

الأمن والعلی لناعتی المصطفی بدافع البلاء

# Al Amnu wal Ula

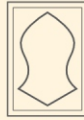
(Roman Urdu)

Written by:

*Imame Ahle Sunnat, Shaykh Al-Islam wal Muslimeen*

**Imam Ahmad Raza Khan**

*rahimahullahu ta'ala*



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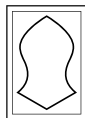
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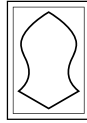
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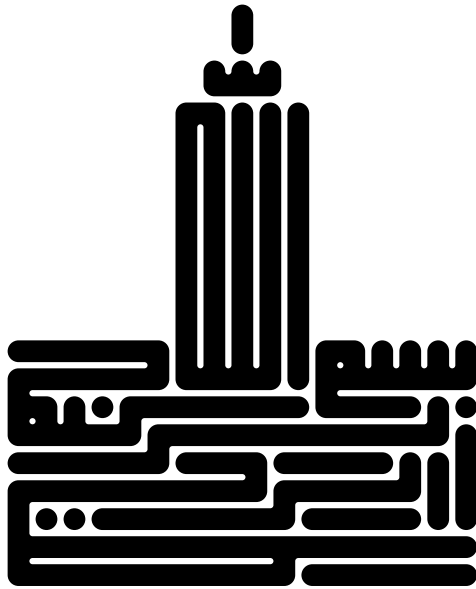
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All praise to Allah, the Lord of the Creation,  
and countless blessings and peace upon  
our Master Muhammad, the leader of the Prophets.

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## Istefta

(Aala Hazrat ke paas jo sawal aaya)

Istefta az Dehli mursala (bhejne waale) Maulvi Muhammad Karamatullah Khan Saheb (jo ke Hazrat Haaji Imdadullah Muhajir Makki ke khalifa hain)

21 Jumadal ukhra 1311 Hijri

Ulama -e- deen is mas'ale mein kya farmate hain... Zaid kehta hai ke Duroode Taj aur Dalailul Khairat ka padhna shirk aur buri bidd'at kyunki Duroode Taj mein ye alfaaz hain:

"دَافِعَ الْبَلَاءِ وَالْوَبَاءِ وَالْقَحْطِ وَالْمَرَضِ وَالْأَلَمِ"

Rasoole akram alaihissalam ki shaan mein mazkoor hai aur bidd'ate sayyiah isliye ke ye durood (Nabi ke zamane ke) saikdo saal baad tasneef hue hain

Amr iske (yaani Zaid ki mazkoora baato ke) jawab mein kehta hai ke is durood ka wird khairo barkat waala hai, Zaid arabiyat se jahil hai, wo nahin samajhta ke Huzoor alaihissalam sabab hain dafa -e- bala ke, agarche daafe -e- bala haqeeqatan khuda -e- ta'ala hai, Mukhtasarul Muaani mein:

أَنْبَتَ الرَّبِيعِ الْبَقْلِ

ko baqaul momin majaz aur baqaul kafir haqeeqat farmaya hai, iske ilawa (Quran mein hai):

Tarjuma: Aur Allah ki shaan ye nahin hai ke unhein azaab de is haal mein ke aap un mein raunaq afroz hain (*Anfaal:33*)

aur (ek maqam par hai):

Tarjuma: Aur nahin bheja humne aapko magar rahmat tamam jahaano ke liye (*Ambiya:107*)

Humare daawe par buzurg gawah hain aur kya jis saal Huzoor alaihissalam ki wiladat hui us saal qehate aam ki waba dafa nahin hui? iske siwa Jibreel jaleel ka maqoola Qurane kareem mein is tarah darj hai:

Tarjuma: Taaki main tujhe suthra beta doon (*Maryam:19*)

Yahan baqaul Zaid Hazrate Jibreel bhi maaz Allah mushrik ho gaye kyunki wo apne ko Wahhab farma rahe hain, pas jo jawab Zaid ki janib se hoga wahi humari taraf se phir chunki ye durood mamool ba aksar Ulama wa Mashaikhe izaam hai pas wo sab bhi Zaid ke nazdeek mushrik hue, aur turra ye ke khud Zaid is khwah makhwah ke shirk se bach nahin sakta kyunki wo bhi sam (zehir) ko qatil aur adwiya (dawaiyo) ko daafe aur raafe -e- ghishyaan kehta hai (yaani dawaiyo se shifa milti hai) aur Hazrat Shah



Waliullah Muhaddise Dehelvi apne qaside mein Huzoor alaihissalam ko daafe farma rahe hain, sanadein to aur bhi bahut hain magar is mukhtasar mein gunjaish nahin

Raha saikdo saal ke baad tasneef hone se bidd'ate sayyiah hona ye bhi Zaid ki himaqt par dall (daleel) hai, khud Zaid jo Maulvi Ismail Saheb ke khutbe jumuah mein bar sare mimbar padhta hai, iske liye uske paas koi hadees hai ya wo zamana -e- Rasoolullah alaihissalam ki tasneef hain, in khutbo ka padhna (jo saikdo saal baad likhe gaye) to Zaid ke liye sunnat hua aur khasaane haq ki tasneef durood ka padhna bidd'ate sayyiah thhehre haan jo seeghe durood ke Huzoor alaihissalam se manqool hain unka padhna humare nazdeek bhi afzal wa behtar hai

Magar Ulama -e- rasikheen wa Fuqaha -e- kamileen ne halate zauqo shauq mein jo durood shareef ba alfaze badia tasneef farmaye hain, jin mein Janabe Ghausus Saqalain Mahboobe Subhani bhi shamil hain aur Hazrate Shaykh Abdul Haq Muhaddise Dehelvi ne Jazbul Quloob mein darj farmaye hain aur khud Hazrate Shaykh ne ek mustaqil risala is baare mein taleef farmaya hai aur jitne durood mashaikhe izaam ne tasneef farmaye hain sab us mein darj hain aur, "شرح سفر السعادة" mein 36 seeghe Rasool Khuda

alaihissalam se manqool hain baaqi Sahaba -e- kiraam wa Tabayeen (radiiallaho ta'ala anhum) se zyada kiye hain

Zaid jahil ne in sab hazraat ko maaz Allah mushrik banaya hai ab Ulama -e- islam se istefsaar hai ke qaule Zaid ka sahih aur mawafiqe aqaide salafe saaleh ke hai ya amr ka? ba tashreeh wa tafseel irshad ho, Allah aapko jaza -e- khair inayat farmaye

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Al Jawab

### Muqaddima

Aye muslamano! tumhare Nabi ne tumse majnu'n ki bala aur fitna angez ka fitna dafa farmaya

Zaid be qaid ke aise kalimaat kuchh mehle tajjub nahin ke mazhabe wahabiya ki bina hi hattal imkaan Huzoor Sayyidul Insi wal Jaan alaihissalam ke zikr shareef mitane aur Mahboobane khuda ki tazeem quloobe muslimeen se ghatane par hai

Tarjuma: Aur ab jaana chahte hain zalim ke kis karwat par palta khayenge (*Shu'ara:227*)

Magar tajjub un musalmanane ahle sunnat se ke aise napaak aqwaal par kaan dharein bahut kaan khane waale dunya mein hue aur hote rahenge, muslaman sahihul aqeeda unki taraf iltefat hi kyun karein, aiso ka ilaaj huzoor mein khamoshi aur gheebat mein faramoshi aur uthte baithte har waqt har haal apne mahboobe be misaal alaihissalam ke zikre paak ki zyada garmjoshi (hai) ke mukhalif khud hi apni aag mein jal bujhenge

Tarjuma: Aye mahboob farmao ke tum apne ghaiz mein mar jao Allah dilo ki baatein jaanta hai (*Aale Imran:119*)

## **Nabi alaihissalam ki janab mein Ulama wa Aimma -e- deen ka aqeeda**

Is taifa ke radd mein to aqwale Aimma wa Ulama pesh karne ka to koi mehal hi nahin ke ye (jin ko) tum apne etiqad se Aimma Ulama kehte ho inke nazdeek wo bhi tumhari tarah maaz Allah mushrik wa bidd'ati the, Duroode mahmood mein kutub wa kaseer seeghe ki tasneef wa isha'at inhi ne ki

Tumhare pyare Nabi Muhammad Mustafa Daafe -e- Bala alaihissalam ko Allah azzwajal ka khalifa -e- akbar wa madad bakhsh har khushko tar wa wasita -e- isaal har khairo barkat wa wasila -e- faizan har joodo rahmat wa shafi wa kaafi wa qasime nemat wa kashife karb wa daafe -e- zahmat wahi likh gaye jiski tasreehate qahira se un tasneefate baahira ke aasman goonj rahe hain, faqeer ne kitabe mustataab "Saltanatul Mustafa" mein baskasrat irshadaate jaleela wa nusoose jazeela jama kiye jinke dekhne se bihamdillah imaan taaza ho aur rooye iqaan par ehsan ka ghaaza

## **Wahabiyo ka peshwa 600 baras se sab aalimo ko kafir kehta tha**

(Yahan muraad Muhammad Bin Abdul Wahhab Najdi hai jisne deen mein fitna paida kiya) to inke nazdeek haqeeqatan ye shirko bidd'at wahi sikha gaye, aakhir inka baani -e- mazhab shaykhe najdi danke ki chot par kehta tha ke 600 baras se jitne Ulama guzre sab kafir the (jaisa ke Hazrate Allama Sayyidi Ahmad bin Zain Dahlan Makki quddisa sirruhu ne Ad Durrus Sunniyah mein zikr kiya hai)

Ahadees! dikhane ka kya mauqa ke aakhir sab kutube hadees siyah wa sunan wa masaneed wa muaajim waghairaha Huzoor alaihissalam ke baad tasneef hui to unke taur par maaz Allah sab bidd'at aur musannif bidd'ati, rahi "Aayat" ke rabbul izzat jalla wa aala ne takhseese lafz wa seegha wa waqt wa adad mutlaqan apne Habeeb alaihissalam par duroodo salam ki taraf bulaya hai

Tarjuma: Aye imaan waalo! un par durood aur khoob salam bhejo (*Abzaab:56*)

to Dalailul Khairat wa Duroode Taj waghairahuma sab is hukme jaan fiza ke दौरा mein dakhil, ye bhi unhein maqbool hoti nazar aati ke in kutub aur seegho mein Huzoor Daafeul Bala alaihissalam ke awsaafe azeema jaleela aur naatein hain

## **Wahabi ke nazdeek Huzoor ki tareef mein kami chahiye**

Inke Imamut Taifa (Ismail Dehelvi) ka hukm hai ke "jo bashar ki si tareef ho us mein bhi ikhtesar karo" (*Taqwiyatul Imaan*) ilawa iske wazifa durood mein saikdo baar naame aqdas lena hoga aur inka imam likh chuka hai ke naam japna shirk hai, ab wo apne imam ki tasreeh maanein ya tumhare khuda ka itlaaq (hukm), haan agar inhi ke Imamut Taifa aur uske aabao ajdaad wa akabir ki tasaneef dikhao to shayad kuchh kaam chale ke Imamut Taifa ko kuchh kahein to imaan ki gat buri bane aur uske akabir se makabir rahein to isse kyunkar gaadhi chhane (yaani aapas mein khoob mel jol ho) aisi jagah par bad lagami ka qafiya tang hota hai ke

## **Wahabiye ke nazdeek Shah Abdul Azeez aur Shah Waliullah Dehelvi bidd'ati the!**

Maslan, Awwalan: yun puchhiye ke hayadaro! sirf is jurm par ke hazaraate Ulama -e- deen musannifeene kutub rahimahumullahu ta'ala zamana -e- Huzoore aqdas alaihissalam mein na the unhi ki kitabein bidd'at aur wo maaz Allah ahle bidd'at qarar payenge ya ye hukm Imamut Taifa aur uske amme nasab (yaani nasabi chacha) par pidare shariat (yaani ilme shariat mein baap) wa jadde tareeqat (tareeqat mein dada)

janab Maulana Shah Abdul Azeez aur uske jadde nasab wa jadde shariat wa far jadde tareeqat (yaani tareeqat mein par dada) Shah Waliullah Dehelvi aur far jadde nasab wa tammuz wa jaddul jadde bai'at Shah Abdur Raheem waghairahum akabir khandan dehli ko bhi shamil hoga

Kya ye hazraat zamana -e- aqdas (Huzoor ke zamane) mein the? kya inki kitabein jabhi tasneef hui thi? kya inhone apni tasaneef ke khutbo mein beesiyon mukhtalif seegho se durood likhe hain sab bi ayeniha (isi tarah) Huzoor Daafeul Bala alaihissalam se saabit hain? agar hain to pata do, aur nahin to kya hatdharmi seena zori hai ke inki tasaneef bidd'at aur bidd'ati na thhehrein? kya wahi -e- batini ismaili mein ye hukme tashri'ee bhi aa chuka hai ke:

"tere aabao ajdaad ke liye jaaiz hai jo dusro ke liye nahin"

Inka imam saaf likh chuka hai ke baaz ghaire ambiya par bhi (jिन mein isne apne peer aur par dada ko bhi dakhil kiya hai) be wasatate ambiya wahi -e- batini aati hai jis mein ahkaame tashri'ee utarte hain, wo ek jihat se ambiya ke pairu aur ek jihat se khud muhaqqiq hote hain wo shagirde ambiya bhi hain aur hum ustaz ambiya bhi wo misle ambiya masoom hain

*(Dekhiye Sirate Mustaqeem, pg.38)*

Gumrahi wa bad deeni ka moonh kaala phir nubuwat kya kisi ped ka naam hai Allah ki shaan ye khullam khulla apne ustado, peero ko Nabi banane waale to imam aur Aimma -e- shariat...

aur Ulama -e- ahle sunnat is jurm par ke durood ke seegho ki kyun kasrat ki, maaz Allah bidd'ati badnaam

Saaniyan: Ye qehar mani hukm sirf Huzoor Daafeul Bala alaihissalam par durood mein hai ya khandane Imamut Taifa ke ijadaat mein bhi ke Shah Saheb ke "Qaulul Jameel" jinke liye zaamin ka kafeel

Isi "Qaulul Jameel" mein apne peeraan wa mashaik ke aadabe tareeqat wa ashghaale riyazat ki nisbat saaf likha hai ke humari sohbat wa sulook aamezi to Nabi alaihissalam tak muttasil hai "agarche in aadab wa ashghaal saanit nahin" (*Qaulul Jameel*)

Shah Abdul Azeez Saheb hashiya mein farmate hain: Isi tarah peshwayaane tareeqat ne jalsaat wa haiyaat wasite azkaare makhsoosa ke ijaad kiye

(Maulvi Khurram Ali jisne "Naseehatul Muslimeen" likhi hai usne Qaulul Jameel ke tarjuma "Shifaul Aleel" mein Shah Saheb ka ye qaul naqal kar ke likha hai ke) "yaani aise umoor ko mukhakife shara ya dakhile bidd'aate sayyiah na samajhna chahiye jaisa ke baaz kam faham samajhte hain"



## **Zara "Tasawwure Shaykh" ka hukm mulahiza ho!**

Aur suniye isi Qaulul Jameel mein ashghaale mashaikhe naqshbandiya mein tasawwure shaykh ki tarkeeb likhi ke:

"Jab shaykh ghaaib ho to uski soorat apne peshe nazar muhabbat wa tazeem ke saath tasawwur kare jo faide uski muhabbat deti thi ab ye soorat degi" (pg.97)

Shifaul Aleel mein Maulana Shah Abdul Azeez Saheb se naqal kiya:

"Haq ye hai ke sab raaho se ye raah zyada qareeb hai" (pg.95)

## **Wazaif ke iltezam ka hukm**

Maktoobate Mirza Mazhar sahibe Jaane Jaana mein hai (jinhein Shah Waliullah saheb apne maktoobat mein Nafse Zakiyya Qayyim Tariqa Ahmadiya Daaiye Sunnate Nabawiyya likhte hain):

"Dua -e- Hizbul Behar subho shaam ka wazifa aur hazraate khwajgaan ka khatm shareef mushkilaat ke hal ke liye har roz padhna chahiye"

(Maktoobat, pg.74)

Zara is subho sham wa har roz ke alfaaz par bhi nazar rahe ke wahi iltezam wa madawamat hai jise arbaabe taifa wajhe mumanat qarar dete hain ye in daaiye

sunnat ne bidd'at aur bidd'at ka hukm diya balki is khatme mujaddidi ki nisbat inhi maktoobat mein hai: "iske baad subah ke halqe ko lazim qarar de lein"

(pg.41)

Isi mein hai:

"iske baad subah ke halqe ki pabandi karni chahiye"

(pg.92)

## **Imamut Taifa ka khud bidd'ati banna**

Sab jaane do, khud Imamut Taifa "Sirate Mustaqeem" mein likhta hai:

"Har waqt ke munasib aamaal aur har zamane ke mutabiq riyazatein mukhtalif hoti hain, yahi wajah hai ke akabir mein se har tariqe ke muhaqqiqeen ne ashghaal wa aamaal mein tabdeeli karne ki koshish ki ba'ee'n wajah jo maslihat dekhi ya halaat ka taqaza hua isiliye is kitab ka ek baab aise jadeed ashghaal ke liye jo apne apne waqt ki munasibat se shuru kiye gaye, mutayyan kiya gaya hai (pg.8)

Lillah! Insaf, ye log kyun na bidd'ati hue aur zara tasawwure shaykh ki to khabrein kahiye jise Janab Shah marhoom sab raaho se qareeb tar bata rahe hain Ye imaan "Taqwiyatul Imaan" par thhet but parasti to nahin ya hazraate shariate batina ismaily se mustasna hain

Saalisan: Bhala Huzoor alaihissalam daafe -e- bala ko daafeul bala kehna to maaz Allah shirk hua

## **Wahabiya ke taur par saara khandane dehli mushrik tha**

Ab janab Shah Waliullah saheb (alaihirrehma) ki khabar lijiye:

wo apne qasida -e- naatiya mein kya bol bol rahe hain:  
"humein nazar nahin aata magar Huzoor alaihissalam har musibat ke waqt ghamkhwari farmate hain"

*(Sharah Qasida Atyabun Nagham, Pg.4)*

phir kaha:

Huzoor alaihissalam qiyamat ke din khaufzado aur khauf se bhagne waalo ki jaaye panah hain *(Pg.6)*

phir kaha:

Zamana ke hawadis ke hujoom ke waqt logon ke liye sabse zyada nafa bakhsh hain *(Pg. 6)*

phir kaha:

Aye khalqe khuda mein behtareen ata karne waale aur museebat ke waqt ummeedwar ke museebat taalne waale *(Pg. 22)*

phir kaha:

Aap musibato ke hujoom se panah dene waale hain

*(Pg. 22)*

## **Aajizi wa tazleel ke saath Huzoor ko nida kare**

Apne dusre qasida -e- naatiya ke tarjume mein likhte hain:

### **Huzoor hi har bala se panaah hain**

Huzoor alaihissalam ki tareef karne waala jab apni na rasaai ka ehsas kare to Huzoor ko nihayat aajizi aur ikhlaas se pukare aur faryaad kare aur Huzoor ki panah is tarah chahe ke aye khuda ke rasool qiyamat ke din teri ata chahta hoon tu hi meri har bala ki panah hai jab hi to main teri taraf ruju karta hoon aur tujhse panah ka talabgar hoon aur meri ummeedein tujh se hi wabasta hain (*Sharhe Qasida Humziya, Pg. 33*)

### **Auliya ka mushkil kusha hona**

Yahi Shah saheb "Hum'aat" mein zere bayaan nisbate owaisiya likhte hain:

is nisbat ka samra ye hai ke unki ziyarat khwab mein ho jaati hai aur halakat wa tangi ke awqaat mein wo jama'at zaahir ho kar mushkilein hal farmati hai

(Pg.59)

### **Auliya ki roohein jahan chahein jaati hain**

Qazi Sanaullah panipatti unke shagirde rasheed aur mirza saheb mausoof ke mureed "Tazkiratul Mauta" mein auliya ki rooho ke baare mein likhte hain:

Unki arwaah zameeno aasman aur bahisht se har jagah jahan chahti hain jaati hain apne dosto aur motaqido ki dunya aur aakhirat mein madad farmati hain aur dushmano ko halaak karti hain (*Pg.41*)  
aur daafe -e- bala kis cheez ka naam hai?

Mirza saheb ke malfoozat mein hai:

Meri Hazrate Ali radiallaho ta'ala anho se nisbat khaas wajah se hai ke faqeer ko aan janab se khaas niyaaz haasil hai aur jis waqt koi aariza beemari jismani pesh hoti hai main aan janab ki taraf tawajjo deta hoon jo baaise shifa ho jaati hai (*Malfoozate Mirza Azhar, Pg.78*)

Zara is niyaaz par khaas nazar rahe

Yahi daaiye sunnate nabawiya farmate hain:

Huzoor Ghausus Saqalain apne tamam mutawassileen ke halaat ki taraf tawajjo rakhte hain koi unka mureed aisa nahin ke aan janab ki uski taraf tawajjo na ho

(*Malfoozat*)

Zara is ibarat ke tewar dekhiye aur lafze "Ghausus Saqalain" bhi malhooze khatir rahe, iske yahi maana hain na ke inso jinn (insan aur jinnat) sab ki faryad ko pahunchne waale

aur suniye yahi nafse zakiya farmate hain:

Aisa hi Hazrate Khwaja Naqshband apne motaqideen ke halaat mein humesha masroof rehte hain charwahe aur musafir jungle ya neend ke waqt apne asbaab aur

chaupaye ghode waghaira Huzoor Khwaja Naqshband ke supurd kar dete hain ghaibi tayeed unke saath hoti hai (*Malfoozat*)

Ab to shirk ka paani sar se tair ho gaya, imaan se kaho tumhare imaan par kitna bada bhaari shirk hai, jis par madade ghaibi naazil hoti aur ye baat Hazrate Khwaja quddisa sirruhul azeez ke madaih mein gini jaati hai, khuda kare is waqt kahin tumhein hadees:

أعوذ بعظيم هذا الوادي

(is hadees mein jinno se panaah mangne ka zikr hai) ya aayate kareema:

"Aadmiyo mein se kuchh mard jinno ke kuchh mardo ki panaah lete the" (*Jinn:6*)

yaad aa jaaye phir janab Mirza saheb aur unke maddah janab Shah saheb ka muzda dekhiye Aakhir tumhara Imam (Ismail Dehelvi) bhoot pret jinn pari aur auliya shuhada sab ko ek hi darje mein maan raha hai

**Auliya baade inteqal bhi dunya mein tasarruf farmate aur mushkilein hal karte hain**

Maulana Shah Abdul Azeez saheb "Tafseere Azeezi" mein akabir auliya ka haal baade inteqal likhte hain: Auliyaullah baade inteqal dunya mein tasarruf farmate hain aur unke isteghraq ka kamaal aur madarij ki rif'at

unko is simt tawajjo dene ki maane nahin hai, owaisiya apne kamalaate batini ka izhaar farmate hain aur haajat mand log apni mushkilaat ka hal aur haajat rawai inhi se talab karte hain aur apne maqasid mein kamyab hote hain (*Tafseere Azeezi, Paara30, Pg.113*)

(zara ye dunya mein auliya ka tasarruf baade inteqal malhoos rahe aur halle mushkil wa dafa -e- bala mein kitna farq hai)

## **Karobaare aalam Maula Ali ke daman se wabasta hai aur Maula Ali ke naam ki mannat**

Tohfa -e- Isna Ashriya mein to isse bhi badh kar jaane najdiyat par qiyamat tod gaye, farmate hain:

Hazrate Ameer yaani Aliyyul Murtaza radiallaho ta'ala anho aur un ki awlaade paak ko tamam ummat pero murshid maanti hai aur umoore takweeniya ko yaani dunya mein jo kuchh ulat pher hota hai unhein wabasta jaanti hai, aur unke naam fatiha durood wa sadaqaat aur unke naamo ki nazr (sadaqa, khairat baraye isaale sawaab) waghaira dena raaij wa mamool hai, chunanche tamam auliyauallah ka yahi muamla hai  
(*Tohfa Isna Ashriya, Pg.396*)

Kyun sahibo! ye kitne bade shirkhaye akbar wa aazam hain ke Shah saheb jin par ijma -e- ummat bata rahe hain ab to ajab nahin ke rawafiz ki tarah ummate

marhooma ko maaz Allah ummate maloona laqab dijiye

bhala dafa -e- bala bhi umoore takweeniya mein hai ya nahin jo damane paak Hazrate Maula Ali wa Ahle Baite Kiraam se wabasta hai

## **Shah Waliullah saheb ka phir bidd'ati banna**

Shah Waliullah saheb ke "Intebah fee Salasile Auliyullah" se raushan ke shah saheb waala manaqib aur unke baarah asatiza -e- ilme hadees wa mashaikhe tariqat jin mein Maulana Abu Tahir Madani aur unke walid wa ustaz wa peer Maulana Ibrahim Kardi aur unke ustaza Maulana Ahmad Qashashi aur unke ustaz Maulana Ahmad Shunadi aur shah saheb ke ustazul ustaz Maulana Ahmad Tajalli waghairahum akabir dakhil hain ke shah saheb ke aksar salasile hadees inhi Ulama se hain Jawahire Khamsa Hazrat Shah Muhammad Ghaus Gawalyari alaihirrehma wa khaas dua -e- saifi ki ijazatein lete aur apne murideen wa motaqideen ko ijazat dete, aamale jawahire khamsa wa dua -e- saifi ka zamana -e- aqdas Huzoor daafe -e- bala alaihissalam ke baad tasneef hone se bidd'at aur is wajah se in sahibo ka bidd'ati wa murawwaje bidd'at qarar paana



## Shah saheb ka bada bhaari shirk 'Naade Ali'

Darkinaar isi jawahire khamsa ki saifi mein wo jawahir daar saif khunkhwar jise dekh kar wahabiyat bechari apna jauhar karne ko tayyar wo kya yaani ke Naade Ali ke imaane taaifa par shirke jali jawahire khamsa mein tarkeeb dua -e- saifi mein farmaya:

Naade Ali saat baar, teen baar ya ek baar padhna chahiye aur wo ye hai Ali radiallaho ta'ala anho ko pukar ke wo ajaibaat ke mazhar hain to unhein musibato mein apna madadgar payega har pareshani aur gham aapki wilayat ke sadqe fauran door ho jaata hai, Ya Ali Ya Ali Ya Ali (*Jawahire Khamsa*)

Yaani pukaar Aliyye Murtaza ko ke mazhare ajaib hain tu unhein apna madadgar payega musibato mein sab pareshani wa gham door ho jaate hain huzoor ki wilayat se Ya Ali Ya Ali Ya Ali, zara ab shirke taifa ka mol tol kahiye, is nafees sanad ki qadre tafseel darkar ho to faqeer ke rasail:

انهار الانوار من يم صلاة الاسرار، وحياة الموات بيان سماع الاموات، و انوار

الانتباه گى حل نداء يا رسول الله ﷺ

mulahiza ho'n

rahe ye ke in khandani imamo ne taifa ki mitti aur bhi kharaab ki hai (aur saari tareefein Allah ke liye hain)

Kyun sahibo! ye sab hazraat bhi imaane taifa par mushrik be imaan wajibul azaab mutahilul ghafraan (naqabile muaafi) the ya 'Taqwiyatul Imaan' ki aayatein hadeesein imamut taifa ka kumba chhod kar baaqi Ulama -e- ahle sunnat hi ko mushrik bidd'ati banane ke liye utre hain, Allah imaan wa haya bakhshe, Aameen

Gharz in hazraat ke muqabil shayad aise hi garm doodho se kaam chale jinhein na nigalte bane na ugalte

## **Faaida Zaahira**

Khair ye to ijmalan in hazraat ki khidmat guzari thi aur bidd'at ki bahas to Ulama -e- ahle sunnat bahut kutub mein ghayate quswa tak pahuncha chuke, faqeer ne bhi apne risale

"اقامة القيامة على طاعن القيام لنبى تهامة"

waghairaha rasail mein baqadre kaafi nukaate cheeda guzarish kiye aur apne risala

"منير العين فى حكم تقبيل الابهامين"

waghairaha mein khandane mazkoor ke bakasrat irshad wa hawadis likhe ke is nau tasneefi ki sufra shikni (yaani is naye ghade hue aqeede ke ilaaj ke liye kaafi hain) ko bas hain aur Huzoor daafeul bala alaihissalam ke waba wa bala wa qahat wa marz wa alam ko dafa farmane ke juz'iyat wa waqaye jo ahadees mein marwi unke jama karne ki zaroorat na hisr (shumar) ki qudrat, un mein se bahut kutub wa

khutube Ulama mein musalmano ke kaano tak pahunch chuke aur jo chahe kutube siyar wa khasais wa moajizaat mutala kare

Nukta -e- jaleela ke wahabiya ka mazhab ambiya, malaika yahan tak ke khud Allah ta'ala ko maaz Allah mushrik kehta hai magar faqeer ek nukta -e- jaleela baghayate mufeed ilqa kare ke insha Allah tamam shirkiyaate wahabiya ki baikh kuni (jad se ukhadne) mein kaafi waafi kaam de

Musalmano! kuchh khabar bhi hai in hazraat ka lafze daafeul bala aur iske misaal ko shirk batane balki ye baat baat par shirk phailane se asal mudda kya hai wo ek daaye batini wa marze khafi hai ke aksar awaam becharo ki nigah se makhfi hai, in naye falsafiyo par apne failaswafo ke nazdeek shirk umoore aamma se hai ke aalam mein koi maujood isse khaali nahin yahan tak maaz Allah hazraate ambiya -e- kiraam wa malaika izaam alahimussalam taa aanke iyazan billah khud hazrate Rabbul izzat wa Huzoor pur noor sultane risalat alaihissalam, wa lihaza imamut taifa ne ja baja wa beja masail jee se ghade ke ye napaak chheenta wahan tak badhe jiski baaz misalein majmua -e- fatawa -e- faqeer "Fatawa Razviyya" ki mujallad shashum:

"البارقة الشارقة على مارقة المشاركة"

mein milengi, inki tafseele taweel ki haajat nahin

Ye hazraat ke is imam ke muqallid hain ("hum ne apne aap dada ko ek deen par paaya aur hum un ki lakeer ke pichhe hain" (*Zukhruf:23*) padhte hue usi dagar ho liye, ye hukme shirk bhi usi dabi aag ka dhuwan de raha hai ijmaal se na samjho to mujhse mufassal suno, Allah ki taufiq se main kehta hoon: nisbat wa asnaad do qism hai

Haqeeqi ke musnad ilaih haqeeqat mein muttasif ho aur majazi ke kisi ilaqa se ghair muttasif ki taraf nisbat kar dein jaise nehr ko jaari ya jaalis safina ko mutaharrak kehte hain

halanki haqeeqatan aab wa kashti jaari wa mutaharrak hain phir haqeeqi bhi do qism hai zaati ke khud apni zaat se be ataye ghair ho aur atai ke dusre ne ise haqeeqatan muttasif kar diya ho khwah dusra khud bhi is wasf se muttasif ho jaise wasita fis suboot mein ya nahin jaise wasita fil isbaat mein is sab soorato ki asnaadein tamam muhawraat uqala -e- jahaan wa ahle har mazhab wa millat wa khud Qurano hadees mein shaya wa zaaya maslan insane aalam ko aalam kehte hain

## **Farqe zaati wa atai**

Qurane azeem mein jaa baja "aur aalimo ne... (*Aale Imran: 18*)" aur "Us Nabi ko jaante hain bani israyeel ke aalim (*Shu'ara:197*)" aur Ambiya alahimussalam ki nisbat lafze aleem warid, ye haqeeqate ataiyya hai yaani

ba ataaye ilahi wo haqeeqatan muttasif ba ilm hain aur Maula azzawajall ne apne nafse kareem ko aleem farmaya ye haqeeqate zaatiya hai ke wo be kisi ki ata ke apni zaat se aalim hai sakht ahmaq wo ke in itlaqaat mein farq na kare wahabiya ke masaile shirkiya iste'anat wa imdad wa ilme ghaib wa tasarrufaat wa nida wa sima waghairaha isi farq na karne par mabni hain

Faqeer ne is bahas shareef mein ek nafees risala ki tarah daali hai us mein mutalliq nazaiyaat wahabiya sadaha itlaqaat ko aayaat wa ahadees se saabit aur ahkam isnadaat ko mufassal bayaan karne ka qasd hai, Insha Allah tabaraka wa ta'ala, Huzoor alaihissalam ko daafeul bala kehna bhi ba maana haqeeqi ataai hai Mukhalif muta'sif ko yun tawfiqe tasdeeq naseeb na ho to faqeer ka risala "Saltanatul Mustafa" mutala kare ke bi aunihi ta'ala tehqeeq wa tauseeq ke baagh lehakte nazar aayein aur imaan wa iqaan ke phool mehakte, khair yahan is bahas ki takmeel ka waqt nahin

**Jo maana shirk hain kisi musalman ke khwab mein bhi un ka khayaal nahin guzarta**

Tanazzulan yahi sahi hai ke ahadul amrain se khaali nahin nisbate haqeeqi ataai hai ya azaanja ke Huzoor sabab wa wasila wa wasita -e- dafa -e- bala hain, lihaza

nisbat majazi rahi haqeeqi zaati haasha ke kisi musalman ke qalb mein kisi ghair khuda ki nisbat is ka khatra guzre

Imam Allama Sayyid Taqiul Millati wad Deen Ali bin Abdul Kaafi Subki quddisa sirruhu Al Maliki jinki imamat wa jalalat mehale khilaf wa shubhat nahin, yahan tak ke Miyan Nazeer Husain Dehalvi apne ek mohari musaddaq fatwe mein inhein bil ittefaq imam mujahid maante hain, kitabe mustataab "Shifaus Siqaam Shareef" mein irshad farmate hain:

Yaani Nabi alaihissalam se madad mangne ka ye matlab nahin ke Huzoor khaliq wa faaile mustaqil hain, ye to koi musalman irada nahin karta to is maana par kalaam ko dhaalna aur Huzoor alaihissalam se madad mangne ko mana karna deen mein mughalta dena aur awaam musalmano ko pareshani mein daalna hai (Pg.175)

## **Wahabiya ka zulm**

Wahabiya ka zulm jo muhawre khud bolte hain musalmano ke mushrik banane ko unse aankh band kar lete hain

Faqeer kehta hai ek daafe -e- bala wa imdaad wa ataa par hi kya mauqoof makhloq ki taraf asak wujood hi ki asnaad ba maana haqeeqi zaati nahin phir aalam ko maujood kehne mein wahabiya bhi humare shareek

hain, kya unke nazdeek aalam bizatihi maujood hai ya sofistaiya ki tarah aqeeda haqaiqul ashya saabitat se munkar hain aur jab kuchh nahin to kya zulm ke jo muhawre subho sham khud bolte rahein, musalmano ke mushrik banane ko unki taraf se aankhein band kar lein, kya musalmano par badgumani haraame qatai nahin? kya iski mazammat par aayate quraniya wa ahadeese sahiha naatiq nahin? balki insaf ki aankh khuli ho to is ad'aaye khabees ka darja to badgumani se bhi guzra hua hai, sooye zan ke liye is gumaan ki gunjaish to chahiye, musalman ke baare mein aise khayaal ka ehtimal hi kya hai, iska muwahhid hona hi uski muraad par gawahe kaafi hai jaisa ke har aql wa deen rakhne waale ke liye ye baat poshida nahin

Fatawa Khairiya kitabul imaan mein hai:

Ek shakhs ke baare mein sawal kiya gaya ke usne qasam khai hai ke jab tak mujhe dahar hukm nahin dega main is ghar mein dakhil nahin hongaa aur wo dakhil ho gaya kya wo qasam todne waala hai ya nahin, iska jawab ye tehreer kiya ke haanis nahin hua ye kalima majazi hai, muwahhid jo khuda ko ek maanta hai usse shirk ka sudoor namumkin hai jab dakhil hua to Rabbud dahar yaani khuda ke hukm se dakhil hua isliye wo haanis nahin hua to aisa napaak id'aa badgumani nahin sareeh iftera hai, wo bhi musalman par, wo bhi kufr ka, magar

qiyamat to na aayegi, hisab to na hoga in khabais ke daawo se sawal to na kiya jayega, musalman ki taraf se "La Ilaha Illallah" jhagadta hua to na aayega, sitamgar jawab tayyar kar rakh us sakhti ke din ka

"Ab janna chahte hain zalim ke kis karwat par palta khayenge" (*Shu'ara:227*)

biljumla is ehtimal ki to yahan raah hi nahin balki inhi do se ek muraad bilyaqeen yaani asnaad ghair zaati kisi qism ki ho, ab jo ise shirk kaha jaata hai to iski do hi sooratein mutasawwar banazre misdaq nisbat ya banafse hikayat awwal ye ke ghair khuda ke liye aise ittesaf (mausoof hona) manna hi mutlaqan shirk agarche majazi ho jis ka haasil is mas'ale mein ye ke Huzoor daafeul bala alaihissalam dafa -e- bala ke sabab wa wasila wa wasita bhi nahin ke misdaq nisbat kisi tarah mutahaqqaq ho, jo ghair khuda ko aise umoor mein sabab hi maane wo bhi mushrik

Duwum ye ke aisi nisbat wa hikayat khaas bazaate ahadiyat jalla wa aala hai ghair ke liye mutlaqan shirk, agarche asnaad ghair zaati maane

## **Ye kabhi shirk nahin**

Aadmi agar aql wa hosh se kuchh bhi behra rakhta ho to ghair zaati ka lafz aate hi shirk ka khatima ho gaya ke jab ba ata -e- ilahi maana to shirk ke kya maana, bar khilaf is taaghi sarkash ke jo aql ki aankh par makabira ki patti baandh kar saaf kehta hai:



phir khwah yun samjhe ke ye baat un ko apni zaat se hai khwah Allah ke dene se gharz is aqeede se har tarah shirk saabit hota hai (*Taqwiyatul Imaan*)

Kisi safya -e- majnu se kaha jaaye ke sifate ilahi ba ata -e- ilahi nahin to jo ba ata -e- ilahi hai sifate ilahi nahin to uska isbaat bhi na hua, na ke khaas sifate malzooma uloohiyat ka ke shirk saabit ho balki ye to bilbidaha sifate malzooma abdiyat ka isbaat hua na ke maaz Allah uloohiyat ka, ek yahi harf tamam shirkiyate wahabiya ko kaifare chashani (saza chakhane) ke liye bas hai

Magar mujhe to yahan wo baat saabit karni hai jis par maine ye tamheed uthai hai yaani un sahibo ka hukme shirk Allah wa Rasool tak ja pahunchna, haan iska suboot lijiye abhi bayaan kar chuka hoon ke is napaak hukm ke liye do hi wajhein mutasawwar un mein se jo wajah lijiye har tarah ye hukm maaz Allah, Allah wa Rasool tak munjir (khincha hua, jaane waala) jalla jalaluhu wa sallallahu alaihi wasallam

## **Baabe Awwal**

### **Pyare Nabi alaihissalam ba ataa -e- ilahi dafa -e- bala ka sabab hain**

Wajhe awwal par nusoos suniye, is mein 6 aayatein aur 60 hadeesein jumla 66 nass hain

### **Pehli Fasl: Aayate kareema mein**

#### **Aayat 1:**

Allah ta'ala farmata hai:

Allah un kafiro par azaab na farmayega jab tak aye mahboob aap un mein tashreef farma hain  
(*Anfaal:33*)

Subhan Allah! Humare Huzoor alaihissalam daafeul bala, kuffar par se bhi sababe dafa -e- bala hain phir musalmano par to khaas raof aur raheem hain

#### **Aayat 2:**

Humne na bheja tumhein magar rahmat saare jahaan ke liye (*Ambiya:107*)

Pur zaahir ke rahmat sababe dafa -e- bala wa zahmat

**Aayat 3:**

Aur agar jab wo apni jaano par zulm karein to aye mahboob (alaihissalam)! aapke huzoor haazir ho phir Allah se muaafi chahein aur rasool unki shafa'at farmaye to zaroor Allah ko bahut tauba qabool karne waala meharban paayein (*Nisa:64*)

Aayate kareema saaf irshad farmati hai ke Huzoor pur noor alaihissalam ki bargah mein haziri sababe quboole tauba wa dafa -e- balaye azaab hai balki ye aayat beemar dilo par aur bhi bala wa azaab ke Rabbul izzat qadir tha yun hi gunah bakhsh de magar irshad hota hai ke tauba qubool hona chaho to humare pyare ki sarkar mein haazir ho jao

**Aayat 4:**

Agar Allah ta'ala aadmiyo ko aadmiyo se dafa na farmaye to har mazhab wa millat ki ibadat gaah dha di jaaye (*Hajj:40*)

Maloom hua ke mujahideen aala wa wasita -e- dafa -e- bala hain, Muta'addid aayaat wa ahadees ke neko ke sabab bala dafa hoti hai

**Aayat 5:**

Agar na hota dafa karna Allah azzawajal ka

logon ko ek dusre se to beshak tabah ho jaati zameen magar Allah fazl waala hai saare jahaan par (*Baqarah:251*)

Aimma mufasssireen farmate hain Allah ta'ala musalmano ke sabab kafiro aur neko ke baais bado se bala dafa karta hai

### **Aayat 6:**

Aur agar na hote imaan waale mard aur imaan waali auratein jin ki tumhein khabar nahin kahin tum unhein raund daalo unse tumhein anjane mein mashaqqat pahunche taaki Allah jise chahe apni rahmat mein le wo agar alag ho jaaye to hum un mein se kafiro ko dardnak azaab dete (*Fateh:25*)

Ye fathe makka se pehle ka zikr hai jab Huzoor alaihissalam umre ke liye makka muazzama tashreef laaye hain aur kafiro ne maqame hudaibya mein roka shehar mein na jaane diya, suleh par faisla hua zaahir ki nazar mein islam ke liye ek dabti hui baat thi aur haqeeqat mein badi fateh numayaan thi jise Allah ta'ala ne surah fateh ki pehli aayaat mein bayaan farmaya, Allah ta'ala ne musalmano ki taskeen ke liye ye aayat nazil farmai ke is saal tumhein dakhile makka na hone mein kai hikmatein thi, makka muazzama mein bahut mardo aurat maghloobi ke sabab khufya musalman

hain jinki tumhein khabar nahin tum qahran jaate to wo bhi taigho band ke raundne mein aa jaate aur unke siwa abhi wo log hain jo ab tak kafir hain aur anqareeb Allah ta'ala unhein apni rahmat mein lega islam dega un ka qatl manzoor nahin in wujooh se kuffare makka par se azaabe qatlo qahar mauqoof rakha gaya ye sab log alag ho jaate to hum in kafiro par azaab farmate, kaisa raushan nass hai ke ahle islam ke sabab kafiro par se bhi bala dafa hoti hai (aur Allah ke liye saari tareefein)

## **Dusri Fasl: Ahadeese azeema mein**

### **Hadees 1:**

Allah ta'ala irshad farmata hai:

Main zameen waalo par azaab utarna chahta hoon jab mere ghar aabad karne waale aur mere liye baaham muhabbat rakhne waale aur pichhli raat ko astaghfar karne waale dekhta hoon to apna ghazab unse pher deta hoon (*Shobul Imaan, 4/379, 2685*)

### **Hadees 2:**

Huzoor daafeul bala alaihissalam farmate hain:

Agar na hote Allah ta'ala ke namazi bande aur doodh peete bachhe aur ghaas charte chaupaye to beshak

azaab tum par ba sakhti daala jaata phir mazboot wa muhkam kar diya jaata (*Mojame Kabeer, Tabrani, 22/209 wa Ausat Tabrani, 5/46, 6539*)

### **Hadees 3:**

Huzoor alaihissalam farmate hain:

Beshak Allah azzawajal nek musalman ke sabab uske hamsaye mein 100 ghar waalo se bala dafa farmata hai, Ibne Umar radiallaho ta'ala anhuma ne ye hadees riwayat karne ke baad ye aayate kareema tilawat farmai "Agar na hota dafa karna Allah azzawajal ka logon ko ek dusre se to beshak tabah ho jaati zameen..."

