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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَّعْدِنِ الْجُودِ وَالْكَرَمِ وَاٰلِهِ وَبَارِكْ وَسَلِّمْ

Bahaar E Shari'at

(Roman Urdu)

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Tagreez-e-Jaleel By Mufti Badruddin Qadri:-

احمدك يا الله والصلوة والسلام عليك يا رسول الله وعلى الك واصحابك اولى الصديق والصفاء

اما بعد

فاعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٣﴾

Tarjamah:- “Aye logo! ‘Ilm waloñ se poochho agar tumheñ ‘ilm nahiñ”.

قال النبي صلى الله عليه وسلم - طلب العلم فريضة على كل مسلم -

Tarjamah:- “‘Ilm-e-deen seekhna har mard va ‘aurat par farz hai”.

Qur'an-e-Majeed ki muta'addid Aayaat-e-Mubaaraka mein 'ilm-e-deen ke husool par zor diya gaya hai aur kaseer Ahaadees-e-Mubaaraka fazeelat-e-'ilm-e-deen mein marvi haiñ, banda-e-momin jaise-jaise ahkaam-e-shara' ka mukallaf hoga us par un ahkaam ke 'ilm ka husool (haasil karna) farz hoga.

Magar afsos sad afsos ki din-ba-din musalmanoñ mein deen se doori badhti ja rahi hai aur ab haalaat yahañ tak kharaab ho chuke haiñ ke logoñ ko apne roz-marra ke zaroori masaail tak ka 'ilm nahiñ hota.

Aap khud gaur farmayeñ ke barr-e-aa'zam Asia jisme Urdu ka tabqa ziyada paaya jaata hai yahañ 'Ulama-e-Haq Ahl-e-Sunnat va Jama'at ne badi jaan-fishaani (bahut mehnat) kar ke fiqhi masaail ko jo 'Arabi zubaan mein kutub-e-fiqah mein maujood the use urdu zubaan mein kar ke qaum ke saamne pesh kiya, usi ki ek kadi fiqhi masaail ka ek 'azeem encyclopedia “Bahaar-e-Shari'at” bhi hai jo tanha ek 'azeem 'aalim-e-rabbaani Khalifa-e-Aa'la-Hazrat Sadrush-Shari'ah abul-ula 'allama hakeem Amjad 'Ali Aa'zmi (عليه الرحمة) ki kaawishoñ ka nateeja hai jis mein Fiqh-e-Hanafi ke saheeh, raajeh, muftaa-bihi masaail ko urdu zubaan mein jama' kiya gaya hai. Yeh kitaab deeni zaroori masaail seekhne ke liye kaafi hai.

Magar is daur ka alamiya (gham ki baat) yeh hai ke log ab is qadr maghrib ke ghulaam ho chuke haiñ aur school aur college ke maahol ne english zubaan ka aisa rang bhar diya hai ke din-ba-din ab musalmanoñ ki ek badi jama'at urdu 'arabi zubaan se bhi na-waaqif hoti chali ja rahi hai. Aise mein zaroorat is baat ki thi ke kisi tarah deeni masaail ko roman-urdu zubaan mein logoñ ke saamne pesh kiya jaye.

Pesh-e-nazar yeh kitaab isi silsile ki koshish hai hamaare muhibb-e-mohtaram 'aali janaab Muhammad Asif Raza Sahaab Qadri Razvi ki mohtaram koi 'aalim faazil nahiñ al-batta deeni jazba rakhte haiñ. Sarkaar Shahzada-e-'Aala Hazrat Jaanasheene-Huzoor Mufti-e-Aa'zam-e-Hind Tajush-Shari'ah 'Allamah Akhtar Raza Khan Qadri Azhari (عليه الرحمة) ke silsila-e-iraadat mein daakhil hone ke baa'd inka deeni shaghaf badha aur maujooda haalaat ko dekh kar unhoñ ne yeh kaam karne ki khwaahish zaahir ki, faqeer-e-qaadri ne hausla diya chunke iraada Bahaar-e-Shari'at ko roman mein karne ka tha, is liye hamne inhein Shahzaada-e-Sadrush-Shari'ah Muhaddis-e-Kabeer Ameer-ul-Momineen Fil-Hadees Ustaaz-ul-'Ulama 'Allamah Ziya-ul-Mustafah Qadri Razvi Amjadi se apne hawaale se raabta karne ko kaha bihamdihi-ta'ala hazrat ne dua'yein diñ. Aur apne dost faazil maulana Naseem (amjadi) ke saath milkar inhone kitaab ki taaleef (editing) ka kaam shuru' kiya.

Kayi saalon ki koshishon ke baa'd nazar-e-saani karne ke baa'd yeh kitaab Bahaar-e-Shari'at (5-hisse) roman-urdu mein aap ke saamne hai. Faqeer-e-qaadri ne poori tawajjoh se asl kitaab se sun kar milaaya dekha behtar paaya. Magar hazaaron koshishon ke bawajood agar ba-taqaza-e-bashari kahiñ koi kami-beshi reh gayi ho to ittila' farmayein taake iski islaah ho sake.

Allah (عزوجل) ki baargaah mein du'a hai ke Maula-Ta'ala apne Habeeb (ﷺ) ke sadqe ise qubool farmaaye aur musalmanon ke liye nafa' bakhsh banaaye Aameen.

(Du'a Go Banda-e-'Aasi. Faqeer-e-Qadri Gadha-e-Nizaami Badruddin Ahmed Khan Razvi Misbahi, Qazi-e-Shaher Mangalore, Baani-e-Markaz Ziya-us-Sunnah (Aazad-Nagar, Beluvai, Mangalore, South-Karnataka, India).

Translator's Note:-

[1].Bracket mein jo likha gaya hai woh sirf samajhne ke liye hai, english aur urdu donoñ mein likha gaya hai.

[2].Is roman-urdu Baahar-e-Shari'at mein agar kuch ghalti mil jaye maslan: jaaiz ya na-jaaiz waghaira to is e-mail-id "bahaar786313@gmail.com" ko e-mail karke ittila' karde. **WhatsApp Number: +91-7619496787**

[3].Aur koi is ghalti ko daleel na banaaye.

[4].Adobe-reader mein agar koi sentence search karni ho to 2 word ke darmiyaan double space dein.

Introduction To Bahaar-e-Shari'at

- Volume 01:** Imaan Aur 'Aqaaid
- Volume 02:** Tahaarat (Paaki)
- Volume 03:** Namaaz
- Volume 04:** Namaaz, Maut Aur Janaaza
- Volume 05:** Zakaat Aur Rozah
- Volume 06:** Hajj
- Volume 07:** Nikaah, Hurmat-e-Musaaharat
- Volume 08:** Talaaq, Eela, Zihaar, Iddat
- Volume 09:** Qasam, Mannat, Islami-Saza, Kaffara, Kalimat-e-Kufr
- Volume 10:** Pada Hua Maal, Gumshuda, Karobaari-Shirkat, Waqf
- Volume 11:** Khareed-o-Farokht (Purchase & Sales)
- Volume 12:** Kafaalat, Qaza, Wakaalat, Shahaadat Aur Iftaa
- Volume 13:** Daa'wa, Iqraar Aur Sulah
- Volume 14:** Muzaarabat, 'Aariyat (Loans), Hibah (Gifts), Ijaara
- Volume 15:** Ghasab, Shuf'ah, Zibah, Qurbaani, Aqeeqah
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- Volume 17:** Taharri, Shikaar, Rahen (Pawns) Aur Janaayaat
- Volume 18:** Qisaas, Diyat, Zamaan
- Volume 19:** Wasiyyat
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الحمد لله الذى أنزل القرآن، وهدانا به إلى عقائد الإيمان، وأظهر هذا الدين القويم على سائر الأديان، والصلاة والسلام الأتمان فى كل حين وأن على سيد ولد عدنان، سيد الإنس والجان، الذى جعله الله تعالى مطلقاً على الغيوب فعلم ما يكون وما كان، وعلى أله وصحبه وابنه وحزبه ومن تبعهم بإحسان، واجعلنا منهم يا رحمن! يا منان!

Faqeer Baargaah-e-Qaadri Abul 'Ula Amjad 'Ali Aa'zmi Razvi 'arz karta hai ke zamaane ki haalat ne is taraf mutawajjeh (tawajjoh) kiya ke 'awaam bhaaiyon ke liye saheeh masaail ka ek silsila 'aam-fahm (ya'ni aasaani se samajh aane waali) zubaan mein likha jaye, jisme zaroori roz-marra (har-roz) ke masaail hon. Bawajood be-fursati aur be-maegee ke Tawakkulan 'Alallaah (Allah-Ta'ala ke bharose) is kaam ko shuru' kiya, ek hissa likhne paaya tha ke yeh khayaal huwa ke Aa'maal ki durusti 'Aqaaid ki sehat par mutafarre' hai aur bahutere musalman aise hain ke usool-e-mazhab se aagah nahiin, aise ke liye sacche 'aqaaid-e-zaroori ke sarmaaya ki bahut shadeed haajat hai.

Khusoosan is pur-aashob zamaane mein ke gandum numa jau farosh ba-kasrat hain (ya'ni is fitne ke daur mein imaan ke daaku ba-kasrat hain), ke apne aap ko musalman kehte, balke 'Aalim kehlaate hain aur haqeeqatan Islaam se unko kuch 'ilaaqa nahiin. 'Aam na-waaqif musalman unke daam-e-tazweer (makr-o-fareb ka jaal) mein aakar mazhab aur deen se haath dho baithte hain. Lihaaza us hissa ya'ni Kitaabut-Tahaarat ko is silsile ka hissa-dom kiya aur un bhaaiyon ke liye is se pehle hisse mein Islaami sacche 'Aqaaid bayaan kiye. Ummeed ke Biraadraan-e-Islaam is kitaab ke mutaale se Imaan taaza karein aur is Fqeer ke liye 'afw va 'aafiyat-e-daarain aur Imaan va Mazhab-e-Ahl-e-Sunnat par khaatime ki Du'a farmayein

اللَّهُمَّ ثَبِّتْ قُلُوبَنَا عَلَى الْإِيمَانِ وَتَوَفَّنَا عَلَى الْإِسْلَامِ وَارْزُقْنَا شَفَاعَةَ خَيْرِ الْأَنْبَاءِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ،

وَادْخُلْنَا بِجَاهِهِ عِنْدَكَ دَارَ السَّلَامِ أَمِينَ يَا أَرْحَمَ الرَّاحِمِينَ! وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ۔

Chapter: 01

AQAAID MUTA'ALLIQ-E- ZAAT VA SIFAAT- E-ILAAHI

Aqaaid Muta'alliq-e-Zaat va Sifaat-e-Ilaahi

Jalla-Jalaaluhu

(Allah Ta'ala Ki Zaat Aur Uski Sifaat Ke Baare Mein 'Aqaaid)

'Aqeedah 01:- Allah (عزوجل) ek hai, koi uska shareek nahiñ, na Zaat mein, na Sifaat mein, na Af'aal mein, na Ahkaam (hukm dene) mein, na Asma' (naamoon) mein, Waajib-ul-Wujood hai ya'ni uska wajood zaroori hai aur 'Adm Muhaal (ya'ni uska maujood na hona na-mumkin hai). Qadeem hai ya'ni hamesha se hai. Azali ke bhi yahi maa'na haiñ, Baaqi hai ya'ni hamesha rahega aur isi ko Abadi bhi kehte haiñ. Wahi iska mustahiq hai ke uski 'ibaadat va parastish ki jaye.

(Note:- Muhaal ya'ni na-mumkin. Impossible).

'Aqeedah 02:- Woh be-parwah hai, kisi ka mohtaaj nahiñ aur tamaam jahaan uska mohtaaj.

'Aqeedah 03:- Uski Zaat ka Idraak 'aqlan Muhaal (ya'ni uski zaat ka 'aql ke zariye se ihaata nahiñ kiya ja sakta), ke jo cheez samajh mein aati hai 'aql usko muheet (gheri hui) hoti hai aur usko koi ihaata nahiñ kar sakta (ya'ni koi cheez uski zaat ko gher nahiñ sakti), al-batta uske Af'aal ke zariye se ijmaalan (mukhtasar) uski Sifaat phir un Sifaat ke zariye se Ma'rifat-e-Zaat haasil hoti hai (ya'ni uski zaat pehchaani jaati hai).

(Aqeede Ka Khulaasa:- Allah-Ta'ala ki Zaat ko samajhna na-mumkin hai, kyun ki jo cheez samajh mein aati hai 'aql usko gherne waali hoti hai, misaal ke taur par: aap ke saamne ek kaagaz rakha hua hai woh kaagaz likhaai se bhara hua hai ab aap use dekhenge to poora parcha aapne dekha aur samajh liya jab samajh liya to zaahir si baat hai ke aapne uska ihaata kar liya ya'ni (aankhon se) gher liya aur Allah-Ta'ala ki zaat ko koi gher nahiñ sakta, haañ uske af'aal ko dekhe to uski sifaat ka 'ilm hota hai phir in sifaat ke zariye se Khuda-e-Ta'ala ki zaat ki pehchaan hoti hai).

'Aqeedah 04:- Uski Sifatein na 'Ain haiñ na Ghair, ya'ni Sifaat usi zaat hi ka naam ho aisa nahiñ aur na us se kisi tarah kisi Nahw-e-Wujood mein

juda ho sakeiñ (ya'ni kisi bhi taur par sifaat, zaat se juda ho kar nahiñ paayi ja saktiñ), ke Nafs-e-Zaat ki Muqtaza haiñ aur 'Ain-e-Zaat ko laazim.

(Note:- Bila-tashbeeh isko yuñ samjheñ ke phool ki khushbu phool ki sifat hai jo phool ke saath hi paayi jaati hai, magar us khushbu ko ham phool nahiñ kehte aur na hi use phool se juda keh sakte haiñ).

'Aqeedah 05:- Jis tarah uski zaat Qadeem Azali Abadi (hamesha se) hai, Sifaat bhi Qadeem Azali Abadi haiñ (ya'ni hamesha se thi aur hamesha rahegi).

'Aqeedah 06:- Uski Sifaat na Makhlooq haiñ, na Zer-e-Qudrat daakhil.

'Aqeedah 07:- (Allah-Ta'ala ki) Zaat-o-Sifaat ke siwa sab cheezeñ Haadis haiñ, ya'ni pehle na thiñ phir maujood huiñ.

'Aqeedah 08:- Sifaat-e-Ilaahi (Allah-Ta'ala ki sifaat) ko jo Makhlooq kahe ya Haadis (ya'ni pehle se na thi baa'd meiñ wajood meiñ aayi) bataaye, gumraah bad-deen hai.

'Aqeedah 09:- Jo 'Aalam (universe) meiñ se kisi Shai (cheez) ko Qadeem (ya'ni hamesha se hona) maane ya uske Hudoos (mit-jaane) meiñ shak kare, kaafir hai.

'Aqeedah 10:- Na woh kisi ka Baap hai, na Beta, na uske liye Bibi. Jo use Baap ya Beta bataaye ya uske liye Bibi saabit kare kaafir hai, balke jo mumkin bhi kahe gumraah bad-deen hai.

'Aqeedah 11:- Woh Hayy hai ya'ni khud zinda hai aur sab ki zindagi uske haath (dast-e-qudrat) meiñ hai, jise jab chahe zinda kare aur jab chahe maut de.

'Aqeedah 12:- Woh har Mumkin par Qadir hai, koi Mumkin uski Qudrat se baahar nahiñ.

'Aqeedah 13:- Jo cheez Muhaal (na-mumkin) hai **Allah** (عزوجل) us se paak hai ke uski Qudrat use shaamil ho, ke Muhaal use kehte haiñ jo maujood na ho sake aur jab Maqdoor (possible) hoga to maujood ho sakega, phir Muhaal na raha. Ise yuñ samjho ke dusra Khuda Muhaal hai ya'ni nahiñ ho sakta, to yeh agar zer-e-qudrat (qudrat ke maatahat) ho to maujood ho sakega to

Muhaal na raha aur isko Muhaal na maanna Wahdaaniyat (Allah-Ta'ala ka ek hone) ka inkaar hai. Yunhi fanaa-e-baari (Allah-Ta'ala ka fanaa ho jaana) Muhaal (na-mumkin hai) hai, agar taht-e-qudrat (qudrat mein daakhil) ho to mumkin hogi aur jiski fanaa mumkin ho woh Khuda nahiñ. To saabit huwa ke Muhaal par qudrat maanna **Allah** (عزوجل) ki Uloohiyat se hi inkaar karna hai.

'Aqeedah 14:- Har Maqdoor ke liye zaroor nahiñ ke maujood ho jaye, al-batta mumkin hona zaroori hai agarche kabhi maujood na ho.

(Note:- Jaise ke yeh mumkin hai ki sone chaandi ki zameen ho jaye, lekin aisa nahiñ hai, lekin aisa ho jaana har haal mein mumkin rahega, chahe aisa kabhi na ho).

'Aqeedah 15:- Woh har Kamaal va Khoobi ka Jaame' hai aur har us cheez se jisme 'Aib va Nuqsaan hai paak hai, ya'ni 'Aib va Nuqsaan ka usme hona Muhaal (na-mumkin) hai, balke jis baat mein na Kamaal ho na Nuqsaan woh bhi uske liye Muhaal, maslan: jhoot, dagha, khayaanat, zulm, jahal, be-hayaai, waghairaha 'uyoob ('aib) us par qat'an Muhaal haiñ aur yeh kehna ke jhoot par qudrat hai baeen-maa'na ke woh khud jhoot bol sakta hai Muhaal (na-mumkin) ko mumkin thehraana aur Khuda ko 'aibi bataana balke Khuda se inkaar karna hai. Aur yeh samajhna ke Muhaalaat (na-mumkin) par qadir na hoga to qudrat naaqis (adhuri) ho jayegi baatili-e-mahz (saraasar ghalat) hai, ke isme qudrat ka kya nuqsaan!. Nuqsaan to us Muhaal ka hai ke ta'alluq-e-qudrat (qudrat mein daakhil hone) ki usme salaahiyat nahiñ.

'Aqeedah 16:- Hayaat, Qudrat (taaqaat-o-ikhtiyaar), Sunna, Dekhna, Kalaam, 'Ilm, Iraada uski Sifaat-e-Zaatiya haiñ, magar kaan, aankh, zubaan se uska sunna, dekhna, kalaam (baat-cheet) karna nahiñ ke yeh sab Ajsaam (jism) haiñ aur Ajsaam se woh paak. Har past se past (dheemi) aawaaz ko sunta hai, har baareek se baareek ko ke khurd-been (microscope) se mehsoos na ho woh dekhta hai, balke uska dekhna aur sunna inhiñ cheezon par munhasir (dependent) nahiñ, har maujood ko dekhta hai aur har maujood ko sunta hai.

'Aqeedah 17:- Misl-e-Deegar (jaise hayy, waajib-ul-wujood, baaqi) Sifaat ke Kalaam (words/speech) bhi Qadeem (hamesha se) hai, Haadis va Makhloq

nahiñ (ya'ni aisa nahiñ hai ke jo pehle na ho baa'd mein wujood mein aayi ya paida ki gayi), jo Qur'aan-e-'Azeem ko Makhlooq maane hamaare Imaam-e-Aa'zam va deegar Aimmah **رضي الله تعالى عنهم** ne use kaafir kaha, balke Sahaaba **رضي الله تعالى عنهم** se uski Takfeer (kufr) saabit hai.

'Aqeedah 18:- Uska Kalaam aawaaz se paak hai aur yeh Qur'aan-e-'Azeem jisko ham apni zubaan se tilawat karte, Masaahif (nuskhoñ) mein likhte haiñ, usi ka kalaam-e-qadeem bila-saut (baghair aawaaz ke) hai aur yeh hamaara padhna likhna aur yeh aawaaz Haadis, ya'ni hamaara padhna Haadis hai aur jo hamne padha Qadeem aur hamaara likhna Haadis aur jo likha Qadeem, hamaara sunna Haadis hai aur jo hamne suna Qadeem, hamaara hifz karna Haadis hai aur jo hamne hifz kiya Qadeem, ya'ni Mutajalli Qadeem hai aur Tajalli Haadis.

(Note:- Mutajalli ya'ni Kalaam-e-Ilaahi Qadeem hai, aur Tajalli ya'ni hamaara padhna, sunna, likhna, yaad rakhna yeh sab Haadis hai).

'Aqeedah 19:- Uska 'Ilm har Shai (har cheez) ko Muheet (ghere huye hai) ya'ni Juziyaat (chhoti-chhoti cheezeñ), Kulliyaat (badi-badi cheezeñ), Maujudaat (jo maujood haiñ), Ma'doomaat (jo maujood nahiñ), Mumkinaat (jo ho sakta hai), Muhaalaat (jo ho hi nahiñ sakta), sabko Azal mein (hamesha se) jaanta tha aur ab jaanta hai aur Abad (hamesha/forever) tak jaanega. Ashyaa (cheezeñ) badalti haiñ aur uska 'ilm nahiñ badalta. Diloñ ke khatroñ aur was-wasoñ par usko khabar hai aur uske 'ilm ki koi intiha nahiñ.

'Aqeedah 20:- Woh Ghaib va Shahaadat (poshida aur zaahir) sabko jaanta hai. 'Ilm-e-Zaati uska khaassa (khaas) hai. Jo shakhs 'Ilm-e-Zaati, Ghaib khwaah Shahaadat ka Ghair-e-Khuda ke liye saabit kare kaafir hai. 'Ilm-e-Zaati ke yeh maa'na ke Be-Khuda ke diye khud haasil ho.

'Aqeedah 21:- Wahi har Shai (cheez) ka Khaaliq (paida karne wala) hai, Zawaat (bande) hoñ khwaah Af'aal (bandoñ ke kaam), sab usi ke paida kiye huye haiñ.

'Aqeedah 22:- Haqeeqatan rozi pahunchaane wala wahi hai, Malaaikah waghairahum wasaail-o-wasaait haiñ.

‘Aqeedah 23:- Har Bhalaai Buraai usne apne ‘Ilm-e-Azali ke muwaafiq muqaddar farma di hai, jaisa hone wala tha aur jo jaisa karne wala tha, apne ‘ilm se jaana aur wahi likh liya, to yeh nahiñ ke jaisa usne likh diya waisa ham ko karna padta hai, balke jaisa ham karne waale the waisa usne likh diya. Zaid ke zimme buraai likhi is liye ke Zaid buraai karne wala tha. Agar Zaid bhalaai karne wala hota woh uske liye bhalaai likhta, to uske ‘ilm ya uske likh dene ne kisi ko majboor nahiñ kar diya. Taqdeer ke inkaar karne waloñ ko **Nabi** (ﷺ) ne is Ummat ka Majoos bataaya.

‘Aqeedah 24:- Qaza (taqdeer) 3 qism hai.

[1].Mubram-e-Haqeeqi:- Ke ‘Ilm-e-Ilaahi mein kisi Shai par Mu’allaq nahiñ. (Note:- ya’ni aisi taqdeer jo atal ho aur hargiz tabdeel na ho).

[2].Mu’allaq-e-Mahz:- Ke Suhuf-e-Malaaikah mein kisi Shai par uska Mu’allaq hona zaahir farma diya gaya hai. (Note:- ya’ni aisi taqdeer jo kisi shart ke saath mashroot (nirbhar) ho aur shart badalne se badal jaye, jaise: sadqah balaaon ko taal deti hai).

[3].Mu’allaq-e-Shabeeh Ba Mubram:- Ke Suhuf-e-Malaaikah mein uski Ta’leeq mazkoor (zikr) nahiñ aur ‘Ilm-e-Ilaahi mein Ta’leeq hai. (Note:- ya’ni aisi taqdeer jo ba-zaahir atal ho magar khaas buzurgoñ ki du’a se badli jaye).

Woh jo Mubram-e-Haqeeqi hai uski tabdeel na-mumkin hai, Akaabir Mahbubaan-e-Khuda agar ittifaaqan is baare mein kuch ‘arz karte haiñ to unhein is khayaal se wapas farma diya jaata hai. Malaaikah Qaum-e-Loot par ‘Azaab lekar aaye, Sayyiduna Ibraheem Khaleelullah **علي نبينا الكريم وعليه افضل الصلوة** ke Rahmat-e-Mahazzah the, unka Naam-e-Paak hi Ibraheem hai ya’ni ab-e-raheem, mehrbaan baap, un kaafiroñ ke baare mein itne saa’ee huye ke apne Rab se jhagadne lage. Unka Rab farmata hai:

{يُجَادِلُنَا فِي قَوْمِ لُوطٍ (٤٣)}

[Surah-11, Aayat-74]

Tarjamah:- “Hamse jhagadne laga Qaum-e-Loot ke baare mein.”

Yeh Qur'aan-e-'Azeem ne un be-deeno ka rad farmaya jo Mahbubaan-e-Khuda ki baargaah-e-'izzat (Allah عزوجل) ke baargaah) mein koi 'izzat va wajaahat (martaba) nahiin maante aur kehte haiin ke uske huzoor koi dam nahiin maar sakta, haalaan ke unka Rab (عزوجل) unki wajaahat apni baargaah mein zaahir farmaane ko khud in lafzon se zikr farmata hai ke: "Hamse jhagadne laga Qaum-e-Loot ke baare mein."

Hadees mein hai Shab-e-Me'raaj **Huzoor-e-Aqdas** (ﷺ) ne ek aawaaz suni ke koi shakhs Allah (عزوجل) ke saath bahut tezi aur buland aawaaz se guftugu kar raha hai, **Huzoor-e-Aqdas** (ﷺ) ne Jibreel-e-Ameen عليه الصلاة والسلام se daryaافت farmaya ke yeh kaun haiin? 'Arz ki: Moosa عليه الصلاة والسلام. Farmaya: "Kya apne Rab par tez ho kar guftugu karte haiin? 'Arz ki: unka Rab jaanta hai ke unke mizaaj mein tezi hai. Jab Aayat-e-Kareemah

{وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ (٥)}

[Surah-93, Aayat-5]

Naazil hui ke: "Beshak an-qareeb tumhein tumhara Rab itna 'ataa farmayega ke tum raazi ho jaoge."

Huzoor Sayyid-ul-Mahbubeen (ﷺ) ne farmaya:

(إِذَا لَا أَرْضِيَّ وَوَاحِدٌ مِّنْ أُمَّتِي فِي النَّارِ)

Tarjamah:- "Aisa hai to mai raazi na hunga, agar mera ek ummati bhi aag mein ho."

Yeh to shaanein bahut rafee' haiin, jin par rif'at 'izzat-o-wajaahat khatam hai. صلوات الله تعالى و سلامه عليهم Musalman maa baap ka kaccha-baccha jo hamal se gir jaata hai uske liye Hadees mein farmaya ke: "Roz-e-Qayamat Allah (عزوجل) se apne maa baap ki bakhshish ke liye aisa jhagdega jaisa qarz-khwaah (qarz dene wala) kisi qarz-daar se, yahan tak ke farmaya jayega:

(أَيُّهَا السَّقَطُ الْمُرَاغِمُ رَبِّهِ)

Tarjamah:- "Aye kacche bacche apne Rab se jhagadne waale! Apne maa baap ka haath pakad le aur Jannat mein chala ja."

Khair yeh to jumla-e-mo'tarizah tha, magar Imaan waloñ ke liye bahut naafe' aur Shayaateen-ul-Ins ki khabaasat ka daafe' tha, kehna yeh hai ke Qaum-e-Loot par 'Azaab Qaza-e-Mubram-e-Haqeeqi tha. Khaleelullah عليه الصلاة والسلام isme jhagde to unheñ irshaad huwa:

{يَا بُرْهَيْمُ اَعْرِضْ عَنْ هَذَا-- اِنَّهُمْ اَتَيْهُمْ عَذَابٌ غَيْرُ مَرْدُودٍ (٧٦)}

[Surah-11, Aayat-76]

Tarjamah:- “Aye Ibraheem! Is khayaal mein na pado, beshak unpar woh ‘azaab aane wala hai jo phirne ka nahiñ.”

Aur woh jo zaahir Qaza-e-Mu'allaq hai, us tak aksar Auliya ki rasaayi (pahunch) hoti hai, unki Du'a se unki himmat se tal jaati hai aur woh jo mutawassit (darimiyaani) haalat mein hai jise Suhuf-e-Malaaikah ke e'tibaar se 'Mubram' bhi keh sakte haiñ, us tak khawaas (khaas) Akaabir ki rasaayi (pahunch) hoti hai.

Huzoor Sayyiduna Ghaus-e-Aa'zam (رضي الله عنه) isi ko farmate haiñ: “Mai Qaza-e-Mubram ko rad kar deta huñ.” Aur isi ki nisbat Hadees mein irshaad huwa:

(اِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ بَعْدَ مَا اُبْرِمَ)

Tarjamah:- “Beshak Du'a Qaza-e-Mubram ko taal deti hai.”

Mas'alah-01: Qaza va Qadr (taqdeer) ke masail 'aam 'aqloñ mein nahiñ aa sakte, inme ziyada ghaur-o-fikr karna sabab-e-halaakat hai. Siddiq va Farooq رضي الله تعالى عنهما is mas'alah mein bahes karne se mana' farmaye gaye. Ma va Shuma (ham aur aap) kis ginti mein...! Itna samajh lo ke **Allah-Ta'ala** ne aadmi ko misl-e-patthar aur deegar jamaadaat ke be-his-o-harkat (be-jaan aur be-harkat) nahiñ paida kiya, balke usko ek nau'-e-ikhtiyaar (ek tarah ka ikhtiyaar) diya hai, ke ek kaam chahe kare, chahe na kare aur uske saath hi 'aql bhi di hai ke bhale, bure, nafa', nuqsan ko pehchaan sake aur har qism ke saamaan aur asbaab muhaiyya kar diye haiñ, ke jab koi kaam karna chahta hai usi qism ke saamaan muhaiyya ho jaate haiñ aur isi bina par us par muwaakhaza (pakad) hai. Apne aap ko bilkul majboor ya bilkul mukhtaar (taaqtwar/powerful) samajhna donoñ gumraahi haiñ.

Mas'alah-02: Bura kaam karke Taqdeer ki taraf nisbat karna aur Mashhiyyat-e-Ilaahi ke hawaale karna (ya'ni **Allah-Ta'ala** ki marzi se huwa kehna) bahut buri baat hai, balke hukm yeh hai ke jo accha kaam kare use Minjaanibillah (Allah-Ta'ala ki taraf se) kahe aur jo buraai sarzad ho usko Shaamat-e-Nafs (apni nafs ki wajah se) tasawwur kare.

'Aqeedah 25:- Allah-Ta'ala Jihat (directions) va Makaan (jagah) va Zamaan va Harkat (hilne) va Sukoon (rukne) va Shakl va Soorat va Jamee' (tamaam) Hawaadis se paak hai.

(Note:- Hawaadis ya'ni Haadis ki jama' ya'ni jo pehle maujood na ho baa'd mein wujood mein aayi ho).

'Aqeedah 26:- Duniya ki zindagi mein Allah (عزوجل) ka deedaar Nabi (ﷺ) ke liye khaas hai aur Aakhirat mein har Sunni Musalman ke liye mumkin balke waaqe'. Raha qalbi deedaar ya khwaab mein, yeh deegar Ambiya عليهم السلام balke Auliya ke liye bhi haasil hai. Hamaare Imaam-e-Aa'zam (رحمته الله) ko khwaab mein 100 baar ziyaarat hui.

'Aqeedah 27:- Uska deedaar bila kaif hai, ya'ni dekhenge aur yeh nahiñ keh sakte ke kaise dekhenge, jis cheez ko dekhte haiñ us se kuch faasila masaafat (doori) ka hota hai, nazdeek ya door, woh dekhne waale se kisi jihat (direction) mein hoti hai aur upar ya neeche, dahne ya baayein, aage ya peeche, uska dekhna in sab baaton se paak hoga. Phir raha yeh ke kyun kar (kaise) hoga? Yahi to kaha jaata hai ke "kyun kar" ko yahan dakhla nahiñ, Insha'Allah-Ta'ala jab dekhenge us waqt bata denge. Iski sab baaton ka khulaasa yeh hai ke jahan tak 'aql pahunchti hai, woh Khuda nahiñ aur jo Khuda hai, us tak 'aql-e-rasaa nahiñ aur waqt-e-deedaar nigaah uska ihaata kare (ya'ni gher le) yeh Muhaal (na-mumkin) hai.

'Aqeedah 28:- Woh jo chahe aur jaisa chahe kare, kisi ko us par qaabu nahiñ aur na koi uske iraade se use baaz rakhne wala. Usko na oongh aaye, na neend. Tamaam jahaan ka nigaah rakhne wala, na thake, na uktaaye (bezaar), tamaam 'aalam ka paalne wala, maa baap se ziyada mehrbaan, hilm wala. Usi ki rahmat toote huye dilon ka sahaara, usi ke liye badaayi aur 'azmat hai. Maan ke pet mein jaisi chahe soorat banaane wala, gunaahon

ko bakhshne wala, tauba qubool karne wala, qahr va ghazab farmaane wala. Uski pakad nihaayat sakht hai, jis se be-uske chhudaye koi chhoot nahiñ sakta. Woh chahe to chhoti cheez ko wasee' (badi) karde aur wasee' (kushaada) ko samet de, jisko chahe buland karde aur jisko chahe past (neecha), zaleel ko 'izzat de de aur 'izzat waale ko zaleel karde, jisko chahe raah-e-raast (seedhe raaste) par laye aur jisko chahe seedhi raah se alag karde, jise chahe apna nazdeek bana le aur jise chahe mardood karde, jise jo chahe de aur jo chahe chheen le, woh jo kuch karta hai ya karega 'adl va insaaf hai, zulm se paak-o-saaf hai, nihaayat buland-o-baala hai, woh sabko muheet hai, uska koi ihaata nahiñ kar sakta, nafa' va zarar (nuqsaañ) usi ke haath mein haiñ, mazloom ki faryaad ko pahunchta aur zaalim se badla leta hai, uski mashiyyat (marzi) aur iraade ke baghair kuch nahiñ ho sakta, magar acche par khush hota hai aur bure se naaraaz, uski rahmat hai ke aise kaam ka hukm nahiñ farmata jo taaqat se baahar hai. **Allah** (عزوجل) par sawaab ya 'azaab ya bande ke saath lutf (narmi/mehrbaani) ya uske saath woh karna jo uske haq mein behtar ho us par kuch Waajib nahiñ. Maalik-'Alal-Itlaaq (har cheez ka maalik-o-mukhtaar) hai, jo chahe kare aur jo chahe hukm de, haañ! Usne apne karam se waa'da farma liya hai ke Musalmanoñ ko Jannat mein daakhil farmayega aur Ba-Muqtaza-e-'Adl (insaaf ke taqaaze par) Kuffaar ko Jahannam mein, aur uske waa'da va wa'eed badalte nahiñ. Usne waa'da farma liya hai ke Kufr ke siwa har chhote bade gunaah ko jise chahe mu'aaf farma dega.

