

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ISLAMI AQEEDÉ

(Quran-o-Sunnat ki raushani mein)

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DAWAT-E-QURAN

Educational And Welfare Trust

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Arkaan-e-Islam.

Islam ke paanch rukn hain.(1) Tauhid-O-Risalat.(2) Namaz.(3) Roza.(4) Zakaat.(5) Haj.

[Sahi Bukhari,Hadith No.8]

ALLAH TA'ALA KE BAARE MEIN ISLAMI AQA'ID

Allah ta'ala ek hai. Us ka koi shareek nahi. Asman ,Zameen ,insaana , haiwan aur saari kainat ka paida karne wala wahi hai. Wahi ibadat ka mustahiq hai dusra koi mustahiqe ibadat nahi. Wahi sab ko rozi deta hai. Ameer, garibi, izzat aur zillat sab usi ke ikhtiyar mein hai, jise chahta hai izzat deta hai aur jise chahta hai zillat deta hai. Sab uske mohtaaj hain aur woh kisi ka mohtaaj nahi hai. Woh har khuli aur chhupi chizon ko jaanta hai aur dhimi se dhimi awazon ko suntan hai koi bhi chiz us se chhupi hui nahi hai. Aur woh har chiz par Qadir hai koi bhi chiz uski qudrat se bahar nahi, jaisa ki khud Allah ta'ala ne irshad farmaya ki: Beshak Allah har chiz par qadir hai. [Surah Al-baqrah:20]

NOTE : Allah ta'ala har chiz par qadir hai. Is ka matlab ye hai ki har wo chiz jo us ki shaan ke laayeq hai un sab chizon par qadir hai. Is ka ye matlab nahi hai ki woh har chiz par qadir hai chahe woh chiz us ki shaan ke laayeq ho ya na ho yahan tak ki koi shakhs shaitan ke dhoke mein aa kar ye keh de ki Allah ta'ala chori aur dusre gunah ke kaam bhi kar sakta hai aur insaan ka roop dhaar kar kisi ke badan mein bhi sama sakta hai wagairah (Tauba Tuba)

Kuchh log kehte hain ki Allah ta'ala un chizon ke karne par bhi qadir hai jo uski shaan ke laayeq nahi hai. jaise jhoot bolna, Sharab pina wagairah magar karta nahi hai. (Tauba astaghfirullah) ye aqeeda bikul galat hai kyunki is se ye laazim aata hai ki Allah ta'ala ke andar ye sab aib toh hain magar woh use chhupae rahta hai aur karta nahi. Jab ki ek musalman ke liye zaroori hai ki woh Allah ta'ala ki zaat ko har aib aur bura'ee se paak jaane. kyunki Quran sharif ki bahut saari aayaton mein Allah ta'ala ne apne liye "Subhan" ka lafz istemal (use) farmaya hai jis ka matlab hi ye hota hai ki Allah ta'ala ki zaat ke andar koi aib nahi hai.

AQEEDA : Allah ta'ala ne Quran sharif mein apni bahut saari sifaat ka zikr farmaya hai jaise ki woh Rauf-O-Rahim hai, Sami-O-baseer hai, Halim-O-karim hai, Gaib yani poshida baton ko jaanne wala hai

wagairah, phir yehi sifatein ambiya-e-kiraam aur dusron ke liye bhi bayan farmaya. To is ka matlab ye nahi hai ki ye sab Allah ke barabar ya Allah ki tarah ho gaye kyunki jis tarah Allah ta'ala ki zaat ki tarah kisi ki zaat nahi usi tarah uski sifaat ki tarah kisi ki sifaat nahi jaisa ki Allah ta'ala khud bayan fermata hai ki:

لَيْسَ كَمِثْلِهِ شَيْءٌ [سورة الشورى: 11]