(*Al Muajamul Ausat Tabrani, 3/129, 4070, Tabrani Kabeer, 11/248*)

### **Hadees 4:**

Huzoor alaihissalam farmate hain:

Jo har roz 27 baar sab musalman mardo aur sab musalman aurato ke liye astaghfar kare wo un logon mein ho jin ki dua qubool hoti hai aur unki barkat se tamam ahle zameen ko rizq milta hai

(*Kanzul Ummal, 1/474, 2068*)

### **Hadees 5:**

Huzoor alaihissalam farmate hain:

Kya tumhein madad wa rizq kisi aur ke sabab milta hai siwa apne zayeefo ke (*Sahih Bukhari, 2/405, Kitabul Jihad, Musannaf Abdur Razzaq, 5/303*)

**Hadees 6:**

Huzoor alaihissalam farmate hain:

Beshak Allah ta'ala tamam qaum ki madad farmata hai unke zayeeef tar ke sabab (*Al Haaris fi Musnadihi 2/683, Manawi fi Faizil Qadeer 1/311, 510*)

**Hadees 7:**

Zamana -e- aqdas mein do bhai the, ek kasab karte aur ek khidmat waalaye Huzoor daafeul bala alaihissalam mein haazir hote, kamane waale unse shaaki hue farmaya: kya ajab ke tujhe iski barkat se rizq mile (*Jaame Tirmizi, 2/58, 2350, Kitabuz Zuhd, Mustadrak Hakim, 1/94*)

## **Muta'addid hadeesein ke Auliya ke baais barish barasti hai**

**Hadees 8:**

Huzoor alaihissalam farmate hain:

Abdaal meri ummat mein 30 hain, unhi se zameen qaa'im hai, unhi ke sabab tum par barish utarti hai, unhi ke baais tumhein madad milti hai

(*Kanzul Ummal, 13/339, 34593, Tafseer Ibne Kaseer, 15/406*)

**Hadees 9:**

Huzoor alaihissalam farmate hain Abdaal shaam mein hain aur wo 40 hain jab ek marta hai Allah ta'ala uske

badle dusra qaaim karta hai, unhi ke sabab barish di jaati hai, unhi se dushmano par madad milti hai, unhi ke baais shaam waalo se azaab phera jaata hai

*(Musnad Ahmad Bin Hambal, 1/113, 896, Fazaile Sahaba, 2/906, 2717)*

Dusri riwayat mein yun hai:

unhi ke sabab ahle zameen se bala aur gharq dafa kiya hota hai *(Ibne Asakir)*

### **Hadees 10:**

Huzoor alaihissalam farmate hain ke Abdaal shaam mein hain wo unhi ki barkat se madad paate hain aur unhi ke wasile se rizq *(Mojame Kabeer, Tabrani, 18/65)*

### **Hadees 11:**

Huzoor alaihissalam farmate hain:

Zameen hargiz khali na hogi chalees auliya se ke Ibrahim alaihissalam ke partu par honge unhi ke sabab tumhein barish milegi aur unhi ke sabab madad paoge *(Tabrani, Muajamul Ausat, 5/65, 4113, Abu Nayeem, Hilyatul Auliya, 1/9)*

### **Hadees 12:**

Huzoor alaihissalam farmate hain:

Ibrahim khaleelullah alaihissalam khoobu mein mushabehat rakhne waale tees shakhs zameen par zaroor rahenge unhi ki badaulat tumhari faryad suni



jayegi aur unhi ki barkat se barish diye jaoge

*(Ibne Hibban fi Tarikhibi, 2/61, 605)*

### **Hadees 13:**

Huzoor alaihissalam farmate hain:

Meri ummat mein 40 mard humesha rahenge ke unke dil Ibrahim alaihissalam ke dil par hongee, Allah ta'ala unke sabab zameen se bala dafa karega, unka laqab abdaal hoga *(Abu Nayeem, Hilyatul Auliya, 4/173)*

## **Auliya ke sabab zameen ki nigezbani**

### **Hadees 14:**

Huzoor alaihissalam farmate hain:

40 mard qiyamat tak hua karenge jinse Allah ta'ala zameen ki hifazat (ka kaam) lega jab un mein ek inteqal karega Allah azzawajall uske badle dusra qaaim farmayega aur wo saari zameen mein hain

*(Ibne Hibban, 2/65, Meezanul Etidal, 6/225, Tafseer Durre Mansoor, 1/765)*

### **Hadees 15:**

Huzoor alaihissalam farmate hain:

Beshak Allah ta'ala ke liye khulq mein 300 auliya hain ke inke dil qalbe Adam par hain aur 40 ke dil qalbe Moosa aur 7 ke qalb Ibrahim aur aur 5 ke dil qalbe Jibrail aur teen ke qalb Mikail aur ek ka qalb Israfil par

hai alaihimussalam jab wo ek marta hai to teen mein se koi uska qaaim maqam hota hai aur jab un mein se koi inteqal karta hai to paanch mein se us ka badal kiya jaata hai aur paanch waale ka iwaz saat aur saat ka chalees aur chalees ka teen sau se aur teen sau ka aam muslimeen se, inhi 356 auliya ke zariye khalq ki hayaato maut, barish ka barasna, nabataat ka ugna, balao ka dafa hona hua karta hai

*(Abu Nayeem, Hilyatul Auliya, 1/9, Tarikhe Dimashq, 1/303)*

## **Hadees 16:**

Huzoor alaihissalam farmate hain:

Teen qism ke aadmiyo ne Quran padha (do qismein dunya talab wa qaari -e- be amal bayaan kar ke farmaya) ek wo shakhs jisne Qurane azeem padha aur uski dawa ko apne dil ki beemari ka ilaaj banaya to usse apni raat jaag kar aur apna din pyaas yaan roze mein jaata aur apni masjidon mein Quran ke saath namaz mein qiyaam kiya aur apni zahidana topiya pehne apni narm aawaz se uske padhne mein roye to ye log wo hain jin ke tufail mein Allah ta'ala bala ko dafa farmata aur dushmano se maalo daulat wa ghaneemat dilata aur aasman se baarish barsata hai, khuda ki qasam qariyaane quran mein aise log gogarde surkh se bhi kamyab tar hain

*(Ibne Hibban, 1/148,149, 79, Ibne Jauzu fi Ilalil Mutanahiyya, 1/117)*

## **Muta'addid ahadees ke Sahaba wa Ahle Bait panaahe ummat hain**

### **Hadees 17:**

Huzoor alaihissalam farmate hain:

Sitaare amaan hain aasman ke liye jab sitare jaate rahenge aasman par wo aayega jiska usse waada yaani shaq hona fana ho jaana aur main amaan hoon apne ashaab ke liye jab main tashreef le jaunga mere ashaab par wo aayega jiska unse waada hai yaani mushajraat aur mere ashaab amaan hain meri ummat ke liye jab mere sahaba na rahenge meri ummat par wo aayega jiska unse waada hai yaani zuhoore kizb wa mazahibe fasida wa tasallute kuffar (sadaqa ya RasoolAllah)

*(Musnad Ahmad bin Hambal, 4/398, 399, Sahih Muslim, Kitabul Fazail, 2/308, 2531)*

### **Hadees 18,19:**

Huzoor alaihissalam farmate hain:

Sitare aasman waalo ke liye amaan hain aur meri ahle bait meri ummat ki ke panah

*(Tabrani fil Kabeer, 7/22, 6260 wa Tarikhe Madina ibne Asakir, 40/20, Ibne Hibban, 2/236)*

Main kehta hoon: agar ahle baite kiraam mein ta'meem ho jaisa ke zaahir hadees hai to ghaliban yahan halake mutlaq wa irtifa -e- qurane azeem wa

hudame kaaba muazzama wa weeraniye madina -e-tayyiba se panah murad ho ke jab tak ahle baite athaar rahenge ye janguza balayein pesh na aayengi  
Allah aur uske rasool behtar jaante hain, aur bar taqdeer khusoos zuhoore tawaif daalla muraad ho

### **Hadees 20:**

Huzoor alaihissalam farmate hain:

Mere ahle bait meri ummat ke liye amaan hain jab ahle bait na rahenge ummat par wo aayega jinka usse waada hai (*Mustadrak Hakim, 2/486, 3676*)

### **Huzoor alaihissalam panaahe aalam hain**

### **Hadees 21:**

Hazrate Abdullah ibne Abbas radiallaho ta'ala anhuma ne farmaya ke:

Nabi alaihissalam ke hamal mubarak ki nishaniyo mein se tha ke quresh ke jitne chaupaye the sab ne us raat kalaam kiya aur kaha ke rabbe kaaba ki qasam Huzoor alaihissalam hamal mein tashreef farma hue wo tamam dunya ki panah aur ahle islam ke sooraj hain (*Ibne Kaseer, Al Bidaya, 5/174, Seerate Halabiya, 1/76, Khasaise Kubra, 1/47*)

## **Satrah hadeesein ke Allah ke nek bando se madad mango**

### **Hadees 22, 23:**

Huzoor alaihissalam farmate hain:

Mere reham dil ummatio se haajatein maango unse fazl talab karo unse bhalai chaho rizq paoge murado ko pahunchoge unke daaman mein aaram se rahoge unki panaah mein chain karoge ke un mein meri rahmat hai

*(Ibne Asakir, Tarikh, 43/5, Kanzul Ummal, 6/518)*

### **Hadees 24-37:**

Huzoor alaihissalam farmate hain:

Bhalai aur apni haajatein khush rooyo se maango

(ke ye khush roo hazraat Auliya -e- kiraam hain ke husne azali jinse muhabbat farmata hai)

*(Tabrani fil Kabeer, 11/81, Tabrani fil Ausat, 4/139, 3787, Lisaanul Meezan 6/156)*

[Ye riwayat kai asnaad se marwi hai, marwiyyaat ko Urdu nuskho mein dekha ja sakta hai]

### **Hadees 38:**

Huzoor alaihissalam farmate hain:

Nematein musalman faqero ke paas talab karo ke roze qiyamat unki daulat hai

*(Hilyatul Auliya, 8/297)*

## **Muta'addid hadeesein ke Allah ke nek bande haajat rawai farmate hain**

### **Hadees 39:**

Huzoor alaihissalam farmate hain:

Allah ke kuchh bande hain ke Allah ne unhein khalq ki haajat rawai ke liye khaas farmaya hai, log ghabraye hue apni haajatein unke paas laate hain, ye bande azaabe ilahi se amaan mein hain (*Tabrani fil Kabeer, 12/358, 13334, Abu Nayeem Hilyatul Auliya, 3/225*)

### **Hadees 40:**

Huzoor alaihissalam farmate hain ke:

Jab Allah ta'ala kisi bande se bhalai ka irada farmata hai usse makhlooq ki haajat rawai ka kaam leta hai  
(*Shobul Iman, Bayhaqi, 6/117, 7659*)

### **Hadees 41:**

Huzoor alaihissalam farmate hain:

Jab Allah ta'ala kisi bande se bhalai ka irada farmata hai to use marja -e- hajaat banata hai  
(*Firdausul Akhbaar, 1/300, 938*)

### **Hadees 42, 43:**

Huzoor alaihissalam farmate hain:

Meri tumhari kahawat aisi hai jaise kisi ne aag raushan ki pankhiya aur jhingur us mein girna shuru hue wo

unhein aag se hata raha hai:

aur main tumhari kamrein tumhein aag se bacha raha hoon aur tum mere haath se nikalna chahte ho

*(Musnad Ahmad bin Hambal, 3/361, 14930, Sahih Muslim, 2/248, 2285)*

### **Hadees 44:**

Huzoor alaihissalam farmate hain:

Tum mein aisa koi nahin ke main uska kamar band pakde rok na raha hoon ke kahin aag mein na gir pade

*(Tabrani fil Kabeer, 7/268, 7100)*

### **Hadees 45:**

Huzoor alaihissalam farmate hain ke Allah azzawajall ne jo hurmat haraam ki uske saath ye bhi jaana ke tum mein koi jhankne waala use zaroor jhankega, sun lo! main tumhare kamar band pakde hoon ke kahin pay dar pay aag mein phaand na pado jaise parwane aur makkhiya *(Musnad Ahmad bin Hambal, 1/390, Tabrani fil Kabeer, 10/215, 10511)*

Isse zyada aur kya dafa -e- bala hoga (lekin wahabiya nahin samajhte)

Tambeeh: 22 se 44 tak 24 hadeesein qabile indraaj wajhe duwum thi ke qat'an lishshaghaf yahin darj hui

### **Hadees 46-52:**

Huzoor alaihissalam ne apne Rab se dua ki:

Ilahi! islam ko izzat de in dono mardo mein se jo tujhe zyada pyara ho iske zariye se ya to Umar bin khattab ya Abu Jahal bin hisham

*(Musnad Ahmad bin Hambal, 2/95, 5696, Fazaile Sahaba, 1/250, 312, Jaame Tirmizi, 2/209, 3681, Sahih Ibne Hibban, 15/305, 6881, Tabrani fil Ausat, 2/240, 1860)*

[Is hadees ki mukhtalif asnaadein Urdu nuskhe mein dekhi jaayein]

### **Hadees 53-57:**

Huzoor alaihissalam ne dua farmai:

Ilahi! khaas Umar bin Khattab ke zariye se islam ko izzat de

*(Sunan Ibne Maaja, 105, Tabrani fil Kabeer, 2/97, 1428, Ibne Asakir fi Tarikhihi, 44/27, Fazaile Sahaba, 1/162, 338)*

[Is hadees ki mukhtalif asnaadein Urdu nuskhe mein dekhi jaayein]

Is dua -e- kareem ke baais Umare Faruqe Aazam ke zariye se jo izzatein islam ko mili jo balayein islam wa muslimeen par se dafa hui mukhalif wa muwafiq sab par raushan wa mubeen wa lihaza Abdullah bin Mas'ood farmate hain:

Hum humesha muazzaz rahe jab se Umar islam laaye

*(Sahih Bukhari, 1/520, 3481)*

Neez farmate hain radiallaho ta'ala anho:

Umar ka islam fateh tha aur un ki hijrat nusrat aur



unki khilafat rahmat beshak maine apne girohe sahaba ko dekha ke jab tak Umar musalman na hue humein kaaba muazzama mein namaz par qudrat na mili

*(Seerate Ibne Is'haaq, 160, Tabqaatul Kubra, 3/270)*

Neez farmate hain radiiallaho ta'ala anho:

Jab tak Umar musalman na hue humne aashkar namaz na padhi jis din se wo islam laaye deen ne ghalaba paaya aur unhone ailanya Allah azzawajal ki taraf bulaya *(Tamheedul Awail, 503, Mustadrak Hakim, 3/90, 4487)*

Suhaib radiiallaho ta'ala anho farmate hain:

Jab Umar musalman hue aur hum girde khana -e-kaaba halqa baandh kar baithe aur tawaf kiya aur jo hum par sakhti karte the unse apna insaf liya

*(Tarikh Ibne Asakir, 44/44, Tabqaatul Kubra, 3/269)*

## **Har bala ka dafa har nemat ka husool Nabi alaihissalam ke zariye se hua**

### **Hadees 58:**

Abdullah bin Salam radiiallaho ta'ala anho ne islam laate hi Huzoor alaihissalam se arz ki:

Beshak main Huzoor alaihissalam ki sifat taurait mein paata hoon, aye Nabi yaqeenan humne tujhe bheja gawaha aur apni ummat ke tamam ahwaal wa af'aal par muttala aur khushkhabri deta aur dar sunata, Allah

azzawajal us Nabi ko na uthayega yahan tak ke log La Ilaha Illallah keh dein aur us Nabi ke zariye se andhi aankhein aur behre kaan aur ghilaf chadhe dil khul jaayein

*(Tarikh Ibne Asakir, 3/387, Abu Nayeem fi Dalail, 1/98)*

Allah ta'ala ka sababe kaarkhana sab lena dena Nabi alaihissalam ke wasite se hai

### **Hadees 59:**

Allah azzawajal ne (ambiya -e- sabiqeen mein se kisi ko) wahih bheji:

Beshak main ek Nabiyye ummi ko bhejne waala hoon jiske zariye se behre kaan aur ghilaf chadhe dil aur andhi aankhein khol dunga aur uske sabab gumrahi ke baad hidayat dunga uske zariye se jehal ke baad ilm dunga uske wasile se gumnami ke baad buland naami dunga uske zariye se na shanasi ke baad shanakht dunga uske wasite se kami ke baad kasrat dunga uske sabab muhtaji ke baad ghani kar dunga uske wasile se phoot ke baad yagdili dunga uske wasile se pareshan dilo mukhtalif khwahisho mutafarriq ummato mein mel kar dunga *(Tafseer Ibne Abi Hatim, 8/2626, 14757)*

Lillah insaf, ye kis qadr balao ka Huzoor alaihissalam ke wasile se dafa hona hai

**Hadees 60:**

Huzoor alaihissalam farmate hain ke jab Allah ne arsh banaya us par noor ke qalam se jis ka tool mashriq se maghrib tak tha likha Allah ke siwa koi sachha mabood nahin Muhammad alaihissalam Allah ke rasool hain, main inhi ke wasite se lunga aur inhi ke wasile se dunga inki ummat sab ummato se afzal hai aur inki ummat mein sab se afzal Abu Bakr Siddique

*(Rafai fi Tadween fi Akhbare Quzwain, 3/393, Daylami fil Firdaus, 3/423, 5295)*

Is hadeese jaleel jaame par khatm kijiye ke Allah azzawajal ki bargah ka tamam lena dena akhaz wa ataa sab Huzoor alaihissalam ke haatho inke wasite inke wasile se hai isi ko khilafate uzma kehte hain

Dekho! bashahadate Khuda aur Rasool rizq paana, madad milna, barish barasna, bala door hona, dushmano ki maghloobi, azaab ki mauqoofi yahan tak ke zameen ka qiyaam zameen ki nighbani khalq ki maut khalq ki zindagi deen ki izzat ummat ki panah bando ki haajat rawai raahat rasani sab auliya ke wasile auliya ki barkat auliya ke haatho auliya ki wasatat se hai magar Mustafa alaihissalam ko dafa -e- bala ka wasita maana aur shirk pasando ne mushrik jaana

انا لله وانا اليه رجعون

Aur Allah ki hamd! teen hadeese akheer ne to raushan mustaneer kar diya jo nemat mili jo bala tali sab

Mustafa alaihissalam ke baais haasil wa zaail hui bargahе ilahi ka lena dena saara kaarkhana -e- Muhammadur Rasoolullah alaihissalam ke haatho par hai

Ek dafa -e- bala husoole ataa kya tamam jahaan aur iska qiyaam sab unhi ke dam qadam se hai

Aalam jis tarah ibteda -e- afrinash mein un ka muhtaj tha ke (Aye mahboob agar aapko paida karna maqsood na hota to kisi cheez ko paida na farmata mafhooman) yun hi baqa mein bhi unka muhtaj hai aaj agar unka qadam darmiyan se nikaal lein abhi fana -e- mutlaq ho jaaye

*Wo jo na the to kuchh na tha,  
Wo jo na ho to kuchh na ho,  
Jaan hain wo jahaan ki,  
Jaan hai to jahaan hai*

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Dusra Baab

Wajhe duwum par nusoos lijiye aur Allah ta'ala ki hamd hai kaise nusoos najdiyat shikan jaane wahabiyat par barq afghan is mein 44 aayatein aur 246 hadeesein hain

### Pehli Fasl: Aayaate shareef mein

#### Khuda aur Rasool ne daulat mand kar diya

##### Aayat 7:

Allah ta'ala farmata hai:

Aur unhein kya bura laga yahi na ke unhein daulat mand kar diya Allah aur Allah ke Rasool ne apne fazl se (*Tauba:74*)

Haan ye jagah hai ke ghaiz mein kat jaayein beemar dil Allah ta'ala farmata hai ke Allah aur uske Rasool ne daulat mand kar diya apne fazl se, Aye Allah ke Rasool mujhe aur sab Ahle Sunnat ko deeno dunya ka daulatmand farma apne fazl se

*Main gada tu badshah bhar de pyala noor ka  
Noor din doona tera de daal sadaqa noor ka*

**Aayat 8:**

Aur kya khoob tha agar wo raazi hote Khuda aur Rasool ke diye par aur kehte humein Allah kaafi hai ab dega Allah humein apne fazl se aur uska Rasool beshak hum Khuda ki taraf raghbat waale hain (*Tauba:59*)

Yahan Rabbul izzat ne apne saath apne Rasool ko bhi dene waala farmaya aur saath ye bhi hidayat ki ke Allah aur uske Rasool se ummeed lagi rakho ke ab humein apne fazl se dete hain

**Khuda aur Rasool ne nemat di****Aayat 9:**

Allah ne use nemat bakhshi aur aye Nabi tune use nemat di (*Abzaab:37*)

**Hafiz wa nighban Allah ke firishte hain****Aayat 10:**

Aadmi ke liye badli waale hain uske aage aur uske pichhe ke uski hifazat karte hain Allah ke hukm se (*Ra'ad:11*)

Badli waale ye ke subah ke muhafiz asr ko badal jaate hain aur asr ke subah ko

**Aayat 11:**

Allah bhejta hai tum par nighbano ko  
(*An'aan:61*)

In aayat mein maula subhanahu wa ta'ala firishto ko humara hafiz wa nighban farmata hai

**Aayat 12:**

Aye Nabi! kaafi hai tujhe Allah aur jo musalman tere pairu hue (*Anfaal:64*)

Haan Rab tabaraka wa ta'ala apne naame paak ke saath sahaba -e- kiraam ko mila kar farmata hai, aye Nabi! ab ke Umar islam le aaya tujhe Allah aur ye chalees musalman kifayat karte hain

**Paanch aayatein ke Huzoor ko apna rab kehna shirk nahin jabki majaaz muraad ho**

**Aayat 13:**

Yusuf alaihissalam ne farmaya:

Beshak azeeze misr mera rab hai usne mujhe achhi tarah rakha (*Yusuf:23*)

yaani jisne mujhe khareeda mera rab, mera aaqa hai

**Aayat 14:**

Aye zindan ke saathiyo! tum mein ek to apne rab ko sharab pilayega (*Yusuf:41*)

**Aayat 15:**

Aur Yusuf ne kaha usse jise un dono mein chhutkara paata samjha ke apne rab ke paas mera charcha kijyo (*Yusuf:42*)

yaani badshahe misr ke samne, is par Maula ta'ala farmata hai:

**Aayat 16:**

To use bhula diya shaitan ne apne rab badshahe misr ke aage Yusuf ka zikr karna (*Yusuf:43*)  
to shaitan ne us saaqi ko Yusuf ka zikr uske aaqa ke samne karna bhula diya

**Aayat 17:**

Yusuf ne kaha palat ja apne rab ke paas so usse puchh kya haal hai un aurato ka inhone apne haath kaate the? (*Yusuf:50*)

Subhan Allah! badshah waghaira ko to majazi parwarish ke baais uska rab tera rab mera rab kehna sahih ho ye Allah farmaye aur Allah ka Rasool farmaye aur Mustafa alaihissalam ko daafeul bala kehna shirk?

**Aayat 18:**

Allah ta'ala apne mubarak bande Eisa bin Maryam alaihimassalam se farmata hai:

Aur jab tu banata mitti se parinde ki shakl meri



parwangi se phir phoonk maarta us mein to wo ho jaati parind meri parwangi se aur tu achha karta maadarzad andhe aur safed daagh waale ko meri parwangi se aur jab tu qabro se murde nikalta meri parwangi se (*Maaida:110*)

Dafa -e- balaye marz aur aankho ka shifa paana aur bars se shifa mein kitna farq hai [ye bhi to dafa -e- bala wa waba hai]

## **Main Allah ki ataa se murdo ko zinda karta hoon**

### **Aayat 19:**

Hazrate Maseeh alaihissalam farmate hain:

Main banata hoon tumhare liye mitti se parind ki moorat phir phoonkta hoon us mein to wo ho jaati hai parind Allah ki parwangi se aur main shifa deta hoon maadarzad andhe aur badan bigde ko aur main zinda karta hoon murde Allah ki parwangi se aur main tumhein khabar deta hoon jo tum khaate aur jo tum gharo mein bhar rakhte ho (Ilaa Qaulihi) aur taaki main halaal kar doon tumhare liye baaz cheezein jo tum par haraam thi

(*Aale Imran, 49-50*)

Subhan Allah!

Eisa alaihissalam jo farma rahe hain main khalq karta hoon, shifa deta hoon, murde jilata hoon baaz haraamo ko halaal kiye deta hoon in asnaado ki nisbat ka kya hukm hoga?

## **Apne aap ko Nabi alaihissalam ka banda kehna shirk nahin**

### **Aayat 20:**

Nikah kar do apni be shauhar aurato aur apne nek bando aur kaneezo ka (*Noor:32*)

Yahan Maula ta'ala humare ghulamo ko humara banda farma raha hai, Allah ki shaan Zaid ka banda, Amr ka banda, Uska banda, Iska banda, Allah farmaye, Rasool farmaye, Sahaba farmayein, Aimma farmayein magar Muhammadur Rasoolullah alaihissalam ka banda kaha aur shirk farosho ne hukme shirk jada, shayad unke nazdeek Zaid wa Amr khuda ke shareek ho sakte honge

ولاحول ولاقوة الا بالله العلي العظيم

### **Aayat 21:**

Wo log ke pairwi karenge us bheje hue ghaib ki baatein batane waale be padhe ki, jise likha payenge apne paas Taurat wa Injeel mein wo unhein hukm dega bhalai ka aur rokega burai se aur halaal karega unke liye suthri cheezein aur

haraam karega un par gandi cheezein aur  
utaarega un par se un ka bhaari bojh aur sakht  
takleefo ke bojh jo un par the (*Aaraaf:157*)

Jaane jahaan wa jahaane jaan us jaane jaano jaane  
imaan alaihissalam ke paak mubarak haatho par  
qurban jis ne humari peetho se bhaari bojh utaar liye  
humari gardano se takleefo ke tauq kaat diye  
Lillah! insaf, aur daafeul bala kise kehte hain?

## **Huzoor alaihissalam gunaho se paak karte hain**

### **Aayat 22:**

Sayyiduna Ibrahim alaihissalam ne apne Rabbe  
azzawajal se dua ki:

Aye humare rab! aur un mein unhi mein se ek  
paighambar bhej ke un par teri aayatein padhe  
aur unhein kitab wa hikmat sikhaye aur wo  
payambar unhein gunaho se paak kar de beshak  
tu hi ghalib hikmat waala (*Baqarah:129*)

Ye humare Nabi alaihissalam hue kyunki farmaya:  
Main apne baap Ibrahim ki dua hoon

(*Musnad Ahmad bin Hambal, 4/128, 17295*)

### **Aayat 23:**

Khud Rabbul izzat jalla wa alaa farmata hai:

Jis tarah bheja humne tum mein ek rasool tumhi se ke tum par aayatein tilawat karta aur tumhein pakiza banata aur tumhein Qurano ilm sikhata aur un baato ka tum ko ilm deta hai jo tum na jaante the (*Baqarah:150*)

### **Aayat 24:**

Beshak Allah ka bada ehsan hua imaan waalo par jab ke bheja un mein ek rasool unhi mein se ke padhta hai un par aayatein Allah ki aur paak karta hai unhein gunaho se aur ilm deta hai unhein Qurano hikmat ka agarche the usse pehle beshak khuli gumrahi mein  
(*Aale Imran:164*)

**Huzoor alaihissalam qiyamat tak tamam ummat ko paak karte hain aur ilm ata farmate hain**

### **Aayat 25:**

Allah hai jisne bheja anpadho mein ek rasool unhi mein se ke un par aayaate ilahiya padhta hai aur unhein suthra karta aur unhein kitab wa haqaiq ka ilm bakhshata hai, agarche wo usse pehle khuli gumrahi mein the neez paak karega aur ilm ata farmayega unki jins ke aur logon ko jo ab tak unse nahin mile aur wahi ghalib

hikmat waala hai, ye khuda ka fazl hai jise chahe  
ata farmaye aur Allah bade fazl waala hai  
(*Jumuah:3,4*)

Baizawi shareef mein hai:

Ye dusre jinhein Mustafa alaihissalam dete aur  
kharabiyo se paak karte hain, tamam musalman hain  
ke sahaba -e- kiraam ke baad qiyamat tak honge  
(*Pg. 337*)

Muaalim shareef mein hai:

Imam Ibne Zaid ne farmaya ke ye dusre log taman ahle  
islam hain ke Mustafa alaihissalam ke baad qiyamat tak  
islam mein dakhil honge aur yahi maana Imam  
Mujahid shagird Hazrate Abdullah bin Abbas  
radiallaho ta'ala anhuma se Ibne Abi Najeeh ne riwayat  
kiye

Alhamdulillah! Qurane azeem mein Huzoor Pur Noor  
alaihissalam ki in tarefo ka is qadr ehtimam hai ke  
chaar jagah ye awsaaf bayaan farmaye, Do jagah Surah  
-e- Baqarah, ek jagah Aale Imran aur ek Surah -e-  
Jumuah aur is aakhir mein to wo jaanfiza kalime irshad  
farmaye jinhone hum khufta bakhto ki taqdeer jaga di,  
beemar dilo par bijli gira di (Allah ke liye saari  
tarefein)

## **Aayat 26:**

Jab Abu Lubaba waghaira baaz sahaba -e- kiraam ne  
ghazwa -e- tabook mein humraah rikabe sa'adat haazir

na hue the, apne aap ko masjide aqdas ke sutoono se baandh diya ke jab tak Huzoor alaihissalam na kholenge na khulenge, aayat utri:

Aye Nabi! le lo in tauba karne waalo ke maalo se sadaqa ke tum paak karo inhein aur suthra kar do inhein gunaho se is sadaqe ke sabab aur dua -e- rahmat karo inke haq mein ke tumhari dua in ke dilo ka chain hai (*Tauba:103*)

Dekho! Huzoor daafeul bala ne unhein gunaho se paak kiya aur Huzoor alaihissalam ne balate gunah unke saro se taali aur jab Huzoor alaihissalam ki dua un ke dilo ka chain ho to yahi dafa -e- alam hai

### **Aayat 27:**

Allah ta'ala ke yahan shafa'at ke maalik wahi hain jinhone Rahman ke saath ahado paiman kar rakha hai (*Maryam:87*)

## **Mahboobane khuda, Allah ke huzoor shafa'at ke maalik hain**

### **Aayat 28:**

Jinhein mushrikeen Allah ke siwa pujte hain un mein shafa'at ke maalik sirf wahi hain jinhone haq ki gawahi di aur wo ilm rakhte hain (*Zukhruf:86*)

Yaani Eisa wa Uzair wa malaika alaihimussalam  
 In aayaat mein Maula ta'ala apne mahboobo ko  
 shafa'at ka maalik batata hai aur ahado paimaan  
 muqarrar ho jaane ne "Taqwiyatul Imaan" ki is  
 badlagami ka bhi moonh see diya ke "Shafa'at mein  
 kisi ki khusoosiyat nahin jise chahega khada kar dega"  
 (Pg. 99)

### **Aayat 29:**

Nadaano ko apne maal ke khuda ne tumhari tek  
 banaye hain na do aur unhein un mein se rizq  
 do aur kapde pehnao aur unse achhi baat kaho  
 (Nisa:5)

## **Bande bando ko rizq dete hain**

### **Aayat 30:**

Jab tarka baant'te waqt qarabat waale aur  
 yateem aur miskeen aayein to unhein un mein  
 se rizq do aur un se achhi baat kaho (Nisa:8)

In aayaat mein khuda bando ko hukm farmata hai ke  
 tum rizq do

## **Mujahideen ko firishte saabit qadam rakhte hain**

### **Aayat 31:**

Jan wahih bheji tere rab ne firishto ko ke main tumhare saath hoon tum saabit qadami do imaan waalo ko (*Anfaal:13*)

## **Karobaare dunya ki firishte tadbeer karte hain**

### **Aayat 32:**

Qasam un firishto ki ke tamam karobaare dunya unki tadbeer se hai (*Anfaal:13*)

Ye sifat bhi bizzaat zaate ilahi jalla wa alaa ki hai

Muaalimut Tanzeel shareef mein hai:

yaani Abdullah bin Abbas ne farmaya ye "tadbeer karne waale" malaika hain ke un kaamo par muqarrar kiye gaye jinki kaarwai Allah ta'ala ne unhein taleem farmai, Abdur Rahman bin Saabit ne farmaya dunya mein chaar firishte kaamo ki tadbeer karte hain Jibrail, Mikail, Izrail, Israfil alaihimussalam, Jibrail to hawao aur lashkaro par muakkil hain (ke hawayein chalana lashkaro ko fateh aur shikast dena unka talluq hai), aur Mikail baraa'n wa royeedgi par muqarrar hain (ke paani barsate hain aur ghaas aur kheti ugaate hain) aur



Izrail qaze arwaah par musallat hain, Israfil in sab par hukm le kar utarte hain

*(Tafseer Muaalimut Tanzeel, 4/442)*

Allahu Akbar! Qurane azeem wahabiya par ek se ek sakht tar aafat daalta hai

Hadeese mubarak mein farmaya:

Quran muta'addid muaani rakhta hai

*(Daylami fil Firdaus, 3/228)*

## **Ulama farmate hain ke Qurane azeem apne har maana par hujjat hai**

Auliya -e- kiraam baade inteqal tamam aalam mein tasarruf karte hain aur karobaare jahaan ki tadbeer farmate hain, ab isi aayate kareema ke dusre maana le lijiye

Tafseer Baizawi Shareef mein hai:

Yaani in aayaate kareema mein Allah ta'ala arwaah auliya -e- kiraam ka zikr farmata hai jab wo apne paak mubarak badano se inteqal farmati hain ke jism baquwat tamam juda ho kar aalame baala ki taraf subke khuraami aur darya -e- malakoot mein shanawari karti khateer haaye Hazrate Quds tak jald rasaai paati pas ab to apni buzurgi wa taaqat ke baais karobaare aalam ke tadabbur karne waalo se ho jaati hain *(Tafseere Baizawi, 5/445)*

Ab to bihamdillahi ta'ala auliya -e- kiraam baade wisal aalam mein tasarruf karte aur iske kaamo ki tadbeer farmate hain

Allama Ahmad bin Shahaab Khifaji Inaayatul Qaazi mein Imam Ghazali wa Imam Fakhruddin Raazi se is maana ki tayed mein naqal farmate hain:

yaani isliye kaha gaya ke jab tum kaamo mein mutahayyar ho to mazaraate auliya se madad maango magar ye hadees nahin hai jaisa ke baaz ko waham hua aur isiliye mazaraate salafe saliheen ki ziyarat aur unhein Allah ki taraf wasila banane par musalmano ka ittefaq hai agarche humare zamane mein baaz mulhid bedeen log iske munkir hue aur khuda ki hi taraf unke fasaad ki faryaad hai

*(Inaayatul Qaazi, 9/399, Tafseere Kabeer, 31/29, 30)*

Haan! maine kaha tha ke ye sifat Hazrate Izzat ki hai, nahin nahin ye khaas sifat usi ki hai

Rab farmata hai:

Aye Nabi! in kafiro se farma, wo kaun hai jo tumhein aasmano zameen se rizq deta hai ya kaun maalik hai kaan aur aankho ka aur kaun nikaalta hai zinda ko murda se aur nikaalta hai murde ko zinde se aur kaun tadabbur karta hai kaam ki ab keh dein ke Allah to farmao phir darte kyun nahin *(Yunus:31)*

Qurane azeem khud hi farmata hai, ye sifat Allah ta'ala ke liye aisi khaas hai ke kafir mushrik tak iska ikhtesaa jaante hain, unse bhi puchho ke kaam ki tadbeer karne waala kaun hai to Allah hi ko batayenge, dusre ka naam na lenge

Aur khud hi is sifat ko apne maqbool bando ke liye saabit farmata hai ke qasam un mahboobane khuda ki jo aalam mein tadbeer wa tasarruf karte hain, imaan se kehna wahabiyat ke dharm par Qurane azeem shirk se kyunkar bacha

### **Sau sawalo ka ek jawab**

Apne napaak taaife ka sangat waalo! jab tak zaati ataai ke farq par imaan na laoge kabhi Qurano hadees ke qahro se panaah na paoge aur is par imaan laate hi ye tumhari shirkiaat ke raag mutalliqa tadbeer wa tasarruf wa istemdad wa iste'aanat wa daafe -e- bala wa haajat rawa wa mushkil kusha wa ilme ghaib wa nida waghairaha sab kafoor ho jayenge aur Allah Ta'ala ke mubarak mansoor bande aankho dekhe mansoor nazar aayenge

### **Maut firishta deta hai**

#### **Aayat 33:**

To farmaiye tumhein maut deta hai marg ka firishta jo tum par muqarrar hai (*Sajda:11*)

**Aayat 34:**

Maut di use humare rasoolo ne (*Anaam:61*)  
halanki khud farmata hai:

Allah hai ke maut deta hai jaano ko (*Zumar:43*)

**Jibrail ne beta diya****Aayat 35:**

Jibrail ne Maryam se kaha ke main ataa karun  
tujhe suthra beta (*Maryam:19*)

Allah! Allah! ab Jibrail beta de rahe hain, bhala najdiya  
ke yahan isse badh kar aur kya shirk hoga  
Wahabiya to isi ko rote the ke Muhammad Bakhsh,  
Ahmad Bakhsh naam rakhna shirk hai, yahan Qurane  
azeem Sayyiduna Eisa alaihissalam ko Jibreel Bakhsh  
bata raha hai

Allah ta'ala aur Jibreel aur Abu Bakr wa Umar  
madadgaar hain

**Aayat 36:**

Beshak Allah apne Nabi ka madadgaar hai aur  
Jibrail aur nek musalman aur iske baad firishte  
madad par hain (*Tehreem:4*)

Hadees mein hai Huzoor alaihissalam ne is aayat ki  
tafseer mein farmaya:

ye nek musalman Abu Bakr Siddique wa Umar Faruque hain (radiallahoh ta'ala anhuma)

*(Tabrani fil Kabeer, 10/205, 10477)*

Balki Sayyiduna Abi bin Kaab ki qira'at mein Hazrate Abu Bakr aur Hazrate Umar ka naam tha

Yahan Allah ta'ala apne naam ke saath apne mahboobo ko farmata hai ke "Allah aur Jibrail aur Abu Bakr wa Umar madadgaar hain

### **Aayat 37:**

Hudhud ne mulke Saba se aa kar Sayyiduna Suleman alaihissalam se arz ki:

Maine ek aurat paai ke wo un ki maalik hai aur use sab kuchh diya gaya hai uska bada takht hai  
*(Namal:23)*

Yahan badshah ko riaaya ka malik farmaya to riaaya ke aazad wa ghulam sab uske mamlook hue magar koi agar mahboobane khuda ko apna malik aur apne aap ko mamlook kahe wahabiya deen mein mushrik thhehre

### **Aayat 38:**

Jisne ek jaan ko zinda kiya usne goya sab aadmiyo ko jilaya *(Maaida:33)*

Ye aayat uske baare mein hai jisne kisi qatle naahaq se ehtiraz kiya ya qatil se qisaas na liya chhod diya use

farmata hai ke usne us shakhs ko zinda kiya aur ek usi ko kiya goya tamam aadmiyo ko jila liya

Muaalim shareef mein hai:

aur uske qatl se bache

isi mein hai:

aur jisne zinda chhoda yaani jis shakhs par qisaas wajib tha use muaaf kar diya pas qatl na kiya

*(Muaalimut Tanzeel, 46)*

Wahabi saheb batayein ke dafa -e- bala zyada ya zinda karna jila lena, hayaat dena

### **Aayat 39:**

Yusuf alaihissalam ne apne bhaiyo se farmaya:

Kya tum dekhte nahin ke main poora paimana ata farmata hoon aur main sabse behtar utaarne waala hoon *(Yusuf:59)*

ke jo mere saaya -e- rahmat mein aa kar utarta hai use wo raahat bakhshata hoon ke kahin nahin milti, Yusuf alaihissalam ne to ye farmaya aur Rabbe azzawajall Nooh alaihissalam se farmata hai:

Aye Nooh! jab tu aur tere saath waale kashti par theek baith lein to meri hamd baja laana

"aur yun arz karna ke aye rab mere! mujhe barkat waala utaarna utaar aur tu sab se behtar utaarne waala hai" *(Mominoon:29)*

Ye Allah ta'ala ki khaas sifat Nabiye siddeeq ne apne liye kaise saabit farmai, aur jab Nabiyr siddeeq sabse behtar utaarne waale raahat wa nemat bakhshne waale hue to daafeul bala se bhi badh kar hue

## **Sirf Allah, Rasool wa Auliya madadgaar hain wa bas**

### **Aayat 40:**

Aye musalmano! tumhara madadgaar nahin magar Allah aur uska Rasool aur wo imaan waale jo namaz qaaim rakhte aur aur zakaat dete aur ruku karne waale hain (*Maaida:55*)

Main kehta hoon: Yahan Allah wa Rasool aur nek bando mein madad ko munhasir farma diya ke bas yahi madadgaar hain to zaroor ye madad khaas hai jis par nek bando ke siwa aur log qadir nahin warna aam madadgaari ka ilaqa to har musalman ke saath hai Allah ta'ala farmata hai:

Musalman mard aur musalman auratein aapas mein ek dusre ke madadgaar hain (*Tauba:71*)

hakanki khud hi dusri jagah farmata hai:

Allah ke siwa koi kisi ka madadgaar nahin (*Kahaf:26*)

Muaalim mein hai:

Nahin in ke liye yaani zameeno aasman waalo ke liye

Allah ta'ala ke ilawa wali wa madadgaar (3/158)

Wahabi sahebo! tumhare taur par maaz Allah kaisa khula shirk hua ke Quran ne khuda ki khaas sifate imdaad ko Rasool alaihissalam wa sulaha ke liye saabit kiya jise Quran hi jaa baja farma chuka tha ke ye Allah ke siwa dusre ki sifat nahin magar Bihamdillah Ahle Sunnat dono aayato par imaan laate hain aur zaati ataai ka farq samajhte hain

Allah ta'ala bizzaat madadgaar hai ye sifat dusre ki nahin aur Rasool wa Auliyaullah, Allah ki qudrat dene se madadgaar hain

Ab itna aur samajh lijiye ke madad kaahe ke liye hoti hai?

Dafa -e- bala ka wasite to jab Huzoor alaihissalam aur Allah ke nek bande ba nasse Quran musalmano ke madadgaar hain to qata'an daafeul bala bhi hain aur farq wahi hai ke Allah bizzaat daafeul bala aur ambiya, auliya alaihimussalam ba ataa -e- khuda

## **Panj aayat az Tauraat wa Injeel wa Zuboore muqaddasa**

### **Aayat 41:**

Imam Bukhari Hazrate Abdullah bin Amr aur Daarmi wa Tabrani wa Yaqoob bin Sufyan Hazrate Abdullah



bin Salam se raawi ke Tauraate muqaddas mein Huzoor pur noor daafeul bala alaihissalam ki sifat yun hai:

Aye Nabi! humne tujhe bheja gawah aur khushkhabri dene waala aur dar sunane waala aur be padho ke liye panaah (Ilaa qaulihi ta'ala) muaaf karta hai aur maghfirat farmata hai (*Sahih Bukhari, 1/275, 2018*)

"Hirz" bhi Rabbul Izzat jalla wa alaa ki sifaat se hai, Hadees mein hai:

Aye zayeefo ki panah gaah! aye faqero ke haajat rawaa!  
(*Daylami fil Firdaus, 1/450*)

Allama Zurqani Mawahib mein farmate hain:

yaani Nabi alaihissalam panaah dene waale hain, magar Rav tabaraka wa ta'ala ne Huzoor alaihissalam ko bataure mubalgha khud panaah kaha (*6/194*)

Jaise aadil ko adal ya aalim ko ilm kehte hain, aur is sifat ki wajah ye hai ke Huzoor alaihissalam dunya wa aakhirat mein apni ummat ke hafiz wa nighban hain

## **Aayat 42:**

(Az Tauraat) Haan haan khabardar hoshyaar! Aaye najdiyane naabikaar zara kamsin naupeda iyaara khaam paara -e- wahabiyat nakaara ke nanhe se kaleje par haath dhar lena Tauraat wa Zuboor ki do aayatein tilawat ki jayengi nau khez wahabiyat ki nadaan jaan

par qehre ilahi ki tajalliya girayengi, Afsos tumhein Tauraat wa Zuboor ki takzeeb karte kya lagta tha jab tum Quran ki na suno Allah ka kizb tum mumkin gino magar jaan ki aafat gale ka ghul to ye hai ke ye aayaat janab Shah Abdul Azeez saheb ne naqal farmai, kalaame ilahi batayein ye imamut taaifa ke nasab ke chacha shariat ke baap tariqat ke dada, ab na inhein mushrik kahe banti hai na kalaame ilahi par imaan laane ko roothi wahabiyat manti hai

### **Sab ke haath Huzoor ki taraf phaile hain**

Haan! ab zara ghabraye dilo sharmai chatuno se lajaai ankhdiyaa upar uthaiye aur bihamdillah wo suniye ke imaan naseeb ho to sunni ho jaaiye,

Janan Shah Saheb Tohfa Isna Ashriya mein likhte hain, Tauraat ke safare chaharum mein hai:

Allah ta'ala ne Ibrahim alaihissalam se farmaya beshak Haajra ke awlaad hogi aur uske bachho mein wo hoga jis ka haath sab par baala hai aur sab ke haath uski taraf phaile hain aajizi wa gidgidane mein (Pg. 169)

Wo kaun, Muhammadur Rasoolullah alaihissalam sayyidul kaun muatiyul aun, qurban tere aye buland haath waale, aye do jahaan ke ujale, hamd uske wajhe kareem ko jisne humari aajizi wa muhtaji ke haath harleem be qudrat se bachaye aur tujh jaise kareem raof raheem ke samne phailaye

*Wahi Rab hai jisne tujh ko hama tan karam banaya  
Humein bheek mangne ko tera aastan bataya*

## **Huzoor saari zameen aur tamam makhlooq ke maalik hain**

### **Aayat 43:**

(Az Zuboore muqaddas) Neez Tohfa mein Zuboor shareef se manqool:

Aye Ahmad! rahmat ne josh maara tere labo par hum isliye tujhe barkat dete hain tu apni talwar hamail kar ke teri chamak aur teri tareef ghalib hai sab ummatein tere qadmo mein gorengi sachhi kitab laaya Allah barkat wa paaki ke saath makka ke pahaad se bhar gai zameen Ahmad ki hamd aur uski paaki bolne se Ahmad maalik ho saari zameen aur tamam ummato ki gardano ka (*Tohfa Isna Ashriya, Pg. 169*)

Aye Ahmad pyare (alaihissalam) ke mamlooko! khushi wa shadmaani hai tumhare liye tumhara maalik pyara sarapa karam sarapa rahmat hai

*Main to maalik hi kahunga ke ho maalik ke habeeb  
Yaani mahboobo muhib mein nahin tera mera*

Jo Huzoor alaihissalam ko apna maalik na jaane sunnat ki halawat na paaye

Wa lihaza Hazrate Imame Ajal, Aarif Billah, Sayyidi Sahal bin Abdullah tastari radiallaho ta'ala anho phir Imame Ajal, Qaazi Iyaaz Shifa Shareef mein phir Imam Ahmad Qastalani Mawahib mein naqlan wa tazkeeran phir Allama Shahabuddin Khifaji Naseemur Riyaz mein phir Allama Muhammad bin Abdul Baaqi Zurqani Sharhe Mawahib mein sharhan wa tafseeran farmate hain:

Jo har haal mein Huzoor alaihissalam ko apna waali aur khud ko Huzoor alaihissalam ki milk (property) na jaane wo sunnate Nabi alaihissalam ki halawat se aslan khabardar na hoga (*Shifa, 2/564*)

### **Faida -e- azeema:**

Alhamdulillah! Sunniyo ki iqbali degree

In aayaate Tauraat wa Zuboor par faqeer ko do aayaate Tauraat wa Injeel mubarak ma'a chand ahadees ke yaad aai, magar unke zikr se pehle imaamut taaifa ka ek anjaan pane ka iqrar sun lijiye

### **Imamut Taaifa ne anjane mein ghar phook diya**

Taqwiyatul Imaan ke shuru mein likha hai:

Jis ke haath mein kunji hoti hai qufl usi ke ikhteyar mein hota hai jab chahe to khole jab chahe na khole...  
aakhir tak

Bhola nadaan likhne ko likh gaya magar

*Kya khabar thi inqelabe aasman ho jayega  
Deene najdi paaimale sunniya'n ho jayega*

## **Baarah hadeesein ke Nabi alaihissalam ko ikhteyar wa tasarruf ki kunjiya ataa hui**

Ghareeb miskeen kya jaanta tha ke wo to chand warq baad ye kehne ko hai ke:

Jiska naam Muhammad ya Ali hai wo kisi cheez ka mukhtar nahin (*Taqwiyatul Imaan*)

Yahan iske qaul se tamam aalam par Huzoor alaihissalam ka ikhteyare taam saabit ho jayega, bechare miskeen azeez ke dhyaan mein us waqt bhi lohe peetal ki kunjiya thi jo jaama masjid ki seedhiyo par basati paise paise bechte hain uski khwab mein bhi khayaal na tha ke Huzoor alaihissalam ke Rab jalla wa alaa ne us badshahe jabbare jaleelul iqtedar azeemul ikhteyar alaihissalam ko kya kya kunjiya ata farmai hain...haan! humse sun aur wo sun ke sunn ho jaa

## **Aayaat wa ahadees ataaye mafatihe aalam ba Huzoor pur noor Maula -e- aazam alaihissalam**

### **Aayat 44:**

Az Tauraat shareef, Bayhaqi wa Abu Nayeem Dalailun Nubuwwah, Ibne Asakir Hazrate Umme Darda se

raawi, maine Kaab Ahbaar se puchha ke tum Tauraat mein Huzoor alaihissalam ki naat kya paate ho? kaha Huzoor alaihissalam ka wasf Tauraat mein yun hai:  
 Muhammad Allah ke rasool hain, Unka naam Mutawakkal hai na darasht khoo hain na sakht go na bazaaro mein chillane waale wo kunjiyan diye gaye hain taaki Allah ta'ala unke zariye se phooti aankhein beena aur behre kaan shanwa aur tedhi zubanein seedhi kar de yahan tak ke log gawahi dein ke ek Allah ke siwa koi sachha mabood nahin uska koi saajhi nahin wo Nabiye kareem har mazloom ki madad farmayenge aur use kamzor samjhe jaane se bachayenge

*(Bayhaqi fid Dalail, 1/377, Ibne Asakir fi Tarikhihi, 3/394)*

### **Aayat 45:**

Az Injeele jaleel: Hakim ba ifada -e- tasheeh aur Ibne Saad wa Bayhaqi wa Abu Nayeem riwayat karte hain ke Ummul momineen, Mahbooba -e- Mahboobe Rabbul Aalameen Hazrate Aaisha Siddiqa farmati hain Rasoolullah alaihissalam ki sifat wa sana Injeele paak mein maktoob hai:

Na sakht dil hain na darasht khoo na bazaaro mein shor karte hain unhein kunjiya ataa hui hain... baaqi ibarat misle Tauraat mubarak hai

*(Hakim Mustadrak, 2/614)*

**Hadees 61:**

Bukhari wa Muslim Hazrate Abu Huraira radiallaho ta'ala anho se raawi:

Huzoor maalikul mafateeh alaihissalam farmate hain:  
Main so raha tha ke tamam khazain ki kunjiyan laai  
gai aur mere dono haatho mein rakh di gai

*(Sahih Bukhari, 1/418, 2815, Sahih Muslim, 1/199, 523)*

**Hadees 62:**

Huzoor alaihissalam farmate hain:

Mujhe wo ataa hua jo mujhse pehle kisi ko na mila,  
humne arz kiya ya RasoolAllah wo kya hai? farmata  
Raub se meri madad ki gai (ke mahina bhar ki raah par  
dushman mera naame paak sun kar kaanpe) aur mujhe  
saari zameen ki kunjiyan ata hui

*(Musnad Ahmad bin Hambal, 1/98, 763)*

Imam Jalaluddin Suyooti ne is hadees ki tasheeh ki hai

**Hadees 63:**

Huzoor maalike tamam dunya alaihissalam farmate  
hain:

Dunya ki kunjiyan ablaq ghode par rakh kar meri  
khidmat mein haazir ki gai us par naazuk resham ka  
zeen posh binnaqsho nigaar pada tha

*(Musnad Ahmad bin Hambal, 3/327)*

**Hadees 64:**

Huzoor pur noor alaihissalam farmate hain:  
Mujhe har cheez ki kunjiya ata hui siwa un paanch ke  
(yaani ghuyooobe khamisa)

*(Musnad Ahmad, 2/85, 5579)*

Allama Hanafi hashiya Jaame Sagheer mein farmate  
hain:

phir ye paanch bhi ataa hui, inka ilm bhi diya  
Isi tarah Imam Jalaluddin Suyooti ne bhi Khasaise  
Kubra mein naqal farmaya hai

*(Khasaise Kubra, 2/335)*

Allama Mudabaghi Sharhe Fathul Mubeen Imam Ibne  
Hajar Makki mein farmate hain: Yahi haq hai

**Hadees 65:**

Bi ayenihi yahi mazmoon Ahmad wa Abu Yaala ne  
Hazrate Abdullah bin Mas'ood se riwayat kiya

*(Musnad Ahmad bin Hambal, 1/386, 3659)*

**Hadeese Aakhir:**

Hazrate Aamina radiallaho ta'ala anha farmati hain:  
Jab Huzoor alaihissalam mere shikam se paida hue  
maine dekha sajde mein pade hain, phir ek safed abr  
ne aasman se aa kar Huzoor alaihissalam ko dhaanp  
liya ke mere samne se ghaaib ho gaye phir wo parda  
hata to main kya dekhti hoon ke Huzoor ek ooni safed  
kapde mein lipte hain aur sabz resham ka bichhauna



bichha hai aur gauhare shadab ki teen kunjiya Huzoor ki mutthi mein hain aur ek kehne waala keh raha hai ke nusrat ki kunjiyan, nafa ki kunjiyan, nubuwat ki kunjiyan sab par Muhammad alaihissalam ne qabza farmaya phir aur abr ne aakar Huzoor alaihissalam ko dhaanpa ke meri nigah se chhup gaye phir raushan hua to kya dekhti hoon ke ek sabz resham ka lipta hua kapda Huzoor ki mutthi mein hai aur koi munadi pukaar raha hai waah waah saari Huzoor alaihissalam ki mutthi mein aai zameeno aasman mein koi makhlooq aisi na rahi jo unke qabze mein na aai  
(Khasaise Kubra, 1/48, 49)

## **Huzoor alaihissalam Allah ke naaib hain**

### **Hadees 66:**

Khazine Jannat, Hazrate Rizwan alaihissalam ne baade wiladat Huzoor alaihissalam ko apne paro ke andar le kar goshe aqdas mein arz ki:

Huzoor alaihissalam ke saath nusrat ki kunjiya hain, raub wa dabdaba ka jaama Huzoor ko pehnaya gaya hai jo Huzoor alaihissalam ka charcha sunega uska dil dar jayega aur jigar kaanp uthega agarche Huzoor alaihissalam ko na dekha ho, aye Allah ke naaib

*(Khasaise Kubra, 1/49)*

Imaan ki aankho mein noor ho to Allah ka naaib kehne mein sab kuchh aa gaya, Allah ka naaib aisa hi to

chahiye ke jis ka naam Muhammad hai wo kisi cheez ka mukhtar nahin, Ek dunya ke kutte ka naaib kahin ka sooba uske taraf se wahan ke siyaah wa supaid ka mukhtar hota hai, magar Allah ka naaib kisi patthar ka naaib hai

(Allah farmata hai: Allah ki kama haqquhu qadr nahin ki: Anaam) bedaulato ne Allah hi ki qadr na jaani laa wallah, Allah ka naaib Allah ki taraf se Allah ke mulk mein tasarrufe taam ka ikhteyar rakhta hai jab to Allah ka naaib kehlaya

## **Aakhirat mein izzat dena Huzoor ke ikhteyar mein hai**

### **Hadees 67:**

Imam Daarmi apni Sunan mein Hazrate Anas radiallaho ta'ala anho se raawi, Huzoor malike jannat alaihissalam farmate hain:

Main sab se pehle qabr se baahar aaunga jab log uthaye jayenge aur main unka peshwa hoon jab wo haazire bargaah honge aur main unka khateeb hoon jab wo dum bakhud honge aur main unka shafee hoon jab wo mahboos honge aur main khushkhabri dene waala hoon jab wo na ummeed honge izzat aur kunjiya us din mere haath hai aur liwaul hamd us din mere haath hoga (*Sunan Daarmi, 1/35, Jaame Tirmizi, 2/201, 3610*)