'Aqeedah 29:- Uske har fe'l (kaamon) mein kaseer (bahut) hikmatein haiñ, khwaah ham ko ma'loom hon ya na hon aur uske fe'l ke liye gharz nahiñ, ke gharz us faaida ko kehte haiñ jo faa'il ki taraf ruju' kare, na uske fe'l ke liye ghaayat, ke ghaayat ka haasil bhi wahi gharz hai aur na uske af'aal 'illat-o-sabab ke mohtaaj, usne apni hikmat-e-baaligha ke mutaabiq 'aalam-e-asbaab mein musabba-baat ko asbaab se rabt farma diya hai, aankh dekhti hai, kaan sunta hai, aag jalaati hai, paani pyaas bujhaata hai, woh chahe to aankh sune, kaan dekhe, paani jalaaye, aag pyaas bujhaaye, na chahe to laakh aankhein hon din ko pahaad na soojhe, karod aagein hon ek tinke par daagh na aaye.

Kis qahr ki aag thi jisme Ibraheem عليه الصلاة والسلام ko kaafiroñ ne daala...! Koi paas na ja sakta tha, gophan mein rakh kar phenka, jab aag ke muqaabil (saamne) pahunche, Jibreel-e-Ameen عليه الصلاة والسلام haazir huye aur 'arz ki: Ibraheem kuch haajat hai?. Farmaya: "Hai magar na tumse. 'Arz ki: phir usi se kahiye jis se haajat hai. Farmaya:

عِلْمُهُ بِحَالِي كَفَانِي عَنْ سُؤَالِي

(Ya'ni Uska mere haal ka 'ilm hona bas kaafi hai mujhe apni haajat bayaan karne se).

“Izhaar-e-Ehtiyaaj Khud Aanja Che Haajat Ast.”

(apni haajat ke izhaar ki wahañ kya haajat hai)

Irshaad Huwa:-

{يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ (٦٩)}

[Surah-21, Aayat-69]

Tarjamah:- “Aye Aag! Thandi aur Salaamti hoja Ibraheem par.”

Is Irshaad ko sun kar roo-e-zameen par jitni aagein thiñ sab thandi ho gayiñ, ke shayad mujhi se farmaya jaata ho aur yeh to aisi thandi huyi ke 'Ulama farmate haiñ ke agar iske saath “(وَسَلَامًا)” ka lafz na farma diya jaata ke Ibraheem par thandi aur salaamti hoja, to itni thandi ho jaati ke uski thandak eezaa (takleef) deti.

Chapter: 02

AQAAID MUTA'ALLIQ-E- NUBUWWAT

- ❖ Hamaare Nabi (ﷺ) Ki Chand Khusoosiyaat... 29
- ❖ Nabi (ﷺ) Se Muhabbat 32

Aqaaid Muta'alliq-e-Nubuwwat

(Nubuwwat Ke Baare Meiñ 'Aqaaid)

Musalman ke liye jis tarah (Allah-Ta'ala ki) Zaat va Sifaat ka jaanna zaroori hai, ke kisi zaroori ka inkaar ya muhaal (na-mumkin) ka isbaat (saabit karna) use kaafir na karde, isi tarah yeh jaanna bhi zaroori hai ke Nabi ke liye kya Jaaiz hai aur kya Waajib aur kya Muhaal (na-mumkin), ke Waajib ka inkaar aur Muhaal (na-mumkin) ka iqraar Moojib-e-Kufr (kufr ka sabab) hai. Aur bahut mumkin hai ke aadmi naadaani se khilaaf 'Aqeedah rakhe ya khilaaf baat zubaan se nikaale aur halaak ho jaye.

'Aqeedah 01:- Nabi us Bashar ko kehte haiñ jise **Allah-Ta'ala** ne hidaayat ke liye 'Wahi' bheji ho. Aur Rasool Bashar hi ke saath khaas nahiñ balke Malaaiakah meiñ bhi Rasool haiñ.

'Aqeedah 02:- Ambiya sab Bashar the aur Mard, na koi Jinn Nabi huwa na 'Aurat.

'Aqeedah 03:- **Allah** (عزوجل) par Nabi ka bhejna Waajib nahiñ, usne apne fazl-o-karam se logoñ ki hidaayat ke liye Ambiya bheje.

'Aqeedah 04:- Nabi hone ke liye us par 'Wahi' hona zaroori hai, khwaah Farishte ki Ma'rifat (zariye se) ho ya bila waasta.

'Aqeedah 05:- Bahut se Nabiyoñ par **Allah-Ta'ala** ne Saheefeñ aur Aasmaani kitaabeñ utaariñ, unme se 4 kitaabeñ bahut mashhoor haiñ.

[1].Tauraat:- Hazrat Moosa عليه السلام par.

[2].Zaboor:-Hazrat Dawood عليه السلام par.

[3].Injeel:-Hazrat 'Esa عليه السلام par.

[4].Qur'aan-e-'Azeem:- ke sab se afzal kitaab hai, sab se afzal Rasool Huzoor Pur Noor Ahmad-e-Mujtaba **Muhammad Mustafa** (ﷺ) par.

Kalaam-e-Ilaahi meiñ baa'z ka baa'z se afzal hona uske yeh maa'na haiñ ke hamaare liye usme sawaab zaaid hai, warna **Allah** (عزوجل) ek, uska kalaam ek, usme afzal va mafzool ki gunjaaish nahiñ.

‘Aqeedah 06:- Sab Aasmaani Kitaabein aur Saheefe haq haiin aur sab Kalaam-Ullah haiin, unme jo kuch irshaad huwa sab par Imaan zaroori hai. Magar yeh baat al-batta hui ke agli kitaabon ki hifaazat **Allah-Ta’ala** ne Ummat ke supurd ki thi, unse uska Hifz (hifaazat) na ho saka, Kalaam-e-Ilaahi jaisa utra tha unke haathon mein waisa baaqi na raha, balke unke shareeron ne to yeh kiya ke unme Tehreefein (tabdeeliyaan) kar diin, ya’ni apni khwaahish ke mutaabiq ghata-badha diya.

Lihaaza jab koi baat un kitaabon ki hamaare saamne pesh ho to agar woh hamaari kitaab (qur’aan) ke mutaabiq hai, ham uski tasdeeq (tasleem) karenge aur agar mukhaalif hai to yaqeen jaanege ke yeh unki Tehreefaat se hai aur agar Muwaafaqat Mukhaalafat kuch ma’loom nahiin to hukm hai ke ham us baat ki na Tasdeeq karein na Takzeeb (na inkaar kare), balke yun kahein ke:

” اَمَنْتُ بِاللّٰهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ “

Tarjamah:- “Allah (عزوجل) aur uske Farishton aur uski Kitaabon aur uske Rasoolon par hamaara Imaan hai.”

‘Aqeedah 07:- Chunke yeh Deen hamesha rehne wala hai, lihaaza Qur’aan-e-‘Azeem ki hifaazat **Allah** (عزوجل) ne apne zimme rakhi, farmata hai:

{ اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهُ لَحٰفِظُوْنَ (٩) }

[Surah-15, Aayat-9]

Tarjamah:- “Beshak hamne Qur’aan utaara aur beshak ham uske zaroor nighbaan haiin.”

Lihaaza isme (Qur’aan-e-‘Azeem mein) kisi Harf ya Nuqta ki kami-beshi Muhaal (na-mumkin) hai, agarche tamaam duniya iske badalne par jama’ ho jaye, to jo yeh kahe ke isme ke kuch Paare ya Suratein ya Aayatein balke ek Harf bhi kisi ne kam kar diya, ya badha diya, ya badal diya, qata’an kaafir hai, ke isne us Aayat ka inkaar kiya jo hamne abhi likhi.

‘Aqeedah 08:- Qur’aan-e-Majeed Kitaab-Ullah hone par apne aap Daleel hai, ke khud e’laan ke saath keh raha hai:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ (٢٣) فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ -

[Surah-2, Aayat-23-24]

Tarjamah:- “Agar tumko us kitaab mein jo hamne apne sab se khaas Bande (Muhammad (ﷺ)) par utaari koi shak ho to uski misl koi chhoti si Surat keh laao aur Allah ke siwa apne sab himaayatiyon ko bulaalo agar tum sacche ho, to agar aisa na kar sako aur ham keh dete hain hargiz aisa na kar sakoge, to us aag se daro! Jiska eendhan aadmi aur patthar hain, jo kaafiron ke liye tayyaar ki gayi hai.”

Lihaaza kaafiron ne iske muqaable mein jee-tod koshishein kin, magar iski misl ek Satr na bana sake, na bana sakein.

Mas'alah-01: Agli kitaabein Ambiya hi ko zubaani yaad hotin, Qur'aan-e-'Azeem ka Mo'jizah hai ke Musalmano ka baccha-baccha yaad kar leta hai.

'Aqeedah 09:- Qur'aan-e-'Azeem ki saat (7) Qiraatein sab se ziyada mashhoor aur mutawaatir (chalti hui aa rahi) hain, unme معاذ الله kahi ikhtilaaf-e-maa'na nahi, woh sab haq hain, isme Ummat ke liye aasaani yeh hai ke jiske liye jo Qira'at aasaan ho woh padhe aur hukm yeh hai ke jis mulk mein jo Qira'at raa'ij ('aam) hai 'awaam ke saamne wahi padhi jaye, jaise hamaare mulk mein Qira'at-e-'Aasim ba-riwaayat-e-hafs, ke log na-waaqifi se inkaar karenge aur woh معاذ الله kalima-e-kufr hoga.

'Aqeedah 10:- Qur'aan-e-Majeed ne agli kitaabon ke bahut se Ahkaam Mansookh kar diye. Yunhi Qur'aan-e-Majeed ki baa'z Aayaton ne baa'z Aayaat ko Mansookh kar diya.

'Aqeedah 11:- Naskh (mansookh) ka matlab yeh hai ke baa'z Ahkaam kisi khaas waqt tak ke liye hote hain, magar yeh zaahir nahi kiya jaata ke yeh hukm fulaan waqt tak ke liye hai, jab mi'aad (muddat) पूरी ho jaati hai to dusra hukm naazil hota hai, jis se ba-zaahir yeh ma'loom hota hai ke woh pehla hukm utha diya gaya aur haqeeqatan dekha jaye to uske waqt ka khatam ho jaana bataaya gaya. Mansookh ke maa'na baa'z (kuch) log Baatil hona kehte hain, yeh bahut sakht baat hai, Ahkaam-e-Ilaahiyah sab haq hain, wahan baatil ki rasaayi kahaan...!

‘Aqeedah 12:- Qur’aan ki baa’z baatein Muhkam hain ke hamaare samajh mein aati hain aur baa’z Mutashaabah ke unka poora matlab **Allah** aur **Allah** ke **Habeeb** (عز وجل و صلى الله تعالى عليه وسلم) ke siwa koi nahi jaanta. Mutashaabah ke talaash aur uske maa’na ki kin-kaash (chaan-been) wahi karta hai jiske dil mein kaji (tedhaapan) ho.

‘Aqeedah 13:- Wahi-e-Nubuwwat Ambiya ke liye khaas hai, jo ise kisi Ghair-e-Nabi ke liye maane kaafir hai. Nabi ko khwaab mein jo cheez bataayi jaye woh bhi ‘Wahi’ hai, uske jhoothe hone ka ehtimaal (shak) nahi. Wali ke dil mein baa’z waqt sote ya jaagte mein koi baat ilqaa hoti (daali jaati) hai usko Ilhaam kehte hain. Aur Wahi-e-Shaitaani ke ilqaa min-jaanibe-shaitaan ho, yeh Kaahin (jyotish) Saahir (jaadugar) aur deegar Kuffaar va Fussaaq ke liye hoti hai.

‘Aqeedah 14:- Nubuwwat kasbi (apni koshish se haasil ki huyi) nahi ke aadmi ‘ibaadat va riyazat ke zariye se haasil kar sake, balke mahz ‘Ataa-e-Ilaahi (Allah Ta’ala ki ‘Ataa) hai, ke jise chahta hai apne fazl se deta hai, haañ! deta usi ko hai jise is mansab-e-‘azeem ke qaabil banaata hai, jo qabl-e-husool-e-nubuwwat tamaam akhlaaq-e-razeelah (buri aadaton) se paak aur tamaam akhlaaq-e-faazilah (acche aadaton) se muzayyin ho kar jumla madaarij-e-wilaayat tay kar chukta hai aur apne nasab va jism va qaul va fe’l va harkaat va saknaat mein har aisi baat se munazzah (‘aibon se paak) hota hai jo baa’is-e-nafrat (nafrat ka sabab) ho, use ‘aql-e-kaamil ‘ataa ki jaati hai, jo auron ki ‘aql se ba-darjaha zaaid hai, kisi hakeem aur kisi falsafi ki ‘aql uske laakhwein hisse tak nahi pahunch sakti.

{ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ }

[Surah-6, Aayat-124]

Tarjamah:- “Allah khoob jaanta hai jahan apni risalat rakhe.”

{ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ } (٣)

[Surah-62, Aayat-4]

Tarjamah:- “Yeh Allah ka fazl hai jise chahe de aur Allah bade fazl wala hai.”

Aur jo ise Kasbi maane ke aadmi apne kasab-o-riyaazat se Mansab-e-Nubuwwat tak pahunch sakta hai kaafir hai.

‘Aqeedah 15:- Jo shakhs Nabi se Nubuwwat ka Zawaal (khatm ho jaane ko) jaaiz jaane kaafir hai.

‘Aqeedah 16:- Nabi ka ma'soom hona zaroori hai aur yeh 'ismat (gunaahon se paak hona) Nabi aur Malak (farishton) ka khaassa (khusoosiyat) hai, ke Nabi aur Farishte ke siwa koi ma'soom nahiñ. Imaamon ko Ambiya ki tarah ma'soom samajhna gumraahi va bad-deeni hai. 'Ismat-e-Ambiya ke yeh maa'na haiñ ke unke liye Hifz-e-Ilaahi ka waa'da ho liya, jiske sabab unse sudoor-e-gunaah (gunaah saadir hona) shar'an muhaal (na-mumkin) hai, Ba-Khilaaf-e-Aimmah va Akaabir Auliya ke **Allah** (عزوجل) unheñ mehfooz rakhta hai, unse gunaah hota nahiñ, magar ho to shar'an muhaal bhi nahiñ.

‘Aqeedah 17:- Ambiya عليهم السلام shirk va kufr aur har aise amr (kaamon) se jo khalq (ya'ni makhlooq/logoñ) ke liye baa'is-e-nafrat (nafrat ka sabab) ho, jaise kizb (jhoot) va khayaanat (fareb, dhoka) va jahl waghairaha sifaat-e-zameemah (buri-sifaaton) se. Neez aise af'aal (kaamon) se jo wajaahat aur murawwat ('izzat va waqaar aur insaaniiyat) ke khilaaf haiñ qabl-e-nubuwwat aur baa'd-e-nubuwwat bil-ijmaa' ma'soom haiñ aur kabaair (kabeera gunaahon) se bhi mutlaqan ma'soom haiñ aur haq yeh hai ke ta'ammud-e-saghaair (jaanboojh kar chhote gunaah karne) se bhi qabl-e-nubuwwat aur baa'd-e-nubuwwat ma'soom haiñ.

‘Aqeedah 18:- Allah-Ta'ala ne Ambiya عليهم السلام par Bandon ke liye jitne Ahkaam naazil farmaye unhoñ ne woh sab pahuncha diye, jo yeh kahe ke kisi hukm ko kisi Nabi ne chhupa rakha, taqiyyah ya'ni khauf ki wajah se ya aur kisi wajah se na pahunchaya, kaafir hai.

‘Aqeedah 19:- Ahkaam-e-Tableeghiya mein Ambiya se Sahw (ghalti) va Nisyaan (bhool-chook) Muhaal (na-mumkin) hai.

‘Aqeedah 20:- Unke jism ka Bars va Juzaam (koddh/leprosy) waghaira aise Amraaz (bimaariyon) se jinse tanaffur (nafrat) hota hai, paak hona zaroori hai.

‘Aqeedah 21:- Allah (عزوجل) ne Ambiya عليهم السلام ko apne Ghuyoob (ghaiboñ) par ittila’ di, zameen va aasmaan ka har zarra har Nabi ke pesh-e-nazar hai, magar yeh ‘Ilm-e-Ghaib ke unko hai Allah (عزوجل) ke diye se hai, lihaaza inka ‘ilm ‘Ataayi huwa. Aur ‘Ilm-e-‘Ataayi Allah (عزوجل) ke liye Muhaal (na-mumkin) hai, ke uski (Allah-Ta’ala ki) koi Sifat koi Kamaal kisi ka diya huwa nahiñ ho sakta balke Zaati hai. Jo log Ambiya balke **Sayyid-ul-Ambiya** (ﷺ) se mutlaq ‘Ilm-e-Ghaib ki nafi (inkaar) karte haiñ woh Qur’aan-e-‘Azeem ki is Aayat ke misdaaq haiñ:

{ أَفْتَوْا مُنُونٍ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ }

[Surah-2, Aayat-85]

Tarjamah:- Ya’ni: “Qur’aan-e-‘Azeem ki baa’z baateiñ maante haiñ aur baa’z ke saath kufr karte haiñ.”

Ke Aayat-e-Nafi (woh Aayateiñ jinme zaati ‘ilm-e-ghaib ka zikr hai jo ki Allah-Ta’ala ke saath khaas hai) dekhte haiñ aur un Aayatoñ se jinme Ambiya عليهم السلام ko ‘Uloom-e-Ghaib ‘ataa kiya jaana bayaan kiya gaya hai (unka) inkaar karte haiñ, haalaañ ke nafi va isbaat donoñ haq haiñ ke nafi ‘ilm-e-zaati ki hai ke yeh khaassa-e-uloohiyat hai, isbaat ‘ataayi ka hai ke yeh Ambiya hi ki shaayaan-e-shaan hai aur munaafi-e-uloohiyat hai aur yeh kehna ke har zarra ka ‘ilm Nabi ke liye maana jaye to khaaliq va makhlooq ki musaawaat (baraabari) laazim aayegi, baatil-e-mahz (saraasar ghalat) hai, ke musaawaat (baraabari) to jab laazim aaye ke Allah (عزوجل) ke liye bhi itna hi ‘ilm saabit kiya jaye aur yeh na kahega magar kaafir, zarraat-e-‘aalam mutanaahi haiñ (ya’ni ‘aalam ke har sahi ki ek hadd hai) aur uska ‘ilm ghair-mutanaahi (ya’ni Allah-ta’ala ke ‘ilm ki koi hadd nahiñ), warna jahl laazim aayega, aur yeh muhaal ke Khuda jahl se paak, neez zaati va ‘ataayi ka farq bayaan karne par bhi musaawaat (baraabari) ka ilzaam dena saraahatan (saaf/waazeh) imaan va islaam ke khilaaf hai, ke is farq ke hote huye musaawaat ho jaaya kare to laazim ke mumkin va waajib va wujood meiñ معاذالله musaawi ho jayeñ, ke mumkin bhi maujood hai aur waajib bhi maujood aur wujood meiñ musaawi kehna sareeh kufr, khula shirk hai.

Ambiya عليهم السلام ghaib ki khabr dene ke liye hi aate haiñ, ke Jannat va Naar va Hashr va Nashr va 'Azaab va Sawaab ghaib nahiñ to aur kya haiñ...? Unka mansab hi yeh hai ke woh baateiñ irshaad farmayeñ jin tak 'aql va hawaas (five senses) ki rasaayi nahiñ aur isi ka naam Ghaib hai.

Auliya ko bhi 'Ilm-e-Ghaib 'Ataayi hota hai magar Ba-Waasta-e-Ambiya ke.

'Aqeedah 22:- Ambiya-e-Kiraam, tamaam Makhlooq yahañ tak ke Rusul-e-Malaaikah (farishtoñ meiñ jo rasool haiñ) se afzal haiñ. Wali kitna hi bade martabe wala ho, kisi Nabi ke baraabar nahiñ ho sakta. Jo kisi Ghair-e-Nabi ko kisi Nabi se afzal ya baraabar bataaye kaafir hai.

'Aqeedah 23:- Nabi ki Ta'zeem Farz-e-'Ain balke Asl-e-Tamaam Faraaiz hai (ya'ni tamaam faraaiz se badh kar). Kisi Nabi ki Adna Tauheen ya Takzeeb (jhutlaana), Kufr hai.

'Aqeedah 24:- Hazrat-e-Aadam عليه السلام se hamaare Huzoor Sayyid-e-'Aalam (ﷺ) tak Allah-Ta'ala ne bahut se Nabi bheje, baa'z ka sareeh (waazeh) zikr Qur'aan-e-Majeed meiñ hai aur baa'z ka nahiñ, jinke Asmaa-e-Tayyibah bit-tasreeh (wazaahat ke saath) Qur'aan-e-Majeed meiñ haiñ, woh yeh haiñ:

[01].Hazrat-e-Aadam عليه السلام [02].Hazrat-e-Nooh عليه السلام [03].Hazrat-e-Ibraheem عليه السلام [04].Hazrat-e-Isma'eel عليه السلام [05].Hazrat-e-Ishaaq عليه السلام [06].Hazrat-e-Ya'qoob عليه السلام [07].Hazrat-e-Yusuf عليه السلام [08].Hazrat-e-Moosa عليه السلام [09].Hazrat-e-Haroon عليه السلام [10].Hazrat-e-Shu'aib عليه السلام [11].Hazrat-e-Loot عليه السلام [12].Hazrat-e-Hood عليه السلام [13].Hazrat-e-Dawood عليه السلام [14].Hazrat-e-Sulaimaan عليه السلام [15].Hazrat-e-Ayyub عليه السلام [16].Hazrat-e-Zakariyya عليه السلام [17].Hazrat-e-Yahya عليه السلام [18].Hazrat-e-'Esa عليه السلام [19].Hazrat-e-Ilyaas عليه السلام [20].Hazrat-e-Al Yasa' عليه السلام [21].Hazrat-e-Yunus عليه السلام [22].Hazrat-e-Idrees عليه السلام [23].Hazrat-e-Zul Kifl عليه السلام [24].Hazrat-e-Saaleh عليه السلام [25].Huzoor Sayyidul Mursaleen Muhammadur Rasoolullah (ﷺ).

'Aqeedah 25:- Hazrat Adam عليه السلام ko Allah-Ta'ala ne be maa baap ke mitti se paida kiya aur apna Khalifah kiya aur tamaam Asmaa (naamoñ) va Musammiyaat (pukaari jaane waali cheezoñ) ka 'ilm diya, Malaaikah ko hukm diya ke unko Sajda kareiñ, sabne Sajda kiya, Shaitaan (ke az-qisme

Jinn tha, magar bahut bada 'aabid zaahid tha, yahañ tak ke giroh-e-malaaikah mein uska shumaar tha) ba-inkaar pesh aaya, hamesha ke liye Mardood huwa.

'Aqeedah 26:- Hazrat-e-Aadam عليه السلام se pehle insaan ka wujood na tha, balke sab insaan unhiñ ki aulaad haiñ, isi wajah se Insaan ko 'Aadmi' kehte haiñ, ya'ni Aulaad-e-Aadam aur Hazrat-e-Aadam عليه السلام ko 'Abul-Bashar' kehte haiñ ya'ni sab insaanoñ ke baap.

'Aqeedah 27:- Sab mein pehle Nabi Hazrat-e-Aadam عليه السلام huye aur sab mein pehle Rasool jo Kuffaar par bheje gaye Hazrat-e-Nooh عليه السلام. Unhoñ ne 950 baras hidaayat farmaayi, unke zamaane ke Kuffaar bahut sakht the, har qism ki takleefein pahunchate, istehzaa (hasi-mazaaq) karte, itne 'arse mein ginti ke log musalman huye, baaqiyoñ ko jab mulaahaza farmaya ke hargiz islaah-pazeer nahiñ, hat-dharmi aur kufr se baaz na ayenge, majboor ho kar apne Rab ke huzoor unke halaak ki Du'a ki, toofaan aaya aur saari zameen doob gayi, sirf woh ginti ke musalman aur har jaanwar ka ek-ek joda jo kashti mein le liya gaya tha bach gaye.

'Aqeedah 28:- Ambiya ki koi ta'daad mu'ayyan karna (ginti muqarrar karna) jaaiz nahiñ, ke khabrein is baab mein mukhtalif haiñ aur ta'daad-e-mu'ayyan par Imaan rakhne mein Nabi ko Nubuwwat se khaarij maanne ya Ghair-e-Nabi ko Nabi jaan ne ka ehtimaal (andesha) hai aur yeh donoñ baatein Kufr haiñ, lihaaza yeh e'tiqaad (yaqeen/imaan hona) chahiye ke Allah عزوجل ke har Nabi par hamaara Imaan hai.

'Aqeedah 29:- Nabiyoñ ke mukhtalif darje haiñ, baa'z ko baa'z par fazeelat hai aur sab mein afzal hamaare Aaqa va Maula Sayyidul Mursaleen (ﷺ) haiñ. **Huzoor** (ﷺ) ke baa'd sab se bada martaba Hazrat-e-Ibraheem Khaleelullah عليه السلام ka hai, phir Hazrat-e-Moosa عليه السلام, phir Hazrat-e-'Esa عليه السلام aur Hazrat-e-Nooh عليه السلام ka, in Hazraat ko Mursaleen-e-Ulul-'Azm (buland-o-baala 'izzat va 'azmat aur hausla waale) kehte haiñ. Aur yeh paanchoñ Hazraat baaqi tamaam Ambiya va Mursaleen, Ins (insaan) va Malak (farishte) va Jinn va Jamee' (tamaam) Makhluqaat-e-Ilaahi se afzal haiñ. Jis tarah **Huzoor** (ﷺ) tamaam Rasooloñ ke sardaar aur sab se afzal haiñ, bila-tashbeeh **Huzoor** (ﷺ) ke sadqe mein **Huzoor** (ﷺ) ki Ummat tamaam Ummatoñ se afzal.

'Aqeedah 30:- Tamaam Ambiya Allah (عزوجل) ke huzoor 'azeem wajaahat va 'izzat waale haiñ, inko Allah-Ta'ala ke nazdeek معاذالله chohde-chamaar ki misl kehna khuli gustaakhi aur kalima-e-kufr hai.

'Aqeedah 31:- Nabi ke Daa'wa-e-Nubuwwat mein sacche hone ki ek daleel yeh hai ke Nabi apne sidq (sacchaai) ka 'alaaniya daa'wa farma kar Muhalaat-e-'Aadiyyah ('aadat ke khilaaf kaam) ke zaahir karne ka zimma leta aur munkiroñ ko uske misl ki taraf bulaata hai (ya'ni munkiroñ ko bhi apne jaisa kar dikhlaane ki chunauti deta hai). Allah (عزوجل) uske daa'wa ke mutaabiq amr-e-muhaal-e-'aadi zaahir farma deta hai aur munkireen sab 'aajiz (bebas) rehte haiñ isi ko Mo'jizah kehte haiñ, jaise Hazrat-e-Saleh عليه السلام ka Naaqah (oontni), Hazrat-e-Moosa عليه السلام ke 'Asaa (laathi) ka saanp ho jaana aur Yad-e-Baiza (unki hatheli mein roshni aur chamak ka paida hona) aur Hazrat-e-'Esa عليه السلام ka murdoñ ko jila dena (ya'ni murdoñ ko zinda karna) aur maadar-zaad (paidaishi) andhe aur kodhi ko accha kar dena aur hamaare Huzoor (ﷺ) ke Mo'jize to bahut haiñ.

'Aqeedah 32:- Jo shakhs Nabi na ho aur Nubuwwat ka daa'wa kare, woh daa'wa karke koi Muhaal-e-'Aadi apne daa'we ke mutaabiq zaahir nahiñ kar sakta, warna sacche jhoote mein farq na rahega.

Faaidah:- Nabi se jo baat khilaaf-e-'aadat qabl-e-nubuwwat zaahir ho, usko Irhaas kehte haiñ aur Wali se jo aisi baat saadir ho, usko Karaamat kehte haiñ aur 'Aam Momineen se jo saadir ho, use Ma'oonat kehte haiñ aur Be-Baaq Fujjaar ya Kuffaar se jo unke muwaafiq zaahir ho, usko Istidraaj kehte haiñ aur unke khilaaf zaahir ho to Ihaanat hai.

'Aqeedah 33:- Ambiya عليهم السلام apni-apni Qabroñ mein usi tarah ba-hayaate haqeeqi zinda haiñ, jaise duniya mein the. Khaate peete haiñ, jahan chahein aate jaate haiñ, tasdeeq-e-waa'da-e-ilaahiyah ke liye ek aan ko unpar maut taari hui, phir ba-dastoor zinda ho gaye. Unki hayaat hayaat-e-shohada se bahut arfa' va aa'la hai, fa-lihaaza (isi wajah se) Shaheed ka Tarkah (maal/jaaidaad) taqseem hoga, uski bibi baa'd-e-'iddat nikaah kar sakti hai ba-khilaaf Ambiya ke, ke wahan yeh jaaiz nahiñ.

Yahañ tak jo 'Aqaaid bayaan huye unme tamaam Ambiya **عليهم السلام** shareek haiñ. Ab baa'z woh 'umoor jo **Nabi** (ﷺ) ke khasaais mein haiñ bayaan kiye jaate haiñ:

(Hamaare Nabi ﷺ Ki Chand Khusoosiyaat)

'Aqeedah 34:- Aur Ambiya ki bi'sat (Paighambar bana kar bhejna) khaas kisi ek qaum ki taraf hui, **Huzoor-e-Aqdas** (ﷺ) tamaam Makhlooq Insaan va Jinn, balke Malaai kah, Haiwaanaat, Jamaadaat (be-jaan cheezein), sab ki taraf Mab'oos huye (bheje gaye), jis tarah insaan ke zimme **Huzoor** (ﷺ) ki itaa'at Farz hai. Yunhi har Makhlooq par **Huzoor** (ﷺ) ki farmabardaari zaroori.

'Aqeedah 35:- **Huzoor-e-Aqdas** (ﷺ) Malaai kah va Ins va Jinn va Hoor va Ghilmaan va Haiwaanaat va Jamaadaat (be-jaan cheezein), gharz tamaam 'aalam ke liye rahmat haiñ aur Musalmanoñ par to nihaayat hi mehrbaan.

'Aqeedah 36:- **Huzoor** 'Khaatamun-Nabiyyeen' haiñ, ya'ni **Allah** (عزوجل) ne Silsila-e-Nubuwwat **Huzoor** (ﷺ) par khatm kar diya, ke **Huzoor** (ﷺ) ke zamaane mein ya baa'd koi naya Nabi nahiñ ho sakta, jo shakhs **Huzoor** (ﷺ) ke zamaane mein ya **Huzoor** (ﷺ) ke baa'd kisi ko Nubuwwat milna maane ya jaaiz jaane kaafir hai.

'Aqeedah 37:- **Huzoor** (ﷺ) Afzal Jamee' Makhlooq-e-Ilaahi haiñ (ya'ni **Allah-Ta'ala** ke tamaam makhlooq mein sab se ziyada afzal haiñ), ke auroñ ko fardan-fardan (alag-alag) jo Kamaalaat 'ataa huye **Huzoor** (ﷺ) mein woh sab jama' kar diye gaye. Aur inke 'alaawa **Huzoor** (ﷺ) ko woh Kamaalaat mile jinme kisi ka hissa nahiñ, balke auroñ ko jo kuch mila **Huzoor** (ﷺ) ke Tufail mein, balke **Huzoor** (ﷺ) ke Dast-e-Aqdas se mila, balke Kamaal is liye Kamaal huwa ke **Huzoor** (ﷺ) ki Sifat hai aur **Huzoor** (ﷺ) apne Rab ke karam se apne nafs-e-zaat mein Kaamil va Akmal haiñ, **Huzoor** (ﷺ) ka Kamaal kisi wasf se nahiñ, balke us wasf ka Kamaal hai ke Kaamil ki Sifat bankar khud Kamaal va Kaamil va Mukammal ho gaya, ke jisme paaya jaye usko Kaamil bana de.

‘Aqeedah 38:- Muhaal (na-mumkin) hai ke koi **Huzoor** (ﷺ) ka misl ho, jo kisi Sifat-e-Khaassa mein kisi ko **Huzoor** (ﷺ) ka misl bataaye gumraah hai ya kaafir.

‘Aqeedah 39:- **Huzoor** (ﷺ) ko **Allah** (عزوجل) ne Martaba-e-Mahboobiyat-e-Kubra se sarfaraaz farmaya, ke tamaam khalq Joyaa-e-Riza-e-Maula hai (ya'ni tamaam makhlooq Allah-Ta'ala ki riza chaahti hai) aur **Allah** (عزوجل) Taalib-e-Riza-e-Mustafa (ﷺ).

‘Aqeedah 40:- **Huzoor** (ﷺ) ke Khasaais se Me'raaj hai, ke Masjid-e-Haraam se Masjid-e-Aqsa tak aur wahaan se saaton Aasmaan aur Kursi va 'Arsh tak balke Baala-e-'Arsh, raat ke ek khafeef (thode) hisse mein ma' jism (jism ke saath) tashreef le gaye aur woh qurb-e-khaas haasil huwa ke kisi Bashar va Malak ko kabhi na haasil huwa, na ho. Aur Jamaal-e-Ilaahi ba-chashm-e-sar dekha (Allah (عزوجل) ko apne aankhon se dekha) aur Kalaam-e-Ilaahi bila waasta suna aur tamaam ملكوت السموات والارض ko bit-tafseel zarra-zarra mulaahaza farmaya.

‘Aqeedah 41:- Tamaam Makhlooq Awwaleen va Aakhireen **Huzoor** (ﷺ) ki Niyaaaz-mand hai (ya'ni sabko Huzoor (ﷺ) ki haajat hogi), yahaan tak ke Hazrat-e-Ibraheem Khaleelullah عليه السلام.

