi Ki Jiski Taraf Tum Rujoo Karte Ho Vo Be Aenihi Ta'ala Muttaba E Sunnat Hai.

(Risala Al Imdad Maabe Safar 1336 Hijri Page 35)

Ab To Yaqeen Kar Leejiye Ki Haji Imdadullah Sahab Ke Mehmanon Ke Khana Pakane Ke Liye Thanabhavan Ke Yahi Banaspatti Nabi Hazir Huye The. Aksar Aisa Bhi Hota Hai Ki Khwab Se Bedar Hone Ke Baad Tamam Baatein Achchi Tarah Yaad Nahi Rah Jati. Choonki Thanvi Sahab Ko Haji Sahab Aur Gangohi Sahab Donon Hi Se Rishta E Aqeedat Hai Isliye Iska Qavi Imkan Hai Ki Janab Hi Pahunche Honge Aur Is Phan Mein Aanjanab Ko Malka Bhi Tha. Chunanche Bahishti Zevar Utha Ke Dekhiye Ki Kabab Banane Ka Tareeqa, Gosht Galane Ka Tareeqa Garz Ki Ek Mahire Phan Ki Tarah Bawarchi Khane Ke Saare Usool Wa Jawabit Darj Kar Diye Hain. Use To Mas'ala Masael Ki Kitab Ke Bajaye Sabun Factory Aur Bhatyaar Khane Ka Dastoore Asasi Kaha Jana Chahiye! Pahle Sabr Wa Shakeeb Ka Daman Thamiye Uske Baad Worq Ultiye. Ek Aisi Dilkharash Wa Nange Insaniyat Ibaarat Jo Qabile Gardan

Zadni Hai Agar Ahde Farooqi Hota To Unhein Kaifare Kirdaar Tak Pahuncha Diya Gaya Hota.

'Ek Saaleh Ko Makshoof Hua Ki Ahqar (Ashraf Ali Thanvi) Ke Ghar Mein Hazrat Aaysha Aane Wali Hain. Unhone Mujh Se Kaha Mera Zehan Ma'an Is Taraf Muntaqil Hua Ki Kamsin Aurat Uske Hath Aayegi. Is Munasabat Se Ki Huzoor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ne Hazrat Aaysha Se Nikah Kiya To Huzoor Ka Sin Shareef 50 Se Zyada Tha Aur Hazrat Aaysha Bahut Km Umr Thi Vahi Qissa Yahan Hai'.

(Risala Al Imdad Safar 35Hijri)

Choonki Maulana Thanvi Ne Apni Ek Kamsin Shagirda Ya Murida Se Shadi Ki Thi Isliye Awaam Ko Patti Padhane Ke Liye Khwab Ke Alawa Qur'an Ki Aayat To Mil Nahi Sakti Thi Bas Uska Aasan Tareeqa Yahi Tha Ki Khwab Dekha Jaye Use Chhap Kar Apne Mutvassileen Ko Mutma'en Kiya Jaye.

Deobandi Awaam Ka Zehan Wa Fikr Bhi Aisa Maflooj Aur La Ilaaj Sa Hai Ki Meelad Wa Qyaam Ke Suboot Mein Hadees Pesh Keejiye To Barjasta Bol Padenge Ye To Hadees Zaef Hai Lekin Apne Aaqao Ke Manaqib Wa Mahasin Mein Manghadat Khwabon Ko Vo Soorah Yaseen Aur Soorah Rahman Se Km Nahi Samajhte. Ma'azallah!

Mundarja Baala Hawala Koi Tabsara Nahi Chahata Aisi Nangi Ibaarat Ko Tabsara Ka Libas Pahnana Bhi Tazeea E Auqaat Ka Mutradif Hai. Bas Use Padh Leejiye Aur Apni Bekasi Wa Mazloomi Ka Shiddat Se Ahsaas Karke Uska Faisla Keejiye Ki Khuda Ki Bichhai Hui Zameen Par Ham

Se Bhi Zyada Koi Mazloom Hai. Had Hai! Gair To Gair Thahare Aaj Jo Sunniyon Ka Libada Odhe Hain Unmein Bhi Kuch Aise Munafiq Hain Jinka Mission Ye Hai Ki Ab Un Masael Ko Na Chhua Jaye. Un Zalimon Se Daryaافت Karo Ki Koi Tumhein Kuch Kah De To Usse Janm Bhar Intqam Lete Raho, Uski Tauba Na Qabool Karo Aur Aise Sarkash Nafarman Jo Aaqaa E Do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Aur Ummul Momineen Sayyada Aaysha Siddiqa Raziyaallahu Ta'ala Anhu Ki Izzat Wa Hurmat Ke Khilaaf Ek Mahaze Jung Qayam Kar Rakha Hai Unse Tum Yarana Aur Saanth Gaanth Chahate Ho Use Tumhara Murda Zameer Gawara Kar Sakta Hai! Jiski Rago Ka Khoon Abhi Paani Nahi Hua Vo Hamesha Is Tahreek Ke Khilaaf Nafreen Wa Malamat Karta Rahega.

Doston! Ye Tasveer Ka Ek Rukh Hai Yani Jab Aaqaa E Do Aalam صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Mut'alliq Khwab Dekhenge To Sarkar Ko Urdu Sikhayenge Ya Bawarchi Banayenge. Ma'azallah! Lekin Jab Apne Aaqao Ke Mut'alliq Khwab Dekhenge To Uska Andaz Hi Judagana Hoga. Maloom Aisa Hota Hai Ki Ek Samjhi Boojhi Scheme Ke Tahat Khwab Bhi Dekha Jata Hai. Ab Us Sahi Tabeer Ye Hogi Ye Khwab Dekha Nahi Jata Hai 'Aamad Wa Aawurd Ka Farq Hai'. Chunanche Ab Tasveer Ka Doosra Rukh Mulahaza Farmaiye.

Tasveer Ka Doosra Rukh:

Hawala-

'Ek Martaba Mujh Ko Sote Mein Aawaz Aai Ki Maulana

Husain Ahmad Is Daur Ke Abdullah Bin Mubarak Hain'.

(Shaikhul Islam Page 148)

Ek Doosra Hawala Mulahaza Farmaiye-
Hawala-

'Ek Buzurg Ne Khwab Mein Mujhse Farmaya Ki Husain Ahmad Sahab Hazrat Gangohi Ki Nichod Hain. Unke Har Amal Mein Musalmanon Ki Behtari Hai'.

(Shaikhul Islam Page 148)

Baab (9) : Mutfarriqaat Yani Deobandiyat Apne Aaine Mein

'Uska Pata Na Poochho Bas Aage Badhe Chalo
Hoga Kisi Gali Mein To Fitna Utha Hua'

Kisi Sahab Ne Maulana Gangohi Se Daryaaft Kiya Agar Khat Mein Maktoob Ilaih Ko Qibla Wa Ka'aba Likhna Jaye To Ye Durust Hai Ya Nahi? Maulana Gangohi Ne Jo Jawab Diya- Ab Is Aaine Mein Maulana Thanvi Ki Soorat Mulahaza Farmaiye-

Hawala Mulahaza Farmaiye:

Maulana Gangohi:

Sawal- Khat Mein Alqab Qibla Wa Ka'aba Likhna Durust Hai Ya Nahi?

Jawab- Qibla Wa Ka'aba Kisi Ko Likhna Durust Nahi.

(Fatawa Rasheediya Kamil Page 498)

Doosra Jawab- Aise Kalimate Madah Ke Kisi Ki Nisbat Kahne Aur Likhne Makrooh Tahreemi Hain.

(Fatawa Rasheediya Mukammal Page 488)

Maulana Gangohi Ka Fatawa Nazireen Ne Mulahaza

Farmaya Ab Maulana Ka Khat Maulana Gangohi Ke Naam Mulahaza Farmaiye-

Hawala:

'Maulana Thanvi : Aur Mansha Is Tavassee Ka Hazrat Qibla Wa Ka'aba Ka Qaul Wa Fel Hai'.

(Tazkirturrasheed Hissa 1 Page 116)

Doosra Hawala:

Hazrat Qibla Wa Ka'aba Ke Sath Shar'an Kya Ta'alluq Rakhna Chahiye'.

(Tazkirturrasheed Jild 1 Page 118)

Galiban Maulana Gangohi Khud Apna Fatwa Bhool Gaye The. Chunanche Qibla Wa Ka'aba Likhne Par Maulana Thanvi Ki Zajr Wa Taubeekh Aur Daant Wa Fatkar Nahi Ki Gai Ya Janab Ne Is Fatwe Se Khud Ko Ya Thanvi Sahab Ko Mustsana Kar Liya Hai. Yani Kisi Aur Ko Nahi Magar Maulana Gangohi Ko Likha Ja Sakta Hai Ya Koi Aur Nahi Likh Sakta Sirf Maulana Thanvi Likh Sakte Hain. Kuch Bhi Iska Iqraar Karna Padega Ki Bolte Ho Magar Samajhte Nahi.

Maulana Gangohi Deobandi Group Ke 'Kutbul Aalam' Aur 'Imame Rabbani' Hain Jo Khud Apne Mut'alliq Kahte The Ki Najaat Wa Hidayat Maukoof Hai Meri Ittiba Par. Maulana Thanvi Sahab Firqa Zagiya Ke Nazdeek 'Hakeemul Ummat' Aur Jame Ul Mujaddideen Hain. Deobandiyon Ke Nazdeek Jinke Paanv Ko Dhokar Pi Lena Najaate Ukhraivi Ka Sabab Hai.

Gaur Farmaiye Jis Jama'at Ke 'Kutbul Aalam' Aur 'Hakeemul Ummat' Ke Qaul Wa Fel Ke Tazaad Ka Ye

Aalam Hai Us Jama'at Ke Chhaatu Bhaiyyon Ka Kya Haal Hoga?-

'Qyas Kun Jagulistan Man Bahaar Mara'

Worq Ultiye Aur Is Hairatkada Mein Qadam Rakhiye Jahan Imaan Wa Aqeede Ka Khoone Nahaq Karne Wale Insaf Ka Tarazoo Liye Baithe Hain.

Hawala Mulahaza Farmaiye-

'Thanvi Sahab : Agar Ek Waqt Mein Kai Jagah Mahfil 'Mahfile Meelad' Munaqid Ho To Aaqa Sab Jagah Tashreef Le Javenge Ya Kahi? Ye To Tarjeeh Bila Marajjah Hai Ki Kahi Javein Kahi Na Javein. Aur Agar Sab Jagah Javein To Wujood Aapka Wahid Hai, Hazaar Jagah Kis Taur Ja Sakte Hain?'

(Fatawa Imdadiya Jild 4 Page 58)

Ye Hai Thanabhavan Ke Hakeemul Ummat Ka Irshad Ki Sarware Kaunain صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ek Hi Waqt Mein Mut'addid Makamaat Par Kaise Pahunch Sakte Hain! Na Poochhiye Zehan Wa Fikr Ki Fitnagari Ka Aalam Maane To Devta Aur Na Maane To Patthar!

Aaqa E Kaynat Ki Bargah Mein Jinhein Aapne Shoreeda Sar Dekha Ab Unhi Ko Apne Aaqao Ke Huzoor Sajda Rez Dekhiye.

Hawala-

'Maulana Mahmood Hasan Nageenvi : Maulana Mahmood Hasan Nageenvi Farmate Hain Ki Meri Khush Daman Sahiba Jo Apne Walid Ke Hamrah Makka Muazzama Mein 12 Saal Tak Muqem Rahi! Nihaayat Paarsa Aur Aabida, Zahida Thi, Saikdon Ahadees Bhi Unko

Hifz Thi. Unhone Mujhse Farmaya Ki Beta! Hazrat Yani Maulana Rasheed Ahmad Gangohi Ke Bahut Shagird Wa Mureed Hain Magar Kisi Ne Hazrat Gangohi Ko Nahi Pahchana. Jin Ayyam Mein Mera Qyam Makka Muazzama Mein Tha Rozana Meine Subah Ki Namaz Hazrat Gangohi Ko Haram Shareef Mein Padhte Dekha Hai Aur Logon Se Suna Bhi Hai Ki Ye Hazrat Maulana Rasheed Ahmad Gangohi Hain, Gangoh Se Tashreef Laya Karte Hain'.

(Tazkirturrasheed Jild 1 Page 212)

Daryaافت Keejiye Qari Tayyab Sahab Se Ki Unhein Thanvi Sahab Ki Raay Se Ittifaq Hai Ya Tazkirturrasheed Ke Mundarja Waqiya Se Jo Bajaye Khud Deobandi Mazhab Ke Rukhsar Par Ek Gaibi Tamacha Aur Unki Barhana Pusht Par Taziyana E Ibrat Hai. Aap Hi Insaf Se Kahiye Meelad Shareef Par Pahra Bithane Ke Liye Jo Hathyar Istemal Kiya Gaya Tha Kya Isi Ne Unke Paanv Par Kulhadi Ka Kaam Nahi Kiya? Magar Ye Ahsaas To Jab Hota Ki Samajh Ke Bolte Magar Yahan Ka Haal To Ye Hai Ki Bolte Hain Magar Samajhte Nahi!

Abhi Kuch Door Aur Chaliye Ye Dastan Khatm Nahi Hui,
'Abhi Aur Zindagi De Ki Hai Dastan Adhoori Meri Maut
Se Na Hogi Kabhi Dastan Poori'

Hawala Mulahaza Farmaiye-

Maulana Gangohi :

Sawal: Maulood Shareef Aur Urs Ki Jismein Koi Baat Khilafe Shara'a Na Ho Jaise Ki Hazrat Shah Abdul Azeez Sahab Rahmatullah Alaih Kiya Karte The, Aapke Nazdeek Jaz Hai Ya Nahi? Aur Shah Sahab Waqai Maulood Aur Urs

Karte The Ya Nahi?