Uski tarah koi bhi chiz nahi hai. [Surah Shura: 11] is ka sahi matlab yeh hai ki yeh sab sifatein Allah ta'ala ki zaati hain yani begair kisi ke diye use khud se hai aur dusron ko us ke dene se hasil hai, Aur ye baat bilkul zaahir hai ki dene wala aur lene wala ek tarah nahi ho sakta. Is liye agar ham nabi kareem sallallahu alaihe wasallam ke liye gaib ki sifaat maane ya hazrat-e-Isa alaihissalam ke liye murdon ko zinda karne ki sifaat maane to ye shirk nahi ho sakta kyunki ye sifaat Allah ta'ala ke liye zaati maana jaata hai aur dusron ke liye ata'ee maana jaata hai aur shirk usi waqt hota hai jab ki Allah ki zaat ya sifaat ki tarah kisi dusre ki zaat ya sifaat maana jaaye. Haan agar koi shakhs huzur ke liye gaib jaanne ki sifaat ya hazrat-e-Isa alaihissalam ke liye murdon ko zinda karne ki sifaat na mane to woh Quran ka inkaar karne wala hoga kyunki Allah ta'ala ne apni is ata ka zikr khud Quran sharif mein bayan farmaya hai. Allah ta'ala ne Huzur ke ilm-e-gaib ko bayan karte hue farmaya ki:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

Aur woh (Muhammad ﷺ) Gaib ki baat batane par bakhil (yaani kanjoos) nahi hain. [Surah Takveer, Aayat No. 24] Yaani gaib ki baat batate hain aur us ke bataane mein kanjusi nahi karte hain, saaf baat hai ki gaib ki baatein wahi bataega jiske pass Gaib ka ilm hoga. lihaza is aayat se maloom huwa ki Huzur ﷺ gaib ki baat jaante hain. Aur Hazrat-e-Isa alaihissalam ki sifaat ka zikr karte hue Allah ta'ala ne farmaya ki:

وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۖ إِنِّي أَخْلَقْتُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَانْفُخْ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۗ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُرُونَ ۖ فِي بُيُوتِكُمْ ۖ إِن فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ [سوره آل عمران، آیت: ۴۹]

TARJAMA: Aur (Isa) Rasool hoga bani isra'eel ki taraf (ye kehte hue ki) be-shak main tumhare rab ki taraf se kuchh nishanyan le kar aaya hun, (Toh) main tumhare liye mitti se parinde ki surat banata hun phir us mein phoonk maarta hun toh woh parinda ban jaata hai Allah ke hukm se, Aur main paida'ishi andhe aur safeed daag walon ko shifa deta hun aur murdon ko zinda karta hun Allah ke hukm se aur

main tumhe batata hon jo tum khaate ho aur jo apne gharon mein jama kar ke rakhte ho. Be-shak is mein tumhare liye badi nishani hai agar tum imaan rakhte ho. [Surah Aal-e-imran, Aayat No.49]

Aur bhi bahut saari sifaat hain jo haqiqat mein Allah ta'ala ki hai magar Allah ta'ala ne use nabiyon aur dusre logon ko ata farmaya hai . Yahan par ham un sifaat ki ek mukhtasar list pesh karte hain jo Allah ta'ala ne Quran sharif mein apne liye bhi aur dusron ke liye bhi istemal farmaya hai. Aap is bare mein upar jo wazahat (expalanation) bayan ki ga'ee hai use hamesha apne zehan mein rakhein taaki aap ka zehan parishaan na ho.

ALLAH TA'ALA KE LIYE	AMBIYA-E-KIRAM AUR DUSRON KE LIYE
Rauf-o-Rahim [Surah Nahal, Aayat:7]	Rauf-O-Rahim .Huzur ﷺ ke liye .[Surah Tauba, Aayat:128]
Shaheed. [Surah Burooj, Aayat:9]	Shaheed. Huzur ﷺ ke liye .[Surah Nisa, Aayat : 41]
Kareem. [Surah Infetaar, Aayat:6]	Kareem. Hazrat-e-Jibra'il ke liye .[Surah Takweer, Aayat : 19]
Haleem. [Surah Maa'ida, Aayat:101]	Haleem. Hazrat-e-Ibrahim alaihissalam ke liye. [Surah Tauba, Aayat : 114]
Gaib ki baat bataane wala. [Surah Namal, Aayat:65]	Gaib ki baat bataane wala. Huzur ﷺ ke liye. [Surah Takweer , Aayat : 24]
Maula, Yani dost, madadgaar. [Surah Tahrim, Aayat:2]	Wali, Yani dost, madadgaar. Huzur ﷺ, Farishte aur nek momino ke liye. [Surah Tahrim, Aayat:4]
Sun'ne aur dekhne wala. .[Surah Nisa, Aayat:58]	Sun'ne aur dekhne wala. Har insaan ke liye. [Surah dahar, Aayat:2]