‘Aqeedah 42:- Qayamat ke din Martaba-e-Shafaa'at-e-Kubra **Huzoor** (ﷺ) ke Khasaais se hai, ke jab tak **Huzoor** (ﷺ) Fatah-e-Baab-e-Shafaa'at na farmayenge (ya'ni jab tak shafaa'at ka darwaaza na kholenge) kisi ko majaal-e-shafaa'at na hogi, balke haqeeqatan jitne Shafaa'at karne waale hain **Huzoor** (ﷺ) ke darbaar mein Shafaa'at layenge aur **Allah** (عزوجل) ke huzoor makhluqaat mein sirf **Huzoor** (ﷺ) Shafee' (shafaa'at karne waale) hain aur yeh Shafaa'at-e-Kubra momin, kaafir, muti' (farma-bardaar), 'aasi (gunahgaar) sab ke liye hai, ke woh intizaar-e-hisaab (hisaab hone ka intizaar) jo sakht jaan-guzaa (jo jaan ko sakht takleef dene wala) hoga, jiske liye log tamannayein karenge ke kaash Jahannam mein phenk diye jaate aur is intizaar se najaat paate, is balaa se chhutkaara Kuffaar ko bhi **Huzoor** (ﷺ) ki badaulat milega, jis par awwaleen va aakhireen, muwaafiqeen va mukhaalifeen, momineen va kaafireen sab **Huzoor** (ﷺ) ki hamd (ta'reef)

karenge, isi ka naam Maqaam-e-Mahmood hai aur Shafaa'at ke aur aqsaam bhi haiñ, maslan: bahutoñ ko bila hisaab Jannat mein daakhil farmayenge, jinme 4 arab 90 caror ki ta'daad (ginti) ma'loom hai, is se bahut zaa'id aur haiñ, jo **Allah** va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) ke 'ilm mein haiñ, bahutere woh honge jinka hisaab ho chuka hai aur mustahiq-e-jahannam ho chuke, unko Jahannam se bachayenge aur baa'zoñ ki Shafaa'at farma kar Jahanaam se nikaalenge aur baa'zoñ ke darajaat buland farmayenge aur baa'zoñ se takhfeef-e-'azaab farmayenge.

'Aqeedah 43:- Har qism ki Shafaa'at **Huzoor** (ﷺ) ke liye saabit hai. Shafaa'at-bil-Wajaahat, Shafaa'at-bil-Muhabbat, Shafaa'at-bil-Izn, inme se kisi ka inkaar wahi karega jo gumraah hai.

'Aqeedah 44:- Mansab-e-Shafaa'at **Huzoor** (ﷺ) ko diya ja chuka, **Huzoor** farmate haiñ (ﷺ):

(أُعْطِيَتِ الشَّفَاعَةُ)

Tarjamah:- "Ya'ni mujhe Shafaa'at de di gayi."

Aur Unka Rab Farmata Hai:-

{ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ }

[Surah-47, Aayat-19]

Tarjamah:- "Maghfirat chaaho apne khaassoñ ke gunaahoñ aur 'aam momineen aur mominaat ke gunaahoñ ki."

Shafaa'at aur kiska naam hai...? اللَّهُمَّ ارْزُقْنَا شَفَاعَةَ حَبِيبِكَ الْكَرِيمِ

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

[Surah-26, Aayat-88-89]

Tarjamah:- "Jis din na maal kaam aayega na bete, magar woh jo Allah ke huzoor haazir huwa salaamat dil lekar."

Shafaa'at ke baa'z ahwaal, neez deegar khasaais jo Qayamat ke din zaahir honge Ahwaal-e-Aakhirat mein Insha'Allah-Ta'ala bayaan honge.

(Nabi ﷺ Se Muhabbat)

‘Aqeedah 45:- **Huzoor** (ﷺ) ki muhabbat Madaar-e-Imaan (imaan ki buniyaad), balke Imaan isi muhabbat hi ka naam hai, jab tak **Huzoor** (ﷺ) ki muhabbat maa baap aulaad aur tamaam jahaan se ziyada na ho aadmi musalman nahiñ ho sakta.

‘Aqeedah 46:- **Huzoor** (ﷺ) ki Itaa’at ‘Ain-e-Taa’at-e-Ilaahi hai, Taa’at-e-Ilaahi Be-Taa’at-e-Huzoor (ﷺ) na-mumkin hai, yahañ tak ke aadmi agar Farz Namaaz mein ho aur **Huzoor** (ﷺ) use yaad farmayein, fauran jawaab de aur haazir-e-khidmat ho aur yeh shakhs kitni hi der tak **Huzoor** (ﷺ) se kalaam (baat-cheet) kare ba-dastoor Namaaz mein hai, is se Namaaz mein koi khalal nahiñ.

‘Aqeedah 47:- **Huzoor-e-Aqdas** (ﷺ) ki Ta’zeem ya’ni E’tiqaad-e-‘Azmat (ya’ni unki azmat va karaamat ko dil se maanna) Juzw-e-Imaan (imaan ka hissa) va Rukn-e-Imaan (imaan ki buniyaad) hai aur Fe’l-e-Ta’zeem Baa’d-e-Imaan har Farz se muqaddam hai (ya’ni imaan laane ke baa’d Huzoor (ﷺ) ki ta’zeem karna har farz se pehle hai), iski ahmiyat ka pata is hadees se chalta hai ke:

[1]. Ghazwa-e-Khaibar se waapsi mein manzil-e-sahba par **Nabi** (ﷺ) ne Namaaz-e-‘Asr padh kar Maula ‘Ali (كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم) ke zaanu par sar-e-mubaarak rakh kar aaraam farmaya, Maula ‘Ali ne Namaaz-e-‘Asr na padhi thi, aankh se dekh rahe the ke waqt ja raha hai, magar is khayaal se ke zaanu sarkaaun to shayad khwaab-e-mubaarak mein khalal (rukaawat) aaye, zaanu na hataaya, yahañ tak ke aaftaab ghuroob (sunset) ho gaya, jab Chashm-e-Aqdas khuli Maula ‘Ali ne apni Namaaz ka haal ‘arz kiya, **Huzoor** (ﷺ) ne hukm diya, dooba huwa aaftaab palat aaya, Maula ‘Ali ne Namaaz ada ki phir doob gaya.

Is se saabit huwa ke Afzal-ul-‘Ibaadaat Namaaz aur woh bhi Salaat-e-Usta Namaaz-e-‘Asr Maula ‘Ali ne **Huzoor** (ﷺ) ki neend par qurbaan kardi, ke ‘ibaadatein bhi hamein **Huzoor** (ﷺ) hi ke sadqe mein miliñ.

[2].Dusri Hadees iski taaed mein yeh hai ke Gaar-e-Saur mein pehle Siddiq-e-Akbar (ﷺ) gaye, apne kapde phaad-phaad kar uske suraakh band kar diye, ek suraakh baaqi reh gaya, us mein paauñ ka angootha rakh diya, phir **Huzoor-e-Aqdas** (ﷺ) ko bulaaya, tashreef le gaye aur unke zaanu par Sar-e-Aqdas rakh kar aaraam farmaya, us gaar mein ek saanp mushtaaq-e-ziyaarat rehta tha, usne apna sar Siddiq-e-Akbar ke paauñ par mala, unhoñ ne is khayaal se ke **Huzoor** (ﷺ) ki neend mein farq na aaye paauñ na hataaya, aakhir usne paauñ mein kaat liya, jab Siddiq-e-Akbar ke aansu Chehra-e-Anwar par gire Chashm-e-Mubaarak khuli, 'arz-e-haal kiya, **Huzoor** (ﷺ) ne Lu'aab-e-Dahan laga diya fauran aaraam ho gaya, har saal woh zaher 'aud karta (ya'ni laut ta), 12 baras baa'd usi se Shahaadat paayi.

Saabit Huwa Ki Jumla Faraaiz Furu' Haiñ

Asl-ul-Usool Bandagi Us Taajwar Ki Hai

'Aqeedah 48:- **Huzoor** (ﷺ) ki Ta'zeem va Tauqeer ('izzat/ehtiraam) jis tarah us waqt thi, ke **Huzoor** (ﷺ) is 'aalam mein zaahiri nigaahoñ ke saamne tashreef farma the, ab bhi usi tarah Farz-e-Aa'zam hai, Jab **Huzoor** (ﷺ) ka zikr aaye to ba-kamaal-e-khushu' va khuzu' va inkisaar ba-adab sune aur Naam-e-Paak sunte hi Durood Shareef padhna Waajib hai.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَّعْدِنِ الْجُودِ وَالْكَرَمِ وَإِلَيْهِ الْكِرَامِ وَصَحْبِهِ الْعِظَامِ وَبَارِكْ وَسَلِّمْ۔

Aur **Huzoor** (ﷺ) se muhabbat ki 'alaamat (pehchaan) yeh hai ke ba-kasrat zikr kare aur Durood-Shareef ki kasrat kare aur Naam-e-Paak likhe to uske baa'd **صلی اللہ تعالیٰ علیہ وسلم** likhe, baa'z log baraa-e-ikhtisaar "Sala'am" ya "Swaad" (ya S.A.W ya P.B.U.H) likhte haiñ yeh mahz na-jaaiz va haraam hai.

Aur Muhabbat ki yeh bhi 'alaamat hai ke Aal va Ashaab, Muhaajireen va Ansaar va Jamee' (tamaam) Muta'alliqeen va Mutavassileen se muhabbat rakhe aur **Huzoor** (ﷺ) ke dushmanoñ se 'adaawat (dushmani) rakhe, agarche woh apna baap ya beta ya bhai ya kumbe (khaandaan) ke kyuñ na hoñ aur jo aisa na kare woh is daa'wa mein jhoota hai, kya tumko nahiñ ma'loom ke Sahaaba-e-Kiraam ne **Huzoor** (ﷺ) ki muhabbat mein apne sab 'azeezoñ, qareeboñ, baap, bhaaiyoñ aur watan ko chhoda aur yeh kaise ho sakta hai

ke **Allah** va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) se bhi muhabbat ho aur unke dushmanoñ se bhi ulfat...! Ek ko ikhtiyaar kar, ke ziddain (2 mukhaalif cheezeiñ) jama' nahiñ ho saktiñ, chahe Jannat ki raah chal ya Jahannam ko ja.

Neez 'Alaamat-e-Muhabbat yeh hai ke Shaan-e-Aqdas mein jo Alfaaz isti'maal kiye jayein adab mein doobe huye hon, koi aisa lafz jis mein kam taa'zeemi ki bu bhi ho kabhi zubaan par na laye.

Agar **Huzoor** (ﷺ) ko pukaare to Naam-e-Paak ke saath Nidaa na kare, ke yeh jaaiz nahiñ, balke yun kahe:

”يَا نَبِيَّ اللَّهِ! يَا رَسُولَ اللَّهِ! يَا حَبِيبَ اللَّهِ“

Agar Madeenah-Tayyibah ki haazri naseeb ho to Rauza-Shareef ke saamne 4 haath ke faasile se dast-basta (haath baandhe) jaise Namaaz mein khada hota hai, khada ho kar sar jhukaaye huye Salaat-o-Salaam 'arz kare. Bahut qareeb na jaye, na idhar-udhar dekhe aur Khabardaar...! Khabardaar...! Aawaaz kabhi buland na karna, ke 'umr bhar ka saara kiya dharaa akaarat (bekaar) jaye.

Aur Muhabbat ki yeh nishaani bhi hai ke **Huzoor** (ﷺ) ke Aqwaal va Af'aal va Ahwaal (ya'ni bayaanaat, kaam, waaqi'aat) logoñ se daryaaft kare aur unki pairwi kare.

'Aqeedah 49:- **Huzoor** (ﷺ) ke kisi Qaul va Fe'l va 'Amal va Haalat ko jo ba-nazr-e-hiqaarat dekhe kaafir hai.

'Aqeedah 50:- **Huzoor-e-Aqdas** (ﷺ) **Allah** (عزوجل) ke Naaib-e-Mutlaq haiñ (ya'ni Huzoor (ﷺ) Allah-Ta'ala ke Khaleefa-e-Mutlaq aur Naaib-e-Kull haiñ jo chahe karte haiñ aur jo chahe 'ataa farmate haiñ), tamaam jahaan **Huzoor** (ﷺ) ke taht-e-tasarruf (ikhtiyaar mein) kar diya gaya, jo chahein karein, jise jo chahein dein, jis se jo chahein wapas lein, tamaam jahaan mein unke hukm ka pherne wala koi nahiñ, tamaam jahaan unka mahkoom hai aur woh apne Rab ke siwa kisi ke mahkoom nahiñ, tamaam aadmiyoñ ke maalik haiñ, jo unhein apna maalik na jaane Halaawat-e-Sunnat (sunnat ki lazzat va mithaas) se mahroom rahe, tamaam zameen unki milk hai, tamaam

Jannat unki jaagir hai, ملكوت السموات والارض (ya'ni zameen va aasmaan ki saltanat) **Huzoor** (ﷺ) ke zer-e-farmaan, Jannat va Naar ki kunjiyaañ Dast-e-Aqdas (aap ke haath mubaarak) mein de di gayiñ, rizq va khair aur har qism ki 'ataayein **Huzoor** (ﷺ) hi ke darbaar se taqseem hoti haiñ, duniya va aakhirat **Huzoor** (ﷺ) ke 'ataa ka ek hissa hai, Ahkaam-e-Tashree'iyyah (ahkaam ke halaal va haraam karne ke ikhtiyaaraat) **Huzoor** (ﷺ) ke qabze mein kar diye gaye, ke jis par jo chahein haraam farma dein aur jiske liye jo chahein halaal kar dein aur jo Farz chahein mu'aaf farma dein.

'Aqeedah 51:- Sab se pehle Martaba-e-Nubuwwat **Huzoor** (ﷺ) ko mila. Roz-e-Meesaaq tamaam Ambiya se **Huzoor** (ﷺ) par Imaan laane aur **Huzoor** (ﷺ) ki Nusrat (madad) karne ka 'Ahd (waa'da) liya gaya aur isi shart par yeh Mansab-e-Aa'zam unko diya gaya.

(Meesaaq ka matlab yeh hai ke **Allah-Ta'ala** ne sab roohon ko jama' karke yeh poocha ke: kya main tumhara Rab nahiñ huñ, to jawaab mein sab se pehle hamaare **Huzoor** (ﷺ) ne 'Haañ' kaha tha. To **Allah-Ta'ala** ne sabko aur saare Nabiyoñ ko **Huzoor** (ﷺ) par Imaan laane aur unki madad karne ka waa'da liya tha).

Huzoor (ﷺ) Nabi-ul-Ambiya haiñ aur tamaam Ambiya **Huzoor** (ﷺ) ke Ummati, sabne apne-apne 'Ahd-e-Kareem mein **Huzoor** (ﷺ) ki niyaabat mein kaam kiya, **Allah** (عزوجل) ne **Huzoor** (ﷺ) ko apni zaat ka mazhar banaaya aur **Huzoor** (ﷺ) ke Noor se tamaam 'Aalam ko munawwar farmaya, baeen-maa'na har jagah **Huzoor** (ﷺ) tashreef farma haiñ.

كالشمس في وسط السماء ونورها

يغشى البلاد مشارقاً ومغرباً

Tarjamah:- "Aap aise noor haiñ jaise ke sooraj beech aasmaan mein hai aur uski roshni tamaam shahron mein, balke mashriq se maghrib tak har samt mein phaili hui hai."

Magar kore baatin ka kya 'ilaaj...

گر نہ بیند بروز شپره چشم

چشمه آفتاب را چه گناه

Tarjamah:- “Agar chamgaadad ko din mein roshni nazar na aaye to usme sooraj ka kya qusoor.”

Mas'alah-e-Zarooriya:- Ambiya-e-Kiraam عليهم الصلاة والسلام se jo lagzishein waaqe' hui unka zikr Tilaawat-e-Qur'aan va Riwaayat-e-Hadees ke siwa haraam va sakht haraam hai, auroñ ko un Sarkaaron mein lab-kushaayi (zubaan kholne) ki kya majaal...! **Maula** (عزوجل) unka maalik hai jis mahal par jis tarah chahe taa'beer farmaye, woh uske pyaare Bande hain, apne Rab ke liye jis qadr chahein tawaazu' farmayein, dusra un kalimaat ko Sanad nahi bana sakta aur khud unka itlaaq kare to mardood-e-baargaah ho, phir unke yeh af'aal jinko zallat va laghzish se taa'beer kiya jaye hazaar-haa hikam va masaaleh par mabni, hazaar-haa fawaa'id va barakaat ki musmir (ya'ni hazaaron hikmaton aur maslihaton par mushtamil, hazaaron faaidon aur barkaton ko laane waali) hoti hain, ek Laghzish-e-Ambiya Aadam عليه السلام ko dekhiye, agar woh na hoti Jannat se na utarte, duniya aabaad na hoti, na kitaabein utarti, na Rasool aate, na jihaad hote, laakhoñ karodon masoobaat (nekiyon ke ajr) ke darwaaze band rehte, un sabka fath-e-baab ek Laghzish-e-Aadam ka nateeja-e-mubaaraka va samra-e-tayyibah hai. Bil-jumla (mukhtasar yeh ke) Ambiya عليهم الصلاة والسلام ki laghzish, man va tu kis shumaar mein hain, Siddiqeen ki Hasanaat se Afzal va Aa'la hai.

”حَسَنَاتُ الْأَبْرَارِ سَيِّئَاتُ الْمُقَرَّبِينَ“

Tarjamah:- “Nek logoñ ki nekiyaañ muqarrabeen ke liye khataaon ka darja rakhti hain.”

Chapter: 03

MALAAIKAH AUR JINN KA BAYAAN

Malaaikah (Farishtoñ) Ka Bayaan:-

Farishte Ajsaam-e-Noori haiñ. **Allah-Ta'ala** ne unko yeh taaqat di hai ke jo shakl chaheiñ ban jayeñ, kabhi woh insaan ki shakl meiñ zaahir hote haiñ aur kabhi dusri shakl meiñ.

'Aqeedah 01:- Woh wahi karte haiñ jo Hukm-e-Ilaahi hai, Khuda ke hukm ke khilaaf kuch nahiñ karte, na qasdan (na jaanboojh kar), na sahwan (na bhool se), na khataa'an (na ghalti se), woh **Allah** (عزوجل) ke ma'soom Bande haiñ, har qism ke saghaair va kabaair (chhote bade gunaahoñ) se paak haiñ.

'Aqeedah 02:- Unko mukhtalif khidmateiñ supurd haiñ, baa'z ke zimme Hazraat-e-Ambiya-e-Kiraam ki khidmat meiñ 'Wahi' lana, kisi ke muta'alliq paani barsaana, kisi ke muta'alliq hawa chalaana, kisi ke muta'alliq rozi pahunchana, kisi ke zimme maa ke pet meiñ bacche ki soorat banaana, kisi ke muta'alliq badan-e-insaan ke andar tasarruf karna, kisi ke muta'alliq insaan ki dushmanoñ se hifaazat karna, kisi ke muta'alliq zaakireen (zikr karne waloñ) ka majma' talaash karke us meiñ haazir hona, kisi ke muta'alliq insaan ke Naama-e-Aa'maal likhna, bahutoñ ka Darbaar-e-Risaalat (ﷺ) meiñ haazir hona, kisi ke muta'alliq Sarkaar (ki baargaah) meiñ Musalmanoñ ki Salaat-o-Salaam pahunchana, baa'zoñ ke muta'alliq murdoñ se suwaal karna, kisi ke zimme qabz-e-rooh karna, baa'zoñ ke zimme 'Azaab karna, kisi ke muta'alliq Soor phoonkna aur inke 'alaawa aur bahut se kaam haiñ jo Malaaikah anjaam dete haiñ.

'Aqeedah 03:- Farishte na Mard haiñ na 'Aurat.

'Aqeedah 04:- Unko Qadeem (hamesha se haiñ aur hamesha rahenge) maanna ya Khaaliq jaanna Kufr hai.

'Aqeedah 05:- Unki ta'daad (ginti) wahi jaane jisne unko paida kiya aur uske bataaye se uska Rasool. 4 Farishte bahut mashhoor haiñ:-

[1].Jibreel va

[2].Meekaa'eel va

[3].Israafeel va

[4]. 'Izraa'eel عليهم السلام Aur yeh sab Malaaikah par fazeelat rakhte haiñ.

‘Aqeedah 06:- Kisi Farishte ke saath adna gustaakhi Kufr hai. Jaahil log apne kisi dushman ya mabghooz (qaabil-e-nafrat) ko dekh kar kehte haiñ ke Malak-ul-Maut ya Izraa'eel aagaya, yeh qareeb ba-kalima-e-kufr hai (yeh kalima kufr ke qareeb hai).

‘Aqeedah 07:- Farishtoñ ke wajood ka inkaar, ya yeh kehna ke Farishta neki ki quwwat ko kehte haiñ aur iske siwa kuch nahiñ, yeh donoñ baateiñ Kufr haiñ.

Jinn Ka Bayaan:-

‘Aqeedah 01:- Yeh aag se paida kiye gaye haiñ. Inme bhi baa'z ko yeh taaqat di gayi hai ke jo shakl chaheiñ ban jayeñ. Inki 'umreiñ bahut taweel (lambi) hoti haiñ, inke shareeroñ ko Shaitaan kehte haiñ, yeh sab insaan ki tarah zee-'aql ('aql waale) aur arwaah (rooh) va ajsaam (jism) waale haiñ, in meiñ tawaalud-o-tanaasul hota hai (ya'ni aulaadeiñ hoti haiñ aur nasleiñ chalti haiñ), khaate, peete, jeete, marte haiñ.

‘Aqeedah 02:- Inme Musalman bhi haiñ aur Kaafir bhi, magar inke Kuffaar insaan ki ba-nisbat bahut ziyada haiñ aur in meiñ ke Musalman Nek bhi haiñ aur Faasiq bhi, Sunni bhi haiñ, Bad-Mazhab bhi, aur in meiñ Faasiqoñ ki ta'daad (ginti) ba-nisbat-e-insaan ke zaaid hai.

‘Aqeedah 03:- Inke wajood ka inkaar ya Badee (buraai) ki quwwat ka naam Jinn ya Shaitaan rakhna Kufr hai.



Chapter: 04

‘AALAM-E- BARZAKH KA BAYAAN

'Aalam-e-Barzakh Ka Bayaan:-

Duniya aur Aakhirat ke darmiyaan ek aur 'Aalam hai jisko Barzakh kehte haiñ. Marne ke baa'd aur Qayamat se pehle tamaam ins-o-jinn (insaan aur jinn) ko hasb-e-maraatib (martabe ke mutaabiq) usme rehna hota hai aur yeh 'Aalam is duniya se bahut bada hai. Duniya ke saath Barzakh ko wahi nisbat hai jo maa ke pet ke saath duniya ko, Barzakh mein kisi ko aaraam hai aur kisi ko takleef.

'Aqeedah 01:- Har shakhs ki jitni zindagi muqarrar hai usme na ziyadati ho sakti hai na kami, jab zindagi ka waqt poora ho jaata hai us waqt Hazrat-e-Izraa'eel عليه السلام qabz-e-rooh ke liye aate haiñ aur us shakhs ke dahne-baayein (right-left) jahañ tak nigaah kaam karti hai Farishte dikhaayi dete haiñ, musalman ke aas paas rahmat ke Farishte hote haiñ aur kaafir ke dahne-baayein 'Azaab ke. Us waqt har shakhs par Islaam ki haqqaaniyyat (sacchaai) aaftaab se ziyada roshan ho jaati hai, magar us waqt ka Imaan mo'tabar nahiñ, is liye ke hukm imaan bil-ghaib (bin dekhe imaan laane) ka hai aur ab ghaib na raha, balke yeh cheezein mushaahid (zaahir) ho gayiñ.

'Aqeedah 02:- Marne ke baa'd bhi Rooh ka ta'alluq badan-e-insaan (insaan ke badan) ke saath baaqi rehta hai, agarche rooh badan se juda ho gayi, magar badan par jo guzregi rooh zaroor us se aagah va muta'assir hogi, jis tarah hayaat-e-duniya (duniya ki zindagi) mein hoti hai, balke us se zaaid. Duniya mein thanda paani, sard hawa, narm farsh, lazeez khaana, sab baatein jism par waarid hoti haiñ, magar raahat va lazzat rooh ko pahunchti hai aur inke 'aks bhi jism hi par waarid hote haiñ aur kulfat (ranj/takleef) va aziyyat rooh paati hai aur rooh ke liye khaas apni raahat va alam ke alag asbaab haiñ, jinse suroor (khushi) ya gham paida hota hai, bi-'ainihi (bilkul) yahi sab haalatein barzakh mein haiñ.

'Aqeedah 03:- Marne ke baa'd musalman ki rooh hasb-e-martaba (martabe ke mutaabiq) mukhtalif maqaamon mein rehti hai, baa'z ki qabr par, baa'z ki chaah-e-zamzam shareef mein (zamzam-shareef ke kuye mein), baa'z ki aasmaan va zameen ke darmiyaan, baa'z ki pehle dusre saatwein aasmaan tak aur baa'z ki aasmaanon se bhi buland aur baa'z ki roohain zer-e-'arsh

qindeeloñ mein aur baa'z ki 'aala-'illiyeen (jannat ke nihaayat hi buland-o-baala makaanaat) mein, magar kahiñ hoñ apne jism se unko ta'alluq baddastoor rehta hai. Jo koi qabr par aaye use dekhte, pehchaante, uski baat sunte haiñ, balke rooh ka dekhna qurb-e-qabr (qabr ke paas) hi se makhsoos (khaas) nahiñ, iski misaal Hadees mein yeh farmaayi hai ke: "Ek Taair (parinda) pehle qafs (pinjra) mein band tha aur ab azaad kar diya gaya." Aimmah-e-Kiraam farmate haiñ:

”إِنَّ النُّفُوسَ الْقُدْسِيَّةَ إِذَا تَجَرَّدَتْ عَنِ الْعَلَائِقِ الْبَدَنِيَّةِ اتَّصَلَتْ بِالْمَلَأِ الْأَعْلَى وَتَرَى وَتَسْمَعُ الْكُلَّ
كَالشَّاهِدِ“

Tarjamah:- "Beshak paak jaanein jab badan ke 'alaaqon se juda hoti haiñ, 'Aalam-e-Baala se mil jaati haiñ aur sab kuch aisa dekhti sunti haiñ jaise yahan haazir haiñ."

Hadees mein farmaya:

(إِذَا مَاتَ الْمُؤْمِنُ يُخْلَى سَرُّهُ يَسْرَحُ حَيْثُ شَاءَ)

Tarjamah:- "Jab musalman marta hai uski raah khol di jaata hai, jahan chahe jaye."

Shaah 'Abdul 'Azeez Saahab likhte haiñ:

”روح راقب و بعد مکانی یکساں است۔“

Tarjamah:- "Ya'ni rooh ke liye koi jagah door ya nazdeek nahiñ, balke sab jagah baraabar hai."

(Matlab yeh hai ki mominoñ ki roohein bilkul azaad haiñ, ke jab chahein aur jahan chahein pahunch jayein unhein qaid mein nahiñ rakkha gaya hai).

Kaafiroñ ki khabees roohein baa'z ki unke marghat (hinduwoñ ke murde jalaane ki jagah) ya qabr par rehti haiñ, baa'z ki chaah-e-barhoot mein ke Yaman mein ek naala hai, baa'z ki pehli dusri saatwiñ zameen tak, baa'z ki uske bhi neechे sijjeen (jahannam ki ek waadi ka naam) mein aur woh

kahiñ bhi ho jo uski qabr ya marghat par guzre use dekhte pehchaante baat sunte haiñ, magar kahiñ jaane aane ka ikhtiyaar nahiñ, ke qaid haiñ.

‘Aqeedah 04:- Yeh khayaal ke woh rooh kisi dusre badan mein chali jaati hai, khwaah woh aadmi ka badan ho ya kisi aur jaanwar ka jisko “Tanaasukh” aur “Aawaagawan” kehte haiñ, mahz baatil aur uska maanna Kufr hai.

‘Aqeedah 05:- Maut ke maa’na rooh ka jism se juda ho jaana haiñ, na yeh ke rooh mar jaati ho, jo rooh ko fana maane bad-mazhab hai.

‘Aqeedah 06:- Murda kalaam (baat) bhi karta hai aur uske kalaam ko ‘awaam jinn aur insaan ke siwa aur tamaam haiwanaat waghaira sunte bhi haiñ.

‘Aqeedah 07:- Jab murde ko qabr mein dafan karte haiñ us waqt usko qabr dabaati hai. Agar woh musalman hai to uska dabaana aisa hota hai ke jaise maa pyaar mein apne bacche ko zor se chiptaa leti hai aur agar kaafir hai to usko is zor se dabaati hai ke idhar ki pasliyaan udhar aur udhar ki idhar ho jaati haiñ.

‘Aqeedah 08:- Jab dafan karne waale dafan karke wahañ se chalte haiñ woh unke jooton ki aawaaz sunta hai, us waqt uske paas 2 Farishte apne daanton se zameen cheerte huye aate haiñ, unki shaklein nihaayat daraawni aur haibat-naak hoti haiñ, unke badan ka rang siyaah aur aankhein siyaah aur neeli aur deg ki baraabar aur shu’lah-zan haiñ, aur unke muheeb (khauf-naak) baal sar se paauñ tak, aur unke daant kayi haath ke, jinse zameen cheerte huye ayenge, unme ek ko ‘Munkar’ dusre ko ‘Nakeer’ kehte haiñ. Murde ko jhanjodte aur jhidak kar uthaate aur nihaayat sakhti ke saath karakht (sakht) aawaaz mein suwaal karte haiñ.

Pehla Suwaal:-

مَنْ رَبُّكَ؟

Tarjamah:- “Tera Rab kaun hai?.”

Dusra Suwaal:-

مَا دِينُكَ؟

Tarjamah:- “Tera Deen kya hai?.”

Teesra Suwaal:-

مَا كُنْتُ تَقُولُ فِي هَذَا الرَّجُلِ؟

Tarjamah:- “(Duniya mein) Inke baare mein tu kya kehta tha?.”**Murda Musalman Hai To Pehle Suwaal Ka Jawaab Dega:-**

رَبِّيَ اللَّهُ۔

Tarjamah:- “Mera Rab Allah (عزوجل) hai.”**Aur Dusre Ka Jawaab Dega:-**

دِينِي الْإِسْلَامُ۔

Tarjamah:- “Mera Deen Islaam hai.”**Aur Teesre Suwaal Ka Jawaab Dega:-**

هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ۔

Tarjamah:- “Woh to Allah ke Rasool (ﷺ) haiñ.”

Woh kahenge, tujhe kisne bataaya? Kahega: maine Allah (عزوجل) ki kitaab padhi, us par Imaan laya aur Tasdeeq ki. Baa'z Riwaayaton mein aaya hai ke suwaal ka jawaab paakar kahenge ke hamein to ma'loom tha ke tu yahi kahega.

Us waqt aasmaan se ek Munaadi nida karega ke mere bande ne sach kaha, iske liye Jannat ka bichhauna bichhaao aur Jannat ka libaas pehnaao aur iske liye Jannat ki taraf ek darwaaza khol do. Jannat ki naseem (subh ki thandi hawa) aur khushbu uske paas aati rahegi aur jahaan tak nigaah phaillegi wahaan tak uski qabr kushaada (wasee') kardi jayegi aur us se kaha jayega ke tu so jaise doolha sota hai. Yeh Khawaas (khaas logon) ke liye 'umooman hai aur 'awaam mein unke liye jinko woh chahe, warna wus'at-e-qabr (qabr ki lambaai-chaudaai) hasb-e-maraatib (martabe ke mutaabiq) mukhtalif hai, baa'z ke liye 70-70 haath lambi chaudi, baa'z ke liye jitni woh chahe ziyada, hatta ke jahaan tak nigaah pahunchke.

Aur 'Usaat ('Aasi ki jama' ya'ni gunahgaaroon, na-farmaanoñ) mein baa'z par 'azaab bhi hoga unki maa'siyat (gunaahoon) ke laaiq, phir uske Peeraan-e-'Izaam ya Mazhab ke Imaam ya aur Auliya-e-Kiraam ki Shafaa'at ya mahz Rahmat se jab woh chahega najaat paayenge, aur baa'z ne kaha ke Momin 'Aasi par 'azaab-e-qabr Shab-e-Jumu'ah aane tak hai, uske aate hi utha liya jayega, Wallaahu Ta'ala 'Aalam.

Haañ! Yeh Hadees se saabit hai ke jo Musalman Shab-e-Jumu'ah ya Roz-e-Jumu'ah ya Ramazaan-e-Mubaarak ke kisi din-raat mein marega, Suwaal-e-Nakeerain va 'Azaab-e-Qabr se mehfooz rahega.

Aur yeh jo irshaad huwa ke uske liye Jannat ki khidki khol denge, yeh yun hoga ke pehle uske baayein (left) haath ki taraf Jahannam ki khidki kholenge, jiski lapet aur jalan aur garam hawa aur sakht badbu aayegi aur ma'an (fauran) band kar denge, uske baa'd dahi taraf (right-side) se Jannat ki khidki kholenge aur us se kaha jayega ke agar tu in suwaalon ke saheeh jawaab na deta to tere waaste woh thi aur ab yeh hai, taake woh apne Rab ki ne'mat ki qadr jaane, ke kaisi balaa-e-'azeem (bahut badi aafat) se bacha kar kaisi ne'mat-e-'uzmaa (bahut badi ne'mat) 'ataa farmaayi.

Aur Munaafiq ke liye iska 'aks (opposite) hoga, pehle Jannat ki khidki kholenge ke uski khushbu, thandak, raahat, ne'mat ki jhalak dekhega aur ma'an (fauran) band kar denge aur dozakh ki khidki khol denge taake us par us balaa-e-'azeem ke saath hasrat-e-'azeem bhi ho, ke **Huzoor-e-Aqdas** (ﷺ) ko na maan kar ya unki shaan-e-rafee' mein adna gustaakhi karke kaisi ne'mat khoyi aur kaisi aafat paayi!.

Aur agar murda Munaafiq hai to sab suwaalon ke jawaab mein yeh kahega:

(هَاهُ هَاهُ لَا أَدْرِيْ-)

Tarjamah:- "Afsos! Mujhe to kuch ma'loom nahiñ."

((كُنْتُ أَسْمَعُ النَّاسَ يَقُولُونَ شَيْئًا فَأَقُولُ-))

Tarjamah:- "Mai logoñ ko kehte sunta tha, khud bhi kehta tha."

Us waqt ek pukaarne wala aasmaan se pukaarega: ke yeh jhoota hai, iske liye aag ka bichhauna bichhaao aur aag ka libaas pehnaao aur Jahannam ki taraf ek darwaaza khol do. Uski garmi aur lipat usko pahunchegi aur us par 'azaab dene ke liye 2 Farishte muqarrar honge, jo andhe aur behre honge, unke saath lohe ka gurz hoga ke pahaad par agar maara jaye to khaak ho jaye, us hathaude se usko maarte rahenge. Neez saanp aur bichchhu use 'azaab pahunchate rahenge, neez Aa'maal apne munaasib shakl par mutashakkil ho kar (ya'ni shakl ikhtiyaar karke) kutta ya bhediya ya aur shakl ke ban kar usko eezaa pahunchayenge aur Nekoñ ke Aa'maal-e-Hasana maqbool va mahboob soorat par mutashakkil ho kar uns denge.

