

DEEN SAMAJH KAR NAYA KAAM

# BIDD'AT

?

ABDE MUSTAFA



Abde Mustafa Publications

DEEN SAMAJH KAR NAYA KAAM

# BIDD'AT ?

ABDE MUSTAFA

MUHAMMAD SABIR QADRI



**Abde Mustafa Publications**

# Deen Samajh Kar Naya Kaam Bidd'at

Writer: Abde Mustafa Muhammad Sabir Qadri

Founder, Abde Mustafa Organisation

Publisher: Abde Mustafa Publications

Digitally Published by Sabiya Virtual Publication

Powered by Abde Mustafa Organisation

Publication Date: September 2023 Total Pages: 29

Edition: 1st

Book No.: SVPBN430

Cover Design & Formatting : Pure Sunni Graphics

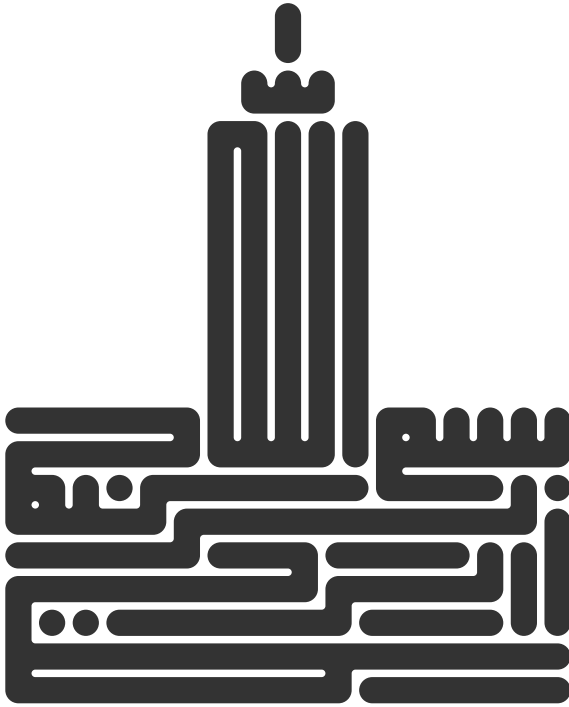
All rights reserved.

No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

Copyright © 2023 by Abde Mustafa Publications

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.

## Contents

ABDE MUSTAFA ORGANISATION KE BAARE MEIN .....	2
HARFE AAGHAZ .....	4
JO KAAM NABI NE NAHIN KIYA.....	7
QURAANO SUNNAT MEIN IJMAAL .....	7
QURAAN MEIN BARAHWI KAHAN LIKHA HAI?.....	8
IJMAAL MEIN EK BADI HIKMAT .....	8
WAHABIYA KA MAKRO FAREB .....	9
DEEN SAMAJH KAR KARNE KA MATLAB.....	10
PAKKI MASJIDEIN BANANA .....	11
MASJID BANANE WAALE BIDD'ATI.....	12
DARSE BUKHARI (BINA SAWAAB KE).....	12
BIDD'AT AUR HUMARE ASLAAF .....	14
QURAAN KI KITABAT BHI BIDD'AT .....	14
DUA BHI BIDD'AT.....	15
SEERAT PROGRAM, SALANA JASHN WAGHAIRA BIDD'AT.....	15
DEEN SAMAJH KAR KYA KARTE HAIN? .....	16
MADRASE BANANA BIDD'AT.....	17
KITABEIN LIKHNA BIDD'AT .....	18
DARUSSALAM, DARUL IFTA DEOBAND, KITABO SUNNAT AUR MUHADDIS FORUM WAGHAIRA KI BIDD'ATEIN .....	18
ASAL MAS'ALA "ASAL" KA HAI.....	20
ILM HAASIL KARNE KI ASAL .....	20
DUA KI ASAL.....	21
ISAALE SAWAAB KI ASAL .....	21
KHUSHI MANANE AUR NABI ALAIHISSALAM KE TAZKIRE KI ASAL .....	22
AAKHIRI BAATEIN .....	23

## Abde Mustafa Organisation ke baare mein

Abde Mustafa Organisation sana 2014 eiswi se Quraano Sunnat ki taleemaat ko print media aur digital media ke zariye aam karne ke maqsad ke tehat kaam kar rahi hai

- **Humare departments aur activities**

Hum mukhtalif departments mein kaam kar rahe hain, jinki tafseel darje zel hai:

- **Abde Mustafa Publications**

Ye humara main department hai jahan mukhtalif mauzuaat aur zubano mein kitabein shaya ki jaati hain, Humari publish ki gai kitabo ko padhne ke liye humari website par jaayein:

[www.abdemustafa.org](http://www.abdemustafa.org)

- **Blog**

Hum mukhtalif mauzuaat aur zubano mein tehreerein shaya karte hain jo Ilmi aur Tehqeeqi hoti hain, Inhein humare blog par dekha ja sakta hai:

[amo.news/blog](http://amo.news/blog)

- **Sabiya Virtual Publication**

Ye platform virtual publishing ke liye hai yaani iske tehat kitabo ko digital formats mein internet par publish kiya jaata hai, Is platform se musalsal digital library mein kitabo ka izafa ho raha hai

[amo.news/books](http://amo.news/books)