Shukr us kareem ja jisne izzat dena us din ke kaamo ka ikhteyar pyaare raofo raheem ke haath mein rakha  
Isliye Shaykh Muhaqqiq, Abdul Haq Muhaddise Dehelvi "Madarij Shareef" mein farmate hain:

Us din zaahir ho jayega ke aap alaihissalam qiyamat ke din ke maalik ke naaib hain wo din aap alaihissalam ka hai aur Rabbul aalameen ke hukm se aapka hi hukm chalega (*Madarijun Nubuwwah*)

## **Jannat wa naar ki kunjiya Huzoor ko ataa hongi**

### **Hadees 68:**

Huzoor alaihissalam farmate hain:

Roze qiyamat siraat ke paas ek mimbar bichhaya jayega phir ek firishta aa kar uske pehle zeene par khada hoga aur nida karega aye girohe musalmanaan jisne mujhe pehchana usne mujhe pehchana jisne mujhe na pehchana to main Maalik darogha -e- dozakh hoon, Allah ta'ala ne mujhe hukm diya hai ke jahannam ki kunjiya Muhammad alaihissalam ko de doon aur Muhammad alaihissalam ka hukm hai ke Abu Bakr Siddiq ko sipurd kar doon haan haan gawah ho jao haan haan gawah ho jao phir ek firishta dusre zeene par khade ho kar pukarega aye girohe muslimeen jisne mujhe jaana usne jaana aur jisne na jaana to main Rizwan darogha -e- jannat hoon mujhe hukm hua hai

ke main jannat ki kunjiya Muhammad alaihissalam ko de doon aur Muhammad alaihissalam ka hukm hai ke Abu Bakr ko sipurd kar doon haan haan gawah ho jao, haan haan gawah ho jao (*Bahjatul Majalis*)

### **Hadees 69:**

Hafiz Abu Sayeed Abdul Malik bin Usman kitab "Sharfun Nubuwwah" mein Hazrate Abdullah bin Abbas se raawi, Huzoor alaihissalam farmate hain:

Roze qiyamat Allah ta'ala sab aglo pichhlo ko jama farmayega aur do mimbare noor ke la kar arsh ke daahine baayein bichhayee jayenge un par do shakhs chadhenge dahine waala pukarega aye jama'ate makhlooq jisne mujhe pehchana usne pehchana aur jis ne na pehchana to main Rizwan darogha -e- bihisht hoon mujhe Allah azzawajall ne hukm diya ke jannat ki kunjiyan Muhammad alaihissalam ko sipurd kar doon aur Muhammad alaihissalam ne hukm diya ke Abu Bakr wa Umar ko doon ke wo apne dosto ko jannat mein dakhil karein sunte ho gawah ho jao, phir baayein waala pukarega aye jama'ate makhlooq jisne mujhe pehchana aur jisne na pehchana to main Malik darogha -e- dozakh hoon mujhe Allah azzawajall ne hukm diya hai ke jahannam ki kunjiya Huzoor alaihissalam ke sipurd kar doon aur Huzoor alaihissalam ka hukm hai ke Abu Bakr wa Umar ko doon ke wo apne dushmano ko jahannam mein dakhil

karein sunte ho gawah ho jao

*(Tabri fi Riyazun Nuzrah, 1/366, Sharfun Nubuwwah)*

[Mazkoora riwayat ki asnaadein aur takhreejaat dekhne ke liye Urdu nuskho ki taraf ruju karein -Abde Mustafa]

Yahi maana hain is hadees ke, ke Abu Bakr Shafai ne Gheelaniyaat mein riwayat ki:

Roze qiyamat nida di jayegi kahan hain ashaabe Muhammad alaihissalam pas khulafa radiallaho ta'ala anhum laaye jayenge, Allah ta'ala unse farmayega tum jise chaho jannat mein dakhil karo aur jise chaho chhod do *(Pg. 59, 60)*

## **Maula Ali qaseemun naar hain**

### **Hadees 70:**

Wa lihaza Sayyiduna Maula Ali karramallahu wajhuhu kareem ne farmaya:

Main qaseeme dozakh hoon

*(Ibne Asakir fi Tarikhihi, 45/226)*

yaani wo apne dosto ko jannat aur aadaa (dushmano) ko dozakh mein dakhil farmayenge

balki Imame Ajaal Qaazi Iyaaz rahimahullahu ta'ala ne ise ahadeese Huzoor alaihissalam mein dakhil kiya ke Huzoor alaihissalam ne Hazrate Maula Ali ko qaseemun naar farmaya

Shifa Shareef mein farmate hain:

Beshak ashaabe siyah wa Aemma -e- hadees ne wo hadeesein riwayat ki jin mein Mustafa alaihissalam ne apne ashaab ko ghaib ki khabrein di, maslan ye waada ke wo dushmano par ghalib aayenge aur Maula Ali ki shahadat aur ye ke badbakht tareene ummat unke sar mubarak ke khoon se resh mubarak ko rangega aur ye ke Maula Ali qaseeme dozakh hain apne dosto ko bihisht aur apne dushmano ko dozakh mein dakhil farmayenge (*Shifa ma'a Naseemur Riyaz, 3/163*)

Madarij Shareef mein hai:

Jis tarah ke ahadees mein aaya hai ke Allah azzwajall mujh ko arsh ke daayein jaanib khada karega aur ek riwayat mein hai ke arsh par aur ek riwayat mein hai ke kursi par aur Allah azzwajall aapko jannat ki chabhi sipurd karega (*Madarijun Nubuwwah, 1/74*)

Mulla jil' zara insaf ki kunji se deeda -e- aql ke kiwaad khol kar kunjiya dekhiye jo maalikul mulk, shehanshahe qadeer jalla jalaluhu ne apne naaibe akbar khalifa -e- aazam alaihissalam ko ataa farmai hain, khazano ki kunjiyan, zameen ki kunjiyan, aur ab apna wo balaaye jaan iqraar yaad kijiye "jiske haath kunji hoti hai qufl usi ke ikhteyar mein hota hai jab chahe khole jab chahe na khole" (*Taqwiyatul Imaan*)

Dekh hujjate ilahi yun qaaim hoti hai (Saari taarefein Allah ke liye hain jo rab hai saare jahaano ka)

## **Dusri Fasl: Ahadeese muneefa mein**

### **Wasl par mushtamil**

#### **Pehli wasl:**

Aazam wa ajal Muhammad alaihissalam ki taraf jaanfiza asnaad mein jin se imaan ki jaan mein jaan aaye iqaan ki aankh noore iqaan paaye, wa billahit taufeeq

### **Allah wa Rasool ne ghani kar diya**

#### **Hadees 71:**

Bukhari mein Hazrate Abu Huraira se marwi ke jab Ibne Jameel ne zakaat dene mein kami ki Huzoor alaihissalam ne farmaya:

Ibne Jameel ko kya bura laga yahi na ke wo muhtaj tha Allah wa Rasool ne use ghani kar diya

*(Bukhari, 1/198, 1399)*

### **Allah wa Rasool hafizo nighban hain**

#### **Hadees 72:**

Huzoor alaihissalam farmate hain:

Jiska koi nighban na ho Allah wa Rasool uske nighban hain *(Jaame Tirmizi, 4/48, 2330)*

Allama Munawi ne Taiseer mein is hadees ki sharah mein farmaya:

yaani irshade hadees ka matlab ye hai ke jiska koi muhafiz nahin Allah wa Rasool uske muhafiz hain

*(Taiseer Sharhe Jaame Sagheer, 1/206)*

## **Nabi alaihissalam dunya wa aakhirat mein karsaaz hain**

### **Hadees 73:**

ke jab Hazrate Jafare Tayyar ki shahadat hui Huzoor alaihissalam unke yahan tashreef laaye aur unke yateem bachho ko khidmate aqdas mein yaad farmaya wo haazir hue Hazrate Abdullah bin Jafare Tayyar ise bayaan kar ke farmate hain:

Meri maa ne haazir ho kar Huzoor panahe bekasaa'n alaihissalam se humari yateemi ki shikayat arz ki, Huzoor alaihissalam ne farmaya kya in par muhtaji ka andesha karti hai halanki main inka wali wa karsaaz hoon dunya wa aakhirat mein

*(Musnad Ahmad bin Hambal, 1/204, 1750)*

### **Hadees 74:**

Huzoor alaihissalam farmate hain:

Muhabbat Abu Bakr wa Umar ki imaan se hai aur inka bughz kufr aur muhabbat ansar ki imaan se hai aur inka bughz kufr aur muhabbat arab ki imaan se hai aur



in ka bughz kufr aur jo mere ashaab ko bura kahe us par Allah ki lanat aur jo inke muamle mein mera lihaaz rakhe main roze qiyamat uska hafiz wa nigezban hoon

*(Ibne Asakir fi Tarikhihi, 44/222)*

### **Hadees 75, 76:**

Dunya ki zaahiri zeenat wa halawat aur maale halaal kama kar achhi jagah kharch karne ki khoobi aur haraam kama kar buri jagah uthane ki burai bayaan farma kar Huzoor alaihissalam farmate hain:

aur bahut Allah aur Rasool ke maal se apne nafs ki khwahisho mein doobne waale hain jinke liye qiyamat mein nahin magar aag

*(Musnad Ahmad bin Hambal, 6/364, 27100)*

### **Hadees 77:**

Jab Huzoor alaihissalam ne farmaya:

Mujhe kisi maal ne wo nafa na diya jo Abu Bakr ke maal na diya *(Shobul Imaan, 4/396, 5527)*

Siddiqe Akbar roye aur arz ki:

Meri jaano maal ka maalik Huzoor alaihissalam ke siwa kaun hai, Ya RasoolAllah!

*(Musnad Ahmad bin Hambal, 2/253, 7439)*

## **Nabi alaihissalam jaano maal ke maalik hain**

### **Hadees 78:**

Aayate kareema "main tumse kuchh ujrate risalat nahin talab karta par ye ke meri qarabat se muhabbat" ke asbaabe nuzool mein marwi ke Ansaar Huzoor alaihissalam ki bargah mein aajizi karte hue ghutno ke bal khade hue aur arz ki:

Humare maal aur humare haatho mein jo kuchh hai sab Allah wa Rasool ka hai

*(Tafseer Ibne Jareer, 25/16, Tafseer Ibne Abi Haatim, 10/3276)*

### **Hadees 79:**

Jab Huzoor alaihissalam ne Hunain ke roz maale ghaneemat taqseem farma diya to ab sardaraane qabila apne ahlo iyaal wa amwaal Huzoor alaihissalam se maangne ko haazir hue, ek sahabi ne arz ki:

Ya RasoolAllah! hum par ehsan farmaiye apne karam se Huzoor hi wo marde kaamil wa jaame fawazil wa muhaasin wa shamaail hain jin se hum ummeed karein aur jinhein waqte musibat ke liye zakhira banayein ehsan farmaiye us khandan par ke taqdeer jiske aade aaye uski jama'at titar bitar ho gai uske waqt ki haalatein badal gai ye badhaaliya humesha ke liye hum mein gham ke wo marsiya khwan baaqi rakhengi jin ke dilo par ranjo ghaiz mastooli hoga agar Huzoor ki

nematein jinhein Huzoor ne aam farma diya hai un ki inki madad ko na pahunchein to inka kahin thikana nahin aye aazmaish ke waqt tamam jahaan se zyada aql waale

Ye ash'aar sun kar Huzoor alaihissalam ne farmaya jo kuchh mere aur bani Abdul Muttalib ke hisse mein aaya wo main tumhein bakhsh diya Quraish ne arz ki jo kuchh humara hai wo sab Allah ka hai aur Allah ke Rasool ka hai, Ansaar ne arz ki jo kuchh humara hai wo sab Allah ka hai aur Allah ke Rasool ka hai

*(Tabrani fil Kabeer, 5/269, 5303)*

## **Huzoor alaihissalam ke fazl ki ummeed**

### **Hadees 80:**

ke Aswad Mas'ood Saqafi radiiallaho ta'ala anho ne Huzoor se arz ki:

Huzoor wo Rasool hain ke Huzoor ke fazl ki ummeed ki jaati hai, Qehat ke waqt ummeed ki jaati hai, Qehat ke waqt jab meenh (barish) khata kare

*(Al Asaba, 1/228).*

### **Hadees 81:**

Ek aarabi ne Huzoor alaihissalam ki khidmat mein haazir ho kar arz ki:

Hum dar daulat par shiddate qehat ki aisi haalat mein haazir hue ke jo kunwari ladkiya hain jinhein unke

walidain bahut azeez rakhte the nadaari ke baais khadima rakhne ki taaqat nahin kaam kaaj karte karte unke seene shaq ho gaye, unki chhaati se khoon beh raha hai, maayein bachho ko bhool gai hain jawan qawi ko agar koi ladki dono haatho se dhakka de to za'af gar sangi se aaizana zameen par aisa gir padta hai ke moonh se kadwi meethi koi baat nahin nikalti aur humara Huzoor ke siwa kaun hai jiske paas museebat mein bhaag kar jaayein aur khud makhlooq ko jaaye panaah hai hi kahan magar rasoolo ki bargah mein

Ye faryaad sun kar Huzoor rahmate aalam fauran ba nihayat ajlat mimbare athar par jalwa farma hue aur dono daste mubarak buland farma kar apne rab se paani maanga abhi wo paak mubarak haath jhuk kar guluye pur noor tak na aaye the ke aasman apni bijliyo ke saath umda aur bairoon shehar ke log faryad karte aaye ke Ya RasoolAllah hum doobe jaate hain

Huzoor alaihissalam ne dua ki: aye Allah humare gird barsa hum par na barsa, fauran abr Madine par se khul gaya aas paas ghira tha aur Madina tayyiba par se khula hua ye mulahiza farma kar Huzoor alaihissalam ne khanda -e- dandaa'n numaa kiya aur farmaya Allah ke liye hai khoobi, Abu Talib is waqt wo zinda hota to uski aankhein thandi hoti kaun hai jo humein uske ash'aar sunaye Maula Ali karramallahu wajhuhu ne arz

ki Ya RasoolAllah shayad Huzoor ye ash'aar sunna chahte hain jo Abu Talib ne naate aqdas mein arz kiye the ke:

"Wo gore rang waale ke unke moonh ke sadaqe abr ka paani maanga jaata hai yateemo ke jaaye panaah bewaao ke nighban bani hashim (jaise ghuyoor log) tabahi ke waqt unki panaah mein aate hain unke paas unki nemat wa fazl mein basar karte hain

Huzoor alaihissalam ne farmaya: haan yahi nazm humein maqsood thi (*Bayhaqi fid Dalail, 6/141, Abu Nayeem fid Dalail, 1/184, 238, Kanzul Ummal, 23549*)

Ye hadeese nafees bihamdillahi ta'ala awwal ta aakhir shifa -e- momineen wa shiqa -e- munafiqeen hai aur Huzoor alaihissalam ke pasand farmooda ash'aar hain ye alfaaz humare khaaq maqsoode risala hain ke Huzoor ke siwa humara koi nahin jis ke paas musibat mein bhaag kar jaayein khalq ke liye jaaye panaah nahin siwa bargahe ambiya alaihimussalam ke wo gore rang waala pyara jiske chand se moonh ke sadaqe mein meenh utarta hai wo yateemo ka hafiz wo bewaao ka nighban wo malja wa maawa ke bade bade tabahi ke waqt unki panaah mein aa kar uski nemat uske fazl se chain karte hain

صلی اللہ تعالیٰ علیہ وآلہ وبارک وسلم

## Hadees 82:

Jorana ke amwaale ghanimat Huoor alaihissalam ne Quresh wa deegar aqwaame arab ko ata farmaye, Ansar ne us mein se kuchh na paaya, unhein (shayad us khayal se ke Huoor alaihissalam ki hum par ab wo tawajjo na rahi shayad ab apni qaum ki taraf zyada iltefaat farmaya, ba muqtadaye sunnate ushshaq ke dusro par lutf mahboob zaaid dekh kar ranjeeda wa kubeeda hote hain) malaal guzra yahan tak ke baaz ki zuban par kalimaate shikayat aamez aaye Huoor alaihissalam ne suna khatire anwar par nagawar guzra unhein jama kar ke irshad farmaya:

Kya maine tumhein (na paaya) gumrah pas Allah azzawajall ne tumhein raah dikhai kya maine tumhein na paaya muhtaj Allah azzawajall ne tumhein to tawangari di (*Musannaf Ibne Abi Shaiba, 8/445*)

aur Sahih Bukhari wa Sahih Muslim wa Musnad Imam Ahmad mein yun hai:

Aye girohe ansar! kya maine na paaya tumhein gumrah pas Allah azzawajall ne tumhein mere zariye se hidayat ki aur tumhare aapas mein phoot thi Allah ne mere wasile se tum mein mawafiqat kar di aur tum muhtaj the Allah azzawajall ne mere wasite se tumhein tawangari bakhshi

(*Bukhari, 4075, Baab Ghazwa -e- Taafif*)

Ansaare kiraam har kalime par arz karte jaate the:  
Hum Allah ki panaah maangte hain, Allah ke ghazab  
aur Rasoolullah ke ghazab se

Huzoor alaihissalam ne farmaya: Jawab kyun nahin  
dete mujhe?

Ansaar ne arz ki:

Allah aur Rasool ka ehsan zaaid hai aur Allah wa  
Rasool ka fazl bada hai

Huzoor alaihissalam ne farmaya: Tum jawab chaho to  
jawab de sakte ho, Ansaare kiraam roye aur baar baar  
arz karne lage:

Allah aur Rasool ka ehsan zaaid hai, Allah wa Rasool  
ka fazl bada hai (*Musannaf Ibne Abi Shaiba, 8/554, Musnad  
Ahmad bin Hambal, 3/76, 11748*)

## **Teen hadeesein ke zameen ke maalik Allah wa Rasool hain**

### **Hadees 83:**

Huzoor alaihissalam farmate hain:  
Jo zameen kisi ki milk nahin wo Allah aur Allah ke  
Rasool ki hai (*Sunanul Kubra Bayhaqi, 6/143, 11566*)

### **Hadees 84:**

Huzoor alaihissalam farmate hain:  
Qadeem zameenein Allah wa Rasool ki milk hain  
(*Sunanul Kubra Bayhaqi, 6/143, 11564*)

Main kehta hoon: ban jungle pahado aur shehro ki uftada zameeno ki takhsees isliye farmai ke in par zaahiri milk bhi kisi ki nahin ye har tarah khaalis milke Khuda wa Rasool hain warna muhallo ihaato gharo makaano ki zameenein bhi sab Allah wa Rasool hi ki milk hain, agarche zaahiri naam man wa tu ka laga hua hai, Zuboor shareef se Rabbul izzat ka farman sun hi chuke ke Ahmad maalik ho saari zameen aur tamam ummato ki gardano ka to ye takhsees maano aisi hai jaise aayate kareema mein "aur saara hukm us din Allah ka hai" (Infitaar:19) mein takhseese zamaani ke hukm us din Allah ke liye hai halanki humesha Allah hi ka hai magar wo din roze zuhoor haqeeqat wa inqeta idd'a hai...laajurm Sahih Bukhari ki hadees ne saari zameen bila takhsees Allah wa Rasool ki milk batai wo kahan wo is hadees aainda mein

### **Hadees 85:**

Huzoor alaihissalam farmate hain:

Yaqeen jaan lo ke zameen ke maalik Allah wa Rasool hain (*Sahih Bukhari, 1/449*)

### **Nabi alaihissalam tamam aadmiyo ke maalik hain**

### **Hadees 86:**

Aa'sha maazuni radiiallaho ta'ala anho khidmate aqdas



mein apne baaz aqarib ki ek faryad le kar haazir hue aur apni manzoom urzi masaame qudsiya par arz ki jis ki ibteda is misre se thi:

aye tamam aadmiyo ke maalik! aye arab ke jaza aur saza dene waale (*Musnad Ahmad bin Hambal, 25/201, 6885*)

Huzoor alaihissalam ne unki faryaad sun kar shikayat rafa farma di (*Imam Ahmad*)

Ye hadeese jaleel itne Aimma -e- kiraam ne ba asaneede muta'addida riwayat ki aur tareeqe akheer mein ye lafz hain ke sahabi ne Huzoor alaihissalam ki panah li aur arz ki ke aye maalike aadmiyaa'n, arab ke jaza wa saza dene waale

## **Hadees 87:**

Haaris bin Auf muzanni radiallaho ta'ala anho ne haazire khidmat ho kar arz ki:

mere saath kisi shakhs ko Huzoor irsaal farmayein jo meri qaum ko Huzoor alaihissalam ke deen ki taraf dawat kare wo meri panah mein hoga

Huzoor alaihissalam ne ek Ansari ko saath kar diya Haaris ke kumbe waalo ne ahad shikni kar ke unhein shaheed kar diya, Hassan bin Saabit Ansari radiallaho ta'ala anho ne is baare mein ash'aar kahe azaanjumla ye sher:

Aye Haaris! jo koi tum mein apna panaah diye hue ke ahad se bewafai kare to Nabi alaihissalam jise panaah dete hain wo sachchi panaah hoti hai

Haaris radiallaho ta'ala anho ne haazir ho kar uzr kiya aur Ansari shaheed ki dait di aur Huzoor alaihissalam se arz ki ya RasoolAllah main Huzoor ki panaah maangta hoon Hassan ki zubaan se (*Asaba, 1/590*)

### **Hadees 88:**

Sahih Muslim mein Hazrate Abu Mas'ood se hai: yaani wo apne ghulam ko maar rahe the ghulam ne kehna shuru kiya Allah ki duhai Allah ki duhai unhone haath na roka ghulam ne kaha Rasoolullah ki duhaai fauran chhod diya Huzoor alaihissalam ne farmaya khuda ki qasam! beshak Allah tujh par isse zyada qadir hai jitna tu is ghulam par unhone ghulam ko aazad kar diya (*Sahih Muslim, 1659*)

Alhamdulillah! is hadeese sahih ke tewar dekhiye haya ho to wahabiyat ko doob marne ki bhi jagah nahin ye hadees to khuda jaane ke beemar dilo par kya kya qiyamat todegi Huzoor alaihissalam ki duhaai dena hi unki duhaai machane ko bahut thi na ke wo bhi yun ke Sayyiduna Abu Mas'ood Badri farmate hain wo Allah azzwajall ki duhaai deta raha maine na chhoda jab Nabi alaihissalam ki duhaai di fauran chhod diya Ulama farmate hain Nabi alaihissalam ki duhaai sun kar Huzoor alaihissalam ki azmat dil par chhai haath rok liya

Main kehta hoon: yaani pehli baat ek mamooli ho jaane se aisi muassar na hui insan ka qaida hai ke jis baat ka muhawra kam hota hai uska asar zyada padta hai warna Nabi alaihissalam ki duhaai bi ayenihi Allah ta'ala ki duhaai hai aur Nabi alaihissalam ki azmat Allah azzwajall ki azmat se naashi hai

Bihamdillah! hadees ke ye maana hain agarche wahabiya ke taur par to uska darja shirk se bhi kuchh aage badha hua hai

### **Hadees 89:**

Yahi mazmoon Abdur Razzaq ne apni Musannaf mein Imam Hasan Basri radiiallaho ta'ala anho se riwayat kiya:

yaani ek saheb apne kisi ghulam ko maar rahe the aur wo keh raha tha ke Allah ki duhaai itne mein ghulam ne Huzoor alaihissalam ko tashreef laate dekha ab kaha Rasoolullah ki duhaai fauran un saheb ne koda haath se daal diya aur ghulam ko chhod diya, Huzoor alaihissalam ne farmaya ke sunta hai Khuda ki qasam beshak Allah azzwajall mujhse zyada iska mustahiq hai ke uski duhaai dene waale ko panaah di jaaye, unhone arz ki ya RasoolAllah to wo Allah ke liye aazad hai

*(Musannaf Abdur Razzaq, 9/445, 17957)*

Main kehta hoon: Alhamdulillah! is hadees ne to aur bhi sar se paani tair kar diya saaf tasreeh farma di ke

Huzoor alaihissalam ne ghulam ki dono duhaiya bhi suni aur pehli duhaai par unka na rukna aur dusri par fauran baaz rehna bhi mulahiza farmaya magar afsos wahabiya ki zillat wa mardoodiyat ke na to Huzoor alaihissalam ghulam se farmate hain ke tu mushrik ho gaya Allah ke siwa meri duhaai deta hai aur wo bhi kis tarah ke Allah ki duhaai chhod kar na aaqa se irshad karte hain ke ye kaisa shirke akbar khuda ki duhaai ki wo beparwahi aur meri duhai par ye nazar ek to meri duhai maanni aur wo bhi yun ke khuda ki duhaai na maan kar afsos aaqa wa ghulam ko mushrik banana darkinaar khud jo us par naseehat farmate hain wo kis maze ki baat hai ke Allah mujh se zyada is ka mustahiq hai duhaai to apni bhi qaaim rakhi aur apni duhaai dene par panah deni bhi saabit rakhi sirf itna irshad hua ke khuda ki duhaai zyada manne ke qabil thi

Alhamdulillah! ke Allah ke sachche Rasool alaihissalam ne deene wahabiya ke jhoote quran taqwiyaatul imaan ki kuchh qadr na farmai use sakht zillat pahunchai jis mein uska imam likhta hai "awwal maana shirk wa tauheed ke samajhna chahiye, aksar log peero ko paighambaro ko imamo ko shaheedo ko firishto aur pariyo ko mushkil ke waqt pukarte hain unse muraadein maangte hain koi apne bete ka naam Abdun Nabi rakhta hai koi Ali Bakhsh koi Ghulam Muhiyuddin koi mushkil ke waqt kisi ki duhaai deta hai gharze ke jo kuchh hindu apne buto se karte hain

wo sab kuchh jhoote musalman ambiya se kar guzarte hain aur daawa -e- musalmani ka kiye jaate hain sach farmaya Allah saheb ne ke nahin musalman hain aksar log magar ke shirk karte hain" (*Taqwiyatul Imaan*)

In deeful bala ke munkiro se bhi itna puchh lijiye ke kisi ki panah yaani uski duhai deni dafa -e- bala ke hi liye hoti hai ya kuchh aur

## **Huzoor ki panah lene waale ko amaan ka waada**

### **Hadees 90:**

Ibne Maaja Hazrate Tameem Daari radiiallaho ta'ala anho se raawi:

yaani hum Huzoor alaihissalam ki khidmat mein haazir hue nagaah ek oont daudta aaya yahan tak ke Huzoor alaihissalam ke sar mubarak ke qareeb aa kar khada hua Huzoor alaihissalam ne farmaya aye oont thhehar agar tu sachcha hai to tere sach ka phal tere liye hai aur jhoota hai to tere jhoot ka wabaal tujh par hai, Iske saath ye baat beshak ke jo humari panah mein aaye Allah ta'ala ne uske liye amaan rakhi hai aur jo humare Huzoor ilteja laaye wo namuraadi se bari hai sahaba ne arz kiya ya RasoolAllah ye oont kya arz karta hai farmaya iske maaliko ne isko halaal kar ke khaa lena chaha tha ye unke paas se bhaag aaya aur tumhare Nabi

ke huzoor faryaad laaya hum yun baithe itne mein uske maalik log daudte aaye oont ne jab unhein dekha phir Huzoor alaihissalam ke sar ke paas aa gaya aur Huzoor alaihissalam ki panah pakdi uske maliko ne arz kiya ya RasoolAllah humara oont teen din se bhaaga hua hai aaj Huzoor ke paas mila hai Huzoor alaihissalam ne farmaya sunte ho usne mere Huzoor naalish ki hai aur bahut hi buri naalish hai wo bole ya RasoolAllah ye kya kehta hai? farmaya ye kehta hai ke wo barso tumhari amaan mein pala garmi mein us par asbaab laad kar sabza milne ki jagah tak jaate aur jaade mein garam sair maqaam tak kooch karte jab wo bada hua tum ne use saand bana liya Allah ta'ala ne us ke nutfe se tumhare bahut oont kar diye jo charte phirte hain ab jo use ye shadaab baras aaya tum ne use zibah kar ke kha lena chaha, wo bole ya RasoolAllah khuda ki qasam yunhi hua, Huzoor alaihissalam ne farmaya: nek mamlook ka badla uske maliko ki taraf se ye nahin hai wo bole ya RasoolAllah khuda ki qasam yunhi hua Huzoor alaihissalam ne farmaya: nek mamlook ka badla uske maliko ki taraf se ye nahin hai wo bole ya RasoolAllah to hum na ise bechenge na zibah karenge farmaya ghalat kehte ho isne tum se faryaad ki tum iski faryaad ko na pahunche aur main tumse zyada iska mustahiq wa laaiq hoon ke faryadi par reham farmaun Allah azzawajall ne munafiqo ke dilo se rahmat nikaal li aur imaan waalo ke dilo mein rakhi hai pas Huzoor

alaihissalam wo oont unse sau dirham ko khareed liya aur usse irshad farmaya aye oont chala jaa ke Allah azzawajall ke liye aazad hai ye sun kar usne sare aqdas par apni boli mein kuchh aawaz ki, Huzoor alaihissalam ne aameen kahi usne dobara aawaz ki Huzoor ne phir aameen kahi usne teesri baar aawaz ki Huzoor ne phir aameen kahi usne chauthi baar kuchh aawaz ki to Huzoor alaihissalam ne girya farmaya sahab ne arz kiya ya RasoolAllah ye kya kehta hai farmaya isne kaha aye Nabi, Allah azzawajall Huzoor ko Islam wa Quran ki taraf se behtar jaza ata farmaye maine kaha aameen phir usne kaha qiyamat ke din Allah ta'ala aapki ummat se khauf door kare jis tarah Huzoor ne mera khauf door kiya maine kaha aameen phir usne kaha ke Allah ta'ala Huzoor ki ummat ka khoon unke dushmano ke haatho se mahfooz rakhe (ke kuffar kabhi unka isteesaal na kar sakein) jaisa Huzoor alaihissalam ne mera khoon bachaya maine kaha aameen phir usne kaha ke Allah ta'ala ummate waala ki sakhti unke aapas mein na rakhe (baahami khunrezi se door rahein) is par maine girya farmaya ke sab muraadein main apne rab se maang chuka aur usne mujhe ata farma di magar ye pichhli mana farmai aur mujhe Jibreele ameen ne Allah ta'ala ki taraf se khabar di ke meri ummat ki fana talwar se hai qalam chal chuka shudni par

*(Targheeb wat Tarheeb, 3/207)*

Faqeer ne is risala mein banazre ikhtesar aksar ahadees ka khulasa likha ya sirf mehale istedlal par iqtesar kiya ye hadeese nafees ke ek aala aalame nubuwwat wa mojizaate jaleela Hazrate risalat alaihissalam se thi batamaam zikr karni munasib samjhi yahan mauza -e- istenaad wo pyaari pyaari asnaad hai ke jo humari panaah le Allah azzawajall use amaan deta hai aur jo humse ilteja kare namuraad nahin rehta, aur khuda jaane daafeul bala kis shay ka naam hai

## **Allah aur Allah ke Rasool par bharosa**

### **Hadees 91:**

Abdullah bin Salama bin Umair Aslami sahabi ibne sahabi radiallaho ta'ala anhuma farmate hain:

Maine Suraqa bin Haarisa Bukhari shaheede ghazwa -e- badr radiallaho ta'ala anho ki sahebzadi se nikah kiya dunya ki koi cheez maine aise na paai jo unke saath shadi hone se zyada mujhe pyaari ho maine do sau rupay unka mehar kiya tha aur paas kuchh na tha jo unhein bhejoon maine kaha Allah aur Allah ke Rasool par hi bharosa hai pas main khidmate anwar mein haazir hua aur haal arz kiya

Huzoor alaihissalam ne ek jihad par unhein bheja aur farmaya:

Main ummeed karta hoon ke Allah azzawajall tumhein itni ghaneemat la dega ke apni bibi ka mehar ada kar



do, aisa hi hua

*(Maghazi lil Waqidi, 777, Sabalul Huda war Rashaad, 6/185)*

## **Ya RasoolAllah humare gunah bakhsh dijiye**

### **Hadees 92, 93:**

Ghazwa Khaibar shareef mein Khaibar ko jaate hue Hazrate Aamir bin Akwa radiallaho ta'ala anho Huzoor alaihissalam ki huzoor mein padhte chale:

Khuda gawah hai ya RasoolAllah alaihissalam agar Huzoor na hote to hum hidayat na paate na zakaat dete na namaz padhte to bakhsh dijiye hum Huzoor alaihissalam par qurban jo gunaah humare reh gaye hain aur hum par Huzoor sakeena utaarein aur jab hum dushmano se muqabil ho'n to Huzoor humein saabit qadam rakhein hum Huzoor alaihissalam ke fazl se be niyaaz nahin

Ye hadees Sahih Muslim wa Sunan Abi Dawood wa Musnad Imam Ahmad waghairaha mein Salama bin Akwa radiallaho ta'ala anho se batareeq adeeda hai aur pichhla misra ziyadaat Sahih Muslim wa Imam Ahmad hai *(Sahih Bukhari, 3960, Sahih Muslim, 1802, Musnad Ahmad bin Hambal, 4/46, 16550)*

Hum hadeese Sahih Bukhari ma'a sharah Imam Muhammad Qastalani musamma ba Irshsdus Saari ke alfaaze kareema mukhtasaran zikr karte hain:

Yazeed bin Ubaid apne maula sayyiduna salama bin akoo radiallaho ta'ala anho se riwayat karte hain ke hum Huzoor alaihissalam ke humraah khaibar ko chale raat ka safar tha hazireen se ek saheb Hazrate Usaid bin Huzair radiallaho ta'ala anho ne Salama bin Akoo radiallaho ta'ala anho ke chacha Hazrate Aamir bin Akoo radiallaho ta'ala anho se kaha aye Aamir humein kuchh ash'aar apne nahin sunate aur Ibne Is'haaq ne Nasr bin Dahr Aslami radiallaho ta'ala anho se yun riwayat ki ke maine safare khaibar mein Rasoolullah alaihissalam ko Aamir bin Akoo radiallaho ta'ala anho se farmate suna aye Ibne Akoo utar kar kuchh apne ash'aar humare liye shuru karo is riwayat se maloom hua ke khud Huzoor alaihissalam ne unhein is amr ka amr farmaya Aamir radiallaho ta'ala anho shaair the utre aur qaum ke samne yun padhte chale ke ya Rab agar Huzoor alaihissalam ne hote to hum raah na paate na zakaat wa namaz bajaa laate hum Huzoor par bala gardaan ho'n humare jo gunah baaqi rahe hain bakhsh dijiye, in ash'aar mein mukhatib Huzoor alaihissalam hain yaani Huzoor ke huqooq Huzoor ki madad mein jo qasoor humse hue Huzoor muaaf farma dein Huzoor ke liye khitab hone ki daleel ye hai ke Allah ta'ala se aisa khitab karna maqool nahin (Aimma farmate hain ke kisi par fida hone ke maana ye hain ke us par agar koi bala ya takleef aai ho to wo apne upar li jaaye uski muhafizat mein apni jaan de di

jaaye to Allah ko is kalaam ka mukhatib kyunkar bana sakte hain) raha ye ke ibteda mein "Allahumma" hai isse maqsood Rabbul Izzat ko pukarna nahin (ke Allah azzawajall se arz qaraar paaye) balki uske naam se ibteda -e- kalaam hai aur Huzeer hum par sakeena utaarein muqabila -e- dushman ke waqt aur humein saabit qadam rakhein yaani apne rab se un muradaat ki dua farmayein, ye ash'aar sun kar Huzeer alaihissalam ne daryaft farmaya ke ye kaun oonto ko rawaa'n karta hai, sahaba ne arz ki Ameer bin Akoo, Huzeer alaihissalam ne farmaya Allah us par rehmat kare aur Musnad Ahmad (wa Sahih Muslim) mein riwayat hai "tera Rab teri maghfirat farmaye" aur Huzeer (aisi jagah) jab kisi khaas shakhs ka naam le kar dua -e- maghfirat farmate the wo shaheed ho jaata tha (lihaza) hazireen mein se ek saheb yaani ameerul momineen Umar radiallaho ta'ala anho ne arz ki ya RasoolAllah, Huzeer alaihissalam ki dua se Ameer ke shahadat wajib ho gai, Huzeer alaihissalam ne humein unse nafa kyun na lene diya yaani Huzeer abhi unhein zinda rakhte ke hum unse behra mand hote... inteha

*(Irshaadus Saari, 9/251)*

Ye pichhle lafz bhi yaad rakhne ke hain ke "Huzeer alaihissalam unhein zinda rakhte"

Ye hadees Ibne Is'haaq na bhi ek sanad se riwayat ki

*(Seerat Ibne Hisham, 4/297)*

Isi mein hai:

Ameerul Momineen radiiallaho ta'ala anho ne arz ki khuda ki qasam! shahadat wajib ho gai, ya RasoolAllah kaash Huzoor humein inki zindagi se behra yaab rakhte wo roze khaibar shaheed hue (radiiallaho ta'ala anho) (*Marifat-us-Sahaba*, 3/441, *Hadees:5185*)

Neez Imama Ahmad ne Musnad mein tareeqe Ibne Is'haaq riwayat farmai

## **Do hadeesein Allah aur Rasool ki taraf tauba karna**

### **Hadees 94:**

Sahihain mein Ummul Momineen Siddiqa radiiallaho ta'ala anha se hai unhone ek tasweer daar qaleen khareeda Huzoor alaihissalam baahar se tashreef laaye darwaze par raunaq afroz rahe, andar qadam na rakha, Ummul Momineen Siddiqa radiiallaho ta'ala anha ne chehra -e- anwar mein asare narazgi paaya (Allah unhein naraaz na kare dono jahaan mein) arz karne lagi'n: ya RasoolAllah, main Allah azzawajall aur uske Rasool ki taraf tauba karti hoon mujhse kya khata hui  
(*Sahih Bukhari*, 1999)

### **Hadees 95:**

40 sahaba -e- kiraam baahar baithe mas'ala -e- qadro

jabr mein bahas karne lage un mein Siddiq wa Farooq radiallaho ta'ala anhuma bhi the, Roohe ameen Hazrate Jibreel alaihissalam ne bargahe risalat mein haazir ho kar arz ki: ya RasoolAllah, Huzoor alaihissalam apni ummat ke paas tashreef le jaayein ke unhone nai raah nikaali Huzoor alaihissalam aise waqt baahar tashreef laaye ke wo waqt Huzoor alaihissalam ki tashreef aawari ka na tha sahaba samjhe ke koi nai baat hai, aage hadees ke pyaare pyaare alfaaz dilkash wa dilnawaaz yun hain:

yaani Huzoor alaihissalam un par is haalat mein baraamad hue ke range chehra -e- aqdas (shiddate jalaal se) dehak raha hai, dono rukhsara -e- mubarak gulab ki tarah surkh hain goya anaar tarash ke daane phoot nikle hain, sahaba -e- kiraam ye dekhte hi Huzoor ki taraf (aajizi ke saath) kalaaiya'n khole haath thharthharate kaanpte khade hue aur arz ki ke hum Allah wa Rasool ki taraf tauba karte hain

*(Tabrani fil Kabeer, 2/95, 1423)*

## **Hadees 96:**

Sahih Bukhari wa Sahih Muslim mein Hazrate Kaab bin Maalik Ansari radiallaho ta'ala anho se hai jab un ki tauba qabool hui unhone Maula -e- do jahaan se arz ki:

Ya RasoolAllah meri tauba ki tamam ye hai ke main apne saare maal se nikal jaaun Allah aur Allah ke

Rasool ke liye sadaqa kar ke

*(Sahih Bukhari, 2606, Sahih Muslim, 2/362, 2769)*

Irshadus Saari Sharah Sahih Bukhari mein hai:

yaani is hadees mein Allah wa Rasool ki taraf sadaqa karne ke maana Allah wa Rasool ke liye tasadduq hain to haasil ye ke apna saara maal khaas Khuda wa Rasool ke naam par tasadduq kar doon *(Irshadus Saari, 9/372)*

### **Hadees 97:**

Yaman ki ek bibi aur un ki beti bargahe bekas panaah mein haazir hui, dukhtar ke haath mein bhaari bhaari kangan sone ke the, Huzoor alaihissalam ne farmaya:

Kya iski zakaat degi

Arz kiya: Na

Farmaya: Kya tujhe ye bhaata hai ke Allah ta'ala qiyamat ke din inke badle tujhe aag ke do kangan pehnaye?

Us bibi ne fauran kangan utaar kar daal diye aur arz ki: ye RasoolAllah ye dono Allah aur Allah ke Rasool ke liye hain *(Musnad Ahmad bin Hambal, 2/204, 6901)*

### **Hadees 98:**

ke jab Hazrate Abu Lubaba ki tauba qabool hui unhone Huzoor alaihissalam ki bargaah mein haazir ho kar arz ki:

Ya RasoolAllah main apni qaum ka muhalla jis mein

mujhse khata sarzad hui chhodta hoon aur apne maal se Allah wa Rasool ke naam par tasadduq kar ke baahar aata hoon

Huzoor alaihissalam ne farmaya aye Abu Lubaba tuhaai (75%) maal kaafi hai, unhone tihaai maal Allah wa Rasool ke liye sadaqa kar diya

*(Tabrani fil Kabeer, 5/36)*

Ye hadeesein jaane wahabiyat par sareeh aafat hain ke tasadduq karne mein Allah azzawajall ke saath Huzoor alaihissalam ka naame paak milaya jaata hai aur Huzoor alaihissalam maqbool rakhte hain

Usi qabeel se hai Hazrate Siddiqe Akbar radiiallaho ta'ala anho ki arz ke Masnawi shareef mein naqal ki ke jab Hazrate Siddiqe Ateeq, Hazrate Sayyiduna Bilal radiiallaho ta'ala anho ko aazad kar ke haazire bargaahe aalam panah hue to apne maalik wa maula Huzoor alaihissalam se arz kar rahe hain (ke main Huzoor alaihissalam ka banda hoon) us par to dekhna chahiye wahabiyat ka jinn kitna machle najdiyat ki aag kahan tak uchhle magar haan Ameerul Momineen, Ghaizul Munafiqeen, Umare Farooqe Aazam radiiallaho ta'ala anho ka durra -e- siyasat dikahaya chahiye ke bhoot bhaage aur Shah Waliullah Saheb ke paani ka chheenta dijiye ke aag dabe wo kahan wo is hadeese aainda mein (wa billahit taufeeq)

## **Farooqe aazam Huzoor alaihissalam ke bande aur khadim**

### **Hadees 99:**

Shah Saheb Izaalatul Khifa mein ba hawala riwayat-e Abu Huzaifa Ish'aaq bin Bishr wa kitabe mustataab "Riyazun Nuzrah" naaqil ke Hazrate Umar radiiallaho ta'ala anho ne apne khutbe mein bar sare mimbar farmaya:

Main Huzoor pur noor alaihissalam ki bargaah mein tha pas main Huzoor alaihissalam ka banda aur Huzoor alaihissalam ka khidmati tha

*(Mustadrak Hakim, 1/215, 434, Ibne Asakir fi Tarikhihi, 44/64)*

Ye hadeese Abu Huzaifa mazkoor ne "Futuhush Shaam" aur Hasan bin Bishr ne apne "Fawaid" mein Ibne Shahab Zuhri waghaira Aimma -e- tabayeen se neez Ibne Bishr ne "Amaali", Abu Ahmad Dahqan ne "Hirze Hadeesi" Ibne Asakir ne "Tarikh" Laalkai ne "Kitabus Sunnah" mein afzalut tabayeen Sayeed bin Musayyab se riwayat ki

Jab Ameerul Momineen khalifa hue logon par unki shiddat wa jalaal se ajan haibat chhai yahan tak ke logon ne baahar baithna chhod diya ke jab tak Ameerul Momineen ka bartaaon na maloom ho mutafarriq raho log bole ke Siddiqe Akbar ki narmi is darja thi ke muslamano ke bachhe jab unhein dekhte daudte hue



baap baap kehte unke paas jaate wo unke saro par haath pherte aur inki jalalat ki ye haibat hai ke mardo ne apni majalis chhod di jab Ameerul Momineen ko ye khabar pahunchi to farmaya ke jama'ate namaz ke liye logon ko pukaar dein log haazir hue Hazrate Umar mimbar par wahan baithe jahan Hazrate Abu Bakr qadam rakhte the aur farmaya ke mujhe kaafi hai ke Siddique ke qadmo ki jagah baithu jab sab jama ho liye Ameerul Momineen ne mimbare athar sayyide azhar alaihissalam par khade ho kar khutba farmaya hamdo sanaye ilaahi wa durood wa risalat panahi alaihissalam ke baad kaha:

Logon main jaanta hoon ke tum mujh mein sakhti wa durushti paate the aur iska sabab ye hai ke main Huzoor alaihissalam ke saath tha aur main Huzoor ka banda aur khidmatgaar tha  
(Hawala upar guzar chuka)

Huzoor alaihissalam ki narmi wa rahmat wo hai jiski nazeer nahin, Allah azzawajall ne khud apne asmaye giraami mein se do naam Huzoor alaihissalam ko ata farmaye, Raof Raheem (Huzoor alaihissalam) to main Huzoor alaihissalam ke samne shamsheere barhana tha wo chahte mujhe niyaam farmate chahte chalne dete main isi haal par raha yahan tak ke Huzoor alaihissalam mujhse raazi tashreef le gaye aur khuda ka shukr aur meri sa'adat phir Siddiqe Akbar musalmano

ke kaam ke waali hue unki narmi wa rahmat wa karam ki haalat tum sab par raushan hai, "main unka khadim aur unka sipahi tha" (*Tabri fi Riyazun Nuzrat*)

Apni shiddat unki narmi ke saath laata unke saamne taighe uryaa'n tha chahte niyaam karte khwah rawaa'n farmate main isi haal par raha yahan tak ke wo mujhse raazi ho gaye aur khuda ka shukr aur meri sa'adat ab ke main tumhara waali hua

Jaan lo ke wo shiddat dooni (do guna zyada) ho gai darjano badh gai magar kis par hogi un par jo musalmano par zulm karein aur deendaro ke to main unke aapas se bhi zyada narm wa meharban hoon haan jise zulm ziyadti karte paaunga use na chhodunga uska ek gaal zameen par rakh kar dusre gaal par apna paaon rakhunga yahan tak ke haq ko qabool kar le, Sayeed bin Musayyab wa Abu Salama bin Abdur Rahman ne farmaya:

khuda ki qasam! Umar ne jo farmaya tha poora kar dikhaya wo roiyat (riaaya) ke liye meharban baap the

(*Riyazun Nuzrat*)

Dekho Ameerul Momineen jaise Allah ke amr mein shiddat rakhne waale apne aap ko barsare mimbar Huzoor alaihissalam ka banda bata rahe hain aur majma -e- aam mein sahaba -e- kiraam sunte aur barqarar rakhte hain

## **Bidd'ate hasana ke manne par wahabiya ne Hazrate Umar ko gumrah likha!**

Ameerul Momineen radiallaho ta'ala anho ko bajurme tarweeje taraweeh jise use janabe farooqiyat maab ne bidd'at (hasana) maan kar achha bataya aur farmaya:

"Ye bidd'at bahut khoob wa hasan hai"

Wahabi bede ke baaz ajyoot bahadur misle nawab bhopali qanauji waghaira sarahatan maaz Allah gumrah bidd'ati likh hi chuke ab apne aap ko Nabi alaihissalam ka banda manne par shirk ka itlaaq karte hain, magar sahibo zara soch samajh kar ke Shah Waliullah saheb ka bhi daaman zere sang khudara daba hai

*Yun nazar daude na barchhi taan kar  
Apna begaana zara pehchan kar*

Aye Ubaidul lahw, Aye Ubaidud Dirham wa Ubaidud Dunya ab bhi Abdun Nabi, Abdur Rasool, Abdul Mustafa ko shirk kehna

ولا حول ولا قوة الا بالله العظيم

### **Hadees 100:**

Bihamdillahi ta'ala ek se ek zaaid sunte jaaiye  
Ek din Ameerul Momineen Umare Farooq radiallaho ta'ala anho ne Imam Husain Shaheede Karbala radiallaho ta'ala anho ko bar sare mimbar god mein le

kar farmaya:

Humare saro par baal kisne ugaaye hain tumhare hi baap (Nabi alaihissalam) ke ugaeye hue hain

*(Sawaaiqe Muharriqa, 2/515)*

Yaani jo kuchh izzat wa nemat wa daulat hai sab Huzoor alaihissalam ki hi ataa hai

### **Hadees 101:**

Ke ek baar Ameerul Momineen Hasane Mujtaba radiiallaho ta'ala anho ne kashana -e- khilafate farooqi par izn talab kiya abhi ijazat na aai thi ke Hazrate Umar ke sahibzaade Hazrate Abdullah radiiallaho ta'ala anho ne haazir ho kar izn maanga

Ameerul Momineen ne inhein ijazat na di ye haal dekh kar Imam Hasan bhi wapas gaye, Ameerul Momineen ne unhein bula bheja unhone aa kar kaha ya Ameerul Momineen maine khayaal kiya ke apne sahibzade ko to izn diya nahin mujhe kyun denge (Hazrate Umar ne farmaya) aap usse zyada mustahiqe izn hain aur ye baal sar par Allah azzawajall ke baad kisne ugaaye hain siwa tumhare *(Darqutni, 2/25, 156)*

### **Hadees 102:**

Sayyiduna Imame Husain radiiallaho ta'ala anho farmate hain Ameerul Momineen Farooqe Aazam radiiallaho ta'ala anho ne mujhse kaha:

Aye mere bete! humari tamanna hai ke aap humare paas aaya karein

Ek din main gaya to maloom hua ke Hazrate Muawiya se tanhai mein kuchh baatein kar rahe hain aur Abdullah bin Umar radiiallaho ta'ala anho darwaze par ruke hain Hazrate Abdullah palte unke saath main bhi wapas aa gaya uske baad Ameerul Momineen mujhe mile aur farmaya:

Jab se phir maine aapko na dekha yaani aap tashreef nahin laaye

Maine kaha ke Ameerul Momineen main aaya tha par aap Hazrate Muawiya ke saath khilwat mein the aapke sahibzade ke saath wapas aa gaya, Farmaya:

Aap ibne Umar se mustahiq tar hain ye jo aap humare saro par dekhte hain ye Allah ne hi to ugaaye hain