'Aqeedah 09:- 'Azaab-e-Qabr haq hai aur yunhi Tan'eem-e-Qabr (qabr ki ne'mateiñ) haq hai aur donoñ jism va rooh donoñ par haiñ, jaisa ke upar guzra. Jism agarche gal jaye, jal jaye, khaak ho jaye, magar uske ajzaa-e-asliya Qayamat tak baaqi rahenge, woh moorid-e-'azaab va sawaab honge (ya'ni azaab va sawaab inhiñ par waarid honge) aur unhiñ par roz-e-qayamat dubaara tarkeeb-e-jism farmaayi jayegi, woh kuch aise baareek ajzaa haiñ reedh ki haddi mein jisko "عَجَبُ الدُّنْبِ" (Ajbuzz-Zamb) kehte haiñ, ke na kisi khurdben (microscope) se nazar aa sakte haiñ, na aag unheñ jalaa sakti hai, na zameen unheñ gala sakti hai, wahi tukhm-e-jism haiñ. Wa-lihaaza roz-e-qayamat roohoñ ka i'aada (laut kar aana) usi jism mein hoga, na jism-e-deegar (dusre jism) mein, baalaayi zaaid ajzaa ka ghatna, badhna jism ko nahiñ badalta, jaisa: baccha kitna chhota paida hota hai phir kitna bada ho jaata hai, qawi-haikal (hatta-katta) jawaan bimaari mein gal kar kitna haqeer reh jaata hai, phir naya gosht-post aakar misl-e-saabiq (pehle jaisa) ho jaata hai, in tabdeeliyoñ se koi nahiñ keh sakta ke shakhs badal gaya. Yunhi roz-e-qayamat ka 'aud (laut kar aana) hai, wahi gosht aur haddiyaañ ke khaak ya raakh ho gaye hoñ, unke zarre kahiñ bhi muntashir ho gaye hoñ (ya'ni jahañ kahiñ bhi phail gaye hoñ), **Rab** (عزوجل) unheñ jama' farma kar us pehli hai'at (shakl) par laakar unheñ pehle ajzaa-e-asliya par ke mehfooz haiñ tarkeeb dega aur har rooh ko usi jism-e-saabiq (pehle waale jism) mein bhejega, iska naam 'Hashr' hai, 'Azaab va Tan'eem-e-Qabr ka inkaar wahi karega jo gumraah hai.

‘Aqeedah 10:- Murda agar qabr mein dafan na kiya jaye to jahan pada reh gaya ya phenk diya gaya, gharz kahiñ ho us se wahiñ sawaalaat honge aur wahiñ sawaab ya ‘azaab use pahunchega, yahan tak ke jise sher kha gaya to sher ke pet mein suwaal va sawaab va ‘azaab jo kuch ho pahunchega.

Mas’alah-01: Ambiya عليهم السلام aur Auliya-e-Kiraam va ‘Ulama-e-Deen va Shohada va Haafizaan-e-Qur’aan ke Qur’aan-e-Majeed par ‘Amal karte hon aur woh jo Mansab-e-Muhabbat par faaiz haiñ aur woh jism jisne kabhi **Allah** (عزوجل) ki maa’siyat (na-farmaani) na ki aur woh ke apne auqaat Durood-Shareef mein mustaghraq (mashgool) rakhte haiñ, unke badan ko mitti nahiñ kha sakti. Jo shakhs Ambiya-e-Kiraam عليهم السلام ki shaan mein yeh khabees kalimah kahe ke: mar ke mitti mein mil gaye, gumraah, bad-deen, khabees, murtakib-e-tauheen hai.

Chapter: 05

MA'AAD (AAKHIRAT) VA HASHR KA BAYAAN

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Ma'aad (Aakhirat) Va Hashr Ka Bayaan:-

Beshak Zameen va Aasmaan aur Jinn va Ins va Malak sab ek din fana hone waale haiñ, sirf ek **Allah-Ta'ala** ke liye hameshgi va baqaa hai. Duniya ke fana hone se pehle chand nishaaniyaañ zaahir hongí:

[01].Teen (3) Khasf honge ya'ni aadmi zameen mein dhans jayenge, ek mashriq (east) mein, dusra maghrib (west) mein, teesra jazeera-e-'arab mein.

[02].‘Ilm uth jayega ya'ni ‘Ulama utha liye jayenge, yeh matlab nahiñ ke ‘Ulama to baaqi raheñ aur unke dilon se ‘ilm mahw kar diya jaye (ya'ni mita diya jaye).

[03].Jahl (be-‘ilmi) ki kasrat hogi.

[04].Zina ki ziyaadti hogi aur is be-hayaa ke saath zina hoga, jaise gadhe jufti khaate haiñ, bade chhote kisi ka lihaaz paas na hoga.

[05].Mard kam honge aur ‘Auratein ziyada, yahañ tak ke ek mard ki sar parasti mein 50 ‘Auratein hongí.

[06].‘Alaawa us bade Dajjaal ke aur 30 Dajjaal honge, ke woh sab daa'wa-e-nubuwwat karenge, haalaañ ke Nubuwwat khatm ho chuki. Jinme baa'z guzar chuke, jaise Musailimah-Kazzaab, Taleeha Bin Khuwailid, Aswad Ansi, Sajjah (‘aurat ke baa'd ko islaam le aayi), Ghulaam Ahmad Qaadiyaani waghairahum. Aur jo baaqi haiñ zaroor honge.

[07].Maal ki kasrat hogi, Nahr-e-Furaat apne khazaane khol degi ke woh sone ke pahaad honge.

[08].Mulk-e-'Arab mein kheti aur baagh aur nehrein ho jayengi.

[09].Deen par qaaim rehna itna dushwaar hoga jaise mutthi mein angaara lena, yahañ tak ke aadmi qabristaan mein jaakar tamanna karega, ke kaash! main is qabr mein hota.

[10].Waqt mein barkat na hogi, yahañ tak ke saal misl mahine ke aur mahina misl hafte ke aur hafta misl din ke aur din aisa ho jayega jaise kisi cheez ko aag lagi aur jald bhadak kar khatm ho gayi, ya'ni bahut jald jald waqt guzrega.

[11].Zakaat dena logoñ par giraañ (bhaari) hoga, ke usko Taawaan (jurmaana) samjhenge.

[12].‘Ilm-e-Deen padhenge magar Deen ke liye nahiñ.

[13].Mard apni ‘aurat ka mutee’ (farmabardaar) hoga.

[14].Maa baap ki na-farmaani karega.

[15].Apne ahbaab se mel-jol rakhega aur baap se judaai.

[16].Masjid mein log chillayenge.

[17].Gaane baaje ki kasrat hogi.

[18].Agloñ par log la'nat karenge, unko bura kahenge.

[19].Darinde, jaanwar, aadmi se kalaam (baat) karenge, kode ki phunchi (chaabuk ka sira), joote ka tasmah (lace) kalaam karega, uske baazaar jaane ke baa'd jo kuch ghar mein huwa bataayega, balke khud insaan ki raan use khabar degi.

[20].Zaleel log jinko tan ka kapda, paauñ ki jootiyaañ naseeb na thiñ, bade-bade maheloñ mein fakhr karenge.

[21].**Dajjaal Ka Zaahir Hona:-** Ke 40 din mein Harmain-e-Tayyibain ke siwa tamaam roo-e-zameen ka ghasht karega. 40 din mein pehla din saal-bhar ke baraabar hoga aur dusra din mahine bhar ke baraabar aur teesra din hafte ke baraabar aur baaqi din 24-24 ghante ke honge aur woh bahut tezi ke saath sair karega, jaise baadal jisko hawa udaati ho. Uska Fitna bahut shadeed hoga, ek baagh aur ek aag uske hamraah (saath) hongii, jinka naam Jannat va Dozakh rakhega, jahan jayega yeh bhi jayengi, magar woh jo dekhne mein Jannat ma'loom hogi woh haqeeqatan aag hogi aur jo Jahannam dikhaayi dega woh aaraam ki jagah hogi.

Aur woh Khudaayi ka daa'wa karega, jo us par Imaan layega use apni Jannat mein daalega aur jo inkaar karega use (apne) Jahannam mein daakhil karega, murde jilaayega (zinda karega).

Zameen ko hukm dega woh sabze ugaayegi, aasmaan se paani barsaayega aur un logoñ ke jaanwar lambe chaude khoob tayyaar aur doodh waale ho

jayenge aur weeraane mein jayega to wahaan ke dafene shahed ki makhhiyon ki tarah dal ke dal (dher ke dher) uske hamraah ho jayenge. Isi qism ke bahut se sho'bade (nazar-bandi ke khel/magic) dikhaayega aur haqeeqat mein yeh sab jaadu ke karishmein honge aur shayaateen ke tamaashe, jinko waaqi'iyyat (haqeeqat) se kuch ta'alluq nahiin, isi liye uske wahaan se jaate hi logon ke paas kuch na rahega. Harmain Shareefain mein jab jaana chahega Malaikah uska muh pher denge. Al-batta Madeena-Tayyibah mein 3 zal-zale ayenge ke wahaan jo log ba-zaahir musalman bane honge aur dil mein kaafir honge aur woh jo 'Ilm-e-Ilaahi mein Dajjaal par Imaan laakar kaafir hone wale hain, un zal-zalon ke khauf se shaher se baahar bhagenge aur uske fitne mein muhtala honge.

Dajjaal ke saath Yahood ki faujein hongi, uski peshaani par likha hoga "كَافِرٌ" ('kaaf' 'fa' 'ra') ya'ni kaafir, jisko har musalman padhega aur kaafir ko nazar na aayega.

Jab woh saari duniya mein phir phiraa kar mulk-e-sham ko jayega, us waqt Hazrat-e-Maseeh عليه السلام Aasmaan se Jaam-e-Masjid Dimashq ke sharqi (poorvi) Minaarah par nuzool farmayenge, subh ka waqt hoga, Namaaz-e-Fajr ke liye Iqaamat ho chuki hogi, Hazrat-e-Imaam-e-Mahdi ko ke us Jama'at mein maujood honge, Imaamat ka hukm denge Hazrat Imaam-e-Mahdi (عليه السلام) Namaaz padhayenge.

Woh la'yeen Dajjaal Hazrat-e-'Esa عليه السلام ki saans ki khushbu se pighalna shuru' hoga, jaise paani mein namak ghulta hai aur unki saans ki khushbu hadd-e-basar (nazar ki intiha) tak pahunchegi, woh bhaagega, yeh ta'aaqub (peecheh) farmayenge aur uski peeth mein neza mareenge, us se woh Jahannam waasil hoga.

[22]. Hazrat-e-'Esa عليه السلام Ka Aasmaan Se Nuzool Farmaana:- Iski mukhtasar kaifiyat upar ma'loom ho chuki, aapke zamaane mein maal ki kasrat hogi, yahan tak ke agar koi shakhs dusre ko maal dega to woh qubool na karega, neez us zamaane mein 'adaawat (dushmani) va bughz va hasad aapas mein bilkul na hoga. 'Esa عليه الصلاة والسلام 'Saleeb' todenge aur Khinzeer ko qatl karenge, tamaam Ahl-e-Kitaab jo qatl se bachenge sab unpar Imaan

layenge. Tamaam jahaan mein Deen ek Deen-e-Islaam hoga aur Mazhab ek Mazhab-e-Ahl-e-Sunnat.

Bacche saanp se khelenge aur sher aur bakri ek saath charenge. ('Esa عليه السلام) 40 baras tak Iqaamat farmayenge, nikaah karenge, aulaad bhi hogi, baa'd-e-wafaat Rauza-e-Anwar mein dafan honge.

[23].Hazrat-e-Imaam Mahdi (عليه السلام) Ka Zaahir Hona:- Iska ijmaali (mukhtasar) waaqi'ah yeh hai ke duniya mein jab sab jagah Kufr ka tasallut (qabza/ghalba) hoga, us waqt tamaam Abdaal balke tamaam Auliya sab jagah se simat kar Harmain-Shareefain ko Hijrat kar jayenge, sirf wahiin Islaam hoga aur saari zameen Kufristan ho jayegi. Ramazan Shareef ka mahina hoga, Abdaal Twaaf-e-Ka'bah mein masroof honge aur Hazrat-e-Imaam-e-Mahdi bhi wahaan honge, Auliya unhein pehchanenge, unse darkhwaast-e-bai'at karenge, woh inkaar karenge.

Daf'atan (achaanak) ghaib se ek aawaaz aayegi ke:

هَذَا خَلِيفَةُ اللَّهِ الْمَهْدِيُّ فَاسْعَوْا لَهُ وَأَطِيعُوهُ

Tarjamah:- "Yeh Allah (عز وجل) ka Khaleefa Mahdi hai, iski baat suno aur iska hukm maano."

Tamaam log unke Dast-e-Mubaarak par Bai'at karenge. Wahaan se sabko apne hamraah lekar Mulk-e-Shaam ko tashreef le jayenge.

Baa'd-e-Qatl-e-Dajjaal Hazrat-e-'Esa عليه السلام ko Hukm-e-Ilaahi hoga ke Musalmanoñ ko Koh-e-Toor par le jao, is liye ke kuch aise log zaahir kiye jayenge jinse ladne ki kisi ko taaqat nahiñ.

[24].Yaajooj va Maajooj Ka Khurooj:- Musalmanoñ ke Koh-e-Toor par jaane ke baa'd Yaajooj va Maajooj zaahir honge, yeh is qadr kaseer honge ke unki pehli Jama'at Buhaira-e-Tabariyyah par (jiska tool (lambaai) 10 meel hoga) jab guzregi uska paani pee kar is tarah sukha degi ke dusri Jama'at baa'd waali jab aayegi to kahegi: ke yahaan kabhi paani tha!.

Phir duniya mein fasaad va qatl va ghaarat se jab fursat paayenge to kahenge ke zameen waloñ ko to qatl kar liya, aao ab aasmaan waloñ ko qatl karein,

yeh keh kar apne teer aasmaan ki taraf phekenge. Khuda ki qudrat ke unke teer upar se khoon aalooda girenge.

Yeh apni inhiñ harkatoñ meñ mashgool honge aur wahañ pahaad par Hazrat-e-'Esa عليه السلام ma' apne saathiyon ke mahsoor honge, yahañ tak ke unke nazdeek gaay ke sar ki woh wuq'at (ahmiyat) hogi jo aaj tumhaare nazdeek 100 ashrafiyon ki nahiñ, us waqt Hazrat-e-'Esa عليه السلام ma' apne hamraahiyoñ ke du'a farmayenge, **Allah-Ta'ala** unki gardanoñ meñ ek qism ke keede paida kar dega ke ek-dam meñ woh sab ke sab mar jayenge, unke marne ke baa'd Hazrat-e-'Esa عليه السلام pahaad se utrenge, dekhenge ke tamaam zameen unki laashoñ aur badbu se bhari padi hai, ek baalisht bhi zameen khaali nahiñ.

Us waqt Hazrat-e-'Esa عليه السلام ma' hamraahiyoñ ke phir du'a karenge, **Allah-Ta'ala** ek qism ke parind bhejega ke woh unki laashoñ ko jahañ **Allah** (عزوجل) chahega phenk ayenge aur unke teer va kamaan va tarkash (ya'ni teer-daan, teer rakhne ka khaana) ko musalman 7 baras tak jalayenge, phir uske baa'd baarish hogi ke zameen ko hamwaar kar chhodegi aur zameen ko hukm hoga ke apne phaloñ ko ugaa aur apni barkateñ ugal de aur aasmaan ko hukm hoga ke apni barkateñ undel de, to yeh haalat hogi ke ek anaar ko ek Jama'at khaayegi aur uske chhilke ke saaye meñ 10 aadmi baithenge aur doodh meñ yeh barkat hogi ke ek Oontni (camel) ka doodh Jama'at ko kaafi hoga aur ek gaay ka doodh qabeela bhar ko aur ek Bakri ka khaandaan bhar ko kifaayat karega (kaafi hoga).

[25].Dhuwaañ Zaahir Hoga:- Jis se zameen se aasmaan tak andhera ho jayega.

[26].Daabbatul Arz Ka Nikalna:- Yeh ek jaanwar hai iske haath meñ 'Asaa-e-Moosa (Hazrat-e-Moosa عليه السلام ki laathi) aur Angushtari-e-Sulaimaan عليه السلام hogi, 'Asaa se har Musalman ki peshaani par ek nishaan-e-nooraani banaayega aur Angushtari (angoothi) se har kaafir ke peshaani par ek sakht siyaah (kaala) dhabba. Us waqt tamaam muslim va kaafir 'alaaniya zaahir honge. Yeh 'alaamat kabhi na badlegi, jo kaafir hai hargiz Imaan na layega aur jo musalman hai hamesha Imaan par qaaim rahega.

[27].Aaftaab Ka Maghrib (west) Se Tulu' Hona:- Is nishaani ke zaahir hote hi tauba ka darwaaza band ho jayega, us waqt ka Islaam mo'tabar nahiñ.

[28].Wafaat-e-Sayyiduna 'Esa عليه الصلاة والسلام ke ek zamaane ke baa'd jab Qayaam-e-Qayamat (qayamat qaaim hone) ko sirf 40 baras reh jayenge, ek khushbu-daar thandi hawa chalegi jo logoñ ki baghloñ ke neeche se guzregi, jiska asar yeh hoga ke musalman ki rooh qabz ho jayegi aur kaafir hi kaafir reh jayenge aur unhiñ par Qayamat qaaim hogi.

Yeh chand nishaaniyaañ bayaan ki gayiñ, in meiñ baa'z waaqe' (zaahir) ho chukiñ aur kuch baaqi haiñ, jab nishaaniyaañ poori holengi aur musalmanoñ ki baghloñ ke neeche se woh khushbu-daar hawa guzar legi jis se tamaam musalmanoñ ki wafaat ho jayegi, uske baa'd phir 40 baras ka zamaana aisa guzrega ke usme kisi ki aulaad na hogi, ya'ni 40 baras se kam 'umr ka koi na rahega aur duniya meiñ kaafir hi kaafir honge, Allah kehne wala koi na hoga, koi apni deewaar lesta hoga, koi khaana khaata hoga, gharz log apne-apne kaamoñ meiñ mashgool honge, ke daf'atan (achaanak) Hazrat-e-Israafeel عليه السلام ko 'Soor' phoonkne ka hukm hoga. Shuru' shuru' uski aawaaz bahut baareek hogi aur rafta-rafta bahut buland ho jayegi, log kaan laga kar uski aawaaz sunenge aur behosh ho kar gir padenge aur mar jayenge, aasmaan, zameen, pahaad, yahañ tak ke Soor aur Israafeel aur tamaam Malaaikeh fana ho jayenge, us waqt siwa us Waahid-e-Haqeeqi ke koi na hoga, woh farmayega:

{لَيْسَ الْمُلْكُ الْيَوْمَ}

Aaj kis ki Baadshaahat hai...?! Kahaañ haiñ Jabbaareen...?! Kahaañ haiñ Mutakabbireen...?! Magar hai kaun jo jawaab de, phir khud hi farmayega:

{لِلَّهِ الْوَاحِدِ الْقَهَّارِ (١٦)}

Tarjamah:- "Sirf Allah waahid-e-qahhaar ki saltanat hai."

Phir jab Allah-Ta'ala chahega Israafeel ko zinda farmayega aur Soor ko paida karke dubaara phoonkne ka hukm dega, Soor phoonkte hi tamaam

Awwaleen va Aakhireen, Malaaiakah va Ins va Jinn va Haiwanaat maujood ho jayenge.

Sab se pehle **Huzoor-e-Anwar** (ﷺ) Qabr-e-Mubaarak se yuñ bar-aamad honge ke dahne haath (right-hand) mein Siddiq-e-Akbar ka haath, baayein haath mein Farooq-e-'Azam ka haath **رضي الله تعالى عنها** phir Makka-e-Mu'azzamah va Madeenah-e-Tayyibah ke maqaabir mein jitne musalman dafan hain sabko apne ham-raah lekar Maidaan-e-Hashr mein tashreef le jayenge.

'Aqeedah 01:- Qayamat beshak qaaim hogi, iska inkaar karne wala kaafir hai.

'Aqeedah 02:- Hashr sirf Rooh ka nahiñ, balke Rooh va Jism donoñ ka hai, jo kahe sirf roohein uthengi jism zinda na honge, woh bhi kaafir hai.

'Aqeedah 03:- Duniya mein jo Rooh jis jism ke saath muta'alliq (ta'alluq) thi us rooh ka Hashr usi jism mein hoga, yeh nahiñ ke koi naya jism paida karke uske saath rooh muta'alliq kardi jaye.

'Aqeedah 04:- Jism ke ajzaa (tukde) agarche marne ke baa'd mutafarriq ho gaye (bikhar gaye) aur mukhtalif jaanwaron ki ghiza ho gaye hon, magar **Allah-Ta'ala** un sab ajzaa ko jama' farma kar Qayamat ke din uthaayega, Qayamat ke din log apni apni qabron se nange badan, nange paauñ, na khatna shuda utthenge. Koi paidal, koi sawaar aur unme baa'z tanha sawaar honge aur kisi sawaari par 2 kisi par 3 kisi par 4 kisi par 10 honge. Kaafir muh ke bal chalta huwa Maidaan-e-Hashr ko jayega, kisi ko Malaaiakah ghasit kar le jayenge, kisi ko aag jama' karegi.

Yeh **Maidaan-e-Hashr** Mulk-e-Shaam ki zameen par qaaim hoga. Zameen aisi hamwaar hogi ke is kinaare par raai ka daana gir jaye to dusre kinaare se dikhaayi de, us din zameen taambe ki hogi aur aaftaab (sooraj) ek meel ke faasile par hoga. Raavi-e-Hadees ne farmaya: "Ma'loom nahiñ meel se muraad surma ki salaai hai ya meel-e-masaafat." Agar meel-e-masaafat bhi ho to kya bahut faasila hai...?! Ke ab 4000 baras ki raah ke faasile par hai aur is taraf aaftaab ki peeth hai, phir bhi jab sar ke muqaabil aa jaata hai, ghar se baahar nikalna dushwaar ho jaata hai, us waqt ke ek meel ke faasile par hoga aur uska muh is taraf ko hoga, tapish aur garmi ka kya poochhna...! Aur ab mitti ki zameen hai, magar garmiyoñ ki dhoop mein zameen par

paaun nahiñ rakha jaata, us waqt jab taambe ki hogi aur aaftaab ka itna qurb (qareeb) hoga, uski tapish kaun bayaan kar sake...?! **Allah** (عزوجل) panaah mein rakhe.

Bheje khaulte honge aur is kasrat se paseena niklega ke 70 gaz zameen mein jazb ho jayega, phir jo paseena zameen na pee sakegi woh upar chadhega, kisi ke takhnoñ tak hoga, kisi ke ghutnoñ tak, kisi ke kamar-kamar, kisi ke seena, kisi ke gale tak, aur kaafir ke to muh tak chadh kar misl-e-lagaam ke jakad jayega, jisme woh dubkiyaañ khaayega.

Us garmi ki haalat mein pyaas ki jo kaifiyat hogi mohtaaj-e-bayaan nahiñ, zubaanein sookh kar kaanta ho jayengi, baa'zoñ ki zubaanein muh se baahar nikal ayengi, dil ubal kar gale ko aa jayenge, har muhtala ba-qadr-e-gunaah takleef mein muhtala kiya jayega, jisne chaandi sone ki Zakaat na di hogi us maal ko khoob garam karke uski karwat aur peshaani aur peeth par daagh karenge, jisne jaanwaroñ ki Zakaat na di hogi uske jaanwar Qayamat ke din khoob tayyaar ho kar ayenge aur us shakhs ko wahañ litaayenge aur woh jaanwar apne seenghoñ se maarte aur paaun se raundte us par guzrenge, jab sab isi tarah guzar jayenge phir udhar se wapas aakar yunhi us par guzrenge, isi tarah karte rahenge yahañ tak ke logoñ ka hisaab khatm ho, wa-'alaa-haazal-qiyaas.

Phir bawajood in museebatoñ ke koi kisi ka pursaan-e-haal (haal poochne wala/madadgaar) na hoga, bhai se bhai bhaagega, maa baap aulaad se peechha chhudayenge, bibi bacche alag jaan churayenge, har ek apni-apni museebat mein giraftaar, kaun kiska madadgaar hoga...!

Hazrat-e-Aadam عليه السلام ko hukm hoga, Aye Adam! Dozakhiyoñ ki Jama'at alag kar, 'Arz karenge: kitne mein se kitne?. Irshaad hoga: har 1000 se 999.

Yeh woh waqt hoga ke bacche maare gham ke boodhe ho jayenge, hamal waali ka hamal saaqit ho jayega, log aise dikhaayi denge ke nashe mein haiñ, haalaañ ke nashe mein na honge, wa lekin Allah ka 'azaab bahut sakht hai, gharz kis-kis museebat ka bayaan kiya jaye, 1 ho, 2 hoñ, 100 hoñ, 1000 hoñ to koi bayaan bhi kare, hazaar-haa masaaib (museebatein) aur woh bhi aise shadeed ke Al-Amaan Al-Amaan...!

Aur yeh sab takleefeiñ 2-4 ghante, 2-4 din, 2-4 maah ki nahiñ, balke Qayamat ka din ke 50,000 baras ka ek din hoga, qareeb aadhe ke guzar chuka hai aur abhi tak Ahl-e-Mahshar isi haalat meiñ haiñ. Ab aapas meiñ mashwara karenge ke koi apna sifaarshi dhoondna chahiye ke ham ko in museebatoñ se rihaayi dilaaye, abhi tak to yahi nahiñ pata chalta hai ke aakhir kidhar ko jaana hai, yeh baat mashware se qaraar paayegi ke Hazrat-e-Aadam عليه السلام ham sab ke baap haiñ, **Allah-Ta'ala** ne unko apne Dast-e-Qudrat se banaaya aur Jannat meiñ rehne ko jagah di aur Martaba-e-Nubuwwat se sarfaraaz farmaya, unki khidmat meiñ haazir hona chahiye, woh ham ko is museebat se najaat dilayenge.

Garz uftaañ-wa-kheezaañ (girte-padte) kis-kis mushkil se unke paas haazir honge aur 'arz karenge: Aye Aadam! Aap Abul-Bashar haiñ, **Allah** (عزوجل) ne aap ko apne Dast-e-Qudrat se banaaya aur apni chuni hui rooh aap meiñ daali aur Malaai kah se aap ko Sajda karaaya aur Jannat meiñ aap ko rakha, tamaam cheezoñ ke naam aap ko sikhaaye, aap ko Safi kiya, aap dekhte nahiñ ke ham kis haalat meiñ haiñ...?! Aap hamaari Shafaa'at kijiye ke **Allah-Ta'ala** hameiñ is se najaat de. Farmayenge: mera yeh martaba nahiñ, mujhe aaj apni jaan ki fikr hai, aaj **Rab** (عزوجل) ne aisa ghazab farmaya hai ke na pehle kabhi aisa ghazab farmaya, na aainda farmaye, tum kisi aur ke paas jao! Log 'arz karenge: aakhir kiske paas ham jayein...? farmayenge: Nooh ke paas jao, ke woh pehle Rasool haiñ ke zameen par hidaayat ke liye bheje gaye, log usi haalat meiñ Hazrat-e-Nooh عليه السلام ke khidmat meiñ haazir honge aur unke fazaail bayaan karke 'arz karenge: ke aap apne Rab ke huzoor hamaari Shafaa'at kijiye ke woh hamaara faisla karde, yahañ se bhi wahi jawaab milega, ke mai is laaiq nahiñ, mujhe apni padi hai, tum kisi aur ke paas jao! 'Arz karenge: ke aap hameiñ kiske paas bhejte haiñ..? Farmayenge: tum Ibraheem Khaleelullah ke paas jao, ke unko **Allah-Ta'ala** ne Martaba-e-Khullat (dosti) se mumtaaz farmaya, log yahañ haazir honge, woh bhi yahi jawaab denge ke: mai iske qaabil nahiñ, mujhe apna andesha hai.

Mukhtasar yeh ke woh Hazrat-e-Moosa عليه الصلاة والسلام ke khidmat meiñ bhejenge, wahañ se bhi wahi jawaab milega, phir Moosa عليه السلام Hazrat-e-'Esa عليه الصلاة والسلام ke paas bhejenge, woh bhi yahi farmayenge: ke mere

karne ka yeh kaam nahiñ, aaj mere Rab ne woh ghazab farmaya hai ke aisa na kabhi farmaya na farmaye, mujhe apni jaan ka dar hai, tum kisi doosre ke paas jao, log 'arz karenge: aap hameiñ kiske paas bhejte haiñ? farmayenge: tum unke huzoor haazir ho jinke haath par fatah rakhi gayi, jo aaj be-khauf haiñ aur woh tamaam Aulaad-e-Adam ke sardaar haiñ, tum **Muhammad** (ﷺ) ki khidmat meiñ haazir ho, woh Khaatamun-Nabiyyeen haiñ, woh aaj tumhaari Shafaa'at farmayenge, unhiñ ke huzoor haazir ho, woh yahañ tashreef farma haiñ.

Ab log phirte phiraate, thokareiñ khaate, rote chillaate, duhaayi dete haazir-e-baargaah-e-bekas-panaah ho kar 'arz karenge: Aye **Muhammad** (ﷺ)! Aye Allah ke Nabi! Huzoor ke haath par **Allah** (عزوجل) ne Fatah-e-Baab rakha hai, aaj Huzoor mutmain haiñ, inke 'alaawa aur bahut se fazaail bayaan karke 'arz karenge: Huzoor mulaahaza to farmayeñ ham kis museebat meiñ haiñ! Aur kis haalat ko pahunche! Huzoor Baargaah-e-Khuda-Wandi meiñ hamaari Shafaa'at farmayeñ aur ham ko is aafat se najaat dilwayeñ. Jawaab meiñ irshaad farmayenge:

(أَنَا لَهَا)

Tarjamah:- "Maiñ is kaam ke liye huñ."

(أَنَا صَاحِبُكُمْ)

Tarjamah:- "Mai hi woh huñ jise tum tamaam jagah dhoond aaye."

Yeh farma kar Baargaah-e-'Izzat meiñ haazir honge aur Sajda karenge, Irshaad hoga:

(يَا مُحَمَّدُ! اِرْفَعْ رَأْسَكَ وَقُلْ تُسَبِّحُ وَسَلِّ تَعْطُهُ وَاشْفَعْ تُشَفِّعُ-)

Tarjamah:- "Aye Muhammad! Apna sar uthaao aur kaho tumhaari baat suni jayegi aur maango jo kuch maangoge milega aur Shafaa'at karo, tumhaari Shafaa'at maqbool hai." Dusri Riwaayat meiñ hai:

(وَقُلْ تُطْعَمُ)

Tarjamah:- "Farmaao! Tumhaari Itaa'at ki jaye."

Phir to Shafaa'at ka silsila shuru' ho jayega, yahañ tak ke jiske dil mein raay ke daane se kam se kam bhi Imaan hoga uske liye bhi Shafaa'at farma kar use Jahannam se nikaalenge, yahañ tak ke jo sacche dil se musalman huwa agarche uske paas koi nek 'Amal nahiñ hai, use bhi dozakh se nikaalenge.

Ab tamaam Ambiya apni Ummat ki Shafaa'at farmayenge, Auliya-e-Kiraam, Shohada, 'Ulama, Huffaaz, Hujjaaj, balke har woh shakhs jisko koi Mansab-e-Deeni 'inaayat huwa, apne apne muta'alliqeen ki Shafaa'at karega. Na-baaligh bacche jo mar gaye haiñ, apne maa baap ki Shafaa'at karenge, yahañ tak ke 'Ulama ke paas kuch log aa kar 'arz karenge: hamne aap ke Wuzu ke liye fulaañ waqt mein paani bhar diya tha, koi kahega ke maine aap ko istinje ke liye dhela diya tha, 'Ulama un tak ki Shafaa'at karenge.

'Aqeedah 05:- Hisaab haq hai, Aa'maal ka hisaab hone wala hai.

'Aqeedah 06:- Hisaab ka munkir (inkaar karne wala) kaafir hai, kisi se to is tarah hisaab liya jayega ke khufiyatan (chhupa kar) us se poocha jayega: tune yeh kiya aur yeh kiya? 'Arz karega: haañ aye Rab! Yahañ tak ke tamaam gunaahon ka iqraar le lega, ab yeh apne dil mein samjhega ke ab gaye, (Rab) farmayega: ke hamne duniya mein tere 'aib chhupaaye aur ab bakhshste haiñ. Aur kisi se sakhti ke saath ek-ek baat ki baaz-purs (pooch-taach) hogi, jis se yuñ suwaal huwa woh halaak huwa. Kisi se farmayega: Aye fulaañ! Kya maine tujhe 'izzat na di...? Tujhe sardaar na banaaya...? Aur tere liye ghode aur oont (camel) waghaira ko musakhkhar (kaabu mein) na kiya...? Inke 'alaawa aur ne'matein yaad dilayega, 'arz karega: haañ! tune sab kuch diya tha, phir (Rab) farmayega: to kya tera khayaal tha ke mujhse milna hai? 'Arz karega ke: nahiñ, (Rab) farmayega: to jaise tune hamein yaad na kiya, ham bhi tujhe 'azaab mein chhodte haiñ.

Baa'z kaafir aise bhi honge ke jab ne'matein yaad dila kar farmayega ke tumne kya kiya? 'Arz karega: Tujh par aur teri Kitaab aur tere Rasoolon par Imaan laya, Namaaz padhi, Roze rakhe, Sadqah diya aur inke 'alaawa jahañ tak ho sakega nek kaamon ka zikr kar jayega. Irshaad hoga: to accha tu thaher ja! Tujh par gawaah pesh kiye jayenge, yeh apne ji mein sochega: mujh par kaun gawaahi dega, us waqt uske muh par mohar kardi jayegi

aur aa'za (body parts) ko hukm hoga: bol chalo, us waqt uski raan aur haath paaun, gosht-post, haddiyaañ sab gawaahi denge, ke yeh to aisa tha aisa tha, woh Jahannam mein daal diya jayega.

Nabi (ﷺ) ne farmaya: “Meri Ummat se 70,000 be-hisaab Jannat mein daakhil honge aur unke Tufail mein har ek ke saath 70,000 aur **Rab** (عزوجل) unke saath 3 Jamaa'tein aur dega, ma'loom nahiñ har Jama'at mein kitne honge, iska shumaar wahi jaane. Tahajjud padhne waale bila hisaab Jannat mein jayenge.