(Az Saed Ahmad Khan Muradabadi, Fatawa Rasheediya)

Jawab: Akd Majlise Maulood Yani Majlise Maulood Ka Karna Agarche Usmein Koi Amr Gair Mashroo Na Ho Magar Ahatmam Wa Tadaai Usmein Bhi Maujood Hai Lihaza Is Zamane Mein Durust Nahi Wa Ala Haza. Urs Ka Khwab Hai Bahut Ashya Hain Ki Awwal Mabaah Thi Fir Kisi Waqt Mein Mana Ho Gai Majlise Urs Wa Maulood Bhi Aisa Hi Hai.

*Faqat Rasheed Ahmad Gangohi
(Fatawa Rasheediya Kamil Page 105)*

Maloom Hua Ki Agarche Meelad Shareef Mein Koi Baat Khilaaf Shara'a Na Ho Jab Bhi Vo Durust Nahi Hai Kyunki Usmein Ahatmam Wa Tadaai Hai Jiska Khulasa Ye Hai Ki Agar Meelad Shareef Ke Liye Koi Ahatmam Na Kiya Jaye Aur Ba Qayda Logon Ko Mad'oo Na Kiya Jaye Balki Itfaqiya Agar 10, 20, 100-50 Aadmi Baithe Ho To Bagair Kisi Ahatmam Ke Meelad Shareef Padh Liya Jaye Aisi Soorat Mein To Durust Hai Yani Nafse Meelad Shareef To Durust Hai Magar Ahatmam Wa Tadaai Durust Nahi Hai.

'Khud Aap Apne Daam Mein Sayyaad Aa Gaya'

Ab Is Aaine Mein Janab Ki Makrooh Wa Ganda Soorat Mulahaza Farmaiye,

Hawala-

'Maulana Aashiq Ilaahi Merathi : Bazlil Majhood (Aboo Daod Ki Shara'a Ka Naam) 11 Rabi Ul Awwal 1335 Hijri Mein Shuru Hui 21 Shaban 1445 Hijri Poore 10 Baras 5

Maah Din Mein Ye Shara'a Badi Takteea Ke Taqreeban 2000 Safhaat Mein 5 Jild Ho Kar Khatm Hui Aur Uske Khatm Par Hazrat Maulana Khaleel Ahmad Ambethvi Ko Is Darja Musarrat Wa Khushi Hui Jiska Muqabla Duniya Ki Koi Badi Se Badi Khushi Nahi Kar Sakti. Haft Aqleem Ki Saltanat Ka Milna Intihai Khushi Ka Mahawara Istemal Kiya Jata Hai Magar Ahlullah Ko Duniyavi Lazzaton Ke Husool Mein To Khushi Hi Mafkood Ho Jati Hai Isliye Mere Paas Vo Alfaaz Nahi Hain Jinse Hazrat Ki Is Khushi Ka Andaza Nazireen Ko Kara Sakoo. Aap Maulana Khaleel Ahmad Ambethvi Ne Khatm Par 23 Shaban Yaume Juma Ko Ulmaye Madeena Aur Ahbaab Hazirin Ki Zyafat Ka Saaman Kiya Aur Khaas Apne Paise Se Aur Bade Ahatmam Ke Sath Arabi Tarz Ki Zyafat Ka Saaman Kiya Ki Aapka Rowa Rowa Shukre Ilaahi Mein Choor Aur In'aame Baari Par Itna Farha Wa Masroor Tha Ki Uska Andaza Vahi Ke Rahne Wale Hazirbaash Hazraat Ne Kiya Hoga. Dawat Ke Aapne Khutoot Taba Karaye Aur Ek Bade Paimana Par Jeeran (Rasoole Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ke Padosi) Rasool Ki Mezbanii Ka Shauq Poora Kiya. Is Khushi Ka Andaza Keejiye Ki Un Dawati Khutoot Mein Hazrat Ne Apne Hindi Khuddam Ko Bhi Faramosh Na Farmaya'.

(Tazkiratul Khaleel Page 276-277)

Ahatmam Wa Tadaai Par Ye Ek Aisi Munh Bolti Ibaarat Hai Jo Tashreeh Talab Nahi Hai. Nafse Meelad Shareef Durust Hone Ke Bavajood Sirf Isliye Na Durust Ho Gaya Choonki Ismein Ahatmam Wa Tadaai Hai.

Ab Mundarja Baala Ibaarat Ka Tajziya Keejiye Ki

Maulana Khaleel Ahmad Muhaddis Ambethvi Ne Aboo Daod Ki Shara'a Jab Mukammal Kar Li To Is Khushi Mein Ahle Madeena Ki Dawat Ki Magar Mamla Aisa Nahi Tha Ki Bagair Soche Samjhe Yoon Hi Ek Roz Khana Taiyar Karaya Aur Chalte Phirte Har Rahgir Ka Bazoo Thaam Kar Usse Arz Kiya Ho Khana Taiyar Hai, Tashreef Le Chalein Ji Nahi! Balki Dawat Ke Liye Shaban Ki 23 Tareekh Muqarrar Hui Aur Juma Ka Din Mutayyan Hua, Zabani Dawat Nahi Di Gai Balki Bade Ahatmam Se Dawati Card Chhape Aur Matboo Card Ko Sadak Ke Chauraha Par Nahi Rakha Gaya Ki Jo Use Utha Le Vahi Dawat Mein Shareek Ho Jaye Balki Iski Fehrist Murattab Hui Ki Kin Hazraat Ko Mad'oo Kiya Jaye Aur Sirf Ahle Madeena Hi Ko Nahi Muntakhab Kiya Gaya Balki Hindi Gulamon Ko Bhi Ba Zariya Daak Dawat Naama Bheja Gaya. Aqal Hairan Hai Aur Insaniyat Kaleja Peet Raha Hai Ki Khudaya! Teri Bichhai Hui Zameen Par Ye Kaisi Sarkash Qaum Aabad Hai Ki Apni Khushi Ke Izhar Mein Vo Din Aur Tareekh Muayyan Karti Hai Ahatmam Wa Tadaai Mein Aitdaal Nahi Balki Gul Se Kaam Leti Hai Aur Uski Nazaron Mein Ye Sab Kuch Durust! Lekin Jis Tareekh Wa Din Mein Tere Hi Nahi Balki Kaynat Ke Bhi Mahboob Ki Wiladat Ba Sa'adat Hui Ho Agar Unka Zikr Sunane Ke Liye Ahatmam Wa Tadaai Kiya Jaye To Sab Mamnoo, Najaez Wa Haraam Aur Shirk Wa Bid'at Hai. Use Rasoole Dushmani Na Kaha Jaye To Aur Kya Kaha Jaye? Is Dushmani Ka Nateeja Hai Ki Is Had Tak Yateemul Aqal Bana Diye Gaye Ki Bolte Hain Magar Samajhte Nahi!

Tazkiratul Khaleel Ka Mundarja Baala Hawala

Deobandiyon Ke Haq Mein Zahare Halahal Se Km Nahi Usmein Tareekh Ka Tayeyyun, Din Ka Takarrur, Ahatmam Aur Tadaai Har Ek Ka Suboot Hai. Firqa Zagiya Ki Gangohi Shariyat Ka Ek Aur Hawala Mulahaza Farmaya Jaye Jisse Unki Manghadat Bid'at Ka Chehra Benaqab Ho Jayega,

Hawala-

Maulana Gangohi :

Sawal: Kisi Musibat Ke Waqt Bukhari Shareef Ke Khatm Karana Qurune Salasa Se Sabit Hai Ya Nahi Aur Bid'at Hai Ya Nahi?

Jawab: Qurune Salasa Mein Bukhari Taleef Nahi Hui Thi Magar Uska Khatm Durust Hai Ki Zikr Khair Ke Baad Dua Qubool Hoti Hai Uski Asal Shara'a Se Sabit Hai, Bid'at Nahi.

Faqat Rasheed Ahmad Gangohi

(Fatawa Rasheediya Kamil Page 102)

Mujhe Daryaافت Karne Deejiye Ki Meelad Shareef Zikr Khair Hai Ya Nahi Agar Hai Aur Yaqeenan Hai To Jis Daleel Ki Buniyad Par Khatm Bukhari Shareef Durust Hai To Isi Daleel Ke Tahat Meelad Shareef Ko Durust Kyun Nahi Qaraar Diya Jata? Aakhirash Meelad Shareef Se Itni Chidh Aur Zid Kyun Hain? Ye To Aapke Bayein Hath Ka Khel Hai Jo Kisi Zamane Mein Na Durust Aur Mamnoo Ho Vo Aapke Daur Mein Durust Aur Jayaz Ho Jaye Aur Jayaz Wagaira Mamnoo Aapke Ahad Mein Mamnoo Ho Jaye.

Baat Aa Hi Gai To Iska Bhi Hawala Leejiye,

Hawala-

Maulana Gangohi :

Sawal: Nalain Chobi Aur Lakdi Ka Khadaav Ko Maulvi Abdul Hayy Sahab Lakhnavi Ne Bid'at Likha Hai 'Ittikhazun Naale Minal Khashbe Bid'ate Kama Fil Kunniy Wal Hamadiya'

Iska Vahi Matlab Hai Jo Huzoor Ne Farmaya Hai Ya Ye Ki Kutub Gair Motbara Se Hai, Ya Is Ibaarat Ki Aur Koi Taveel Ho Sakti Hai, 'Baiyyanoo Wa Tuajjiroo'

Jawab: Kisi Waqt Mein Na Jayaz Thi Ab Durust Ho Gai Ki Aam Istemal Iska Ho Gaya.

Faqat Wallahu Ta'ala Aa'alam Banda Rasheed Gangohi
(*Fatawa Rasheediya Kamil Page 471-472*)

Sael Ne Maulana Gangohi Se Sawal Kiya Ki Maulana Abdul Hayy Sahab Lakhnavi Ne Lakdi Ki Khadaav Pahan Ne Ko Bid'at Likha Hai Lihaza Hazrat Wala Se Daryaافت Karna Hai Ki Is Baare Mein Imaam Rabbani Ki Raay Kya Hai? Bagair Kisi Ta'ammul Ke Janab Ne Fatwa De Diya Ki Kisi Waqt Mein Najaez Thi, Ab Durust Ho Gai. Yahi Meine Arz Kiya Tha Ki Durust Ko Durust Aur Durust Ko Na Durust Karna Ye To Aanjanab Ka Rozmarra Tha. Ab Tamam Sunniyon Ko Iska Intazaar Hai Ki Deobandi Shariyat Mein Jo Meelad Na Durust Hai Uske Durust Hone Ka Waqt Kab Aayega? Use Bhi Ganeemat Janiye Ki Gangohi Sahab Ne Umr Tabai Hi Pai Agar Kahi Kuch Zyada Umr Paate To Fiqh Hanafi Ko Bilkul Hi Maliyamet Kar Gaye Hote. Kauvva Khana Sawab, Gaay Ki Ojhdi Durust, Bakre Ka Kapoora Halaal Ye Nayi Shariyat Nahi To Aur Kya Hai? Ab Isi Mauzoo Se Mut'alliq Ek Hawala Mulahaza Farmaiye, Hawala-

Maulana Gangohi :

Sawal: Kya Pahan Na Khadaav Chobi Ka Bid'at Hai?

Jawab: Khadaav Chobi Ka Pahanna Bid'at Nahi Balki Ba Sabab Nafa Ke Aur Uski Asal Hone Ke Ki Joota Aur Moza Bhi Durust Hai. Albatta Ba Sabab Mushabahat Jogiya Ke Kisi Waqt Mana Likha Tha Magar Ab Ye Kafir Wa Muslim Mein Shaay Ho Gai Hai Ab Mushabahat Usmein Mamnoo Nahi.

Faqat Wallahu Ta'ala Aa'alam
(Fatawa Rasheediya Mukammal Page 472)

Qurban Jaiye! Choonki Lakdi Ki Khadaav Pahan Ne Mein Nafa Hai Isliye Ab Iska Pahanna Bid'at Nahi, To Mujhe Daryaaft Karne Deejiye Ki Meelad Shareef Jaisi Khair Wa Barkat Bhari Mahfil Mein Musalmanon Ke Liye Beshumar Fawaed Hain. Meelad Shareef Ka Magar Isi Bahane Musalmanon Ko Taharat, Namaz, Roza, Haj Wa Zakat Wagaira Ke Ahkam Wa Masael Maloom Ho Jate Hain. Aakhirash Vo Kaun Se Asraar Wa Rumooz Hain Ki Itne Munafe Aur Fawaed Ke Bavajood Aapki Shariyat Ka Na Durust Meelad Durust Kyun Nahi Ho Raha Hai? Bas Itni Baat Hai Ki Khud Aapke Durust Hone Ki Der Hai Jis Din Aap Sahiul Aqeeda Ho Jaye Meelad Ki Sehat Khud Samajh Mein Aa Jayegi.