*(Khateeb fi Tarikhibi, 1/141, Ibne Asakir fi Tarikhibi, 14/175)*

Aur ek riwayat mein hai:

Kya sar par baal kisi aur ne ugaaye hain siwa tumhare  
*(Ibne Asakir fi Tarikhibi, 14/175)*

Imam Asqalani "Al Asaba" mein use bariwayate khateeb zikr kar ke farmate hain "is hadees ki sanad saheeh hai"

Main darta hoon ke in hadeeso ka sunana kahin wahabi sahebo ko kahin rafzi bhi na kar de

Shehzado se Ameerul Momineen ke is farmane ka matlab bhi wahi hai jo lafze awwal mein tha ke ye baal

tumhare meherban baap hi ne ugaaye hain, jis tarah arakeene saltanat apne aaqazaado se kehte hain ke jo nemat hai tumhari hi di hui hai yaani tumhare hi ghar se mili hai

## **Nabi alaihissalam ke ek jumle se do jahaan ki daulat**

### **Hadees 103:**

Hazrate Batool (Fatima Zahra) apne dono shehzado ko le kar bargahe risalat mein haazir hui'n aur arz ki:  
Ya RasoolAllah, dono ko kuchh ata farmaiye, qasime khazaine ilahi alaihissalam ne farmaya haan manzoor!  
Hasan ko to maine apna hilm aur haibat ata ki aur Husain ko apni shuja'at aur apna karam bakhsha

*(Ibne Asakir fi Tarikhihi, 14/128)*

### **Hadees 104:**

Hazrate Fatima radiallaho ta'ala anha ne arz ki:  
Ya Nabiyallah! inko kuchh ata ho  
to farmaya: maine is bade ko haibat wa burdbari ataa ki aur is chhote ko muhabbat wa raza ki nemat di

*(Daylami fil Firdaus, 4/280,6829)*

### **Hadees 105:**

Ke Huzoor alaihissalam ka jis marz mein wisale mubarak hua us mein Hazrate Fatima apne dono

shehzado ko le kar haazir hui aur arz ki:

Ya RasoolAllah! aapke dono bete hain inhein apni meerasa kareem se kuchh ata farmaiye

Irshad hua:

Hasan ke liye to meri haibat meri sardari hai aur Husain ke liye meri jurr'at aur mera karam

*(Tabrani fil Kabeer, 22/423)*

### **Nabi alaihissalam ke mukhtare khazaine ilahi hone ka nafees suboot**

Main Allah ki taufiq se kehta hoon: Hilm wa muhabbat wa joodo shuja'at wa raza wa muhabbat kuchh ashya -e- mahsoosa wa ajsaame zaahira to nahin ke haath mein utha kar de diye jaayein aur Hazrate Zahra Batoon ka sawal baseegha -e- arz wa darkhwast tha ke Huzoor unhein kuchh ata farmayein jise urfe nihaat mein seegha -e- amr kehte hain aur wo zamaan isteqlbal ke liye khaas ke jab tak ye seegha zubaan se ada hoga zamana haal munqaza ho jayega iske baad qubool wa wuqoo jo kuchh hoga zamana -e- takallum se zamana -e- mustaqbil mein aayega agarche bahaalate faur wa ittesal urfan use zamana haal kahein bahar haal darkhwast wa qubool ko zamana maazi se aslan talluq nahin ab Huzoor alaihissalam ne kya farmaya "Haan Dunga" laajurm ye qubool zamana -e- isteqlbal ka waada hua

Iske muttasil hi Huzoor alaihissalam farmate hain ke maine apne shehzade ko ye nematein di aur is shehzade ko ye daulatein bakhshi ye seeghe bazaahir maazi ke hain aur isse zubaane waada tha aur zamaane waada ataa nahin ke waada ataa par muqaddam hota hai laajurm ye seeghe akhbaar ke nahin balki insha hain jis tarah baaye wa mushtari kehte hain "maine bechi maine khareedi" ye seeghe kisi guzishta khareedo farokht ki khabar dene ko nahin hote balki inhi se bay wa shara paida hoti hai, insha ki jaati hai yaani Huzoor alaihissalam ne is farmane hi mein ke maine use ye diya use ye diya hilm wa haibat wa joodo shuja'at wa raza wa muhabbat ki daulatein shahzado ko bakhsh di, ye nematein khaas Allah ta'ala ki hain, to wo jo zubaan se farma de ke maine di aur is farmane se hi wo nematein haasil ho jaayein qat'an yaqeenan wahi kar sakta hai jise uske rab ne ataa wa manaa ka ikhteyar diya hai

Haan wo kaun haan wallah Muhammad Rasoolullah maazoon wa mukhtar qasim wa mutasarraf khazainulllah

Laajurm Imame Ajal, Ahmad bin Hajar Makki rahmatullahi alaih kitabe mustataab "Jawharul Munazzam" mein farmate hain:

Allah azzawajall ke wo khalifa -e- aazam hain ke Haq ta'ala ne apne karam ke khazane apni nemato ke khwan sab unke haatho ke mutee unke irade ke zere farman kar diye jise chahte hain ata farmate hain (Pg. 42)



In mabahise qudsiya ke jaanfizabyaan faqeer ke risale "Saltanatul Mustafa" mein bakasrat hain

### **Hadees 106:**

Sahihain mein hai Huzoor alaihissalam farmate hain: Beshak mere muta'addid naam hain main Muhammad hoon main Ahmad hoon Maahi yaani kufro shirk ka mitaane waala hoon ke Allah ta'ala mere zariye se kufr mitata hai main Haashir yaani makhlooq ko hashr dene waala hoon ke mere qadmon par tamam logon ka hashr hoga

*(Muatta Imam Malik, 736, Musnad Ahmad bin Hambal, 4/80)*

### **Hadees 107-111:**

Sahih Muslim mein hain Huzoor alaihissalam farmate hain:

Main Muhammad hoon aur Ahmad aur sab ambiya ke baad aane waala aur khalaq ko hashr dene waala aur tauba ka Nabi aur rahmat ka Nabi

*(Musnad Ahmad bin Hambal, 4/395)*

[Is hadees ki mukhtalif asnaadein Urdu nuskhe mein dekhi jaayein Abde Mustafa]

### **Hadees 112:**

Huzoor alaihissalam ne ek kunsiya -e- yahood mein tashreef le ja kar dawate islam farmai kisi ne jawab na diya dobara farmai koi na bola, Huzoor alaihissalam ne

farmaya:

Tum ne na maana to sun lo khuda ki qasam! beshak main hi hashr dene waala hoon main hi khaatimul ambiya hoon main hi Nabiye Mustafa hoon chahe tum maano ya na maano (*Mustadrak Hakim, 3/415*)

## **Khuda ki shaan mein mila dene ka radd**

### **Hadees 113:**

Huzoor alaihissalam farmate hain:

Main Ahmad hoon, main Muhammad hoon ke logon ko apne qadmo par hashr dunga, main maahi hoon ke Allah ta'ala mere zariye se kufr ki bala mahw farmata hai (*Tabrani fil Kabeer, 2/184*)

Ye ism Maahi bhi humare maqsoode risala se hai, neez bajihate asnaad aur neez yun ke maaz Allah kufr se badtar aur kya bala hai to jo pyara maahiye kufr hai usse badh kar kaun daafeul bala hai

magar is naame paak Haashir ki asnaad ko wahabi saheb batayein Huzoor alaihissalam ye kya farma rahe hain ke main hashr dene waala hoon main qadmo par khalaiq ko hashr dunga tum ne to Quran majeed se ye suna hoga ke nashr karna hashr dena khuda ki shaan hai

Yahan bhi tumhara imamut taaifa yahi kahega ke Nabi ne apne aap ko khuda ki shaan mein mila diya ya

khuda ki shaan tum muddaiyane ilmo imaan abhi khuda ki shaan hi ke maana na samjhe Nabi ki sab shaanein khuda ki shaan hain to khuda ki baaz shaanein zaroor Nabi alaihissalam ki shaan hain ke mojiba kulliya ko uska aks mojiba juz'iya laazim hai, haan wo shaan jisse khudai laazim aaye Nabi ke liye nahin ho sakti, dafa -e- bala ya simaa -e- nida ya faryaad ko pahunchna ya muraad ka dena waghaira waghaira umoore nazaiya ko ba ataaye rahmani wa wasatat faize rabbani se maane jaate hain luzoome uloohiyat se kya talluq rakhte hain

## **Nabi alaihissalam ka apni ummat se naare jahannam ko dafa farmana aur wahabiya ka is nemat se mahroom reh jaana**

### **Hadees 114:**

Huzoor alaihissalam farmate hain ke mera naam Quran mein Muhammad aur Injeel mein Ahmad aur Taurait mein Aheed hai aur mera naam Aheed isliye hua ke main apni ummat se aatishe dozakh ko dafa farmata hoon

*(Ibne Asakir fi Tarikhihi, 3/32, Kanzul Ummaal, 1/356)*

Wahabi sahebo! tumhare nazdeek Aheed pyaara (alaihissalam) daafeul bala to hai hi nahin keh do ke wo tumse naare jahannam ko bhi dafa na farmayein

aur bazahir ummeed to aisi hi hai ke jo jis nemate ilahi ka munkir hota hai us nemat se mahroom rehta hai, Allah ta'ala farmata hai:

Main apne bande se uske gumaan se mawafiq muamla farmata hoon (*Sahih Bukhari, 6970*)

Jab tumhara gumaan ye hai ke Huzoor alaihissalam daafeul bala nahin to tum isi ke mustahiq ho ke wo tumhare liye daafeul bala na ho, ek baar faqeer ke yahan is mas'ale ka zikr tha ke Rafzi deedare ilahi ke munkir hain aur Wahabi shafa'ate nabawi ke faqeer ne kaha ek yahi mas'ala nazaiya hai jis mein hum aur wo dono raast go hain hum kehte hain ke deedare ilahi hoga aur hum haq kehte hain insha Allahul ghaffar humein hoga Rafzi kehte hain na hoga wo sach kehte hain insha Allahul qahhar unhein na hoga hum kehte hain ke shafa'ate Mustafa alaihissalam haq hai aur hum qat'an haq par hain unke karam se humare liye hogi wahabi kehte hain shafa'at muhaale mutlaq hai aur wo them kehte hain ummeed hai ke unke liye na hogi

Huzoor alaihissalam farmate hain:

Roze qiyamat meri shafa'at haq hai to jo us par yaqeen na laaye wo uske laaiq nahin

(*Daylami fil Firdaus, 3/57, 4154*)

Allama Munawi Taiseer mein likhte hain:

Is hadees ko mutawatir kaha gaya hai

Biljumla wo tumhare liye daafeul bala na sahih magar lawallah humara thhikana to unki bargaha bekas panaah ke siwa nahin

*Munkir apna aur haami dhoond lein  
Aap hi hum par rahmat kijiye*

Balki lawallah! agar bafarze ghalat bafarze batil aalam mein koi unse juda dusra haami ban kar aaye bhi to humein uska ehsas lena manzoor nahin wo apni himayat utha rakhe humein humare Maula -e- kareem jalla jalaluhu ne be humare istehqaq be humari liyaqat ke apne Mahboob alaihissalam ka kar liya aur usi ki wajhe kareem ko hamde qadeem hai ab hum dusre ka banna nahin chahte jiska khaiye usi ka gaaiye

*Ya to yun hi tadap ke jaayein ya wahi daam se  
chhudayein  
mannate ghair kyun uthayein koi taras jataye kyun*

*Tere tukdo se pale ghair ki thokar pe na daal  
jhidkiya'n khayein kahan chhod ke sadaqa tera*

Khair in ahle share ke moonh kya lagiye musalman nazar farma lein ke iyaazan billah naare jahannam se sakht tar kaunsi bala hogi magar uska daafe daafeul bala nahin hai ye ke wahabiya ke paas na aql hai na deen

## Huzoor alaihissalam ne saza bada di

### Hadees 115:

Sahih Bukhari wa Muslim wa Musnad Imam Ahmad mein Hazrate Abbas se hai ke unhone Huzoore Aqdas alaihissalam se arz ki ke Huzoor ne apna chacha Abu Talib ko kya nafa diya khuda ki qasam wo Huzoor ki himayat karta Huzoor ke liye logon se ladta jhagadta tha farmaya:

Maine use sarapaa aag mein dooba paaya to maine use kheench kar paaon tak ki aag mein kar diya

*(Bukhari, 1/548, Muslim 1/115)*

### Hadees 116:

Huzoor alaihissalam se arz ki gai "Aapne Abu Talib ko kya nafa pahunchaya" Huzoor alaihissalam ne farmaya:

Main use dozakh ke gharq se paaon tak ki aag mein nikaal laaya *(Abu Yaala, 4/41)*

Wahabi sahebo! Mustafa alaihissalam to ek kafir ke baab mein farma rahe hain ke use maine gharqe aatish se kheench liya use main nikaal laaya aur tum Huzoor ko musalmano ke liye bhi daafeul bala nahin maante ye tumhara imaan hai

Musalman apne mahboob alaihissalam ke tasarruf qudratein ikhteyar dekhein dunya kya bala hai,

aakhirat ke kaarkhano ki baagein unke haath mein sipurd hui hain warna bigahirillah azzawajall ke mazoon wa mukhtaar kiye kiski majaal hai ke Allah ke qaidi ki saza badal de jis azaab mein use rakha ho use wahan se nikaal le haan ye wahi pyaara hai jiski izzat wajahat jiski mahboobiyat ne do jahaan ke ikhteyaraat use dila diye aakhir hadees sun chuke

"Izzat dena aur tamam karobaar ki kunjiyan us din mere haath hongy"

*(Sunan Daarmi, 48, Khilaal fis Sunnah, 246)*

Tauraat shareef ka irshad sun chuke:

Uska haath sab haatho par buland hai sabke haath uski taraf phaile hain aajizi aur gidgidane mein

## **Andheri qabrein Nabi alaihissalam ne raushan farma di**

### **Hadees 117:**

Sahih Muslim shareef mein hai Huzoor alaihissalam farmate hain:

Beshak ye qabrein apne saakino par andhero se bhari hain aur beshak meri namaz ki wajah se Allah qabro ko raushan kar deta hai

*(Sahih Muslim, 1/310)*

## **Bachhe Allah wa Rasool ke sipurd hain**

### **Hadees 118:**

Ummul Momineen Salama radiallaho ta'ala anha ke pehle Hazrate Abu Salama ke nikah mein thi jab un ki wafat hui aur unki iddat guzri Sayyide Aalam alaihissalam ne unhein payame nikah diya unhone arz ki ya RasoolAllah mujh mein teen baatein hain:

Meri Umr zaaid (zyada) hai

Huzoor alaihissalam ne farmaya ke main tumse bada hoon, Arz ki: main rashknaak aurat hoon (yaani azwaaaje mutahharaat ke saath shukr ranji ka andesha hai)

Aap alaihissalam ne farmaya:

Main Allah ta'ala se dua karunga ke wo tumhara rashk door farmayega

Arz ki: Ya RasoolAllah! mere bachhe hain (yaani unki parwarish ka khayal hai)

Huzoor alaihissalam ne farmaya:

Bachhe Allah aur Rasool ke sipurd hain

*(Musnad Ahmad bin Hambal, 6/360, 27257)*

## **Sakht tar dushman ke muqabil mein Allah wa Rasool kaafi**

### **Hadees 119:**

Huzoor alaihissalam ne zikre maseehe kazzab mein



farmaya:

khush hua agar wo nikla aur main tum mein tashreef farma hua to Allah tumhein kaafi hai aur Allah ke Rasool alaihissalam (*Tabrani fil Kabeer, 24/169*)

Yahan sakht tareen aada ke muqable mein Allah wa Rasool ko kifayat farmane waala bataya ke khush ho, be khauf raho Allah wa Rasool ke hote tumhein kuchh andesha nahin Allah Allah aisi jaleel haajat rawaiyo azeem mushkil kushaiyo mein Allah azzawajall ke naame aqdas ke saath Habeeb alaihissalam ka naame paak milna wahabiya ke zakhmi kalejo par khuda jaane kahan tak namak chhidkega, walhamdulillah

## **Ghar waalo ke liye Allah wa Rasool ko baaqi rakhna**

### **Hadees 120:**

Hazrate Umar Farooq radiiallaho ta'ala anho farmate hain ke ek din Huzoor alaihissalam ne humein sadaqa karne ka hukm ata farmaya ittefaq se un dino main khoob maldaar tha maine apne jee mein kaha ke main Abu Bakr Siddique se sabqat le jaaunga to wo din aaj hai main apna aadha maal haazir laaya, Huzoor alaihissalam ne farmaya:

Tumne apne ghar waalo ke liye kya baaqi rakha?  
maine arz ki: unke liye bhi baaqi chhod aaya hoon

aapne farmaya: aakhir kitna chhod aaye ho?  
 maine arz ki: itna hi (jitna laaya hoon isi ke misl)  
 aur Siddiqe Akbar apna saara maal le kar haazir hue to  
 Huzoor alaihissalam ne farmaya: Aye Abu Bakr ghar  
 waalo ke liye kya baaqi rakha?

Arz ki: maine ghar waalo ke liye Allah wa Rasool ko  
 baaqi rakha hai

Maine kaha ke Abu Bakr se kabhi sabqat na le jaaunga  
*(Sunan Daarmi, 1/480, Sunan Abu Dawood, 1678)*

## **Allah wa Rasool ne nemat di**

### **Hadees 121:**

Huzoor alaihissalam ne sayyiduna wa ibne sayyiduna  
 Osama bin Zaid radiallaho ta'ala anhuma ke haq mein  
 bayaan farmaya:

Mujhe apne ghar waalo mein sabse pyara wo hai jise  
 Allah ne nemat di aur maine nemat di

*(Jaame Tirmizi, 2/222)*

Mulla Ali Qaari alahirrehma Mirqaat mein farmate  
 hain:

Yaani sahaba sab aise hi the jinhein Allah ne nemat  
 bakhshi aur Allah ke Rasool alaihissalam ne nemat  
 bakhshi magar yahan muraad wo hai jiski tasreeh  
 Qurane azeem mein irshad hui hai ke jab farmata tha  
 to usse jise Allah ta'ala ne nemat di aur aye Nabi

alaihissalam tune use nemat di aur wo Zaid bin Haarisa radiallaho ta'ala anho hain (*Mirqaat, 11/321*)

Is mein kisi ka khilaf na aslan shak aur aayat agarche Zaid radiallaho ta'ala anho ke haq mein utri magar Huzoor alaihissalam ne uska misdaaq Osama bin Zaid radiallaho ta'ala anho ko thhehraya ke pisar taabe -e-pidar hai

Main kehta hoon na sirf sahaba balki tamam ahle islam awwaleen wa aakhireen sab aise hi hain jinhein Allah ne nemat di aur Rasoolullah alaihissalam ne nemat di paak kar dene se badh kar aur kya nemat hogi jiska zikr aayate kareema mein sun chuke ye Nabi unhein paak aur suthra kar deta hai balki lawallah tamam jahaan mein koi shay aisi nahin jis par Allah ka ehsan na ho Allah ke Rasool alaihissalam ka ehsan na ho farmata hai:

Humne bheja tumhein magar rahmat saare jahaan ke liye

Jab wo tamam aalam ke liye rahmat hain to qata'an saare jahaan par unki nemat hai, ahle kufr aur ahle kufraan agar na maanein to kya nuqsan

## **Huzoor alaihissalam ne rizq diya**

### **Hadees 122:**

Huzoor alaihissalam farmate hain:

Jise humne kisi kaam par muqarrar kiya pas humne use rizq diya (*Sunan Abu Dawood, 2/52, 4943*)

Pehli hadees mein Huzoor alaihissalam ne farmaya tha ke humne ghani kar diya, ahadeese atiya -e- Hasanain radiiallaho ta'ala anhumama mein tha ke hilm aur haibat humne diya, muhabbat aur shuja'at humne diya raza ka maqaam humne ata kiya, hadeese Osama mein tha ke use nemat humne bakhshi, yahan irshad hota hai ke rizq humne diya

## **Huzoor alaihissalam ne ghafil dil zinda kiye aur...**

### **Hadees 123:**

Huzoor alaihissalam farmate hain:

Beshak tashreef laaya tumhare paas wo rasool tumhari taraf bheja hua jo za'af wa kaahili se paak hai taaki wo rasool zinda farma de ghilaf chadhe dil aur wo rasool khol de andhi aankhein aur wo rasool shunwa kar de behre kaano ko aur wo rasool seedhi kar de tedhi zubano ko yahan tak ke log keh dein ke ek Allah ke siwa kisi ki parastish nahin

*(Sunan Daarmi, 1/18)*

## **Huzoor alaihissalam ne gumrahi se panaah di**

### **Hadees 124:**

Do oont mast ho kar bigad gaye the kisi ko paas na aane dete maaliko ne ek baagh mein band kar diye the, baagh ujaadte the, Huzoor alaihissalam ke paas shikayat aai, Huzoor alaihissalam tashreef farma hue aur darwaza kholne ka hukm diya

Mamoor ne andesha kiya ke kahin Huzoor alaihissalam ko iza'a dein farmaya khauf na kar khol de, khol diya, ek darwaze ke hi paas khada tha, Huzoor alaihissalam ko dekhte hi sajde mein gir pada, Huzoor ne muhaar daal kar hawala kiya dusra muntahaaye baagh par tha jab wahan tashreef le gaye usne bhi Huzoor alaihissalam ko dekhte hi sajda kiya Huzoor alaihissalam ne use bhi baandh kar sipurd farmaya, sahab ne ye haal dekh kar arz ki:

Ya RasoolAllah! chapuaye tak Huzoor ko sajda karte hain to Allah ke liye Huzoor ke zariye se humare paas jo kuchh hai wo to isse bahut behtar hai, Huzoor ne humein gumrahi se panaah di, Huzoor alaihissalam ne humein halakat se najaat bakhshi to kya Huzoor alaihissalam humein ijazat nahin dete ke hum Huzoor ko sajda karein

*(Abu Nayeem fil Dalail, 383, Ibne Asakir fi Tarikhihi, 48/133)*

Wahabiye ke gumrahi pasand wa halakat dost hain, in sakht tareen baliyyaat ko bala kyun samjhenge ke inse panaah dene waale najaat bakhshne waale Nabi alaihissalam ko daafeul bala jaanein

## **Huzoor alaihissalam ne taleem di ke humse madad chahna**

### **Hadees 125:**

Jab wafade hawazun khidmate aqdas mein haazir hue aur apne amwaal wa ahlo iyaal ke musalman ghaneemat mein laaye the, Huzoor alaihissalam se maange aur talibe ehsane waala hue, Huzoor alaihissalam ne farmaya:

Jab zuhr ki namaz padh chuko to khade hona aur yun kehna hum Huzoor alaihissalam se iste'aanat karte hain, momineen par apne aurato aur bachho ke baab mein (*Sunan Nasai, 2/136, 3688*)

Hadees farmati hai ke Huzoor alaihissalam ne banafse nafees taleem farmai ke humse madad chahna namaz ke baad yun kehna ke hum Huzoor alaihissalam se iste'aanat karte hain

### **Wahabiya par nafees pakad:**

Wahabi sahebo! "aayat: hum Allah hi ki ibadat karte hain aur usi se madad chahte hain" ke maana kahiye

iste'aanat to khuda ke saath hi khaas thi ye irshad kaisa hai ke humse iste'aanat karna aur zamaan hayaat wa duniyawi aur uske baad ka tafirqa wahabiya ki jahalat hi nahin balki sarasar zalalat hai, qata -e- nazar is baat ke, ke sab Ambiya alaihimussalam bahayate haqeeqi duniyawi jismani zinda hain

### **Shirk:**

Jo baat khuda ke liye khaas ho chali aur khuda ke liye shirk thhehar chali us mein hayaato maut qurb wa ba'ad milkiyat wa bashariyat khwah kisi wajah ka tafirqa kaisa kiya baade maut hi shirkate khuda ki salahiyat nahin rehti, bahaale hayaat shareek ho sakte hain? Ye junoon wahabiya ko har jagah jaagta hai jisne unhein himayate tauheed ke za'im mein ulta mushrik bana diya hai

### **Wahabiya ke makr:**

Ek baat ko kahenge ke shirk hai phir kabhi maut wa hayaat ka farq karenge kabhi qurbo ba'ad ka kabhi kisi aur wajah ka jiska khaas haasil ye niklega ke ye anokhe muwahhid baaz qism makhloq khuda ka shareek jaante hain jab to wo baat ke ghair ke liye uska isbaat shirk tha unke liye saabit maante hain ab khula ke unke imam ne "Taqwiyatul Imaan" mein in wahabi hi sahebo ki nisbat kaha tha ke:

"aksar log shirk mein giriftar hain aur daawa

musalmani ka kiye jaate hain, Subhan Allah! ye moonh aur ye daawa sach farmaya Allah saheb ne nahin musalman hain aksar log magar shirk karte hain" Ye nukta yaad rakhne ka hai ke unki bahut fahisha jahalato ki parda dari karta hai, wa billahit taufeeq

## **Nabi alaihissalam ka hukm har shay par**

### **Hadees 126:**

Tabrani Mojame Ausat mein basanade hasan Hazrate Jabir bin Abdullah ansari radiallaho ta'ala anhuma se raawi:

Huzoor alaihissalam ne aaftab (sooraj) ko hukm diya ke kuchh der chalne se baaz reh fauran thhehar gaya

*(Tabrani fil Ausat, 4/402, 4039)*

Main kehta hoon is hadeese hasan ka waqiya us sahih ke waqiya -e- azeema se juda hai jis mein dooba hua sooraj Huzoor ke liye palta hai, yahan tak ke Maula Ali radiallaho ta'ala anho ne namaze asr ke khidmat guzari -e- mahboobe baari alaihissalam mein qaza hui thi ada farmai, Imam Tahawi waghaira akabir ne us hadees ki tasheeh ki

Ise khilafate rabbul izzat kehte hain ke aasman se zameen mein unka hukm jaari hai tamam makhlooqe ilahi ko unke liye hukme itaa'at wa farmabardari hai



wo khuda ke hain aur jo kuchh khuda ka hai sab unka hai wo mahboobe ajal wa akram wa khalifatullahil aazam alaihissalam jab doodh peete the gehware mein chand unki ghulami baja laata jidhar ishara farmate us taraf jhuk jaata, hadees mein hai:

Sayyiduna Abbas bin Abdul Muttalib radiiallaho ta'ala anhuma, Huzoor alaihissalam ke chacha ne Huzoor se arz ki mujhe islam par baais Huzoor ke ek mojize ka dekhna hua:

Maine Huzoor alaihissalam ko dekha ke Huzoor alaihissalam gehware mein chand se baatein farmate jis taraf angushte mubarak se ishara karte chand usi taraf jhuk jaata

Huzoor alaihissalam ne farmaya:

Haan main usse baatein karta tha wo mujhse baatein karta tha aur mujhe rone se behlata main uske girne ka dhamaka sunta tha jab wo zere arsh sajde mein girta

*(Bayhaqi fid Dalail, 2/41)*

Imam Shaykhul Islam Sabooni farmate hain:

Ye hadees mojizaat mein hasan hai

*(Sublul Huda war Rashaad, 1/348)*

Jab doodh peeto ki ye hukoomate qahira hai to ab ke khilafatullahil kubra ka zuhoore ayen shabab par hai aaftab ki kya jaan ke unke hukm se sartabi kare aaftab wa mahtab dar kinaar Allahul Azeem mudabbiraatul

amr ke tamam nazmo nasqe aalam jinke haatho par hai Muhammadur Rasoolullah khalifatullahil aazam alaihissalam ke दौरا -e- hukm se baahar nahin nikal sakte, Huzoor alaihissalam farmate hain:

Main tamam makhlooqe ilahi ki taraf Rasool bheja gaya (*Sahih Muslim, 1/199, 523*)

Quran mein Allah ta'ala farmata hai:

Barkat waala hai wo jisne utara Quran apne bande par ke tamam ahle aalam ko dar sunane waala ho (*Furqan:1*)

Ahle aalam mein jamee malaika bhi dakhil hain (alaihimussalam)

Suleman alaihissalam ne malaika -e- muakkileene shams ko hukm diya ke dooba hua aafab wapas laao wapas le aaye, Sayyiduna Suleman alaihissalam ki namaze asr ghodo ke mulahiza mein qaza hui yahan tak ke sooraj parde mein ja chhupa (*Saad:33*)

Irshad farmaya: Palta laao meri taraf

Ameerul Momineen, Hazrate Ali radiallaho ta'ala anho se is aayate kareema ki tafseer mein marwi ke Suleman alaihissalam ke is qaul mein zameer aafab ki taraf hai aur khitab un malaika se jo aafab par mutayyan hain yaani Nabiullah Suleman ne un firishto ko hukm diya ke doobe hue aafab ko wapas le aao, wo

hasbul hukm wapas laaye yahan tak ke maghrib ho kar phir asr ka waqt ho gaya aur Sayyiduna Suleman alaihissalam ne namaz ada farmai

Muaalimut Tanzeel shareef mein hai:

Hazrate Ali radiallaho ta'ala anho se marwi hai ke unhone Allah ta'ala ke qaul ka maana bayaan kiya ke Suleman alaihissalam ne Allah ta'ala ke hukm se sooraj par mamoor firishto ko kaha ke mujh par sooraj ko lauta do to unhone sooraj lauta diya yahan tak ke unhone namaze asr uske waqt mein padhi

*(Muaalimut Tanzeel lil Baghwi, 4/61)*

Sayyiduna Suleman alaihissalam naibaane bargaahe risalat alaihissalam se ek jameelul qadr naaib hain phir Huzoor ka hukm to Huzoor ka hai

Allah ta'ala ki beshumar rahmatein Imame Rabbani Ahmad bin Muhammad Khateeb Qastalani par ke "Mawahibe Ladunya" mein farmate hain:

Yaani Nabi alaihissalam khazana -e- raaze ilaahi wa jaaye nifaaz amr hain koi hukm naafiz nahin hota magar Huzoor ke darbaar se aur koi nemat kisi ko nahin milti magar Huzoor alaihissalam ki sarkar se

*(Mawahibe Ladunya, 1/56)*

Khabardar ho mere baap qurban un par jo badshah wa sardar hain, us waqt se ke Adam alaihissalam abhi aabo gul ke andar thhehre hue the, wo jis baat ka irada

farmayein uska khilaf nahin hota, tamam jahaan mein koi unka hukm pherne waala nahin

Main kehta hoon: aur haan kyunkar koi unka hukm pher sake ke hukme ilahi kisi ke phere nahin phirta, ye jo kuchh chahte hain khuda wahi chahta hai

Sahihain wa Sunan Nasai waghairaha mein hadeese sahih jaleel hai ke Ummul Momineen Siddiqah apne pyaare Mahboob alaihissalam se arz karti hain:

Ya RasoolAllah! main Huzoor ke ran ko nahin dekhti magar Huzoor ki khwahish mein jaldi wa shatabi karta hua (*Sahih Bukhari, 2/622, 4510*)

## **Huzoor ka rab Huzoor ki itaa'at karta hai**

Musalmano! zara dekhna koi wahabi napaak idhar udhar ho to use baahar kar do aur koi jhoota mutasawwif nasara ki tarah ghulu wa ifraat waala daba chhipa ho to use bhi door karo aur tum "Abduhu wa Rasooluh" ki sachhi meyaar par kaante ki taule mustaqeem ho kar ye hadees suno ke Hazrate Anas radiallaho ta'ala anho farmate hain:

yaani Abu Talib beemar pade Huzoor alaihissalam iyadat ko tashreef le gaye Abu Talib ne arz ki aye bhatije mere apne Rab se jis ki tum ibadat karte ho meri tandrusti ki dua kijiye, Huzoor alaihissalam ne

dua ki Ilahi mere chacha ko shifa de ye dua farmate hi Abu Talib uth khade hue jaise kisi ne bandish khil di, Huzoor alaihissalam se arz ki aye mere bhateje, beshak Huzoor ka rab jiski tum ibadat karte ho Huzoor ki itaa'at karta hai, Huzoor alaihissalam ne (is kalima par inkar na farmaya balki taakeed wa taayeed) irshad kiya ke aye chacha agar tu uski itaa'at kar le to wo tere saath bhi yun hi muamla farmayega

*(Ibne Adil Kamil, 7/2561, Mustadrak Hakim)*

Aur hadees suniye! ke Huzoor alaihissalam farmate hain ke beshak bil yaqeen main roze qiyamat tamam jahaan ka sayyid hoon mere haath mein liwaaul hamd hoga koi shakhs aisa na hoga jo mere nishan ke niche na ho kashaish ka intezar karta hua main chalunga aur log mere saath honge yahan tak ke darwaza -e- jannat par tashreef farma kar darwaza khulwaunga sawal hoga kaun hain? maij farmaunga Muhammad alaihissalam, kaha jayega marhaba Muhammad alaihissalam ko phir jab main apne rab ko dekhunga uske liye sajda -e- shukr mein girunga is par kaha jayega:

apna sar uthao aur jo kehna ho kaho ke tumhari itaa'at ki jayegi aur shafa'at karo ke tumhari shafa'at qabool hogi *(Kanzul Ummaal, 11/434, 32038)*

pas jo log jal chuke the wo Allah ki rahmat aur meri shafa'at se dozakh se nikaal liye jayenge *(Mustadrak)*

Isi baab se hai hadees ke farmate hain, Huzoor alaihissalam:

Beshak mere rab ne meri ummat ke baab mein mujhse mashwara talab farmaya ke main inke saath kya karoon, maine arz ki ke aye rab mere! jo chahe ke wo teri makhloq aur tere bande hain usne dobara mujhse mashwara puchha maine ab bhi wahi arz ki, to rabbe azzawajall ne farmaya aye Ahmad! beshak main hargiz tujhe teri ummat ke muamle mein ruswa na karunga, aur mujhe bisharat di ke mere sattar hazaar ummati sabse pehle mere saath dakhile bihisht honge un mein har hazaar ke saath sattar hazaar honge jinse hisab tak na liya jayega

*(Musnad Ahmad bin Hambal, 5/393, 23725)*

## Hashiya:

Rab ne mashwara talab farmaya

Deobandiyo ke ek aitraz ka tasalli bakhsh jawab

Az qalam: Ghazaliye dauraa'n Allama Syed Ahmad Sayeed Kaazmi rahimahullahu ta'ala

Aala Hazrat Fazile Barelwi alaihirrehma ne apni ek kitab "Al Amnu wal Ula" (yaani isi kitab) mein ek hadees tehreer farmai jis ka khulasa ye hai ke "Allah azzawajall ne apne Mahboob Rasool alaihissalam se mashwara talab farmaya"

Maslake deoband ke tarjumaan risala "As-Siddiq" ne is taweel hadees ke ek jumle ka tarjuma naqal kar ke likha ke "Is hadees ki takhreej ko Imam Ahmad aur Imam Ibne Asakir ki taraf mansoob kiya"

Ahle aql khoob jaante hain ke kisi se mashwara lena ehtiyaj wa aajizi par dalalat karta hai ya kam az kam mashwara is wasite hota hai ke ghalati ka ehtimal na rahe aur Allah Ta'ala ki taraf na ehtiyaj wa aajizi ki nisbat durust hai aur na wahan ghalati ki ehtimal ka imkaan hi ho sakta hai ke iski taaweel yun kar li jaaye ke ye mashwara izzat afzaai ki khaatir hai magar dusri tarah is mein kuchh guftagu ho sakti hai maslan Ibne Huzaifa naam ka sahabi bhi nahin hua

Khair is baat ko bhi kitabat ki ghalati keh kar kaatib ke sar moonndh diya jayega aur kaha ja sakta hai ke Ibne Huzaifa nahin "An Huzaifa" (dar haqeeqat) tha magar iska kya kijiye ke Musnad Ahmad pg. 485-486 mein is sahabi ki bahut si riwayat hain magar aisi jhooti riwayat ka naamo nishan bhi nahin hai

Za'af aur wazayi ahadees bayaan karna bhi agarche jurm hai magar ye to na hadeese wazayi hai na zayeef balki sire se is ka kahin zikr hi nahin phir sabse badi baat ye ke is hadees ko Musnad Ahmad mein batlane waala humare dosto ke nazdeek mujaddide maaita -e-haazira bhi hai, agar mujaddid aise hi hote hain to humara mujaddido ko door se hi salaam hai

*(As-Siddiq Multan baabat maabe Zilhijja, 1378H)*

**Jawab:**

Bad aqeedagi aur gumrahi ki asal bunyad ye hai ke Allah ta'ala aur uske Rasool alaihissalam ke af'aale muqaddasa ka qiyaas apne af'aal par kar liya jaaye (maaz Allah summa maaz Allah)

Yaad rakhiye! Allah ta'ala aur Rasool alaihissalam ke ilawa hum apne mashwara ke mutalliq agar ye kalima tasleem kar lein ke humara mashwara talab karna ghalati ke ehtimal door karne ke liye ya ehtiyaj wa aajizi ki bina par hota hai to mumkin hai ke kisi hadd tak ise sahih kaha ja sakta hai lekin Allah aur Rasool ke mashware ko bhi is kulliya mein shamil karna batil mahaz hai balki iska matlab ye hoga ke maaz Allah, Allah wa Rasool ke liye humari maanind ghalati ka ehtimal door karna bhi haajat hai aur aajizi bhi ehtiyaj ko mustalzim hai, Allah ta'ala kisi ka muhtaaj nahin aur Huzoor alaihissalam Allah ke siwa kisi ke muhtaaj nahin

Allah ta'ala aur uska Rasool dono (logon se mashwara lene mein) ghani, be parwah aur ehtiyaj se paak hain jaisa ke anqareeb dalail ki raushni mein waazeh kiya jayega

Ek sahih aur waqai hadees jo ke kutube ahadees mein maujood hai aur motariz ilme hadees se nawaqif hone ki wajah se ise maloom karne se qasir raha mahaz apni



naqis raaye par etimad kar ke kehta hai ke jhooti hadees ka kahin zikr hi nahin, badtareen jahalat wa zalalat ka muzahira hai

Dekhiye! ye hadeese mubarak Musnad Imam Ahmad jild 5 wa Kanzul Ummaal jild 6 aur Khasaise Kubra jild 2 teeno kitabo mein maujood hai

*(Kanzul Ummaal, 6/211, 1725, Khasaise Kubra, 2/210, Musnad Imam Ahmad bin Hambal, 5/292 Matboo'a Misr)*

Motariz ka qaul ye tha ke is jhooti hadees ka kahin zikr nahin lekin bihamdihi ta'ala humne saabit kar diya ke Musnad Imam Ahmad wa Kanzul Ummaal aur Khasaise Kubra mein ye hadees maujood hai, Kanzul Ummaal mein to iski takhreej sirf Imam Ahmad aur Imam Ibne Asakir ki taraf mansoob hai

Aala Hazrat Mujaddide Millat rahmatullahi ta'ala alaih ne "Al Amnu wal Ula" mein Musnad Imam Ahmad ka naam nahin likha sirf itna tehreer farmaya "Imam Ahmad aur Ibne Asakir Huzaifa se" aur alfaaze hadees Kanzul Ummaal jild 6 se naqal farmaye aur kitab ka hawala nahin diya taaki in munkireen wa mukhalifeen ke ilmi daawo ki haqeeqat aashkar ho

Alhamdulillah! Kanzul Ummaal, Khasaise Kubra aur Musnad Imam Ahmad teeno mein An Huzaifa

maujood hai neez "Al Amnu wal Ula" matbooa Ahle Sunnat Wa Jama'at Bareli Shareef, Pg. 163 par isi tarah shaya karda Noori Kutub Khana, Lahore ke safha 123 par An Huzaifa maujood hai albatta Sabir Electric Press ki matbooa ke safha 85 par katib ki ghalati se "An" ke bajaye "Ibne" likha gaya hai jise koi samajhne waala insan bhi musannif ki taraf mansoob nahin kar sakta

Magar jo shakhs tassub wa inaad ke josh mein ek aisi azeem wa jaleel hadees ko nahin maanta jo kutube ahadees mein maujood hai to wo is haqeeqate saaniya ko kyunkar tasleem karne laga hai

Chautha sawal ka jawab ye hai ke humara aapas mein mashwara talab karna to ehtiyaj wa aajizi ki bina par aur ghalati ke ehtimal ko door karne ke liye ho sakta hai lekin Allah ta'ala aur uske Rasool alaihissalam ka mashwara talab karna ehtiyaj wa aajizi aur izaala -e-ehitimale ghalati ke liye qata'an nahin ho sakta kyunki Allah ta'ala aur Rasool alaihissalam dono (isse) ghani hain, Allah ta'ala ka bando ke mashwara se ghani hona to zaahir hai aur Huoor alaihissalam ummat ke saath mashwara farmane se isliye ghani hain ke Huoor ko (aur kaamo mein unse mashwara lete raho) farma kar mashwara karne ka hukm farmaya aur Huoor alaihissalam ne apne rabbe kareem ke hukm ki taameel mein apne ghulamo se mashwara farmaya ya sirf isliye

ke unhein mashwara ki taleem dein aur mashwara ko unke liye rahmat banayein aur unhein istekhraj raaye sahih mein ijtehad ki raghbat dilayein aur unse mashwara le kar un ki shaan badhayein aur unke dilo ko khush karein

Dekhiye Saahibe Roohul Muaani is aayate kareema "aur kaamo mein unse mashwara lete raho" ke tehat isi mazmoon ki taayeed karte hue farmate hain:

Hadees hai ke jise Ibne Adi ne Kaamil mein aur Shobul Imaan mein Bayhaqi ne sanade hasan ke saath Hazrate Abdullah bin Abbas radiallaho ta'ala anhuma se riwayat kiya hai ke jab aayate kareem "aur kaamo mein unse mashwara lete raho" naazil hui to Huzoor alaihissalam ne irshad farmaya logon! khabardar ho jao beshak Allah ta'ala aur uska Rasool alaihissalam dono mashwara se ghani hain lekin Allah ta'ala ne ise meri ummat ke liye rahmat banaya hai

*(Roohul Muaani, 4/97)*

Sahaba se mashwara karne ka hukm diya halanki Huzoor alaihissalam par wahiye aasmani aati hai sirf unke dilo ko khush karne ke khatir

*(Tafseer Ibne Jareer, 4/152)*

Isi maqaam par Ibne Jareer mein rk aur hadees jiske alfaaz "aye habeeb! apne sahaba ki taaleef ke liye unse

mashwara kar liya karein agarche aap unse ghani hain  
*(Tafseer Ibne Jareer, Paarah14, Aale Imran:159, Pg. 94)*

Tafseere Kabeer mein hai:

Aapko mashwara karne ka hukm isliye nahin diya gaya ke aapko unse kisi qism ki raaye ya ilm ka istifada karein, balki isliye ye hukm diya gaya ke unki uqool wa af'haam aapke saamne zaahir ho jaayein aur unki muhabbat ke andaaz samne aa jaayein, iske chand satr baad Imam Raazi alaihirrehma farmate hain:

Ye isliye nahin ke aap unke muhtaaj hain lekin jab aap unse mashwara farmayenge to aapke ghulamo se har shakhs wajhe aslah ke istekhraj mein koshish karega

*(Tafseere Kabeer, 3/130)*

Tafseer Naishapuri mein is aayate kareema ke tehat marqoom hai:

bawujood is baat ke, ke Rasool alaihissalam sab logon se zyada ilm aur aql waale hain Allah ta'ala ne Huzoor alaihissalam ko mashwara ka amr farmaya Ulama ne iske kai faide zikr kiye hain

Alhamdulillah! in riwayaat wa ibaraate Ulama wa mufasssireen se ye amr aaftab se zyada raushan ho gaya ke Allah ta'ala aur uske Rasool alaihissalam ka mashwara talab farmana ehtiyaj wa aajizi ki wajah se hargiz nahin na kisi ghalati ke ehtimal ko door karne

ke liye hai balki aisi hikmato aur faido ki bina par hai jin ka tasawwur bhi zehan mein nahin aur humne unhein bittafseel bayaan kar diya

Paanchwein sawal ka jawab ye hai ke Allah ta'ala ne apne bando se mashwara farmaya hai dekhiye Tafseer Ibne Jareer mein aayate kareema "Aur aapke rab ne malaika se farmaya ke maine bhejne waala hoon zameen par khalifa" ke tehat ek hadees naqal farmai jo hasbe zel hai:

Tafseer Ibne Jareer mein is aayate kareema ki tafseer mein Sayeed Hazrate Qatada se riwayat karte hain ke Allah ta'ala ne Hazrate Adam alaihissalam ki paidaish ke baare mein firishto se mashwara talab farmaya to firishto ne arz ki (aage aayat hai)

Tafseere Madarik mein isi aayat ke tehat marqoom hai: Allah ta'ala ne firishto se ye isliye farmaya ke apne bando ko is baat ki taaleem de ke wo apne kaam karne se pehle mashwara kar liya karein agarche Allah ta'ala sab kuchh jaanta hai aur uski hikmate baligha mashwara se ghani hai

*(Tafseere Madarik, 1/32)*

[Dusri tafaseer mein bhi isi tarah ki ibaraat maujood hain]

In tamam ibaraat se waazeh hai ke Allah ta'ala ne bando ko mashwara ki taleem dene aur Adam

alaihissalam ki tazeem wa deegar hikmato ki bina par Adam alaihissalam ke paida karne se pehle firishto se mashwara liya halanki Allah ta'ala ghani hai saabit hua ke mashwara lena humesha ehtiyaj wa aajizi ki wajah se hi nahin hota balki hikmato par mabni hota hai phir ye baat bhi waazeh ho gai ke firishto se mashwara farmana Allah ta'ala ki shaan ke khilaf nahin to Huzoor alaihissalam se mashwara karna kyunkar azmate khudawandi ke manaafi ho sakta hai?