Is Ummat mein woh shakhs bhi hoga, jiske 99 daftar gunaahon ke honge aur har daftar itna hoga, jahan tak nigaah pahunche, woh sab khole jayenge, **Rab** (عزوجل) farmayega: inme se kisi amr (baat) ka tujhe inkaar to nahiñ? Mere Farishton Kiraaman-Kaatibeen ne tujh par zulm to nahiñ kiya? ‘Arz karega: nahiñ aye Rab! Phir farmayega: tere paas koi ‘uzr hai? ‘Arz karega: nahiñ aye Rab!. (Rab) farmayega: haañ teri ek neki hamaare huzoor mein hai aur tujh par aaj zulm na hoga, us waqt ek parcha jisme

“أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ”

Hoga nikaala jayega aur hukm hoga: ja (parche ko) tulwa. ‘Arz karega: Aye Rab! Yeh parcha un daftaron ke saamne kya hai? Farmayega: tujh par zulm na hoga, phir ek palle par yeh sab daftar rakhe jayenge aur ek (palle) mein woh (parcha), woh parcha un daftaron se bhaari ho jayega. Bil-jumla (mukhtasar yeh ke) uski rahmat ki koi intiha nahiñ, jis par rahm farmaye thodi cheez bhi bahut kaseer hai.

‘Aqeedah 07:- Qayamat ke din har shakhs ko uska Naama-e-Aa'maal diya jayega. Nekon ke dahne haath (right-hand) mein aur Badoñ (buroñ) ke baayein haath (left-hand) mein, kaafir ka seena tod kar uska baayaañ haath us se pase-pusht (peeth peeche) nikaal kar peeth ke peeche diya jayega.

‘Aqeedah 08:- Hauz-e-Kausar ke **Nabi** (ﷺ) ko Marhamat (inaayat) huwa haq hai. Is Hauz ki masaafat (doori/faasila) ek mahine ki raah hai, uske kinaaron par moti ke qubbe (gumbad) haiñ, chaaron ghoshe (corner) baraabar ya'ni zaaviye qaaimah haiñ, uski mitti nihaayat khushbu-daar mushk ki hai, uska paani doodh se ziyada safed, shahed se ziyada meetha aur mushk se ziyada

paakeeza aur us par bartan sitaaron se bhi ginti mein ziyada, jo uska paani piyega kabhi pyaasa na hoga, usme Jannat se 2 parnaale har waqt girte hain, ek sone ka dusra chaandi ka.

‘Aqeedah 09:- Meezaan haq hai. Us par logon ke Aa'maal Nek va Bad (acche aur bure) taule jayenge, neki ka palla bhaari hone ke yeh maa'na hain ke upar uthe, duniya kaa sa mu'aamala nahiin ke jo bhaari hota hai neeche ko jhukta hai.

‘Aqeedah 10:- Huzoor-e-Aqdas (ﷺ) ko Allah (عزوجل) Maqaam-e-Mahmood ‘ataa farmayega, ke tamaam Awwaleen va Aakhireen **Huzoor (ﷺ)** ki Hamd va Sataaish (ta'reef) karenge.

‘Aqeedah 11:- Huzoor-e-Aqdas (ﷺ) ko ek Jhanda marhamat hoga, jisko Liwaa-ul-Hamd kehte hain, tamaam Momineen Hazrat-e-Aadam عليه السلام se aakhir tak sab usi ke neeche honge.

‘Aqeedah 12:- Siraat haq hai. Yeh ek Pul (bridge) hai ke Pusht-e-Jahannam par nasb (fix) kiya jayega, baal se ziyada baareek aur talwaar se ziyada tez hoga, Jannat mein jaane ka yahi raasta hai, sab se pehle **Nabi (ﷺ)** guzar farmayenge, phir aur Ambiya va Mursaleen, phir ye Ummat, phir aur Ummatein guzrenge. Aur hasb-e-ikhtilaaf-e-aa'maal (apne aa'maal ke e'tibaar se) Pulsiraat par log mukhtalif tarah se guzrenge, baa'z to aise tezi ke saath guzrenge jaise bijli ka konda (bijli ki chamak), ke abhi chamka aur abhi ghaaib ho gaya aur baa'z tez hawa ki tarah, koi aise jaise parinda udta hai aur baa'z jaise ghoda daudta hai aur baa'z jaise aadmi daudta hai, yahan tak ke baa'z shakhs sureen par ghasit-te huye aur koi choonti ki chaal jayega aur Pulsiraat ke dono jaanib bade bade Aankde (**Allah (عزوجل)** hi jaane ke woh kitne bade honge) latakte honge, jis shakhs ke baare mein hukm hoga use pakad lenge, magar baa'z to zakhmi ho kar najaat pa jayenge aur baa'z ko Jahannam mein gira denge aur yeh halaak huwa.

Yeh tamaam Ahl-e-Mahshar to Pul par se guzarne mein mashgool, magar woh be-gunaah gunaah-gaaron ka shafee' (shafaa'at karne waale) Pul ke kinaare khada huwa ba-kamaal-e-giriya-o-zaari apni Ummat-e-'Aasi ki najaat ki fikr mein apne Rab se Du'a kar raha hai

(رَبِّ سَلِّمْ سَلِّمْ)

Tarjamah:- “Ilaahi! In gunaah-gaaron ko bachaale-bachaale.”

Aur ek isi jagah kya! **Huzoor** (ﷺ) us din tamaam Mawaatin (maqaamaat) mein daura farmate rahenge, kabhi Meezaan par tashreef le jayenge, wahan jiske hasanaat (nekiyon) mein kami dekhenge, uski Shafaa'at farma kar najaat dilwayenge aur fauran hi dekho to Hauz-e-Kausar par jalwa farma hain, pyaason ko sairaab farma rahe hain aur wahan se Pul par raunaq-afroz huye aur girton ko bachaaya.

Garz har jagah unhein ki duhaayi, har shakhs unhein ko pukaarta, unhein se faryaad karta hai aur unke siwa kisko pukaare...? Ke har ek to apni fikr mein hai, dusron ko kya poochhe, sirf ek yahi hain jinhein apni kuch fikr nahiin aur tamaam 'Aalam ka baar inke zimme.

“صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ اللَّهُمَّ نَجِّنَا مِنْ أَهْوَالِ الْبَحْشَرِ بِجَاهِ هَذَا النَّبِيِّ

الْكَرِيمِ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَفْضَلُ الصَّلَاةِ وَالْتَّسْلِيمِ، أَمِينُ”

Yeh Qayamat ka din ke haqeeqatan Qayamat ka din hai, jo 50,000 baras ka din hoga, jiske Masaaib (museebatein) be-shumaar honge, **Maula** (عزوجل) ke jo khaas Bande hain unke liye itna halka kar diya jayega ke ma'loom hoga isme itna waqt sarf (isti'maal) huwa jitna ek waqt ki Namaaz-e-Farz mein sarf hota hai, balke is se bhi kam, yahan tak ke baa'zon ke liye to palak jhapakne mein saara din tay ho jayega. (Jaisa ki **Allah-Ta'ala** ne farmaya):

{ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ }

Tarjamah:- “Qayamat ka mu'aamala nahiin magar jaise palak jhapakna, balke is se bhi kam.”

Sab se Aa'zam va 'Aala jo Musalmano ko us roz Ne'mat milegi woh **Allah** (عزوجل) ka deedaar hai, ke is ne'mat ke baraabar koi ne'mat nahiin, jise ek baar deedaar mayassar (haasil) hoga hamesha-hamesha uske zauq mein mustaghraq (mashgool) rahega, kabhi na bhulega aur sab se pehle Deedaar-e-Ilaahi **Huzoor-e-Aqdas** (ﷺ) ko hoga.

Yahañ tak to Hashr ke ahwaal (اہوال) (khauf/haulnaaki) va ahwaal (احوال) (haalateiñ) mukhtasaran bayaan kiye gaye, in tamaam marhaloñ ke baa'd ab ise hameshgi ke ghar meiñ jaana hai, kisi ko aaraam ka ghar milega, jiski aasaaish (aaraam/sukoon) ki koi intiha nahiñ, usko Jannat kehte haiñ. Ya takleef ke ghar meiñ jaana pade, jiski takleef ki koi had nahiñ, use Jahannam kehte haiñ.

'Aqeedah 13:- Jannat va Dozakh haq haiñ, inka inkaar karne wala kaafir hai.

'Aqeedah 14:- Jannat va Dozakh ko bane huye hazaar-haa saal huye aur woh ab maujood haiñ, yeh nahiñ ke is waqt tak Makhlooq na huiñ, Qayamat ke din banaayi jayengi.

'Aqeedah 15:- Qayamat va Be's (maut ke baa'd zinda hona) va Hashr va Hisaab va Sawaab va 'Azaab va Jannat va Dozakh sab ke wahi maa'na haiñ jo Musalmanoñ meiñ mashhoor haiñ, jo shakhs in cheezoñ ko to haq kahe, magar inke naye maa'na gadhe (maslan: sawaab ke maa'na apne hasanaat (nekiyoñ) ko dekh kar khush hona aur 'azaab apne bure aa'maal ko dekh kar ghamgeen hona ya Hashr faqat roohoñ ka hona), woh haqeeqatan in cheezoñ ka munkir hai aur aisa shakhs kaafir hai.

Ab Jannat va Dozakh ki Mukhtasar Kaifiyat Bayaan ki Jaati Hai:

Chapter: 06

JANNAT KA BAYAAN

Jannat Ka Bayaan:-

Jannat ek makaan hai ke **Allah-Ta'ala** ne Imaan waloñ ke liye banaaya hai, usme woh ne'mateiñ muhayya ki haiñ jinko na aankhoñ ne dekha, na kaanoñ ne suna, na kisi aadmi ke dil par inka khatra (khayaal) guzra. Jo koi misaal iski ta'reef meiñ di jaye samjhaane ke liye hai, warna duniya ki aa'la se aa'la shai (cheez) ko Jannat ki kisi cheez ke saath kuch munaasabat (nisbat) nahiñ.

Wahañ ki koi 'aurat agar zameen ki taraf jhaanke to zameen se aasmaan tak roshan ho jaye aur khushbu se bhar jaye aur chaand sooraj ki roshni jaati rahe aur uska dupatta duniya va maa-feeha (jo kuch is duniya meiñ hai sab) se behtar.

Aur ek Riwaayat meiñ yuñ hai: ke agar Hoor apni hatheli zameen va aasmaan ke darmiyaan nikaale to uski husn ki wajah se khalaaiq ('awaam) fitne meiñ pad jayeñ aur agar apna dupatta zaahir kare to uski khoobsurti ke aage aaftaab aisa ho jaye jaise aaftaab ke saamne charaagh aur agar Jannat ki koi naakhun bhar cheez duniya meiñ zaahir ho to tamaam aasmaan va zameen us se aaraasta ho jayeñ aur agar Jannati ka kangan zaahir ho to aaftaab ki roshni mita de, jaise aaftaab sitaaroñ ki roshni mita deta hai. Jannat ki itni jagah jisme kooda rakh sakeñ duniya va maa-feeha (jo kuch is duniya meiñ hai sab) se behtar hai.

Jannat kitni wasee' (badi) hai isko **Allah** va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) hi jaaneñ, ijmaali (mukhtasar) bayaan yeh hai ke us meiñ 100 darje haiñ. Har 2 darjoñ meiñ woh masaafat (doori) hai jo aasmaan va zameen ke darmiyaan hai, raha yeh ke khud us darje ki kya masaafat (faasila) hai, iske muta'alliq koi riwaayat khayaal meiñ nahiñ, al-batta ek Hadees "Tirmizi" ki yeh hai: "Ke agar tamaam 'Aalam ek darje meiñ jama' ho to sab ke liye wasee' hai."

Jannat meiñ ek darakht hai jiske saaye meiñ 100 baras tak tez ghode par sawaar chalta rahe aur khatam na ho. Jannat ke darwaaze itne wasee' (lambe-chhode) honge ke ek baazu se dusre tak tez ghode ki 70 baras ki raah hogi, phir bhi jaane waloñ ki woh kasrat (bheed) hogi ke mondhe (kandhe) se

mondha chhilta hoga, balke bheed ki wajah se darwaaza char-charaane lagega. Usme qism-qism ke jawaahir ke mahel haiñ, aise saaf-o-shaffaaf ke andar ka hissa baahar se aur baahar ka andar se dikhaayi de.

Jannat ki deewaarein sone aur chaandi ki eenton aur mushk ke gaare se bani haiñ, ek eent sone ki, ek chaandi ki, zameen za'fraan ki, kankariyon ki jagah moti aur yaaqoot. Aur ek Riwaayat mein hai ke: Jannat-e-'Adn ki ek eent safed moti ki hai, ek yaaqoot surkh ki, ek zabarjad sabz ki aur mushk ka gaara hai aur ghaas ki jagah za'fraan hai, moti ki kankariyaan ambar ki mitti, Jannat mein ek-ek moti ka khaima (tent) hoga jiski bulandi 60 meel.

Jannat mein 4 dariya haiñ, ek paani ka, dusra doodh ka, teesra shahed ka, chautha sharaab ka, phir unse nehrein nikal kar har ek ke makaan mein jaari haiñ. Wahan ki nehrein zameen khod kar nahiñ behtiñ, balke zameen ke upar-upar rawaan (jaari) haiñ, nehron ka ek kinaara moti ka, dusra yaaqoot ka aur nehron ki zameen khaalis mushk ki.

Wahan ki sharaab duniya ki si nahiñ jisme badbu aur kadwaahat aur nasha hota hai aur peene waale be-'aql ho jaate haiñ, aape se baahar ho kar behuda bakte haiñ, woh paak sharaab in sab baaton se paak va munazzah ('aibon se paak) hai.

Jannatiyon ko Jannat mein har qism ke lazeer se lazeer khaane milenge, jo chahenge fauran unke saamne maujood hoga. Agar kisi parind ko dekh kar uske gosht khaane ko ji ho to usi waqt bhuna huwa unke paas aa jayega. Agar paani waghaira ki khwaahish ho to kooze (pyaala) khud haath mein aa jayenge, unme theek andaaze ke muwaafiq paani, doodh, sharaab, shahed hoga, ke unki khwaahish se ek qatra kam na ziyada, baa'd peene ke khud ba khud jahan se aaye the chale jayenge.

Wahan najaasat, gandagi, pakhaana, pashaab, thook, reenth, kaan ka mail, badan ka mail aslan (bilkul) na honge. Ek khushbu-daar farhat-baksh dakaar aayegi, khushbu-daar farhat-baksh paseena niklega, sab khaana hazam ho jayega aur dakaar aur paseene se mushk ki khushbu niklegi.

Har shakhs ko 100 aadmiyon ke khaane, peene, jima' ki taaqat di jayegi. Har waqt zubaan se Tasbeeh va Takbeer ba-qasd aur bila-qasd misl-e-saans

ke jaari hogi. Kam se kam har shakhs ke sirhaane 10 hazaar khaadim khade honge, khaadimoon mein har ek ke ek haath mein chaandi ka pyaala hoga aur dusre haath mein sone ka aur har pyaale mein naye-naye rang ki ne'mat hogi, jitna khaata jayega lazzat mein kami na hogi balke ziyadati hogi, har niwaale mein 70 maze honge, har maza dusre se mumtaaz, woh ma'an (ek saath) mehsoos honge, ek ka ehssaas dusre se maane' (rokne wala) na hoga. Jannatiyon ke na libaas puraane padenge, na unki jawaani fana hogi.

Pehla giroh jo Jannat mein jayega unke chehre aise roshan honge jaise chaudahwiin raat ka chaand aur dusra giroh jaise koi nihaayat roshan sitaara. Jannati sab ek dil honge, unke aapas mein koi ikhtilaaf va bughz na hoga. Unme har ek ko Hoor-e-'Ain mein kam se kam 2 bibiyaaen aisi milengi ke 70, 70 jode pehne hongii, phir bhi in libaason aur gosht ke baahar se unki pindaliyon ka magz dikhaayi dega, jaise safed sheeshe mein sharaab surkh dikhaayi deti hai aur yeh is wajah se ke **Allah** (عزوجل) ne unhein yaaqoot (ruby) se tashbeeh di (compare kiya) aur yaaqoot mein suraakh karke agar dora (dhaaga) daala jaye to zaroor baahar se dikhaayi dega. Aadmi apne chehre ko uske rukhsaar (gaal) mein aaina se bhi ziyada saaf dekhega aur us par adna darje ka jo moti hoga woh aisa hoga ke mashriq se maghrib tak roshan karde. Aur ek Riwaayat mein hai ke: mard apna haath uske shaanon (kandhon) ke darmiyaan rakhega to scene ki taraf se kapde aur jild aur gosht ke baahar se dikhaayi dega.

Agar Jannat ka kapda duniya mein pehna jaye to jo dekhe behosh ho jaye aur logon ki nigaahen uska tahammul (bardaasht) na kar sakein. Mard jab uske paas jayega use har baar kuwaari paayega, magar uski wajah se mard va 'aurat kisi ko koi takleef na hogi, agar koi Hoor samundar mein thook de to uske thook ki sheerini ki wajah se samundar sheereen ho jaye. Aur ek Riwaayat hai ke: agar Jannat ki 'aurat 7 samundaron mein thooke to woh shahed se ziyada sheereen ho jayein.

Jab koi Banda Jannat mein jayega to uske sirhaane aur paainti (paaron ki taraf) 2 Hoorein nihaayat acchi aawaaz se gayengi, magar unka gaana yeh shaitaani mazaameer (gaane-baaje) nahiin balke **Allah** (عزوجل) ki hamd-o-paaki

hoga, woh aisi khush-gulooñ (sureeli-aawaaz) hongí ke makhlooq ne waisi aawaaz kabhi na suni hogi aur yeh bhi gaayengi: ke ham hamesha rehne waaliyaañ haiñ kabhi na marengé, ham chain waaliyaañ haiñ kabhi takleef mein na padenge, ham raazi haiñ naaraaz na honge, mubaarak-baad uske liye jo hamaara aur ham uske hon. Sar ke baal aur palkoon aur bhawon (eyebrow) ke siwa Jannati ke badan par kahiñ baal na honge, sab be-reshe (baghair baal ke) honge, surmagiñ aankheñ, 30 baras ke 'umr ke ma'loom honge, kabhi is se ziyada ma'loom na honge.

Adna Jannati ke liye 80 hazaar khaadim aur 72 bibiyaañ hongí aur unko aise taaj milenge ke usme ka adna moti mashriq-o-maghrib ke darmiyaan roshan karde aur agar musalman aulaad ki khwaahish kare to uska hamal aur waza' (bacche ka maa ke pet mein thaherna aur uski paidaish) aur poori 'umr (ya'ni 30 saal ki) khwaahish karte hi ek saa'at (ek lamhe) mein ho jayegi. Jannat mein neend nahiñ ke neend ek qism ki maut hai aur Jannat mein maut nahiñ.

Jannati jab Jannat mein jayenge har ek apne Aa'maal ki miqdaar se martaba paayega aur uske fazl ki had nahiñ. Phir unheñ duniya ki ek hafte ki miqdaar ke baa'd ijaazat di jayegi ke apne Parwardigaar (عزوجل) ki ziyaarat kareñ aur 'Arsh-e-Ilaahi zaahir hoga aur **Rab** (عزوجل) Jannat ke baaghoñ mein se ek baagh mein tajalli farmayega. Aur un Jannatiyon ke liye mimbar bichhayé jayenge, noor ke mimbar, moti ke mimbar, yaaqoot ke mimbar, zabarjad ke mimbar, sone ke mimbar, chaandi ke mimbar aur unme ka adna mushk va kaapoor ke teele par baithega aur unme adna koi nahiñ, apne gumaan mein kursi waloñ ko kuch apne se badh kar na samjhenge aur Khuda ka deedaar aisa saaf hoga jaise aaftaab aur chaudahwiñ raat ke chaand ko har ek apni apni jagah se dekhta hai, ke ek ka dekhna dusre ke liye maane' (rukaawat) nahiñ. Aur **Allah** (عزوجل) har ek par tajalli farmayega, unme se kisi ko farmayega: Aye fulaañ bin fulaañ! Tujhe yaad hai jis din tune aisa aisa kiya tha...?! Duniya ke baa'z ma'aasi (gunaah) yaad dilayega, Banda 'arz karega: To Aye Rab! Kya tune mujhe bakhsh na diya? Farmayega: haañ! Meri Maghfirat ki wus'at hi ki wajah se tu is martabe ko pahuncha, woh sab isi haalat mein honge ke abr (baadal) chhayega aur unpar khushbu barsaayega, ke uski si khushbu un logoñ ne kabhi na paayi thi aur **Allah**

(عزوجل) farmayega: ke jao uski taraf jo maine tumhaare liye 'izzat tayyaar kar rakhi hai, jo chaaho lo.

Phir log ek Baazaar mein jayenge jise Malaaikeh ghere huye hain, usme woh cheezein hongy ke unki misl na aankhon ne dekhi, na kaanon ne suni, na quloob (dilon) par uska khatra (khayaal) guzra, usme se jo chahenge unke saath kardi jayegi aur khareed-o-farokht na hogi aur Jannati us baazaar mein baaham (aapas mein) milenge, chhote martabe wala bade martabe waale ko dekhega, uska libaas pasand karega, hunooz (abhi) guftugu khatam bhi na hogi ke khayaal karega, mera libaas us se accha hai aur yeh is wajah se ke Jannat mein kisi ke liye gham nahi, phir wahan se apne apne makaanon ko wapas ayenge. Unki bibiyaa istiqbaal karenge aur mubaarak-baad dekar kahengi: ke aap wapas huye aur aap ka jamaal us se bahut zaahid hai ke hamaare paas se aap gaye the, jawaab denge ke: Parwardigaar Jabbaar ke huzoor baithna hamein naseeb huwa, to hamein aisa hi ho jaana sazaawaar (manzoor) tha.

Jannati baaham (aapas mein) milna chahenge to ek ka takht dusre ke paas chala jayega. Aur ek Riwaayat mein hai ke: unke paas nihaayat aa'la darje ki sawariyaa aur ghode laye jayenge aur unpar sawaar ho kar jahan chahenge jayenge. Sab se kam darje ka jo Jannati hai uske baaghaat aur bibiyaa aur na'eem-o-khuddaam (khidmat karne waale) aur takht hazaar baras ki masaafat (doori) tak honge aur unme Allah (عزوجل) ke nazdeek sab mein mu'azzaz ('izzat wala) woh hai jo Allah-Ta'ala ke wajh-e-kareem ke deedaar se har subh va shaam musharraf hoga.

Jab Jannati Jannat mein ja lenge Allah (عزوجل) unse farmayega: kuch aur chahte ho jo tumko dun? 'Arz karenge: tune hamaare muh roshan kiye, Jannat mein daakhil kiya, Jahannam se najaat di, us waqt parda ke makhlooq par tha uth jayega to Deedaar-e-Ilaahi se badh kar unhein koi cheez na mili hogi.

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

Tarjamah:- "Aye Allah (عزوجل)! Ham ko apne Mahboob (ﷺ) jo Raoof-ur-Raheem hain unke waseele se apna deedaar naseeb farma. Aameen."

Chapter: 07

DOZAKH (JAHANNAM) KA BAYAAN

Dozakh (Jahannam) Ka Bayaan:-

Yeh ek makaan hai ke us Qahhaar va Jabbaar ke Jalaal va Qahr ka mazhar hai. Jis tarah uski rahmat va ne'mat ki intiha nahiñ, ke insaani khayaalaat va tasawwuraat jahañ tak pahunche woh ek shammah (thodi si miqdaar) hai uske be-shumaar ne'matoñ se, isi tarah uske ghazab va qahr ki koi had nahiñ ke har woh takleef va aziyyat ki idraak ki jaye (ya'ni sochi ya samjhi jaye uska) ek adna hissa hai uske be-intiha 'azaab ka. Qur'aan-e-Majeed va Ahaadees mein jo iski sakhtiyaañ mazkoor (zikr) haiñ unme se kuch ijmaalan (mukhtasar) bayaan karta huñ, ke musalman dekhein aur us se panaah maangein aur un Aa'maal se bachein jinki jaza Jahannam hai.

Hadees mein hai ke jo Banda Jahannam se panaah maangta hai Jahannam kehta hai ke: Aye Rab! Yeh mujhse panaah maangta hai, tu isko panaah de. Qur'aan-e-Majeed mein ba-kasrat irshaad huwa: ke Jahannam se Bacho! Dozakh se Daro! Hamaare Aaqa va Maula (ﷺ) ham ko sikhaane ke liye kasrat ke saath is se panaah maangte.

Jahannam ke sharaare (chingaariyaañ) unche-unche mehloñ ki baraabar udenge, goya zard oontoñ ki qataar ke paiham (lagaataar) aate rahenge. Aadmi aur patthar uska eendhan hai, yeh jo duniya ki aag hai us aag ke 70 juzoñ (hissoñ) mein se ek juz hai. Jisko sab se kam darje ka 'azaab hoga, use aag ki jootiyaañ pehnaadi jayengi, jis se uska dimaagh aisa khaulega jaise taambe ki pateli khaulti hai, woh samjhega ke sab se ziyada 'azaab is par ho raha hai, haalaañ ke is par sab se halka hai, sab se halke darje ka jis par 'azaab hoga us se Allah (عزوجل) poochhega: ke agar saari zameen teri ho jaye to kya is 'azaab se bachne ke liye tu sab Fidyah mein de dega? 'Arz karega: haañ! (Rab) Farmayega: ke jab tu Pusht-e-Aadam mein tha, to hamne is se bahut aasaan cheez ka hukm diya tha ke Kufr na karna magar tune na maana.

Jahannam ki aag 1000 baras tak dhonkaayi gayi, yahañ tak ke surkh (laal) ho gayi, phir 1000 baras aur, yahañ tak ke safed ho gayi, phir 1000 baras aur, yahañ tak ke siyaah (kaali) ho gayi, to ab woh niri-siyaah (bilkul kaali) hai, jisme roshni ka naam nahiñ.

Jibreel عليه السلام ne **Nabi** (ﷺ) se qasam kha kar 'arz ki: ke agar Jahannam se sui ke naake ki baraabar khol diya jaye to tamaam zameen waale sab ke sab uski garmi se mar jayein aur qasam kha kar kaha: ke agar Jahannam ka koi Daarogha (muhaafiz va nigraan) ahl-e-duniya par zaahir ho to zameen ke rehne waale kul ke kul uski haibat se mar jayein aur ba-qasam (qasam ke saath) bayaan kiya: ke agar Jahannamiyon ki zanjeer ki ek kadi duniya ke pahaadon par rakh di jaye to kaanpne lagein aur unhein qaraar na ho, yahan tak ke neeche ki zameen tak dhans jayein.

Yeh duniya ki aag (jiski garmi aur tezi se kaun waaqif nahi, ke baa'z mosam mein to iske qareeb jaana shaaq hota hai, phir bhi yeh aag) Khuda se du'a karti hai ke use Jahannam mein phir na le jaye, magar ta'ajjub hai insaan se ke Jahannam mein jaane ka kaam karta hai aur us aag se nahi darta jis se aag bhi darti aur panaah maangti hai.

Dozakh ki gehraai ko Khuda hi jaane ke kitni gehri hai, Hadees mein hai: ke agar patthar ki chattaan Jahannam ke kinaare se usme phenki jaye to 70 baras mein bhi teh (neeche) tak na pahunchegi aur agar insaan ke sar baraabar seesa ka gola aasmaan se zameen ko phenka jaye to raat aane se pehle zameen tak pahunch jayega, haalaan ke yeh 500 baras ki raah hai. Phir usme mukhtalif (alag-alag) tabqaat va waadi aur kuyein hain, baa'z waadi aisi hain ke Jahannam bhi har roz 70 martaba ya ziyada unse panaah maangta hai, yeh khud us makaan ki haalat hai, agar usme aur kuch 'azaab na hota to yahi kya kam tha! magar Kuffaar ki sarzanish ke liye aur tarah-tarah ke 'azaab muhayya kiye.

Lohe ke aise bhaari gurzon se Farishte maareng ke agar koi gurz zameen par rakh diya jaye to tamaam Jinn-o-Ins jama' ho kar usko utha nahi sakte. Bukhti-Oont (ek qism ke oont hain jo sab oonton se bade hote hain) ki gardan baraabar bichchhu aur **Allah** (عزوجل) jaane kis qadr bade saanp ke agar ek martaba kaant lein to uski sozish, dard, bechaini hazaar baras tak rahe, tel ki jali hui talchhat (jali hui teh) ki misl sakht khaulta paani peene ko diya jayega, ke muh ke qareeb hote hi uski tezi se chehre ki khaal gir jayegi. Sar par garam paani bahaaya jayega.

Jahannamiyoñ ke badan se jo peep bahegi woh pilaayi jayegi, khaar-daar thoohad (ek qism ka khaardaar zehreela darakht jisme se doodh nikalta hai) khaane ko diya jayega, woh aisa hoga ke agar uska ek qatra duniya mein aaye to uski sozish (jalan) va badbu tamaam ahl-e-dunya ki ma'eeshat (rahen-sahen) barbaad karde aur woh gale mein jaakar phanda daalega, uske utaarne ke liye paani maangenge, unko woh khaulta paani diya jayega, ke muh ke qareeb aate hi muh ki saari khaal gal kar usme gir padegi aur pet mein jaate hi aantoñ ko tukde-tukde kar dega aur woh shorbe ki tarah beh kar qadmoñ ki taraf niklengi, pyaas is bala ki hogi ke us paani par aise girenge jaise tauns (intihaai shadeed piyaas) ke maare huye Oont (camel).

Phir Kuffaar jaan se 'aajiz aakar baaham mashwara karke Maalik (عليه الصلاة والسلام) Daarogha-e-Jahannam ko pukaarenge ke: Aye Maalik (عليه الصلاة والسلام)! Tera Rab hamaara qissa tamaam karde, Maalik (عليه الصلاة والسلام) hazaar baras tak jawaab na denge, hazaar baras ke baa'd farmayenge: mujhse kya kehte ho, us se kaho jiski na-farmaani ki hai, hazaar baras tak Rab-ul-'Izzat ko uske rahmat ke naamoñ se pukaarenge, woh hazaar baras tak jawaab na dega, uske baa'd farmayega to yeh farmayega: "Door ho jao! Jahannam mein pade raho mujhse baat na karo!." Us waqt Kuffaar har qism ki khair se na-ummeed ho jayenge aur gadhe ki aawaaz ki tarah chilla kar royenge, ibtidaa'an aansu niklenge, jab aansu khatm ho jayenge to khoon royenge, rote-rote gaaloñ mein khandakoñ ke misl gade pad jayenge, rone ka khoon aur peep is qadr hoga ke agar usme kashtiyaañ daali jayein to chalne lagein.

Jahannamiyoñ ki shaklein aisi kareeh (ghinoni) hongy ke agar duniya mein koi Jahannami usi soorat par laya jaye to tamaam log uski bad-soorti aur badbu ki wajah se mar jayein. Aur jism unka aisa bada kar diya jayega ke ek shaane (kandhe) se dusre tak tez sawaar ke liye 3 din ki raah hai. Ek-ek daadh Uhud ke pahaad baraabar hogi, khaal ki motaai 42 zira' (42 haath) ki hogi, zubaan ek kos do kos (kos ya'ni raaste ki hadd-e-mu'ayyan ka naam, jiski miqdaar baa'z ke nazdeek 4-hazaar gaz aur baa'z ke nazdeek 3-hazaar gaz hai) tak muh se baahar ghasit-ti hogi, ke log usko raundenge, baithne ki jagah itni hogi jaise Makkah se Madeenah tak aur woh Jahannam mein muh sikode honge, ke upar ka hont simat kar beech sar ko pahunch jayega aur neech ke latok kar naaf ko aa lega.

In mazaameen se yeh ma'loom hota hai ke Kuffaar ki shakl Jahannam mein insaani shakl na hogi, ke yeh shakl (أحسن تقويم) (Ahsan-e-Taqweem ya'ni acchi soorat) hai aur Allah (عزوجل) ko Mahboob hai, ke uske Mahboob ki shakl se mushaabah (jaisi) hai, balke Jahannamiyon ka woh huliya hai jo upar mazkoor (ziker) huwa, phir aakhir mein Kuffaar ke liye yeh hoga ke uske qad baraabar aag ke sandooq (box) mein use band karenge, phir usme aag bhadkayenge aur aag ka qufl (taala) lagaya jayega, phir yeh sandooq aag ke dusre sandooq mein rakha jayega aur un dono ke darmiyaan aag jalaai jayegi aur usme bhi aag ka qufl lagaya jayega, phir isi tarah usko ek aur sandooq mein rakh kar aur aag ka qufl laga kar aag mein daal diya jayega, to ab har kaafir yeh samjhega ke iske siwa ab koi aag mein na raha aur yeh 'azaab baalaa-e-'azaab hai aur ab hamesha uske liye 'azaab hai.

Jab sab Jannati Jannat mein daakhil ho lenge aur Jahannam mein sirf wahi reh jayenge jinko hamesha ke liye usme rehna hai, us waqt Jannat va Dozakh ke darmiyaan maut ko mendhe ki tarah laakar khada karenge, phir Munaadi (pukaarne wala) Jannat walon ko pukaarega, woh darte huye jhaankenge ke kahi aisa na ho ke yahan se nikalne ka hukm ho, phir Jahannamiyon ko pukaarega woh khush hote huye jhaankenge ke shayad is museebat se rihaayi ho jaye, phir un sab se poochega: ke ise pehchaante ho? Sab kahenge: haañ! Yeh maut hai, woh zibah kardi jayegi aur kahega: Aye Ahl-e-Jannat! Hameshgi hai ab marna nahiñ aur Aye Ahl-e-Naar! Hameshgi hai ab maut nahiñ, us waqt unke liye (ya'ni jannatiyon ke liye) khushi par khushi hai aur inke liye (ya'ni jahannamiyon ke liye) gham baalaa-e-gham.

نَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ۔

Tarjamah:- “Deen duniya aur aakhirat mein ham Allah-Ta'ala se mu'aafi aur aafiyat ka suwaal karte haiñ.”

Chapter: 08

IMAAAN VA KUFR KA BAYAAN

Imaan Va Kufr Ka Bayaan:-

Imaan use kehte haiñ ke sacche dil se un sab baaton ki tasdeeq kare jo zarooriyaat-e-deen haiñ. Aur kisi ek zaroorat-e-deeni ke inkaar ko Kufr kehte haiñ, agarche baaqi tamaam zarooriyaat ki tasdeeq karta ho (ya'ni sach hone ki shahaadat deta ho). Zarooriyaat-e-deen woh masail-e-deen haiñ jinko har khaas va 'aam jaante hoñ, jaise:

[01].Allah (عزوجل) ki Wahdaaniyat (Allah-Ta'ala ka ek hona),

[02].Ambiya ki Nubuwwat,

[03].Jannat va Naar,

[04].Hashr-o-Nashr waghairaha,

Maslan: Yeh e'tiqaad (yaqeen/imaan) ke **Huzoor-e-Aqdas** (ﷺ) Khaatamun-Nabiyyeen haiñ, **Huzoor** (ﷺ) ke baa'd koi naya Nabi nahiñ ho sakta.