- **Roman Books**

Ye shoba Urdu kitabo ko Roman Urdu mein dhaalne ke liye hai, Daure haazir mein Roman Urdu ke badhte hue istemal ko madde nazar rakhte hue is project ka aaghaz kiya gaya hai

- **E Nikah Matrimony Service**

Ye ek matrimonial service hai jo khaas Ahle Sunnat Wa Jama'at ke liye shuru ki gai hai, Is service ke zariye sunniyo ka nikah sunniyo se karwaya jaata hai, Ye service sunniyo mein rishte talash karne mein aasani faraham kar rahi hai, Register karne ke liye humari website par jaayein [www.enikah.in](http://www.enikah.in)

- **Nikah Again Service**

Ye service ta'addude azwaaj yaani ek se zaaid nikah (polygamy) ko riwaaj dene ke liye shuru ki gai hai

- **Technical Sunni**

Technology se judi malumaat ko aam karne ke liye is muhim ka aaghaz kiya gaya hai, Is mein hum ek munfarid andaaz mein technology se related information ko pesh karte hain taaki qaum usse faida utha sake

Mazeed malumaat ke liye ya kisi tarah ki shikayat darj karne ke liye bila jhijak hum se rabta karein

**Abde Mustafa Organisation**

## Harfe Aaghaz

Quraano Sunnat ka naam le kar gumrah karne waalo ki tarikh bahut purani hai, Humare daur mein bhi aisa kiya ja raha hai ke Quraano Sunnat ki ghalat tashreehat pesh kar ke logon ke andar shukooko shubahaat paida kiye ja rahe hain, Ye bilkul aisa hi hai jaise pehle kai logon ne Quraano Sunnat se istedlal kar ke taqdeer ka inkar kiya, kisi ne firishto ka inkar kiya aur ise neki ya neki ki quwwat se tabeer kiya, kisi ne shaitan aur jinnaat waghaira ka inkar karte hue ise badi (burai) ki taaqat ka naam diya, kisi ne insan ko hi apne aamaal ka khaliq qarar diya to kisi ne Allah Ta'ala ko jhoota tak kaha, In sab logon aur giroho ke paas dalail the lekin wo batil the lihaza maloom hua ke Quraano Sunnat ka naam lena hi kaafi nahin balki is par mukammal imaan rakhna aur insaf se kaam lena bhi zaroori hai aur jo aisa nahin karenge wo Allah Ta'ala ke is farmaan ke mutabiq gumrah honge:

Tarjuma: Kya Khuda ke kuchh hukmo par imaan laate aur kuchh se inkar karte ho to jo tum mein aisa kare uska badla kya hai magar ye ke dunya mein ruswa ho aur qiyamat mein sakht tar azaab ki taraf phere jayenge (*Baqarah:85*)

Yahan humara mauzu ek aisa mas'ala hai jo humare nazdeek bilkul waazeh hai lekin firqa -e- wahabiya ki kam ilmi hai ke wo is par aisa kalaam karte hain jo Quraano



Sunnat ke khilaf hai aur Ulama -e- Islam mein jitne akabireen guzre hain unke kalaam se bhi takrata hai aur dunya bhar ke musalmano ke amal ko bhi challenge karta hai aur inhi baato se maloom ho jaata hai ke inki haqeeqat kya hai

Firqa -e- wahabiya jis mein deobandi aur ghair muqallideen sab shamil hain, ye log bidd'at ka matlab aaj tak samajhne se mahroom hain aur iske ilawa inko Nabiye Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki shaano azmat se jo bughz hai wo dhaka chhupa nahin, jahan bhi koi aisa kalaam aata hai ke jiska talluq Huzoor Nabiye Kareem صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki shaano azmat ke bayaan se hota hai to wahan par inke andar ki gandagi baahar aane lagti hai aur apni jahalat ke sabab har cheez ka inkar kar dete hain, aisa hi inhone Milade Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ke mas'ale par kiya aur itni jurr'at ki ke ise "Bidd'at" aur "Gumrahi" tak kehna shuru kar diya! aur jahalat ki inteza dekhein ke ek riwayat jo buri bidd'ato ke baare mein hai use daleel ke taur par pesh kiya ke "har bidd'at gumrahi hai" aur jab humne inhein inki bidd'ato ke baare mein bataya to inhone ek heela talash kiya lekin ye apne heele mein mazed phans gaye, inka heela ye tha ke jo kaam deen mein deen samajh kar kiya jaaye wo bidd'at hai baaqi dunya samajh kar kiya jaaye to bidd'at nahin aur is tarah apne aap ko bachane ki koshish ki lekin apni is ghalat bayaani ki wajah se inki gardanein aisi phansi hai ke jise nikaal paana ab inke liye mumkin nahin

Allah Ta'ala ki taufiq se aur uske Habebe Mukarram صَلَّى

اللَّهُ تَعَالَى عَلَيْهِ وَالِهِ وَسَلَّمَ ki nazre inayat se ye baatein likh raha hoon jo mujh par waazeh hui, Insha Allah ye baatein musalmano ke shukooko shubahaat ke izale ka sabab banengi aur firqa -e-wahabiya ke liye ek aisi zarb hogi jo unke un zakhmo ko taaza karegi jo humare Ulama ne inhein diye hain, Ulama -e- ahle sunnat ka ek ek waar in par qiyamat ban kar toota hai lekin apne zakhmo ko chhupate hue wahi baatein duhrate hain jinka dandan shikan jawab inke bado ko diya ja chuka hai aur wo is ke jawab par bebas wa lachar ho kar mitti mein mil chuke hain