Baab (10): Khulasa E Guftagoo

'Bharosa Mash'alo Par Ta Kuja E Karwa Walo
Khud Apni Raushani Mein Kyun Na Pahchano Maqaam
Apna'

Kuch Apni Baatein:

'Tum Ho Maseeha Tum Hi Samajh Lo
Mein Kya Janoo Dard Kidher Hai'

Deobandi Bolte Hain Magar Samajhte Nahi Naam Ki Kitab Agar Aapne Hasbe Tarteeb Padhne Ki Zahmat Uthai Hai To Hawalajat Ki Raushani Mein Ye Faisla Bahut Hi Aasan Sabit Hua Hoga Ki Mazhabe Ahle Sunnat Ke Muqabil Asre Hazir Mein Deobandi Izm Kisi Aatishi Aslaha Khane Se Km Nahi. Vo To Ye Kahiye Ki Mazhab Ahle Sunnat Wa Jama'at Apni Haqqaniyat Wa Sadaqat Ki Buniyad Par Zinda Hai Aur Insha ALLAH Ta'ala Us Waqt Tak Qayam Wa Dayam Rahna Hai Jo Minjanib ALLAH Uske Liye Muqaddar Ho Chuka Hai. Magar Is Silsile Mein Infiradi Wa Ijtamai Taur Par Hamein Sochna Hai Ki Khud Hamne Apni Zimmadariyon Ko Kahan Tak Mahsoos Kiya Agar Mahsoos Kiya To Isse Ohda Bar'aa Hone Ki Hamne Kahan Tak Jadd Wa Jahad Ki Hai. Hamein Bahut Door Tak Iska Ahsaas Hai Ki Hamari Jama'at Ke Dardmand, Gayyur Wa Hassas Aur Fa'aal Wa Mut'harrrik Afrad Ne Apne Apne Halqa E Asr Mein Apne Ko Kisi Ishrat Kade Mein Khamoosh Nahi Rakha Balki Vahan Ki Sanglaakh Kankreeli

Aur Pathreeli Zameenon Ko Khoob Khoob Raunda Aur Pamaal Kiya Mauqa Iska Nahi Ki Unke Naam Shumar Kiye Jayein. Jama'at Ke Aise Mumtaz Wa Mutaarif Hazraat Zehanon Mein Mahfooz Hain Aaj Unhi Chand Ko Aewaan E Sunniyat Ka Sutoon Samjha Jata Hai Magar Sawal Hamari Ajtamai Zindagi Ka Hai. Apne Waqt Ka Ye Ek Aisa Ubhra Hua Sawal Hai Jo Lakh Ha Lakh Zehanon Mein Kante Ki Tarah Chubh Raha Hai Zarurat Hai Ki Is Agende Par Sir Jod Ka Baithe Aur Vo Ummate Muslima Jo Apne Na Khudao Se Ek Aas Lagaye Baithi Hai Uske Zakhme Jigar Ka Kae Marham Taiyar Karein.

Iske Ye Ma'ana Hain Ki Hamein Jama'ati Zindagi Ka Sha'oor Nahi. Sunni Duniya Faham Wa Fikr, Aqal Wa Danish, Door Andeshi, Isaabate Raay Jaisi Goonagoon Aur Nau Ba Nau Salahiyaton Ke Muntashir Afrad Ke Ek Intihai Shadab Wa Pur Kashish Baag Wa Bageeche Ka Doosra Naam Hai Jiski Chhao Mein Na Jane Kitne Thake Mande Meethi Neend So Gaye Aur So Rahe Hain Magar Ye Kitni Alamnak Kahani Hai Ki Hamara Thaka Manda Karwa Khud Kiski Chhao Mein Thandi Saans Le? Is Haibatnak Tasavvur Se Hamara Kaleja Dahal Jata Hai. Kahi Aane Wali Nasl Hamare Mut'alliq Ye Guman Na Kare Ki Hamari Misaal Us Raushan Charag Ki Si Hai Jiski Raushani Mein Na Jane Kitne Gum Karda Raah Apni Manzilon Se Hamdosh Huye Magar Khud Charag Tale Andhera Hi Rah Gaya. Jahan Das Bartan Hote Hain Vahan Aawaz Ka Paida Hona Ek Kahawat Hai Agar Saada Lauh Sunni Musalmanon Ko Agyaar Ke Changul Se Mahfooz Rakhna Hai To Maazi

Ki Talkhiyon Ka Tazkira Kiye Bagair Kabhi Bhi Aur Kahi Bhi Baith Jaiye Aur Waqt Ki Sahi Nabbazi Karke Agar Mut'addid Jama'aton Ko Tahleel Kar Sakte To Unki Salahiyaton Aur Dayra E Amal Ke Lihaz Se Taqseem Kaar Ke Tahat Har Ek Ko Judagana Kaam Supurd Kar Diye Jayein. Har Chand Ki Haalat Ke Majboor Karne Par Taqreeban 5-6 Baras Peshtar Meine 'All India Tabligi Jama'at' Ki Daag Bel Daali Is Waqfa Mein Kabhi Tadreejan Iska Thoda Bahut Kaam Hota Raha Aur Kabhi Musalsal Jumood Wa Ta'attul Taari Raha. Lekin Taqreeban Ek Saal Se Uska Mahdood Dayra E Amal Wasi Se Wasitar Hota Ja Raha Hai, Mulk Ke Mukhtalif Soobon Mein Apne Ta'arufi Daur Se Guzar Kar Maidane Amal Mein Utar Chuki Hai, Intihai Mufeed Wa Khush Gawar Nataej Samne Aa Rahe Hain Jahan Kahi Bhi Is Tahreek Ne Aagazkar Se Jidd Wa Juhad Ka Tasalsul Baaqi Rakha Vahan Khatirkhwah Nataej Ronuma Ho Rahe Hain Aur Doosron Ke Dakhile Mein Seesa Pighlai Deewar Sabit Ho Rahi Hai. Ye Sab Kuch Sahi Iska Bhi Imkan Hai Ki Kisi Bhi Waqt Ye Awami Tahreek Ek Aalamgeer Tahreek Ban Jaye.

Magar! Mein Is Khush Fahami Mein Muftala Nahi Hoon Ki Sunni Tabligi Jama'at Ne Az Awwal Ta Aakhir Sunni Masael Ko Apne Daman Mein Samet Liya Hai Mein Bahut Achchi Tarah Janta Hoon Ki Apne Dastoor Tareeqa E Kaar Agraaz Wa Maqasid Aur Muhadood Asbaab Wa Wasael Ke Peshe Nazar Is Ek Bahut Hi Makhsoos Nuqta E Fikr Hai Aur Is Jama'at Ne Usi Par Qaboo Pa Liya To Ham Apne Rab Ka Sajda E Shukr Ada Kareng. Khud Mujh Jaise

Nakara Ko Apni Tooti Phooti Salahiyaton Ka Ilm Hai Ki Mein Kya Kar Sakta Hoon. Na To Mujh Par Hamadani Ka Bhoot Musallat Hai Aur Na Hi Pindaar Ka Junoon Hai Jise Jahale Murakkab Se Tabeer Kiya Jaye. Munazara Mein Deobandiyon Se Karta Hoon Magar Apno Ke Hujoor Bahas Wa Mubahasa Se Pahle Hi Hathiyar Daal Dene Ki Koshish Karta Hoon.

Tabligi Jama'at Ko Meine Waqt Ka Ek Azeem Fitna Samjha, Muddato Intazaar Karta Raha Shayad Kisi Goshe Se Koi Aawaz Aaye Aur Ham Bhi Usi Kaarwan Ke Shareeke Safar Ho Jaye Magar Jab Intazaar Ki Ghadiyan Naqabile Bardasht Ho Gai To Khud Mujhe Pahal Karni Padi Halanki Na Mein Uska Ahal Tha Aur Na Hoon Magar Yahan Marta Kya Na Karta Wali Misaal Hai. Meine Apne Awaam Aur Doston Ko Pukara Ki Ek Aise Musafir Ka Sath Do Jo Manzil Ki Taraf Akela Nahi Jana Chahata Choonki Vo Uski Tanha Manzil Nahi Hai Balki Tumhari Bhi Hai. Mujhe Aisa Mahsoos Hua Ki Bagair Kisi Hujjat Wa Takrar Ke Logon Ne Is Haqeeqat Ka Aitraaf Kar Liya Aur Har Samt Se Aane Walo Ka Taanta Bandh Gaya. Mein Aapko Zahmate Safar Deta Hoon Ki Kabhi Aap Hazraat Sunni Tabligi Jama'at Ke Office Mein Tashreef Layein Jo Is Had Tak Mukhtasar Hai Ki Use Parindon Ka Darba Ya Pinjara Kaha Ja Sakta Hai. Magar Mein Haalat Se Mayoos Nahi Hoon Kisi Bhi Waqt All India Sunni Tabligi Jama'at Ki Khud Apni Imarat Hogi Jismein Jama'at Ke Tamam Shobejaat Ka Qyam Amal Mein Laya Jayega. Mein Yaqeen Ki Ek Aisi Buland Satah Se Is Ka Ailaan Kar Raha Hoon Ki Ab Agar Mein Use Tod Bhi Dena

Chahoo To Aise Afrad Paida Ho Chuke Hain Jinhone Isse Is Tarah Qubool Kar Liya Hai Ki Vo Ba Tayyab Khatir Poori Hauslamandi Se Iska Bojh Apne Kandhe Par Utha Lenge.

Isi Tarah Hamare Ulma Aur Amaed Ahle Sunnat Ka Ek Jamme Gafeer Hai Jo Apne Aapko Sunni Tabligi Jama'at Ke Liye Waqf Kar Chuka Hai. Haalat Intihai Ummeed Afja Hain Rabbe Kareem Istiqlaale Dawaam Ata Farmaye Aur Sunni Musalmanon Ke Vo Afrad Jinhone Abhi Tak Iski Zarurat Nahi Mahsoos Ki Unhein Iske Ahsaas Ki Taufeeq Ata Farmaye Aameen.

Galiban Baat Apne Mauzoo Se Kuch Door Nikal Gai Aur Mein Iski Mazarat Chahoonga Ki Is Sunni Tabligi Jama'at Mere Zehan Wa Fikr Par Musallat Hai. Baaz Auqaat Amdan Na Sahi Iztararan Aisi Baatein Noke Qalam Par Aa Jati Hain Kuch Is Waqt Aisa Hi Ho Raha Hai Mujhe Fir Isi Nuqta E Aagaz Par Aana Hai Ki Ham Is Mulk Mein Sunni Masael Ko Ek Aisi Bench Par Laye Jahan Danishwaron Ka Ijtama Muntashir, Bikhre Aur Uljhe Huye Masael Ko Samet Kar Uska Hal Talash Kare. Ye Hamari Zindagi Ka Kitna Kamzor Pahloo Hai Ki Ham Apno Ko Apna Bana Ke Na Rakh Sakein Aur Agyar Hamari Is Taqat Se Apne Ko Mazboot Banate Chale Jayein. Aaj Hamare Muqabil Alag Alag Do Aise Camp Hain Jahan Se Hamari Muttahada Taqat Ko Muntashir Aur Paamal Karne Ke Liye Waar Par Waar Hote Rahte Hain Unmein Deoband Hamara Khula Hua Dushman Hai. Apne Galat Propogande Se Usne Hamari Ijtamai Quvvat Ko Kis Had Tak Nuqsaan Pahunchaya Hai Vo Aaftab Se Zyada Raushan Hai. Albatta Hamare Aur

Maktaba E Fikr Deoband Ke Darmiyan Ek Aur Dal (Group) Taiyar Ho Raha Hai. Dal Badli Jiski Sarisht Wa Fitrat Hai Vo Meelad Wa Salam Ki Had Tak Ham Se Mel Khata Hai Aur Kufriyat Deeyabna Par Muttala Hone Ke Bavajood Unki Takfeer Se Kafe Lisaan Karke Unki Bhi Hamdardiyon Haasil Karta Hai Vo Ba Gumane Khwesh Ham Jaiso Ko Lakeer Ka Faqeer Aur Apne Jaiso Ko Raushan Khyaal Tasavvur Karta Hai. Uska Kahna Ye Hai Ki 'Hussamul Harmain' Hamari Raah Ka Roda Aur Fikri Aazadi Par Ek Sangeen Pahra Hai. Ham Unhein Deobandiyon Se Bhi Zyada Moozi Aur Khatarnak Tasavvur Karte Hain.

Choonki Vo Khula Dushman Hai Aur Yah Maare Aasteen Hain. Zere Mutaala Kitab Mein Is Mauzoo Par Mukhtalif Bench Se Raushani Daali Gayi Hai Taaki Nazireen Ke Mizaaj Mein Aqeede Ka Tasallub Paida Ho Yah Ek Aisi Spirit Hai Jo Dushmana Ne Mustafa Aur Shatimane Rasool Se Ijtinab Wa Ahatrash Par Ubharti Hai. Meri Aqal Hairan Hai Ba Naame Islam Wa Musalman Aaj Na Jane Kitne Firqe Aur Kitni Toliyan Hain Jinki Tadad Hamare Muqabil Daal Mein Namak Barabar Bhi Nahi! Lekin Vo Apne Mazhabi Umoor Khwah Mu'atqidaat Ho Ya Mamoolat Wa Marasim Vo Kisi Mein Bhi Hamari Zarurat Mahsoos Nahi Karte Hamse Alag Thalag Rah Kar Har Tarah Vo Apne Jama'ati Imtiyaz Ko Barqarar Rakhte Hain. Magar Na Jane Kyun Hamari Jama'at Ke Baaz Afrad Is Ahsaas Kmtari Mein Mubtala Hain Ki Doosron Ko Liye Bagair Hamara Kaam Nahi Chal Sakta! Mujhe Is Maqaam Par Taraddud Hai Ki Jis Kirdar Ki Mein Nishandahi Kar

Raha Hoon Ahsaas Kmtari Uski Sahi Tabeer Hai Ya Nahi?

Baharhaal! Deoband Ne Nazai Umoor Mein Awaam Ko Ek Aisa Galat Zehan De Diya Hai Ki Hamare Aur Unke Mabain Chand Furue Masael Mein Halke Phulke Ikhtilafaat Hain Aur Roz Ba Roz Yahi Masael Taqreer Wa Tahreer Ke Mauzoo Bante Ja Rahe Hain. Khuda Na Khwasta Is Silsila Ki Umr Zyada Ho Gai To Deoband Ke Asal Jurm Par Itna Dabeez Parida Pad Jayega Ki Aane Wali Nasl Unka Asal Chehra Na Dekh Sakegi Isliye Waqt Ki Yah Aham Zarurat Hai Ki Mujrim Ka Asal Jurm Awaam Ki Court Mein Laya Jaye Taaki Tauheene Nubuvvat Aur Tanqese Risalat Se Mut'alliq Jo Unke Jaraem Hain Iski Taveel Fehrist Aankhon Se Ojhal Na Ho Sake. Zere Nazar Kitab Ki Tarteeb Ka Maqsad Yah Hai Ki Hamne Asal Mujrim Ko Katghare Mein Khada Kar Diya Hai Ab Iske Baad Aapke Imaan Wa Aqeede Ko Ye Ek Challenge Hai Ki Aisi Jarayam Pesha Jama'at Ko Mazeed Jurm Ki Mohlat Di Jaye Ya Filwaqe Qata'a Ta'alluq Ki Jaisi Jin Sazao Ki Vo Jama'at Mustahiq Hai Usi Par Khullam Khulla Dar Aamad Kiya Jaye.