'Awaam se muraad woh Musalman haiñ jo Tabqa-e-'Ulama mein na shumaar kiye jaate hoñ magar 'Ulama ki sohbat se sharfiyaab hoñ aur masail-e-'ilmiyyah se zauq rakhte hoñ, na woh ke kordah (ya'ni kam aabaad aur chhota gaon, jise koi na jaanta ho aur na hi wahan ta'leem ka koi silsila ho) aur jangal aur pahaadon ke rehne waale hoñ jo kalimah bhi saheeh nahiñ padh sakte, ke aise logon ka zarooriyaat-e-deen se na-waaqif hona us zaroori ko ghair-zaroori na kar dega, al-batta unke musalman hone ke liye yeh baat zaroori hai ke zarooriyaat-e-deen ke munkir na hoñ aur yeh e'tiqaad (yaqeen/imaan) rakhte hoñ ke Islaam mein jo kuch hai haq hai, un sab par ijmaalan Imaan laye hoñ.

'Aqeedah 01:- Asl-e-Imaan sirf Tasdeeq ka naam hai (ya'ni jo kuch Allah va Rasool (ﷺ) ne farmaya hai usko dil se haq maanna), Aa'maal-e-Badan (ya'ni namaaz, rozah waghaira) to aslan Juzw-e-Imaan (imaan ka hissa) nahiñ, raha Iqraar, isme yeh tafseel hai ke agar tasdeeq ke baa'd usko izhaar ka mauqa' na mila to 'Indallah momin hai aur agar mauqa' mila aur us se mutaalba kiya gaya aur Iqraar na kiya to kaafir hai. Aur agar mutaalba na kiya gaya to ahkaam-e-duniya mein kaafir samjha jayega, na uske Janaaze ki Namaaz padhenge, na Musalmanoñ ke qabristaan mein dafan

karenge, magar 'Indallah (Allah-Ta'ala ke nazdeek) momin hai agar koi amr (kaam) khilaaf-e-islam zaahir na kiya ho.

'Aqeedah 02:- Musalman hone ke liye yeh bhi shart hai ke zubaan se kisi aisi cheez ka inkaar na kare jo zarooriyaat-e-deen se hai, agarche baaqi baaton ka iqraar karta ho, agarche woh yeh kahe ke sirf zubaan se inkaar hai dil mein inkaar nahi, ke bila ikraah-e-shara'ee (baghair shara'ee majboori) musalman kalima-e-kufr saadik nahi kar sakta, wahi shakhs aisi baat muh par layega jiske dil mein itni hi uqa'at hai ke jab chaha inkaar kar diya aur Imaan to aisi tasdeeq hai jiske khilaaf ki aslan (hargiz) gunjaaish nahi.

Mas'alah-01: Agar معاذ الله kalima-e-kufr jaari karne par (ya'ni kehne par) koi shakhs majboor kiya gaya, ya'ni use maar daalne ya uska 'uzw (organ) kaat daalne ki saheeh dhamki di gayi, ke yeh dhamkaane waale ko is baat ke karne par qaadir samjhe, to aisi haalat mein usko rukhsat di gayi hai, magar shart yeh hai ke dil mein wahi itminaan-e-imaani ho jo peshtar (pehle) tha, magar afzal jab bhi yahi hai ke qatl ho jaye aur kalima-e-kufr na kahe.

Mas'alah-02: 'Amal-e-Jawaareh (aa'za ke 'amal) daakhil-e-imaan nahi. Al-batta baa'z Aa'maal jo Qat'an Munaafi-e-Imaan (bilkul imaan ke khilaaf) hon unke murtakib (karne wale) ko Kaafir kaha jayega, jaise:

[1].But (moorti) ya chaand sooraj ko Sajda karna aur

[2].Qatl-e-Nabi ya

[3].Nabi ki Tauheen ya

[4].Mus'haf-Shareef (Qur'aan-e-Majeed) ya Ka'ba-e-Mu'azzamah ki Tauheen

[5].Aur Kisi Sunnat ko halka bataana

Yeh baatein yaqeenan Kufr hain. Yunhi baa'z Aa'maal Kufr ki 'alaamat (nishaani) hain, jaise:

[1].Zunnaar baandhna,

[2].Sar par chut-ya rakhna,

[3].Qash-qah (teeka) lagaana,

Aise af'aal ke murtakib ko (aise gunaah ke kaam karne waale ko) Fuqaha-e-Kiraam Kaafir kehte haiñ. To jab in Aa'maal se Kufr laazim aata hai to inke murtakib ko az-sar-e-nau (naye sire se) Islaam laane aur uske baa'd apni 'Aurat se Tajdeed-e-Nikaah ka hukm diya jayega.

'Aqeedah 03:- Jis cheez ki Hillat (halaal hona) Nass-e-Qata'ee (ya'ni Qur'aan aur Hadees) se saabit ho usko **Haraam** kehna aur jiski Hurmat (haraam hona) yaqeeni ho use **Halaal** bataana Kufr hai, jabke yeh hukm zarooriyaat-e-deen se ho ya Munkir (hukm ka inkaar karne wala) is Hukm-e-Qata'ee se aagah ho.

Mas'alah-03: Usool-e-'Aqaaid (buniyaadi 'aqeede) mein Taqleed jaaiz nahiñ, balke jo baat ho yaqeen-e-qata'ee ke saath ho, khwaah woh yaqeen kisi tarah bhi haasil ho, uske husool mein bil-khusoos 'Ilm-e-Istidlaali (woh 'ilm jo daleel ka mohtaaj ho) ki haajat nahiñ, haañ! Baa'z Furu'-e-'Aqaaid mein Taqleed ho sakti hai, isi bina par khud Ahl-e-Sunnat mein 2 giroh haiñ:

[1].Maaturidiyah:- Ke Imaam 'Alm-ul-Huda Hazrat Abu Mansoor Maatureedi (ؒ) ke muttabe' (follower) huye aur

[2].Ashaa'irah:- Ke Hazrat-e-Imaam Shaikh Abul Hasan Ash'ari رحمه الله تعالى ke taabe' (pairwi karne waale) haiñ,

Yeh donoñ Jamaa'tein Ahl-e-Sunnat hi ki haiñ aur donoñ haq par haiñ. Aapas mein sirf baa'z furu' ka ikhtilaaf hai, inka ikhtilaaf Hanafi, Shaafa'ee ka sa hai, ke donoñ ahl-e-haq haiñ, koi kisi ki tazleel va tafseeq nahiñ kar sakta (ya'ni gumraah aur faasiq nahiñ keh sakta).

Mas'alah-04: Imaan qaabil-e-zyaadati va nuqsaan nahiñ (ya'ni imaan mein zyaadati va kami nahiñ), is liye ke kami-beshi usme hoti hai jo miqdaar ya'ni lambaai, chaudaai, motaai ya ginti rakhta ho.

Aur Imaan tasdeeq hai aur tasdeeq kaif ya'ni ek Haalat-e-Iz'aaniyah (tasdeeq, e'timaad va yaqeen ki ek kaifiyat ka naam hai). Baa'z Aayat mein Imaan ka ziyada hona jo farmaya hai us se muraad Mo'man-Bihi va Musaddaq-Bihi hai ya'ni jis par Imaan laya gaya aur jiski tasdeeq ki gayi ke zamaana-e-nuzool-e-qur'aan mein uski koi hadd mu'ayyan (muqarrar) na thi, balke Ahkaam naazil hote rehte aur jo hukm naazil hota us par Imaan laazim

hota, na ke khud nafs-e-imaan badh ghat jaata ho, al-batta Imaan qaabil-e-shiddat va zo'f hai ke yeh kaif ke 'awaariz se haiñ. Hazrat-e-Siddiq-e-Akbar (ﷺ) ka tanha Imaan is Ummat ke tamaam afraad ke majmu' Imaanoñ par ghaalib hai.

'Aqeedah 04:- Imaan va Kufr mein waasta nahiñ, ya'ni aadmi ya musalman hoga ya kaafir, teesri soorat koi nahiñ ke na musalman ho na kaafir.

(Note:-) Haañ yeh mumkin hai ke kisi shub-ha ki wajah se ham na musalman kaheñ na kaafir, jaise ki Yazeed Paleed va Isma'eel Dahelvi. (In jaise logoñ ke baare mein hamaare 'Ulama ne khamoshi ka hukm farmaya ke na to ham inhein musalman kahenge na kaafir. hamaare saamne agar koi musalman kahe to bhi ham khamosh rahenge aur kaafir kahe to bhi khamoshi ikhtiyaar karenge. yeh shak ki wajah se hai. Yazeed ke baare mein Imaam-e-Aa'zam Imaam Abu Haneefa (ﷺ) ka yahi hukm hai ki shak ki wajah se use na musalman kahenge na kaafir balke khamoshi ikhtiyaar karenge).

Mas'alah-05: Nifaaq ke zubaan se Daa'wa-e-Islaam karna aur dil mein Islaam se inkaar, yeh bhi khaalis Kufr hai, balke aise logoñ ke liye Jahannam ka sab se neeché ka tabqa hai. **Huzoor-e-Aqdas** (ﷺ) ke zamaana-e-aqdas mein kuch log is sifat ke is naam ke saath mashhoor huye ke unke kufr-e-baatini par Qur'aan naatiq huwa (ya'ni unke chhupe huye kufr ko qur'aan ne khud zaahir kiya), neez **Nabi** (ﷺ) ne apne wasee' 'ilm se ek-ek ko pehchaana aur farma diya ke yeh Munaafiq hai. Ab is zamaane mein kisi khaas shakhs ki nisbat qata' (yaqeen) ke saath Munaafiq nahiñ kaha ja sakta, ke hamaare saamne jo daa'wa-e-islam kare ham usko musalman hi samjhenge, jab tak us se woh qaul ya fe'l jo munaafi-e-imaan (imaan ke khilaaf) hai na saadir ho. Al-batta Nifaaq ki ek shaakh is zamaane mein paayi jaati hai, ke bahut se Bad-Mazhab apne aap ko musalman kehte haiñ aur dekha jaata hai to daa'wa-e-islam ke saath zarooriyaat-e-deen ka inkaar bhi hai.

'Aqeedah 05:- Shirk ke maa'na Ghair-e-Khuda ko waajib-ul-wujood ya mustahiq-e-'ibaadat ('ibaadat ke laaiq) jaanna, ya'ni Uloohiyat mein dusre ko shareek karna aur yeh Kufr ki sab se bad-tar qism hai, iske siwa koi baat agarche kaisi hi shadeed Kufr ho haqeeqatan Shirk nahiñ, wa-lihaaza

Shar'-e-Mutahhar ne Ahl-e-Kitaab Kuffaar ke ahkaam Mushrikeen ke ahkaam se juda farmaaye, Kitaabi ka zabiha halaal, Mushrik ka Murdaar, Kitaabiyah se Nikaah ho sakta hai, Mushrikah se nahiñ ho sakta. Imaam-e-Shaafa'ee (رحمہ اللہ) ke nazdeek Kitaabi se Jizyah (tax) liya jayega, Mushrik se na liya jayega.

Aur kabhi Shirk bol kar mutlaq Kufr muraad liya jaata hai. Yeh jo Qur'aan-e-'Azeem mein farmaya ke: "Shirk na bakhsha jayega." woh isi maa'na par hai, ya'ni aslan kisi Kufr ki Maghfirat na hogi, baaqi sab gunaah **Allah** (عزوجل) ki Mashiiyyat (marzi) par hai, jise chahe bakhsh de.

(Note:-) Waajib-ul-wujood ya'ni woh zaat jo hamesha se ho aur khud-ba-khud ho aur woh zaat sirf Allah-Ta'ala ki hai. Uloohiyat ya'ni ma'bood jaanna aur ma'bood sirf Allah-Ta'ala ki zaat hai).

'Aqeedah 06:- Murtakib-e-Kabeera (ya'ni kabeera gunaah karne wala) Musalman hai aur Jannat mein jayega, khwaah **Allah** (عزوجل) apne mahz fazl se uski Maghfirat farma de, ya **Huzoor-e-Aqdas** (ﷺ) ki Shafaa'at ke baa'd, ya apne kiye ki kuch saza paakar, uske baa'd kabhi Jannat se na niklega.

Mas'alah-06: Jo kisi kaafir ke liye uske marne ke baa'd maghfirat ki Du'a kare, ya kisi murda murtad ko Marhoom ya Maghfoor, ya kisi murda hindu ko Baikunth-Baashi (Jannati) kahe, woh khud kaafir hai.

(Note:-) Murtad ya'ni jo shakhs musalman hone ke baa'd phir se kaafir ho jaye use kehte haiñ. Jaise islaam ka ya kisi zarooriyaat-e-deen ka inkaar karke kaafir ho gaya).

'Aqeedah 07:- Musalman ko musalman, kaafir ko kaafir jaanna zarooriyat-e-deen se hai, agarche kisi khaas shakhs ki nisbat yeh yaqeen nahiñ kiya ja sakta ke uska khaatima Imaan ya معاذ اللہ Kufr par huwa, taa-waqteke (jab tak ke) uske khaatime ka haal Daleel-e-Shara'ee se saabit na ho, magar is se yeh na hoga ke jis shakhs ne qat'an Kufr kiya ho uske Kufr mein shak kiya jaye, ke qata'ee kaafir ke Kufr mein shak bhi aadmi ko kaafir bana deta hai.

Khaatima par bina roz-e-qayamat aur zaahir par madaar hukm-e-shara' hai, isko yuñ samjho ke koi kaafir maslan: Yahoodi ya Nasraani ya But-Parast

mar gaya to yaqeen ke saath yeh nahiñ kaha ja sakta ke Kufr par mara, magar ham ko **Allah** va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) ka hukm yahi hai ke use kaafir hi jaaneñ, uski zindagi mein aur maut ke baa'd tamaam wahi mu'aamalaat uske saath kareñ jo kaafiroñ ke liye haiñ, maslan: mel-jol, shaadi-biyaah, namaaz-e-janaaza, kafan-dafan, jab usne Kufr kiya to Farz hai ke ham use kaafir hi jaaneñ aur khaatime ka haal 'ilm-e-ilaahi par chhodeñ, jis tarah jo zaahiran musalman ho aur us se koi qaul va fe'l khilaaf-e-imaan na ho Farz hai ke ham use musalman hi maaneñ, agarche hameñ uske khaatima ka bhi haal ma'loom nahiñ.

Is zamaane mein baa'z log yeh kehte haiñ ke: "Miyaa...! Jitni der use kaafir kahoge utni der Allah-Allah karo ke yeh sawaab ki baat hai." Iska jawaab yeh hai ke: ham kab kehte haiñ ke kaafir-kaafir ka wazeefa karlo...?! Maqsood yeh hai ke use kaafir jaano aur poocha jaye to qat'an kaafir kaho, na yeh ke apni Sulah-e-Kull se uske Kufr par parda daalo.

Chapter: 09

KUCH FIRQON KE BAARE MEIN

- QAADIYAANI..... 84
- RAAFZI..... 91
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Tambeeh-e-Zaroori:-

(Kuch Firqon Ke Baare Mein)

Hadees Mein Hai:-

((سَتَفْتَرِقُ أُمَّتِي ثَلَاثًا وَسَبْعِينَ فِرْقَةً كُلُّهُمْ فِي النَّارِ إِلَّا وَاحِدَةً))

Tarjamah:- “Yeh Ummat tihattar (73) Firqe ho jayegi, ek Firqah Jannati hoga baaqi sab Jahannami.”

Sahaaba Ne ‘Arz Ki:-

“مَنْ هُمْ يَا رَسُولَ اللَّهِ؟”

Tarjamah:- “Woh naajee (jahannam se najaat paane wala) Firqah kaun hai Ya Rasoolallah?.”

Farmaya:-

(مَا أَنَا عَلَيْهِ وَأَصْحَابِي)

Tarjamah:- “Woh jis par Mai aur mere Sahaaba haiñ.” Ya’ni Sunnat ke paio.

Dusri Riwaayat Mein Hai, Farmaya:-

(هُمُ الْجَمَاعَةُ)

Tarjamah:- “Woh Jama’at hai.”

Ya’ni Musalmanoñ ka bada giroh hai jise Sawaad-e-Aa’zam farmaya aur farmaya: “Jo is se alag huwa Jahannam mein alag huwa.” Isi wajah se is “Naajee (najaat paane wala) Firqah ka naam “Ahl-e-Sunnat va Jama’at” huwa.

Un Gumraah Firqon mein se bahut se paida ho kar khatam ho gaye, baa’z Hindustan mein nahiñ, un Firqon ke zikr ki hamein kya haajat?! Ke na woh haiñ na unka fitna, phir unke tazkire se kya matlab, jo is Hindustan mein haiñ mukhtasaran unke ‘Aqaaid ka zikr kiya jaata hai, ke hamaare ‘awaam bhai unke fareb mein na aayein, ke Hadees mein irshaad farmaya:

(إِيَّاكُمْ وَإِيَّاهُمْ لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ)

Tarjamah:- “Apne ko unse (bad-mazhaboñ se) door rakho aur unheñ apne se door karo, kahiñ woh tumheñ gumraah na kar deiñ, kahiñ woh tumheñ fitne meñ na daal deiñ.”

[1].QAADIYAANI:-

Ke Mirza Ghulaam Ahmad Qaadiyaani ke paioñ haiñ, is shakhs ne apni Nubuwwat ka daa'wa kiya aur Ambiya-e-Kiraam عليه السلام ki shaan meñ nihaayat be-baaki (be-hayaai) ke saath gustaakhiyaañ kiñ, khusoosan Hazrat-e-'Esa Roohullah va Kalimatullah عليه الصلاة والسلام aur unki Waalida-e-Maajida Tayyiba Taahira Siddiqah Maryam ki shaan-e-jaleel meñ to woh behuda kalimaat isti'maal kiye jinke zikr se musalmanoñ ke dil hil jaate haiñ.

Magar zaroorat-e-zamaana majboor kar rahi hai ke logoñ ke saamne unme ke chand bataur-e-namoonaa zikr kiye jayeñ. Khud Mudda'ee-e-Nubuwwat (nubuwwat ka daa'wa) banna kaafir hone aur Abadul-Aabaad (hamesha) Jahannam meñ rehne ke liye kaafi tha, ke Qur'aan-e-Majeed ka inkaar aur **Huzoor** Khaatamun-Nabiyyeeñ (ﷺ) ko Khaatamun-Nabiyyeeñ na maanna hai, magar usne itni hi baat par iktifa (stop) na kiya balke Ambiya عليهم الصلوة ki takzeeb-o-tauheen ka wabaal bhi apne sar liya aur yeh sadhaa (saikdoñ) Kufr ka majmu'ah hai, ke har Nabi ki takzeeb (jhutlaana) mustaqilan (pakka) Kufr hai, agarche baaqi Ambiya va deegar zarooriyaat ka qaail banta ho, balke kisi ek Nabi ki takzeeb sab ki takzeeb hai. Chunaan-che Aayat-e-Kareemah:

[كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ (١٠٥)]

[Surah-26, Aayat-105]

Tarjamah:- “Hazrat-e-Nooh عليه السلام ki qaum ne Paighambaroñ ko jhutlaaya.”

Waghaira iski shaahid haiñ aur isne to sadhaa (saikdoñ) ki takzeeb ki (jhutlaaya) aur apne ko Nabi se behtar bataaya. Aise shakhs aur iske muttabi'een (pairwi karne waale/followers) ke kaafir hone meñ musalmanoñ ko hargiz shak nahiñ ho sakta, balke aise ki takfeer (kaafir hone) meñ uske aqwaal par muttala' (baatoñ par waaqif) ho kar jo shak kare, khud kaafir.

Ab Uske Aqwaal Suniye:-

[01].Izaala-e-Auhaam safha 533:- (Khuda-e-Ta'ala ne "Baraahin-e-Ahmadiyah" mein is 'aajiz ka naam Ummati bhi rakkha aur Nabi bhi).

[02].Anjaam-e-Aatham, safha 52 mein hai:- (Aye Ahmad! Tera naam poora ho jayega qabl iske jo mera naam poora ho).

[03].(Anjaam-e-Aatham) safha 55 mein hai:- (Tujhe khush-khabri ho Aye Ahmad! Tu meri muraad hai aur mere saath hai).

[04].Rasoolullah (ﷺ) ki Shaan-e-Aqdas mein jo Aayatein thin unhein apne upar jama liya.

"Anjaam" safha 78 mein kehta hai:-

{وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٤)}

[Surah-21, Aayat-107]

Tarjamah:- "Tujhko tamaam jahaan ki rahmat ke waaste rawaana kiya."

Neez yeh Aayat-e-Kareemah:-

{وَمُبَشِّرٍ أَيْرَسُولٍ يَأْتِي مِّنْ بَعْدِي اسْمُهُ أَحْمَدُ ط }

[Surah-61, Aayat-06]

Se apni zaat muraad leta hai.

[05]. "Daafi'-ul-Balaa" safha 6 mein hai:- Mujhko Allah-Ta'ala farmata hai:-

(أَنْتَ مِنِّي بِمَنْزِلَةِ أَوْلَادِي أَنْتَ مِنِّي وَأَنَا مِنْكَ)

Tarjamah:- "Ya'ni Aye Ghulaam Ahmad! Tu meri aulaad ki jagah hai tu mujhse aur mai tujhse hun."

[06]. "Izaala-e-Auhaam" safha 688 mein hai:- (Hazrat-e-Rasool-e-Khuda (ﷺ) ke Ilhaam va Wahi ghalat nikli thin).

[07].(Izaala-e-Auhaam) safha 8 mein hai:- (Hazrat-e-Moosa ki Pesh'goiyaañ bhi us soorat par zuhoor-pazeer (zaahir) nahiñ huiñ, jis soorat par Hazrat-e-Moosa ne apne dil mein ummeed baandhi thi, ghaayat ma-fil-baab (is baare

meiñ nateeja aur intiha) yeh hai ke Hazrat-e-Maseeh ki Pesh'goiyaañ ziyada ghalat nikliñ). (Pesh'goi: ya'ni kisi baat ki pehle se khabar dena/prediction).

[08].“Izaala-e-Auhaam” safha 750 meiñ hai:- (Surah-e-Baqarah meiñ jo ek qatl ka zikr hai ke Gaay ki botiyaañ naa'sh (laash) par maarne se woh Maqtool zinda ho gaya tha aur apne qaatil ka pata de diya tha, yeh mahz Moosa عليه السلام ki dhamki thi aur 'Ilm-e-Mismareezam tha).

(Note:- Mismareezam ya'ni Dr. Masmar Bashinda Austria ka ijaad kiya hua ek 'ilm jisme tasawwur ya khayaal ka asar doosre ke dil par daal kar poshida aur aainda ke haalaat poochhe jaate haiñ).

[09].Usi ke safha 753 meiñ likhta hai: (Hazrat-e-Ibraheem عليه السلام ka 4 parinde ke Mo'jize ka zikr jo Qur'aan-Shareef meiñ hai, woh bhi unka Mismareezam ka 'amal tha).

[10].Safha 629 meiñ hai:- (Ek Baadshah ke waqt meiñ 400 Nabi ne uski fatah ke baare meiñ Pesh'goi ki aur woh jhoote nikle aur baadshah ko shikast hui, balke woh usi maidaan meiñ mar gaya).

[11].Usi ke safha 26, 28 meiñ likhta hai:- (Qur'aan-Shareef meiñ gandi gaaliyaañ bhari haiñ aur Qur'aan-e-'Azeem sakht zubaani ke tareeq (andaaz) ko isti'maal kar raha hai).

[12].Aur apni “Baraahin-e-Ahmadiya” ki nisbat “Izaala” safha 533 meiñ likhta hai:- (Baraahin-e-Ahmadiya Khuda ka kalaam hai).

[13].“Arba'een” no 2 safha 13 par likha:- (Kaamil Mahdi na Moosa tha na 'Esa). In Ulul 'Azm Mursaleen ka haadi hona dar-kinaar, poore raah-yaafta bhi na maana.

Ab khaas Hazrat-e-'Esa عليه السلام ki shaan meiñ jo gustaakhiyaañ kiñ, unme se chand yeh haiñ:-

[14].“Mi'yaar” safha 13:- (Aye 'Esaai Mishnariyoñ! Ab ربنا المسيح mat kaho aur dekho ke aaj tum meiñ ek hai, jo us Maseeh se badh kar hai).

[15].Safha 13 va 14 meiñ hai:- (Khuda ne is Ummat meiñ se Maseeh Mou'ood bheja, jo us pehle Maseeh se apni tamaam shaan meiñ bahut badh kar hai aur usne is dusre Maseeh ka naam Ghulaam Ahmad rakha, taa yeh

ishaara ho ke 'Eisaaiyoon ka Maseeh kaisa Khuda hai jo Ahmad ke adna ghulaam se bhi muqaabla nahiin kar sakta, ya'ni woh kaisa Maseeh hai jo apne Qurb aur Shafaa'at ke martabe mein Ahmad ke ghulaam se bhi kamtar hai).

[16]. "Kashti" safha 13 mein hai:- (Maseel-e-Moosa, Moosa se badh kar aur Maseel-e-Ibn-e-Maryam, Ibn-e-Maryam se badh kar).

[17]. Neez safha 16 mein hai:- (Khuda ne mujhe khabar di hai ke Maseeh-e-Muhammadi, Maseeh-e-Moosawi se afzal hai).

[18]. "Daafi'-ul-Balaa" safha 20:- (Ab Khuda batlaata hai ke dekho! Mai uska saani paida karunga jo us se bhi behtar hai, jo Ghulaam Ahmad hai ya'ni Ahmad ka Ghulaam

Ibn-e-Maryam Ke Zikr Ko Chhodo

Us Se Behtar Ghulaam Ahmad Hai.

Yeh baatein shai'raana nahiin balke waaqi'ee hain aur agar tajarba ki rooh se Khuda ki taa'eed Maseeh Ibn-e-Maryam se badh kar mere saath na ho to mai jhoota hun).

[19]. "Daafi'-ul-Balaa" safha 15:- (Khuda to, ba-paabandi apne waa'doon ke har cheez par qaadir hai, lekin aise shakhs ko dubaara kisi tarah duniya mein nahiin la sakta, jiske pehle fitne ne hi duniya ko tabaah kar diya hai).

[20]. "Anjaam-Aatham" safha 41 mein likhta hai:- (Maryam ka beta Kaushalliya ke bete se kuch ziyaadat nahiin rakhta).

[21]. "Kashti" safha 56 mein hai:- (Mujhe qasam hai us zaat ki jiske haath mein meri jaan hai, ke agar Maseeh Ibn-e-Maryam mere zamaane mein hota to woh kalaam jo mai kar sakta hun, woh hargiz na kar sakta aur woh nishaan jo mujhse zaahir ho rahe hain, woh hargiz dikhla na sakta).

[22]. "E'jaaz-e-Ahmadi" safha 13:- (Yahood to Hazrat-e-'Esa ke mu'aamala mein aur unki Pesh'goiyoon ke baare mein aise qawi e'tiraaz rakhte hain ke ham bhi jawaab mein hairaan hain, baghair iske ke yeh keh dein ke "zaroor 'Esa Nabi hain, kyun ke Qur'aan ne usko Nabi qaraar diya hai aur koi

Daleel unki Nubuwwat par qaaim nahiñ ho sakti, balke Ibtaal-e-Nubuwwat par kayi Dalaail qaaim haiñ).

Is kalaam mein Yahudiyoñ ke e'tiraaz saheeh hona bataaya aur Qur'aan-e-'Azeem par bhi saath lage yeh e'tiraaz jama diya ke Qur'aan aisi baat ki ta'leem de raha hai jiske butlaan par daleelein qaaim haiñ.

[23].Safha 14 mein hai:- ('Esaai to unki Khudaayi ko rote haiñ, magar yahañ Nubuwwat bhi unki saabit nahiñ).

[24].Usi kitaab ke safha 24 par likha:- (Kabhi aap ko Shaitaani Ilhaam bhi hote the).

Musalmaano! Tumhein ma'loom hai ke Shaitaani Ilhaam kisko hota hai? Qur'aan farmata hai:

{تَنْزِيلٌ عَلَى كُلِّ آفَاكٍ أَثِيمٍ (۲۲۲)}

[Surah-26, Aayat-222]

Tarjamah:- “Bade bohtaan waale sakht gunahgaar par shaitaan utarte haiñ.”

[25].Usi safha mein likha:- (Unki aksar Pesh'goiyaañ ghalti se pur haiñ).

[26].Safha 13 mein hai:- (Afsos se kehna padta hai ke unki Pesh'goiyoñ par Yahood ke sakht e'tiraaz haiñ, jo ham kisi tarah unko dafa' nahiñ kar sakte).

[27].Safha 14:- (Haay! Kis ke aage yeh maatam le jayein ke Hazrat-e-'Esa عليه السلام ki 3 Pesh'goiyaañ saaf taur par jhooti nikliñ).

Is se unki Nubuwwat ka inkaar hai, chunaan-che apni kitaab “Kashti-e-Nooh” safha 5 mein likhta hai:- (Mumkin nahiñ ke Nabiyoñ ki Pesh'goiyaañ tal jayein).

Aur “Daafi'-ul-Wasaawis” safha 3 va “Zameema-e-Anjaam-Aatham” safha 27 par isko sab ruswaaiyoñ se badh kar ruswaai aur zillat kehta hai.

[29].“Daafi'-ul-Balaa” Title page safha 3 par likhta hai:- (Ham Maseeh ko beshak ek raast-baaz (imaan-daar) aadmi jaante haiñ, ke apne zamaane ke aksar logoñ se al-batta accha tha wallaahu ta'ala aa'lam, magar woh haqeeqi Munjee (najaat dilwaane wala) na tha, haqeeqi Munjee woh hai jo Hijaaz

meiñ paida huwa tha aur ab bhi aaya magar burooz ke taur par. Khaak-Saar Ghulaam Ahmad Az Qadiyaan).

[30]. Aage chal kar raast-baazi ka bhi faisla kar diya, kehta hai:- (Yeh hamaara bayaan nek-zanni ke taur par hai, warna mumkin hai ke 'Esa ke waqt meiñ baa'z raast-baaz apni raast-baazi meiñ 'Esa se bhi Aa'la hoñ).

[31]. Isi ke safha 4 meiñ likha:- (Maseeh ki raast-baazi (imaandaari) apne zamaane meiñ dusre raast-baazoñ (imaandaaroñ) se badh kar saabit nahiñ hoti, balke Yahya ko us par ek fazeelat hai, kyuñ ke woh (Yahya) sharaab na peeta tha aur kabhi na suna ke kisi faahisha 'aurat ne apni kamaayi ke maal se uske sar par 'itr mala tha, ya haathoñ aur apne sar ke baaloñ se uske badan ko chhuwa tha, ya koi be-ta'alluq jawaan 'aurat uski khidmat karti thi, isi wajah se Khuda ne Qur'aan meiñ Yahya ka naam 'Husoor' rakha, magar Maseeh ka na rakha, kyuñ ke aise qisse is naam ke rakhne se maane' (rukaawat) the).

[32]. "Zameema-e-Anjaam-Aatham" safha 7 meiñ likha:- (Aapka kanjariyoñ se mailaan aur sohbat bhi shaayad isi wajah se ho ke jaddi munaasabat darmiyaan hai, warna koi parhezgaar insaan ek jawaan kanjari ko yeh mauqa' nahiñ de sakta ke woh uske sar par apne na-paak haath laga de aur zina-kaari ki kamaayi ka paleed 'itr uske sar par male aur apne baaloñ ko uske paioñ par male, samajhne waale samajh leiñ ke aisa insaan kis chalan ka aadmi ho sakta hai).

Neez is Risaale meiñ us Muqaddas va Bar-Guzidah Rasool par aur nihaayat sakht-sakht hamle kiye, maslan: Shareer, Makkaar, Bad-'Aql, Faheshgo, Bad-Zubaan, Jhoota, Chor, Khalal-e-Dimaagh Wala, Bad-Qismat, Niraa Farebi, Pairo-e-Shaitaan,

[33]. Had yeh ke safha 7 par likha:- (Aapka khaandaan bhi nihaayat paak va mutahhar hai, 3 Daadiyaañ aur Naaniyaañ aapki zina-kaar aur kasbi (bad-kaar) 'aurateiñ thiñ, jinke khoon se aapka wajood huwa).

Har shakhs jaanta hai ke daadi baap ki maa ko kehte haiñ, to usne Hazrat-e-'Esa عليه السلام ke liye baap ka hona bayaan kiya, jo Qur'aan ke khilaaf hai,

[34]. Aur dusri jagah ya'ni "Khasti-e-Nooh" safha 16 mein tasreeh (wazaahat) kardi:- (Yesu' Maseeh ke 4 bhai aur 2 bahnein thin, yeh sab Yesu' ki haqeeqi bhai aur haqeeqi bahnein thin, ya'ni Yusuf aur Maryam ki aulaad the).

Hazrat-e-Maseeh عليه الصلوة والسلام ke Mo'jazaat se ek-dam saaf inkaar kar baitha.

[35]. "Anjaam-e-Aatham" safha 6 mein likhta hai:- (Haq baat yeh hai ke aap se koi Mo'jizah na huwa).

[36]. Safha 7 par likha:- (Us zamaane mein ek taalaab se bade-bade nishaan zaahir hote the, aap se koi Mo'jizah huwa bhi to woh aapka nahiin us taalaab ka hai, aap ke haath mein siwa makr-o-fareb ke kuch na tha).

[37]. "Izaala-e-Auhaam" ke safha 4 mein hai:- (Ma-siwaaye iske agar Maseeh ke asli kaamon ko un hawaashi se alag karke dekha jaye jo mahz iftiraa ya ghalat-fehmi se gadhe haiin, to koi 'ajooba nazar nahiin aata, balke Maseeh ke Mo'jizaat par jis qadr e'tiraa haiin mai nahiin samajh sakta ke kisi aur Nabi ke khawaariq (Nabi ke mo'jizaat) par aise shubhaat hon, kya taalaab ka qissa Maseeh-e-Mo'jizaat ki ronaq nahiin door karta).

Kahiin unke Mo'jizah ko kal (chaabi) ka khilona bataata hai, kahiin Mismareezam bata kar kehta hai:- (Agar yeh 'aajiz is 'amal ko makruh aur qaabil-e-nafrat na samajhta to in 'ajooba numaaiyon mein Ibn-e-Maryam se kam na rehta).