**Abde Mustafa**

Muhammad Sabir Qadri

September 2023 (Maahe Rabiul Awwal)

## Jo kaam Nabi ne nahin kiya

Agar bidd'at ka sirf ye matlab hai ke jo kaam Nabi alaihissalam ne ya Sahaba -e- kiraam ne nahin kiya wo bidd'at hai to phir aaj har shakhs bidd'at mein muftala hai kyunki aaj aise beshumar kaam kiye ja rahe hain jo Huzoor alaihissalam ke zamane ke baad ijaad kiye gaye, Wahabiya pehle yahi keh kar aitraaz shuru karte hain ke ye kaam Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aur Sahaba -e- kiraam ne nahin kiya lihaza bidd'at hai lekin jab inhein bataya jaata ke ye khud kitni bidd'ato ke murtakib hain to fauran baat ko dusri taraf le jaate hain, hum us dusri baat par tafseel se kalaam karenge lekin usse pehle kuchh usooli aur zaroori baatein bayaan karna zaroori samajhte hain

## Quraano Sunnat mein ijmaal

Agar bidd'at ke sahih maana ko samajhna hai to ye jaan lena chahiye ke Quraano Sunnat ne har har insan ke har har mas'ale aur har har ilaqe ke liye tafseel ba zaahir bayaan nahin farmai balki usooli rahnumai ki hai aur inki raushni mein jitne bhi goshe insani zindagi ke samne aate hain uska hal ummat ke sipurd kar diya gaya hai, Isse ye baat nikhar ke samne aati hai ke Qiyamat tak aane waale musalmano ki zindagiyo mein zamane aur ilaqe ke badlaaw ke dakhil se kai aisi baato ka dekha jaana waazeh hai ke jinka sarahat ke saath Quraano Sunnat mein zikr nahin, Isi se taqleed ki ahmiyyat

ka andaza bhi lagaya ja sakta hai ke jab Quraano Sunnat mein usool aur ijmaal hai to har ek is ka ahal nahin ki iski tafseel aur ahkaam ko akhaz kar sake

## **Quraan mein barahwi kahan likha hai?**

Jab ye maloom ho gaya ke Quraano Sunnat mein usooli rahnumai farmai gai hai to phir ye sawal hi jahilana hai ke Qurano Sunnat mein lafze barahwi kahan hai, Aise to ye baat aage badhti jayegi aur ek ek khane ki cheez ke baare mein bhi yahi sawal kiya ja sakta hai ke Quraano Sunnat mein inke naam kahan hain? aur jab inke naam nahin to phir iske jaaiz hone ki daleel kya hai? Misaal ke taur par humare mulk mein paai jaane wali sabziya'n tamatar, bhindi, palak, baingan waghaira sab ke naam Quraano Sunnat mein kaun dikha sakta hai phir ye mutalba karna ke barahwi ka lafz Quraano Sunnat mein dikhaya jaaye mahaz jahalat hai

Ye koi zyada ilmi bahas nahin balki aam samajh mein aane wali baatein hain, iska zikr yahan isliye kiya gaya ke maujuda wahabiya ke ulama ko aise bhondi baatein karte dekha gaya hai jisse wo faqat bholi bhaali awaam ko warghalate hain

## **Ijmaal mein ek badi hikmat**

Quraano Sunnat mein ijmaal ke pichhe ek badi hikmat ye hai ke agar har goshe aur har tafseel mein sarahatan ahkaam aa jaate to us par amal karna har insan ke liye

mumkin na hota aur ye chunki deene fitrat hai to aisi usooli rahnumai ki gai ke aane waale zamano mein jahan bhi deen pahunche to wahan qubool kar liya jaaye aur ahkaam par amal bhi aasan ho, halaate zamana, urf aur ilaqa ke mutabiq ahkaam ka badalna iski waazeh misaal hai, Ab ghair muqallideen ka sirf Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aur Sahaba ke zamane ki qaid lagana batil aur deen par iftera waazeh samajh mein aata hai

Agar ye qaid lagai jayegi to dunya bhar ke musalmano ko bidd'ati qarar dena hoga kyunki Arab aur Ajam mein kai aitbar se farq dekhne ko milta hai, Quraano Sunnat ki wus'at ke samne ye farq kuchh bhi nahin ke wo sab ka ihata kar leta hai lekin agar wahabiya ki ru se dekha jaaye to deen tang nazar aata hai aur haqeeqat mein inke zehan tang hain aur inhone deen ko bhi apni zehniyat ki tarah tang samajh rakha hai halanki deen bahut wasee hai

## Wahabiya ka makro fareb

Pehle to wahabiya yahi kehte hain ke chunki fulaan kaam Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aur Sahaba -e- kiraam ke zamane mein nahin hua lihaza bidd'at kehlayega, in mein baaz to itne shiddat pasand aur hadd se badhne waale hain ke Sahaba -e- kiraam tak ko hujjat manne se inkaar karte hue kehte hain ke jo kaam Sahaba -e- kiraam ke daur mein hua wo bhi humare liye hujjat nahin, hum sirf wo manenge jo Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ke amal se sabit ho, ye in logon ki ahmaqana

baatein hain jinki deen mein koi asal nahin milti

Ye baatein kar ke inhone gumrahi phailai aur jab inka taaqub kiya gaya to inhone apni jaan bachane ke liye ye kehna shuru kar diya ke jo kaam deen mein deen samajh kar kiya jaaye wo bidd'at hai lihaza ab hum isi par kalaam karenge aur ye batayenge ke inki ye baat kis qadr khokli aur kamzor hai