Wazeh Rahe Ye Koi Shakhsi Ya Infiradi Mas'ala Nahi Hai Balki Poori Sunni Biradari Ko Ise Jama'ati Mas'ala Samajh Kar Apna Markaze Tavajjoh Banana Chahiye Isiliye Meine Mazmoon Ki Ibtida Mein Apni Jama'at Ko Mukhatab Kiya Hai Ki Deoband Ke Muqable Mahaz Hamara Infiradi Kaam Uska Asal Jawab Nahi Hai Balki Jama'ati Satah Par Thos Aur Mazboot Qadam Uthaya Jaye Taaki Waqt Ke Ek Azeem Fitne Ko Ham Aasani Se Paamal Kar Sakein.

Mere Apne Khyaal Mein All India Sunni Jamiatul Ulma Hi Asre Hazir Mein Kuch Fa'aal Wa Mut'harrrik Jama'at Hai. Agar Hamare Akabir Iski Zamame Qyadat Sanbhal Lein To Asagir Ko Unke Gird Simat Aane Mein Der Na Lagegi Shayad Ki Ham Isi Jhande Tale Apne Asri Masael Ka Thos Aur Paydaar Hal Talash Kar Sakein. Ye Ek Raay Hai, Koi Hukm Wa Faisla Nahi Waqt Ki Ye Ek Aham Zimmadari Hai. Kash! Ham Apni Muntashir Tawanaiyon Ko Ek Markaz Par Samet Sakte.

'Kya Hui Teri Nigah Muhare Saaz Kyun
Ufq Se Mangta Hai Too Sahar'

Baab (11): Chand Aise Shawahid Wa Nazaer Jinke Liye Roshnae Nahi Khoone Jigar Chahiye

Deobandiyat Apne Asal Roop Mein

Tatimma

'Aey Sanakhwane Bahara Tujhe Maloom Bhi Hai
Chaake Dil, Chaake Jigar, Chaake Qaba Hain Kitne'

'Zabaan Ko Hukm Hi Kahan Ki Dastane Gam Kahein
Ada Ada Se Tum Kaho, Nazar Nazar Se Ham Kahein'

Zere Mutaala Kitab Hasbe Tarteef Apne 10vi Baab Par Khatm Ho Chuki Thi Ab Correction Aur Tasheeh Ke Baad Use Press Bhejna Tha. Rajasthan Ke Taveel Program Se Mein 20 November Ko Allahabad Pahuncha Ye Safar Meri Sehat Ke Lihaz Se Bada Hi Sabr Aajma Sabit Hua Lekin Ruhani Aastana Jaat Ki Hazri Har Dard Ka Darma Banti Gai Aur Usi Sahare Tamam Program Marhaba Se Alwida Tak Anjaam Pazeer Hote Gaye. Haqtaalafi Wa Nahaq Shanasi Hogi Agar Is Mauqa Par Apne Un Ahbaab Ko Faramosh Kar Diya Gaya Jinhone Ek Beemar Ki Ayadat Aur Kisi Zakhme Jigar Par Marham Nahi Ko Apni Sa'adat Samjha!

Mere Bhai Mohataram Janab Haji Muhammad Ali Sahab Jo Intihai Munkasir Wa Mutwaze Aur Ilm Dost Aadmi Hain Unhi Ka Kashana Meri Qyamgah Tha Aur Haqqe Mezbanii Azeezam Faran Ke Supurd Thi. Haji Sahab Ke Do Mulazim Azeezi Naman Aur Mukhtar Musalsal Meri Khidmat Par Mamoor Rahe Mein Haji Muhammad Ali Sahab Ki Is Adaye Muhabbat Ko Kabhi Bhoor Nahi Sakta. Mukarrami Jinnah Mujahide Jaleel Maulana Amanullah Khan Sahab, Jumla Aemma E Masajid, Maulana Qari Muhammad Yahya Sahab, Faran Sahab Ye Sabhi Hazraat Is Tarah Aate Jate Rahe Ki Mujhe Kabhi Tanha Nahi Chhoda. Isi Tarah Biradaram Abdul Majeed Khan Sahab Wa Azeezam Gulam Muhammad Sahab Wa Abdul Gaffar Sahab Nagaur Shareef Wa Mohataram Mukhlis Janab Haji Muhammad Saed Sahab, Maulana Zuhoor Ahmad Sahab, Maulana Musaddak Husain Sahab, Zahoor Bhai, Muhammad Hasan Sahab Chaudhary, Maulana Ansar Ahmad Sahab, Abdurrahman Sahab, Haji Muhammad Shafi Sahab, Haji Shah Muhammad Sahab, Haji Naseeruddin, Maulana Gulam Ahmad Sahab, Maulana Gulam Muhiuddin Sahab Hunar, Haji Amjad Ali Sahab, Yoosuf Seth, Maulana Murad Ali Sahab, Aabroo E Sunniyat Maulana Ashfaq Husain Sahab Naimi Mufti E Rajasthan, Maulana Abdul Quddoos Sahab, Mukarrami Bhayya Ji Aur Farooq Pahalwan (Rajasthan Ke Safar Mein Kashana E Farooq Hi Meri Mustaqil Aaram Gaah Hai Yah Phalte Phoolte Rahein.) Ye Vo Hazraat Hain Jinhone Apne Khuloos Wa Muhabbat Ke Gahare Nukoosh Chhode Hain. Rabbe Kareem Un Tamam Hi Hazraat Ko

Aasebe Rozgaar Se Mahfooz Rakhe Aameen.

Rajasthan Ke Safar Ki Sabse Badi Sa'adat Yah Rahi Ki Sultan Ul Hind Khwaja Gareeb Nawaz Raziya'llahu Ta'ala Anhu Ki Bargah Ki Haziri Naseeb Hui, Khato Shareef Ye Ek Tareekhi Maqaam Hai Jise Shaikh Ali Alal Itlaaq Hazrat Shaikh Abdul Haq Muhaddis Dehalvi Raziya'llahu Ta'ala Anhu Ne Madinatul Auliya Tahreer Farmaya Hai Vahan Ke Aastana Jaat Par Hazir Hua, Rohal Shareef Jahan Sarware Kaunain Roohi Fidah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ka Jubba Mubarak Hai Vahan Hazir Hokaar Ziyarat Se Musharraf Hua, Imamuttarikeen Sultanul Aarifeen Hazrat Sayyad Soofi Hameeduddin Nagauri Raziya'llahu Ta'ala Anhu Ke Mazar Mubarak Par Haziri Di. Ye Dekhte Huye Sooba Rajasthan Ki Firojbakhti Par Rashk Hota Hai Ki Usne Kaise Kaise Aaftab Wa Maahtab Apne Kaleje Se Laga Rakhe Hain Mein To Unhein Haseen Tasavvurat Se Ji Bahlata Hoon.

'Tasavvur Se Kisi Ke Jagmagati Hai Sahar Meri
Kisi Ki Yaad Se Raushan Charag Shaam Karta Hoon'

Nazireen Se Mazarat Ke Sath Fir Vahi Pahunchane Ki Darkhwast Karta Hoon Jahan Se Safar Ka Aagaz Hua Tha Choonki Ek Taaza Safar Tha Isliye Tazkira E Ahbaab Noke Qalam Par Aa Gaya Warna Ek Kitab Un Tazkiron Ki Mut'hammil Nahi Hoti.

Yani:

Ab Is Kitab Ko Press Jana Chahiye Tha Lekin Nagpur Se Maulana Mufti Gulam Muhammad Khan Sahab Ka Taar

Aaya Ki Munazara Hai Nagpur Pahuncho Magar Taar Mein Kisi Tareekh Ka Zikr Nahi Tha Isliye Usoolan Mein Unke Khat Ka Muntazir Ho Gaya. Achanak 12 Zilhijj 1397 Hijri 24 November 1977 Isvi Ko Khateebe Hind Maulana Mujeeb Ashraf Sahab Wa Bhai Sayyad Shamsuddin Sahab, Maulana Gulam Khan Sahab Ka Paigam Lekar Gareeb Khane Par Tashreef Laye. Jis Paigam Ka Khulasa Ye Hai Ki Maulana Irshad Ahmad Safeer Darul Uloom Deoband, Ragib Bhopali Aur Maulvi Noor Muhammad Tandvi Ne Nagpur Ki Mazhabi Faza Ko Mukaddar Kar Diya Hai. Sayyadna Imaam Ahmad Raza Fazile Bareilvy Raziyaallahu Ta'ala Anhu Par Sabb Wa Shatam, Dushnam Tarazi Aur Gali Galoz Ki Vo Bauchhar Ki Gai Hai Jisse Sunniyon Ka Kaleja Chhalni Ho Gaya Hai Neez Maslake Rizviyat Par Aise Rakeek Wa Narwa Hamle Kiye Gaye Hain Jisse Aadmiyat Aur Insani Sharafat Sharminda Hai. Aisa Maloom Hota Tha Ki Deobandiyon Ke Stage Par Saande Ka Tel Farokht Kiya Ja Raha Hai Aur Footpath Par Baithane Wale Hakeemon Ki Team Jodi Bootiyon Ka Neelam Kar Rahi Hai Ya Sabzi Market Ke Sade Gale Maal Ko Farokht Karne Wale Vyapari 'Har Maal Milega Do Aana' 'Har Maal Milega Do Aana' Ka Shor Macha Rahe Hain. Deoband Ke Galihar Aur Munhfath Maulviyon Ke Samne Tahzeeb Wa Sharafat Sir Jhukaye Khadi Thi Naam Nihad Mazhabi Stage Par Insaniyat Aur Aadmiyat Ka Qatle Aam Hota Raha Sunniyon Ne Intihai Sabr Wa Tahammul Se Kaam Liya. Albatta Jab Deobandi Stage Se Challenge E Munazara Diya Gaya To Nagpur Ke Khush Aqeeda Musalmanon Ne 'Chashme Raushan Dile

Mashaad' Kah Kar Use Qubool Kiya.

Jab Is Silsila Mein Unka Ta'akkub Kiya Gaya To Maulvi Irshad Ahmad Ne Bhiwandi Ke Munazara Ka Hawala Dete Huye Ye Kaha Ki Ham Bagair Kisi Salis Wa Hakam Ke Munazara Ko Taiyar Nahi. 'Munazara Rasheediya' Fanne Munazara Ki Ek Usooli Kitab Hai Jise Fareeqain Tasleem Karte Hain Chunanche Usi Ki Raushani Mein Jab Deobandi Maulviyon Se Mutalba Kiya Gaya Ki Kya Ye Sharaet Munazara Mein Hakam Ka Hona Zaruri Hai Agar Hai To Ham Iska Hawala Chahate Hain Agar Aisa Nahi Hai To Hakame Qaid Par Munazara Ko Maukoof Kyun Kiya Jata Hai? To Maulvi Irshad Ne Fir Vahi Rut Lagai Ki Bhiwandi Ke Munazara Mein Sunniyon Ki Munazara Commity Us Qaid Ko Tasleem Kar Chuki Hai Lihaza Ham Bagair Kisi Salis Aur Hakam Ke Munazare Ko Taiyar Nahi. Sunniyon Ne Kaha: Use Ham Janab Ka Faraar Aur Deobandi Maktaba E Fikr Ki Hazeemat Tasavvur Karte Hain. Magar Result Wa Nateeje Mein Ye Baat Nazar Aai Ki 'Jamaloo Bhus Mein Aag Laga Kar Raaton Raat Gayab' Nagpur Ke Ijlaas Mein Maulvi Irshad Aur Unke Sathiyon Ne Aksar Vahi Baatein Dohrai Jiska Jawab Mein Apni Kitab 'Inkishafaat' Mein De Chuka Hoon. 'Al Malfooz' Wagaira Par Deobandiyon Ke Chand Bogus Aur Be Jaan Sawalaat The Magar Unka Khyaal Tha Ki Ye Vo Sawalaat Hai Jiske Jawabat Na Ho Sakenge Magar Ba Hamdulillah Unke Ek Ek Sawal Ka Dandane Shikan Muskat Aur Mudallat Jawab 'Inkishafaat' Ke Zariya Unhein De Diya Gaya. Isi Mauzoo Par Faqeehe E Asr Hazrat Maulana Mufti Muhammad Shreeful Haq Sahab Qibla Ki

'Attahaqeeqaat' Naami Kitab Bhi Qabile Mutala Hai Jo Hawalajat Ki Zanjeeron Mein Jakdi Hui Ek Nadir Wa Nayab Kitab Hai Jismein Tahqeeq Wa Research Aur Tanqeed Wa Tabsara Ka Bharpoor Haq Ada Kiya Gaya Hai. Albatta Nagpur Ke Ijlaas Mein Purani Baaton Ke Alawa Ifтираaq Wa Inteshar Ki Aag Bhadkane Ke Liye Ek Nai Technic Istemal Ki Gai. Is Mulk Ki Ilm Parwar, Ilm Dost, Mazhab Wa Mazhabi Aashna 'Ansari Biradari' Maslake Aala Hazrat Se Munharif Aur Bargashta Ho Jaye.