Aur Mismareezam ka khaassa yeh bataaya:- (Ke jo apne tayein us mashgooli mein daale, woh roohaani taasiron mein jo roohaani bimaariyon ko door karti haiin, bahut za'eef aur nikamma ho jaata hai, yahi wajah hai ke go Maseeh jismaani bimaariyon ko is 'amal ke zariye se accha karte rahe, magar hidaayat va tauheed aur deeni istiqaaton ke dilon mein qaaim karne mein unka number aisa kam raha ke qareeb-qareeb na-kaam rahe).

Gharz is Dajjaal Qaadiyaani ke muza-khrafat (kufr, jhooti aur behuda baatein) kahaan tak ginaaye jayein, iske liye daftar chahiye, musalman in chand khuraafaat se uske haalaat ba-khoobi samajh sakte haiin, ke us Nabi-ulul-'Azm ke fazaail jo Qur'aan mein mazkoor (zikr) haiin, unpar yeh kaise gande hamle kar raha hai...! Ta'ajjub hai un saada lauhoon (bhole-bhaalon)

par ke aise Dajjaal ke Muttabe' (follower) ho rahe haiñ, ya kam az kam musalman jaante haiñ...! Aur sab se ziyada ta'ajjub un padhe likhe kat-bigdoñ se ke jaan-boojh kar uske saath Jahannam ke gadhoñ mein gir rahe haiñ...! Kya aise shakhs ke kaafir, murtad, be-deen hone mein kisi musalman ko shak ho sakta hai. حَاشَ لِلّٰه!

”مَنْ شَكَّ فِي عَذَابِهِ وَكُفِّرَ فَقَدْ كَفَرَ“

Tarjamah:- “Jo in khabaasaton par muttala' ho kar uske 'azaab va kufir mein shak kare, khud kaafir hai.”

[2].RAAFZI:-

Inke Mazhab ki kuch tafseel agar koi dekhna chahe to “Tohfa-e-Isna-‘Ashariya” dekhe. Chand mukhtasar baatein yahan guzaarish karta hun:-

[01].Sahaaba-e-Kiraam رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ ki shaan mein yeh firqah nihaayat gustaakh hai, yahan tak ke unpar sabb-o-shatm (laa'n-taa'n) inka 'aam shewa ('aadat) hai, balke ba-istisna-e-chand sabko معاذ اللّٰه Kaafir va Munaafiq qaraar deta hai. Hazraat-e-Khulafaa-e-Salaasah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ ki “Khilaafat-e-Raashidah” ko Khilaafat-e-Ghaasibah kehta hai aur Maula 'Ali (عَلِيٌّ) ne jo un Hazraat ki Khilaafatein tasleem kin aur unke madaa'eh (taarifain) va fazaa'il bayaan kiye, usko taqiyyah va buzdili par mahmool karta hai. Kya معاذ اللّٰه! Munaafiqeen va Kaafireen ke haath par Bai'at karna aur 'umr bhar unki madh va sataaish se ratb-ul-lisaan rehna (ya'ni unki ta'reef aur khoobi bayaan karne mein har waqt mashgool rehna) Sher-e-Khuda ki shaan ho sakti hai...?!

Sab se badh kar yeh ke Qur'aan-e-Majeed unko aise Jaleel va Muqaddas khitaabaat se yaad farmata hai, woh to woh, unke ittibaa' karne walon ki nisbat farmata hai ke: Allah unse raazi, woh Allah se raazi. Kya Kaafiron, Munaafiqon ke liye Allah (عَزَّوَجَلَّ) ke aise irshadaat ho sakte haiñ...? Phir nihaayat sharm ki baat hai ke Maula 'Ali (كَرَّمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيم) to apni saahib-zaadi Farooq-e-Aa'zam (عَلِيٌّ) ke nikaah mein din aur yeh Firqah kahe: Taqiyyatan aisa kiya. Kya jaanboojh kar koi musalman apni beti kaafir ko de sakta hai...?! Na ke woh Muqaddas Hazraat jinhon ne Islaam ke liye

apni jaane waqf kar diñ, aur haq-goi (sach bolna/insaaf ki baat kehna) aur ittibaa'-e-haq mein (haq par 'amal karne) { لَا يَخَافُونَ لَوْمَةَ لَائِمٍ } ke sacche misdaaq the.

Phir Khud **Huzoor Sayyid-ul-Mursaleen** (ﷺ) ki 2 shahzaadiyaañ yake baa'd deegare Hazrat-e-'Usmaan Zin Noorain (رضي الله عنه) ke nikaah mein aayin aur Siddiq va Farooq رضي الله تعالى عنهما ki saahib-zaadiyaañ Sharf-e-Zaujiyat se musharraf huiñ. Kya **Huzoor** (ﷺ) ke aise ta'alluqaat jinse hoñ, unki nisbat woh mal'oon alfaaz koi adna 'aql wala ek lamha ke liye jaaiz rakh sakta hai...? Hargiz nahiñ! Hargiz nahiñ!

[02].Is Firqah ka ek 'Aqeedah yeh hai ke "Allah (عزوجل) par 'Aslah' Waajib hai ya'ni jo kaam Bande ke haq mein Naafe' (nafa' dene waali) ho Allah (عزوجل) par Waajib hai ke wahi kare, use karna padega.

[03].Ek 'Aqeedah yeh hai ke: "Aimmah-e-Athaar رضي الله تعالى عنهم Ambiya عليهم الصلوة se afzal haiñ." Aur yeh bil-ijmaa' Kufr hai, ke Ghair-e-Nabi ko Nabi se afzal kehna hai.

[04].Ek 'Aqeedah yeh hai ke: "Qur'aan-Majeed mehfooz nahiñ, balke usme se kuch Paare ya Suratein ya Aayatein ya Alfaaz Ameer-ul-Momineen 'Usmaan-e-Ghani (رضي الله عنه) ya deegar Sahaaba رضوان الله تعالى عليهم ne nikaal diye." Magar ta'ajjub hai ke Maula 'Ali (كرم الله وجهه الكريم) ne bhi use naaqis (adhura) hi chhoda...?! Aur yeh 'Aqeedah bhi bil-ijmaa' Kufr hai, ke Qur'aan-e-Majeed ka inkaar hai.

[05].Ek 'Aqeedah yeh hai ke: "Allah (عزوجل) koi hukm deta hai phir yeh ma'loom karke ke maslihat iske ghair mein hai, pachtaata hai." Aur yeh bhi yaqeeni Kufr hai, ke Khuda ko jaahil bataana hai.

[06].Ek 'Aqeedah yeh hai ke: "Nekiyoñ ka Khaaliq (paida karne wala) Allah hai aur Buraaiyoñ ke Khaaliq yeh khud haiñ." Majoos (aag ki pooja kare waloñ) ne 2 hi Khaaliq maane the: Yazdaan Khaaliq-e-Khair, Ahraman Khaaliq-e-Shar. Inke Khaaliqoñ ki ginti hi na rahi, arboñ, sinkhoñ Khaaliq haiñ.

[3].WAHAABI:-

Yeh ek naya Firqah hai jo 1209 hijri mein paida huwa, is mazhab ka Baani Muhammad Bin ‘Abdul Wahaab Najdi tha, jisne tamaam ‘Arab khusoosan Harmain Shareefain mein bahut shadeed fitne phailaaye.

‘Ulama ko qatl kiya, Sahaaba-e-Kiraam va Aimmah va ‘Ulama va Shohada ki qabreйн khod daaliн. Rauza-e-Anwar ka naam معاذ الله ‘Sanam-e-Akbar’ rakha tha ya’ni bada But (idol) aur tarah-tarah ke zulm kiye, jaisa ke Saheeh Hadees mein **Huzoor-e-Aqdas** (ﷺ) ne khabar di thi ke Najd se Fitne uthenge aur Shaitaan ka giroh niklega. Woh giroh 1200 baras baa’d yeh zaahir huwa. ‘Allamah-Shaami رحمه الله تعالى ne ise ‘Khaariji’ bataaya.

Is ‘Abdul Wahhaab ke bete ne ek kitaab likhi jiska naam Kitaabut-Tauheed rakha, iska tarjama Hindustan mein Isma’eel Dahelvi ne kiya, jiska naam Taqwiyat-ul-Imaan rakha aur Hindustan mein isi ne Wahaabiyat phailaayi.

In Wahaabiya ka ek bahut bada ‘Aqeedah yeh hai ke jo inke Mazhab par na ho woh Kaafir Mushrik hai. Yahi wajah hai ke baat-baat par mahz bila-wajah Musalmanoн par Hukm-e-Shirk va Kufr lagaaya karte aur tamaam duniya ko Mushrik bataate haiн. Chunaan-che “Taqwiyat-ul-Imaan safha 45 mein woh Hadees likh kar, ke aakhir zamaane mein **Allah-Ta’ala** ek hawa bhejega jo saari duniya se musalmanoн ko utha legi.” Iske baa’d saaf likh diya: “So Paighambar-e-Khuda ke farmaane ke muwaafiq huwa” ya’ni woh hawa chal gayi aur koi musalman roo-e-zameen par na raha, magar yeh na samjha ke is soorat mein khud bhi to kaafir ho gaya.

Is Mazhab ka Rukn-e-Aa’zam **Allah** (عزوجل) ki Tauheen aur Mahboobaan-e-Khuda ki Tazleel hai. Har amr (kaam) mein wahi pehlu ikhtiyaar karenge jis se munqisat nikalti ho (ya’ni inki shaan mein naqs va ‘aib zaahir hoti ho). Is Mazhab ke Sargirohoн ke baa’z aqwaal naql karna munaasib ma’loom hota hai ke hamaare ‘awaam bhai inki qalbi (dil ki) khabaasatoн par muttala’ (aagah) hoн aur inke Daam-e-Tazweer (makr-o-fareb ke jaal) se bacheи aur inke jubba va dastaar par na jayeи.

Biraadraane Islaam! Ba-ghaur suneи aur Meezaan-e-Imaan mein tauleи ke Imaan se ziyada ‘azeez musalman ke nazdeek koi cheez nahiн aur Imaan

Allah va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) ki muhabbat va ta'zeem hi ka naam hai. Imaan ke saath jisme jitne fazaail paaye jayein woh usi qadr ziyada fazeelat rakhta hai aur Imaan nahiñ to musalmanoñ ke nazdeek woh kuch wuq'at (ahmiyat) nahiñ rakhta, agarche kitna hi bada 'aalim va zaahid va taarikud-duniya waghaira banta ho. Maqsood yeh hai ke unke Maulvi aur 'Aalim Faazil hone ki wajah se unhein tum apna peshwa na samjho, jabke woh **Allah** va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) ke dushman haiñ, kya Yahood va Nasaara balke Hunood (hinduwoñ) mein bhi unke mazaahib ke 'aalim ya taarikud-duniya nahiñ hote...?! Kya tum unko apna peshwa tasleem kar sakte ho...?! Hargiz nahiñ! Isi tarah yeh la-mazhab va bad-mazhab tumhaare kisi tarah muqtada (peshwa/leader) nahiñ ho sakte.

(Ab Wahaabiyoñ Ke Kuch Qaul Pesh Kiye Jaate Haiñ)

[01]. "Eezaah-ul-Haq" safha 35 va safha 36 Matba'-e-Farooqi mein hai:-

”تنزيه أو تعالى از زمان و مکان و جهت و اثبات رویت بلا جهت و محاذات به از قبیل بدعات

حقیقیه است، اگر صاحب آن اعتقادات مذکورہ را از جنس عقائد دینیہ مے شمارد“

Is mein saaf tasreeh (wazaahat) hai ke Allah-Ta'ala ko zamaan va makaan va jihat se paak jaanna aur uska deedaar bila-kaif maanna bid'at va gumraahi hai, haalaañ ke yeh tamaam Ahl-e-Sunnat ka 'Aqeedah hai. To is Qaail ne tamaam Peshwaayaan-e-Ahl-e-Sunnat ko Gumraah va Bid'ati bataaya. "Bahrur-Raa'iq" va "Durr-e-Mukhtaar" va "Aalamgiri" mein hai ke: Allah-Ta'ala ke liye jo makaan saabit kare kaafir hai.

[02]. "Taqwiyatul-Imaan" safha 60 mein yeh Hadees:-

(أَرَأَيْتَ لَوْ مَرَرْتَ بِقَبْرِى أَكُنْتَ تَسْجُدُ لَهُ-)

Naql karke tarjama kiya ke: "Bhalaa khayaal to kar jo tu guzre meri qabr par, kya Sajda kare tu usko" uske baa'd (ف) likh kar faaida jad diya: (Ya'ni mai bhi ek din mar kar mitti mein milne wala huñ). Haalaañ ke **Nabi** (ﷺ) farmate haiñ ke:

(إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ)

Tarjamah:- “Allah-Ta’ala ne apne Ambiya عليهم السلام ke Ajsaam (jismoñ) khaana, zameen par haraam kar diya hai.”

(فَنَبِيُّ اللَّهِ حَيٌّ يُرْزَقُ-)

Tarjamah:- “To Allah (عزوجل) ke Nabi zinda haiñ, rozi diye jaate haiñ.”

[03]. Isi “Taqwiyatul-Imaan” safha 19 mein hai:-

“Hamaara jab khaaliq Allah hai aur usne ham ko paida kiya, to ham ko bhi chahiye ke apne har kaamon par usi ko pukaarein aur kisi se ham ko kya kaam? Jaise jo koi ek baadshah ka ghulaam ho chuka to woh apne har kaam ka ‘ilaaqa usi se rakhta hai, dusre baadshah se bhi nahiñ rakhta aur kisi chohde chamaar ka to kya zikr.”

Ambiya-e-Kiraam aur Auliya-e-‘Izaam ki shaan mein aise mal’oon alfaaz isti’maal karna kya musalman ki shaan ho sakti hai...?!

[04]. “Siraat-e-Mustaqeem” safha 95:- “Ba-Muqtazaaye

{ ظَلَمْتُ بَعْضَهَا فَوْقَ بَعْضٍ }

[Surah-24, Aayat-40]

از وسوسه زنا، خیال مجامعتِ زوجہ خود بہتر است، و صرف بہت بسوئے شیخ و امثالِ آن از معظمین

گو جناب رسالت مآب باشند بچندین مرتبہ بدتر از استغراق در صورتِ گاؤ و خر خود ست۔

Tarjamah:- “Kisi Aurat ke saath zina karne ke khayaal se, apni bibi se hambistari karne ka khyaal behtar hai. Aur apne khayaal ko apne shaikh aur un jaise Buzurgaan-e-Deen ki taraf le jaana agarche Sarkaar-e-Risaalat Ma’aab (Huzoor ﷺ) hi kyun na hon) apni Gaay aur Gadhe ki soorat ke khyaal mein doob jaane se kayi gunaah ziyada bura hai.”

Musalmaano! Yeh haiñ Imaam-ul-Wahaabiya ke Kalimaat-e-Khabeesaat! Aur kiski shaan mein? **Huzoor-e-Aqdas** ﷺ ki shaan mein! Jiske dil mein raay baraabar bhi Imaan hai, woh zaroor yeh kahega ke is qaul mein gustaakhi zaroor hai.

[05]. "Taqwiyatul-Imaan" safha 10:-

"Rozi ki kashaaish (kushaadgi) aur tangi karni aur tandurust va bimaar kar dena, iqbaal va idbaar ('urooj va zawaal) dena, haajatein barlaani, balaayein taalni, mushkil mein dast-geeri (madad) karni, yeh sab Allah hi ki shaan hai aur kisi Ambiya, Auliya, Bhoot, Pari ki yeh shaan nahi, jo kisi ko aisa tasarruf saabit kare aur us se muraadein maange aur museebat ke waqt usko pukaare, so woh Mushrik ho jaata hai, phir khwaah yun samjhe ke un kaamon ki taaqat unko khud ba khud hai, khwaah yun samjhe ke Allah ne unko qudrat bakhshi hai, har tarah Shirk hai."

Qur'aan-e-Majeed mein hai:-

{ اَغْنِهِمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۚ }

[Surah-9, Aayat-74]

Tarjamah:- "Unko Allah va Rasool ne ghani kar diya apne fazl se."

Qur'aan to kehta hai ke **Nabi** (ﷺ) ne daulat-mand kar diya aur yeh kehta hai: "Jo kisi ko aisa tasarruf saabit kare Mushrik hai." To iske taur par Qur'aan-e-Majeed Shirk ki ta'leem deta hai...! Qur'aan-e-'Azeem mein irshaad hai:-

{ وَتُبَرِّئُ الْأَكْمَةَ وَالْأَبْرَصَ بِأَذْنِي ۚ }

[Surah-5, Aayat-110]

"Aye 'Esa! Tu mere hukm se maadar-zaad (paidaishi) andhe aur safed daagh waale ko accha kar deta hai."

Aur dusri jagah hai:-

{ وَأُتْبِرُّ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ ۚ }

[Surah-3, Aayat-49]

'Esa عليه الصلاة والسلام farmate hai: "Main accha karta hun, maadar-zaad andhe aur safed daagh waale ko aur murdon ko jila deta (zinda kar deta) hun, Allah ke hukm se."

Ab Qur'aan ka to yeh hukm hai aur Wahaabiya yeh kehte haiñ ke tandurust karna **Allah** (عزوجل) hi ki shaan hai, jo kisi ko aisa tasarruf (ikhtiyaar) saabit kare Mushrik hai. Ab Wahaabi bataayeñ ke **Allah-Ta'ala** ne aisa tasarruf Hazrat-e-'Esa عليه السلام ke liye saabit kiya to us par kya hukm lagaate haiñ? Aur lutf yeh hai ke **Allah** (عزوجل) ne agar unko qudrat bakhshi hai jab bhi Shirk hai, to ma'loom nahiñ ke inke yahañ Islaam kis cheez ka naam hai?.

[06]. "Taqwiyatul-Imaan" safha 11:-

"Gird-o-Pesh ke jangal ka adab karna, ya'ni wahañ shikaar na karna, darakht na kaatna, yeh kaam Allah ne apni 'ibaadat ke liye bataaye haiñ, phir jo koi kisi Paighambar ya Bhoot ke makaanoñ ke gird-o-pesh ke jangal ka adab kare, us par Shirk saabit hai, khwaah yuñ samjhe ke yeh aap hi is ta'zeem ke laaiq hai, ya yuñ ke unki is ta'zeem se Allah khush hota hai, har tarah Shirk hai."

Muta'addid Saheeh Hadeesoñ mein irshaad farmaya ke: "Ibraheem ne Makkah ko Haram banaaya aur maine Madeenah ko Haram kiya, iske babool ke darakht na kaate jayeñ aur iska shikaar na kiya jaye."

Musalmaano! Imaan se dekhna ke is Shirk Farosh ka Shirk kahañ tak pahunchta hai! Tumne dekha is gustaakh ne **Nabi** (ﷺ) par kya hukm jada...?!

[07]. "Taqwiyatul-Imaan" safha 8:-

"Paighambar-e-Khuda ke waqt mein kaafir bhi apne Butoñ ko Allah ke baraabar nahiñ jaante the, balke usi ka Makhlooq aur uska Banda samajhte the aur unko uske muqaabil ki taaqat saabit nahiñ karte the, magar yahi pukaarna aur mannatein maanni aur nazr-o-niyaaaz karni aur unko apna wakeel va sifaarshi samajhna, yahi unka kufr-o-shirk tha, so jo koi kisi se yeh mu'aamala kare, go ke usko Allah ka banda va makhlooq hi samjhe, so Abu-Jahl aur woh Shirk mein baraabar hai."

Ya'ni jo **Nabi** (ﷺ) ki Shafaa'at maane ke **Huzoor** (ﷺ) **Allah** (عزوجل) ke darbaar mein hamaari sifaarish farmayenge to معاذ الله uske nazdeek woh Abu-Jahl ke baraabar Mushrik hai, mas'alah Shafaa'at ka sirf inkaar hi nahiñ balke usko Shirk saabit kiya aur tamaam Musalmanoñ Sahaaba va

Taaba'een va Aimmah-e-Deen va Auliya-e-Saaliheen sabko Mushrik va Abu-Jahl bana diya.

[08].“Taqwiyatul-Imaan” safha 58:-

“Koi shakhs kahe: fulaane darakht mein kitne patte hain? Ya aasmaan mein kitne taare hain? To uske jawaab mein yeh na kahe, ke Allah va Rasool hi jaane, kyun ke Ghaib ki baat Allah hi jaanta hai, Rasool ko kya khabar.”

Subhanallah...! Khudaayi isi ka naam reh gaya ke kisi ped ke patte ki ta'daad (ginti) jaan li jaye.

[09].“Taqwiyatul-Imaan” safha 7:-

“Allah Saahab ne kisi ko ‘Aalam mein tasarruf karne ki qudrat nahi di.” Is mein Ambiya-e-Kiraam ke Mo'jizaat aur Auliya-e-'Izaam ki Karaamat ka saaf inkaar hai.

Allah-Ta'ala Farmata Hai:-

{فَالْمَدِيرُ أَمْرًا ۝}

[Surah-79, Aayat-05]

Tarjamah:- “Qasam Farishton ki jo kaamon ki tadbeer karte hain.”

To yeh Qur'aan-e-Kareem ko saaf radd kar raha hai.

[10].(Taqwiyatul-Imaan) safha 22:-

“Jiska naam Muhammad ya ‘Ali hai, woh kisi cheez ka Mukhtar nahi.”

Ta'ajjub hai ke Wahaabi saahab to apne ghar ki tamaam cheezon ka ikhtiyaar rakhein aur Maalik-e-Har-do-Saraa (ﷺ) kisi cheez ke mukhtar nahi.

Is giroh ka ek mashhoor ‘Aqeedah yeh hai ke: “**Allah-Ta'ala** jhoot bol sakta hai.” Balke unke ek sarghana ne to apne ek fatwe mein likh diya ke: “Wuqu'-e-Kizb (jhoot ka waaqe' hone) ke maa'na durust ho gaye, jo yeh kahe ke **Allah-Ta'ala** jhoot bol chuka, aise ko Tazleel va Tafseeq se maamoon karna chahiye.”

Subhanallah...! Khuda ko jhoota maanna, phir bhi Islaam va Sunniyat va Salaah kisi baat mein farq na aaya, ma'loom nahi in logoñ ne kis cheez ko Khuda thehra liya hai...!

[11].Ek 'Aqeedah unka yeh hai ke: **Nabi** (ﷺ) ko 'Khaatamun-Nabiyyeen' ya'ni Aakhir-ul-Ambiya nahiñ maante. Aur yeh sareeh Kufr hai.

[12].Chunaan-che "Tahzeerun-Naas" safha 2 mein hai:-

"Awaam ke khayaal mein to Rasoolullah (sala'am) ka Khaatim hona baeñ-maa'na hai ke aap ka zamaana Ambiya-e-Saabiq ke baa'd aur aap sab mein aakhir Nabi haiñ, magar Ahl-e-Fahm (samajhdaar logoñ) par roshan hoga ke Taqaddum ya Ta'akhhur mein (pehle aane mein aur baa'd aane mein) biz-zaat kuch fazeelat nahiñ, phir Maqaam-e-Madh mein

{وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۖ}

[Surah-33, Aayat-40]

Tarjamah:- "Haañ Allah-Ta'ala ke Rasool haiñ aur sab Nabiyoñ mein pichhle haiñ."

Farmaana is Surat mein kyun kar saheeh ho sakta hai. Haañ! Agar is wasf ko Ausaaf-e-Madh mein se na kahiye aur is maqaam ko Maqaam-e-Madh na qaraar dijiye to al-batta khaatmiyat ba-e'tibaare ta'akhhur-e-zamaani saheeh ho sakti hai.

Pehle to is Qaail ne Khaatamun-Nabiyyeen ke maa'na tamaam Ambiya se zamaanan (zamaane ke e'tibaar se) muta'akhhur hone ko (aakhir mein aane ko) khayaal-e-'awaam kaha aur yeh kaha ke Ahl-e-Fahm (samajhdaar logoñ) par roshan hai ke is mein biz-zaat kuch fazeelat nahiñ. Haalaañ ke **Huzoor-e-Aqdas** (ﷺ) ne Khaatamun-Nabiyyeen ke yahi maa'na ba-kasrat Ahaadees mein irshaad farmaye, to معاذ الله is qaail ne **Huzoor** (ﷺ) ko 'awaam mein daakhil kiya aur Ahl-e-Fahm se khaarij kiya, phir is ne Khatm-e-Zamaani ko mutlaqan fazeelat se khaarij kiya, haalaañ ke isi Ta'akhhur-e-Zamaani ko **Huzoor** (ﷺ) ne Maqaam-e-Madh mein zikr farmaya.

Phir safha 4 par likha:- "Aap Mausoor ba-wasf-e-nubuwwat biz-zaat haiñ aur siwa aap ke aur Nabi mausoof ba-wasf-e-nubuwwat bil-'arz."

Safha 16:- “Balke bil-farz aapke zamaane mein bhi kahiñ aur koi Nabi ho jab bhi aap ka Khaatam hona ba-dastoor baaqi rehta hai.”

Safha 33:- “Balke agar bil-farz baa'd zamaana-e-nabwi bhi koi Nabi paida ho to bhi khaatmiyat-e-muhammadi mein kuch farq na aayega, che jaaye ke aapke mu'aasir (ham-zamaana) kisi aur zameen mein, ya farz kijiye isi zameen mein koi aur Nabi tajweez kiya jaye.”

Lutf yeh ke is Qaail ne in tamaam khuraafaat ka Eejaad-e-Banda hona khud tasleem kar liya.

Safha no 34 par hai:- “Agar ba-wajhe kam iltifaati badoñ ka fahm kisi mazmoon tak na pahuncha to unki shaan mein kya nuqsan aagaya aur kisi tiftl-e-naadaan (na-samajh bacche) ne koi thikaane ki baat keh di to kya itni baat se woh 'azeem-ush-shaan ho gaya...?!

Gaah-e-Baashad Ke Kodak-e-Naadaan

Ba Ghalat Bar Hadaf Zanad Teere

Tarjamah:- “Kabhi aisa hota hai ke naadaan baccha ghalti se nishaane par koi teer maar deta hai.”

Haañ! Baa'de Wuzooh-e-Haq (haq zaahir hone ke baa'd) agar faqat is wajah se ke yeh baat maine kahi aur woh agle keh gaye the, meri na maanein aur woh puraani baat gaaye jayein to qata'-e-nazar iske ke Qaanoon-e-Muhabbat-e-Nabwi (ﷺ) se yeh baat bahut ba'eed hai, waise bhi apni 'aql va fahm ki khoobi par gawaahi deti hai.”

Yahiñ se zaahir ho gaya jo maa'na isne taraashe, Salaf mein kahiñ uska pata nahiñ aur **Nabi** (ﷺ) ke zamaane se aaj tak jo sab samjhe huye the usko khayaal-e-'awaam bata kar rad kar diya ke is mein kuch fazeelat nahiñ, is Qaail par 'Ulama-e-Harmain Tayyibain ne jo Fatwa diya woh “Hussam-ul-Harmain” ke mutaale' se zaahir aur usne khud bhi isi kitaab ke safha 46 mein apna Islaam baraa-e-naam tasleem kiya.

Mudda'ee Laakh Pe Bhaari Hai Gawaahi Teri.

In naam ke Musalmanoñ se **Allah** (عزوجل) bachaaye.

[13].Isi kitaab ke safha 5 par hai ke:- “Ambiya apni Ummat se Mumtaaz hote haiñ to ‘uloom hi mein mumtaaz hote haiñ, baaqi raha ‘Amal, us mein basa auqaat ba-zaahir Ummati masaawi (baraabar) ho jaate haiñ, balke badh jaate haiñ.”

Aur Suniye! In qaail saahib ne **Huzoor** (ﷺ) ki Nubuwwat ko Qadeem (hamesha se hona) aur deegar Ambiya ki Nubuwwat ko Haadis bataaya.

[14].Safha 7 mein hai:- “Kyun ke farq Qidm-e-Nubuwwat aur Hudoos-e-Nubuwwat bawajood Ittihaad-e-Nau'ee khoob jab hi chaspaañ ho sakta hai.”

Kya Zaat va Sifaat ke siwa Musalmanoñ ke nazdeek koi aur cheez bhi Qadeem hai...?! Nubuwwat Sifat hai aur Sifat ka wujood be-mousoof muhaal, jab **Huzoor-e-Aqdas** (ﷺ) ki Nubuwwat Qadeem Ghair Haadis hui to zaroor **Nabi** (ﷺ) bhi Haadis na huye, balke Azali (hamesha se haiñ) tehre aur jo **Allah** (عزوجل) va Sifaat-e-Ilaahiya ke siwa kisi ko Qadeem (hamesha se hai) maane Ba-Ijmaa'-e-Muslimeen kaafir hai.

[15].Is Giroh ka yeh 'aam shewa hai ke jis amr mein Mahboobaan-e-Khuda ki fazeelat zaahir ho tarah-tarah ki jhooti taawilaat se use baatil karna chahenge aur woh amr saabit karenge jisme tanqees ('azmat va shaan ghataana) ho maslan:

“Baraaheen-e-Qaati'ah” safha 51 mein likh diya ke: “**Nabi** (ﷺ) ko deewaar ke peeche ka bhi 'ilm nahiñ.”

Aur usko Shaikh-Muhaddis-e-Dahelvi رحمه الله عليه ki taraf ghalat mansoob kar diya, balke usi safha par Wus'at-e-'Ilm-e-Nabi (ﷺ) ki baabat yahañ tak likh diya ke:-

“Al haasil ghaur karna chahiye ke Shaitaan va Malakul-Maut ka haal dekh kar 'ilm-e-muheet zameen ka fakhr-e-'aalam ko khilaaf-e-nusoos-e-qata'iyyah ke bila daleel mahz qiyaas-e-faasidah se saabit karna Shirk nahiñ to kaunsa Imaan ka hissa hai...?! Ke Shaitaan va Malakul-Maut ko yeh wus'at Nas se saabit hui, fakhr-e-'aalam ki wus'at-e-'ilm ki kaunsi nas-e-qata'ee hai ke jis se tamaam nusoos ko rad karke ek shirk saabit karta hai.”

Jis wus'at-e-'ilm (kushaada 'ilm) ko Shaitaan ke liye saabit karta aur us par Nas hona bayaan karta hai, usi ko **Nabi** (ﷺ) ke liye Shirk bataata hai, to Shaitaan ko Khuda ka shareek maana aur use Aayat va Hadees se saabit jaana. Beshak Shaitaan ke Bande Shaitaan ko Mustaqil Khuda nahiñ to Khuda ka shareek kehne se bhi gaye guzre, har musalman apne Imaan ki aankhoñ se dekhe, ke is qaail ne iblees-e-la'een ke 'ilm ko **Nabi** (ﷺ) ke 'ilm se zaaid bataaya ya nahiñ? zaroor zaaid bataaya! Aur Shaitaan ko Khuda ka shareek maana ya nahiñ? zaroor maana! Aur phir is Shirk ko Nas se saabit kiya. Yeh teenoñ amr (baateiñ) Sareeh Kufr aur Qaail (kehne wala) yaqeeni kaafir hai. Kaun musalman iske kaafir hone meiñ shak karega...?!

[16].“Hifz-ul-Imaan” safha 7 meiñ **Huzoor** (ﷺ) ke 'ilm ki nisbat yeh taqreer ki:

“Aap ki Zaat-e-Muqaddasa par 'Ilm-e-Ghaib ka hukm kya jaana, agar ba-qaul-e-zaid saheeh ho to daryaaft talab yeh amr hai ke is Ghaib se muraad baa'z (kuch) Ghaib hai ya Kull Ghaib? Agar baa'z 'Uloom-e-Ghaibiyah muraad haiñ to is meiñ Huzoor ki kya Takhsees (khusoosiyat) hai? Aisa 'Ilm-e-Ghaib to Zaid va 'Amr va balke har Sabee (bacche) va Majnoon (paagal), balke Jamee' (tamaam) Haiwanaat va Bahaaim (chaupaaye) ke liye bhi haasil hai.”

Musalmaano! Ghaur karo ke is shakhs ne **Nabi** (ﷺ) ki shaan meiñ kaisi sareeh (waazeh) gustaakhi ki, ke **Huzoor** (ﷺ) jaisa 'ilm zaid va 'amr to zaid va 'amr, har bacche aur paagal, balke tamaam jaanwaroñ aur chaupaayoñ ke liye haasil hona kaha. Kya Imaani qalb (dil) aise shakhs ke kaafir hone meiñ shak kar sakte haiñ...? Hargiz nahiñ!...

Is Qaum ka yeh 'aam tareeqa hai ke jis cheez ko **Allah** va **Rasool** (ﷺ) ne mana' nahiñ kiya, balke Qur'aan va Hadees se uska Jawaaz (jaaiz hona) saabit, usko mamnu' kehna to dar-kinaar us par Shirk aur Bid'at ka hukm laga dete haiñ, maslan: majlis-e-meelaad-shareef aur qiyaam (khade ho kar salaam padhna) va isaal-e-sawaab va ziyaarat-e-quboor va haazri-e-baargaah-e-bekas-panaah sarkaar-e-madeenah-tayyiba va 'urs-e-buzurgaan-e-deen va faatiha som va chahallum, va istimdaad ba-arwaah-e-

ambiya va auliya aur museebat ke waqt ambiya va auliya ko pukaarna waghairaha, balke Meelaad-Shareef ki nisbat to “Baraaheen-e-Qaati’ah” safha 148 mein yeh na-paak lafz likhe:-

“Pas yeh har roz i’aada-e-wilaadat ka to misl-e-hunood (hinduwoñ) ke, ke saang kanhayya ki wilaadat ka har saal karte haiñ, ya misl-e-rawaafiz ke, ke naql-e-shahaadat Ahl-e-Bait har saal banaate haiñ.” معاذ الله saang (tamaasha) aapki wilaadat ka thehra aur khud harkat-e-qabeeha, qaabil-e-laum (buri harkat, malaamat ke laaiq) va haraam va fisq hai, balke yeh log us qaum se badh kar huye, woh to taareekh-e-mu’ayyan (muqarrar taareekh) par karte haiñ, inke yahañ koi qaid hi nahiñ, jab chaheñ yeh khuraafaat-e-farzi bataate haiñ.

(Note:- Wahaabiyon ki aur bhi bahut gandi-gandi ‘ibaaratein haiñ, jo dusri kitaabon mein dekhi ja sakti hai).

[4].GHAIR MUQALLIDEEN:-

Yeh bhi Wahaabiyat hi ki ek shaakh (branch) hai, woh chand baatein jo haal mein Wahaabiya ne Allah (عزوجل) aur Nabi (ﷺ) ki shaan mein baki haiñ, Ghair Muqallideen se saabit nahiñ, baaqi tamaam ‘Aqaaid mein donoñ shareek haiñ aur in haal ke ashad Deobandi kufroñ mein bhi woh yuñ shareek haiñ ke in par un qaalion ko kaafir nahiñ jaante aur unki nisbat hukm hai ke: jo unke Kufr mein shak kare, woh bhi kaafir hai.