### Deen samajh kar karne ka matlab

Quran ki aayato par jo ayeraab (zero, zabar, pesh waghaira) lage hain, Jumuah ki azaane saani, Masjido ke minare waghaira sab Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ke zamane mein nahin the, in sab ka ijaad baad mein hua lihaza ye sab bidd'at hue lekin wahabiya kehte hain ke ye kaam humne apni aasani ke liye kiye hain na ke deen samajh kar yaani in sab ka talluq deen se aisa nahin ke ise bidd'at kaha jaaye balki ye to aisa hi hai jaise aaj hum gaadiya, pankhe aur dusri cheezo ko apne aaram ke liye istemal karte hain, Inka ye kehna sarasar ghalat hai kyunki jin kaamo ke deen samajh ke karne se ye inkar karte hain un mein sawaab ki ummeed bhi rakhte hain, agar ye deen samajh kar nahin karte to phir Allah ki taraf se sawab ki ummeed rakhte hain ya nahin? agar kahein ke haan rakhte hain to phir bataya jaaye ke jo kaam Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ne nahin kiya, Sahaba -e- kiraam ne nahin kiya aur na karne ka sarahatan hukm diya to use karne par sawab kaise mil sakta hai? ab agar kahein ke sawaab nahin milta to phir ye apne banaye jaal mein aur phans jaate hain, aaiye ise tafseel se samajhte hain

## **Pakki masjidein banana**

Jaisi pakki masjidein aaj kal banai ja rahi hain yaqeenan ye Nabi alaihissalam ke zamane mein nahin banai jaati thi phir is tarah naye tarz par masjido ki tameer bidd'at hai ya nahin? Ye minare, ye farsh, raushni ke naye aalaat (equipments), pankhe, cooler aur AC waghaira lagana bidd'at hi mein shumar hoga lekin wahabiya ise deen samajh kar nahin karte to phir zaahir hai ke is mein sawaab nahin milega kyunki ye deen "mein" nahin balki deen se baahar hai baqaul wahabiya ke aur agar deen "mein" maanein to bidd'at hai lihaza jab deen na hua to aise umoor mein sawaab bhi nahin milega phir ye ailan kiya jaana chahiye ke masjido ki tameer mein wahabiya jo paise kharch karte hain un mein koi sawaab nahin milega aur apne manne waalo ko ye batana chahiye ke jo bhi in kaamo mein apna maal dega to wo deen samajh kar na de aur is pe sawaab ki ummeed na rakhe

Aisa ye log hargiz nahin kar sakte kyunki agar aisa kiya to inki jahalat sabke saamne khul kar aa jayegi, Humara mudd'a bilkul waazeh hai jise koi bhi kam padha likha shakhs samajh sakta hai ke agar ye kaam deen mein nahin to phir in mein sawaab nahin aur agar sawaab hai to phir ek aisa kaam jo Nabi alaihissalam ne nahin kiya aur Sahaba -e- kiraam ne nahin kiya wo nek kaam kaise ho gaya? Agar deen mein maano aur kaare sawaab batao to phir bidd'at hui

## Masjid banane waale bidd'ati

Wahabiya agar ye maante hain ke masjid ko jadeed tariqo par banana sawaab ka kaam hai aur jo log is mein kharch karte hain wo sawaab paate hain aur beshak ye logon ko yahi keh kar targheeb dilate hain aur masjid ki tameer par mushtamil bayaan jo Quraano Sunnat mein aaya hai usi se daleel laate hain to phir ye bhi bidd'at hai aur phir ye masjido ki tameer ki wajah se bidd'ati hue aur inke paas koi rasta nahin bacha ke jisse ye apne aap ko bidd'ati hone se bacha sakein, ek soorat humne bayaan kar di aur wo ye hai ke ye phir se apni jaan bachane ke liye kisi aur taraf bhaagein aur ye kehna shuru karein ke ye sab kaam sawaab waale nahin balki deen se baahar hain uske baad dekhenge ke inko raahe faraar nahin milegi

## Darse bukhari (bina sawaab ke)

Darse Bukhari shareef aur Khatme Bukhari shareef inke haan aam taur par dekhne ko milta hai, ab iske ineqad par kya daleel hai? Kya Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ke zamane mein is tarah ehtimam kiya gaya, yaqeenan nahin phir ye kaam bhi bidd'at hua aur agar kaho ke ye humne apni aasani ke liye kiya hai to kya deen mein naye tariqe ijaad karne ke ilzam se bachne ke liye itna keh dena kaafi hai? ye bhi in wahabiya ka makr hai ke jisse bhole bhale musalmano ko gumrah karte hain, ye kaam inke haan deen mein hi shumar hote hain aur inhi mein inke shabo roz guzarte hain aur baqaul inke ye



khud din raat aisi bidd'at par amal kar rahe hain ke jiska hukm kahin nahin milta