[Allama Syed Ahmad Sayeed Kaazmi rahimahullahu ta'ala ne is mazmoon mein aitraz karne waale ka aisa radd farmaya hai aur wo jawabaat diye hain ke ab moonh chhupane ke siwa uske paas koi rasta hi nahin bacha, Mazeed aapne phir mashware ke lughwi maana par kalaam kiya hai aur mazmoon ko mukammal kiya hai -Abde Mustafa]

*(Risala "Rizwan" February 1974)*

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Aage hadees aur taweel wa jaleel hai jis mein apne aur apni ummate marhooma ke fazaile jaleela irshad hue hain

Bihamdillah! yahi maana hain is hadees ke, ke Rabbul Izzat roze qiyamat Hazrate Risalat alaihissalam se majma -e- awwaleen wa aakhirreen mein farmayega:  
Ye sab meri raza chahte hain aur main teri raza chahta hoon aye Muhammad (alaihissalam)

## **Maine apna mulk arsh se farsh tak tujh par qurban kar diya**

Aye Musalman! Aye Sunni bhai! Aye Mustafa alaihissalam ki shaane arfa ke fidaai! aaftab wa mahtaab par unka hukm jaari hona, kya baat hai  
Aaftab tuloo nahin karta jab tak unke naaib unke waris unke farzandaan ke dilband Ghausus Saqalain, Ghaisul Qaunain Huzoor Pur Noor Sayyiduna wa Maulana Imam Abu Muhammad Shaykh Abdul Qadir Jilani radiallaho ta'ala anho par salam arz na kar le

Imame Ajal Sayyidi Nooruddin Abul Hasan Ali Shattanaufi quddisa sirruhur raofi (jinhein Imam Aarif Billah Sayyidi Abdullah bin As'ad Makki Yafai Shafai rahimahullahu ta'ala ne Miraatul Jinaan mein Ash-shaykh Al Imamul Faqeeh al muqradi se wasf kiya) kitabe mustataab Bahjatul Asrar shareef mein basanade khud riwayat farmate hain:

basanad Imame Ajal Hazrate Abu Qasim Umar bin Mas'ood Bazaar wa Hazrate Abu Hafs Umar Kimyaati rahimahullahu ta'ala farmate hain humare shaykh Huzoor Sayyiduna Abdul Qadir Jilani apni majlis mein barmala zameen se buland kurra -e- hawa par mushi farmate aur irshad farmate ke aaftab tuloo nahin karta yahan tak ke mujh par salaam ke liye naya saal

jab aata hai mujh par salam karta aur mujhe khabar deta hai jo kuchh us mein hone waala hai naya hafta jab aata hai mujh par salam arz karta aur mujhe khabar deta hai jo kuchh is mein hone waala hai naya din jo aata hai mujh par salam karta aur mujhe khabar deta hai jo kuchh is mein hone waala hai mujhe apne rab ki izzat ki qasam ke tamam sayeed wa shaqqi mujh par pesh kiye jaate hain meri aankh lauhe mahfooz par lagi hai yaani lauhe mahfooz mere peshe nazar hai main Allah azzawajall ke ilm wa mushahida ke daryaaon mein ghota zan hoon main tum sab par hujjate ilahi mein hoon main Rasoolullah alaihissalam ka naaib aur zameen mein Huzoor alaihissalam ka waris hoon

*(Bahjatul Asraar, 21,22)*

Is hadees ke mutalliq kalaam ne qadre tool paaya magar Alhamdulillah ke maqsoode risala se baahar na aaya

## **Jise jo chahein ata kar dein**

### **Hadees 127:**

Sahih Muslim shareef wa Sunan Abi Dawood wa Mojame Kabeer Tabrani mein Sayyiduna Rabia bin Kaab Aslami radiallaho ta'ala anho se hai:

Main Huzoor alaihissalam ke paas raat ko haazir rehta ek raat Huzoor ke liye aabe wuzu waghaira zarooriyaat laaya (rahmate aalam ka behre rahmat josh mein aaya)



irshad farmaya maang kya maangta hai ke hum tujhe ata farmayein maine arz ki main Huzoor se sawal karta hoon ke jannat mein apni rafaqat ata farmayein farmaya kuchh aur maine arz ki meri muraad to sirf yahi hai, Huzoor alaihissalam ne farmaya tu meri iaanat kar apne nafs par kasrate sujud se

*(Sahih Muslim, 1/193, 489)*

*Saail hoon tera maangta hoon tujh se tujhi ko  
maloom hai iqraar ki aadat teri mujh ko*

Huzoor alaihissalam ne farmaya tu meri iaanat kar apne nafs par kasrate sujud se

Alhamdulillah! ye jaleel wa nafees hadeese sahih apne har har jumle se wahabiyat kash hai

Huzoor alaihissalam khalifatullahil aazam ka mutlaqan bila qaid wa bila takhsees irshad farmana "maang kya maangta hai" jaane wahabiyat par kaisa pahaad hai

Jisse saaf zaahir ke Huzoor alaihissalam har qism ki haajat rawa farma sakte hain, Dunya aur aakhirat ki sab muraadein Huzoor ke ikhteyar mein hain, Jab to bila tanqeed irshad hua maang kya maangta hai, yani jo jee mein aaye maango ke humari sarkar mein sab kuchh hai

Shaykhe shuyookh Ulamaul hind aarif billah aashiqe rasoolullah barakatul Mustafa fi haazad dayaar sayyidi shaykh muhaqqiq Maulana Abdul Haq Muhaddise

dehelwi quddisa sirruhul qawi "Sharhe Mishkaat" mein is hadees ke niche farmate hain:

Mutlaqan sawal bila takhsees farmana ke jo chaho sawal karo, isse khaas baat ye maloom hoti hai ke tamaam kaam Huzoor alaihissalam ke daste karamat mein hain jo chahein aur jis ko chahein Allah ke hukm se dein

### **Maa Kaana wa Maayakoon ka ilm Huzoor alaihissalam ke ilm ka ek tukda hai**

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَ صَرَّتْهَا  
وَ مِنْ عُلُومِكَ عِلْمَ اللّٰوْحِ وَالْقَلَمِ

Ye sher Burdah Shareef ka hai jis mein Sayyidi Imame Ajal Muhammad Boseri quddisa sirruhu Huzoor alaihissalam se arz karte hain:

Ya RasoolAllah! dunya wa aakhirat dono Huzoor ke khwane joodo karam se ek hissa hain aur lauho qalam ke tamam uloom jin mein "maa kaana wa maayakoon" jo kuchh hua aur jo kuchh qiyame qiyamat tak hone waala hai, zarra zarra bittafseel mundarij hai, Huzoor ke uloom se ek paara hain

Alhamdulillah! ye aqeede hain Aamma -e- deen ke Muhammadur Rasoolullah alaihissalam ki janabe

aalame taab mein, bar khilaf us sarkash taaghi shaitane layeen ke banda -e- daaghi ke jo imaan ki aankh par kufraan ki thhekri rakh kar kehta hai "Jiska naam Muhammad ya Ali hai wo kisi cheez ka mukhtar nahin"

Allama Ali Qaari alahirrehmatul baari "Mirqaat sharhe Mishkaat" mein farmate hain:

Huzoor alaihissalam ne maangne ka hukme mutlaq diya isse mustafaad hota hai ke Allah ta'ala ne aapko aam qudrat bakhshi hai ke khuda ke khazano se jo kuchh chahein ata farma dein

*Malike kaunain hain go paas kuchh rakhte nahin  
Do jahaan ki nematein hain unke khaali haath mein*

Phir is hadees mein sabse badh kar jaane wahabiyat par ye kaisi aafat ke Huzoor alaihissalam ke irshad par Hazrate Rabea khud Huzoor alaihissalam se jannat maangte hain ke:

Ya RasoolAllah! main Huzoor se sawal karta hoon ke jannat mein rafaqate waala ata ho

Wahabi sahebo! ye kaisa khula shirke wahabiyat hai jise Huzoor alaihissalam qubool farma rahe hain

## **Huzoor alaihissalam ka nida wa haajat rawai ki taleem farmana**

### **Hadees 128:**

Hadeese sahih wa jaleel wa azeem sakht wahabiyat kash jise Nasai wa Tirmizi wa Ibne Maaja wa Ibne Khuzaima wa Tabrani wa Hakim wa Bayhaqi ne Sayyiduna Usman bin Hunaif radiallaho ta'ala anho se riwayat kiya jis mein Huzoor alaihissalam ne nabeena ko dua taleem farmai ke baad namaz ke ye kahe:

Ilahi main tujhse maangta aur teri taraf tawajjo karta hoon tere Nabi ke wasile se jo ke meharbani ke Nabi hain, Ya RasoolAllah main Huzoor ke wasile se apne rab ki taraf apni is haajat mein tawajjo karta hoon taaki meri haajat rawai ho ilahi inhein mera shafee kar inki shafa'at mere haq mein qubool farma

*(Jaame Tirmizi, 2/198, Nasai 6/169, 10496)*

Ye hadees khud hi beemar dilo par zakhm kaari thi jis mein Huzoor alaihissalam ko haajat ke waqt nida bhi hai aur Huzoor alaihissalam se isteeanat wa ilteja bhi magar Hisne Haseen shareef ki baaz riwayaat ne sar se paani tair kar diya, is mein jo seegha hai uska matlab hua ke Ya RasoolAllah meri haajat rawa farma dein

Maulana Fazil Ali Qaari alahirrehmatul baari Hisne Haseen ki sharah mein farmate hain:

Ek nuskha mein ba seegha -e- faail hai jiske maana ye hote hain ke aap meri haajat aur husoole muraad ke sabab hain ye asnaad majaazi hai

Ab daafeul bala ko shirk maanne ka mol tol kahiye

Main phir kehta hoon: Huzoor alaihissalam ne apne zamana -e- aqdas mein nabeena ko taleem farmai ke baad namaz yun arz karo humara naame paak le kar nida karo humse istemdad wa ilteja karo shirk wa wahabiyat ko qaire jahannam mein pahunchane ko yahi bas tha ke:

Awwalan: Jo shirk hai us mein tafirqa -e- zamana -e- hayaat ya baade wafat ya tafirqa qurbo baad ya ghaibat wa huzoor sab mardood wa maqhoor jiska bayaan upar mazkoor

Saaniyan: Haasile taleem ye na tha ke do rakat namaz padh kar dua ka baalai tukda to Allah azzawajall se arz karna phir humare paas haazir ho kar Ya Muhammad se akheer tak arz karna aur dua mein sunnat ikhfaa hai aur aahista kehne mein wahabiyat ki aqle naaqis par ghaibat wa huzoor yaksaan hai, aadi taur par dono nida bil ghaib hongy

### **Wahabiya ke nazdeek nida wa isteeanat mein sahaba par sareeh shirk ka ilzaam**

Magar qiyamat to Sayyiduna Usman bin Hunaif radiiallaho ta'ala anho ne poori kar di ke zamana -e-

khilafate Ameerul Momineen Usmane Ghani mein yahi dua ek saheb haajat mand ko taleem farmai aur nida baadul wisaal se jaane wahabiyat par aafate uzma dhaai

Mojame Kabeer Iman Tabrani mein ye hadees yun hai ke ek shakhs Hazrate Usman Ghani ki bargaah mein apni kisi haajat ke liye haazir hua karte, Ameerul Momineen uski taraf iltefaat na farmate na unki haajat par ghaur karte, ek din wo Hazrate Usman bin Hunaif se mile unse shikayat ki to unhone farmaya:

Wuzu ki jagah ja kar wuzu karo phir Masjid mein ja kar do rakat namaz padho yun dua karo Ilahi main tujhse sawal karta aur teri taraf humare Nabi alaihissalam, Nabiye rahmat ke zariye se mutawajje hota hoon, Ya RasoolAllah main Huzoor ke wasile se apne rab ki taraf mutawajjeh hota hoon ke meri haajat rawa farmaiye aur apni haajat ka zikr karo shaam ko phir mere paas aana ke main bhi saath chalon

Sahibe haajat ne ja kar aisa hi kiya phir Ameerul Momineen ke darbaar mein haazir hue, darbaan aaya aur haath pakad kar Ameerul Momineen ke paas le gaya, Ameerul Momineen ne apne saath masnad par baitha liya aur farmaya kaise aaye ho unhone apni haajat arz ki Ameerul Momineen ne fauran rawa farmai phir irshad farmaya itne dino mein tumne is

waqt humse apni haajat kahi aur farmaya jab tumhein koi haajat pesh aaye to humare paas aana

Ab ye saheb Ameerul Momineen ke paas se nikal kar Hazrate Usman bin Hunaif se mile, unse kaha Allah ta'ala aapko jaza -e- khair de, Ameerul Momineen ne meri haajat rawai farmate the na is par iltefaat farmate the yahan tak ke aapne meri sifarish unse ki, Usman bin Hunaif ne farmaya:

Khuda ki qasam! maine tumhare baare mein Ameerul Momineen se kuchh bhi na kaha magar hai ye ke maine Huzoor alaihissalam ko dekha Huzoor ki khidmate aqdas mein ek naabeena haazir hua aur apni nabeenai ki shikayat Huzoor alaihissalam se arz ki Huzoor alaihissalam ne farmaya mauza -e- aqdas par ja kar wuzu kar ke do rakat namaz padh phir ye dua padh, Usman bin Hunaif farmate hain khuda ki qasam hum uthne bhi na paaye the baatein hi kar rahe the ke wo naabeena humare paas ankhyaare ho kar aaye goya kabhi un ki aankho mein kuchh nuqsan na tha

*(Tabrani fil Kabeer, 9/31, 8311)*

Imam Tabrani is hadees ki muta'addid asnaadein zikr kar ke farmate hain: ye hadees sahih hai

## **Huzoor ne rizq ke paimane par barkat rakh di**

### **Hadees 129:**

Huzoor alaihissalam ne ahle Madina -e- tayyiba se irshad farmaya:

Sabr karo aur shaad ho ke beshak maine tumhare rizq ke paimane par barkat kar di hai

*(Musande Bazzar, 1/240, Targheeb, 2/154)*

## **Madina tayyiba ko Nabi alaihissalam ne haram kar diya**

### **Hadees 130:**

Sahihain mein hai Huzoor alaihissalam ne Allah se arz ki:

Ilahi beshak Hazrate Ibrahim alaihissalam ne Makka -e- muazzama ko haram kar diya aur main dono sangistaan Madina -e- tayyiba ke darmiyan jo kuchh hai use haram banata hoon

*(Sahib Bukhari, 3187, Sahib Muslim, 1/441)*

### **Hadees 131:**

Neez Sahihain mein hai Huzoor alaihissalam farmate hain:

Beshak Ibrahim alaihissalam ne Makka -e- muazzama ko haram bana diya aur uske saakino ke liye dua farmai



aur beshak maine Madina -e- tayyiba ko haram kar diya aur main iske paimano mein usse dooni barkat ki dua jo unhone ahle makka ke liye ki thi

*(Bukhari, 1/286, 2022, Muslim, 1/440, 1360)*

### **Hadees 132:**

Sahihain mein Hazrate Abu Huraira se hai:

Huzoor alaihissalam ne arz ki Ilahi beshak Hazrate Ibrahim tere khaleel aur tere Nabi hain aur tune unki zubaan par Makka -e- muazzama ko haram kiya, Ilahi aur main tera banda aur tera Nabi hoon main Madina -e- tayyiba ki dono hudood ke andar saari zameen ko haram banata hoon *(Sunan Ibne Maaja, 232, 3113)*

Imam Tahawi ne iske qurb riwayat ki aur ye zaaid kiya: Huzoor alaihissalam ne mana farmaya ke iska ped kaatein ya patte jhaadein ya iske parindo ko pakdein

*(Tahawi fi Sharah Muaaniyul Aasaar, 4/193, 5850)*

### **Hadees 133:**

Sahih Muslim mein hai Huzoor alaihissalam farmate hain:

Beshak main haram banata hoon do sanglaakh Madina ke darmiyan ko ke iski baboolein na kaati jaayein aur iska shikar na maara jaaye

*(Sahih Muslim, 1/440, 1363)*

**Hadees 134:**

Sahih Muslim mein hai Huzoor alaihissalam farmate hain:

Beshak Ibrahim alaihissalam ne Makka -e- muazzama ko haram kar diya aur main Madina ke sanglaakh ko haram karta hoon (*Sahih Muslim, 1/440, 1361*)

**Hadees 135:**

Sahih Muslim mein Abu Sayeed Khudri radiiallaho ta'ala anho se hai, Huzoor alaihissalam arz karte hain:

Ilahi! beshak Hazrate Ibrahim ne Makka -e- muazzama ko haraam kar ke haram bana diya aur beshak maine Madina ke dono kinaro mein ji kuchh hai use haram bana kar haraam kar diya ke is mein koi khoon na giraya jaaye na ladai ke liye hathyaar baandhein na kisi ped ke patte jhaadein magar jaanwar ko chaara dene ke liye (*Sahih Muslim, 1/443, 1374*)

**Hadees 136:**

Huzoor alaihissalam arz karte hain:

Ilahi! Beshak maine tamam Madina ko haram kar diya jis tarah tune zubane Ibrahim par haram banaya

(*Musnad Ahmad bin Hambal, 5/309, 22683*)

**Hadees 137:**

Sahih Muslim mein hai Huzoor alaihissalam farmate hain:

Beshak Ibrahim ne Baitullah ko haram banaya aur aman waala kar diya aur maine Madina tayyiba ko haram kiya ke uske khardaar darakht bhi na kaate jaayein aur uske wahshi jaanwar shikar na kiye jaayein  
(*Sahih Muslim, 1/440, 1362*)

### **Hadees 138:**

Sahihain mein hai ke Hazrate Abu Huraira radiallaho ta'ala anho ne farmaya:

Tamam Madina tayyiba ko Rasoolullah alaihissalam ne haram kar diya aur uske aas paas baarah baarah meel tak sabza wa darakht ko logon ke tasarruf se apni himayat mein liya (*Sahih Muslim, 1/422, 1372*)

aur Ibne Jareer ki riwayat mein yun hai, farmaya:

Rasoolullah alaihissalam ne Madine ke ped kaatna ya unke patte jhaadna haraam farmaya  
(*Kanzul Ummaal, 14/132, 38153*)

### **Hadees 139:**

Sahih Muslim mein hai Raafe bin Khadeej radiallaho ta'ala anho ne farmaya:

Beshak Rasoolullah alaihissalam ne tamam Madina ko haram banaya (*Sahih Muslim, 1/440, 1361*)

### **Hadees 140:**

Sahih Muslim wa Sharah Muaaniyul Aasaar mein Aasim Ahwaal se hai:

Maine Anas radiallaho ta'ala anho se puchha kya Madina tayyiba ko Rasoolullah alaihissalam ne haram bana diya? farmaya: haan iska ped na kaata jaaye, iski ghaas na chhili jaaye jo aisa kare us par lanat hai Allah aur Firishto aur sab aadmiyo ki

*(Sahih Muslim, 1/441, 1366)*

### **Hadees 141:**

Sunan Abi Dawood mein hai, Saad bin Abi Waqqas radiallaho ta'ala anho ne farmaya:

Beshak Huzoor alaihissalam ne is harame muhtaram ko haram bana diya *(Sunan Abi Dawood, 1/278, 2037)*

### **Hadees 142:**

Sharjeel kehte hain hum Madina tayyiba mein kuchh jaal laga rahe the Zaid bin Saabit Ansari radiallaho ta'ala tashreef laaye jaal phenk diye aur farmaya:

Tumhein khabar nahin ke Rasoolullah ne Madina tayyiba ka shikaar haraam kar diya hai

*(Musnad Ahmad bin Hambal, 5/190, 21707)*

### **Hadees 143:**

Abu Sayeed Khudri radiallaho ta'ala anho farmate hain:

Beshak Rasoolullah alaihissalam ne tamam Madina ko haram bana diya hai ke iske ped na kaate jaayein na patte jhaadein *(Tabawi fi Muaaniyul Aasaar, 2/342)*

**Hadees 144:**

Ibrahim bin Abdurrahman bin Auf farmate hain: maine ek chidiya pakdi thi use liye hue baahar gaya mere walide majid Hazrate Abdurrahman bin Auf mile shiddat se mere kaan mal kar chidiya ko chhod diya aur farmaya:

Rasoolullah alaihissalam ne Madine ka shikar haraam farma diya hai (*Tahawi fi Muaaniyul Aasaar, 2/342*)

**Hadees 145:**

Sa'ab bin Jusama radiallaho ta'ala anho farmate hain: Beshak Rasoolullah alaihissalam ne baqee ko haram bana diya aur farmaya ke charagaah ko koi apni himayat mein nahin le sakta siwaye Allah aur Rasool ke (*Tahawi fi Muaaniyul Aasaar, 2/342*)

Ye 16 hadeesein hain, pehli 8 mein khud Huzoor alaihissalam ne farmaya ke humne Madina ko haram kar diya, aur pichhli 8 mein sahaba -e- kiraam ne kaha ke Huzoor alaihissalam ke haram karne se Madina haram ho gaya, hakanki ye sifat khaas Allah azzawajall ki hai

Pehli 8 se 7 mein apne pidare kareem Hazrate Ibrahim alaihissalam ki taraf bhi nisbat irshad hui ki Makka muazzama ki harame muhtaram unhone haram kar di, unhone aman waali bana di halanki khud irshad farmate hain:

Beshak Makka muazzama ko Allah ta'ala ne haram kiya kisi aadmi ne nahin kiya

*(Sahih Bukhari, 104, Sahih Muslim, 1354)*

Ye asnaadein khaas humare risale ki maqsod hain magar yahan jaane wahabiyat par aafat aur sakht wa shadeed tar hai, Madina tayyiba ke jungle ka haram hona faqat inhin 16 balki inke siwa aur bahut ahadeese kaseera mein warid hai, maslan:

### **Hadees 146:**

Sahihain mein Hazrate Anas se riwayat hai ke Huzoor alaihissalam farmate hain:

Madina yahan se yahan tak haram hai iska ped na kaata jaaye *(Sahih Bukhari, 1/251, 1768)*

### **Hadees 147:**

Sahihain mein Hazrate Abu Huraira se hai Huzoor alaihissalam farmate hain:

Madina haram hai *(Sahih Muslim, 1/442, 1371)*

### **Hadees 148:**

Sahihain mein Maula Ali radiallaho ta'ala anho se hai Rasoolullah alaihissalam farmate hain:

Madina koir se jabale saur tak haram hai, iski ghaas na kaati jaaye aur iska shikar na bhadkaya jaaye

*(Sahih Bukhari, 1/251, 6374)*

**Hadees 149:**

Sahih Muslim, Sahal bin Hunaif radiallaho ta'ala anho se Rasoolullah alaihissalam ne daste mubarak se hai Madina ki taraf ishara kar ke farmaya:

Beshak ye aman waali haram hai

*(Sahih Muslim, 1/443, 1375)*

**Hadees 150:**

Imam Ahmad Hazrate Abdullah bin Abbas radiallaho ta'ala anhuma se raawi hai Rasoolullah alaihissalam farmate hain:

har Nabi ke liye ek haram hoti hai aur mera haram Madina hai *(Musnad Ahmad bin Hambal, 1/318, 2923)*

**Hadees 151:**

Abdur Razzaq Hazrate Jabir bin Abdullah radiallaho ta'ala anhuma se riwayat karte hain ke:

Beshak Nabi alaihissalam ne har girohe mardam ko ke haazire Madina tayyiba iske khardaar darakhto se mamnu farma diya

*(Musannaf Abdur Razzaq, 9/169, 17460)*

**Hadees 152:**

Imam Tahawi batareeq Malik an Yusuf bin Yusuf an Ataa bin Yasaar, ke ladko ne ek robaah ko gher kar ek goshe mein kar diya tha Abu Ayyub Ansari radiallaho ta'ala anho ne ladko ko door kar diya Imam Malik

farmate hain: aur mujhe apne yaqeen se yahi yaad hai ke farmaya:

Kya Rasoolullah alaihissalam ki haram mein aisa kiya jaata hai? (*Tahawi fi Sharah Muaaniyul Aaasaar, 2/442*)

### **Hadees 153:**

Musnadul Firdaus mein Abdullah bin Mas'ood radiallaho ta'ala anho se ke Rasoolullah alaihissalam ne farmaya:

Allah ta'ala roze qiyamat is baqee aur haram se sattar hazaar shakhs aise uthayega ke be hisab jannat mein jayenge aur un mein har ek sattar hazaar ki shafa'at karega unke chehre chaudhawi raat ke chand ki tarah honge (*Daylami fil Firadusul Akhbar, 5/260, 8123*)

Aur agar wo hadeesein gini jaayein jin mein Makka muazzama aur Madina tayyiba ko haramain farmaya to adade kaseer hain, biljumla hadeesein is baab mein hadde tawatur hain

To bil yaqeen saabit ke Mustafa alaihissalam ne Madina tayyiba ke jungle ka bataakeede taam wa ehtimam tamam wahi adab muqarrar farma diya jo Makka muazzama ke jungle ka hai, ba'in hama taaifa talifa wahabiya ka imaame bad farjaam ba kamaal dareeda dahni saaf saaf likh gaya "girdo pesh ke jungle ka adab karna yaani wahan shikar na karna darakht na kaatna Allah ne ye kaam apni ibadat ke liye bataye hain



phir jo koi kisi paighambar ya bhoot wa pari ke makaano ke girdo pesh ke jungle ka adab kare so us par shirk saabit hai" (*Taqwiyatul Imaan, Pg. 114*)

Kyun hum na kehte the ke ye napaak mazhab maloon mashrab isiliye nikla hai ke Rasool tak shirk ka hukm pahunchaye phir aur kisi ki kya ginti tuff hazaar tuff barooye baddeeni, ab dekhna hai ke is imam be lagaam ke muqallid ke bade muwahhid bane phirte hain apne imaam ka saath dete hain ya Muhammadur Rasoolullah padhne ki kuchh laaj karte hain, Allah ki beshumar duroodein Muhammadur Rasoolullah alaihissalam aur unke adab daa'n ghulamo par, Zara mulahiza ho Madina tayyiba ke raste mein na maqool baatein karna wahabiya ka juzwe imaan hai jo na kare unke nazdeek mushrik ho jaaye

### **Tambeeh:**

Musalmano! sirf yahi na samajhna ke is gumrah imamut taaifa ke nazdeek harame muhtaram Huzoor alaihissalam ka adab hi shirk hai, nahin nahin balki iske mazhab mein jo shakhs Huzoor alaihissalam ki ziyarate sarapa taharat ke liye Madina tayyiba ko chale agarche chaar paanch hi kos ke fasile se us par raste mein be adabiya'n behoodgiya'n karte chalna farze ayen aur imaan ka hissa hai yahan tak ke agar apne maalik wa aaqa alaihissalam ke azmato jalaal ke khayaal

se baa adab muhazzab ban kar chalega iske nazdeek mushrik ho jayega, isi gumrahi bhari kitab ke isi maqaam mein hai:

"raaste mein na maqool baatein karne se" bachna bhi inhi umoor mein gina diya jinhein khuda par iftera kar ke kehta hai:

"ye sab kaam Allah ne apni ibadat ke liye apne bando ko bataye hain... jo koi kisi paighambar ke liye kare us par shirk saabit hai" (*Taqwiyatul Imaan*)

Subhan Allah! na maqool baatein karna bhi najdiyo ke imaan ka hissa hai balki sach puchho to inka saara imaan isi qadr hai wo to khair ye ho gai ke mujtahidut taaifa ko ibarat likhte waqt aaya -e- kareema:

"To na aurato ke saamne sohbat ka tazkira ho na koi gunaah, na kisi se jhagda hajj ke waqt tak" (*Baqarah:197*)

poori yaad na aai warna raahe Madina Tayyiba mein fisqo fujoor karte chalna bhi farz keh deta wo bhi aisa ke jo wahan fisq se baaz aaye, mushrik ho jaaye

ولا حول ولا قوة الا بالله العلى العظيم

## Lateefa -e- haqqa:

Hazraate najdiya khudara insaf, kya af'aale ibadat se bachna Ambiya wa Auliya ke hi muamle se khaas hai aapas mein ek dusre ke saath shirk ke kaam jaaiz

nahin nahin! jo shirk hai har ghaire khuda ke saath shirk hai to aap hazraat jab apne kisi nazeer basheer ya peer faqeer ya mureed rasheed ya dost azeez ke yahan jaaya kijiye to raste mein ladte jhagadte ek dusre sar phodte maatha ragadte chala kijiye warna dekho khullam khulla mushrik ho jaoge

hargiz maghrifat ki boo na paoge ke tumne ghaire hajj ki raah mein in baato se bach kar wo kaam kiya jo Allah ne apni ibadat ke liye apne bando ko bataya tha aur is jootiye paizaar mein ye nafa kaisa hai ke ek kaam mein teen maze jidaal hona to khud zaahir aur jab bila wajah hai to fusooq bhi zaahir aur rafas ke maana har na maqool baat ke thhere to wo bhi haasil ek hi baat mein imaane najdiyat ke teeno rukn kaamil

ولا حول ولا قوة الا بالله العلي العظيم

## Takmeel:

Allah ki taufiq se main kehta hoon: Ahkame ilahiya do qism hain, takweeniya misle ihya wa amatat wa qaza -e- haajat wa dafa -e- museebat wa ataa -e- daulat wa rizq wa nemat wa fateh wa shikast waghairaha aalam ke bandobast dusre tashreeiya ke kisi fel ko farz ya haraam ya wajib ya makrooh ya mustahab ya mubah kar dena musalmano ke sachhe deen mein in dono hukmo ki ek hi haalat hai ke ghaire khuda ki taraf bar wajhe zaati ahkaame tashreei ki asnaad bhi shirk, Allah

ta'ala farmata hai:

Kya unke liye khuda ki uloohiyat mein kuchh shareek hain jinhone unke wasite deen mein wo raahein nikaal di hain jin ka khuda na hukm na diya (Shoora:21)

Aur bar wajhe ataai umoore takween ki asnaad bhi shirk nahin, Allah ta'ala farmata hai:

Qasam un maqbool bando ki jo karobaare aalam ki tadbeer karte hain (*Nazi'aat:5*)

Muqaddima -e- risala mein Shah Abdul Azeez saheb ki shahadat sun chuke magar sachhe wahabi in do qismo mein farq karte hain agar kahiye Rasoolullah alaihissalam ne ye baat farz ki ya fulaan kaam haraam kar diya to shirk ka sauda nahin uchhalta aur agar kahiye Rasoolullah alaihissalam ne nemat di ya ghani kar diya to shirk soojhta hai, ye inka nira tahkum hi nahin khud apne mazhabe na muhazzab mein kachha pan hai

Jab zaati wa ataai ka tafirqa utha diya phir ahkam ahkam mein farq kaisa sab yaksaa'n shirk hona laazim aakhir unka imame mutlaq wa aam keh gaya, kisi kaam mein ba bil fel unka dakhil hai aur na uski taaqat rakhte hain, neez kaha kisi kaam ko narawaa dena Allah hi ki shaan hai, saaf tar kaha kisi ki raah rasm

manna aur usi ke hukm ko apni sanad samajhna ye bhi inhi baato mein se hai, ke khaas Allah ne apni tazeem ke wasite thherai hain to jo koi ye muamla kisi makhloq se kare to us par bhi shirk saabit hota hai

Aur aage is qaul so Allah ke hukm pahunche ki raah bando tak Rasool hi ka khabar dena hai, is mein wo Rasool ko hakim nahin maanta sirf mukhbar wa payaam rasaa'n maanta hai aur isse pehle hisr ke saath tasreeh kar chuka hai ke paighambar ka itna hi kaam hai ke bure kaam pe dara dewe aur bhale kaam par khushkhabri suna dewe

neez kaha ke Ambiya, Auliya ko jo Allah ne logon se bada banaya so un mein badaai yahi hoti hai ke Allah ki raah batate hain aur bure bhale kaamo se waqif hain, so logon ko sikhlaate hain, sirf batane janne pehchanne pehchanne par ye nahin keh sakte ke ye hukm unke hain faraiz ko unhone farz kiya muharrikaat ko unhone haraam kar diya

Aakhir mein jo ahkaam maloom hue apne buzurgo se aaye unhein unke aglo ne bataye yunhi tabqa ba tabqa tabe ko tabayeen tabayeen ko sahaba sahaba ko Huzoor alaihissalam se to kya koi yun kahega ke namaz mere baap ne farz ki hai ya zina ko mere ustad ne haraam kar diya Nabi ki nisbat agar yun kahiyega to wahi zaati atai ka farq maan kar aur aur wo kisi ki raah

maanne aur uska hukm sanad jaanne ko af'aal se gin chuka jo Allah ta'ala ne apni tazeem ke liye khaas kiye hain aur unhein ghair ke liye karne ka naam ishraak fil ibadah rakha, aur is qism mein bhi misle deegar aqsaam tasreeh ki ke phir khwah yun samjhe ke ye aap hi is tazeem ke laaiq hain

Ya yun samjhe ke unki is tarah ki tazeem se Allah khush hota hai, har tarah shirk saabit hota hai to zaati ataai ka tafirqa deene najdiyat mein qiyamat ka tafirqa daal dega wo saaf keh chuka, nahin hukm kisi ka siwaye Allah ke usne to yahi hukm kiya hai ke kisi ko uske siwaye mat maano

Jab Rasool ko maanne ki hi na thhehri to Rasool ko hakim maanna aur faraiz wa muharrimaat ko Rasool ke liye farz wa haraam kar dene se jaana kyunkar shirk na hoga, ghar wo apni dhun ka pakka hai wa lihaza! Muhammadur Rasoolullah alaihissalam kis qadr taakeede shadeed se Madina tayyiba ke girdo pesh ke jungle ka adab farz kiya aur us mein shikaar waghaira mana farmaya magar ye jo irshad hua ke Madine ko haram main karta hoon, is choti ke muwahhid ne jaa bajaa kehta hai khuda ke siwa kisi ko na maano saaf saaf hukme shirk jad diya aur Allah wahide qahhar ke ghazab ka kuchh khayal na kiya to munasib hua ke baaz ahadees wo bhi zikr ki jaayein

jin mein ahkame tashreeiya ki asnaade sareeh hai aur ab is qism ki khaas do aayato ka zikr bhi mahmood agarche aayaate guzishta se bhi do aayato mein ye matlab maujood aur inke zikr se jab adade aayaat insaf uqood se mutajawiz hoga to takmeele aqad ke liye 5 aayato ka aur bhi izafa ke 50 ka adad poora ho jis tarah ahadees mein bi aunihi ta'ala paanch khamsein yaani 250 ka adad kaamil hoga

warna istiyaabe aayaat mein manzoor na ahadees mein maqdoor, hum pehle wo 5 aayatein tilawat karein ke phir ahkame tashreeiya ka bayaan aayaat wa ahadees se musalsal rahe

### **Aayat 46:**

Koi jaan nahin jis par ek nighban mutayyan na ho (*Taariq:4*)

yaani malaika har shakhs ke hafiz wa nighban rehte hain

### **Imaan Nabi alaihissalam ata karte hain**

### **Aayat 47:**

Ye kitab humne tumhari taraf utaari ke tum aye Nabi logon ko andheriyo se lo aur raushni ki taraf unke rab ki parwangi se ghalib sarahe gaye ki raah ki taraf (*Ibrahim:1*)

**Aayat 48:**

Aur beshak bilyaqeen humne Moosa ko apni nishaniyo ke saath bheja ke aye Moosa tu nikaal le apni qaum ko andheriyo se raushni ki taraf  
(*Ibrahim:5*)

Main kehta hoon: Andheriya kufr wa zalalat hain aur raushni imaan wa hidayat jise ghalib sarahe gaye ki raah farmaya aur imaan wa kufr mein wasita nahin ek se nikaalna qata'an dusre mein dakhil karna hai to aayaate kareema saaf irshad farma rahi hain ke bani israel ko Hazrate Moosa alaihissalam ne kufr se nikala aur imaan ki raushni de di, is ummat ko Mustafa alaihissalam kufr se chhudate aur imaan ata farmate hain, agar ambiya alaihimussalam ka ye kaam na hota unhein iski taaqat na hoti to rabbe azzawajall ka ye hukm farmana ke unhein kufr se nikaal lo maaz Allah takleef ma yataaq (aisa bojh jiski taaqat nahin rakhte) tha

Alhamdulillah! Qurane azeem ne kaisi takzeeb farmai imamul wahabiya ke is hisr ki ke

"paighambare khuda ne bayaan kar diya ke mujh ko qudrat hai na ghaib daani meri qudrat ka haal to ye hai ke apni jaan ke nafa wa nuqsan ka maalik nahin to dusre ko kya kar sakoon gharz ke kuchh qudrat mujh mein nahin faqat paighambari ka mujh ko daawa hai aur paighambar ka itna hi kaam hai ke bure kaam par



dara dewe aur bhale kaam par khushkhabri suna dewe dil mein yaqeen daal dena mera kaam nahin, ambiya mein is baat ki kuchh badai nahin ke Allah ne aalam mein tasarruf ki kuchh qudrat di ho ke muraadein poori kar dewein ya fateh shikast de dewein ya ghani kar dewein ya kisi ke dil mein imaan daal dewein in baato mein sab bande bade aur chhote barabar hain aajiz aur be ikhteyar... mulakkhasan (*Taqwiyatul Imaan*)

Musalmano! is gumrah ke in alfaaz ko dekho aur in aayato aur hadeeso se ke ab tak guzri milao dekho, ye kis qadr shiddat se khuda aur rasool ko jhutla raha hai, khair ise iski aaqibat ke hawale kijiye shukr us akramul akrameen ka bajaa laaiye jisne humein aise kareem akram daaimul karam alaihissalam ke haath se imaan dilwaya, unke karam se ummeede wasiq hai ke bi aunihi ta'ala mahfooz bhi rahe

*Tune Islam diya tune jama'at mein liya  
Tu kareem ab koi phirta hai atiya tera*

haan ye zaroor hai ke ataaye zaati khassa -e- khuda hai, (*Al Qasas:56*) waghairaha mein isi ka tazkira hai kuchh imaan ke saath khaas nahin paisa kaudi bhi be ataaye khuda koi bhi apni zaat se nahin de sakta, yahi farq hai jise gum kar ke tum har jagah behke aur "to kya khuda ke kuchh hukmo par imaan laate ho aur kuchh ka inkaar karte ho" (*Baqarah:85*) mein dakhil hue

## **Haraam kiya Allah ne aur Rasool ne**

### **Aayat 49:**

Lado unse jo imaan nahin laaye Allah aur na pichhle din par aur haraam nahin maante us cheez ko jise haraam kar diya Allah ne aur uske Rasool ne (*Tauba:29*)

## **Huzoor ke hukm se kaam farz ho jaata hai**

### **Aayat 50:**

Nahin pahunchta kisi musalman mard na musalman aurat ko ke jab hukm kar dein Allah wa Rasool kisi baat ka ke unhein kuchh ikhteyar rahe apne muamla ka aur jo hukm na maane Allah wa Rasool ka to wo sareeh gumrahi mein behka (*Abzaab:36*)

Yahan se Aimma -e- mufasssireen farmate hain, Huzoor alaihissalam ne qable tulu -e- aafatabe islam Zaid bin Haarisa radiallaho ta'ala anho ko mol le kar aazad farmaya aur mutabanna banaya tha, Hazrate Zainab binte Jehash radiallaho ta'ala anha ke Huzoor alaihissalam ki phuphi Umayya binte Abdul Muttalib ki beti thi, Huzoor alaihissalam ne unhein Hazrate Zaid radiallaho ta'ala anho se nikah ka payaam diya awwal to raazi hui is gumaan se ke Huzoor apne liye

khwastgaari farmate hain

Jab maloom hua ke Zaid radiallaho ta'ala anho ke liye talab hai inkar kiya aur arz kar bheja ke ya RasoolAllah main huzoor ki phuphi ki beti hoon aise shakhs ke saath apna nikah pasand nahin karti aur unke bhai Abdullah bin Jehash radiallaho ta'ala anho ne bhi is bina par inkar kiya

Is par aaya -e- kareema utri ise sun kar dono behan bhai radiallaho ta'ala anha taaib hue aur nikah ho gaya, zaahir hai ke Allah ta'ala ki taraf se kisi aurat par farz nahin ke fulaan se nikah par khwahi na khwahi raazi ho jaaye khusoosan jab ke wo uska kufu na ho khusoosan jab ke aurat ki sharafate khandab kawakibe suraiyya se bhi buland wa baala tar ho ba'in hama apne habeeb alaihissalam ka diya hua payaam na maanne par Rabbul Izzat jalla wa jalaluhu ne bi ainihi wahi alfaaz irshad farmaye jo kisi farze ilaah ke tark par farmaye jaate aur rasool ke naame paak ke saath apna naame aqdas bhi shamil farmaya

Yaani Rasool jo baat tumhein farmayein wo agar humara farz na thi to ab unke farmane se farze qatai ho gai musalmano ko iske na manne ka aslan ikhteyar na raha jo na maanega sareeh gumrah ho jayega dekho Rasool ke hukm dene se kaam farz ho jaata hai agarche fi nafsihi khuda ka farz na tha ek mubah wa jaaiz amr

tha walihaza Aimma -e- deen khuda aur rasool mein farq farmate hain ke khuda ka kiya hua farz is farz se aqwa hai jise rasool ne farz kiya hai aur ahkame shariat Rasool alaihissalam ko sipurd hain jis baat mein jo chahein apni taraf se hukm farma dein wahi shariat hai

Aimma -e- muhaqqiqeen tasreeh farmate hain ke ahkame shariat Huzoor alaihissalam ko sipurd hain jo baat chahein kar dein wajib kar dein jo chahein najaiz farma dein, jis cheez ya jis shakhs ko chahein jis hukm se chahein mustasna kar dein

Imam Aarif Billah, Abdul Wahhab Sharani "Meezanush Shariya Kubra" mein Baabul Wuzu mein Hazrate Sayyidi Ali Khawwas radiallaho ta'ala anho se naqal farmate hain:

Imam Abu Hanifa radiallaho ta'ala anho un akabir Aimma mein se hain jin ka adab Allah azzawajall ke saath ba nisbat aur Aimma ke zaa'id hai isi wasite unhone wuzu mein niyyat ko farz na kiya aur witr ka naam wajib rakha, ye dono sunnat se saabit hain na Qurane azeem se to imam ne in ahkam se ye irada kiya ke Allah ke farz aur Rasoolullah ke farz mein farq wa tameez kar dein isliye ke khuda ka farz kiya hua usse zyada muakkada hai jise Rasoolullah ne khud apni taraf se farz kar diya jabki Allah azzawajall ne Huzoor alaihissalam ko ikhteyar de diya tha ke jis baat ko

chahein wajib kar dein jise na chahein na karein

*(Meezanul Kubra, 1/83)*

Us mein bargahе wahih wa tazarro -e- ahkam ki tasweer dikha kar farmaya:

Hazrate Izzat ne Huzoor alaihissalam ko ye mansab diya ke shariat mein jo chahein apni taraf se muqarrar farma dein jis tarah harame makka ke nabataat ko haraam farmane ki hadees mein hai ke Huzoor alaihissalam ne wahan ki ghaas waghaira kaatne se mumanat farmai Huzoor ke chacha Hazrate Abbas ne arz ki: Ya RasoolAllah! magar izkhir ko iske hukm se nikaal dijiye farmaya: achha, nikaal di uska kaatna jaaiz kar diya agar Allah subhanahu ne Huzoor ko ye rutba na diya hota ke apni taraf se jo shariat chahein muqarrar farmayein to Huzoor hargiz jurrat na farmate ke jo cheez khuda ne haraam ki us mein se kuchh mustasna farma dein *(Meezanul Kubra, 1/34)*

## **65 hadeesein ke ahkam Nabi ke sipurd hain**

Main kehta hoon: ye mazmoon muta'addid ahadeese sahiha mein hai

### **Hadees 154:**

Ibne Abbas radiallaho ta'ala anhuma se sahihain mein

hai:

Hazrate Abbas radiallaho ta'ala anho ne arz ki Ya RasoolAllah izkhir ke wo humare sunaaro aur qabro ke kaam aati hai, farmaya magar izkhir

*(Sahih Bukhari, 1284)*

### **Hadees 155:**

Abu Huraira radiallaho ta'ala anho se riwayat hai:

Ek marde qureshi ne arz ki magar izkhir ya RasoolAllah ke hum use apne gharo aur qabro mein sarf karte hain, Nabi alaihissalam ne farmaya magar izkhir *(Sahih Bukhari, 1/22, 112)*

### **Hadees 156:**

Safiya binte Shaiba radiallaho ta'ala anhuma se Sunan Ibne Maaja mein hai:

Hazrate Abbas ne arz ki magar izkhir ke wo gharo aur qabro ke liye hai, Rasoolullah alaihissalam ne farmaya magar izkhir *(Sunan Ibne Maaja, 231, 3109)*

Neez Meezan mubarak mein shariat ki kai qismein ki, ek wo jis par wahih waarid hui:

yaani shariat ki dusri qism wo hai jo Mustafa alaihissalam ko unke rab ne mazoon farma diya ke khud apni raaye se jo raah chahein qaaim farmayein, mardo ko resham pehanna Huzoor ne isi taur par haraam farmaya aur isi tarah hurmate makka se gayahe

izkhir ko istesna farma diya agar Allah ne Makka muazzama ki har jadi booti ko haraam na kiya hota to Huzoor ko izkhir ke mustasna farmane ki kya haajat hoti aur isi qabeel se Huzoor ka irshad ke ummat par mashaqqat ka andesha na hota to Isha ko tihaai raat tak hata deta aur isi baab se hai ke jab Huzoor ne farze hajj bayaan farmaya kisi ne arz ki ya RasoolAllah kya hajj har saal farz hai farmaya na aur agar main haan keh doon to har saal farz ho jaaye aur phir tum se na ho sake aur yahi wajah hai ke Huzoor apni ummat par takhfeef wa aasani farmate aur masail zyada puchhne se mana karte aur farmate mujhe chhode raho jab tak main tumhein chhodu (*Meezanul Kubra, 1/38*)

Main kehta hoon: Ye mazmoon bhi ke main namaze isha ko moakkhar farma deta muta'addid ahadeese sahiha mein hai

### **Hadees 157:**

Ibne Abbas radiallaho ta'ala anhumama Mojame Kabeer Tabrani mein ke Huzoor alaihissalam ne farmaya: Agar zayeef ke za'af mareez ke marz ka paas na hota to main namaze isha ko pichhe hata deta

(*Tabrani fil Kabeer, 11/409, 12161*)

### **Hadees 158:**

Huzoor alaihissalam ne farmaya:

Agar kamzor ki natawani beemar ke marz kaami ke kaam ka khayaal na hota to main is namaz ko aadhi raat tak moakkhar farma deta

*(Musnad Ahmad bin Hambal, 3/5, 11028)*

### **Hadees 159:**

Hazrate Abu Huraira se riwayat hai ke Huzoor alaihissalam ne farmaya:

Agar apni ummat ko mashaqqat mein daalne ka lihaaz na hota to main isha ko tihaai ya aadhi raat tak hata deta *(Musnad Ahmad bin Hambal, 2/258, 7504)*

Aur inke siwa ahadeese sahiha anqareeb isi maana mein aati hain, Insha Allah ta'ala

Neez ye mazmoon ke main haan farma doon to hajj har saal farz ho jaaye muta'addid ahadeese siyah mein hai

### **Hadees 160:**

Hazrate Abu Huraira se Ahmad wa Muslim wa Nasai  
*(Muslim, 1/432, 1337)*

### **Hadees 161:**

Hazrate Ali radiiallaho ta'ala anho se ke Huzoor alaihissalam ne farmaya:

Har saal farz nahin aur main haan keh doon to farz ho jaaye

*(Musnad Ahmad bin Hambal, 1/113, 905)*



**Hadees 162:**

Ibne Abbas radiallaho ta'ala anhuma se ke Huzoor alaihissalam ne farmaya:

Main haan farma doon to farz ho jaaye phir tum na suno na bajaa laao

*(Musnad Ahmad bin Hambal, 1/370, 3510)*

**Hadees 163:**

Hazrate Anas bin Maalik se hai ke Huzoor alaihissalam ne farmaya:

Agar main haan farma doon to wajib ho jaaye aur agar wajib ho jaaye tum baja na laao aur agar baja na laao to azaab kiye jao *(Sunan Ibne Maaja, 213, 2885)*

Aur mazmoone akheer ke mujhe chhode raho ye bhi Sahih Muslim wa Sunan Nasai mein usi hadeese Abi Huraira ke saath hai ke farmaya:

Agar main farmata hoon to har saal wajib ho jaata aur beshak tum na kar sakte

*(Sahih Muslim, 1/409)*

**Milad mubarak, Qiyaam wa Fatiha Siwum waghaira**

phir farmaya:

Mujhe chhodo raho ke jab tak main tumhein chhodu ke agli ummat isi kasrate sawaal aur apne ambiya ke khilafe murad chalne se halaak hui to jab main

tumhein kisi baat ka hukm farmaau to jitni ho sake baja laao aur jab kisi baat se mana farmaau to chhod do (*Sahih Muslim, 606, 1337*)

Yaani jis baat par main tum par wujoob ya hurmat ka hukm na kar doon use khod khod kar na puchho ke phir wajib haraam ka hukm farma doon to tum par tangi ho jaaye, Yahan se ye bhi saabit hua ke jis baat ka Huzoor alaihissalam ne na hukm diya na mana farmaya wo mubah wa bila haraj hai, Wahabi isi asle aseel se jaahil ho kar har jagah puchhte hain khuda aur rasool ne iska kahan hukm diya hai, un ahmaqo ko itna hi jawab kaafi hai ke khuda aur rasool ne kahan mana kiya hai jab na hukm diya na mana kiya to jawaaz raha tum jo aise kaamo ko mana karte ho Allah aur Rasool par iftera karte balki khud shaare bante ho ke Shaare alaihissalam ne to mana kiya nahin aur tum mana kar rahe ho, Majlise Milad mubarak wa qiyaam wa fatiha wa siwum waghairaha masaile bidd'ate wahabiya sab isi asal se tay ho jaate hain

Aala Hazrat, Hujjatul Khalaf, Baqiyyatus Salaf, Khatimul Muhaqqiqeen, Sayyidunal Walid quddisa sirruhul majid ne kitabe mustataab "Usoolur Rashaad li Qama'a Mubaaniyal Fasaad" mein iska bayaan aala darja ka raushan farmaya hai

Imam Ahmad Qastalani Mawahibe Ladunya shareef

mein farmate hain:

Huzoor alaihissalam ke khasaise kareema se hai ke Huzoor ke aam ahkam se jise chahte jis hukm se chahte mustasna farma dete (*Mawahibe Ladunya, 2/986*)

Allama Zurqani ne sharah mein badhaya ke kuchh ahkaam hi ki khusoosiyat nahin Huzoor jis cheez se chahein jise chahein khaas farma dein

(*Sharah Zurqani alal Mawhib, 7/346*)

Imam Jalaluddin Suyooti ne Khasaise Kubra shareef mein ek baab waza farmaya:

Baab is bayaan ka ke khaas Nabi ko hi ye mansab haasil hai ke jise chahein jis hukm se chahein khaas farma dein (*Khasaise Kubra, 2/549*)

Imam Qastalani ne iski nazeer mein paanch waqiye zikr kiye aur Imam Suyooti ne 10, 5 wo aur 5 faqeer ne in ziyadaat se tark kar diye aur 15 aur badhaye aur unki ahadees bataufiqe ilahi jama ki ke jumla baais waqiye hue, wa lillahil hamd! inki tafseel aur har waqiye par hadees se daleel suniye

## **Abu Darda ke liye shash maaha bakri ki qurbani jaaiz farma di**

### **Hadees 164:**

Sahihain mein Baraa bin Aazib radiallaho ta'ala anho

se hai unke maamu Abu Burda bin Nayaar radiallaho ta'ala anho ne namaze eid se pehle qurbani kar li thi, jab maloom hua ye kaafi nahin arz ki ya RasoolAllah wo to main kar chuka ab mere paas chhe mahine ka bakri ka bachha hai magar saal bhar waale se achha hai, farmaya:

Uski jagah ise kar do aur hargiz itni umr ki bakri tumhare baad dusro ki qurbani mein kaafi na hogi

*(Sahih Bukhari, 2/23, 912, 922)*

Irshadus Saari mein is hadees ki sharah mein hai:

Yaani Nabi Alaihissalam ne ye ek khusoosiyat Abu Burda radiallaho ta'ala anho ko bakhshi jis mein dusre ka hissa nahin isliye ke Nabi alaihissalam ko ikhteyar tha ke jise chahein jis hukm se chahein khaas farma dein

## **Uqba bin Aamir ko qurbani ki ijazat**

### **Hadees 165:**

Sahihain mein Hazrate Uqba bin Aamir radiallaho ta'ala anho se hai ke Huzoor alaihissalam ne apne sahaba ko qurbani ke liye jaanwar ata farmaye unke hisse mein 6 maah ki bakri aai, Huzoor se haal arz kiya, farmaya:

Tum isi ki qurbani kar do

*(Sahih Bukhari, 2/832, 5227)*

Sunane Bayhaqi mein sahih sanad se itna aur zaaid hai:  
Tumhare baad kisi ke liye is mein rukhsat nahin

*(Bayhaqi fi Sunanul Kubra, 9/269, 18841)*

Shaykhe Muhaqqiq Sharhe Mishkaat mein isi hadees  
ke tehat farmate hain:

Sahi qaul ke mutabiq ahkaam aapke sipurd kiye gaye  
hain *(Ash'atul Lam'aat)*

## **Umme Atiya ko ek jagah noha karne ki rukhsat bakhsh di**

### **Hadees 166:**

Sahi Muslim mein Hazrate Atiya radiiallaho ta'ala  
anha se hai jab bai'ate zinaan ki aayat utri aur us mein  
har gunah se bachne ki shart thi aur murde par bayaan  
kar ke rona cheekhna bhi gunah tha, maine arz ki:

Ya RasoolAllah fulaan ghar waalo ka istesna farma  
dijiye ke unhone zamana -e- jahiliyyat mein mere saath  
ho kar meri ek mayyit par noha kiya tha to mujhe unki  
mayyit par unke nohe mein saath dena hai, Huzoor  
alaihissalam ne farmaya achha wo mustasna kar diye

*(Sahih Muslim, 1/304, 936)*

Aur Sunan Nasai mein hai irshad farmaya:

Ja unka saath de aa

*(Sunan Nasai fil Kubra, 2/183, 4178)*

Tirmizi ki riwayat mein hai:

Huzoor alaihissalam ne unhein noha ki ijazat de di

Musnad Ahmad mein hai farmaya:

Jao unka badla utaar aao

Imam Nawawi farmate hain:

Ye Huzoor alaihissalam ne khaas rukhsat Umme Atiya ko de di thi khaas aale fulan ke baare mein, Nabi alaihissalam ko ikhteyar hai ke aam hukmo se jo chahein khaas farma dein

*(Muslim ma'a Sharah Nawawi, 1/304)*

### **Hadees 167:**

Yahi mazmoon ek riwayat mein Hazrate Abdullah bin Abbas radiallaho ta'ala anhuma se Khaula binte Hakeem ke liye hai