Khuda Ka Shukr Hai Ye Vo Biradari Hai Jisne Aaj Hindustan Mein Madarise Arabiya Wa Farsiya Ka Km Wa Besh 50% Bojh Apne Kandhe Par Utha Rakha Hai Aur Uloome Arabiya Se Jo Shagf Wa Lagaav Ansari Biradari Ko Hai Vo Doosron Mein Alal Umoom Aqalle Qaleel Hai.

Doosri Biradariyan Is Uloom Ki Taed Wa Himayat To Zarur Kar Deti Hain Magar Amlan Ismein Uska Hissa Zero Ke Lagbhag Hai. Aaj Jitne Ulma, Huffaz Wa Kurra Ansari Biradari Mein Milenge Doosri Biradariyon Ka Aagosh Is Ni'amate Kubra Se Khali Hai. Choonki Nagpur Ka Ijlaas 'Mominpura Mohalla' Mein Tha Isliye Is Biradari Ko Uksane Aur Bhadkane Ke Maulvi Irshad Ahmad Wagaira Ne 'Fatawa Rizviya' Se Is Ibaarat Ko Pesh Kiya Jo Mas'ala Kufv Se Mut'alliq Hai Taaki Is Hawale Ko Dekh Kar Ansari Biradari Bar Afrokhta Hokar Aala Hazrat Fazile Bareilvy Se Bargashta Ho Jaye. Ye Hain Vo Hazraat Jo 'Ek Bano Aur Nek Bano' Ka Jhootha Aur Khokhla Naara Lagate Hain.

Ittihad Wa Ittifaq Ke Naam Nihad Alambardar Maulviyon Se Poochho Ki Kya Mulk Mein Ittifaq Wa

Ittihad Paida Karne Ki Yahi Soorat Hai Jo Tumne Ikhtiyaar Kar Rakhi Hai? Musalmanon Ki Sheeraza Bandi Todne Aur Unmein Iftraaq Wa Intishar Ki Aag Bhadkane Ki Nai Nai Raahein Aur Nit Naye Hathiyar Talash Karte Rahe Ho Goya Tumse Musalmanon Ka Ittihad Wa Ittifaq Ek Aankh Dekha Nahi Jata. Doosron Ki Aankh Ka Tinka Dekhne Walo! Apni Aankh Ka Shahteer Kyun Nahi Dekhte? 'Fatawa Rizviya' Mein Imaam Ahmad Raza Ka Fatwa To Tumhein Mil Gaya Jo Unki Apni Baat Nahi Balki Aemma E Ahnaaf Ke Aqwaal Ke Naql Ki Haisiyat Hai. Yaqeenan Ham Sayyadna Imaam Ahmad Raza Raziyaallahu Ta'ala Anhu Ko Apne Asr Ka Imaam Wa Mujaddid Jante Hain Magar Ham Unhein Mujtahid Nahi Tasleem Karte Vo Khud Sayyadna Imaame Aazam Aboo Hanifa Ke Muqallid The.

Masaal Mein Vo Khud Apni Taraf Se Kuch Nahi Farmate Balki Jin Masaal Mein Fuqha E Ahnaaf Ne Jo Kuch Farmaya Hai Vo Apne Fatwa Mein Unhi Aqwaal Ki Naql Farma Dete Hain. Agar Naqle Aqwaal Koi Ilzaam Hai To Ye Ilzaam Sayyadna Imaam Ahmad Raza Ke Sir Nahi Balki Unke Fuqha E Kiraam Ke Sir Aata Hai Jo Sayyadna Imaam Ahmad Raza Ka Makhaz Wa Peshwa Hai. Nadaanon! Raza Dushmani Mein Tumhein Itna Bhi Hosh Nahi Rah Gaya Ki Jo Tumhare Tarkash Ka Teer Kiske Seene Par Paivast Ho Raha Hai Tumne Ye Bhi Nahi Dekha Ki Jo Aisi Chingari Tumne Phenki Hai Isse Kiska Daman Sulag Raha Hai. Tumhein To Sirf Isse Kaam Ki Koi Aisa Matter Istemal Karo Jisse Musalmanon Ki Yakjhati Paara Paara Ho Jaye. Agar Aisa Na Hota To Tumhare Peshwa Maulana Ashraf Ali

Thanvi British Government Se 600₹ (Hawala Ke Liye Khoon Ke Aansoo, Qahar Aasmani Aur Inkishafaat Mein Mulahiza Farmaiye) Mahana Ka Wazeefa Kyun Pate? Bartaniya Government Ki Ye Nawazishaat Wa Inayat Isiliye Thi Ki Rupya Le Kar Musalmanon Ko Ladate Raho. Mujhe Achchi Tarah Maloom Hai Ki Tumhare Aslaha Khane Ka Koi Naya Hathiyar Nahi Hai Musalamanon Ko Aapas Mein Ladane Unmein Phoot Dalne Ka Hathiyar Tumhein Apne Purkhon Se Mila Hai. Is Tarah Tabligi Jama'at Ki Bhi Ibtada'an British Government Rupya Deti Rahi Kya? Namaz Wa Kalima Ke Prachar Ke Liye Hargiz Nahi Mahaz Isliye Ki Rupya Lete Raho Aur Musalmanon Ko Ladate Raho. Ye Tumhara Aaj Ka Peshwa Nahi Balki Purana Aur Bahut Purana Hai.

Tumhare Purkhon Ne Jo Kuch Kiya Hai Vahi Tum Bhi Kar Rahe Ho. Maulvi Irshad Wagaira Ka Khyaal Tha Ki Hamara Ye Matter Teer Ba Hadaf Ki Haisiyat Rakhega Lekin Nagpur Ki Gayyur, Hoshmand, Door Andesh Aur Padhi Likhi Ansari Biradari Ne Us Par Koi Tavajjoh Nahi Di Har Chand Ki Ulmaye Deoband Ne Khalafshar Machane Ki Koshish Ki Magar Nagpur Ke Musalman Unke Kaale Kartooton Se Bahut Achchi Tarah Waqif Hain Aur Unke Maazi Ka Record Abhi Tak Vo Bhoole Nahi Hain. Vo Jante Hain Ki Aaj Se Taqreeban Nisf Sadi Peshtar Akabire Deoband Ne Ansari Biradari Par Narwa Hamle Kiye The Aur Unki Izzat Wa Sharafat Ko Apne Hathon Khilauna Banana Chaha Tha Magar Qasba Maunath Bhanjan (Zila Azamgarh) Ke Gayyur Musalmanon Ne Akabire Deoband

Ke Khilaaf Jab Sadaye Ahatjaaj Buland Ki To Ulmaye Deoband Ne Unke Samne Hathiyar Daal Diye Agar Iski Tafseel Dekhni Ho To Meri Kitab 'Khoon Ke Aansoo' (Jild 2) Ka Page 126-130 Mulahaza Farmaiye.

Ulmaye Deoband Ki Fuzool Bakwaas Par Maunath Bhanjan Jamiatul Ansar Ne Jo Kitabcha Shaay Kiya Tha Uske Title Page Ki Surkhi Ye Thi 'Doob Marne Ki Jagah Hai Doston'

Mufti Sahab Deoband Aur Gareeb Peshawar Akwaam, Mufti Sahab Deoband Aur Hakeemul Ummat Maulana Ashraf Ali Thanvi Ke Ilmi Tahzeeb Ka Namoonaa Aur Croro Peshawar Musalman Bhaiyon Ki Tauheen Wa Tazleel.....

Mein Is Hawale Ko Ab Dohrana Nahi Chahata. 'Khoon Ke Aansoo' Mein Bhi Jo Kuch Meine Likha Hai Tha Vo Badle Na Khwasta Tha. Mein Aise Mabahis Se Zehani Uljhan Aur Qalbi Dukh Mahsoos Karta Hoon Magar Us Waqt Nagpur Ke Haalat Ne Majboor Kiya Ki Iski Is Tarah Nishandahi Kar Di Jaye Taaki Dilo Ka Mail Dhul Jaye Aur Zehanon Ka Gubar Chhat Jaye Meri Haisiyat Jaareh Ki Nahi Balki Mudafe Ki Hai. Choonki Mulk Ki Ek Ilm Dost Biradari Ki Aad Le Kar Hamare Imaam Aur Hamare Maslak Ko Majrooh Karne Ki Nakam Koshish Ki Gai Hai Isliye Hamara Akhlaqi Fareeza Hai Ki Mas'ala Ki Asal Naueyat Ham Awaam Ke Court Mein Pesh Kar Dein.

Hazraat! Fiqh Ki Kutub Mutadawla Mein 'Babul Kufv' Ka Sarahatan Tazkira Hai Ahnaaf Ne Ma'azallah! Kisi Ki Tazleel Wa Tahqeer Ki Niyat Se Isko Qayam Nahi Kiya Balki Nikah Wa Shadi Mein Muashara Ke Is Nasheb Wa

Faraaz Ko Malhooz Rakha Jisse Azdwaji Zindagi Ka Mustaqbil Tareek Na Ho Sake. Nikah Ke Mafhoom Mein Zindagi Ke Jo Ishare Muzmar Hain Unke Nibaah Mein Koi Rukawat Na Hayal Ho Balki Zindagi Ka Ye Safar Bagair Kisi Uljhan Ke Tay Hota Rahe Yah Ek Aisa Zabta E Hayat Hai Jo Naql Se Hat Kar Khud Aqal Ka Bhi Yah Muqtaza Hai Warna Islam Ba Haisiyat Musalman Kisi Bhi Musalman Par Is Qism Ka Koi Pahra Nahi Bithata. Chunanche Kitabon Ke Hawalajat Se Hat Kar Khud Insani Rasm Wa Riway Mein Tamaddun Aur Muashara Ka Khyaal Rakha Jata Hai Agar Gahrai Se Mahsoos Kiya Jaye To Goya Kharji Dabav Nahi Balki Ye Ek Tabai Wa Fitri Taqaza Maloom Hota Hai Aur Zindagi Ke Aam Tajarbaat Ne Bhi Insani Zehan Wa Fikr Ko Isi Raah Par Lagaya Hai.

Baharhaal Mujhe Kahna Ye Hai Ki Sayyadna Imaam Raza Ne Jo Kuch Tahreer Farmaya Hai Ye Unka Apna Kahna Nahi Hai Balki Fuqha E Ahnaaf Ne Jo Kuch Farmaya Usi Ki Tarjamani Hai. Lekin Ab Maulvi Irshad Se Ye Daryaaf Kejiye Ki Aapke Akabir Ulma Ne Jo Apni Taraf Se Irshad Farmaya Mahaz Ansari Biradari Ko Dukh Pahunchane Aur Unki Tahqeer Wa Tazleel Ki Niyat Se Aapke Paas Iska Kya Jawab Hai? Ab Is Zail Mein Aap Chand Hawalajat Mulhaza Farmaiye Jis Par Insaniyat Wa Sharafat Subahe Qiyamat Tak Matam Karti Rahegi-

'Kanton Ke Intaqam Ki Shayad Khabar Na Thi
Phoolon Pe Hath Daalan Wale Uchhal Pade'

'Majalisul Hikmat' Yani Malfoozat Maulana Ashraf Ali Thanvi Ke Page 72-73 Ka Ek Hawala Mulhaza Farmaiye-

Mahmood Aur Maqsood Ka Farq Batate Huye Maulana Thanvi Farmate Hain:

'Agar Umda Haalat Mahsoos Ho Fabiha Warna Kuch Malaal Na Kare Aur Agar Vo Sharaet Maujood Nahi Hain To Khwah Us Ke Zom Mein Meraj Hi Kyun Na Hone Lage Magar Usko Julaahe Wali Meraj Samjhe Alhaek Iza Salli Yaumaine Intazral Meraj'.

(Majalisul Hikmat Maulana Thanvi Page 72-73)

Maulana Thanvi Ne Jo Kuch Farmaya Hai Ye Fuqha E Ahnaaf Ka Qaul Nahi Hai Balki Khud Ye Unke Nafse Ammara Ka Hukm Hai Ki Ansari Biradari Par Aise Hamle Karo Jisse Unki Tazleel Wa Tazheek Ho Agar Unke Dil Mein Is Biradari Ki Izzat Wa Azmat Ka Mamooli Bhi Ahsaas Hota To Hargiz Hargiz Aisa Na Kahte. Thanvi Sahab Ne Kah Bhi Diya Tha To Unke Ajanab Ko Use Chhapna Nahi Chahiye Tha Ye Koi 'Wahay' Ilaahi Nahi Hai Ki Agar Use Chhod Diya Jayega To Qur'an Ki Ek Aayat Chhoot Jayegi Ma'azallah! Lekin Yahan To Poori Party Tay Kar Chuki Hai Ki Aisi Chingari Chhodo Jisse Musalmanon Ka Damane Ittihad Bhasm Ho Jaye. Kahan Hain Maulvi Irshad, Ragib Bhopali, Maulvi Noor Muhammad Tandvi! Nagpur Mohalla Mominpura Hi Ke Jalse Mein Vo Is Ibaarati Ki Safai De Kar Musalman Bhaiyon Ko Mutma'en Karein. Maulana Thanvi Ki Ek Doosri Ibaarati Mulaahaza Farmaiye-

'Haan! Itna Zaruri Hai Ki Ek Do Ke Kahne Se Alag Na Hoga Kyunki Ye To Lahv Wa Laeb Ho Jayega Jab Alag Karna Ho Do Aadmi Mujhse Kah Dein Fauran Alag Ho Jaonga Ismein Is Baat Ki Bhi Qaid Nahi Ki Vo Kahne Wale

Sarbar Aawarda Log Ho. Ek Julaaha Ko Bhi Ye Khyaal Paida Hua To Nau Aadmiyon Ko Apna Ham Khyaal Kare Aur Mujhko Zabani Wa Tahreeri Ittila Kar De Bas Kaafi Hai'.