Bukhari shareef ka dars dena agar deen samajh kar nahin kiya jaata to phir hum yahi kahenge ke saath mein awaam par waazeh kiya jaaye ke ye deen nahin balki deen se baahar hai aur ise deen samajh kar na karein aur sawaab ki ummeed na rakhein, Aisa karna isliye wahabiya par zaroori hai ke har musalman in kaamo ko baaise sawaab jaanta aur maanta hai lihaza unhein dhoke mein rakhna hargiz durust nahin, Agar wahabiya apne qaul mein sachhe hain ke wo in kaamo ko deen samajh kar nahin karte to un par aisa ailan laazim hai aur agar deen mein hi samajh kar karte hain to phir bidd'ati hur aur "har bidd'at gumrahi hai" aur in kaamo ke irtekar se logon ko gumrah kiya ja raha hai

*Na idhar ke rahe na udhar ke rahe*

Humara inse mutalba hai ke apni mahafil mein aise ishteharaat zaroor lagayein ke

"Ye sab deen samajh kar nahin kiya jaata aur in mein sawaab nahin kyunki Nabi alaihissalam ne ye kaam nahin kiye, na Sahaba ne kiye balki ye hum faqat apni aasani ke liye kar rahe hain"

agar aap is tarah apne mauqif ka izhaar karte hain to hum bhi aapka saath denge use aam karne mein aur uska parchaar karenge aur logon ko batayenge aur samjhayenge ke wahabiya ke yahan darse hadees mein shamil hone par sawaab nahin milta, masjidon mein pankhe aur battiya lagwane se sawaab nahin milta, masjidon mein qaleen aur

chataiyya bichhwane se sawab nahin milta kyunki ye sab faqat aasani ke liye kiye jaane waale kaam hain jo Nabi alaihissalam ne nahin kiye aur na iska kahin sarahatan hukm diya

## **Bidd'at aur humare aslaaf**

Ye log apne aap ko salafi kehte hain lekin salafe saliheen ki baato par amal nahin karte, Humare salaf ne bidd'at ki do qismo ke bayaan se sab waazeh kar diya hai ke ek achhi bidd'at hai aur ek buri bidd'at hai aur is par Quraano Sunnat se waazeh dalail pesh kiye hain jo humare ulama ki kai kitabo mein chamak rahe hain jo khaas isi mauzu par likhi gai hain lekin andhe ko kya nazar aaye..., Inhone ye kiya ke salafe saliheen ki taleemaat ko radd kar ke ek jumle ko baar baar duhrana shuru kiya ke har bidd'at gumrahi hai aur aisa inhone bughz aur dushmani mein kiya jo inki Ahle Sunnat aur Ahle Sunnat ke mamulaat se hai aur jab inhein inki bidd'atein ginwai gai to ajeebo ghareeb taweelaat pesh karne lage jin mein khud tazaad hai

## **Quraan ki kitabat bhi bidd'at**

Agar deen mein naye kaam bidd'at hain to Quran ki kitabat jo ke yaqeenan deeni aur nek kaam hai, ise bhi bidd'at manna padega aur hum maante bhi hain lekin jis tarah salaf ne maana na ke in wahabiya ne, Hum ise ek achhi bidd'at maante hain jis par ahadees ke mutabiq ajr bhi milega lekin

wahabiya ke yahan ya to ye kaam deen se baahar hai ya gumrahi waali bidd'at (al iyaazu billah)

## **Dua bhi bidd'at**

Dua ke mas'ale par wahabiya ka khud ikhtelaf hai aur itna ikhtelaf hai ke deobandi wahabi aur ghair muqallideen ek dusre ko bidd'ati aur jahannami qarar dete hain aur phir khud in mein se har ek ke yahan mazeed ikhtelafaat hain maslan deobandiyo aur ghair muqallideen ke ulama khud aapas mein ek dusre se is mas'ale par ladte rehte hain aur is tarah ke suwalaat karte hain ke fulaan amal bidd'at hai to fulaan amal kyun nahin? inka aapas mein aisa ladna is wajah se hai ke inhein ab tak bidd'at ki sahih tareef hi samajh mein nahin aai

Koi in mein eid ki namaz ke baad dua, jumuah ki namaz ke baad dua aur namaze janaze ke baad dua par amal karta hai to koi bidd'at kehta hai halanki amal karne waale khud likhte hain ke ye kaam Nabi alaihissalam ne nahin kiya aur iski asal dusri hadeeso mein dikhate hain jo ke Ahle Sunnat ka shuru se tariqa raha hai aur iski tafseel hum aage bayaan karenge

## **Seerat program, Salana jashn waghaira bidd'at**

Seerate Nabi ke naam se program karna aur apne taleemi aur isha'ati idare waghaira ke liye har saal jashn manana bhi

inke yahan nek aur jaaiz amal hai lekin jab aisa hi koi kaam Ahle Sunnat ki taraf se kiya jaata hai to fauran fatwe lagana shuru kar dete hain, Asal mein ye apne liye alag usool rakhte hain aur Ahle Sunnat ke liye alag, Khud karein to achha kaam aur Ahle Sunnat ki taraf se kiya jaaye to bidd'at, yahi baat hai warna apne in programo ki kya daleel pesh karenge, kya Nabi alaihissalam ne aise program karwaye aur kya Sahaba ne aisa kiya? yaqeenan ye jis tarah karte hain uski daleel inke paas nahin hai siwaye is baat ke, ke hum deen samajh kar nahin karte ya apni aasani ke liye karte hain