Ek number inka zaaid yeh hai ke chaaron Mazhabon (ya’ni hanafi, shaafa’ee, maaliki, hambali) se juda tamaam Musalmanon se alag inhone ek raah nikaali, ke ‘Taqleed’ ko Haraam va Bid’at kehte aur Aimmah-e-Deen ko sabb-o-shatm (laa’n-taa’n) se yaad karte haiñ. Magar haqeeqatan Taqleed se khaali nahiñ, Aimmah-e-Deen ki Taqleed to nahiñ karte, magar Shaitaan-e-La’een ke zaroor Muqallid haiñ. Yeh log ‘Qiyaas’ ke munkir (inkaar karne waale) haiñ aur Qiyaas ka mutlaqan inkaar Kufr, Taqleed ke munkir haiñ aur Taqleed ka mutlaqan inkaar Kufr.

Mas’alah-01: Mutlaq Taqleed Farz hai aur Taqleed-e-Shakhsi Waajib.

Zaroori-Tambeeh:-

Wahaabiyoñ ke yahañ Bid'at ka bahut kharch hai, jis cheez ko dekhiye Bid'at hai, lihaaza Bid'at kise kehte haiñ ise bayaan kar dena munaasib ma'loom hota hai.

Bid'at-e-Mazmoomah va Qabeeha woh hai jo kisi Sunnat ke mukhaalif va mazaahim ho aur yeh Makruh ya Haraam hai. Aur Mutlaq Bid'at to Mustahab, balke Sunnat, balke Waajib tak hoti hai.

Hazrat-e-Ameer-ul-Momineen 'Umar-e-Farooq-e-Aa'zam (رضي الله عنه) Taraweeh ki nisbat farmate haiñ:-

((نَعَتِ الْبِدْعَةُ هَذِهِ))

Tarjamah:- “Yeh Acchi Bid'at Hai.”

Haalaañ ke Taraweeh Sunnat-e-Muakkada hai, jis amr (hukm) ki asl shara' sahareef se saabit ho woh hargiz Bid'at-e-Qabeeha (buri bid'at) nahiñ ho sakta, warna khud Wahaabiya ke madaaris aur unke waa'z ke jalse, is hai'at-e-khaassa ke saath zaroor Bid'at honge. Phir unheñ kyuñ nahiñ mauqoof karte...? Magar unke yahañ to yeh tehri hai ke Mahboobaan-e-Khuda ki 'azmat ke jitne umoor haiñ sab Bid'at aur jisme inka matlab ho woh halaal va sunnat.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Tarjamah:- “Aur nahiñ hai koi taaqat aur quwwat magar Allah-Ta'ala ki taraf se.”

Chapter: 10

IMAAMAT KA BAYAAN

Imaamat Ka Bayaan:-

Imaamat 2 Qism Hai:-

[1].Sughra. [2].Kubra.

Imaamat-e-Sughra, Imaamat-e-Namaaz hai, iska bayaan Inshaa Allah-Ta'ala Kitaab-us-Salaat mein aayega.

Imaamat-e-Kubra **Nabi** (ﷺ) ki Niyaabat-e-Mutlaqa, ke **Huzoor** (ﷺ) ki niyaabat se musalmanoñ ke tamaam umoor-e-deeni va duniyawi mein hasb-e-shara' tasarruf-e-'aam ka ikhtiyaar rakhe aur ghair-maa'siyat mein uski itaa'at, tamaam jahaan ke musalmanoñ par Farz ho.

Is Imaam ke liye Musalman, Azaad, 'Aaqil, Baaligh, Qaadir, Qarshi hona shart hai. Haashmi, 'Alawi, Ma'soom hona iski shart nahiñ. Inka shart karna Rawaafiz ka Mazhab hai, jis se unka yeh maqsad hai ke bar-haq umaraa-e-momineen khulafa-e-salaasah Abu-Bakr Siddiq va 'Umar-Farooq-e-Aa'zam va Usmaan-e-Ghani رضي الله تعالى عنهم ko khilaafat se juda karein, haalaañ ke inki khilaafaton par tamaam Sahaaba-e-Kiraam رضي الله تعالى عنهم ka ijmaa' hai. Maula 'Ali (كرم الله تعالى وجهه الكريم) va Hazraat-e-Hasnain رضي الله تعالى عنهما ne unki khilaafatein tasleem kiñ aur 'Alwiyat ki shart ne to Maula 'Ali ko bhi Khaleefa hone se khaarij kar diya, Maula-'Ali 'Alawi kaise ho sakte haiñ! Rahi 'Ismat (gunaahon se paak) yeh Ambiya va Malaaikeh ka khaassa hai, jisko ham pehle bayaan kar aaye. Imaam ka Ma'soom hona Rawaafiz ka Mazhab hai.

Mas'alah-01: Mahz (sirf) Mustahiq-e-Imaamat hona Imaam hone ke liye kaafi nahiñ, balke zaroori hai ke Ahl-e-Hall va 'Aqd (deeni aur duniyawi intizaami mu'aamalaat ko jaanne waale) ne use Imaam muqarrar kiya ho, ya Imaam-e-Saabiq ne.

Mas'alah-02: Imaam ki Itaa'at (pairwi) mutlaqan har musalman par Farz hai, jabke uska hukm Shari'at ke khilaaf na ho, Khilaaf-e-Shari'at mein kisi ki Itaa'at nahiñ.

Mas'alah-03: Imaam aisa shakhs muqarrar kiya jaye jo Shujaa' (bahaddur) aur 'Aalim ho, ya 'Ulama ki madad se kaam kare.

Mas'alah-04: 'Aurat aur Na-Baaligh ki Imaamat jaaiz nahiñ, agar na-baaligh ko Imaam-e-Saabiq ne Imaam muqarrar kar diya ho to uske Bulough tak ke liye log ek Waali (sar-parast/haakim) muqarrar karein ke woh Ahkaam jaari kare aur yeh na-baaligh sirf Rasmi Imaam hoga aur haqeeqatan us waqt tak woh Waali Imaam hai.

'Aqeedah 01:- Nabi (ﷺ) ke baa'd Khalifa-e-Barhaq va Imaam-e-Mutlaq Hazrat-e-Sayyiduna Abu-Bakr Siddiq, phir Hazrat-e-'Umar-e-Farooq-e-Aa'zam, phir Hazrat-e-'Usmaan-e-Ghani, phir Hazrat-e-Maula 'Ali, phir 6 mahine ke liye Hazrat Imaam-e-Hasan Mujtaba رضى الله تعالى عنهم huye, in Hazraat ko Khulafa-e-Raashideen aur inki Khilaafat ko Khilaafat-e-Raashidah kehte haiñ, ke inhoñ ne **Huzoor** (ﷺ) ki sacchi niyaabat ka poora haq ada farmaya.

'Aqeedah 02:- Baa'de Ambiya va Mursaleen tamaam Makhluqaat-e-Ilaahi Ins va Jinn va Malak se afzal Siddiq-e-Akbar haiñ, phir 'Umar-e-Farooq-e-Aa'zam, phir 'Usmaan-e-Ghani, phir Maula 'Ali رضى الله تعالى عنهم, jo shakhs Maula 'Ali (كرم الله تعالى وجهه الكريم) ko Siddiq ya Farooq رضى الله تعالى عنهما se afzal bataaye, gumraah bad-mazhab hai.

'Aqeedah 03:- Afzal ke yeh maa'ne (matlab) haiñ ke **Allah** (عزوجل) ke yahañ ziyada 'izzat va manzilat wala ho, isi ko kasrat-e-sawaab se bhi taa'beer karte haiñ, na kasrat-e-ajr ke baarha mafzool ke liye hoti hai.

Hadees mein Hamraahiyaan-e-Sayyiduna Imaam-e-Mahdi ki nisbat aaya ke: "Unme 1 ke liye 50 ka ajr (sawaab) hai, Sahaaba ne 'arz ki: unme ke 50 ka, ya ham mein ke? farmaya: balke tum mein ke."

To ajr unka zaaid huwa, magar afzaliyat mein woh Sahaaba ke hamsar bhi nahiñ ho sakte, ziyaadat dar-kinaar, kahaan Imaam-e-Mahdi ki Rifaaqt aur kahaan **Huzoor Sayyid-e-'Aalam** (ﷺ) ki Sahaabiyat!. Iski nazeer (misaal) bila-tashbeeh yuñ samjhiye ke Sulthan ne kisi muhim (aham kaam) par wazeer aur baa'z deegar afsaron ko bheja, uski fatah par har afsar ko laakh-laakh rupiye in'aam diye aur wazeer ko khaali parwaana-e-khushnoodi-e-mizaaj diya, to in'aam unhiñ ko zaaid mila, magar kahaan woh aur kahaan wazeer-e-aa'zam ka e'zaaz?.

‘Aqeedah 04:- Inki Khilaafat ba-tarteeb-e-fazeelat hai, ya’ni jo Indallah (Allah-Ta’ala ke nazdeek) Afzal-o-Aa’la va Akram tha wahi pehle Khilaafat paata gaya, na ke afzaliyat bar-tarteeb-e-khilaafat, ya’ni afzal yeh ke mulk-daari va mulk-geeree mein ziyada saleeqah, jaisa aaj-kal Sunni banne waale Tafzeeli kehte hain, yun hota to Farooq-e-Aa’zam (ﷺ) sab se afzal hote, ke inki Khilaafat ko farmaya:

(لَمْ أَرْ عَبْقَرِيًّا يَفْرِئُ فَرْيَهُ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنِ-)

Tarjamah:- “Maine kisi ko aisa jawaan mard nahi dekha jo itna kaam kar sake hatta ke log (unke nikaale huye paani se) sairaab ho gaye.”

Aur Hazrat Siddiq-e-Akbar (رضي الله عنه) ki Khilaafat ko farmaya:-

(فِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ-)

Tarjamah:- “Unke (dauraan-e-khwaab, kuyeñ se paani) nikaalne mein kamzori thi, Allah-Ta’ala unhein mu’aaf farmaye.”

‘Aqeedah 05:- Khulafa-e-Arba’-e-Raashideen ke baa’d baqiya ‘Ashra-e-Mubashshara va Hazraat-e-Hasnain va Ashaab-e-Badr va Ashaab-e-Bai’atur-Rizwaan ke liye afzaliyat hai aur yeh sab qata’ee Jannati hain.

‘Aqeedah 06:- Tamaam Sahaaba-e-Kiraam رضی اللہ تعالیٰ عنہم Ahl-e-Khair va Salaah hain aur ‘Aadil (ya’ni bhalaai wale, parhezgaar aur ‘adl va insaaf karne waale), inka jab zikr kiya jaye to khair hi ke saath hona Farz hai.

‘Aqeedah 07:- Kisi Sahaabi ke saath Su-e-‘Aqeedat (buri ‘aqeedat rakhna) Bad-Mazhabi va Gumraahi va Istihqaq-e-Jahannam (jahannam ka haqdaar) hai, ke woh **Huzoor-e-Aqdas** (ﷺ) ke saath bughz hai, aisa shakhs Raafzi hai, agar che chaaron Khulafa ko maane aur apne aap ko Sunni kahe, maslan: Hazrat-e-Ameer-e-Mu’aawiyah aur unke waalid-e-maajid Hazrat-Abu-Sufyaan aur unki waalida-e-maajida Hazrat-e-Hind, isi tarah Hazrat-e-Sayyiduna ‘Amr Bin ‘Aas va Hazrat-e-Mughirah Bin Shu’bah va Hazrat-e-Abu Moosa Ash’ari رضی اللہ تعالیٰ عنہم, hatta ke Hazrat-e-Wahshi (رضي الله عنه) jinhein ne Qabl-e-Islaam Hazrat Sayyiduna Sayyidush-Shohada Hamzah (رضي الله عنه) ko shaheed kiya aur Baa’d-e-Islaam Akhbasunnaas khabees Musailimah-Kazzaab mal’oon

ko waasil-e-jahannam kiya. Woh khud farmaya karte the: ke maine Khair-un-Naas aur Sharr-un-Naas ko qatl kiya, in mein se kisi ki shaan mein gustaakhi, tabarra (nafrat ka izhaar) hai aur iska qaail Raafzi, agarche Hazraat-e-Shaikhain **رضي الله تعالى عنهما** ki tauheen ke misl nahi ho sakti, ke inki tauheen, balke inki Khilaafat se inkaar hi Fuqaha-e-Kiraam ke nazdeek kufr hai.

‘Aqeedah 08:- Koi Wali kitne hi bade martaba ka ho, kisi Sahaabi ke rutbe ko nahi pahunchta.

Mas`alah-05:** Sahaaba-e-Kiraam **رضي الله تعالى عنهم** ke Baaham (aapas mein) jo waaqi`aat huye unme padna haraam, haraam, sakht haraam hai. Musalmano ko to yeh dekhna chahiye ke woh sab hazraat **Aaqa-e-do-‘Aalam (ﷺ) ke jaan-nisaar aur sacche ghulaam hain.

‘Aqeedah 09:- Tamaam Sahaaba-e-Kiraam Aa`la aur Adna (aur unme adna koi nahi) sab Jannati hain, woh Jahannam ki Bhanak (halki si aawaaz bhi) na sunenge aur hamesha apni man-maanti muraado mein rahenge, Mehshar ki woh badi ghabraahat unhein ghamgeen na karegi, Farishte unka istiqbaal karenge ke yeh hai woh din jiska tumse waa`da tha, yeh sab mazmoon Qur`aan-e-‘Azeem ka irshaad hai.

‘Aqeedah 10:- Sahaaba-e-Kiraam **رضي الله تعالى عنهم** Ambiya na the, Farishte na the ke Ma`soom hon. Inme baa`z ke liye laghzishe hain magar inki kisi baat par giraft **Allah** va **Rasool (ﷺ)** ke khilaaf hai. **Allah (عز وجل)** ne Surah-e-Hadeed mein jahan Sahaaba ki 2 qismein farmaayi, Momineen Qabl-e-Fatah-e-Makkah aur Baa`d-e-Fatah-e-Makkah aur unko inpar Tafzeel (fazeelat) di aur farma diya:-

{كَلَّا وَعَدَ اللَّهُ الْحُسْنَىٰ}

[Surah-57, Aayat-10]

Tarjamah:- “Sab se Allah ne bhalaai ka waa`da farma liya.”

Saath Hi Irshaad Farmaya:-

{وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١٠)}

[Surah-57, Aayat-10]

Tarjamah:- “Allah khoob jaanta hai jo kuch tum karoge.”

To jab usne (ya'ni Allah-Ta'ala ne) unke (ya'ni Sahaaba ke) tamaam Aa'maal jaan kar hukm farma diya, ke in sab se ham Jannat Be-'Azaab va Karaamat va Sawaab ka waa'da farma chuke, to dusre ko kya haq raha ke unki kisi baat par taa'n kare (ya'ni bura kahe)...? Kya taa'n karne wala **Allah** (عزوجل) se juda apni mustaqil hukumat qaa'im karna chaahta hai.

'Aqeedah 11:- Ameer-e-Mu'aawiyah (رضي الله عنه) Mujtahid the, unka Mujtahid hona Hazrat-e-Sayyiduna 'Abdullah Bin Abbaas رضي الله تعالى عنهما ne Hadees "Saheeh-Bukhari" mein bayaan farmaya hai, Mujtahid se Sawaab va Khataa donoñ saadir hote haiñ.

Khataa 2 qism hai: Khataa-e-'Inaadi yeh Mujtahid ki shaan nahiñ aur Khataa-e-Ijtihaadi yeh Mujtahid se hoti hai aur is mein us par Indallah aslan muwaakhaza (pakad) nahiñ. Magar Ahkaam-e-Duniya mein woh 2 qism hai: Khataa-e-Muqarrar ke iske saahib par inkaar na hoga, yeh woh Khataa-e-Ijtihaadi hai jis se Deen mein koi fitna na paida hota ho, jaise hamaare nazdeek Muqtadi ka Imaam ke peeche Surah-Faatiha padhna.

Dusri Khataa-e-Munkar yeh woh Khataa-e-Ijtihaadi hai jiske saahib par inkaar kiya jayega, ke uski khataa baa'is-e-fitna hai. Hazrat-e-Ameer Mu'aawiyah (رضي الله عنه) ka Hazrat-e-Sayyiduna Ameer-ul-Momineen 'Ali Murtaza (كرم الله تعالى وجهه الكريم) se khilaaf isi qism ki Khataa ka tha aur faisla woh jo khud Rasoolullah (ﷺ) ne farmaya ke Maula-'Ali ki digree (ya'ni taa'eed va sanad-e-haq) aur Ameer-e-Mu'aawiyah (رضي الله عنه) ki Maghfirat, رضي الله تعالى عنهم اجمعين

Mas'alah-06: Yeh jo baa'z jaahil kaha karte haiñ ke jab Hazrat-e-Maula 'Ali (كرم الله تعالى وجهه الكريم) ke saath Ameer-e-Mu'aawiyah (رضي الله عنه) ka naam liya jaye to رضي الله تعالى عنه (Razi Allahu Ta'ala Anhu) na kaha jaye, mahz baatil aur be-asl hai. 'Ulama-e-Kiraam ne Sahaaba ke Asmaa-e-Tayyibah ke saath mutlaqan رضي الله تعالى عنه kehne ka hukm diya hai, yeh istisna (farq karna) nayi shari'at gadhna hai.

'Aqeedah 12:- Minhaaj-e-Nubuwwat par Khilaafat-e-Haqqa-e-Raashidah 30 saal rahi, ke Sayyiduna Imaam-e-Hasan Mujtaba (رضي الله عنه) ke 6 mahine par khatm ho gayi, phir Ameer-ul-Momineen 'Umar Bin 'Abdul Azeed (رضي الله عنه) ki Khilaafat-e-Raashidah huyi aur aakhir zamaane mein Hazrat-e-Sayyiduna Imaam-e-Mahdi (ﷺ) honge.

Ameer-e-Mu'aawiyah (رضي الله عنه) Awwal Mulook-e-Islaam (islaam ki taareekh ke pehle sultaan) haiñ, isi ki taraf Tauraat-e-Muqaddas mein ishaara hai ke:

“مَوْلِدُهُ بَكَّةَ وَمَهَاجَرُهُ بَطْيَبَةَ وَمُلْكُهُ بِالشَّامِ-”

Tarjamah:- “Woh Nabi Aakhir-uz-Zamaan (ﷺ) Makkah mein paida hoga aur Madeenah ko hijrat farmaayega aur uski saltanat shaam mein hogi.”

To Ameer-e-Mu'aawiyah (رضي الله عنه) ki Baadshaahi agarche Saltanat hai, magar kiski! **Muhammad Rasoolullah (ﷺ)** ki Saltanat hai. Sayyiduna Imaam-e-Hasan Mujtaba (رضي الله عنه) ne ek fauj-e-jarraar jaanisaar ke saath 'ain maidaan mein bil-qasd va bil-ikhtiyaar hathiyaar rakh diye aur Khilaafat Ameer-e-Mu'aawiyah ko supurd kardi aur unke haath par Bai'at farmaali aur is sulah ko **Huzoor-e-Aqdas (ﷺ)** ne pasand farmaaya aur iski bashaarat di ke Imaam-e-Hasan ki nisbat farmaya:

(إِنَّ ابْنِي هَذَا سَيِّدٌ لَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ-)

Tarjamah:- “Mera yeh beta Sayyid hai, Mai ummeed farmata huñ ke Allah (عزوجل) iske baa'is (sabab) 2 bade giroh Islaam mein sulah kara de.”

To Ameer-e-Mu'aawiyah (رضي الله عنه) par معاذ الله Fisq waghaira ka taa'n karne wala haqeeqatan Hazrat-e-Imaam-e-Hasan Mujtaba, balke **Huzoor Sayyid-e-'Aalam (ﷺ)** balke Hazrat-e-'Izzat Jalla wa 'Ula par taa'n karta hai.

'Aqeedah 13:- Umm-ul-Momineen Siddiqah رضي الله تعالى عنها Qata'ee Jannati aur yaqeenan Aakhirat mein bhi **Muhammad Rasoolullah (ﷺ)** ki Mahbooba-e-'Aroos haiñ, jo inhein eezaa deta hai **Rasoolullah (ﷺ)** ko eezaa deta hai aur Hazrat-e-Talha va Hazrat-e-Zubair رضي الله تعالى عنهما to 'Ashra-e-Mubashshara se haiñ, in Saahibon se bhi ba-muqaabla Ameer-ul-Momineen Maula 'Ali (كرم الله) Khataa-e-Ijtihaadi waaqe' hui, magar in sabne bil-aakhir ruju' farmaayi, 'urf-e-shara' mein baghaawat mutlaqan muqaabla imaam-e-barhaq ko kehte haiñ, 'inaadan (dushmani ke taur par) ho, khwaah ijtihaadan (daleel-e-shara'ee ke ghaur-o-fikr ke baa'd), in Hazraat par ba-wajhe ruju' iska itlaaq nahiñ ho sakta (ya'ni baaghi nahiñ bol sakte).

Giroh-e-Ameer-e-Mu'aawiyah (رضي الله عنه) par Hasb-e-Istilaah-e-Shara' Itlaaq-e-Fia-e-Baaghiyah aaya hai (ya'ni shari'at ki istilaah mein ise baaghi giroh kaha gaya hai), magar ab ke baaghi ba-maa'ne mufsid (fasaadi) va mu'aanid (dushman) va sarkash ho gaya aur dushnaam (gaali) samjha jaata hai, ab kisi Sahaabi par iska itlaaq (aisa kehna) jaaiz nahiin.

'Aqeedah 14:- Umm-ul-Momineen Hazrat-e-Siddiqah Bint-e-Siddiq Mahbooba-e-Mahboob-e-Rabbil-'Aalameen **جل وعلا** **و صلى الله تعالى عليه وعليهما وسلم** par **معاذ الله** tohmat-e-mal'oona-e-ifk (ya'ni aap **رضي الله تعالى عنها** ki paak daamni par bohtaan) se apni na-paak zubaan aalooda karne wala, qata'an yaqeenan kaafir murtad hai aur iske siwa aur taa'n (blame) karne wala raafzi, tabarraaee, bad-deen, jahannami.

'Aqeedah 15:- Hazraat-e-Hasnain (imaam hasan aur imaam husain) **رضي الله تعالى عنهما** yaqeenan aa'la darja Shohada-e-Kiraam se haiin, in mein kisi ki shahaadat ka munkir (inkaar karne wala) gumraah, bad-deen khaasir hai.

'Aqeedah 16:- Yazeed Paleed Faasiq Faajir Murtakib-e-Kabaair (bade gunaah karne wala) tha, **معاذ الله** us se aur Raihaan-e-Rasool (ﷺ) Sayyiduna Imaam-e-Husain (رضي الله عنه) se kya nisbat...? Aaj-kal jo baa'z Gumraah kehte haiin ke: "Hamein inke mu'aamala mein kya dakhal? Hamaare woh bhi shahzaade, woh bhi shahzaade." Aisa bakne wala mardood, khaarji, naasbi (woh firqah jo apne seenon mein Hazrat-e-'Ali va Hasan va Husain **رضي الله تعالى عنهم** se bughz va keena rakhte haiin) mustahiq-e-jahannam hai. Haañ! Yazeed ko kaafir kehne aur us par la'nat karne mein 'Ulama-e-Ahl-e-Sunnat ke 3 qaul haiin. Aur hamaare Imaam-e-Aa'zam (رضي الله عنه) ka maslak sukoot (khamoshi). Ya'ni ham use faasiq faajir kehne ke siwa, na kaafir kahein, na musalman.

'Aqeedah 17:- Ahl-e-Bait-e-Kiraam **رضي الله تعالى عنهم** Muqtadaayaan-e-Ahl-e-Sunnat (ahl-e-sunnat ke peshwa) haiin, jo inse muhabbat na rakhe mardood va mal'oon khaarji hai.

'Aqeedah 18:- Umm-ul-Momineen Khadeeja-tul-Kubra va Umm-ul-Momineen 'Aaishah Siddiqah va Hazrat-e-Sayyidah **رضي الله تعالى عنهن** Qata'ee Jannati haiin aur inhein aur baqiya Banaat-e-Mukarramaat va Azwaaj-e-Mutahharaat **رضي الله تعالى عنهن** ko tamaam Sahaabiyaat par fazeelat hai.

'Aqeedah 19:- Inki Tahaarat (paaki) ki gawaahi Qur'aan-e-'Azeem ne di.

Chapter: 11

WILAAAYAT KA BAYAAN

Wilaayat Ka Bayaan:-

Wilaayat ek qurb-e-khaas hai ke **Maula** (عزوجل) apne Barguzida Bandoñ ko mahz apne Fazl va Karam se 'ataa farmata hai.

Mas'alah-01: Wilaayat Wahbi Shai hai (ya'ni Wilaayat, **Allah** (عزوجل) ki taraf se 'ataa karda ne'mat hai), na yeh ke Aa'maal-e-Shaaqqah (sakht mushkil aa'maal) se aadmi khud haasil karle, al-batta ghaaliban Aa'maal-e-Hasana is 'Atiya-e-Ilaahi ke liye zariya hote haiñ aur baa'zoñ ko ibtidaa'an mil jaati hai.

Mas'alah-02: Wilaayat be-'ilm ko nahiñ milti, khwaah 'ilm bataure zaahiri haasil kiya ho, ya is martabe par pahunchne se peshtar (pehle) **Allah** (عزوجل) ne us par 'uloom munkashif ('ilm zaahir) kar diye hoñ.

'Aqeedah 01:- Tamaam Auliya-e-Awwaleen va Aakhireen se Auliya-e-Muhammadiyyeen ya'ni is Ummat ke Auliya afzal haiñ aur tamaam Auliya-e-Muhammadiyyeen mein sab se ziyada Ma'rifat va Qurb-e-Ilaahi mein Khulafa-e-Arba'h رضى الله تعالى عنهم haiñ aur unme tarteeb wahi tarteeb afzaliyat hai, sab se ziyada Ma'rifat va Qurb Siddiq-e-Akbar ko hai, phir Farooq-e-Aa'zam, phir Zun-Noorain, phir Maula Murtaza رضى الله تعالى عنهم اجمعين.

Haañ Martaba-e-Takmeel par **Huzoor-e-Aqdas** (ﷺ) ne Jaanib-e-Kamaalaat-e-Nubuwwat Hazraat-e-Shaikhain ko qaa'im farmaya aur Jaanib-e-Kamaalaat-e-Wilaayat Hazrat Maula Mushkil Kusha ko, to jumla Auliya-e-Ma-Baa'd (inke baa'd ke auliya-e-kiraam) ne Maula 'Ali hi ke ghar se ne'mat paayi aur unhiñ ke dast-e-nagar (mohtaaj, haajatmand) the aur haiñ aur rahenge.

'Aqeedah 02:- Tareeqat Manaafi-e-Shari'at nahiñ (ya'ni tareeqat, shari'at ke khilaaf nahiñ). Woh Shari'at hi ka baatini hissa hai, baa'z jaahil Mutasawwif (soofi banne ka jhoota dawa karne wale) jo yeh keh diya karte haiñ ke: Tareeqat aur hai Shari'at aur, mahz gumraahi hai aur is zo'm-e-baatil ke baa'is (ya'ni is ghalat khayaal ki wajah se) apne aap ko shari'at se azaad samajhna sareeh (khula huwa) kufr va ilhaad (de-deeni).

Mas'alah-03: Ahkaam-e-Shar'iyyah ki paabandi se koi Wali kaisa hi 'azeem ho subuk-dosh (chhutkaara/aazaad) nahiñ ho sakta. Baa'z Juhhaal (jaahil-log)

jo yeh bak dete haiñ ke Shari'at raasta hai, raaste ki haajat unko hai jo maqsood tak na pahunchे hoñ, ham to pahunch gaye. Sayyidut-Taaifah Hazrat Junaid Baghdaadi (رحمۃ اللہ علیہ) ne unheñ farmaya:

”صَدَقُوا الْقَدَّ وَصَلُوا وَلَكِنْ إِلَى آيِنَ؟ إِلَى النَّارِ۔“

Tarjamah:- “Woh sach kehte haiñ, beshak pahunchे, magar kahaañ? Jahannam ko.”

Al-Battah! Agar Majzoobiyaat (Allah-Ta'ala ki muhabbat mein gharq hone) se 'aql-e-takleefi zaail ho gayi ho, jaise ghashi wala, to us se qalam-e-shari'at uth jayega, magar yeh bhi samajh lo! Jo is qism ka hoga, uski aisi baatein kabhi na hongy, shari'at ka muqaabla kabhi na karega.

Mas'alah-04: Auliya-e-Kiraam ko Allah (عزوجل) ne bahut badi taaqat di hai, unme jo ashaab-e-khidmat haiñ, unko tasarruf ka ikhtiyaar diya jaata hai, siyaah, safed ke mukhtaar bana diye jaate haiñ, yeh Hazraat Nabi (ﷺ) ke sacche Naaib haiñ, inko ikhtiyaaraat va tasarrufaate **Huzoor** (ﷺ) ki niyaabat mein milte haiñ, 'Uloom-e-Ghaibiyah in par munkashaf hote haiñ, in mein bahut ko “مَا كَانَ وَمَا يُكُونُ” aur tamaam “Lauh-e-Mahfooz” par ittila' dete haiñ, magar yeh sab **Huzoor-e-Aqdas** (ﷺ) ke waasta va 'ataa se, be-wisaatat-e-rasool koi ghair-e-nabi kisi ghaib par muttala' nahiñ ho sakta.

'Aqeedah 03:- Karaamat-e-Auliya haq hai, iska munkir (inkaar karne wala) gumraah hai.

Mas'alah-05: Murda zinda karna, maadar-zaad (paidaishi) andhe aur kodhi ko shifa dena, mashriq se maghrib tak saari zameen ek qadam mein tay kar jaana, gharz tamaam Khawaariq-e-'Aadaat (tamaam 'aadat ke khilaaf baatein ya'ni karaamat) Auliya se mumkin haiñ, siwa us Mo'jizah ke jiski baa-bat dusron ke liye mumaana'at saabit ho chuki hai. Jaise Qur'aan-e-Majeed ke misl koi Surat le aana, ya duniya mein bedaari mein Allah (عزوجل) ka deedaar, ya kalaam-e-haqeeqi se musharraf hona, iska jo apne ya kisi Wali ke liye daa'wa kare, kaafir hai.

Mas'alah-06: Inse (Auliya se) Istimdaad va Isti'aanat (madad chaahna) mehboob hai, yeh madad maangne waale ki madad farmate haiñ, chahe woh kisi jaaiz lafz ke saath ho. Raha inko Faa'il-e-Mustaqil (Allah-Ta'ala

ke baghair khud se madad farmana) jaanna, yeh Wahaabiya ka fareb hai, musalman kabhi aisa khayaal nahiñ karta, musalman ke fe'il ko khwaah-ma-khwaah qabeeh (buri) soorat par dhaalna Wahaabiyat ka khaassa hai.

Mas'alah-07: Inke Mazaaraat par haazri Musalman ke liye Sa'aadat va Baa'is-e-Barkat (barkat ka sabab) hai.

Mas'alah-08: Inko (Auliya ko) door va nazdeek se pukaarna Salf-e-Saaleh ka tareeqa hai.

Mas'alah-09: Auliya-e-Kiraam apne Qabroñ mein Hayaat-e-Abadi ke saath zinda haiñ, inke 'Ilm va Idraak va Sama' (sunna) va Basar (dekhna) pehle ke ba-nizbat bahut ziyada qawi haiñ.

Mas'alah-10: Inhein Isaal-e-Sawaab nihaayat Moojib-e-Barkat va Amr-e-Mustahab hai, ise 'urfan ba-raah-e-adab (adab ke saath) Nazr-o-Niyaaz kehte haiñ, yeh Nazr-e-Shar'ee nahiñ jaise Baadshah ko Nazr dena, in mein khusoosan 11'wiñ Shareef ki Faatiha nihaayat 'azeem barkat ki cheez hai.

Mas'alah-11: 'Urs-e-Auliya-e-Kiraam ya'ni Qur'aan-Khaani va Faatiha-Khaani va Naa't-Khaani va Waa'z va Isaal-e-Sawaab acchi cheez hai. Rahe Manhiyyaat-e-Shar'iyyah (woh kaam jo shar'an mana' haiñ) woh to har haalat mein mazmoom (bure) haiñ aur Mazaaraat-e-Tayyibah ke paas aur ziyada mazmoom.

Tambeeh:- Chunke 'umooman Musalmanoñ ko Bihamdihi-Ta'ala Auliya-e-Kiraam se Niyaaz-mandi aur Mashaaikh ke saath inhein ek khaas 'Aqeedat hoti hai, inke Silsile mein Munsalik (daakhil) hone ko apne liye Falaah-e-Daarain (deen aur duniya ki bhalaai) tasawwur karte haiñ, is wajah se zamaana-e-haal ke Wahaabiya ne logoñ ko gumraah karne ke liye yeh jaal phaila rakha hai ke Peeri, Mureedi bhi shuru' kardi, haalaañ ke Auliya ke yeh munkir haiñ, lihaaza jab Mureed hona ho to acchi tarah tafteesh kar lein, warna agar bad-mazhab huwa to Imaan se bhi haath dho baithenge.

اے بسا ابلیس آدم روئے ہست

پس بھر دستے نباید داد دست

Tarjamah:- "Kabhi Iblees aadmi ki shakl mein aata hai, lihaaza har haath mein haath nahiñ dena chahiye (ya'ni har kisi se bai'at nahiñ karni chahiye)."

(Peeri Ke Liye Shartein)

Peeri ke liye 4 shartein hain, Qabl-az-Bai'at inka lihaaz Farz hai:

[1].Awwal: Sunni Saheeh-ul-'Aqeedah ho.

[2].Dom: Itna 'Ilm rakhta ho ke apni zarooriyaat ke masail kitaabon se nikaal sake.

[3].Som: Faasiq-e-Mu'lin na ho. (Ya'ni khule 'aam gunah-e-kabeera mein mulawwis na ho, jaise namaaz chhodna, gaane baaje mein mashgool rehna, ya daadhi mundaana waghaira).

[4].Chahaarum: Uska Silsila Nabi (ﷺ) tak Muttasil (milta) ho.

نَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ وَالْإِسْتِقَامَةَ عَلَى الشَّرِيعَةِ الطَّاهِرَةِ وَمَا تَوْفِيقِي إِلَّا
بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ، وَصَلَّى اللَّهُ تَعَالَى عَلَى حَبِيبِهِ وَآلِهِ وَصَحْبِهِ وَابْنِهِ وَحِزْبِهِ أَبَدَ الْأَبَدِينَ،
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ۔

Faqeer Amjad 'Ali Aa'zmi