AQEEDA : Allah ta'ala jism-O-jismaniyaat se paak hai yaani na woh jism hai aur nahi us mein woh batein paein jaati hain jo jism se ta'aulluq rakhti hain jaise haath, pair, aankh, naak, kaan aur chalna, phirna, uthna, baithna, simatna wagairah wagairah. In sab chizon se Allah ta'ala paak hai aur Quran-O-hadis mein jo Allah ta'ala ke liye haath, pair aur istawa wgairah ka lafz aaya hai jis se zahiri taur par jism samajh mein aata hai in ka zaahiri maana muraad lena gumrahi aur bad-mazhabi hai. Is ke bare mein sahi aqeeda ye hai ki woh saare alfaz(words) jo Quran-O-Hadis mein aaye hain un sab ke haq hone par imaan rakhe aur us se kiya muraad hai? us ko Allah ke supurd kar de ki wahi apni muraad behtar jaanne wala hai. Hamara to bus Allah aur us ke Rasool ki baat par imaan hai ki "Istewa" haq hai. "Haath" haq hai. lekin us ka istewa makhloq ki Istewa ki tarah nahi aur us ka "Haath" makhloq ki "Haath" ki tarah nahi isi tarah us ka dekhna aur sunna makhloq ki tarah nahi balki us ki koi bhi chiz makhloq ki tarah nahi hai kyunki

Allah ta'ala ne khud hi irshaad farmaya hai ki “koi bhi chiz uski tarah nahi hai”[Surah Shora,Aayat:11]

Aur aisi aayat ke bare mein Allah ta'ala ne yahi hukm diya hai ki ham us par imaan laa'ein aur us ki taaweel aur matlab nikalne ke piche na padein.Allah paak irshad fermata hai:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ط فَامَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ ۗ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧٨﴾ رَبَّنَا لَا تَزِرْ عَنْ قُلُوبِنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾ [سوره آل عمران:7.8]

TARJAMA: Wahi hai jis ne aap par kitab(Quran) nazil farma'ee jis mein kuchh aayatein

MOHKAM(Yani saaf saaf mane wali)hain wahi aayatein kitab ki bunyaad hain aur dusri kuchh aayatein

MUTASHABEH hain.(jin ke kai maane aur matlab ho sakte hain) To woh log jin ke dilon mein terha-

pan hai us mein se(Yani Quran mein se) un aayat ke piche padte hain jo Mutashabeaat mein se hain

fitna phailane aur asal muraad ke bajaaye man pasand muraad lene ke maqsad se,aur uski asal muraad ko

Allah ke siwa koi nahi jaanta, aur ilm mein pukhtagi rakhne wale kahte hain ki ham us par imaan

laaye.Saari kitab hamare rab ki taraf se utri hai.Nasihath sirf aqal wale hi maante hain aur(Kaamil ilm wale

dua karte hain ki) Aye hamare rab!hamare dilon mein terha'pan paida na kar is ke baad ke tune hame

hidayat ata kiya aur hame khaas apni taraf se rahmat ata farma,beshak tu hi bahot ata farmane wala

hai.[Surah Aal-e-imran,Aayat :7.8]

NOTE: Kuchh log bol chaal mein Allah ta'ala ko upar wala keh dete hain aur kuchh log Allah miyan keh

dete hain.In dono lafzon ka Allah ta'ala ke liye istemaal karna durust nahi hai,Upar wala kehna is liye durust

nahi hai ki Allah ta'ala Upar, niche,daaye aur baaye hone se paak hai.Aur miyan kehna is liye sahi nahi

hai ki lafz “Miyān” ka lugat (dictionary) mein ka'ee mana hota hai.(1)Shauhar.(2)Buzurg.(3)Zina ka

dalaal.in teeno maane mein sirf ek maana sahi hai baqi do mana Allah ta'ala ki shaan ke khilaf hai aur

Allah wa rasool ki shaan mein koi bhi aisa lafz jo kisi bhi aetbaar se galat ho us lafz ka istemaal karna

sakht mana hai is liye hame Allah ta'ala ki shaan mein aise alfaz istemaal karne se bahut door rahna

chahiye.