### **Deen samajh kar kya karte hain?**

Ek sawal ye bhi hai ke jab ye apne har naye kaam mein yahi raag alaapte hain ke deen samajh kar nahin karte to phir deen samajh kar kya karte hain? kya inke paas deen ab tak nahin pahuncha jo inhein har kaam din raat deen se baahar karna padta hai? In logon ne deen ko is qadr tang bana kar pesh kiya hai ke ghaur karne par inki past ilmi par hairat hoti hai

Jab deen samajh kar nahin kiya jaata to un kaamo mein itna mubalgha, itna ehtimam aur is qadr jaani wa maali kharch karne ka kya matlab reh jaata hai? kya ye sab fuzool kharchi nahin? agar aap kahein ke aapko is baat ka bahut zyada ilm hai ke Huzoor alaihissalam ke zamane mein kaunsa kaam kis tarah kiya gaya to aap usi par amal kar ke iktefa kyun nahin karte? masjidein waisi banayein jaisi us daur mein banti thi, usse ek tinka zyada aur na kam lagayein, phir

waise hi kapde pehnein, waise hi muaash apnayein, waisi hi tijarat karein aur jumla umoor mein waise hi zaraaye aur wasail ko laayein taaki bidd'at ka ehtimal na rahe lekin aapka amal to bilkul bar khilaf nazar aata hai

Inke aksar ka haal ye hai ke na sharai libaas hota hai, na sharai akhlaq hai faqat jeans shirt pehan kar namaz padhne masjidon mein chale aate hain aur aasani ki duhaai de kar is qadr manmani karte hain ke bina topi, pairo ko cheer kar aur seeno pe haath rakh kar idhar udhar dekhte hue namazein padhte hain aur na in ki namazo mein khushu wa khuzu aur adab zaahir hota hai aur na inke chehro par noor ki koi ek kiran nazar aati hai, ye log wahi hain ke jinke baare mein Allah ke nabi ne alamaat bayaan farma di thi

### **Madrase banana bidd'at**

Jis tariqe se aaj ye apne madaris bana rahe hain aur jo nizaam madraso mein hai aur jis tarah kaam ko munqasim kiya gaya hai aur musalmano ka maal is mein lagaya ja raha hai, ye bidd'at hai, jitne kaam madrase ki tameer aur taleem waghaira ke tehat kiye ja rahe hain wo Nabi alaihissalam ne kab kiye? Sahaba -e- kiraam ne is tariqe se kaunse madrase chalye, unka naam bataya jaana chahiye warna phir in sab bidd'ato ke liye bhi ye ailan kiya jaana chahiye ke in sab kaamo mein koi sawaab nahin aur ye sab bhi hum deen samajh kar nahin karte

## **Kitabein likhna bidd'at**

Jis tarah aaj kal deeni kitabein likhi ja rahi hain aur use internet ke zariye bhi shaya kiya ja raha hai to kya Nabi alaihissalam ne aisa kiya hai? kya Sahaba -e- kiraam ne is tarah kitabein likh kar deen ki isha'at ki? Agar haan to iska suboot Bukhari Muslim hi nahin balki kisi bhi hadees ki kitab mein dikha do aur agar suboot nahin milta to saaf matlab ye hai ke ye naya kaam deen mein bidd'at hai aur har bidd'at gumrahi hai lihaza jitne bhi wahabiya ke ulama kitabein likhne waale hain sab ke sab bidd'ati aur gumrah sabit hue aur agar kaho ke ye sab bhi hum deen samajh kar nahin karte to aisi jahalat tumhein mubarak ke wahabiya ke ulama kitabein likh kar deen ka nahin balki deen se baahar ka kaam karte hain aur is mein unhein koi sawaab nahin milta, ye sab wo faqat apni aasani ke liye karte hain

## **Darussalam, Darul Ifta Deoband, Kitabo Sunnat aur Muhaddis Forum waghaira ki bidd'atein**

Wahabiya internet par apne aqaid ki tableegh ke liye din raat mehnat kar rahe hain, humse ye sab poshida nahin, hum ek arse se inke kaamo par nazar rakhe hue hain, inki badi badi websites, nashireen aur idare waghaira ke karname aur harkatein hum dekhte hi rehte hain, kitni hi fatawa ki websites hain jahan inhone Darul Ifta hi khol rakha hai aur internet par kisi bhi mas'ale ko search kiya jaaye to wo sab

samne aa jaate hain, ab na jaane kis Sahabi ne internet ke zariye is tarah masaile deeniya bayaan kiye, humne to kahin nahin padha bahar haal phir inke isha'ati kaamo mein Darussalam, Kitabo Sunnat waghaira platforms ka naam mash'hoor hai jahan ye hazaaro ki tadaad mein kitabein aur risale waghaira shamil kar chuke hain aur humein ye bhi nahin pata ke kis Sahabi ne is tarah deen ka kaam kiya aur bahas karne ke liye Muhaddis forums waghaira bana rakhe hain jahan har shakhs Quraano Sunnat ki tashreeh bayaan karta hua nazar aata hai aur salafe saliheen ki taleemaat se koso'n door bayaan ho raha hota hai aur ye tariqa bhi humein Nabi alaihissalam ke zamane mein dekhne ko nahin milta lekin itna kuchh karne ke baad bhi ye log bidd'ati nahin, hairat hai!