(Majalisul Hikmat Maulana Thanvi Page 20)

Ye Koi Ibrani Ibaarat Nahi Hai Urdu Ki Ek Bahut Hi Saada Zabaan Hai, Ahle Zabaan Bahut Achchi Tarah Samajh Sakte Hain Ki 'Sarbar Aawarda' Ke Muqabil Jis Lab Wa Lehaze Ya Jis Tevar Mein Lafz 'Julaaha' Istemal Kiya Gaya Hai Kis Had Tak Is Biradari Ki Tanqees Aur Tauheen Ka Jazba Hai. Mujhe In Ibaraton Ke Naql Karne Mein Intihai Dukh Aur Malaal Hai Magar Shatimane Mustafa Alaihittahiyatu Wassana Ne Ham Logon Se Bargashta Karne Ke Liye Jo Hathiyar Istemal Kiya Hai Iski Mudafa'at Mein Ham Unhi Ke Aslaha Khane Ke Hathiyar Qaum Ke Hathon Mein De Rahe Hain Taaki Vo Isi Se Mazloom Ki Hifazat Aur Zulm Ka Sir Qalam Kar Sake! Isi Zimn Mein 'Arwahe Salasa' Ka Ek Hawala Mulahaza Farmaiye-

'Hikayat Number 291 Maulvi Farooq Sahab Ne Farmaya Ki Maulana Ahmad Hasan Sahab Deobandi Ne Irshad Farmaya Ki Jab Mein Awwal Awwal Maulana Qasim Sahab Ki Khidmat Mein Hazir Hua To Maulana Muhammad Sahab Ki Khidmat Mein Ek Julaaha Aaya Aur Dawat Ke Liye Arz Kiya Maulana Muhammad Sahab Ne Manzoor Farmaya Ye Amr Mujhko Bahut Nagawar Hua Itna Ki Jaise Kisi Ne Goli Maar Di Ki Bhala Julaahe Ki Dawat Bhi Manzoor Kar Li Alakh'.

(Arwahe Salasa Page 274)

Aawaz Do Irshad Ko Irshad Kahan Hai? Apne

Mujrimana Kirdaar Par Parda Dalne Ke Liye 'Fatawa Rizviya' Ka Naam Lete Ho Pahle Apne Ghar Ki Khabar Lo Fir Sayyadna Imaam Ahmad Raza Ki Chaukhat Par Hazri Dena.

'Sang Wa Aahan Be Nyaz Gam Nahi

Dekh Har Deewar Wa Dar Se Sir Maar'

Leejiye Bahishti Zevar Ka Ek Hawala Mulahaza Keejiye-Mas'ala : 'Pesha Mein Barabari Ye Hai Ki Julaahe Darziyon Ke Mel Aur Jode Ke Nahi Isi Tarah Naae, Dhobi Wagaira Bhi Darzi Ke Barabar Nahi'.

(Bahishti Zevar Hissa 4 Page 17)

Ab Tandvi Sahab Aur Irshad Sahab Se Daryaافت Keejiye Ki Maulana Ashraf Ali Thanvi Par Kya Hukm Hai? Wazeh Rahe Ham Kisi Pahal, Chhedchhad Ya 'Aa Bail Mujhe Maar' Ke Qayal Nahi Lekin Hamare Akabir Ne Itna Zarur Bataya Hai Ki 'Chhedo Mat Aur Chhid Jaye To Chhodo Mat' Par Amal Karna. Chunanche Mundarja Baala Hawalajat Isi Usool Ke Aainadaar Hain. Hamein Ulmaye Deoband Se Kal Bhi Shikayat Thi Aur Aaj Bhi Hai Ki Unke Akabir Ne Ansari Biradari Ki Tazheek Wa Tazleel Mein Koi Kasar Nahi Utha Rakhi. Us Waqt Tak Shikayat Rahegi Jab Tak Vo Apni Un Nashaesta Harkaton Par Nadim Wa Sharminda Hokar Mafi Ke Talabgar Na Ho Aur Iska Ailaan Kar Dein Ki Ab Aainda Ye Ibaarar Hamari Kitabon Mein Hargiz Hargiz Na Chhapegi.

'Ahle Sukoon Se Khel Na Aey Mauje Inbisaat

Ek Din Ulajh Ke Dekh Kisi Badnaseeb Se'

Tabligi Jama'at Se Mut'alliq Ek Sansanikhez Inkishaaf

'To Khud Ko Firishta Na Samajh Waeze Nadan
Duniya Mein Tere Rang Ke Insan Bahut Hain'

Nagpur Ke Ijlaas Mein Maulana Irshad Ne Tabligi Jama'at Ka Khoob Khoob Gun Gaya Hai Gaana Bhi Chahiye Sab Ek Hi Thaile Ke Chatte Batte Hain. Tabligi Jama'at Ke Omra Ka Kahna Hai Ki Ham Kisi Se Kuch Nahi Lete Fi Sabeelillah Ham Gali Gali, Koocha Koocha Ka Gasht Karte Hain Hatta Ki Apna Rashan Paani Sath Le Kar Chalte Hain Iske Khilaaf Hamne Kuch Kaha To Aapne Hamein Munh Chidhaya Ham Par Ilzaam Lagaya Lekin Agar Is Akhbari Report Ko Kya Keejiyega Jo Aapke Gale Ka Fanda Aur Sir Par Latki Talwar Hai. Mulahaza Farmaiye Roznama Hindustan 27 Feburary 1977 Mumbai, Tabligi Jama'at Ko Gair Mulki Maali Imdad Qubool Karne Par Pabandi. Mulk Bhar Mein 106 Jama'aton Aur Idaron Ki Fehrist Shaay.

New Delhi, 26 Feburary Markazi Hukoomat Ne 106 Tanzeemon Aur Jama'aton Par Pabandi Aayad Kar Di Hai Ki Vo Bagair Peshgi Ijizat Ke Gair Mulki Maali Imdad Qubool Nahi Kar Sakti. Sarkari Hukm Mein Jin Idaron Par Gair Mulki Imdad Qubool Karne Ki Pabandi Aayad Kar Di Gai Hai Sarkari Gazette Mein 106 Idaron Aur Unmein 37 Trade Union 25 Naujawanon Jama'aton Ka Zikr Hai. Talba Ki Anjuman, 6 Khwateen Ki Anjuman 38 Mutfarriq Tarz Ki

Anjumanein Shamil Hai Jinmein Aisi Bhi Anjumanein Shamil Hain Jo Kisi Siyasi Jama'at Ka Dumchhalla Ho. Is Sarkari Farman Ke Khilaaf Amal Karne Wale Ko Sazaye Qaid Ya Jurmana Ki Saza Di Ja Sakti Hai. Gair Mulki Imdad (Regulation) Ke Qanoon 1976 Isvi Ki Dafa 5(1) Mein Kaha Gaya Hai Ki Siyasi Naueyat Ka Koi Idara Ya Koi Siyasi Jama'at Gair Mulki Imdad Qubool Nahi Karegi Bajuz Is Haalat Mein Ki Iski Peshgi Ijizat Markazi Sarkar Se Le Li Gai Ho. Pabandi Aayad Jama'aton Aur Idaron Ki Fehrist Central Government Ek Sarkari Gazette Mein Shaay Karegi. Sarkari Press Note Ke Mutabiq Markazi Hukoomate Hind Ne Ek Gair Mamooli Gazette Mein 106 Pabandi Aayad Idaron Ka Naam Shaay Kiya Hai Chand Makhsoos Jama'aton Ka Yahan Zikr Kiya Ja Raha Hai:

- (1) Muslim Conference, Jammu Wa Kashmir, Shri Nagar
- (2) Islami Study Circle, Jammu Wa Kashmir, Shri Nagar
- (3) Awaami Action Commity, Jammu Wa Kashmir Mein Waez Manzil Rajauri Kadai, Shri Nagar
- (4) Jammu Kashmir Inqilabi Front, Shri Nagar Aur Kai Deegar

Kya Is Akhbari Report Ke Baad Kisi Ke Munh Mein Zabaan Hai Jo Ye Kah Sake Ki Tabligi Jama'at Kahi Se Kuch Nahi Leti Agar Aap Gair Mulki Maali Imdad Qubool Nahi Karte To Hukoomate Hind Ne Aap Par Pabandi Kyun Lagai?

Aakhirash! Sach Bolne Mein Aapka Kya Bigadta Hai Aap Bhi Insaanon Hi Ki Basti Mein Rahte Hain, Har Shakhs Zaruriyate Zindagi Se Waqif Hai. Aap Apne Ko Lakh

Chhupao Magar Na To Insani Zehan Wa Fikr Par Pahra
 Bitha Sakte Ho Aur Na Hi Honthon Par Taale Laga Sakte
 Ho. Apne Munh Miyan Miththoo Na Bano Balki Ye Socho,
 'Kahti Hai Tujhko Khalqe Khuda Gaaebana Kiya'

Hindustan Hi Ka Nahi Balki Duniya Ka Musalman
 Samajh Chuka Ki Aap Kis Ke Agent Wa Dalaal Hain Tabligi
 Jama'at Ki Misaal 'Hathi Ke Daant Dikhane Ke Aur Khane
 Ke Aur' Jaisi Hai, Ab Duniya Ne Aapke Donon Daant Dekh
 Liye. Tabligi Jama'at Ka Kahna Hai Ham To Sirf Kalima
 Aur Namaz Ke Liye Nikle Hain Ham Aqaed Se Koi Bahas
 Nahi Karte Ye Khula Hua Dajl Aur Fareb Hai. Poore Mulk
 Ka Mushahada Aur Tajarba Hai Ki Tabligi Jama'at Ke
 Qadam Jahan Bhi Jam Gaye Vahan Se Meelad Rukhsat,
 Qyam Gayab, Niyaz Wa Fatiha Par Pahra, Urs Wa Chadar
 Par Shirk Wa Bid'at Ka Ilzaam, Ilme Gaibe Rasool Ka Inkar
 Garz Ki Sunni Motakeedaat Aur Mamoolat Wa Marasim
 Par Teeshazani Unka Sheva Hai. Isliye Aabadiyon Ko Agar
 Unke Fitne Se Mahfooz Rakhna Hai To Apni Masajid Mein
 Sunni Tabligi Jama'at Ke Zere Ahatmam Darse Qur'an Ka
 Silsila Shuru Kar Di Jaye Agar Ye Bhoole Bhatke Aa Jaye To
 Unse Kah Deejiye Ki Jis Kaam Ke Liye Aap Nikle Hain Vo
 Kaam Jahan Na Hota Ho Vahan Jakar Apna Nisab Sunaiye.

Yahan Sunni Tabligi Jama'at Ka Nisab Padha Jata Hai
 Hamein Aapke Nisab Ki Zarurat Nahi Agar Vo Aane Par
 Israar Karein To Unse Saaf Saaf Kah Deejiye Ki Agar Aap
 Aana Hi Chahate Hain To Aaiye Lekin Kal Tak Aapne
 Padha To Hamne Sun Liya Tha Ab Ham Padhenge Aur
 Aapko Sunna Hoga Is Jawab Par Chehre Ka Rang Mulhaza

Farmaiye Ek Rang Aayega Aur Ek Rang Jayega.

Khuda Ka Shukr Hai Rajasthan Ke Aam Halaqon Mein Sunni Tabligi Jama'at Ke Darse Qur'an Ka Program Amlan Qubool Kar Liya Gaya. Makrana, Kachaman City, Bikaner, Baasni, Kamhaari, Bhilwada, Paali Jodhpur Wagaira Mein Darse Qur'an Ka Silsila Shuru Ho Gaya Hai. Aabroo E Sunniyat Hazrat Maulana Ashfaq Husain Sahab Naemi Mufti E Rajasthan Ne Sunni Tabligi Jama'at Ko Ba Tayyabe Khatir Qubool Kar Liya Hai Neez Qaide Millat Hazrat Maulana Sayyad Asrarul Haq Sahab Sadar All India Muslim Muttahida Mahaaz, Hazrat Maulana Mufti Akhtar Husain Sahab Darul Uloom Rizviya Kaithwan Wa Hazrat Maulana Daod Khan Sahab Principal Madarsa Rizviya Udaipur Aur Deegar Ulma Ne Is Deeni Tahreek Ko Na Sirf Qubool Kar Liya Balki Amlan Unki Hamdardiyan Shareeke Haal Ho Gai. Poore Rajasthan Mein Jama'ati Kaam Tezi Se Badh Raha Hai Is Waqt Bhi Rajasthan Mein Muqarrir Girami Janab Maulana Abdurrazzaq Jabalpuri Organizer Sunni Tabligi Jama'at Fazile Girami Janab Maulana Ahmad Misbahi Muballig Sunni Tabligi Jama'at Sargarme Amal Hain. Tanha Kisi Ek Ka Kaam Nahi Hai Poori Sunni Biradari Ka Mushtarka Mas'ala Hai Isliye Is Deeni Tahreek Ko Aam Se Aam Tar Karne Ke Liye Har Ek Ko Hissagir Wa Shareek Kaar Hona Chahiye.

Mein Shukraguzar Hoon Janab Alhaj Sahab Qadri Razvi Sadar Madarsa Dastgiryar Mandgod Wa Janab Alhaj Muhammad Saed Sahab Qadri Razvi Wa Janab Haji Muhammad Ali Sahab Wa Haji Muhammad Ali Jinna

Sahab Ki Ye Hazraat Amlan Mere Quvvate Bazoo Ban Chuke Hain Unki Haisiyat Tamashaeyon Jaisi Nahi Hai. Bahut Se Hazraat Khade Tamasha Dekh Rahe Hain Ki Is Tahreek Ka Anjaam Kaar Kya Hoga? Khuda E Qadir Ikhlaase Neeyat Se Is Deeni Tahreek Ko Aage Badhne Ke Asbaab Wa Zaraye Faraham Farmaye Aameen.