EXERCISE

(1)Allah ta'ala ke baare mein hame kaisa aqeeda rakhna chahiye.(2) Allah ta'ala har chiz par qaadir

hai,is ka kiya matlab hai?(3) Allah ta'ala ne Quran sharif ki kin aayat ke piche padne se mana

farmaya,aur kyun? (4) Huzur ﷺ ko gaib ki baat jaanne wala maan'na shirk hai ya nahi,agar nahi to kaise? (5) Allah ta'ala HAYI(حَي) yani zinda hai aur log bhi zinda hain,to dono mein kya farq hai?

AMBIYA-E-KIRAAM KE BAARE MEIN ISLAMI AQA'ID

Allah ta'ala ne insaano ki hidayat-O-rahnuma'e ke liye bahut saare nabiyon aur rasulon ko dunya mein bheja,un mein se kuchh nabiyon ke naam Quran-O-hadis mein likha huwa hai aur kuchh ke nahi,un sab par imaan laana aur un sab ko haq manna zaruri hai agar koi un mein se kisi ko bhi nabi na maane toh woh kaafir hai.Isi tarah agar koi jo nabi nahi hai us ko nabi maane who bhi kaafir hai.

Note: Kuchh log hindo'on ke bhagwan jaise Raam,Lachhman,Kirishna,Gutam budh aur Gru'nanak wagairah ko nabi kehte hain aur in sab ko ambiya-e-kiraam mein se maante hain.Ye bilkul galat hai.Kyunki kisi ko bhi nabi kehne ke liye Quran-o-Hadis se suboot chahiye aur in ke nabi hone par Quran-o-hadis mein koi suboot nahi.Is liye in ko nabi nahi kaha jaa sakta.

AQEEDAH : Ambiya-e-Kiraam ki jama'at Allah ta'ala ki baargah mein tamam makhluq se afzal aur behtar hain.Allah ta'ala ne un sab ko mauj'ze yani aise kaam karne ki taqat ata farmayi jo nabi ke elawa koi dusra nahi kar sake.

AQEEDAH : “ Wahi ” ambiya-e-Kiraam ke saath khaas hai jo use nabi ke elawah kisi dusre ke liye maane woh kaafir hai.Allah ta'ala ne ambiya-e-Kiraam par wahi ke zari'ye jo paigamaat naazil farmaya.Ambiya e kiraam ne puri amanat'daari ke saath use logon tak pahucha diya.Jo ye kahe ki Nabi ne un baton mein se koi baat chhupa li ya nahi pahucha'ee to woh kaafir hai.

AQEEDAH : Saare ambiay-e-Kiraam gunahon se maasum hain.Aur Allah ta'ala ki baargah mein who sab badi izzat wale hain.Un ke bare mein ye kahna ki who Allah ta'ala ki baargah mein Chamaar ki tarah hain.Ye khuli gustakhi aur kufriya kalma hai.

AQEEDAH : Har nabi ki taazeem-O-tauqeer karna farz hai.Yahan tak ki un ki shaan mein koi aisa lafz istemaal karna jis se kisi bhi tarah galat maana nikal sakta ho durust nahi hai.Tafseer ki kitaabon mein hai ki jab huzur sallallaho alihe wasallam sahaba ko kuchh padhate aur sikhate the to agar unhein koi baat samajh mein nahi aati to who kehte “Raa'ina Ya Rasoolallah ﷺ!” Is ka maana ye tha ki Ya Rasoolallah ﷺ! Ham logon ki riya'at kijiye aur hame khoob achchhi tarah samajh lene dijiye. Yahudiyon ki zabaan mein is lafz ka maana hota tha “Hamare jaanwaron ke charaane wale” To yahudiyon ne isi maane ki niyat se ye lafz apni majlison mein huzur ke liye kahna shuru kar diya.Hazrat-e-Sa'ad bin Ma'az radhi allaho anho jo yahudiyon ki zabaan achchhi tarah jaante the.Ek

din yahudiyon ko yahi lafz huzur ke liye kehte hue sun liya. To aap ne farmaya: Aye khuda ke dushmano! Agar ab ye lafz main ne kisi ko kehte hue sun liya to us ko qatal kar donga. Yahudiyon ne kaha ki aap ham par gussa hote hain. Musalman bhi to ye lafz huzur ke liye bolte hain. Is par aap gamgin ho kar huzur ki baargaah mein haazir hi hue the ki ye aayat naazil hui.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ [سورة البقرة : ١٠٣]