*(Fathul Baari, 8/639, Durre Mansoor, 6/331)*

### **Hadees 168:**

Tirmizi mein Asma binte Yazeed Ansari radiallaho ta'ala anha se hai unhone bhi ek jagah noha ka badla utarne ki ijazat maangi Huzoor alaihissalam ne inkar farmaya phir maine kai baar Huzoor se arz ki aakhir Huzoor alaihissalam ne ijazat de di phir maine kahin noha na kiya

*(Jaame Tirmizi, 3307)*

**Hadees 169:**

Ahmad, Tabri mein Ma'asab bin Nooh se hai ek badi bee ne waqte bai'at nohe ka badla utarne ka izn chaha, farmaya:

Jaao iwaz kar aao

*(Tabqaat ibne Saad, 8/8, Tafseere Tabri, 12/73)*

**Asma binte Umais ko iddate wafat ka sog  
muaaf farmaya**

**Hadees 170:**

Tabaqaat ibne Saad mein Asma binte Umais radiiallaho ta'ala anha se hai jab unke shauhare awwal Jafare Tayyar radiiallaho ta'ala anho shaheed hue, Huzoor alaihissalam ne unse farmaya:

Teen din singaar se alag raho phir jo chaho karo

*(Musnad Ahmad bin Hambal, 6/438, 28015)*

Yahan Huzoor alaihissalam ne unko hukme aam se istesna farma diya ke aurat ko shauhar par chaar mahine dus din sog wajib hai

**Mehar ki jagah Quran ki soorat sikhane  
ki riayat**

**Hadees 171:**

Ek shakhs ne ek aurat ko payame nikah diya, Huzoor

alaihissalam ne farmaya mehar do arz ki mere paas kuchh nahin farmaya:

Kya tujhe Qurane azeem ki koi soorat nahin aati wo soorat sikhana hi uska mehar kar aur tere baad ye mehar kisi aur ko kaafi nahin

*(Sayeed bin Mansoor fi Sunan, 1/176, 642)*

## **Khuzaima bin Sabit ki gawahi ko shahadat ki nisabe kaamil kar diya**

### **Hadees 172:**

Abi Dawood wa Nasai wa Tahawi wa Ibne Maaja wa Khuzaima mein amme Ammara bin Khuzaima bin Saabit Ansari aur,

### **Hadees 173:**

Musnad Ibne Abu Shaiba wa Tarikhe Bukhari wa Musnad Abi Yaala wa Sahih Ibne Khuzaima wa Mojame Kabeer Tabrani mein Hazrate Khuzaima aur,

### **Hadees 174:**

Haaris bin Osama, Nomaan bin Basheer radiiallaho ta'ala anhum se hai:

Huzoor alaihissalam ne ek aarabi se ghoda khareeda wo bech kar mukar gaya aur gawah maanga jo musalman aata aarabi ko jhidakta ke kharabi ho tere liye Huzoor alaihissalam haq ke siwa kya farmayenge



(magar gawahi nahin deta ke kisi ke samne ka waqiya na tha) itne mein Khuzaima radiiallaho ta'ala anho hazire bargaah hue, guftagu sun kar bole:

Main gawahi deta hoon ke tune Huzoor alaihissalam ke haath becha hai (*Musnad Ahmad bin Hambal, 5/215*)

Huzoor alaihissalam ne farmaya tum maujood the hi nahin tumne gawahi kaise di, arz ki:

Ya RasoolAllah main Huzoor ki tasdeeq se gawahi de raha hoon main Huzoor ke laaye hue deen par imaan laaya aur yaqeen jaana ke Huzoor haq hi farmayenge main aasman (wa zameen) ki khabro par Huzoor ki tasdeeq karta hoon kya is aarabi ke muqable mein tasdeeq na karoon (*Al-Haarisi fi Musnadihi, 2/930, 1026*)

Iske inaam mein Huzoor alaihissalam ne humesha unki gawahi do mard ke barabar farma di aur irshad farmaya:

Khuzaima jis kisi ne nafa khwah zarar ki gawahi dein ek inhi ki shahadat bas hai (*Musnad Ibne Abi Shaiba, 1/37*)

In ahadees se saabit ke Huzoor alaihissalam ne Quran ke hukme aam se Khuzaima radiiallaho ta'ala anho ko mustasna farma diya

## **Ek sahabi ke liye khud khane ko roze ka kaffara farma diya**

### **Hadees 175:**

Sihah sittah mein Hazrate Abu Huraira se hai ke ek shakhs ne Huzoor alaihissalam ki bargah mein haazir ho kar arz ki, ya RasoolAllah main halaak ho gaya farmaya kya hai?

arz ki: maine ramazan mein apni aurat se nazdeeki ki, farmaya ghulam aazad kar sakta hai? arz ki: na, farmaya lagataar do mahine ke roze rakh sakta hai? arz ki: na, farmaya saath miskeeno ko khana khila sakta hai? arz ki: na, itne mein khurme khidmate aqdas mein kaaye gaye, Huzoor alaihissalam ne farmaya ke inhein khairat karo, arz ki: kya apne se zyada kisi muhtaj par? Madine bhar mein koi ghar humare barabar muhtaj nahin, Huzoor rahmate aalam ye sun kar hanse yahan tak ke dandan mubarak zaahir hue phir farmaya ke ja apne ghar waalo ko khila de (*Sahih Bukhari, 1/259*)

Musalmano! gunah ka aisa kaffara kisi ne bhi suna hoga siwa do man khurme sarkar se ata hote hain ke aap kha lo kaffara ho gaya

Wallah! ye Muhammadur Rasoolullah alaihissalam ki bargah rahmat hai ke saza ko inaam se badal de Haan haan! ye bargah bekas panah "to aiso ki buraiyo ko Allah bhalaiyo se badal dega" (*Furqan:70*) ki khilafate

kubra hai, unki ek nigahe karam kabair ko hasanaat kar deti hai jab to arhamur raahimeen ne gunahgaro khatawaaro tabahkaaro ko unka darwaza bataya ke "aur jab apni jaano par zulm kar baitho to.... aayat" gunahgar tere darbar mein haazir ho kar muaafi chahein aur tu shafa'at farmaye to khuda qabool karne waala meharban paayein, yahi mazmoon:

### **Hadees 176:**

Muslim mein Ummul Momineen Siddiqa radiiallaho ta'ala anha aur, (*Sahih Muslim, 1/355, 1112*)

### **Hadees 177:**

Musnade Bazaar wa Mojame Ausat Tabrani mein Abdullah bin Umar radiiallaho ta'ala anhuma se hai  
(*Tabrani fil Ausat, 8/131*)

### **Hadees 178:**

Daarqutni mein Maula Ali radiiallaho ta'ala anho se hai, irshad farmaya:  
Tu aur tere ahlo iyaal ye khurme kha lein ke Allah ta'ala ne teri taraf se kaffara ada farma diua  
(*Sunan Daarqutni, 2/265, 2370*)

Hidaya mein hai farmaya:

Tu aur tere baal bachhe kha lein tujhe kaffare se kifayat karega aur tere baad aur kisi ko kaafi na hoga  
(*Hidaya ma'a Fathul Qadeer, 2/344*)

Sunan Abi Dawood mein Imam Bin Shahab Zuhri tabai se hai:

Ye khaas usi shakhs ke liye rukhsat thi aaj koi aisa kare to kaffara se chaara nahin (*Sunan Abu Dawood, 2391*)

Imam Jalaluddin Suyooti waghaira Ulama ne bhi ise khasaise mazkoora se gina

## **Jawani mein doodh peene par raza'at ka suboot**

### **Hadees 179:**

Sahih Muslim wa Sunan Nasai wa Ibne Maaja wa Musnad Imam Ahmad mein Zainab binte Umme Salama radiallaho ta'ala anhuma se hai Ummul Momineen Siddiqa radiallaho ta'ala anha ne farmaya: Abu Huzaifa ki bibi ne arz ki Ya RasoolAllah! Saalim (Abu Huzaifa ka aazad karda ghulam) mere samne aata jaata hai aur wo jawan hai, Abu Huzaifa ko ye nagawar hai:

Huzoor alaihissalam ne farmaya tum use doodh pila do ke be parda tumhare paas aana jaana jaaiz ho jaaye  
(*Sahih Muslim, 1/469, 3588*)

Ummul Momineen Umme Salama waghairaha baaqi azwaaje mutahharaat radiallaho ta'ala anhunna ne farmaya:

Humara yahi etiqad hai ke ye rukhsat Huzoor

alaihissalam ne khaas Saalim ke liye farma di thi

*(Sahih Muslim, 3590)*

### **Hadees 180:**

Ibne Saad wa Hakim mein batareeq Umrah binte Abdur Rahman khud Sahla zauja Abu Huzaifa radiallaho ta'ala anhuma se mazmoone mazkooor marwi ke unhone jab haale Saalim arz ki

*(Mustadrak Hakim, 3/251)*

Huzoor alaihissalam ne doodh pila dene ka hukm farmaya unhone doodh pila diya aur Saalim us waqt marde jawan the, junge badr shareef mein shareek ho chuke the

Jawan aadmi ko awwal to aurat ka doodh peena hi kab halaal hai aur piye to isse pisare razaai nahin ho sakta magar Huzoor ne in hukmo se Saalim radiallaho ta'ala anho ko mustasna farma diya

### **Do sahabiyo ko reshmi kapde ki ijazat**

### **Hadees 181:**

Sahih Sittah Hazrate Anas radiallaho ta'ala anho se marwi:

Zubair bin Al-Awwam aur Abdur Rahman bin Auf radiallaho ta'ala anhuma ke badan mein khushk khaarish thi Huzoor alaihissalam ne unhein reshmi kapde pehenne ki rukhsat di *(Sahih Bukhari:5501)*

## **Maula Ali ko masjid mein halate janabat mein aane ki ijazat**

### **Hadees 182:**

Tirmizi wa Abu Yaala wa Bayhaqi mein Abu Sayeed Khudri radiallaho ta'ala anho se Huzoor alaihissalam ne Maula Ali radiallaho ta'ala anho se farmaya:

Aye Ali! mere aur tumhare siwa kisi ko halaal nahin ke is masjid mein bahaalate janabat dakhil ho

*(Jaame Tirmizi, 2/214, 3727)*

### **Hadees 183:**

Mustadrak Hakim mein Abu Huraira se hai ke Hazrate Umar Farooq ne farmaya ke Ali wo teen wo baatein de di gai ke un mein se mere liye ek hoti to mujhe surkh oonto se zyada pyari thi (surkh oont azeez tareen amwaale arab hain) kisi ne kaha Ya Ameer al Momineen wo kya hain? farmaya dukhtare Rasool se shadi aur unka masjid mein Rasool ke saath rehna ke unhein masjid mein rawaa tha ko Huzoor alaihissalam ko rawaa tha *(Mustadrak Hakim, 3/135, 4632)*

### **Hadees 184:**

Mojame Kabeer Tabrani wa Sunan Bayhaqi wa Tarikh Ibne Asakir mein Ummul Momineen Umme Salama radiallaho ta'ala anha se hai Rasoolullah alaihissalam farmate hain:

Sun lo! ye masjid kisi junub ko halaal nahin hai na kisi haaiz ko magar Huzoor alaihissalam aur Huzoor ki azwaaje mutahharaat wa Hazrate Batool Zahra aur Ali ko, maine tumse saaf bayaan farma diya ke tum behak na jao (*Tabrani fil Kabeer, 23/373*)

## **Huzoor ne khud Hazrate Baraa bin Aazib ko sone ki angoothi pehnai**

### **Hadees 185:**

Sahihain mein Baraa bin Aazib radiallaho ta'ala anho se hai:

Humein Huzoor alaihissalam ne sone ki anguthi pehenne se mana farmaya (*Sahih Bukhari, 5326*) ba'in hama khud Baraa radiallaho ta'ala anho angushtari talaai pehente

Ibne Abi Shaiba ne basanade sahih Abu Sufar se riwayat ki:

Maine Baraa radiallaho ta'ala anho ko sone ki anguthi pehne dekha (*Ibne Abi Shaiba fil Musannaf, 5/195*)

Imam Ahmad Musnad farmate hain:

Muhammad bin Malik ne kaha ke maine Hazrat Baraa bin Aazib radiallaho ta'ala anho ko anguthi pehne dekha log unse kehte the ke aap sone ki anguthi kyun pehente hain? halanki Nabi alaihissalam ne isse mumanat farmai hai to Hazrate Baraa radiallaho ta'ala

anho ne farmaya ke hum Huzoor alaihissalam ki khidmate aqdas mein haazir the Huzoor ke samne amwaaale ghaneemat ghulam wa mataa haazir the Huzoor taqseem farma rahe the sab baant chuke ye anguthi baaqi rahi Huzoor alaihissalam ne nazre mubarak utha kar apne ashaabe kiraam ko dekha phir nigah nichhi kar li phir nigah utha kar mulahiza farmaya phir nigah nichhi kar li phir nigah utha kar dekha aur mujhe bulaya aye Baraa! main haazir ho kar Huzoor alaihissalam ke samne baith gaya, Huzoor alaihissalam ne anguthi le kar meri kalaai thaami aur farmaya: le pehan le jo kuchh tujhe Allah aur uska Rasool pehnate hain

Baraa radiallaho ta'ala anho farmate the logo!kyunkar mujhe kehte ho ke wo cheez utaar daalu jisko Mustafa alaihissalam ne farmaya ke le pehan le jo kuchh tujhe Allah aur uska Rasool pehnate hain

*(Musnad Ahmad, 4/294, 18803)*

## **Hazrate Suraqa ko sone ke kangan**

### **Hadees 186:**

Dalailun Nubuwwah Bayhaqi mein batareequl hasan marwi Huzoor alaihissalam ne Suraqa bin Maalik radiallaho ta'ala anho se farmaya:

Wo waqt tera kaisa waqt hoga jab tujhe kisra badshah ke kangan pehnaye jayenge



Jab Iraan zamana -e- ameerul momineen mein fateh hua aur kisra ke kangam kamar band taj khidmate faruqi mein haazir kiye gaye Ameerul Momineen ne unhein pehnaye aur farmaya: apne dono haath utha kar kaho:

Allah bahut bada hai, sab khoobiyen Allah ki jisne ye kangane Kisra bin Hurmuz se chheene aur Suraqa dehati ko pehnaye (*Bayhaqi fid Dalail, 6/325*)

### **Hadees 187:**

Tabaqat ibne Saad mein Munzir Sauri se hai Ameerul Momineen Ali wa Hazrate Talha radiallaho ta'ala anhuma mein kuchh guftagu hui, Talha radiallaho ta'ala anho ne kaha aapne (apne bete Muhammad bin Hanfiya Abul Qasim ka) naam bhi Huzoor alaihissalam ka naame paak rakha, aur kunniyat bhi Huzoor ki kunniyat halanki Huzoor alaihissalam ne unke jama karne se mana farmaya, Ameerul Momineen ne ek jama'at quresh ko bula kar gawahi dilwai ke Huzoor alaihissalam ne Ameerul Momineen se irshad farmaya tha:

Anqareeb mere baad tumhare ek ladka hoga maine use apne naam wa kunniyat dono ata farma diye aur uske baad mere kisi ummati ko halaal nahin

(*Tabqaat ibne Saad, 5/91*)

Maula Ali radiallaho ta'ala anho farmate hain:

Maine arz ki ya RasoolAllah Huzoor alaihissalam ke

baad agar mere koi ladka hua to main Huzoor alaihissalam ke naame paak uska naam rakhon aur Huzoor ki kunniyat uski kunniyat, farmaya: haan, ye Maula Ali ke liye Huzoor alaihissalam ki rukhsat thi

*(Musnad Ahmad, 1/95, 730)*

### **Hadees 188:**

Sahih Bukhari wa Tirmizi wa Musnad Ahmad mein Abdullah bin Umar radiallaho ta'ala anhuma se hai ghazwa -e- badr mein Hazrate Ruqayya binte Rasoolullah alaihissalam zauja -e- Ameerul Momineen Usmane Ghani radiallaho ta'ala anho beemar thi Huzoor alaihissalam ne unhein Madina -e- tayyiba mein shehzadi ki teemardari ke liye thheharne ka hukm diya aur farmaya:

Beshak tumhare liye haaziraane badr ke barabar sawaab aur haaziri ke misl ghaneemat ka hissa hai

*(Sahih Bukhari, 2962)*

Ye khusoosiyat Hazrate Usman ko ata farma di halanki jo haazire jihad na ho ghaneemat uska hissa nahin, Sunan Abu Dawood mein inhi se hai:

Huzoor alaihissalam ne unke liye hissa muqarrar farmaya aur unke siwa kisi ghaire haazir ko hissa na diya

*(Sunan Abu Dawood, 2/18, 2726)*

**Hadees 189:**

Aainda Kitabul Futooh mein hai ke Huzoor alaihissalam ne jab Maaz bin Jabal radiallaho ta'ala anho ko Yemen par sooba kar ke bheja unse irshad farmaya maine tumhare liye riaaya ke hidaya tayyib kar diye agar koi cheez tumhein hadya di jaaye qubool kar lo, Ubaid bin Sehar kehte hain jab Maaz bin Jabal radiallaho ta'ala anho wapas aaye tees ghulam laaye ke unhein hadya diye gaye halanki aamilo ko riaaya se hadya lena haraam hai

Musnad Abu Yaala mein Huzaifa bin Al-Yamaan radiallaho ta'ala anhuma se hai Huzoor alaihissalam farmate hain:

Aamilo ke sab hadiye haraam hain

*(Kashful Khifa, 2/1891)*

Musnad Ahmad wa Sunan Bayhaqi mein Abu Hameed Saaidi radiallaho ta'ala anho se hai Huzoor alaihissalam farmate hain:

Aamilo ke hadiye khayanat hain *(Musnad Ahmad, 5/424)*

**Hadees 190:**

Sahihain mein Abdullah bin Umar radiallaho ta'ala anhuma se hai ke ek shakhs (yaani Hibban bin Munqiz bin Amr Ansari ya unke walid Munqiz radiallaho ta'ala

anhuma ne) Huzoor alaihissalam se arz ki ke main fareb kha jaata hoon (yaani log mujhse zyada qeemat le lete hain) farmaya:

Jisse khareedari karo keh diya karo ke fareb ki koi nahin hoga phir tumhein teen din tak ikhteyar hai (agar namawafiq paao bay radd kar do)

*(Musnad Humaidi, 2/292)*

yahi mazmoon hadees:

Sunan Araba mein Anas bin Maalik se hai

*(Jaame Tirmizi, 1250, Sunan Abi Dawood, 3501, Sunan Nasai, 4487, Sunanul Kubra, 4/10, 6077)*

Imam Nawawi Sharah Sahih Muslim mein farmate hain:

Imam Abu Hanifa wa Imam Shafai aur riwayatye asah mein Imam Maalik waghairahum Aimma radiallaho ta'ala anhum ke nazdeek ghiban baaise khiyaar nahin khitna hi ghiban khaaye bay ko radd nahin kar sakta Huzoor alaihissalam ne is hukm se khaas inhi ko nawaza tha auro ke liye nahin, yahi qaul sahih hai

*(Sharah Nawawi, 2/7)*

## **Hadees 191:**

Mash'hoor mein hai ke Huzoor alaihissalam ne namaze asr ke baad namaz se mumanat farmai

*(Sahih Bukhari, 556, Sahih Muslim, 826)*

Khud Ummul Momineen Siddiqa radiallaho ta'ala

anha bhi is mumanat ko Huzoor alaihissalam se riwayat karti hain (*Sunan Abu Dawood, 1280*)

Ba'in hama Ummul Momineen asr ke baad do rakatein padha karti:

Shaykhain ne isko riwayat kiya ke Huzoor alaihissalam ki zauja ke paas ek shakhs ko bheja aur kaha ke humari sab ki taraf se unko salam kaho aur unse puchho ki asr ki namaz ke baad do rakaat padhna kaisa hai, humein khabar pahunchi hai ke aap un ko padha karti hain aur humein Nabi alaihissalam se khabar pahunchi hai ke aap alaihissalam ne inse mana farmaya

(*Sahih Bukhari, 1176*)

Ulama farmate hain: ye Ummul Momineen Siddiqa radiallaho ta'ala anha ki khusoosiyat thi Huzoor alaihissalam ne unke liye jaaiz kar diya tha

(*Zurqani Sharah Mawahib wa Imam Suyooti*)

### **Hadees 192:**

Sahihain wa Musnad Ahmad wa Sahih Ibne Hibban mein Ummul Momineen Siddiqa radiallaho ta'ala anha se aur (*Sahih Bukhari, 2/762, 4801*)

### **Hadees 193:**

Ahmad wa Muslim wa Dawood wa Tirmizi wa Ibne Maaja wa Ibne Hibban mein Hazrate Abdullah bin Abbas se, aur (*Musnad Ahmad, 1/337*)

**Hadees 194:**

Ahmad wa Ibne Maaja wa Ibne Khuzaima wa Abu Nayeem wa Bayhaqi mein Zabagha binte Zubair se, aur (*Musnad Ahmad, 6/419, 27398*)

**Hadees 195:**

Bayhaqi wa Ibne Munda mein batareeq Hisham bin Abi Zubair, Hazrate Jabir bin Abdullah se, aur  
(*Bayhaqi fi Sunanul Kubra, 5/222, 9895*)

**Hadees 196:**

Ahmad wa Ibne Maaja wa Tabrani mein "Abi Bakr bin Abdullah Bin Zubair an jaddatihi" yaani Asma binte Siddique ya Saadi binte Auf, aur (*Musnad Ahmad, 6/349*)

**Hadees 197:**

Tabrani mein Hazrate Abdullah bin Umar radiiallaho ta'ala anhum se hai:

Huzoor alaihissalam apni chacha zaad behan Zabagha binte Zubair bin Abdul Muttalib radiiallaho ta'ala anhuma ke paas tashreef le gaye aur farmaya hajj ka irada hai

arz ki ya RasoolAllah, wallah! main to apne aap ko beemar hi paati hoon (yaani gumaan hai ke marz ke baais arkaan ada na kar sakoon phir ehram se kyunkar bahar aaungi) farmaya:

Ehram baandh aur niyyate hajj mein ye shart laga le ke

Ilahi jahan tu mujhe rokega wahin main ehram se baahar hoon (*Majmauz Zawaaid, 3/496, 5328*)

Nasai ne zaaid kiya ke:

Tumhara ye istesna tumhare rab ke yahan maqbool rahega (*Sunan Nasai, 2744*)

Zabagha ne zaaid kiya ke farmaya:

Ab agar tum hajj se roki gai ya beemar padi to is shart ke sabab jo tumne apne rab par lagai hai ehram se baahar ho jaogi (*Musnad Ahmad, 6/419, 27398*)

Humare Aimma -e- kiraam radiallaho ta'ala anhum farmate hain:

Ye ek ijazat thi ke Huzoor alaihissalam ne unhein ata farma di warna niyyat mein aisi shart aslan maqbool wa motabar nahin (*Ayeni, Umdatul Qaari, 10/157*)

## **Bas do namaz padhne ki shart**

### **Hadees 198:**

Musnad Imam Ahmad mein basanade siqaat rijaal Sahih Muslim mein hai:

Ek saheb khidmate aqdas mein haazir ho kar islam laaye ke sirf do hi padha karunga Nabi alaihissalam ne qubool farma liya (*Musnad Ahmad, 5/25, 20553*)

Inke siwa Imame Jaleel Suyooti alahirrehma ne kitabe mustataab "Khasais" mein ek mujmal fehrist mein nau

waqiyo ke aur pate diye hain ke faqeer ne un teen ki tarah ye bhi tark kar diye (Tawalat ki wajah se)

Ye 43 hadeesein ye aur 8 ahadeese baalai dobara tehreem Madina tayyiba jumla 51 ahadees hain jin mein bahut az rooye asnaad bhi khaas maqsoode risala ke munasib thi, aur bahaisiyate tazleel wahabiya wa tajheel imamul wahabiya to sab hi maqsood aalam risala ke malaim hain

Unhein bhi ginte to shumare hadees yahan tak 196 huye magar humare Nabiye kareem alaihissalam ne irshad farmaya:

Beshak Allah ta'ala ne har cheez par ehsan karna muqarrar farma diya hai to jab tum kisi ko qatl karo, to qatl mein bhi ehsan karo zibah karo, to zibah mein bhi ehsan barto (*Musnad Ahmad, 4/123*)

Walihaza mera khama tegh baar najdi shikar apne maqtooleen mahzooleen maqbooheen hazraate wahabiya par ehsan ke liye ye pachasa shumar se alag rakhta aur bataufiq Allah ta'ala aage sirf wo baaz ahadees ke Huzoor alaihissalam ki taraf jalail ahkame tashreeiya ki sareeh asnaado par mushtamil aur wo ke in dalaile tafweez ahkam ba huzoor alaihissalam ki moyyad wa mukammal hain, likhta hai, in mein mo'adaate tafweez ki taqdeem kijiye ke is mubhas ka silsila musalsal rahe, wa billahit taufiq



**Hadees 199:**

Hadeese sahih jaleel Sunan Abu Dawood wa Sunan Ibne Maaja wa Musnad Imam Tahawi wa Mojame Tabrani wa Maarifa Bayhaqi, Khuzaima bin Saabit Ansari radiiallaho ta'ala anho farmate hain:

Huzoor alaihissalam ne musafir ke liye masahe moza ki muddat teen raat teen din muqarrar farmai aur agar maangne waala maangta rehta to Huzoor paanch raatein kar dete (*Sunan Ibne Maaja, 553*)

Ye Ibne Maaja ki riwayat hai, aur riwayat Abi Dawood aur ek riwayat Muaaniyal Aasaar Abi Jafar aur ek riwayat Bayhaqi mein hai farmaya:

Agar hum Huzoor se zyada maangte to Huzoor alaihissalam muddat aur badha dete

(*Sunan Abu Dawood, 157*)

Dusri riwayat Tahawi mein hai:

Beshak Nabi alaihissalam ne masahe moza ki muddat musafir ke liye teen raat din aur muqem ke liye ek raat din kar di aur agar maangne waala jaata to Huzoor aur zyada muddat ata farmate

(*Tahawi fi Sharah Muaaniyal Aasar, 1/181, 473*)

Khuda ki qasam agar saail arz kiye jaata to Huzoor muddat ke paanch din kar dete

(*Bayhaqi fi Sunanul Kubra, 1/277, 1234*)

Ye hadees bila shubha sahihus sanad hai, iske sab ruwaat ajilla siqaat hain

Lajurm Imam Tirmizi ne use riwayat kar ke farmaya:  
Ye hadees hasan sahih hai

Neez Imamush Shaan Yahya bin Muyeen se naqal  
kiya: Ye hadees sahih hai (*Jaame Tirmizi, Pg.49, No.95*)

Main kehta hoon: Ye hadeese sahih Huzoor  
alaihissalam ki tafweez wa ikhteyar mein nasse sareeh  
hai warna ye kehna aur kehna bhi kaisa, muakkad  
baqasam ke wallah saail maange jaata to Huzoor  
paanch din kar dete, aslan gunjaish na rakhta tha  
aur yahan jazam khusoos be jazam umoom na hoga ke  
is khaas ki nisbat koi khabre khaas takhyir irshad na  
hui thi to jazam ka mansha wahi ke Hazrate Khuzaima  
radiallaho ta'ala anho ko maloom tha ke ahkam  
sipurde ikhteyar Huzoor alaihissalam hain

### **Hadees 200:**

Maalik wa Ahmad wa Bukhari wa Muslim wa Nasai  
wa Ibne Maaja Hazrate Abu Huraira se raawi, Huzoor  
alaihissalam ne farmaya:

Agar mashaqqate ummat ka khayal na hota to main un  
par farz farma deta ke har namaz ke waqt miswak  
karein

(*Muatta Imam Malik, 50, Musnad Ahmad, 2/245, 7335*)

Ulama farmate hain hadees mutawatir hai

(*At-Taiseer basharah Jaame Sagheer, 2/610*)

Ahmad wa Nasai ne inhi se basanade sahih yun riwayat ki Huzoor alaihissalam ne farmaya:

Ummat par dushwari ka lihaaz na ho to main un par farz kar doon ke har namaz ke waqt wuzu karein aur har wuzu ke saath miswaak karein

*(Musnad Ahmad, 2/258, 7504)*

Main kehta hoon: Amr do qism hai hatami jiska haasil ijaab aur uski mukhalifat masiyyat, Dusra muzbi jiska haasil targheeb aur uske tark mein wus'at (Huzoor alaihissalam ne miswak ke baare mein jo farmaya) amre muzbi to yahan qata'an haasil hai to zaroor nafi hatami ki hai

Amre hatami bhi do qism hai zanni jiska mafaad wujoob aur qatai jiska muqtada farziyat zanniyat khwah min jihatud riwayat ya min jihatud dalaalah humare haq mein hoti hai

Huzoor alaihissalam ke uloom sab qatai yaqeeni hain, jin ke saraa parda izzat ke gird, zanno ko aslan baar nahin to qism wajib istelahi Huzoor ke haq mein mutahaqqiq nahin

wahan ya farz se ya mandoob

*(Majmauz Zawaid, Faizul Qadeer)*

Ab waazeh ho gaya ke in irshadaate kareema ke qata'an yahi maana hain ke main chahta to apni ummat par har namaz ke liye taaza wuzu aur har wuzu ke waqt miswak karna farz farma deta magar unki mashaqqat

ke lihaaz se maine farz na kiye aur ikhteyare ahkam ke kya maana hain, wallahil hamd

### **Hadees 201:**

Maalik wa Shafai wa Bayhaqi unse aur Tabrani Ausat mein Ameerul Momineen Maula Ali radiallaho ta'ala anho se basanade hasan raawi, Huzoor alaihissalam farmate hain:

Mashaqqate ummat ka paas hai warna main har wuzu ke saath miswak un par farz kar doon

*(Muatta Imam Maalik, 50, Musnad Ahmad, 2/460)*

### **Hadees 202:**

Huzoor alaihissalam farmate hain:

Miswak karo ke miswak moonh ko pakeeza aur Rabbe azzawajall ko raazi karti hai, Jibreel jab mere paas haazir hue mujhe miswak ki wasiyat ki yahan tak ke beshak mujhe andesha hua ke Jibreel mujh par aur meri ummat par miswak farz kar denge aur agar mashaqqate ummat ka khauf na hota to main un par farz kar deta

*(Sunan Ibne Maaja, 289, Tabrani fil Kabeer, 8/220)*

Yahan Jibreel ameen alaihissalam ki taraf bhi farz kar dene ki asnaad hai

### **Hadees 203:**

Tabrani wa Bazaar wa Daarqutni wa Hakim Hazrate

Abbas bin Abdul Muttalib radiallaho ta'ala anhuma se raawi Huzoor alaihissalam farmate hain:

Ummat ka lihaaz na ho to main har namaz ke waqt miswak un par farz kar doon jis tarah wuzu maine un par farz kar diya hai, yahan wuzu ko bhi farmaya gaya ke Huzoor alaihissalam ne apni ummat par farz kar diya (*Musnad Bazzaar, 4/129, 1302*)

### **Hadees 204, 205:**

Huzoor alaihissalam farmate hain:

Mashaqqate ummat ka khayal na ho to apni ummat par har namaz ke waqt miswak karna aur khushbu lagana farz kar doon (*Kanzul Ummaal, 9/559, 26195*)

Yahan khushbu ki farziyat bhi zaaid farma di

### **Hadees 206:**

Huzoor alaihissalam farmate hain:

Mashaqqate ummat ka andesha na hota to main un par farz farma deta ke har sehar pichhle pehar uth kar miswak karein (*Ibne Adi fil Kaamil, 2/450*)

### **Hadees 207, 208:**

Huzoor alaihissalam farmate hain:

Mashaqqate ummat ka khayal na ho to main har namaz ke waqt un par miswak farz kar doon aur namaze isha ko tihai raat tak hata doon

(*Musnad Ahmad, 4/114, Jaame Tirmizi, 23*)

Nasai mein Hazrate Abu Huraira se:

Main un par farz kar deta ke isha der kar ke padhein aur namaz ke waqt miswaak karein (*Sunan Nasai, 534*)

### **Hadees 209:**

Huzoor alaihissalam farmate hain:

Ummat par mashaqqat na hoti to main un par farz kar deta ke isha aadhi raat ko padhein

(*Musnad Ahmad, 1/221*)

### **Hadees 210:**

Huzoor alaihissalam farmate hain:

Agar beemaro aur naatawano ka lihaaz na hota to main farz kar deta ke ye namaz aadhi raat tak moakkhar karein (*Sunan Nasai, 1/93, 538*)

### **Hadees 211:**

Huzoor alaihissalam farmate hain:

Mashaqqate ummat ka andesha na ho to main un par farz kar doon ke isha mein tihaai ya aadhi raat tak takheer karein (*Musnad Ahmad, 2/250, 7406*)

### **Hadees 212:**

Sahih Bukhari mein Zaid bin Saabit Ansari radiiallaho ta'ala anho se ek aayate Surah Ahzab ki nisbat hai:

wo maine likhi hui Khuzaima bin Saabit radiiallaho ta'ala anho ke paas paai jinki gawahi Nabi alaihissalam

ne do gawaho ke barabar farmai

*(Sahih Bukhari, 1/394, 2652)*

### **Hadees 213:**

Huzoor alaihissalam ne Maaz bin Jabal radiallaho ta'ala anho ko Yemen par soobedar bana kar bhejte waqt unse irshad farmaya:

Mujhe maloom hai jo tumhari aazmaish deene mateen mein ho chuki aur jo kuchh dewan tum par ho gaye hain, riaaya ke tohfe maine tumhare liye halaal tayyib kar diye jo tumhein kuchh tohfa de le lo

*(Mojame Sahaba, 2/184, Marifate Sahaba, 3/329)*

### **Hadees 214:**

Huzoor alaihissalam farmate hain:

Ghodo aur ghulamo ki zakat to maine muaaf farma di rupyoo ki zakaat do har chaalees dirham se ek dirham

*(Musnad Ahmad, 1/92, 711)*

Sawari ke ghodo, khidmat ke ghulamo mein zakaat jo wajib na hui

Huzoor alaihissalam farmate hain ye maine muaaf farma di hai, haan! kyun na ho ke hukm ek raooof wa raheem ke haath mein hai

### **Hadees 215:**

Huzoor alaihissalam ne sahaba -e- kiraam se farmaya:  
Tum zina ko kya samajhte ho?

Arz ki haraam hai, use Allah wa Rasool ne haraam kar diya to wo qiyamat tak haraam hai

*(Musnad Ahmad, 6/8, 23905)*

### **Hadees 216:**

Huzoor alaihissalam farmate hain:

Main tum par haraam karta hoon do kamzoro ki haq talafi yateem aur aurat *(Mustadrak Hakim, 1/131, 221)*

### **Hadees 217:**

Sahihain mein Jabir bin Abdullah se hai unhone fathe makka ke saal Makka muazzama mein Huzoor alaihissalam ko farmate hue suna:

Beshak Allah aur uske Rasool ne haraam kar diya hai sharab aur murdaar aur suwar aur buto ka puja

*(Sahih Bukhari, 1/298, 2121)*

### **Hadees 218:**

Huzoor alaihissalam farmate hain:

Nasha ki koi cheez na pee ke beshak nasha ki har shay maine haraam kar di hai *(Sunan Nasai, 2/323, 5603)*

**Khuda wa Rasool ka haraam kiya hua  
yaksaa'n**

### **Hadees 219:**

Huzoor alaihissalam farmate hain sun lo! mujhe



Quran ke saath uska misl mila yaani hadees dekho koi pet bhara apne takht par baitha ye na kahe ke yahi Quran liye.... raho jo is mein halaal hai use halaal jaano jo is mein haraam hai use haraam maano, jo kuchh Allah ke Rasool ne haraam kiya wo bhi usi ki misl hai jise Allah azzawajall ne haraam kiya

*(Musnad Ahmad, 4/132, 17233)*

Yahan sarahatan haraam ki do qismein farmai ek wo jise Allah ne haraam farmaya dusra wo jise Rasoolullah ne haraam kiya aur farma diya ke wo dono barabar wa yaksaa'n hain

Main kehta hoon: Muraad wallah aalam nafse hurmat mein barabari hai to us irshade Ulama ke manafi nahin ke khuda ka farz rasool ke farz se ashad wa aqwa hai

## **Hadees 220:**

Jaheesh bin Owais Nakhai radiallaho ta'ala anho ma'a apne chand ahle qabeela ke baryaab khidmate aqdas Huzoor alaihissalam hue qasida arz kiya azaa'n jumla ye sher hai:

Ya RasoolAllah! Huzoor tasdeeq kiye gaye hain, Huzoor alaihissalam, Allah se hidayat paane mein bhi mubarak aur khalq ko hidayat ata farmane mein bhi mubarak Huzoor alaihissalam humare deene islam ke liye shaare hue baad iske ke hum gadho ki tarah buto ko puj rahe the *(Al Asaba, 1/523)*

Yahan sarahatan tashreeh ki nisbat Huzoor alaihissalam ki taraf hai ke shariate islami Huzoor ki muqarrar ki hui hai

## **Huzoor alaihissalam deen ke shaare hain**

Lihaza qadeem se urf Ulama -e- kiraam mein Huzoor alaihissalam ko shaare kehte hain, Allama Zurqani Sharhe Mawahib mein farmate hain:

Huzoor alaihissalam ko shaare kehne mash'hoor wa maroof hai, Isliye ke deene mateen wa ahkame deen ki shariat nikaali

Isi qadr par bas kijiye ke is mein sab kuchh aa gaya ek lafze shaare tamam ahkame tashreeiya ko jaame hua maine yahan wo ahadees naqal na ki jin mein Huzoor ki taraf amro nahi wa qaza wa imsaluha ki asnaad hai ke

Amre Rasoolullah,

Nahi Rasoolullah,

Qaza Rasoolullah alaihissalam itni hadeeso mein warid jinke jama ko ek mujallade kabeer bhi kaafi na ho aur khud Qurane azeem hi ne jo irshad farmaya:

Jo kuchh Rasool tumhein de wo lo aur jisse  
mana farmayein baaz raho (*Hashr:7*)

ke amro nahi wa qaza auro ki taraf bhi asnaad karte hain

Allah ta'ala farmata hai:

Allah ki ita'at karo, Rasool ki itaa'at karo aur tum mein Amr waalo ki itaa'at karo (*Nisa:59*)

## **Imamul Wahabiya ka ganda aqeeda**

Mujhe to ye saabit karna tha ke Huzoor alaihissalam ko ahkame sharaiya se faqat aagahi wa waqifiyat ki nisbat nahin jis tarah sarkash taaghi aakhir Taqwiyyatul Imaan mein Huzoor alaihissalam par sareeh iftera kar ke kehta hai unhone farmaya:

ke sab logon se imtiyaz mujh ko yahi hai ke Allah ke ahkam se main waqif hoon aur log ghafil

*(Taqwiyyatul Imaan)*

Musalmano! lillah insaf ye is kas naakas ne Muhammadur Rasoolullah ke fazaile jaleela wa khasaise jameela wa kamalaate rafeeya wa darajaate muneeya jin mein zaido amr ki kya ginti Ambiya wa Mursaleen wa Malaika -e- muqarriben alaihimussalam ka bhi hissa nahin sab yak lakht uda diye

Sab logon se Huzoor alaihissalam ka imtiyaz sirf darbara -e- ahkam rakha aur wo bhi itna ke Huzoor waqif hain aur log ghafil, to ambiya se to kuchh imtiyaz raha hi nahin ke wo bhi waqif hain ghafil nahin aur ummatiyo se bhi imtiyaz utne hi der tak hai ke wo ghafil rahein waqif ho jaayein ke kuchh imtiyaz

nahin ke ab wuqoof wa ghaflat ka tafawut na raha aur imtiyaz is mein munhasir tha

انا لله وانا اليه رجعون

Musalmano! dekha ye haal hai is shakhs ke deen ka pichhla kalima hai Muhammadur Rasoolullah par uske imaan ka jis par is na khatima kiya, halanki wallah darbara -e- ahkam bhi sirf itna hi imtiyaz nahin balki Huzoor hakim hain sahibe farman hain maalike ifteraz hain waaliye tehreem hain

Sun O sarkash! Ahkam se apne nazdeek waqif to, tu bhi hai tujhe koi musalman kahega ke shariat ke faraiz tere farz kiye hue hain, shara ke muharrimaat tune haraam kar diye hain jin par zakaat nahin unhein tune muaaf kar diya hai shariat ka rasta tera muqarrar kiya hai, sharaiy mein tere ahkam bhi hai aur wo ahkam ahkame khuda ke misl masawi hain

magar Muhammadur Rasoolullah alaihissalam ke liye ye sab baatein kahi jaati hain, khud Muhammadur Rasoolullah alaihissalam ne irshad farmai hain lihaza faqeer ne sirf isi qism ahadees par iqtesar kiya aur bifazlihi ta'ala apna neza -e- khaara guzaro aahin guzaraan gustakhaan chashm bando dehan baaz ke dil wa jigar ke paar kar diya, walillahil hamd

Allah ta'ala ki beshumar rahmatein Allama Shahab Khifaji par ke Naseemur Riyaaaz Sharah Shifa mein Imam Qaazi Iyaaz mein Qasida Burda Shareef ke is sher ki sharah mein:

Humare Nabi alaihissalam sahibe amr wa nahi to unse zyada haan aur na ke farmane mein koi sachha nahin Farmate hain:

Huzoor alaihissalam ke sahibe amro nahi hone ke ye maana hain ke Huzoor hakim hain Huzoor ke siwa aalam mein koi hakim nahin na wo kisi ke mahkoom

Alhamdulillah! ye taz'eele jaleel apne baab mein farde kaamil hui ahadeese tehreem Madina tayyiba bhi isi baab se thi ke imamul wahabiya ke is khaas hukme shirk ke sabab juda shumar mein rahi, agar koi chahe unhein is bayaane tazleel ko laa kar ahkame tashreeiya ke baare mein Huzoor alaihissalam ke iqtedaro ikhteyar ka zaahir karne waala ek mustaqil risala banaye aur banaam

"منية اللبيب ان التشريع بيد الحبيب"

mausoom thhehraye

Ab faqeer saat hadeesein is wasl mubarak mein aur zikr kare jinse imamul wahabiya ko ridabna (maghloob hona, aajiz hona) shams wa umas ki tarah zaahir ho ke jin ahadees se jin baato ko shirk batana chaha tha khud hi un ke nazair saaf gawah hain ke wo hargiz shirk nahin bechare mazoor ki daad na faryaad (*Raa'ad:33*)

**Hadees 221:**

Sahih Bukhari wa Musnad Ahmad, Sunan Abi Dawood, Tirmizi wa Ibne Maaja mein Rabee binte Maooz bin Afra radiallaho ta'ala anhuma se hai, Huzoor alaihissalam meri shadi mein tashreef laaye chhokriya daf baja kar mere baap chacha jo badr mein shaheed hue the unke awsaaf gaati thi, unse koi boli:

Hum mein wo Nabi hain jinhein aainda ka haal maloom hai

Is par Huzoor alaihissalam ne farmaya:

Ise rehne de aur jo pehle kahi ja rahi thi wahi keh ja

*(Sahih Bukhari, 3779)*

Main Allah ki taufiq se kehta hoon: Imamul wahabiya is hadees ko shirk fil ilm ki fasl mein laaya jise kaha is fasl mein un aayato hadeeso ka zikr hai jisse ishraak fil ilm ki buraai saabit hoti hai to wo is hadees se ye baat saabit karna chahta hai ke Huzoor alaihissalam ki taraf aainda jaanne ki asnaad mutalqan shirk hai agar ba ataaye ilahi jaane ke usne saaf keh diya:

phir khwah yun samjhe ke ye baat unko apni zaat se hai khwah Allah ke dene se har tarah shirk hai

*(Taqwiyatul Imaan)*

aur khud misra mazkooor ka matlab hi yun bataya ke:

chhokriya kuchh gaane lagi us mein paighambare khuda ki tareef ye kahi ke un ko Allah ne aisa martaba diya hai ke aainda ki baatein jaante hain

Ba'in hama hadees ko shirk fil ilm ki fasl mein laaya magar jab hadees mein hukme shirk ki aslan boo na paai to khud hi apne daawe se tanazzul par aaya aur sirf itna likhne par bas ki:

Is hadees se maloom hua ke ambiya aur auliya ki ya imamo ki aur shaheedo ki janab mein ye aqeeda na rakhe ke wo ghaib ki baatein jaante hain.... paighambare khuda ne is qism ka sher apni tareef ka ansar ki chhokriyo ko gaane na diya che jayeke aaqil mard usko kahe ya sun kar pasand kare (*Taqwiyatul Imaan*)

Allah! Allah! Allah ke diye hue se bhi aisa martaba manna iske nazdeek shirk ho to shikayat nahin ke uske dharm mein uska mabood khud hi kisi ko aainda baatein janne ka martaba dene par qaadir nahin kya apna shareek kisi ko bana sakega  
yunhi ye amr bhi ise muzar nahin ke ambiya alaihimussalam ko ba ataaye ilahi bhi ittela alal ghaib ka martaba na milna sareeh mukhalifate Qurane azeem hai

## **Imamul wahabiya ke daleel laane ka tariqa**

Quran se suboote ilme ghaib:

Allah ta'ala farmata hai:

Allah isliye nahin ke tumhein ghaib par ittela ka mansab de haan apne rasoolo se chun leta hai jise chahta hai (*Aale Imran:179*)

aur farmata hai:

Ghaib ka janne waala to kisi ko apne ghaib par ghalib wa musallat nahin karta magar apne pasandeeda rasoolo ko (*Jinn:26, 27*)

Yahan ye nahin farmaya ke Allah apna ghaib kisi par zaahir nahin farmata ke ke izhaare ghaib to Auliya -e-kiraam par bhi hota hai aur bazariya Ambiya par bhi balki farmaya "apne ghaibe khaas par kisi ko zaahir wa ghalib wa musallat nahin farmata magar rasoolo ko" in dono martabo mein kaisa farqe azeem hai aur ye aala maqaam Ambiya alaihimussalam ko ata hona Qurane azeem se kaisa zaahir hai magar use kya muzar ke jab uske nazdeek Allah azzawajall ko kizb mumkin jaisa ke uske risala yak rozi se zaahir aur faqeer ke risale "Subhanus Subooh" mein uska radd zaahir dabahir Quran ki mukhalifat us par kya moassar, Is sab se guzar kar hoshyaar ayaar se itna puchhiye ke bil farz agar hadees se saabit hai bhi to sirf mumana'at ke Ambiya ki janab mein aisa aqeeda na rakhe wo shirk ka jabrooti hukm jiske liye is fasl aur saari kitab ki waza'a hai kahan se nikala kya isi ko tamam taqreeb kehte hain aur ye iska qadeem dub hai ke daawa karte waqt aasman se bhi ooncha udega aur daleel laate waqt zameen ke niche ja chhupega aur pichha kijiye to wahan se bhi bhaag jayega



Jaa baja aise hi na tamam atkal baaziyo se awaam ko chhala aur kaghaz ka chehra apne dil ki tarah siyaah kiya

Main phir kehta hoon: aur insaf ki nigah se dekhiye to bihamdillah hadees ne shirk ka tasma bhi laga na rakha aur shirk pasand aur shirk ki haqeeqat wa shana'at se ghafil kya shirk koi aisi halki cheez hai ke Allah ka Rasool aur Rasoolo ka sardar alaihissalam apni majlis mein apne huzoor apni ummat ko shirk bakte kufr bolte sune aur yunhi sehal do harfo mein guzaar de ke ise rehne do wahi pehli baat kahe jaao

Ab yaad kar hadeese Abu Dawood (jis mein Huzoor alaihissalam ne ek shakhs ko sifarshi banane se mana farmaya) ke mutalliqli apni bad lagami ki taqreer ki: Arab mein qehat pada tha ek ganwaar ne aa kar paighambar ke rubaru uski sakhti bayaan ki aur dua talab ki aur kaha tumhari sifarish Allah ke paas hum chahte hain aur Allah ki tumhare paas so ye baat sun kar paighambare khuda bahut khauf aur dehshat mein aa gaye, Allah ki badaai unke moonh se nikalne lagi aur saari majlis ke logon ke chehre Allah ki azmat se mutaghayyar ho gaye phir us shakhs ko samjhaya ke Allah ki shaan bahut badi hai ke sab Ambiya aur Auliya uske rubaru zarra -e- nacheez se bhi kamtar hain... wo kiske rubaru sifarish kare (*Taqwiyatul Imaan*)

Subhan Allah! Ashraful makhlooqat Muhammadur Rasoolullah alaihissalam ki iske darbar mein ye haalat hai ke ek ganwaar ke moonh se itni baat sunte hi maare dehshat ke be hawaas ho gaye aur arsh se farsh tak jo Allah ki azmat bhari hui hai bayaan karne lage

Main kehta hoon: Ambiya Awliya ko zarra -e- nacheez se kamtar kehne ki taraf nisbat karna Huzoor ne use yun samjhaya ye tera iftera hai

Hadees mein iska wujood nahin aur Muhammadur Rasoolullah ko be hawaas kehna ye teri be deeni ka adna karishma aur iftera par iftera hai, Hadees mein iska bhi nishan nahin aur Allah azzawajall ki azmat uski sifate paak uski zaate aqdas se qaaim hai, makaano mehal se munazza hai

Kya jaaniye! tu kis cheez ko khuda samajhta hai jiski azmat makaano mein bhari hui hai khair ye to tere baayein haath ke khel hain:

magar aankho ki patti utarwa kar zara ye soch ke jo baat azmate shane ilahi ke khilaf ho use sun kar Huzoor alaihissalam ka ye bartaaon hota hai halanki sifarshi thhehrane ko ye baat ke uska martaba usse kam hai jiske paas uski sifarish laai gai