Yaqeenan ye saare kaam deen samajh kar kiye jaate hain aur in mein inke ulama aur awaam mein jo inke khaas log hain sab lage hue hain aur kaafi maal kharch kiya ja raha hai jiska andaza humein bahut achhe tariqe se hai neez inke Kitabo Sunnat platform par to har kitab ko unicode mein laane ka kharch bhi likha hota hai aur ye ek apeel hoti hai ke logon mein se koi wo kharch ada kar de to use unicode mein bhi publish kar diya jaaye, ye saare kaam sawaab samajh kar kiye jaate hain aur inhein deen ki tableegh ka zariya samjha jaata hai lekin Nabi alaihissalam ne aisa nahin kiya aur na iska hukm diya aur na Sahaba -e- kiraam ne aisa kiya phir inka ye amal bidd'at saabit hua aur agar ye kahein ke hum ye sab bhi deen samajh kar nahin karte to saabit ho jaata hai ke

inke bade chhote sab bedeen hain jinhein koi kaam hi deen nazar nahin aata, hum bayaan kar aaye ke kitne hi kaam ye aise karte hain ke jin mein inka achha khaasa waqt aur maal sarf hota hai aur zaahir yahi hai ke ye log use deen mein sawaab ka kaam samajh kar karte hain lekin agar ye maan lete hain ke ye sab deen nahin to phir ab is mein kya baaqi raha ke ye log deen se door hain aur bedeen hain

Hum phir apna mutalba dohrate hain ke musalmano ko dhoke mein na rakha jaaye balki unhein bataya jaaye ke ye sab kaam deen samajh kar nahin kiye jaate aur in mein kahin koi sawaab nahin milega lihaza na sawaab ki ummeed rakhi jaaye aur na deen samjha jaaye warna ye bidd'at ho jayegi, ye ailan karna wahabiya par lazim hai agar wo apne qaul mein sachhe hain lekin wo aisa nahin karte aur yaqeenan nahin kar sakte kyunki wahabiya apne hi khode hue gaddhe mein gir chuke hain aur ab inke liye koi rasta nahin bacha siwaye ek ke aur wo hai inki hatdharmi

## **Asal mas'ala "Asal" ka hai**

Yahan par wahabiya ho sakta hai ke apni bidd'ato ko saabit karne ke liye "asal" ka sahara lein jaisa ke baaz mauqo par dekha gaya hai ke isi ki madad se apne aamaal ko durust saabit karte hain, yahan "Asal" se humari muraad hai deen mein kisi baat ki asal maujood hona maslan:

### **Ilm haasil karne ki asal**

Ilm haasil karne ki asal Quraano Sunnat mein maujood hai aur ab qiyamat tak ke musalman apne ilaqe, apne zamane



aur apni sahulat ke mutabiq jis jaaiz tariqe se bhi ilm haasil karenge wo isi "Ilm ke husool" mein dakhil

Ise bidd'at to kaha ja sakta hai lekin ye achhi bidd'at mein shumar hoga aur naya tariqa jo jaaiz aur achha ho to hadees ke mutabiq uske ijaad karne waale ko sawaab milega aur phir jitne log us tariqe par amal karenge uska bhi sawab milega

Achhi bidd'at mein taraweeh ki misaal mash'hoor hai jo Bukhari mein maujood hai ke Hazrate Umar radiallaho ta'ala anho ne ise "Achhi Bidd'at" qarar diya

## **Dua ki asal**

Dua karne ki asal Quraano Sunnat mein maujood hai lihaza jab bhi jaaiz mawaqe mein dua ki jayegi ab chahe ijtemai ho ya inferadi sab jaaiz hogi, Ab koi ye kahe ke jahan jahan jis jis maqam par Nabi alaihissalam ne dua farmai bas wahin karna jaaiz hoga baaqi najaiz aur bidd'at to ye uski kam fahmi aur deen par iftera hai

## **Isaale Sawaab ki asal**

Quraano Sunnat mein isaale sawaab ki asal maujood hai yaani kisi nek amal ka sawaab kisi aur ko diya ja sakta hai, apne marhoomen ko bheja ja sakta hai to ab iski beshumar suratein ho sakti hain, koi Quran ke kisi hisse ko padh kar isaale sawab kare, koi kisi waqt par kare aur kisi jagah par kare, khane ko samne rakh kar fatiha kare ya bina khane ke kare, khane mein gosht pakaye ya sabzi pakaye ya halwa ho sab jaaiz hoga, ab yahan koi jahil wahabi kahe ke ek Sahabi ne apni maa ke liye paani ka sadqa yaani kuwaan khudwaya

tha to bas kuwaan khudwaana jaaiz hoga baaqi sab bidd'at to ye khuli jahalat aur deen ki manmani tashreeh hai aur jamhoor ke khilaf jaana hai

Inki gumrahi ka aaghaz yahin se shuru hua ke inhone deen ki manmani tashreeh ki aur chand aise gumrah molviyo jinko ye apna peshwa maante hain unki batil taleemaat ke samne akabireene ahle sunnat ko faramosh kiya aur in sab ke natije mein ek naya firqa bana baithe