'Kanton Se Guzar Jata Hoon Daman Ko Bacha Kar
Phoolon Ki Siyasat Se Mein Begana Nahi Hoon'

Ek Galat Fahami Ka Izaala

Til Ke Oat Pahad

'De Mujhko Shikayat Ki Ijizat Ki Sitamgar
Kuch Tujhko Maza Bhi Mere Aazar Mein Aaye'

Nagpur Ke Haliya Ijlaas Mein Ulmaye Deoband Ne Jo Dhamachaukadi Ki Hai Iska Ek Gosha Ye Bhi Hai Ki Maulvi Irshad Ahmad Ne 'Tajanib Ahle Sunnat' Se Awaam Ko Galat Zehan Dene Ki Sae E Nakam Ki Hai Jiska Khulasa Ye Hai Ki Ulmaye Ahle Sunnat Apne Siwa Kisi Ko Musalman Samajhte Hi Nahi Is Silsile Mein Zaruri Hai Ki Chand Aise Haqaeq Wa Shawahid Aapke Samne Pesh Kiye Jayein Jisse Aaine Mein Aap Ulmaye Deoband Ko Achchi Tarah Dekh Sakein!

Ab Tafseel Ka Mauqa Nahi Kitab Press Ja Rahi Hai Isliye Sirf Chand Shawahid Par Iqtifa Kiya Jayega. Insha ALLAH Ta'ala Aainda Hasbe Zarurat Is Mauzoo Par Mustaqil Kitab

Likhi Jayegi Taaki Deobandiyat Ka Asal Roop Aapke Samne Aa Sake.

Jama'ate Islami Deoband Ki Nazar Mein:

'Farmaya (Maulana Husain Ahmad Sabiq Sadar Deoband) Islam Ke Naam Par Bahut Si Jama'atein Wujood Mein Aai Lekin Ye Jama'at Jo Jama'ate Islami Ke Naam Se Hai Un Tamam Jama'aton Se Bahut Zyada Khatarnak Hai. Aaj Maulana Sibgatullah, Maulana Ameen Ahsan Sahab Islahi Jo Is Jama'at Ke Sargaram Rukn The, Is Jama'at Se Alag Ho Kar Hazrat Ke Is Irshad Ki Amlan Tasdeeq Kar Rahe Hain'.

(Shaikhul Islam Page 159)

Note : Maloom Hua Ki Ulmaye Deoband Ki Nazar Mein Tamam Firqa E Batila Mein Sabse Zyada Khatarnak Jama'ate Islami Hai.

Doosra Hawala-

Rawafiz Ulmaye Deoband Ki Nazar Mein:

'Rawafiz Ne To Sirf Chand Sahabiyon Ki Tauheen Ki Aur Is Jama'ate Islami Ne To Tamam As'habe Kiraam Rizwanullah Alaihim Ajmaen Ki Tanqees Wa Tauheen Kar Di Ye Kahte Hain Sahab Meyaar Haq Nahi Hain. Alakh'.

(Shaikhul Islam Page 159)

Note : Goya Rawafiz Aur Jama'ate Islami Tauheene Sahaba Mein Yaksa Wa Barabar Hain Lihaza Ulmaye Deoband Ki Taraf Se Donon Par Ek Hi Hukm Jaari Kiya Jayega. Choonki Donon Tauheene Sahaba Ke Mujrim Hain!

Teesra Hawala-

Ulmaye Deoband Ki Nazar Mein Jama'ate Islami Gair Naaji Jahannami Hai:

'Farmaya Maulana Husain Ahmad Jo Hadees Mein Jo Ummat Ke 72 Firqon Ki Khabar Aai Aur Sirf Ek Firqa Ko Naaji Aur Doosre Tamam Firqon Ko Gair Naaji Farmaya Hai. Mein Dalael Wa Baraheen Ki Raushani Mein Poore Sharhe Sadar Se Kahta Hoon Ki Ye Jama'ate Islami Bhi Un Hi Gair Naaji Firqon Mein Se Hai'.

(Shaikhul Islam Page 159)

Note : Ulmaye Deoband Ki Nazar Mein Ahle Tish'aa Tauheene Sahaba Ke Mujrim Hain Aur Jama'ate Islami Jahannami Firqon Mein Se Ek Firqa Hai.

Gair Muqallideen Ulmaye Deoband Ki Nazar Mein:

'Ek Martaba Maulana Rasheed Ahmad Gangohi Ne Irshad Farmaya Ki Jo Log Ulmaye Deen Ki Tauheen Aur Un Par Ta'an Wa Tashni Karte Hain Qabr Ke Andar Unka Munh Qibla Se Phir Jata Hai Balki Ye Farmaya Ki Jiska Ji Chahe Dekh Le. Gair Muqallideen Choonki Aemma E Deen Ko Bura Kahte Hain Isliye Unke Peechhe Bhi Namaz Padhni Makrooh Farmayi'.

(Tazkirturrasheed Jild 2 Page 282)

Note : Ye Ibaarat Is Qadr Wazeh Aur Gair Mub'ham Hai Ki Kisi Tabsara Ki Muhtaaj Nahi. Bas Itni Zahmat Keejiye Ki Agar Gair Muqallideen Ne Is Hawale Ko Na Dekha Ho To Unhein Uski Ziyarat Kara Deejiye.

Ek Aur Hawala Mulahaza Farmaiye-

Un Gair Muqallideen Ki Neki Mein Shak Nahi Lekin Neki Badarja Mahboobiyat Nahi Kyunki Gair Muqallideen Hazraat Mein Umooman Adab Ki Kami Hoti Hai, Bebak Hote Hain Aur Taqwa Ka Ahatmam Bhi Bahut Km Karte Hain Jisse Ek Goona Inqbaaz Hota Hai.

(Asharfussawaneh Jild 1 Page 124)

Note : Maulana Thanvi Ki Nazar Mein Gair Muqallideen Ki Jo Haisiyat Hai Use Nazireen Ne Mulahaza Farmaya.

Ab Ek Hawala Aur Mulahaza Farmaiye-

'Maulvi Abdul Majeed Sahab Hazarvi Farmate The Ki Jab Meine Maulvi Nazeer Husain Dehalvi Gair Muqallid Ke Paas Hadees Shareef Padhni Shuru Ki To Dil Andar Se Ghabrata Tha Aur Khwab Mein Aksar Khinzeer Ke Bachche Nazar Aaya Karte Ki Mere Charo Taraf Phirte Hain'.

(Tazkirturrasheed Hissa 2 Page 320)

Muhammad Bin Abdul Wahab Najdi Maulana Husain Ahmad Ki Nazar Mein:

'Alhaasil Vo Muhammad Bin Abdul Wahab Najdi Ek Zalim Wa Baagi, Khoonkhar, Fasiq Shakhs Tha'.

(Ashshahabussaqib, Maulana Husain Ahmad Safa 50)

Note : Ek Hi Saans Mein Maulana Tandvi Ne Najdi Peshwa Ko Zalim, Baagi, Khoonkhar, Fasiq Sab Kuch Kah Dala.

Sayyadna Imaam Ahmad Raza Ulmaye Deoband Ki Nazar Mein:

Iske Liye Sirf Maulana Husain Ahmad Ki 'Ashshahabussaqib' Ka Mutala Kafi Hoga Jismein Aashiqe Rasool Mujaddide Hazira Sayyadna Imaam Raza Fazile Bareilvy Raziyaallahu Ta'ala Anhu Ko 640 Galiyan Di Gai Hain Jisko Faqeehe Asr Hazrat Maulana Mufti Ajmal Shah Sahab Alahirrahma Ne 'Radd Shahaabe Saqib' Mein Shumar Farmaya Hai.

Ek Aur Dil Kharash Hawala Mulahaza Farmaiye-

Allama Shaami Ulmaye Deoband Ki Nazar Mein:

'Shaami Ki Is Ibaarat Ko Raza Khani Bade Fakhr Se Apne Risalon Mein Naql Karte Hain. (Chand Satar Baad) Magar Unko Kya Maloom Ki Ibne Aabideen Shaami Ne Hukoomat Ke Asar Se Un Gareebon Ko Badnam Kiya Aur Un (Najdiyon) Ke Khilaaf Ek Muttaheda Mahaaz Qayam Kar Ke Apni Duniya Sanbhali. Bura Hai Is Duniya Parasti Aur Sunhari Sikkon Ka Jiske Aevaz Shaami Ne Najdiyon Ko Dil Khol Kar Badnam Kiya Hai'.

(Aaina E Sadaqat Page 44)

Note : Allama Shaami Jaisi Azeemul Martabat Shakhsiyat Par Aisa Narwa Aur Rakeek Hamla Ye Sirf Deobandi Mulla'o Se Ho Sakta Hai Jinke Zameer Wa Khameer Aur Fitrat Wa Sarisht Mein Tabarra Aur Gali Galauj Ka An'sar Shamil Hain. Mirza Gulam Ahmad Qadyani Se Mut'alliq Ek Hawala Mulahaza Farmaiye-

Mirza Gulam Ahmad Qadyani Ulmaye Deoband Ki Nazar Mein:

'Agar Khan Sahab Ke Nazdeek Baaz Ulmaye Deoband Waqai Aise The Jaisa Ki Unhone Samjha To Khan Sahab Sayyadna Imaam Ahmad Raza Par Un Ulmaye Deoband Ki Takfeer Farz Thi Agar Vo Unko Kafir Na Kahte To Vo Khud Kafir Ho Jate Jaise Ulmaye Deoband Ne Jab Mirza Sahab (Gulam Ahmad Qadyani) Ke Aqaed Kufriya Maloom Kar Liye Aur Vo Qat'an Sabit Ho Gaye To Ab Ulmaye Islam Par Mirza Sahab Aur Mirzaeyon Ko Kafir Wa Murtaad Kahna Farz Ho Gaya Agar Vo Mirza Sahab Aur Mirzaeyon Ko Kafir Na Kahein To Vo Khud Kafir Ho Jayenge. Jo Kafir Ko Kafir Na Kahe Vo Khud Kafir Hai'.

(Ashaddul Azaab Page 13)

Note : Bavajood Ye Ki Qadyani Kalima Go Aur Ahle Qibla Hain Lekin Jab Ulmaye Deoband Mirza Gulam Ahmad Qadyani Ki Kufriyat Par Muttala Ho Gaye To Un Par Kufr Wa Irtidad Ka Fatwa Diya. Qurban Jaiye! Aap Kisi Kalima Go Aur Ahle Qibla Ki Kufriyat Par Muttala Ho Jayein To Aap Par Farz Hai Ki Aap Use Kafir Kahein, Lekin Agar Aap Par Tauheene Nubuvvat Ka Jurm Sabit Ho Jaye Aur Aapki Takfeer Ki Jaye To Qiyamate Sugra Barpa Ki Jaye. Wazeh Rahe Aapki Takfeer Mein Aap Hi Ka Usool Wa Zabta Istemal Kiya Ja Raha Hai. Aapka Haal To Ye Hai Ki, 'Naavak Ne Tere Said Na Chhoda Zamane Mein'

Jama'ate Islami Maulana Thanvi Ki Nazar Mein:

'Mera Dil Is Tahreek Ko Qubool Nahi Karta'.

(Asharfussawaneh Page 14 Jild Aakhir)

Jama'ate Islami Qari Tayyab Ki Nazar Mein:

'Jama'ate Islami Ke Jadeed Fiqhiyaat Aur Tafakk Ki Far'eyaate Jo Janab Ne Qalam Band Farma Kar Irsaal Farmai Unhein Padh Kar Afsos Hua. Maloom Hota Hai Ki Koi Naya Fiqh Taiyar Ho Raha Hai Aur Purane Fiqh Ka Libas Utaar Kar Phenka Ja Raha Hai. Inna Lillah Alakh'.

Maulana Shabbir Ahmad Usmani Maulana Usman Ahmad Ki Nazar Mein:

'Darul Uloom Deoband Ke Talba Ne Jo Gandi Galiyan Aur Fahash Ishtiharaat Aur Cartoon Hamare Mut'alliq Chaspa Kiye Hain Jinmein Hamein Aboo Jahal Tak Kaha Gaya Aur Hamara Janaza Nikala Gaya Aap Deobandi Maulvi Sahiban Hazraat Ne Uska Bhi Koi Tadaruk Kiya Tha. Aapko Maloom Hai Ki Us Waqt Darul Uloom Ke Tamam Mudarriseen, Mohtamim Aur Mufti Samet Ba Istisana Ek Do Ke Bila Wasta Mujh (Maulvi Shabbir Ahmad Usmani) Se Nisbate Talammuz Rakhte The'.

(Muqalamtussardain Page 21)

Note : Goya Maulana Husain Ahmad Aur Unke Rufqa Kaar Ki Nazar Mein Maulana Shabbir Ahmad Usmani Ki Haisiyat Aboo Jahal Jaisi Hai!

Jis Tarah Bichchhoo Dank Marne Mein Apna Paraya Aur Dost Dushman Nahi Dekhta Use To Dank Marne Se Kaam, Jab Zahar Kulbulata Hain To Dank Marne Par Majboor Hota Hai. Pas Aise Hi Ulmaye Deoband Fuzool Bakwas Aur Gali Bakne Par Majboor Hain. Ab Maulana Husain Ahmad Ko Maulana Shabbir Ahmad Ke Katghare Mein Dekhiye.

Maulana Husain Ahmad Maulana Shabbir Ahmad Ki Nazar Mein:

'Maulana Husain Ahmad Sahab Ne Muslim League Mein Musalmanon Ki Shirkat Ko Haraam Qaraar Diya Aur Qaide Aazam Ko Kafire Aazam Ka Laqab Diya'.