Aisi sareeh laazim nahin jise aam log samajh lein walihaza wo sahabi aarabi radiallahho ta'ala anho ya aanke ahle zuban the is nukte se ghafil rahe to kya mumkin hai ke sareeh shirko kufir ke kalime Huzoor

sunein aur aslan koi asare ghazab aur jalaal chehra -e- aqdas par numayaa'n na ho na Huzoor alaihissalam der tak Subhan Allah Subhan Allah kahein na ahle majlis ki haalat badle unke kehne waaliyo par koi muwakhiza ho ek aasan si baat par qana'at farmayein ke use rehne do kyun nahin farmate ke ari tum kufr bak rahi ho, ari Taqwiyaatul Imaan ke hukm se tum mushrika ho gai, tumhara deen jaata raha tum murtad hui, az sire nau imaan laao kalima padho nikah ho gaya hai to tajdeede nikah karo gharz ek harf bhi aisa na farmaya jisse shirk hona saabit ho kehne waaliyo ko apna haal aur ahle majlis ko is lafz ka hukm maloom ho halanki waqte haajat bayaane hukm farz hai aur takheer aslan rawa nahin to khud is hadees se saaf zaahir ho gaya ke Huzoor alaihissalam ki taraf ittela alal ghaib ki nisbat hargiz shirk nahin, raha mumanat farmaya wo bhi ye bataye ke Ambiya -e- kiraam wa khud Huzoor alaihissalam ki janab mein iska etiqad fi nafsih baatil hai

Ye moonh dho rakhiye! mana lafz batlaane maana mein hi munhasir nahin balki iske liye wujooh hain aur aql wa naq ka qaida musallama hai ke

إذا جاء الاحتمال بطل الاستدلال

Awwalan:

Mumkin ke lahwo laib ke waqt apni baat aur wo bhi zinaane gaane aur wo bhi daf bajane mein pasand na

farmai ho lihaza irshad hua ise rehne do aur wahi pehle geet gaao, Irshadus Saari, Lam'aat wa Mirqaat waghaira mein is ehtimal ki tasreeh hai

Saaniyan:

Main kehta hoon: Mumkin ke majlis aurato kanizo ki, kam faham logon ki thi un mein mana farmaya ke tumm zaatiyat ka sadde baab ho shara hakeem hai aur imamul wahabiya ki mat aundhi jo muhtamil zu wujooh baat jis mein bure pahlu ki taraf le jaane ka ehtimal ho chhokriyo ko mana ki jaaye danishmand mardo ke liye uski mumana'at badarje aula jaanta hai halanki muamla saaf ulta hai aisi baat se kam ilmo kam fahmo ki rokthe hain ke ghalat na samajh baithein aaqilo aur danishmando ko mana kiya zaroor ke unse andesha nahin

Sahih Muslim wa Musnad Ahmad wa Sunan Abi Dawood wa Sunan Nasai mein Adi bin Haatim radiallaho ta'ala anho se hai:

Ek shakhs ne Huzoor alaihissalam ke samne khutba padha aur us mein ye lafz kahe:

Jisne Allah wa Rasool ki itaa'at ki usne raah paai aur jis ne "in dono" ki nafarmani ki wo gumrah hua

Huzoor alaihissalam ne farmaya:

Kya bura khateeb hai tu, yun keh ke jisne Allah wa Rasool ki nafarmani ki wo gumrah hua

*(Sahih Muslim, 1/286, 870)*

Abu Dawood ki riwayat mein hai:

Huzoor alaihissalam ne farmaya uth ya farmaya chala ja ke tu bura khateeb hai (*Sunan Abu Dawood, 1099*)

Imam Qaazi Iyaaz waghaira ek jama'at Ulama ka irshad hai:

Huzoor alaihissalam ne us khateeb ka Allah wa Rasool ko ek zameere tasniya (yaani "in dono") mein jama karna pasand na farmaya ke is mein barabari ka waham na ho jaaye aur hukm diya ke yun kahe ke jis ne Allah wa Rasool ki nafarmani ki jis mein Allah azzawajall ka naame aqdas wa naame paake Rasool se tazeeman muqaddam rahe (*Sharah Nawawi Muslim, 1/286*)

Halanki hadees mein hai, Huzoor alaihissalam khutbe mein yun farmaya karte:

Jisne Allah aur Rasool ki itaa'at ki wo raahyab hua aur jisne in dono ki nafarmani ki wo apna hi nuqsan karega (*Sunan Abu Dawood, 1097*)

Neez Ibne Shahaab Zuhri ne Huzoor alaihissalam ka khutba jumuah riwayat kiya is mein bi ayenihi wahi alfaaz hain ke:

Jis ne in dono ki nafarmani ki wo gumrah hua  
(*Sunan Abu Dawood, 1098, Bayhaqi fi Sunanul Kubra, 3/215, 5595*)

Hadeese aanda se bataufiqe Allah ta'ala is faqeer ko umda tayeed wa taqreer hoti hai

Saalisan:

Wajhe mumana'at ilme ghaib ki asnaade mutlaq be zikre taleeme ilahi azzawajall hai

Shaykhe Muhaqqiq alaihirrehma ne lam'aat mein is taraf imaa farmaya:

Main kehta hoon: aur wo beshak taujeeh hai jis tarah baghair Allah azzawajall ki masiyyat ko milaaye hue yun kehna ke main to karunga makrooh hai, Allah ta'ala farmata hai:

Hargiz tum na kaho kisi cheez ko ke main kal aisa karne waala hoon magar ye khuda chahe  
(*Kahaf, 23:24*)

Ilme ghaib bizzaat Allah azzawajall ke liye khaas hai kuffar apne maboodane batil waghairahum ke liye maante the lihaza makhlooq ko aalimul ghaib kehna makrooh aur yun koi haraj nahin ke Allah ta'ala ke bataye se umoore ghaib par inhein ittela hai

Ye dusra ehtimal hai ke Ulama ne is hadees mein zikr farmaya is taqdeer par bhi mumana'at adabe kalaam ki taraf naazir hai na ye ke Ambiya alaihissalam ko bataleme ilahi ghaib par ittela ka aqeeda mamnu hi ho shirk to darkinar jo us taaghi ka maqsood hai

## **Hadees 222:**

Muhammad bin Is'haaq tabayi siqah imamus siyar wal maghazi ne Abu Wijza bin Ubaid Saadi se riwayat ki

jab (Ghazwa -e- Hunain mein) mushrikeen bhaag gaye Maalik bin Auf (ke is ladai mein sardare kuffar hawazun the) bhaag kar taaif mein panaah guzeen hue Rahmate Alam alaihissalam ne farmaya agar wo imaan la kar haazir ho to hum uske ahlo maal use wapas dein ye khabar Maalik bin Auf ko pahunchi khidmate aqdas mein haazir hue jabki Huzoor alaihissalam maqame jorana se nuhzat [rukhsat ho chuke the] farma chuke the, Huzoor alaihissalam ne unke ahlo maal unhein wapas diye aur 100 oont apne khazana -e- karam se ata kiye, Maalik bin Auf ne qaside mein kaha:

Maine tamam jahaan ke logon mein Muhammad alaihissalam ke misl koi na dekha na suna, sabse zyada wafa farmane waale aur sabse fuzoo'n tar nafa -e- kaseer ataa saail ko bakhshne waale aur jab tu chahe tujhe aainda kal ki khabar bata dein

*(Ibne Abdul Bar fil Isteyaab, 1/422, Ibne Asakir fi Tarikhihi, 46/488, Al Asaba 5/743)*

Huzoor alaihissalam ne unhein unki qaum hawazun aur qabaile shimala wa salama wa faham par sardar farmaya

## **Mustafa alaihissalam ko ghaib par ittela hone ka hadeeso se suboot**

### **Hadees 223:**

Hazrate Maalik bin Auf ne apna qasida sunaya jis mein ye sher the (jo upar guzar chuke), Huzoor alaihissalam ne unke haq mein kalima -e- khair farmaya aur unhein khil'at pehnaya (*Al Asaba, 5/743*)

Main kehta hoon: rizwane ilahi ke beshumar baraan, yaraane Mustafa alaihissalam par barsein yun na kaha ke "jab wo chahein tujhe ghaib ki khabar de dein"

Is mein is soorat par bhi saadiq aane ka ehtimal rehta jab batane waale ko kai ikhteyar na diya jaaye balki saal do saal mein ek aadh baat par ittela ataa ho aisa jaanne waala bhi toriya wa ihaam ke taur par keh sakta hai ke main jab chahunga tumhein ghaib ki khabar de dunga ke wo us waqt chahega jab use ittefaq se koi khabar milegi to shartiya sachha hai, balki yun farmaya ke jab tu chahe wo tujhe ghaib ki khabar de denge

Yahan saail mutlaq mukhatib hai kise baashad ne wo muayyan ne uske puchhne ka waqt mahdood na "lafze ghaddin" maarifa balki nakra ghair makhsoos to haasil ye thhegrega ke jo shakhs chahe jis waqt chahe jis aainda waqt ko chahe Huzoor alaihissalam bata denge, ye usi ki shaan ho sakti hai jo bil fel tamam aainda



baato ko jaanta ho ya ittela -e- ghaib uske irada khwahish par kar di gai ho ke jab chahe maloom kar le warna ye itlaaq hargiz saadiq nahin aa sakta, ise ek nazeere mahsoos mein dekhiye

Zaid faqeer hai na paas kuchh rakhta hai na badshahi khwano par uska haath pahunchta hai magar badshah kabhi kabhi use do chaar tukde bakhsh deta hai, wo shakhs pahu rakh kar ye kahe to keh le ke main jab chahun ek tukda khairat kar doon ke wo aap hi usi waqt chahega jab payega magar aam faqeer ko ishtehaar de ke tum jis waqt chaho main tukda ata kar doon to zaroor ghalat kaha aur dam bhar mein uska darogh khul sakta hai faqeer maange aur na maal hai na khazane par ikhteyar to kahan se dega

Haan agar badshah ne bil fel aise khazane de diye ke jab koi kuchh maange ye de aur kami na ho ya bil fel na sahih to khazano par ikhteyar hi diya ho ke jis waqt chahe le le to wo beshak aisi baat keh sakta hai

Jab ye hadeesein farma rahi hain ke sahabi ye sifate kareem Huzoor alaihissalam ki naate aqdas par arz karte hain aur Huzoor alaihissalam inkar nahin farmate balki khil'at wa inaaam bakhshate hain to sarahatan ye saabit hua ke Allah ne ittela -e- ghaib Huzoor alaihissalam ke irada ikhtiyar par rakh di hai

Aur waqai ambiya -e- kiraam alaihimussalam ki shaan aisi hi hai, Imam Ghazali farmate hain:

Nubuwwat wo cheez hai jo Nabi ke saath khaas hai aur Nabi iske sabab auro se mumtaz hai aur wo kai qism ke khaasse hain jinse Nabi mukhtas hota hai ek ye ke jo umoor Allah azzawajall ki zaato sifaat aur malaika wa aakhirat se mutalliq hain Nabi unke haqaiq ka aisa ilm rakhta hai ke auro ke ilm ziyadate maloomaat wa fuzooni tehqeeq wa inkeshaf hain inse nisbat nahin rakhte, duwum ye ke Nabi alaihissalam ke liye uski zaat mein ek wasf hota hai jisse af'aale khilafe aadat (jinhein moajiza kehte hain) insertaam paate hain jis tarah humare liye ek sifat hai ke usse humari harakaate iradiya poori hoti hain, jise qudrat kehte hain, siwum ye ke Nabi ke liye ek sifat hoti hai jisse wo malaika ko dekhta hai jis tarah ankhyare ke paas ek sifat hai jiske baais wo andhe se mumtaz hai, chahaum ye ke Nabi ke liye ek sifat hoti hai jisse wo aainda ghaib ki baatein jaan leta hai (*Ihyaaul Uloom, 3/93*)

Main kehta hoon: Musalmano is hadees shareef aur in imame ba azmat in hakeeme ummat ke is irshade lateef ko imame wahabiya ke qaule kaseef se mila kar dekho ke hazraate ambiya -e- kiraam ke baare mein ahle haq wa ahle batil ke aqaid ka farq zaahir ho, ye farmate hain ke Allah ta'ala ne ambiya -e- kiraam ki zaat mein ek sifat aisi rakhi hai ke wo moajiza dikhate hain, jis tarah

hum apne irade se chalte phirte hain, harkat karte hain, ek sifat rakhi hai jisse wo malaika ko dekhte hain, ek sifat di hai jisse wo ghaib ki aainda baatein jaante hain

Ye kehta hai unko kisi no'a ki qudrat nahin kisi kaam mein na bil fel unko dakhil hai na iski taaqat rakhte hain, kuchh is baat mein bhi in ko badaai nahin Allah saheb ne ghaib daani unke ikhteyar mein di ho ke jis aainda baat ko jab irada karein to daryaft kar lein ke fulane ki awlaad hogi ya na hogi ya us saudagari mein usko faida hoga ya na hoga, ya us ladai mein fateh payega ya shikast ke in baato mein bhi sab bande bade ho ya chhote yaksaa'n bekhobar hain aur nadaan, Jo kuchh Allah apne bando se muamla karega, dunya khwah qabr khwah aakhirat mein uski haqeeqat kisi ko maloom nahin na Nabi ko, na wali ko, na apna haal na dusre ka aur agar kuchh baat Allah ne kisi maqbool bande ko wahih ya ilhaam se batai ke fulane kaam ka anjaam bakhair hai ya bura wo wo mujmal hai aur usse zyada maloom kar lena aur uski tafseel daryaft karni unke ikhteyar se baahar hai

Main kehta hoon: Itna lafz sach hai ke Allah azzawajall ke batane se zyada koi maloom nahin kar sakta humare ikhteyari af'aal kab ataa -e- ilahi wa irada -e- ilahiyya se badh kar ho sakte hain magar khawarij ki tarah ye sachha lafz is ne baatil irade se kaha aur inse inke

ikhteyare ataai ka bhi sulb chahta hai yaani ambiya alaihimussalam ko khuda ka diya hua ikhteyar bhi nahin balki aajiz wa majboore mehaz hain

Isne saaf tasreeh ki hai ke: zaahir ki cheezo ko ikhteyar karna logon ke ikhteyar mein hai, jab chahein karein jab chahein na karein so isi tarah ghaib ka daryaft karna apne ikhteyar mein ho ke jab chahe kar lijiye ye Allah saheb hi ki shaan hai, kisi wali Nabi ko... bhoot pari ko Allah saheb ne ye taaqat nahin bakhshi, Allah saheb apne irade se kabhi kisi ko jitni baat chahta hai khabar deta hai so ye apne irade ke mawafiq na unki khwahish par (*Taqwiyatul Imaan*)

Iske is etiqad wa baatil ka hadeese mazkoor wa qaule mastoor imame mashhoor mein sareeh hai

Biljumla farq ye hai ke hadees ke irshad aur inke mutabiq ahle haq ke etiqad mein ambiya alaihimussalam izhaare khawariq wa idraake ghaib mein insan mukhtar ba ataaye qadir jaleelul iqtedar hain ke jis tarah aam aadmiyo ko zahir harakaat wa zaahiri idrakaat ke ikhteyaraat hazrate wahibul atiyaaat ne bakshe hain ke jab chahein dasto paa ko jumbish dein chahein na dein jab chahein aankh khol kar koi cheez dekh lein na dekhein agarche be khuda ke chahe wo kuchh nahin chah sakte aur wo chahein aur khuda na chahe to unka chaha kuchh nahin ho sakta aur wo ataai ikhteyaraat uske haqeeqi zaati ikhteyar ke Huzoor kuchh nahin chal sakte

Bi ayenihi yahi haalat hazraate ambiya -e- kiraam alaihimussalam ki darbara -e- mojizaat wa idraake mugheebaat hai ke rabbe azzawajall ne unhein zaahiri jawareh wa sama wa basr ki tarah batini sifaat wo ataa farmai hain ke jab chahein kharqe aadat farma lein, mugheebat ko maloom farma lein chahein na farmayein

Agarche be khuda ke chahe na wo chah sakte hain na be irada -e- ilahiyya unka irada kaam de sakta hai aur imamul wahabiya ke nazdeek aisa nahin balki ambiya alaihimussalam patthar ki tarah aajiz mehaz wa majboore mutlaq hain ke hilane waala mehaz apne irade se be unke tawassut ikhteyare ataai ke apne irade ke mawafiq na unki khwahish par, hila de to hil jaayein warna majboor pade rahein ye kas naakas apne is khayaal par ye daleel laaya ke:

"Chunache paighambar ko baaraha aisa ittefaq hua ke baazi baat daryaft karne ki khwahish hui aur wo baat maloom na hui, phir jab Allah saheb ka irada hua to ek aan mein bata di chunanche Huzoor alaihissalam ke waqt mein munafiqo ne Hazrate Aaisa par tohmat ki aur Hazrat ko isse bada ranj hua kai dino tak bahut tehqeeq kiya par kuchh haqeeqat na maloom hui aur bahut fikro gham mein rahe, jab Allah saheb ka irada hua to bata diya ke wo munafiq jhoote hain aur Aaisha paak hain" (*Taqwiyatul Imaan*)

Main kehta hoon: Agar ikhteyare zaati wa ataai mein farq ki tameez hoti to jaan leta ke aise ittefaqaat ikhteyare ataai ke aslan manaafi nahin muraad ka ihteyar se mukhtalif na ho sakna qudrate zaatiya ilahiyya ka khassa hai qudrate ataaiyya insaniya mein laakh baar aisa hota hai ke aadmi ek kaam kiya chahta hai aur Allah nahin chahta nahin ban padta, isse na insan patthar ho gaya na uska ikhteyare ataai masloob ataai ki shaan hi ye hai ke jab tak irada -e- zaatiya haqeeqiya ilahiyya masaidat na farmaye kaam nahin deta

### **Imamul wahabi ki khuda ko gaali aur jahil manna**

Tarfa qehar ba qehar ye ke idhar to tune ambiya alaihimussalam ko iyazan billah patthar banaya tha udhar apne mabood ko ek aadmi ke barabar kar chhoda ke:

"ghaib ka daryaft karna apne ikhteyar mein ho, ke jab chahe kar lijiye, ye Allah saheb hi ki shaan hai"

O! Allah azzawajall ko sakht aib lagane waale be adab gustakh ye hargiz hargiz Allah ta'ala ki shaan nahin wo is behooda muhmal shaan se paak wa munazza hai, uska ilm uski sifate zaatiya hai uske ikhteyar se nahin uska makhlooq nahin azali abadi hai haadis nahin

O bad aql! bad zubaan! ghaib ka daryaft karna ikhteyar

mein hone ke yahi maana ya kuchh aur ke bil fel to maloom nahin magar chahe to maloom kar sakta hai, tuff bar rooye be deeni ye tera mauhoom khuda jahil bil fel mehale hawadis hoga, sachha khuda teri is par sareeh gaali se be nihayat wa mataali hai

Musalmano! dekha tumne ye imaan hai is gumrah ka ambiya aur khud hazrate izzat ki janab mein

انا لله وانا اليه رجعون ولا حول ولا قوة الا بالله العلي العظيم

Iski gumrahiya kahan tak likhiye, Hadees dikha kar itna puchhiye ke kyun saheb wahan to Huzoor alaihissalam ne ghazab farmaya na hukme shirk lagaya magar ansaar ki chhokriyo ko itna irshad hua ke ise rehne do yahan jo ye marde ghafil ye sahabi fazil naate Huzoor mein usse bhi zyada azeem baat arz kar rahe hain aur hadees farmati hai ke Huzoor mana nahin karte balki aur inaan wa ikraam bakhshate hain, ye shirke wahabiyat par kaisi aafat hai ab yaad karo wo apni aundgi mat aur ulti khopdi, che jayeke aaqil mard kahe ya sun kar pasand kare, kuchh ye bhi soojha ke kehne waale kaun the aur sun kar pasand karne waale kaun?

### **Hadees 224:**

Aur badh kar suniye, shirk fil ibaad ke bayaan mein likha:

Allah saheb ne apne bando ko sikhaya ke dunya ke

kaamo mein Allah ko yaad rakhein aur uski kuchh tazeem karte rahein jaise awlaad ka naam Abdullah, Khuda Bakhsh rakhna jis cheez ko farmaya usko baratna jo mana kiya usse door rehna aur yun kehna ke Allah chahe to hum fulana kaam karenge aur uske naam ki qasam khaai is qism ki cheezein Allah ne apni tazeem ke wasite batai hain

phir koi kisi ambiya auliya bhoot pari ki is qism ki tazeem kare jaise awlaad ka naam Abdul Ghani, Imam Bakhsh rakhe khane peene pehenne mein rasmo ki sanad pakde ya yun kahe ke Allah Rasool chahega to main aaunga ya paighambar ki qasam khawe so in sab baato se shirk saabit hota hai isko ishraak fil ibadat kehte hain

Phir is shirk ki fasl mein is mudda ke suboot ko Mishkaat ki ek riwayat pesh ki Huzoor alaihissalam ne farmaya:

yun na bola kar jo chahe Allah aur Muhammad aur bola karo jo chahe Allah faqat

yaani jo Allah ki shaan hai aur is mein kisi makhloq ko dakhil nahin, siwa us mein Allah ke saath kisi makhloq ko na milawe, wo kitna hi bada ho aur kaisa hi muqarrab maslan yun na bole ke Allah wa Rasool chahega to fulana kaam ho jayega ke saara karobaare jahaan ka Allah hi ke chahne se hota hai, rasool ke chahne se kuchh nahin hota (*Taqwiyatul Imaan*)



## Imamul wahabiya ki sareeh khayanat

Awwalan: Wahi qadeem lat wahi purani illat ke daawe ke waqt aasman nasheen aur daleel laane mein asfalas safileen, hadees mein to itna hai ke "yun na kaho" wo shirk ka hukm kidhar aaya?

Saaniyan: Sakht makkari wa ayaari ki chaal chala, Mishkaat mein hadees yun hai:  
na kaho jo chahe Allah aur chahe fulaan balki yun kaho ke jo chahe Allah phir chahe fulaan (*Mishkaat:407*)

Mishkaat mein ise Musnad Imam Ahmad wa Sunan Abi Dawood ki taraf nisbat kar ke farmata "Munqata" aur ek riwayat munqata yaani jis ki sanad Huzoor alaihissalam tak muttasil nahin yun aai hai yahan wo riwayat "Sharhus Sunnah" zikr ki hoshiyaar ayyaar ne dekha ke asal hadees to iske daawa -e- shirk ko dakhile jahannam kiye deti hai use saaf alag udaa gaya aur faqat ye munqata riwayat naqal kar laaya, kya samajhta tha ke Mishkaat ahle ilm ki nazar se nihaan hai nahin nahin khoob jaanta tha ke muftada talibe ilm hadees mein pehle isi ko padhta hai magar use to bechare awaam ko chhalna maqsood tha jinhein ilm ki hawa na lagi samajh liya ke in par andheri daal hi lunga ahle ilm ne aur kaunsi maani hai ke isi par motariz honge "us aankh se dariye jo khuda se na dare aankh"

## Allah aur Rasool ke chahne se kaam hona

Saalisn: Imamul wahabiya ka to mablaghe ilm yahi Mishkaat hai, hum is matlab ki ahadees awwal zikr karein phir Allah ki taufiq se saabit kar dikhayein ke yahi hadeesein uske shirk ka kaisa sar todti hain

Awwal to yahi hadeese Huzaifa radiallahho ta'ala anho ki Ahmad wa Abu Dawood ne yun mukhtasaran aur Ibne Maaja ne basanade hasan is tarah matoolan riwayat ki:

yaani ahle islam se kisi saheb ko khwab mein ek kitabi mila wo bola tum bahut khoob log ho agar shirk na karte, tum kehte ho jo chahe Allah aur jo chahe Muhammad, in muslim ne ye khwab Huzoor alaihissalam se arz ki farmaya sunte ho khuda ki qasam tumhari is baat par mujhe bhi khayaal guzarta tha, yun kaha karo jo chahe Allah phir jo chahein Muhammad alaihissalam

Ye hadees Ibne Abi Shayba wa Tabrani wa Bayhaqi waghairahum ne bhi riwayat ki

*(Sunan Ibne Maaja, 2118)*

### Hadees 225:

Ibne Maaja Hazrate Abdullah bin Abbas se raawi Huzoor alaihissalam ne farmaya:

Jab tum mein koi shakhs qasam khaaye to yun na kahe ke jo chahe Allah aur main chahoon haan yun kahe ke

jo chahe Allah phir main chahoon (*Ibne Maaja, 2117*)

### **Hadees 226:**

Neez Ibne Maaja wa Ahmad wa Baghwi wa Ibne Qaane waghairahum ne yahi mazmoon Ummul Momineen Siddiqa radiiallaho ta'ala anha se riwayat kiya aur Musnad Imam Ahmad mein basanade sahih hai:

yun hai ke unhein khwab mein kuchh yahoodi mile unhone Hazrate Uzair alaihissalam ko [bete ke aqeeda] manne ka un par aitraz kiya unhone kaha tum khaas kaamil log ho agar yun na kaho ke jo chahe Allah aur jo chahein Muhammad phir kuchh nasara mile unse bhi Hazrate Eisa ko manne ke talluq se aitraz kiya aur jawab mein yahi suna, Huzoor alaihissalam se khwab arz kiya Huzoor ne khutbe mein baade hamdo sana - e- ilahi farmaya:

tum log ek baat kaha karte the mujhe tumhara lihaaz rokta tha ke tumhein isse mana kar doon yun na kaho jo chahe Allah aur chahein Muhammad alaihissalam

*(Musnad Ahmad bin Hambal, 5/72)*

### **Hadees 227:**

Sunan Nasai mein basanade sahih hai:

Ek yahoodi ne Huzoor alaihissalam ki khidmat mein haazir ho kar arz ki beshak tum log Allah ka barabar waala thhehrate ho beshak tum log shirk karte ho yun

kehte ho ke jo chahe Allah aur chaho tum, aur kaabe ki qasam khaate ho, is par Huzoor alaihissalam ne sahaba ko hukm diya ke qasam khana chahein to yun kahein Rabbe Kaaba ki qasam aur kehne waala yun kahe jo chahe Allah phir jo chaho tum

*(Sunan Nasai, 3773)*

Ye hadees aur bhi kitabo mein maujood hai, Imam Ahmad ne Musnad mein yun Riwayat ki:

Yahood ke ek aalim ne khidmate aqdas mein haazir ho kar arz ki aye Muhammad! aap bahut umda log hain agar shirk na kijiye farmaya Subhan Allah! ye kya kaha! (usne kaha) aap kaaba ki qasam khate hain is par Huzoor alaihissalam ne kuchh muhlat di yaani ek muddat tak kuchh mumanat na farmai phir farmaya yahoodi ne aisa kaha hai to ab jo qasam khaaye wo Rabbe Kaaba ki qasam khaaye.... yahoodi ne arz ki ke aye Muhammad! aap bahut umda log hain agar Allah ka barabar waala na thhehraiye, farmaya Subhan Allah! ye kya kaha, (usne kaha) aap kehte hain jo chahe Allah aur jo chaho tum, is par bhi Huzoor alaihissalam ne ek muhlat tak kuchh na farmaya us yahoodi ne aisa kaha hai to ab jo kahe ke jo Allah chahe Allah ta'ala to dusre ke chahne ko juda kar ke kahe ke phir chaho tum

*(Musnad Ahmad bin Hambal, 6/371)*

Bihamdillah ye ahadeese kaseera sahiha jaleela muttasila kutube siyah se hain

Imamul wahabiya ne in sab ko baala -e- taaq rakh kar "Sharhus Sunnah" ki ek riwayat-e-munqataa dikhai aur Bihamdillah! us mein bhi kahin apne hukme shirk ki boo na paai

### **Imamul wahabiya ke nazdeek Sahaba shirk karte aur Huzoor alaihissalam mana na farmate**

Main Allah ki taufiq se kehta hoon:

Ab bifazlihi ta'ala mulahiza kijiye ke yahi hadeesein uske daawa -e- shirk ko kis kis tarah jahannam raseed farmati hain

Awwalan:

In ahadees se saabit ke ye qaul Sahaba -e- kiraam mein ke Allah wa Rasool chahein to ye kaam ho jayega ya Allah aur tum chaho to yun hoga, shaya wa zaaye tha aur Huzoor alaihissalam is par muttala the aur inkar na farmate the balki us aalime yahood ke zahiri alfaaz yo yun hain ke Huzoor alaihissalam khud bhi aisa farmaya karte the, Imamul wahabiya ise shirk kehta hai to saabit hua ke uske nazdeek Sahaba -e- kiraam shirk karte the aur Huzoor alaihissalam mana na farmate the Saaniyan:

Hadeese Tufail radiallaho ta'ala anho dekho ke Huzoor alaihissalam ne farmaya is lafz ka khayaal mujhe bhi guzarta tha magar tumhare lihaaz se mana na karta tha

Jab ye lafz Imamul wahabiya ke nazdeek shirk thhehra to maaz Allah Nabi ne daanista shirk ko gawara kiya aur isse mumanat par apne yaaro ke lihaaz wa paas ko ghalaba diya, Imamul wahabiya ke yahan ye nubuwat ki shaan hai, wal iyazu billah

## **Imamul wahabiya ke nazdeek sahaba ko sachhi tauheed yahoodi ne sikhai**

Saalisin:

Ek yahoodi ne agar aitraz kiya uske baad hukme mumanat ho to Imamul wahabiya ke nazdeek Sahaba -e- kiraam balki Huzoor alaihissalam ko sachhi tauheed aur us par isteqamat ki taakeed ek yahoodi ne sikhaai

ولاحول ولاقوة الا بالله العلي العظيم

Raabian: Ek hadees mein yahoodi ki arz par bhi fauran Huzoor alaihissalam ne mumanat na farmai balki ek zamana ke baad khayaal aaya aur farmaya wo yahoodi aitraz kar gaya hai achha yun na kaha karo to Imamul wahabiya ke nazdeek Allah ke rasool ne aap to shirk se na roka ya shirk ko shirk na jaana, jab ek kafir ne bataya us par bhi ek muddat tak shirk ko rawa rakha phir mumanat bhi ki to yun nahin ke shirk ki burai se balki yun ke ek mukhalif aitraz karta hai, lihaza chhod do

انا لله وانا اليه رجعون

Khamisan:

In sab waqto ke baad jo taleem farmai wo bhi ke yun kaha karo jo chahe Allah phir chahein Muhammad alaihissalam to ye kaam hoga, Imamul wahabiya ke lafz yaad kijiye:

"Ye khaas Allah ki shaan hai is mein kisi makhlooq ko dakhla nahin, rasool ke chahne se kuchh nahin hota"

### **Shirk se kyunkar najaat hogi**

Musalmano! Lillah insaf! jo baat khaas shane ilahi azzawajall hai jis mein kisi makhlooq ka kuchh dakhla nahin us mein dusre ko khuda ka saath (aur) keh kar bulaya to kya aur (phir) keh kar milaya to kya shirk se kyunkar najaat ho jayegi

Maslan aasman wa zameen ka khaliq hona apni zaati qudrat se tamam awwaleen wa aakhireen ka razzaq hona khaas khuda ki shaanein hain, kya agar koi yun kahe ke Allah wa Rasool aasmano zameen ke khaliq hain, Allah wa Rasool apni zaati qudrat se raaziqe aalam hain jabhi shirk hoga

aur agar kahega ke Allah phir Rasool aasmano zameen ke khaliq hain, Allah phir Rasool apni zaati qudrat se razzaq hain to kya shirk na hoga

Musalmano! Gumraho ke imtehan ke liye saamne yun keh dekho ke Allah phir Rasool Aalimul Ghaib hain, Allah phir Rasool humari mushkilein khol dein

Dekho! to ye hukme shirk jadte hain ya nahin isiliye to ye ayyar Mishkaat ki is hadeese muttasil sahih Abi Dawood ki meer behri bacha gaya tha, jis mein lafze phir ke saath ijazat irshad hui thi, to saabit hua ke is mardak ke nazdeek Huzoor alaihissalam ne yahoodi ka aitraz paa kar bhi jo tabdeel ki wo khud shirk ki shirk hi rahi Musalmano! ye haasil hai Rasool ki janab mein is gustakh ke etiqad ka

to ye to in ke taur par natija -e- ahadees tha hum ahle haq ke taur par puchho to

### **Ahadeese mashiyat ki nafees taqreere muneer**

Main Allah ki taufiq se kehta hoon: Bihamdillahi ta'ala na Sahaba ne shirk kiya na Maaz Allah Nabi alaihissalam ne shirk sun kar gawara farmaya kisi ke paas wa lihaaz ko kaam mein laana mumkin tha, na yahoodi mardak taleeme tauheed kar sakta tha, balki haqeeqat amr ye hai ke mashiyate haqeeqiya zaatiya mustaqila Allah azzawajall ke liye khaas hai aur mashiyate tabia ataiyya limashiyatillahi ta'ala, Allah ta'ala ne apne ibaad ko ata ki hai, mashiyate Muhammad alaihissalam ko kainat mein jaisa kuchh dakhale azeem ba ataa -e- rabbe kareem jalla jalaluhu hai wo un taqreerate jaleela se ke humne zere hadees zikr ki waazeh aashkar hai Muhammadur Rasoolullah



to Muhammad alaihissalam, Muhammad alaihissalam ke ek naaib wa khadim Sayyiduna Aliyul Murtaza Mushkil Kusha radiallaho ta'ala anho ki nisbat ummate marhooma ka jo etiqad hai wo Shah Abdul Azeez Saheb ki ibarate mazkoora muqaddima se izhaar hai aur khud Imamul wahabiya is Taqwiyyatul Imaan ke kufri imaan se pehle jo imaan Sirate Mustaqeem mein rakhta tha wo bhi yahi tha jahan kehta hai:

Maqamaate wilayat balki tamaam khidmaat misle qutbiyyat ghausiyat wa abdaaliyat waghaira sab rehti dunya tak Hazrate Ali radiallaho ta'ala anho ke waasite se milte hain aur baadshaho ki saltanat aur ameero ki imarat mein bhi aan janab ki himmat ka dakhil hai, ye sayyahaane aalam par poshida nahin hai

Ab ke "Tafwiyyatul Imaan" ne bahukme "Tum farma do kya bura hukm deta hai tumko tumhara imaan agar imaan rakhte ho" (*Baqarah:93*) ise tamam ummate marhooma ke khilaf ek naya imaan sakht bura imaan naam ka imaan aur haqeeqat mein parle sire ka kufraan sikhaya ye "asfalas safileen" pahuncha

Ab wo baat ke sayyahaane aalame baala par zaahir thi use kyunkar sujhai de "aur jise Allah noor na de uske liye kahin noor nahin" is mashiyate mubarakataa ke baais Sahaba -e- kiraam naame ilahi azzawajall ke saath Huzoor alaihissalam ka naame paak mila kar kaha karte the ke Allah wa Rasool chahein to ye kaam ho jayega

Magar azaanjake tareeqe adab se aqrab wa ansab ye hai ke mashiyate zaatiya wa mashiyate ataaiya mein farqe maratib nafse kalaam se waazeh ho ke kisi ahmaq ko to hum masawaat na guzre

Huzoor alaihissalam ko is kalime par khayaal guzarta tha phir mulahiza farmate ke ye ahle tauheed hain maana haq sidq inhein malhooz hain

Muhabbat Khuda aur Rasool aur naame paak khalifatullahil aazam jalla jalaluhu wa alaihissalam se tabarruk wa tawassul unhein is qaul par baais hai aur baat fi nafsihi shar'an mamnu nahin ke waaq mutlaq jama ke liye hai na masawaat na ma'iyyat ke waasite lihaza mana na farmate the

### **Hikmat:**

Jab us yahoodi khabees ne jiske khayalaat Imamul wahabiya ke misl the aitraaz kiya aur maaz Allah shirk ka ilzaam diya, Huzoor alaihissalam ki raaye kareem ka zyada rujhaan isi taraf hua ke aise lafz ko jis mein ahmaq bad aql mukhalif jaaye taan jaane dusre sehal lafz se badal diya jaaye ke Sahaba -e- kiraam ka matlabe tabarruk wa tawassul barqarar rahe aur mukhalif kuj faham ko gunjaish na mile magar ye baat ibarat ke ek gona aadab se thi, maanan to qata'an sahih thi

Lihaza us kafir ke bakne ke baad bhi chanda'n lihaaz na farmaya gaya yahan tak ke Tufail radiiallaho ta'ala anho ne wo khwab dekha aur rooya -e- sadiqa ilqaaye

malak hota hai ab is khayaal ki zyada taqwiyaat hui aur zaahir hua ke bargahe izzat mein yahi thhehra hai ke ye lafz mukhalifo ka jaaye taan hai, badal diya jaaye jis tarah Allah ta'ala ne "Raaina" kehne se mana farmaya tha ke yahood unood use apne maqsade mardood ka zariya karte hain aur uski jagah "Unzurna" kehne ka irshad hua tha

walihaza khwab mein kisi banda -e- saaleh ko aitraz karte na dekha ke yun to baat fi nafsahi mehale aitraz thheharti balki khwab mein bhi dekha to inhi yahoodo nasara is imamul wahabiya ke hum khayalo ko motariz dekha taaki zaahir ho ke sirf dehan dozi mukhalifaan ki maslihat daaiye tabdeele lafz hai

Ab Huzoor alaihissalam ne khutba farmaya aur irshad farmaya ke yun na kaho ke Allah wa Rasool chahein to kaam hoga balki yun kaho ke Allah phir Allah ka Rasool chahe to kaam hoga

(phir) ka lafz kehne se tawahhume masawaat ke in wahabi khayalaat ke yahoodo nasara ya yun kahiye ke in yahoodi khayaal ke wahabiyo ko guzarta hai baaqi na rahega

Ahle insaf wa deen mulahiza farmayein ke ye taqreere muneer ke faize qadeer se qalbe faqeer par ilqa hui kaisi waazeh wa mustaneer hai jise un ahadees ko ek sulake gauhareen mein manzoom kiya aur tamam madarij wa

maratib martaba ka Bihamdillah ta'ala noorani naqsha  
kheen ch diya

Alhamdulillah! ke ye hadees fahmi hum ahle sunnat ka  
hi hissa hai wahabiya waghaira badmazhabo ko isse kya  
ilaqa hai

Gharz ahadeese sahiha sabita to is darogh ko tabkhana  
pahuncha rahi hain wo riwayat munqate'a ke isne zikr  
ki aur yunhi riwayat aitar Ummul Momineen  
Siddiqa se ke yahood ke aitar par farmaya yun na kaho  
balki "Masha Allah Wahdahu" kaho

Main kehta hoon: Agar sahih bhi ho to na humein  
muzar na use mufeed ke "waaw" se ehtiraz ki do  
sooratein hain

Tabdeele harf jiski taraf wo ahadeese sahiha irshad  
farma rahi hain aur raasan tarke ataf jiska is riwayat  
mein zikr aaya, ek soorat dusri ki naafi wa manafi  
nahin na zaati mein hisr, atai ki nafi kare

Aur jab Bihamdillahi ta'ala hum khud hadees se "Allah  
chahe phir fulaan chahe" ki tarah "Allah chahe phir  
Muhammad alaihissalam chahein" ki bhi ijazat dikha  
chuke to aslan humein un nukat wa taujeehaat ki  
haajat na rahi jo sharaah ne is riwayat munqate'a aur  
asal hadeese mustaqil mein bazaahir ek no'e taghayur  
ke lihaaz se zikr kiye hain

Huzoor alaihissalam ne auro ke zikre mashiyat ki ijazat di agar shirk ho to maaz Allah ye thheregi ke Huzoor alaihissalam ne apni zaate kareem ko shareeke khuda karne se mana farmaya aur Zaido Amr ko shareek kar dena jaaiz rakha

Allam Taibi ne ek aur taujeehe lateef wa daqeeq ki taraf ishara kiya ke:

Huzoor alaihissalam sardare muwahhideen hain aur Huzoor alaihissalam ki mashiyat Allah ki mashiyat mein mustaghraq hai

*(Sharhe Taibi ala Mishkaatil Masabeeh, 9/19)*

## **Aham Nukta**

Main kehta hoon: Taqreer is ishara -e- lateef ki ye hai ke atafe waaw se ho khwah summa khwah kisi harf se matoof alaih mein mughayarat chahta hai balki summa ba wajhe ifada fazl wa tarakhi zyada mufeed mughayarat aur syedul muwahhideen alaihissalam ne apne liye koi mashiyate judagana apne rab ki mashiyat se rakhi hi nahin unki mashiyat bi ayenihi khuda ki mashiyat hai aur mashiyate khuda bi ayenihi unki mashiyat kar ke kahiye to doi samjhi jayegi ke Allah ki mashiyat aur hai aur Rasool ki mashiyat aur lihaza yahan ataf ke liye irshad na farmaya faqat mashiyate Allah wahduhu ka zikr bataya ke us mein khud hi mashiyatur rasool ka zikr aa jayega

Alhamdulillah! ye wasl mubarak ke aazame maqsade kitab tha bar wajah ahsan wa ajmal ikhtetam ko pahuncha aur hunooz iski abhaas mein radde wahabiyat ka bahut kalaam baaqi jiska baaz insha Allah khatima kitab mein mazkoor hoga

Yahan tak is baat mein wajhe duwum par baad isme paak jaame 114 hadeesein khaas mutalliq bazaate aqdas alaihissalam mazkoor hui, aur baaz aainda aati hain aur 50 hadeesein ke humne shumar kar ke shumar na ki ilawa hum abnaaye zamaa'n mein kasal wa taqaud hai

Lihaza bakhaufe malammat zyada ataalat na kijiye aur bi taufiqihi ta'ala baqiya waslo ke wasl se rahat wa barkat lijiye, wa billahit taufeeq

## Wasle Duwum

### Ahadees mutalliqa ba hazraate ambiya wa auliya alaihissalam

#### Maang jo tera jee chahe

#### Hadees 228:

Tabrani Mojame Ausat mein Hazrate Ali radiallaho ta'ala anho se raawi Huzoor alaihissalam se jab koi shakhs kuchh sawal karta agar Huzoor alaihissalam ko manzoor hota "haan" farmate yaani achha aur namanzoor hota to khamosh rehte kisi cheez ko "Laa" yaani "Na" na farmate, ek roz ek aarabi ne haazir ho kar sawal kiya Huzoor khamosh rahe phir sawal kiya sukoot farmaya phir sawal kiya Huzoor alaihissalam ne jhidakne ke andaaz se farmaya: aye aarabi! jo tera jee chahe hum se maang, Maula Ali farmate hain:

Ye haal dekh (ke Huzoor khalifatullahil aazam ne farma diya hai jo dil mein aaye maang le) humein us aarabi par rashk aaya humne apne jee mein kaha ke ab ye Huzoor alaihissalam se jannat mangega

Aarabi ne kaha to kya kaha ke main Huzoor se sawari ka ek oont maangta hoon farmaya ataa hua, arz ki Huzoor se zaade raah maangta hoon farmaya ataa hua, humein uske in sawalo par tajjub aaya

Huzoor alaihissalam ne farmaya kitna farq hai is aarabi ki maang aur bani israel ki ek peerzan ke sawal mein, phir Huzoor ne uska zikr irshad farmaya:

ke jab Moosa alaihissalam ko darya utarne ka hukm hua kinare darya tak pahunche sawari ke janwaro ke moonh Allah azzawajall ne pher diye ke khud bakhud wapas palat aaye

Moosa alaihissalam ne arz ki ilahi ye kya haal hai, irshad hua tum qabre Yusuf ke paas ho, unka jism mubarak apne haath le lo, Moosa alaihissalam ko qabr ka pata maloom na tha, farmaya agar tum mein koi jaanta ho to, unhone kaha ke shayad bani israel ki peerzan ki maloom ho uske paas aadmi bheja ke tujhe Yusuf alaihissalam ki qabr maloom hai, kaha: haan, farmaya: tu mujhe bata de, arz ki: khuda ki qasam main na bataungi, yahan tak ke main jo kuchh aapse maangu aap mujhe ataa farma dein, farmaya: teri arz qabool hai, peerzan ne arz ki to main Huzoor se maangti hoon ke main jannat mein aapke saath hoon, us darje mein jis mein aap honge, Moosa alaihissalam ne farmaya ke jannat maang le (yaani tujhe yahi kaafi hai itna bada sawal na kar) peerzan ne kaha:

khuda ki qasam main na maanungi magar yahi ke aapke saath hoon, Moosa alaihissalam usse yahi do badal karte rahe, Allah ta'ala ne wahih bheji Moosa wo jo maang rahi hai tum use wahi ata kar do ke is mein tumhara kuchh nuqsan nahin (*Tabrani fil Ausat, 3/374, 7767*)



Moosa alaihissalam ne jannat mein apni rafaqat use ata farma di, usne Yusuf alaihissalam ki qabr bata di, Moosa alaihissalam naashe Yusuf alaihissalam ko saath le kar darya se uboor farma gaye

Main Allah ki taufiq se kehta hoon: Is hadeese nafees ka ek ek harf jaane wahabi par kokabe shahabi hai

Awwalan: Huzoor alaihissalam ka aarabi se irshad ke jo jee mein aaye maang le, Hadeese Rabeea radiiallaho ta'ala anho mein to itlaaq hi tha jisse Ulama -e- kiraam ne umooman mustafaad kiya

Yahan sarahatan khud irshade aqdas mein umoom maujood ke jo dil mein aaye maang le, hum sab kuchh ataa farmane ka ikhteyar rakhte hain

## **Yahi etiqad Sahaba -e- kiraam ka tha ke Huzoor karkhana -e- ilahi ke mukhtare kul hain**

Saniyan:

Ye irshad sun kar Maula Ali waghaira sahaba hazireen radiiallaho ta'ala anhum ka ghubta ke kaash ye aam inaan ka irshade ikraam humein naseeb hota, Huzoor to use ikhteyar ata farma hi chuke, Ab ye Huzoor alaihissalam se jannat mangega

Maloom hua ke Bihamdillahi ta'ala Sahaba -e- kiraam

ka yahi etiqad tha ke Huzoor alaihissalam ka haath Allah azzawajall ke tamam khazaine rahmat dunya wa aakhirat ki har nemat par pahunchta hai yahan tak ke sabse aala nemat yaani jannat jise chahein bakhsh dein

Saalisin:

Khud Huzoor alaihissalam ka us waqt us aarabi ke qusoore himmat par tajjub ke humne ikhteyare aam diya aur humse dunya ka samaan mangne baitha, bani israel ki budhya ki tarah jannat na sirf jannat balki jannat mein aala se aala darja maangta to hum to zubaan de hi chuke the aur sab kuchh humare haath mein hai wahi use ata farma dete

Rabian:

Un badi bee par Allah ki beshumar rahmatein bhala unhone Moosa alaihissalam ko khudai karkhana ka mukhtar jaan kar jannat aur jannat mein bhi aise aala darje ata kar dene par qadir maan kar shirk kiya to.... Moosa alaihissalam ko kya hua ke ye baa aa'n shaa'n ghazabo jalaal us shirk par inkar nahin farmate, uske sawal par kyun nahin kehte ke maine jo iqrar kiya tha to un cheezo ka jo apne ikhteyar ki ho bhala jannat aur jannat ka bhi aisa darja khuda ke ghar ke muamle hain, un mein mera kya ikhteyar tune nahin suna ke wahabiya ke imam shaheed apne Qurane jadeed naam ke "Taqwiyatul Imaan" aur haqeeqat ke kalimaat kufr

wa kufraan mein farmayenge, ke Ambiya mein is baat ki kuchh badaai nahin ke unko aalam mein tasarruf ki kuchh qudrat di ho, main to main mujhse aur tamam jahaan se afzal Muhammadur Rasoolullah alaihissalam ki nisbat unki wahiye baatini mein utrega ke:

Jiska naam Muhammad ya Ali hai wo kisi cheez ko mukhtar nahin (Taqwiyatul Imaan)

Khud unhi ke naam se bayaan kiya jayega ke "meri qudrat ka haal to ye hai ke apni jaan tak ke bhi nafa wa nuqsan ka maalik nahin, to dusre ka to kya kar sakoon

*(Taqwiyatul Imaan)*

Neez kaha jayega paighambar ne sab ko apni beti tak ko khol kar suna diya ke qarabat ka haq ada karna us cheez mein ada ho sakta hai ke apne ikhteyar mein ho mera maal maujood hai is mein se mujh ko kuchh bukhil nahin, Allah ke haan ka muamla mere ikhteyar se baahar hai

wahan main kisi ki himayat nahin kar sakta aur kisi ka wakeel nahin ban sakta so wahan ka muamla har koi apna apna durust kare aur dozakh se bachne ki har koi tadbeer kare *(Taqwiyatul Imaan, Pg. 107)*

Badi bee kya tum sath (sathiya) gai ho, dekho! "Taqwiyatul Imaan" kya keh rahi hai ke rasool bhi kaun Muhammad Sayyidul Anaam alaihissalam aur muamla bhi kis ka khud unke jigar paare ka aur wo bhi

kitna ke dozakh se bacha lena uska to unhein khud apni sahebzadi ke liye kuchh ikhteyar nahin wo Allah ke yahan kuchh kaam nahin aa sakte, to kahan aur wo kahan? kahan unki sahebzadi aur kahan tum? kahan sirf dozakh se najaat aur kahan jannat aur jannat ka bhi aisa aala darja bakhsh dena bhala badi bee tum mujhe khuda bana rahi ho, pehle tumhare liye kuchh ummeed bhi ho sakti to ab to shirk kar ke tumne jannat apne upar haraam kar li, afsos ke Moosa kaleemullah alaihissalam ne kuchh na farmaya is bhaari shirk par aslan inkar na kiya

Khamisan:

Unka radd darkinar aur registery ke "apni liyaqat se badh kar tamanna na karo, humse jannat maang lo, hum waada farma chuke hain ata kar denge, tumhein yahi bahut hai" Afsos Moosa alaihissalam se kya shikayat ki ke imamul wahabiya agarche yahoodi khayalaat ka aadmi hai jaisa ke abhi aakhir wasle awwal mein saabit ho chuka magar apne aap ko kehta to Muhammadi hai khud Muhammad alaihissalam ne uske jadeed Quran "Taqwiyatul Imaan" ko jahannam pahunchaya

Rabee radiallaho ta'ala anho ne Huzoor alaihissalam se jannat ka sabse aala darja maanga, is azeem sawal ke sareeh shirk par inkar na farmaya balki sarahatan ata

farma dene ka mutawaqqe kar diya ab agar wo jal jal. kar unki tauheen na kare unka naam sau sau gustakhiyo se na le to aur kya karega bechara kaleem ka mardood habeeb ka maara apne jale dil ke phaphole bhi na phode misle mash'hoor hai kisi ka haath chale kisi ki zubaan

Saadisan:

Sab faislo ki inteha khuda par hoti hai Kaleem alaihissalam ne imamul wahabiya se ye rakhaai barti to use jaaye uzr thi ke Moosa badeene khud Habeeb alaihissalam ne "Taqwiyatul Imaan" ki ye sareeh tazleel wa tadleel farmai, to use puchhne ko jagah thi ke Nabi ummi hain padhe likhe nahin ke "Taqwiyatul Imaan" padh lete in ahkaame jadeeda se aagah hote gar poora qehar to khuda ne toda ke badi bee ke shirk aur Moosa ke iqrar ko khoob musajjal wa mukammal farma diya

Wahi aai to kya ke "Moosa jo ye maang rahi hai tum use ata kar bhi do, is bakhshish farmane mein tumhara kya nuqsan hai"

Wah ri qismat! ye upar ka hukm to sab se tez raha ye nahin farmaya jaata ke Moosa tum ho kaun badh badh kar baatein maarne waale humare yahan ke muamle ka humare habeeb ko to zarra bhar ikhteyar hai hi nahin yahan tak ke khud apni saheb zadi ko dozakh se nahin bacha sakte tum ek budhya ko jannat de rahe ho apni

garm joshi utha rakho "Taqwiyatul Imaan" mein aa chuka hai ke humare yahan ka muamla har shakhs apna durust kare balki alaz za'am ulta ye hukm aata hai ke Moosa tum use jannat ka ye aali darja ata kar do

Ab kahiye ye bechara kis ka ho kar rahe jiske liye tauheed badhane ko tamam ambiya se bigaadi deeno imaan par dolatti jhaadi saaf keh diya ke khuda ke siwa kisi ko na maan auro ko manna mehaz khubt hai, usi khuda ne ye sulook kiya ab wo bechara azi'n so maanda dar aansu raanda siwa iske kya kare ke apni eklauti chimar tauheed [Khuda ki tauheed ki ghatiya daleelein, be samjhe boojhe hima ost ka qaail hona] ka haath pakad kar jungle ko nikal jaaye aur sar par haath dhar kar chillaye

Mujhe imamul wahabiya ke haal par ek hikayat yaad aai agarche main zikre ahadees mein hoon magar bamunasibat mehal ek aadh lateef baat ka zikr khaali az lutf nahin hota jise tamheez kehte hain aur ye bhi sunnat se saabit hai

Maine ek Aalime sunnat rahimahullahu ta'ala ko farmate suna ke rafziyo ke kisi muhalle mein chand arab sunni rehte the, rawafiz ka zor tha unka mujtahid pichhle pehar se azaan deta aur us mein kalimaate maloona bakta in ghareebo ke qalb par aare chalte, aakhir marta kya na karta chaar shakhs musta'ad ho

kar pehle se masjid mein jaa chhipe, wo apne waqt par aaya jabhi tabarra shuru kiya un mein se ek saheb bar aamad hue aur us budhe ko gira kar dasto lakado fail se khoob khidmat ki ke hain main Abu Bakr hoon tu mujhe bura kehta hai, aakhir usne ghabra kar kaha hazrat main aapko nahin kehta tha main Umar ko kaha tha

Dusre saheb tashreef laaye aur maarte maarte be dam kar diya ke hain mujhe kehta tha kaha ya hazrat tauba hai to main Usman ko kehta tha, teesre saheb aaye aur aisi hi tawazo farmai ke hain mujhe kahega, ab sakht ghabraya betaab ho kar chillaya ke maula daudye dushman mujhe maar daalte hain, is par chauthe hazrat haath mein ustura liye numoodar hue aur naak jad se uda li ke mardak tu khuda ke mahboobo aur humare deen ke peshwao ko bura kahega

Aur hum se madad chahega, ab muazzin saheb dard ke maare sharmo zillat se gor kinare kisi kone mein sarak rahe momineen aaye namazein padhte aur kehte jaate hain aaj qibla wa kaaba tashreef na laaye janab qibla bolein to kya bolein jab ujala hua are hazrat qibla to ye pade hain qibla khair hai (ro kar) khair kya hai aaj wo teeno dushman aa pade the maarte maarte kachoomar nikaal gaye

Tumhara dekhna muqaddar mein tha ke saans baaqi hai, qibla phir aapne Hazrat Maula (Ali) ko yaad kyun

na farmaya jab kai baar yahi kahe gaye to aakhir jhhunjla kar naak par se rumaal phenk diya ke ye kotak to unhi ke hain dushman to maar hi kar chhod gaye the, unhone to jad se pochh li

Saabian: Pichhla fuqra to qiyamat ka pehla soor hai "Moosa alaihissalam ne budhya ko jannat ata farma di" Musalmano! dekha tum ne ke Allah aur uske mursaleene kiraam alaihimussalam wahabiya ke shirk ka kya kya biradan lagate hain ke bechare ko "Asfalas Safileen" mein bhi panah nahin milti

"Maar aisi hoti hai aur beshak aakhirat ki maar sab se badi hai kya achha tha agar wo jaante"

*(Al Qalam:33)*

### **Hadees 229:**

Ke Huzoor alaihissalam hawazun ki ghaneematein Hunain mein taqseem farma rahe the ek shakhs ne khade ho kar arz ki Ya RasoolAllah alaihissalam Huzoor ne mujhse kuchh waada farmaya tha, irshad hua:

Tune sach kaha, achha jo jee mein aaye hukm laga de Arz ki isi dumbe aur inka charaane waala ghulam ataa ho

Huzoor alaihissalam ne farmaya: Ye tujhe ataa hua aur tune bahut thodi cheez maangi

Aur beshak Moosa jisne unhein Yusuf alaihimassalam



ka taaboot bataya tha tujhse zyada danishmand thi ke use Moosa alaihissalam ne ikhteyar diya tha ke jo chahe maang le, usne kaha main qatai taur par yahi maangti hoon ke aap meri jawani wapas farma dein aur main aapke saath jannat mein jaaun

Yunhi hua ke wo zayeeafa fauran naujawan ho gai uska husno jamaal wapas aaya aur jannat mein bhi ma'iyat (saath) ka waada -e- kaleem kareem ne ata farmaya

*(Sahih Ibne Hibban, 2/500, 733)*

Hakim ne kaha ke ye hadees sahihul asnaad hai, yahan jawani bhi Moosa alaihissalam ne pher di

## **Wahabiya ke taur par Moosa alaihissalam ko wahih aai ke aye Moosa tu khuda ban ja**

### **Hadees: 230**

Ke Moosa alaihissalam ko Rabbe azzawajall ne wahih bheji:

Aye Moosa faqero ke liye khazana ho jaa aur kamzor ke liye qila aur panaah mangne waale ke liye farmaadras *(Kanzul Ummaal, 6/487, 16664)*

Wahabiya ke taur par is hadees ka haasil ye hoga ke aye Moosa tu khuda ho jaa ke ye khaas shaane uloohiyat hain aur in baato mein bade chhote sab bande barabar hain aur yaksaa'n aajiz to Moosa alaihissalam ko in baato ka hukm zaroor khuda ban jaane ka hukm hai

ولا حول ولا قوة الا بالله العلي العظيم

**Hadees 231, 232:**

Huzoor alaihissalam farmate hain jab Allah ta'ala ne Hazrate Adam alaihissalam ko paida kiya unki peeth ko masah farmaya to jis qadr log unki nasl se qiyamat tak paida hone waale the sab zaahir ho gaye, Rabbe azzawajall ne har ek ki dono aankho ke beech mein ek noor chamkaya phir unhein Adam alaihissalam par pesh farmaya, arz ki: Ilahi ye kaun hain? farmaya: teri awlaad hain, Adam alaihissalam ne un mein ek mard ko dekha unki peshani ka noor unhein bahut bhaaya arz ki: Ilahi ye kaun hai?