## **Khushi manane aur Nabi alaihissalam ke tazkire ki asal**

Qurane kareem mein saaf aayatein maujood hain ke jin mein nemato par khushi manane ka hukm diya gaya hai aur Ahle Sunnat ke liye sabse badi nemat ye hai ke Allah Ta'ala ne humare liye Rahmatullil Aalameen ko mab'oos farmaya, unke sadqe mein saari kainat ko banaya aur humein unki ummat mein paida farmaya lihaza Huzoor alaihissalam ki wiladat par khushiya manana Rabbe kareem ke hukm ke ayen mutabiq hai aur khushiya manane ke andar hum kya karte hain? Mahafile milad mein kya hota hai? Huzoor alaihissalam ke tazkire hote hain aur aap ki shaan mein qaseede padhe jaate hain jiski asal Sahaba -e- kiraam se saabit hai ke Sahaba naat padha karte aur Huzoor alaihissalam ke zikr ki mehfilein sajaya karte the lihaza Milade Mustafa hargiz bidd'at nahin balki ek achha aur nek amal hai

Is tarah ki kai misalein pesh ki ja sakti hain ke kai kaam aise hain jinki asal deen mein maujood hai aur aaj faqat tariqa

badla hai jo ke badalta raha hai aur aainda bhi badlega lekin maqsood wahi hai jo asal ka hai lihaza inhein najaz nahin kaha jayega, Ahle Sunnat ka yahi mauqif hai aur wahabiya bhi apni bidd'ato ko durust saabit karne ke liye in baato ka sahara lete hain to unse hum kehna chahenge ke aise dohra rawaiyya achha nahin aur yun baaz ko apne faide aur difa ke liye tasleem karna aur baaqi ka bughz mein inkaar karna na insafi hai, hum insaf ki dawat dete hain, ek jaisa rawaiyya rakhein aur haq baat ko tasleem karein

### **Aakhiri Baatein**

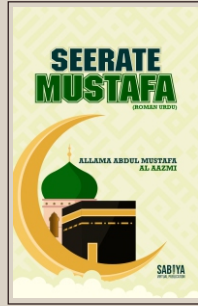
Wahabiya jis tarah bhi bidd'at ki tareef kar lein, unke qaul aur amal mein khula tazaar nazar aata hai kyunki wo tareef naqis hai, Humare salaf ne jo tareef bayaan ki hai aur achhi buri bidd'at ki taqseem ko waazeh kiya hai use samajhna hoga warna hum Quraano Sunnat ke sahih paigham ko pa nahin sakte

Rahi baat khurafaat ki to wahabiya ka ahmaqana tariqa hai ke jahilo ke amal ko Ahle Sunnat par chaspa karte hain aur aitraz karte hain halanki Ulama -e- ahle sunnat musalsal kai tariqo se is ka radd kar rahe hain aur iski rokthaam ki koshishein kar rahe hain, is tarah kisi ke bhi amal ko kisi jama'at par thopna insaf nahin balki ilzaam tarashi aur khayanat hai, agar ulama -e- ahle sunnat ne iski tayeed ki hai ya targheeb dilai hai to use dikhaya jaaye warna is tarah baato ko ghumana asal mas'ale se tawajjo ko hatana hai jo ke wahabiya humesha karte hain

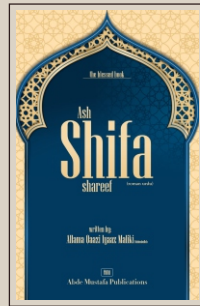
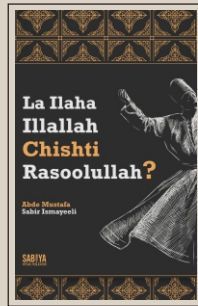
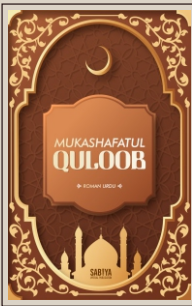
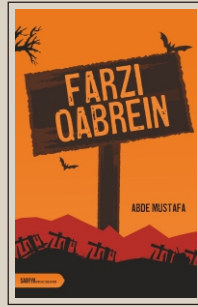
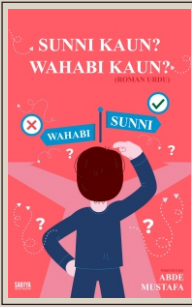
Humari awaam se guzarish hai ke aise kaam na karein ke jiski wajah se Ahle Sunnat wa Jama'at ki badnami ho aur ghairo ko bolne ka mauqa mile, apne mamulaat par amal jaari rakhein lekin jaise Ulama -e- ahle sunnat ne bataya hai us tarah karein, ye sahih nahin hoga ke aap kisi bhi rasm ke naam par jo chahein karein

Allah Ta'ala humare in kalimaat mein taseer daal de ke padhne waale achhi tarah isse faida haasil kar sakein

Abde Mustafa



## OUR OTHER PUBLICATIONS



# Abde Mustafa Publications

⊕ [abdemustafa.org](http://abdemustafa.org)    f x @ @ @ @ @ @ [@abdemustafaorg](https://www.instagram.com/abdemustafaorg)

## AMO

Powered By Abde Mustafa Organisation