(Khutba E Sadarat Shabbir Ahmad Usmani Page 48)

To Maulvi Shabbir Ahmad Usmani Ne Maulvi Husain Ahmad Ke Mut'alliq Kaha-

'Ye Parle Darje Ki Shaqawat Wa Himaqat Hai Qaide Aazam Ko Kafire Aazam Kaha Jaye'.

(Muqalamtussardain Page 32)

Note : Goya Maulana Shabbir Ahmad Usmani Ki Nazar Mein Maulana Husain Ahmad Shaqi Aur Bewakoof Hain.

Maulana Abul Kalaam Ulmaye Deoband Ki Nazar Mein:

'Vo Abul Kalaam Aazad Apni Nafsiyani Khwahishaat Ka Muttaba Hai Aur Islam Ke Seedhe Sadhe Raste Se Bhatka Hua Hai Aur Akabireene Millat Ka Sakht Be Adab Hai'.

(Al Bayaan Mukaddama Mushkilatul Qur'an Maulana Anwar Shah Kashmiri Deobandi Page 34)

Note : Maulana Abul Kalaam Aazad Se Mut'alliq Maulana Muhammad Anwar Shah Kashmiri Deobandi Ki Jo Raay Thi Use Unhone Khule Band Zaahir Kar Diya Ki Abul Kalaam Aazad Nafsaani Khwahishaat Ka Muttaba Hai Aur Seedhe Raste Se Bhatka Hua Hai.

Sar Sayyad Ahmad Khan Ulmaye Deoband Ki Nazar Mein:

'Vo Sar Sayyad Be Deen Mulhid Ya Jahil Gumrah Hai, Vo Khud Gumrah Hua Aur Usne Logon Ko Bhi Gumrah Kiya Hai Aur Agar Uska Kufr Wa Alhaad Zyada Na Hota To Mumkin Tha Ki Log Us Par Mukammal Imaan Le Aate. Pas Dekh Ki Us Mulhid Bewakoof Ki Bewakoofi Kahan Tak Pahunch Gai Hai'.

(Al Bayaan Mukaddama Mushkilatul Qur'an Page 32)

Note : Sar Sayyad Ahmad Khan Se Mut'alliq Maulana Anwar Shah Kashmiri Deobandi Ko Jo Kahna Tha Unhone Gair Mub'ham Aur Wazeh Taur Par Kah Diya Ab Zarurat Iski Hai Ki Ye Ibaarat Muslim University Aligarh Tak Pahuncha Di Jaye Taaki University Mein Jab Kabhi Qari Tayyab Sahab Ka Program Ho To Is Ibaarat Par Unse Istifsaar Kiya Ja Sake!

Maulana Shibli Nomani Ulmaye Deoband Ki Nazar Mein:

'Beshak Vo Shibli Sar Sayyad Ke Baare Mein Azhad Khush Aitqaadi Rakhta Hai. Pas Ya To Ye Mudahanat Fiddeen Hai. Aur Un Donon Sar Sayyad Wa Shibli Ki Roohein Ilm Wa Maqasid Mein Yakja Hain. Aur Hamne Logon Ke Samne Shibli Ka Ye Pol Isliye Zahir Kiya Hai Ki Deene Islam Mein Kisi Kafir Ke Kufr Se Chashmposhi Karna Hargiz Jayaz Nahi'.

(Al Bayaan Mushkilatul Qur'an Muhammad Anwar Shah Kashmiri Deobandi Page 32)

Note : Maulana Anwar Shah Kashmiri Deobandi Ne Maulana Shibli Nomani Ke Baare Mein Jo Kuch Kaha Use Nazireen Ne Padh Liya Lekin Hawale Ki Aakhri Satar Bahut

Hi Qabile Tavajjoh Hai.

Yani 'Deene Islam Mein Kisi Kafir Ke Kufr Se Chashmaposhi Karna Hazrgiz Jayaz Nahi'.

Bagair Soche Samjhe Kabhi Ye Log Bhi Sach Bol Jate Hain, Baad Mein Pachhtava Hi Kyun Na Ho. Ab Kah Lene Deejiye Agar Maulana Shibli Nomani Ka Kufr Chhupaya Nahi Ja Sakta To Tauheene Nubuvvat Ke Mujrimeen Ka Jurm Kyun Kar Chhipaya Ja Sakta Hai? Hifzul Imaan Wa Baraheene Qatia Wagaira Ki Kufri Ibaarath Par Jab Ulmaye Deoband Ki Takfeer Ki Jati Hai To Mulk Mein Shor Wa Hungama Kyun Barpa Kiya Jata Hai? Ham Aap Hi Ka Usool Aap Par Istemal Karte Hain. Islam Mein Kisi Kafir Ke Kufr Se Chashmposhi Karna Jayaz Nahi! Aapko To Hamein Daad Deni Chahiye Ki Usool Ke Istemal Mein Hamne Insaaf Wa Diyanat Ka Khoon Nahi Hone Diya Magar Isko Kya Kahiye Aap Maulana Abul Kalam Aazad, Sar Sayyad Ahmad Khan, Maulana Shibli Nomani, Maulana Maudoodi, Madarsatul Islah Saraymeer, Allama Ibne Aabid Shaami, Rawafiz Wa Khwariz, Gulam Ahmad Qadyani, Sayyadna Imaam Ahmad Raza Fazile Bareilvy, Muhammad Bin Abdul Wahab Najdi Wagaira Wagaira Ko Jo Bhi Man(Dil) Mein Aaye Kah Jaye Kafir, Bedeen, Zalim, Khoonkhar, Fasiq, Raah Se Bhatka Hua, Jahannami, Aboo Jahal, Madahin, Jahil Garz Ki Ulmaye Deoband Ke Siwa Khuda Ki Zameen Par Jo Log Bhi Base Tike Hain Vo Sab Ke Sab Bedeen, Kafir, Gumrah, Jahannami Wagaira Hain. Ye Hain Ulmaye Deoband Ke Vo Kaale Kartoot Jisko Unhone Numaishi Ittihad Wa Ittifaq Aur 'Ek Bano Nek

Bano' Ke Khokhlon Naaro Mein Chhupa Rakha Hai. Ab Qaum Bahut Hoshiyar Ho Chuki Hai Usne Aapke Numaisi Sajdon Aur Be Wazan Naaro Ki Haisiyat Samajh Li Hai Vo Is Baat Ka Aasani Se Faisla Kar Sakti Hai Ki Agar Aap Kisi Kalima Go Ko Aur Ahle Qibla Ko Kalimate Kufriya Ki Bina Par Kafir, Murtad, Bedeen Kah Sakte Hain To Aap Jaise Tauheene Nubuvvat Ke Mujrimeen Ko Kyun Kar Maaf Kiya Ja Sakta Hai? Jo Usool Wa Zabta Aapne Qadyaniyon Wagaira Par Istemal Kiya Hai Bas Zabte Ki Vahi Talwar Aapka Bhi Sir Qalam Kar Rahi Hai. Agar Aisa Hi Hai To Wabila Kyun?

Lamha E Fikriya!

'Chhode Jata Hoon Mein Sarma E Gam Aey Manzar
Jane Ab Kiske Mukaddar Mein Ye Daulat Hogi'

Hazrat! Ye Koi Maqaame Hairat Wa Istejaab Nahi Jis Qaum Ki Sarkashi Wa Bagawat Is Had Tak Pahunch Gai Ho Ki Vo Khuda E Wahdahoo La Shareek Ko Mas'ala Imkane Kizb Ke Parde Mein Jhootha Kahe Aur Uske Pyare Mahboob Sarware Kaunain Sayyade Aalam Roohi Fidah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Bada Bhai, Gaanv Ka Zameendar, Chaudhary, Mar Kar Mitti Mein Milne Wala Kahein.

Agar Usne Maulana Abul Kalaam Aazad, Maulana Maudoodi, Maulana Shibli Nomani, Sar Sayyad Ahmad Khan, Allama Shaami, Mirza Gulam Ahmad Qadyani Hatta Ki Sirf Ek Kitab Mein Sayyadna Imaam Ahmad Raza Fazile Bareilvy Raziyaallahu Ta'ala Anhu Ko 640 Galiyan Di Ho To Ye Koi Hairat Ka Maqaam Nahi. Is Tahreer Ka Maqsad Kisi Ki Takdees Wa Safai Nahi Hai Balki Kahna Ye Hai Ki Aapne

Jise Jaisa Samjha Vaisa Kah Diya Bas Aise Hi Agar Ulmaye Ahle Sunnat Ki Nazar Mein Aap Tauheene Nubuvvat Ke Mujrim Hain. Aise Mujrim Ka Jo Hukm Hai Agar Uska Ailaan Kar Diya Gaya To 'Kafir Ko Bhi Kafir Na Kaho' Ka Naara Kyun Buland Kiya Raha Hai Ye Islam Ki Gasibana Thekedari Aapko Kahan Se Mil Gai. Jo Haq Aapne Doosron Par Istemal Kiya Hai Vahi Hamare Imaam Sayyadna Imaam Ahmad Raza Fazile Bareilvy Raziya'llahu Ta'ala Anhu Ne Aap Par Istemal Kiya Hai. Jahan Tak Allama Shaami Aur Sayyadna Imaam Ahmad Raza Aur Unke Amsaal Ka Ta'alluq Hai Unka Daman Un Tamam Aalaeshon Se Paak Wa Saaf Hai Jiski Nisbat Unki Taraf Ki Gai Hai Aasman Ka Thooka Khud Munh Par Aata Hai. Rah Gaye Doosre Afrad Unke Aznab Wa Akhlaaf Aapse Nipat'te Rahenge.

Kitab Press Ja Rahi Hai Ye Chand Satarein Qalam Bardashta Tahreer Ki Gai Hain. Ham Pur Ummeed Hain Ki Ye Shawahid Wa Nazaer Zehan Wa Fikr Ki Tathreer Aur Husool Wa Aitmaad Ke Liye Kafi Hongi. Aainda Jab Kahi Ya Jahan Kahi Bhi Aqaneeme Salasa (Maulavi Irshad Ahmad, Maulavi Noor Muhammad Tandvi, Ragib Bhopali) Pahunche Aur Is Naueyat Ka Fitna Uthana Chahein To Unhi Shawahid Ki Raushani Mein Unse Istifsaar Kiya Jaye. Meine In Safhaat Ka Izaafa Isliye Kar Diya Ki Nagpur Hi Ka Fitna Nahi Hai Balki Ye Hazraat Jahan Kahi Pahunchte Hain Deobandiyon Mein Apna Rob Jamane, Sasti Shohrat Kamane Aur Taqreer Ka Market Banane Ke Liye Yahi Hathiyar Istemal Karte Hain-

'Badnam Huye Hain To Kya, Naam Na Hoga'

Isi Par Un Hazraat Ka Amal Hai.

Aap Khud Faisla Kar Sakte Hain Ki Jo Qaum Khuda E Wahdahoo La Shareek Aur Aaqa E Do Jahan صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Ko Galiyan De Agar Usne Is Mulk Ki Ek Deendar Ansari Biradari Ko Munh Bhar Kar Galiyan Di Ho Aur Unki Tazleel Wa Tazheek Ke Koi Daqeeqa Na Utha Rakha Ho Usse Ham Ummeede Wafa Kyun Kar Sakte Hain? Jab Deobandi Mulla'o Ne Isko Phir Jagaya Hai To Ab Iska Jawab Yahi Hai Ki Unse Mafi Aur Un Dil Aazar Kitabon Ke Nazare Aatish Ka Motalba Kiya Jaye.

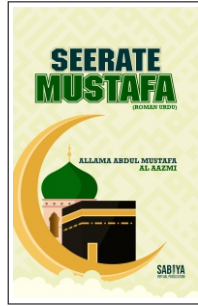
Sayyadna Imaam Ahmad Raza Ki Haisiyat Aqwaale Fuqha Ke Naqil Ki Hai Goya Hikayat Hai, Insha Nahi Hai. Unhone Apni Taraf Se Kuch Nahi Farmaya Lekin Ulmaye Deoband Ne Apne Dilkharash Wa Dil Azaar Jumlon Se Amdan Intihai Rakeek Wa Narwa Hamle Kiye Hain Jo Yaqeenan Ulmaye Deoband Ki Peshani Par Kalank Ke Teeka Hain.

Khuda E Qadir Ham Mein Ittihad Wa Ittifaq Ki Aisi Spirit Aur Mardum Shanasi Ka Vo Jauhar Ata Farmaye Ki Aainda Gandum Numa, Jau Farosh Vyapari Barsare Bazar Hamare Izz Wa Waqar Ke Neelam Ki Himmat Na Kar Sake!

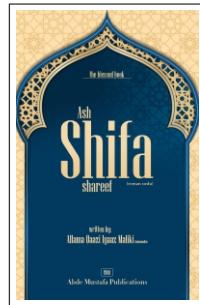
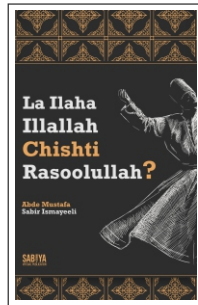
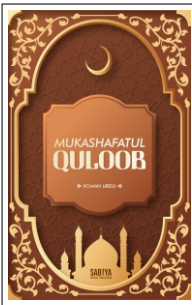
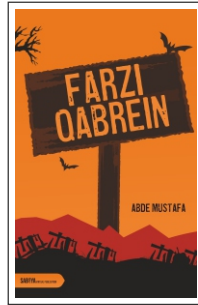
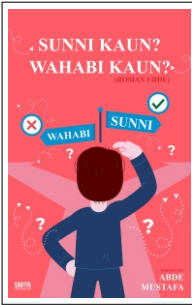
'Apni To Ab Tamam Hui Kaenate Gam
Do Ashk The So Deeda E Tar Se Guzar Gaye'

Mushtaq Ahmad Nizami

Khadim Sunni Tabligi Jama'at Wa Mohtamim,
Darul Uloom Gareeb Nawaz Allahabad,
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