Farmaya: teri awlaad se pichhli ummato mein ek shakhs Dawood naam hai, arz ki: Ilahi iski umr kitni hai? farmaya: 60 baras, arz ki: Ilahi iski umr zyada farma, Allah ta'ala ne farmaya:

Main zyada farmaunga magar ye ke tu apni umr se iski umr mein ziyadat kar de

Adam alaihissalam ki umr ki hazaar baras thi, Arz ki: tu meri umr chalees saal uski umr mein badha de, farmaya: aisa hai to likh liya jaayega aur muhar kar li jayegi aur phir badlega nahin (noshta likh kar malaika ki gawahiya karai gai)

Jab Adam alaihissalam ki umr se 40 saal baaqi rahe yaani 960 baras guzar gaye, malakul maut unke paas aaye farmaya ke kya meri umr ke 40 saal abhi baaqi

nahin? arz kiya ke kya aapne apne bete Dawood ko na diye?

phir Allah azzawajall ne Adam alaihissalam ke liye hazaar aur Dawood alaihissalam ke liye 100 baras kar diye (*Jaame Tirmizi, 3074, Mustadrak Hakim, 2/355, 3257*)

In hadeeso ka irshad hai ke Dawood alaihissalam ko Adam alaihissalam ne umr ata farmai

### **Hadees 233:**

Huzoor alaihissalam farmate hain:

Jab tum mein kisi ki koi cheez gum ho jaaye aur madad maangni chahe aur aisi jagah ho jahan koi humdum nahin to use chahiye, yun pukare aye Allah ke bando meri madad karo, aye Allah ke bando meri madad karo, Allah ta'ala ke kuchh bande hain jinhein ye nahin dekhta, wo uski madad karenge

*(Tabrani fil Kabeer, 17/117, 290)*

### **Hadees 234:**

Huzoor alaihissalam farmate hain ke jab jungle mein janwar chhoot jaaye to yun nida kare "Allah ke bando rok do", Allah ke bande use rok denge

*(Musnad Abu Yaala, 9/176, 5269, Tabrani fil Kabeer, 9/67, 10367)*

### **Hadees 235:**

Huzoor alaihissalam farmate hain ke yun nida kare:

Meri madad karo aye Allah ke bando

*(Musannaf Ibne Abi Shaiba, 10/390, 29721)*

Ye teen hadeesein wahabiyat kash

Ke teen Sahaba radiallaho ta'ala anhum ki riwayat se aai hain, qadeem se akabir Ulama -e- deen rahimahumuhullahu ta'ala ki maqbool wa mujarrab mamool rahi

Is matlabe jaleel ki qadr se tafseel faqeer ka risala "Anhaarul Anwaar man'yam Salaatil Asraar" ke namaze ghausaiya shareef ke fazle rabee aur baghdad shareef ki taraf gyarah qadam chalne waghaira ek ek fel ke sar badee mein tasneef kiya mulahiza ho

In hadeeso aur hadeese ajal wa aazam "(Nabeena ko dua batai gai ke) Main Allah ki taraf Huzoor alaihissalam ke wasile se mutawajjeh hota hoon" ki shaukate qahira ke huzoor, wahabiya ki harkate mazboohi ka haal risala mein anqareeb aata hai, Insha Allah ta'ala

## **Nabi wa Ali madadgaar wa karsaaz hain**

### **Hadees 236:**

Huzoor alaihissalam farmate hain:

Jiska main madadgaar wa karsaaz hoon Ali uska madadgaar wa karsaaz hai

*(Musnad Ahmad bin Hambal, 5/350, 23011)*

Allama Munawi ne sharah mein farmaya:  
 Uske madadgaar hain usse makroohaat wa balaiyaat  
 dafa farmate hain (*Sharhe Jaame Sagheer, 2/855*)

Aur shak nahin ke Huzoor alaihissalam har musalman  
 ke wali wa waali hain

Allah ta'ala farmata hai:

Nabi musalmano ka zyada waali hai unki jaano  
 se (*Abzaab:6*)

Huzoor alaihissalam farmate hain:

Main musalmano ka unki jaano se zyada waali hoon  
 (*Sahih Bukhari:2176, Sahih Muslim:1619*)

Allama Munawi sharh mein farmate hain:

Isliye ke Allah azzawajall ka naaibe aazam aur tamam  
 makhlooqe ilahi ka madad rasaa'n hoon

(*Sharhe Jaame Sagheer, 1/765*)

## **Huzoor alaihissalam tamam musalmano ke madadgaar**

Huzoor alaihissalam farmate hain:

Koi musalman aisa nahin ke main dunya wa aakhirat  
 mein sabse zyada uska waali na hoon, tumhare jee  
 mein aaye to ye aayate kareema padho ke Nabi zyada  
 waali hai musalmano ka unki jaano se to jo musalman

mare aur tarka chhode uske waris uske asba ho'n aur jo apne upar koi dain bekas bezar bache chhode wo meri panaah mein aaye ke uska maula main hoon

*(Bukhari:2269)*

Imam Ayeni "Umdatul Qaari" mein is hadees ke tehat farmate hain:

Yahan "Maula" ba maana "Madadgaar" hai

*(Umdatul Qaari, 19/115)*

To laa jazm ba hukme hadeese sahih Maula Ali bhi har musalman ke wali wa madadgaar wa daafe -e- bala wa makroohaat hain, Allah Ta'ala ke liye saari hamd

Main kehta hoon: Umoomme hadees mein hazraate khulafa -e- salasa radiiallaho ta'ala anhum bhi dakhil aur takhsees ki aslan haajat nahin ke naasir ka mansoor se afzal hona kuchh zaroor nahin

Allah ta'ala farmata hai:

Muhajireen Allah wa Rasool ki madad karte hain *(Hashr:8)*

Aur farmata hai:

Nabi alaihissalam ka madadgaar Allah hai aur Jibreel wa Abu Bakr wa Umar wa malaika alaihimussalam *(Tehreem:4)*

**Hadees 237:**

Huzoor alaihissalam farmate hain:

Meri sahebzadi Fatima aadmiyo mein hoor hai ke najasato ke aarize jo aurat ko hote hain unse paak munazza hai, Allah azzawajall ne uska Fatima isliye naam rakha ke use aur usse muhabbat rakhne waalo ko aatishe dozakh se aazad farmaya

*(Khateeb fi Tarikhihi, 12/331)*

Ghulamane Zahra ko naar se chhudaya to Allah azzawajall ne magar naam Hazrate Zahra ka hai, Fatima chhudane waali aatishe jahannam se najaat dene waali

## **Ameerul Momineen Umar logon ko dozakh mein girne se roke hue the**

**Hadees 238:**

Ameerul Momineen Hazrate Umar ne apni zauja Umme Kulsum (Hazrate Ali wa Fatima ki dukhtar) ko bulaya to rote hue paaya, sabab puchha to farmaya aye Ameerul Momineen! ye yahoodi Kaab Ahbaar radiallaho ta'ala anho ke ajilla Aamma -e- tabayeen wa Ulama -e- kitabain wa aalam Ulama -e- tauraat se hain, pehle yahoodi the khilafate farooqi mein musharraf ba islam hue, shahzadi ka us waqt haalat ghazab mein unhein is lafz se tabeer farmana bar sinaaye naazuk

mizaaji tha ke lazima shahzadi hai radiiallaho ta'ala anhum ajmayeen, ye kehta hai ke aap jahannam ke darwazo se ek darwaze par hain, Ameerul Momineen ne farmaya jo khuda chahe, khuda ki qasam! beshak mujhe ummeed hai ke mere rab ne mujhe sayeed paida kiya ho phir Hazrate Kaab ko bula bheja unhone haazir ho kar arz ki Ameerul Momineen mujh par jaldi na farmayein qasam uski jiske haath mein meri jaan hai zilhijja ka mahina khatam na hone payega ke aap jannat mein tashreef le jayenge, farmaya ye kya baat kabhi jannat mein kabhi naar, arz ki ya ameeral momineen qasam uski jiske haath mein meri jaan hai aapko kitabullah mein jahannam ke darwazo mein se ek darwaze par paate hain ke aap logon ko jahannam mein girne se roke hue hain jab aap inteqal farmayenge qiyamat tak log naar mein gira karenge

*(Tabqaat ibne Saad, 3/332)*

## **Bhala dozakh mein girne se bachana daafe -e- bala kaahe ko hua**

### **Hadees 239:**

Muaanial Aasaar Imam Tahawi mein hai ke Ameerul Momineen Umar radiiallaho ta'ala anho ne farmaya zameen ke maalik hum hain

*(Muaanial Aasaar Imam Tahawi, 3/270, 4918)*



## Usmane Ghani se isteanat farmana

### Hadees 240:

Huzoor alaihissalam ne jab ghazwa -e- tabook ke liye lashkare Islam ko tayyari ka hukm diya, musalmano par bahut haalate tangi wa israt thi is baab mein Huzoor alaihissalam ne Ameerul Momineen Usmane Ghani radiiallaho ta'ala anho se isteanat farmai unse madad chahi Zunnoorain radiiallaho ta'ala anho ne dus hazaar ashrafiya haazir ki (*Ibne Adi fi Kaamil, 1/36*)

Huzoor alaihissalam ne farmaya: Aye Usman, Allah teri zaahir aur chhupi hui khatayein aur aaj se qiyamat tak jo kuchh tujh se waaqe ho sab ki maghfirat farmaye, iske baad Usman ko kuchh parwah nahin kuchh amal kare

Kyun wahabi sahebo? ghaire khuda se isteanat shirk to nahin (hum tujhi se madad chahte hain - Al Fatiha) ke kya maana kehte ho

### Hadees 241:

Ek Misri ne Hazrate Umar Farooq radiiallaho ta'ala anho ki khidmate aqdas mein haazir ho kar arz ki: Ameerul Momineen, main huzoor ki panah leta hoon zulm se

Ameerul Momineen ne farmaya:

Tune sachhi jaaye panah ki panah li

Humara matlab to hadees ke itne hi lafzo se ho gaya, panah lene waalo ne Ameerul Momineen ki duhaai di aur ameerul momineen ne apni bargah ko sachhi jaaye panah farmaya

Magar tammata hadees bhi zikr karein ke is mein Ameerul Momineen ke kamaale adal ka zikr hai

Amr bin Al-Aas radiallaho ta'ala anho misr par Ameerul Momineen ke soobedar the, ye faryadi misri arz karta hai ke maine unke sahebzade ke saath daud ki (aur) main aage nikal gaya sahebzade ne mujhe kode maare aur kaha ke main do muazzaz wa kareem walidain ka beta hoon, is faryad par Ameerul Momineen ne farman nafiz farmaya ke Amr bin Al-Aas apne bete ke saath haazir ho'n, haazir hue, Ameerul Momineen ne Misri ko hukm diya ke koda le aur maar, usne badla lena shuru kiya aur Ameerul Momineen farmate jaate ke maar do kareemo ke bete ko

Hazrate Anas radiallaho ta'ala anho farmate hain khuda ki qasam! jab us faryadi ne maarna shuru kiya hai humara jee ye chahta tha ke ye maare aur apna iwaz le, usne yahan tak maara ke hum tamanna karne lage kaash ab haath uthale

Jab Misri farigh hua Ameerul Momineen ne farmaya ab ye koda Amr bin Aas ki chandya par rakh (yaani

wahan ke hakim the) unhone kyun na daadrasi ki bete ka kyun paas lihaaz kiya, Misri ne arz kiya Ya Ameerul Momineen unke bete ne hi mujhe maara tha, uska iwaz le chuka, Ameerul Momineen ne Amr bin Aas se farmaya:

Tum logon ne bandgaane khuda ko kab se apna ghulam bana liya halanki wo maa ke pet se aazad paida hue the (*Jaameul Kabeer, 25/270, Kanzul Ummaal, 12/620*)

Amr radiallaho ta'ala anho ne arz kiya Ya Ameerul Momineen na mujhe koi khabar hui na ye shakhs mere paas faryadi aaya

## **Hazrate Umar ka khat ke faryad ko pahuncho**

### **Hadees 242:**

Khilafate Faruqi radiallaho ta'ala anho mein ek saal Madina mein qehate azeem pada, us saal ka naam rakha gaya "halakat wa tabahi -e- jaano maal ka saal" Ameerul Momineen ne Amr bin Aas ko Misr mein farman bheja ye shaqqa hai, banda -e- khuda Umar Ameerul Momineen ki taraf se Ibne Aas ke naam Salam ke baad waazeh ho mujhe apni jaan ki qasam! Aye Amr! Jab tum aur tumhare mulkw waale sair ho'n to humein kuchh parwah nahin ke main aur mere mulk waale halaak ho jaayein aye faryad ko pahunch aye faryad ko pahunch

Aur is kalime ko baar baar tehreer farmaya, Amr bin Aas radiallaho ta'ala anho ne jawab haazir kiya: ye arzi banda -e- khuda Ameerul Momineen ko Amr bin Aas ki taraf se,

Baade Salam marooze Huzoor mein baar baar khidmat ko haazir hoon phir baar baar khidmat ko haazir hoon maine Huzoor mein wo karwaan rawana kiya hai jis ka awwal Huzoor ke paas hoga aur aakhir mere paas aur Huzoor par salam aur Allah azzawajall ki rahmat aur barkatein

Amr bin Aas radiallaho ta'ala anho ne aisa hi karwaa'n haazir kiya ke Madina tayyiba se Misr tak ye tamam manzil'haaye door daraaz oonto se bhari hui thi Yahan se wahan tak ek qataar thi jiska pehla oont Madina tayyiba mein tha aur pichhla Misr mein sab par anaaj tha Ameerul Momineen ne wo tamam oont taqseem farma diye har ghar ko ek ek oont ma'a apne baar ke ataa hua ke anaaj khaao aur oont zibah kar ke uske gosht khaao, charbi khaao khaal ke joote banao, jis kapde mein anaaj bhara tha uska lihaaf waghaira banao, yun Allah azzawajall ne logon ki mushkil dafa ki Ameerul Momineen hamd baja laaye

*(Sahih Ibne Khuzaima, 4/68, 2367, Mustadrak Hakim, 1/405, 1471)*

## **Wahabiyo ke nazdeek Maula Ali khudai bol bol rahe hain**

### **Hadees 243:**

Huzoor alaihissalam ke naaibe kareem, Aliyyul Murtaza farmate hain:

Beshak mujhe Allah azzawajall se sharm aati hai ke kisi ka gunah meri sifate maghfirat se badh jaaye wo gunah kare aur meri maghfirat uski bakhshish mein tangi kare ke main na bakhsh sakoon, ya kisi ki jahalat mere ilm se zaaid ho jaaye ke wo jehal se pesh aaye aur main hilm se kaam na le sakoon ya kisi sharm ki baat ko mera parda na chhupaye ya kisi haajatmandi ko mera karam band na farmaye (*Khateeb fi Tarikhihi*, 1/281, *Ibne Asakir fi Tarikhihi*, 42/517, *Kanzul Ummaal*, 13/111, 36364)

Wahabiyo! dekha tum ne mahboobane khuda ka ehsan unka ghafraan unki haajat bar aari unki shaane sattaari

### **Hadees 244:**

Maula Ali farmate hain:

Beshak main nahin jaanta ke in do nemato mein kaunsi mujh par zyada ehsan hai mere rab ki taraf se ke ek shakhs meri sarkar ko apni haajat rawai ka mehal jaan kar apna muazzaz moonh mere saamne laaye aur Allah ta'ala uski haajat ko rawa hona uski aasani mere haath par rawaa'n farmaye ye tamam rooye zameen

bhar kar sona chandi milne se mujhe zyada mahboob hai ke main kisi musalman ki haajat rawaa farma doon  
(*Jaamiul Kabeer*, 32/68, 34741, *Kanzul Ummaal*, 6/597, 17049)

## **Hazrate Hassan ne musalmano ko shifa di**

### **Hadees 245:**

Huzoor alaihissalam farmatein hain:

Hassan ne kafiro ki hiju kahi to shifa di, shifa li

(*Sahih Muslim*, 2490, *Sunan Bayhaqi Al Kubra*, 10/238)

### **Hadees 246:**

Jab kuffare quresh ne shane aqdas wa arfa Huzoor alaihissalam mein ash'aare gustakhi bake, Abdullah ibne Rawaha radiallaho ta'ala anho ko hukme jawab hua, inhone jawab diya Huzoor ne nakaafi paaya phir Hazrate Kaab bin Malik ko irshad hua unka jawab bhi pasande hazire aqdas na aaya phir Hassan radiallaho ta'ala anho ko irshad hua unhone kuffar ki hiju kahi Huzoor alaihissalam ne farmaya:

Aye Hassan! tumne shifa di aur shifa li

(*Ibne Asakir fi Tarikhibi*, 12/396, *Kanzul Ummaal*, 12/342, 36958)

### **Hadees 247:**

Hassan radiallaho ta'ala anho Ummul Momineen Aisha Siddiqa radiallaho ta'ala anha ki khidmat mein

haazir aaye, Ummul Momineen ne unke liye masnad bichhwai Abdur Rahman bin Abi Bakr Siddique radiallaho ta'ala anhumana ne guzarish ki aap unhein masnad par bithati hain, Ummul Momineen ne farmaya:

Ye Huzoor alaihissalam ki taraf se jawab diya karte aur ranje aada se seena -e- aqdas ko shifa dete

*(Ibne Asakir fi Tarikhihi, 12/391, Kanzul Ummaal, 36955)*

## **Islam ko Ansaar ne paala**

### **Hadees 248:**

Huzoor alaihissalam farmate hain:

Ansaar ki izzat karo ke unhone Islam ko paala hai jis tarah parinda ka pittha aashiyane mein paala jaata hai

*(Daylami fil Firdaus, 1/75, Kanzul Ummaal, 12/9, 33724)*

## Wasle Siwum

### Malaika alaihimussalam se mutalliq ahadees

#### Jibreel alaihissalam duayein qubool karte hain aur haajatein rawa farmate hain

##### **Hadees 249:**

Huzoor alaihissalam farmate hain:

Beshak banda -e- momin Allah azzawajall se dua karta hai to Rabbe jalla wa alaa Jibreel alaihissalam se farmata hai iski dua qubool na kar, main uski aawaz sunne ko dost rakhta hoon aur jab fajir dua karta hai, Rabbe jalla wa alaa farmata hai Aye Jibreel! iski haajat rawa kar de ke main iski aawaz sunna nahin chahta

*(Jaamiul Kabeer, 7/385, 6523, Kanzul Ummaal, 2/85, 3261)*

Is hadees se waazeh hai ke Jibreel alaihissalam duayein qubool karte, haajatein rawa farmate hain, deene wahabiyat mein is se badh kar aur kya shirk hoga

##### **Hadees 250:**

Huzoor alaihissalam farmate hain:

Allah ta'ala ke kuchh firishte bani adam ke rizqo par muakkil hain unhein Allah azzawajall ka hukm hai ke jis bande ko aisa pao ke sab fikrein chhod kar aakhirat



ka ho raha hai, aasman wa zameen wa insan sab ko uske rizq ka zaamin kar do yaani be talab har taraf se use rizq pahunchao aur jise rozi ki talash mein dekho wo agar raasti ka qasad kare to uske liye uska rizq paak wa aasan kar do aur jo hadd se badhe use uski khwahish par chhod do phir milega to utna hi jo maine uske liye likh diya hai

*(Tirmizi fi Nawadirul Usool, 395, Kanzul Ummaal, 4/47, 9321)*

## **Mutawazo ke rutbe firishte buland karte hain aur mutakabbiro ko firishte halaak karte hain**

### **Hadees 251:**

Huzoor alaihissalam farmate hain:

Ek firishta teri peshani ke baal thaame hue hai jab tu Allah azzawajall ke liye tawaazo kare tujhe bulandi bakhshata hai aur jab tu maaz Allah us par takabbur kare tujhe tod daalta hai halaak kar deta hai aur ek firishta tere moonh par khada hai ke saanp ko tere moonh mein nahin jaane deta

*(Tafseer Ibne Jareer, 7/350, Surah Raad:11)*

## **Saanp se firishta bachata hai**

Dekho! Mutawazo ko firishta buland qadri deta hai, mutakabbiro ko firishta halaak karta hai aur kyun

sahebo! ye firishta jo moonh ki hifazatbkar raha hai daafeul bala to na hua shayad dafa -e- bala iska naam hoga ke wo chhod de ke saanp tumhare moonh mein ghus jaaye

## **Firishta nigehbani karta hai**

### **Hadees 252:**

Huzoor alaihissalam farmate hain:

Aadamzaad us kaam se ghafil hai jiske liye paida kiya gaya aur Allah ta'ala firishta bhejta hai ke waqt pahunchne tak uska nigehban rehta hai

*(Hilyatul Auliya, Abu Nayeem, 3/190, Tafseer Ibne Kaseer, Insheqaq:19)*

## **Dunya ki shaklo soorat firishto ne banai**

### **Hadees 253:**

Sahih Muslim mein Huzaifa bin Usaid radiallaho ta'ala anho se hai Huzoor alaihissalam farmate hain:

Jab nutfe par 42 raatein guzarti hain Allah ta'ala uski taraf firishta bhejta hai wo aa kar us ki soorat banata, kaan, aankh, khaal, gosht aur haddiya khalq karta hai

*(Sahih Muslim:2645)*

Inhi ki dusri riwayat mein hai:

Firishta aa kar us par girta hai, raawi ne kaha mere

khayaal mein hadees ke lafz ye hain ke wo firishta jo use khalq karta hai (*Sahih Muslim:2645*)

Inhi ki teesri riwayat mein hai:

Beshak aurato ke reham par ek firishta mutayyan hai, jab Allah ta'ala chahta hai ke wo firishta ba izne ilahi kuchh khalq kare (*Sahih Muslim:2645*)

Tabrani ki riwayat mein hai:

Nutfe ko jab reham mein thhehre chilla guzar jaata hai firishta ke (jo) reham par muakkil hai aa kar us ki haddiyo ko gosht, khoon, baal aur khaal ki tasweer karta hai

## **Hadees farmati hai ke sab ke badan mein firishte ne jaan daali hai**

### **Hadees 254:**

Sahihain mein Hazrate Abdullah bin Mas'ood se hai, Huzoor alaihissalam farmate hain ke bachhe ka maadda aafreenash chaalis din tak maa ke pet mein jama hota hai phir itne hi din jama khoon rehta hai phir itne hi dino gosht ki boti, jab teen chille guzar lete hain, Allah Ta'ala uski taraf ek firishta bhejta hai ke wo us mein jaan daalta hai

(*Sahih Bukhari:3036*)

Allah ta'ala farmata hai:

Allah hai ke tumhari tasweer banata hai maao ke pet mein jaise chahe (*Aale Imran:6*)

Aur farmata hai:

Kya koi aur bhi khalq karne waala hai (*Faatir:3*)

Allah ke siwa yahan Mustafa alaihissalam jinka naame paak Maahi hai yaani kufro shirk ke mitane waale wo khud sahih hadeeso mein farma rahe hain ke firishta tasweer karta hai firishta soorat banata hai firishta aankh, kaan, gosht, istekhwaan baal, khaal, khoon khalq karta hai

Aur sirf yahi nahin balki ye sab kuchh firishta ke haath se ho kar jaan bhi firishta daalta hai, shirk pasand gumraho ke nazdeek isse badh kar aur kya shirk hoga, wal iyaazu billah

Jibreele ameen alaihissalam to itna hi farma kar chup ho rahe the:

Main tujhe suthra beta doon (*Maryam:19*)

Yahan to unse kam darja shakhs ke haatho par dunya bhar ke beti beto ki khalq tasweer ho rahi hai

Ahmaq jahilo! apne sisakte imaan ki jaan par reham karo ye farq nisbat uthana aqsame asnaad mitana khuda jaane tumhein kin bure haalo pahunchayega musalmano ko mushrik banana hansa khel samjha hai

## **Firishte nek baat ki taufiq dete theek raste par qaaim rakhte hain**

### **Hadees 255:**

Huzoor alaihissalam farmate hain:

Agar main tum mein maboos na hota to beshak Umar Nabi kar ke bheja jaata, Allah azzawajall ne do firishto se Umar ki taaid farmai hai wo dono Umar ko taufiq dete aur har amr mein use theek raah par rakhte hain, agar Umar ki raaye laghzish karti hai to wo firishte Umar ko udhar se phher dete hain taaki Umar se haq hi saadir ho (*Kanzul Ummaal, 11/581, 32761, Fazaile Sahaba Imam Ahmad bin Hambal, 1/428*)

### **Hadees 256:**

Sayyiduna Abdullah bin Mas'ood radiiallaho ta'ala anho farmate hain beshak Umar ka Islam izzat tha unki hijrat fateh wa nusrat aur unki khilafat mein rahmat

Khuda ki qasam! hum girde kaaba alaniya namaz na padhne paaye jab tak Umar Islam na laaye, Jab wo musalman hue kafiro se qitaal kiya yahan tak ke humne alaniya girde kaaba muazzama namaz ada ki aur beshak main samajhta hoon ke Umar ki dono aankho ke darmiyan ek firishta hai ke unhein raasti wa durusti deta hai aur beshak main samajhta hoon ke Umar se shaitan darta hai aur jab nek bando ka zikr ho

to Umar ka zikr laao

*(Musannaf Ibne Abi Shaiba, 6/354, Fazaile Sahaba, 1/247)*

### **Hadees 257:**

Huzoor alaihissalam farmate hain:

Jab qaazi -e- majlis hukm mein baithta hai us par do do firishte utarte hain ke wo use raasti dete taufiq bakhshate seedhi raah chalate hain jab tak haq se mel na kar le jahan usne mel kiya firishto ne use chhoda aur ud gaye *(Sunan Bayhaqi, 10/88, 19953)*

### **Hadees 258:**

Huzoor alaihissalam farmate hain:

Jo musalman kisi musalman ka dil khush karta hai Allah azzawajall usi khushi se ek firishta paida karta hai ke Allah ta'ala ki ibadat wa tamjeed wa tauheed karta rehta hai jab wo musalman apni qabr mein jaata hai uske paas aa kar kehta hai kya mujhe nahin pehchanta wo musalman puchhta hai tu kaun hai kehta hai main wo khushi hoon jo tune fulaan musalman ke dil mein dakhil ki thi, aaj main tera jee behla kar teri wahshat door karunga tujhe teri hujjat sikhaunga main tujhe nakeerain ke jawab mein haq baat par sibaat dunga main tujhe mehshar ki bargaah mein le jaaunga main tere rab ke huzoor teri shafa'at karunga tujhe jannat mein tera makaan dikhaunga

*(Qazaul Hawaii Ibne Abid Dunya, 86)*

**Hadees 259:**

Huzoor alaihissalam farmate hain:

Beshak main kitabullah mein ek soorat tees aayato ki paata hoon jo use sote waqt padhega Allah azzawajall uske liye tees nekiya likhe aur uske tees gunah muaaf farmaye aur uske tees darje buland kare, Allah azzawajall uski taraf ek firishta bheje ke apna baazu us par kushada rakhe jab tak so kar uthe wo firishta use har burai se mahfooz rakhe wo soorate mujadila hai apne qaari ki taraf se uski qabr mein jhagdegi wo Surah -e- Mulk hai (*Durre Mansoor, Surah -e- Mulk, Kanzul Ummaal, 1/453, 2708*)

**Musalman se gheebat dafa karne par  
firishta aatishe dozakh se uska nigezban  
hai**

**Hadees 260:**

Huzoor alaihissalam farmate hain:

Jab koi munafiq kisi musalman ko peeth piche bura keh raha ho to jo shakhs us munafiq se us musalman ki himayat kare Allah azzawajall uske liye ek firishta bheje ke aatishe dozakh se uske gosht ko bachaye

*(Musnad Ahmad, 3/441, Sunan Abi Dawood:4883)*

Hazrate Jafare Tayyar ko Hazrate Jibreel ne jannat mein aala martaba ata kiya

**Hadees 261:**

Huzoor alaihissalam farmate hain:

Main Jafare Tayyar ko mulahiza farmaya ke firishta ban kar jannat mein ud rahe hain aur unke baazuo ke agle dono shahparo se khoon rawaan hai aur Zaid bin Haarisa ko maine unse kam martaba paaya maine farmaya mujhe gumaan na tha ke Zaid ka martaba Jafar se kam hoga Jibreele ameen alaihissalam ne arz ki Zaid Jafar se kam nahin magar humne Jafar ka martaba Zaid se badha diya isliye ke wo Huzoor se qarabat rakhte hain (*Tabqaatul Kubra Ibne Saad, 4/38, Ibne Asakir fi Tarikhihi, 19/369*)

## **Hazrate Talha ko Hazrate Jibreel bacha lenge**

**Hadees 262:**

Talha bin Obaidullah farmate hain ke roze uhud maine Huzoor alaihissalam ko kandhiya le kar ek chattan par baitha diya ke mushrikeen se aad ho gai Huzoor alaihissalam ne apne pase pusht daste mubarak se irshad farmaya:

Ye Jibreel mujhe khabar de rahe hain ke aye Talha! wo roze qiyamat tumhein jis kisi dehshat mein dekhenge usse tumhein chhuda denge

*(Tabrani fil Kabeer, 1/116, 213)*



**Hadees 263:**

Jab Ameerul Momineen Umare Faruqe Aazam radiallaho ta'ala anho ko abu lulu majoosi khabees ne khanjar maara aur Ameerul Momineen ne mashware ka hukm diya (ke mere baad Usmane Ghani wa Aliyye Murtaza wa Talha wa Zubair wa Abdurrahman bin Auf wa Sayeed bin Abi Waqqas radiallaho ta'ala anhum chhe sahebo se musalman jise munasib tar jaanein khalifa banayein)

Hazrate Ummul Momineen Hafsa radiallaho ta'ala anha khidmate Ameerul Momineen mein aai aur kaha aye baap mere! baaz log kehte hain ke ye chhe shakhs pasandeeda nahin, Ameerul Momineen ne farmaya mujhe takya laga kar baitha do baithaye gaye farmaya Ali ki shaan mein kya keh sakte hain

Maine Huzoor alaihissalam ko farmate hue suna Aye Ali apna haath mere haath mein laa tu roze qiyamat mere saath mere darje mein dakhil hoga bhala Usman ki shaan mein kya keh sakte hain maine Huzoor alaihissalam ko farmate hue suna jis din Usman inteqal karega aasman ke firishte us par namaz padhenge maine arz ki Ya RasoolAllah ye fazeelat khaas Usman ke liye hai ya har musalman ke liye farmaya khaas Usman ke liye

Talha bin Ubaidullah ko kya kahenge?

Ek raat Huzoor alaihissalam ka kujawa pushte murakkab se gir gaya tha maine Huzoor alaihissalam ko farmate suna kaun hai ke mera kujawa theek kar de aur jannat le, ye sunte hi Talha daude aur kujawa durust kar diya

Huzoor alaihissalam sawaar hue aur unse irshad farmaya: aye Talha! ye jibreel hain tujhe salam kehte hain ke main qiyamat ke haulo mein tumhare saath rahunga yahan tak ke unse tumhein najaat dunga

Zubair bin awaam ko kya kahenge? maine Huzoor alaihissalam ko dekha ke aap aaram farma the Zubair baithe pankha jhalte rahe yahan tak ke Mahboobe Rabbul Aalameen alaihissalam bedaar hue farmaya aye Ubaidullah (Zubair radiallaho ta'ala anho ki kunniyat) kya jab se tu jhal raha hai arz ki mere maa baap Huzoor par nisaar jab se barabar jhal raha hoon

Huzoor alaihissalam ne farmaya: Ye Jibreel hain tujhe salam kehte hain aur bayaan karte hain ke main roze qiyamat tumhare saath rahunga yahan tak ke tumhare chehre se jahannam ki udti chingariya door kar dunga

Saad ibne Waqqas ko kya kahenge?

Main roze Badr dekha ke Huzoor alaihissalam ne 14 baar unki kamaan chilla baandh kar unhein ataa ki aur farmaya teer maar tere qurban mere maa baap

Abdur Rahman bin Auf ko kya kahenge?

Maine Huzoor alaihissalam ko dekha Huzoor Hazrate Khatoone Jannat radiallaho ta'ala anha ke yahan tashreef farma the, dono sahebzade bhooke rote bilakte the

Huzoor alaihissalam ne farmaya wo kaun hai ke kuchh humari khidmat mein haazir kare is par Abdurrahman bin Auf "hais" (ke khurma -e- bar aawarda ko baareek koot kar ghee mein goondhte hain) aur do rotiya ke unke beech mein roghan rakha tha le kar haazir hue

Huzoor alaihissalam ne farmaya:

Allah ta'ala tere dunya ke kaam durust kar de aur teri aakhirat ke muamle ka to main zimmedar hoon

*(Tabrani fil Ausat, 3/287, 3172, Jaamiul Kabeer, 28/361)*

Imam Suyooti farmate hain ke is hadees ki sanad sahih hai

## **Takmila Kamila**

Allah Allah! is hadeese sahih ke pichhle jumle ne phir wasle awwal ahadeese mutalliqa mahboobe ajmal alaihissalam ki aatishe shauq seene mein bhadka di, kutta apne pyare aaqa meharban maula ka darwaza chhod kar kahan jaaye, har phir kar wahin ka wahin raha chahe

Balki wallah! ye kutta apne pyaare kareem maalik ke

dare athar se hata hi nahin Ambiya ke darwaze par jaaye to unhi ka ghar hai, Auliya ke yahan aaye to unhi ka dar hai, Malaika ki manzilo par guzre to unhi ka nagar hai

## **Hazrate Usman ke liye bahishti makaan ki zamanat**

### **Hadees 264:**

Nazaal bin Subza farmate hain ke ek din humne Ameerul Momineen Hazrate Ali radiallaho ta'ala anho ko khush dil paaya arz ki Ya Ameerul Momineen apne yaaro ka haal humse bayaan kijiye

Farmaya Huzoor alaihissalam ke sab sahaba mere yaar hain humne arz ki ke apne khaas yaaro ka tazkira kijiye, farmaya ke Huzoor alaihissalam ka koi sahabi nahin ke mera yaar na ho humne arz ki ke Hazrate Abu Bakr Siddique ka haal bayaan kijiye, farmaya ke ye wo saheb hain ke Allah azzawajall ne Jibreele Ameen aur Huzoor alaihissalam ki zubaan par inka naam Siddique rakha, wo Huzoor alaihissalam ke khalifa the

Huzoor alaihissalam ne unhein humare deen ki imamat ko pasand farmaya to humne apni dunya mein bhi unhi ko pasand kiya, humne arz ki Umar bin Khattab ka haal bayaan kijiye, farmaya ye wo saheb hain jinka naam Allah azzawajall ne Farooq rakha, unhone haq ko baatil se juda kar diya, maine Huzoor

alaihissalam ko arz karte suna ke: Ilahi! Umar bin Khattab ke sabab Islam ko izzat de

Humne arz ki Usman ka haal kahiye, farmaya: ye wo saheb hain ke malaa -e- aala wa bazme baala mein zinnoorain pukare jaate hain, Huzoor alaihissalam ki do shehzadiyo ke shauhar hain, Huzoor alaihissalam ne jannat mein unke liye ek makaan ki zamanat farmai (*Marifat-us-Sahaba, Abu Naim, 1/83, 240, Ibne Asakir fi Tarikhihi, 39/47, Kanzul Ummaal, 13/35, 36181*)

### **Hadees 265:**

Huzoor alaihissalam ne Makka muazzama mein kisi se farmaya apna ghar mere haath bech daal ke masjid-e-haram mein ziyadat farmaun aur tere jannat mein makaan ka zaamin hoon, usne uzr kiya phir farmaya inkar kiya, Usman Ghani radiallaho ta'ala anho ko khabar hui ye shakhs zamana -e- jahiliyat mein unka dost tha usse ba israar tamam dus hazaar ashrafi de kar khareed liya phir Huzoor alaihissalam se arz ki ke wo ghar ab mera hai, kya Huzoor mujhse ek makaan bahisht ke iwaz lete hain jiske Huzoor mere liye zaamin ho jaayein, farmaya: haan

Huzoor alaihissalam ne unse wo makaan le kar jannat mein unke liye ek makaan ki zamanat farmai aur musalmano ko is muamla par gawah kar liya

(*Fazaile Sahaba, 647*)

**Hadees 266:**

Jab muhajireen Makka muazzama se hijrat farma kar Madina tayyiba mein aaye, yahan ka paani pasand na aaya shor tha bani ghaffar se ek shakhs ki milk mein ek sheeree'n chashma musamma bairoma tha, wo iski ek mashk neem saa ko bechte, Huzoor alaihissalam ne unse farmaya: ye chashma mere haath ek chashma bihisht ke iwaz bech daal

Arz ki ya RasoolAllah meri aur meri bachho ki muaash isi mein hai, mujh mein taaqat nahin, ye khabar Usmane Ghani radiiallaho ta'ala anho ko pahunchi wo chashma maalik se 35,000 rupay khareed liya phir khidmate aqdas Huzoor alaihissalam mein haazir ho kar arz ki:

Ya RasoolAllah kya jis tarah Huzoor us shakhs ko chashma bihishti ata farmate the agar main ye chashma usse khareed loon to Huzoor mujhe ataa farmayenge Farmaya: haan Arz ki: maine bairoma khareed liya aur musalmano par waqf kar diya (*Tabrani fil Kabeer, 2/41, 1226*)

**Hadees 267:**

Abu Huraira radiiallaho ta'ala anho farmate hain: Usmane Ghani radiiallaho ta'ala anho ne do baar Nabi alaihissalam se jannat khareed li, bairoma ke din aur lashkar ki tangdasti ke roz

(*Mustadrak Hakim, 3/107, Abu Naim fil Hilya, 1/58*)

**Hadees 268:**

Huzoor alaihissalam ne Talha radiallaho ta'ala anho se farmaya:

Kal tumhare liye jannat mere zimme par hai

*(Tabrani fil Ausat, 3/287, 3172, Kanzul Ummaal, 11/695)*

**Hadees 269:**

Sahih Bukhari mein Sehal bin Saad Saaidi radiallaho ta'ala anho se hai:

Huzoor alaihissalam farmate hain:

Jo mere liye apni zubaan wa sharmgah ka zaamin ho jaaye (ke inse meri nafarmani na kare) main uske liye jannat ka zaamin hoon

*(Sahih Bukhari, 2/959, 6109, Tirmizi:2408)*

**Imamul wahabiya ka aqeeda**

Ab ye hadeesein kaise dikhayein ke O be basr, badzuban, tere nazdeek to wo kisi cheez ke mukhtaar nahin unko kisi no'a ki qudrat nahin kisi kaam mein na bil fel unko dakhal hai, na uski taaqat rakhte hain, apni jaan tak ke nafa wa nuqsan tak ke maalik nahin, dusre ka to kya kar sakein, Allah ke yahan ka mualma unke ikhteyar se baahar hai, wahan kisi ki himayat nahin kar sakte, kisi ke wakeel nahin ban sakte

In hadeeso ko soojh kar wo batamleeke ilahi azzawajall jannat ke maalik, karkhana -e- ilahi ke mukhtar hain,

zamanatein farmate hain, apne zimme lete hain, ataa farmate hain, bay kar dete hain, har aaqil jaanta hai ke bay wahi karega jo khud maalik ho ya maalik ki taraf se maazoon wa mukhtaar warna fuzooli hai, jiska qasd fuzool aur aqad bekaar

Alhamdulillah! Ahle haq ke nazdeek Nabi alaihissalam ko nifaaze tasarruf ki dono wajhein haasil haqeeqate ataiya lijiye to wo zaroor maalike jinaan balki maalike jahaan hain aur zaatiya lijiye to maalike haqeeqi ke maazoone mutlaq wa naaibe kaamil, haan gumrah bad deen wo jo dono shaqein baatil jaane aur Allah ke habeeb alaihissalam ko maaz Allah fuzooli mehaz jaane

### **Hadees 270:**

Huzoor alaihissalam farmate hain:

Jo shambe ke din tudke se kisi haajat ki talash ko jaaaye main uski haajat rawai ka zimmedar hoon

*(Abu Nayeem fi Tarikhe Asbahaan, 1/341)*

Hazrate Sayyidi Nizamul Haq walidaine Mahboobe Ilahi Sultane Auliya ki nisbat log kehte hain "baade jumuah jo kijiye kaam uske zaamin Shaikh Nizaam" wahabi ise shirk kehte hain wahi hukm is hadees par laazim

### **Hadees 271:**

Hazrate Abdurrahman bin Auf radiiallaho ta'ala anho qable bisat Huzoor alaihissalam yaman ko tajirana



jaate the, ek peer mard askalaan bin awaakin ke yahan qiyaam farmate wo inse Makka muazzama ka haal puchhte, tum mein koi mash'hoor buland charche waala paida hua kisi ne tum par tumhare deen mein khilaf kiya ye inkar karte

Jab baade bisate aqdas gaye, peer mard ne kaha main tumhein wo basharat deta hoon ke tumhare liye tijarat se behtar hai

Allah ta'ala ne tumhari qaum se Nabi barguzida maboos farmaya un par apni kitab utaari, wo asnaam se rokthe aur Islam ki taraf bulate hain, haq ka hukm dete aur uske faail hain, baatil se mana karte aur uske mabtal hain wo hashmi hain aur tum aye Abdurrahman! unke maamu, jald palto aur unki khidmat wa tasdeeq karo aur ye ash'aar meri taraf se unki bargaathe waala mein pahunchao

Chand ash'aar darbara -e- tasdeeq, Risalat wa izhaare shauq wa uzr peerana saali wa isteaanate sarkare aali salawaatullah wa salaamuhu alaih kahe azaa'n jumla ye do sher:

"Jab ke shehro ko doori ke faslo ne bayeed kar diya to Huzoor meri panaah aur mujhe rahat milne ki jagah hain, to Huzoor mere shafee ho'n us badshah ke yahan jo makhlooq ko najaat ki taraf bulata hai"

Abdurrahman radiiallaho ta'ala anho ne wapas aa kar ye haal Siddiqe Akbar radiiallaho ta'ala anho se guzarish

kiya, unhone farmaya ye Muhammad bin Abdullah hain jinhein Allah azzawajall ne apni tamam makhlooqaat ki taraf Rasool kiya, tum unke Huzoor haazir ho, ye haazir hue, Huzoor alaihissalam ne unhein dekh kar tabassum farmaya aur irshad hua ke main ek sazawaar chehra dekhta hoon jiske liye khair ki ummeed hai, kaho kya khabar hai? unhone arz ki, kaisi? farmaya: payaam bhejne waale ne jo payaam humare huzoor bheja hai

wo amanat ada karo sunte ho, awlaade hameer khawaas momineen se hain

Abdurrahman radiallaho ta'ala anho ye sunte hi musalman hue, phir wo ash'aar Huzoor ki khidmat mein arz kiye, Huzoor alaihissalam ne irshad farmaya: Mujh par baaz imaan laane waale (aise hain) jinhone mujh ko dekha nahin aur baaz log meri tasdeeq karne waale (aise hain) jin ko mere paas huzoori haasil na ho saki ye log mere bhai hain

Kalima ukhuwwat ko unke aizaz ke liye tawazoan farmaya

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کتبہ

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