Tarzama: Aye imaan walo tum “Ra’ina” na kaho balke “unzurna” kaho aur gaur se suno. Aur kaafiron ke liye bada dardnaak azaab hain. [Surah baqra, Aayat No. 104]

Is aayate karima mein “Ra’ina” ka lafz istemaal karna mana kar diya gaya aur isi maane ko ada karne wala ek dusra lafz “Unzurna” kahne ka hukm huwa. Is se maloom huwa ki ambiya-e-Kiram ki shaan mein koi aisa lafz jis se kisi bhi tarah galat mana nikal sakta ho us ka istemal karna sahi nahi hai. Balki achchhi bhi baat galat andaaz mein kahna sakht mana hai. Allah ta’ala ne irshad farmaya ki:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ [سورة الحجرات: ٢]

Tarzama: Aye imaan walo! tum apni awaazon ko nabi ki awaaz pe buland na karo aur unke samne aise chilla kar baat na kiya karo jaise tum apne me ek dusre se karte ho. Nahi to tumhare saare aa’maal barbaad kar diye jaayenge aur tumhe pata bhi nahi chalega. [Surah Hujraat, Aayat No. 2]

Isi liye ambiya-e-Kiraam ke liye ye kahna ki “Who bhi hamari tarah bashar hain” durust nahi hai. Is liye ki ambiya-e-kiraam paida’ish ke etabaar se zaruru bashar hain yahan tak ki jo un ko bashar na maane woh kaafir hai. Magar is tarah bolne se ki “Who bhi hamari tarah bashar hain” Ye samajh mein aata hai ki jis tarah se ek aam bashar hota hai usi tarah ambiya-e-Kiraam bhi hote hain. Aur ye ambiya ki shaan mein gustakhi hai. Quran sharif padhne se maloom hota hai ki isi liye ye lafz har zamaane ke kaafiron ne ambiya-e-Kiraam ke liye istemal kiya. chunanche Quran sharif ki kuchh aayatein ye hain.

١: قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ [سورة الشعراء: ١٨٦]

Tarzama: (Hazrat Shoaib alaihissalam ke zamaane ke kaafiron ne unse) kaha: Beshak tum par jaadu kiya gaya hai. Aur tum to nahi ho magar humari hi tarah bashar. Aur hum to tumhe jhuthon me se samjhte hain. [Surah Shu’ara, Aayat No. 186]

2: قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا ۗ فَأْتِ بَآيَةٍ إِنْ كُنْتَ مِنَ الصّٰدِقِينَ [سورة

الشعراء: ١٥٣-١٥٢]

Tarzuma: (Hazrat-e- Saaleh alaihissalam ke zamaane ke kaafiron ne unse) kaha: Beshak tum par jaadu kiya gaya hai. Aur tum to nahi ho magar humari hi tarah bashar. Agar tum sachche ho toh koi nishaani le aao. .[Surah Shu'ara,Aayat No.153.154]

3: قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ۗ وَمَا أَنْزَلَ الرَّحْمٰنُ مِنْ شَيْءٍ ۗ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ [سوره يس: ١٥]

Tarzama: Kaafiron ne kaha tum to nahi ho magar hamari tarah bashar. Rahman ne kuch nazil na kiya, tum to sirf jhuth bolte ho.[Surah Yaasin,Aayat No.15] Is liye ye lafz hame ambiya ki shaan mein istemal nahi karni chahiye.

AQEEDAH : Allah ta'ala ne apne nabiyon ko gaib ka ilm ata farmaya,Is liye woh jaise zaaheri baton ko jaante hain usi tarah pushida baton ko bhi jaante hain.[Surah Aal-e-Imran,Aayat No.179. Surah Jin,Aayat No.26.Sahi Bukhari,Hadith No.3192/741.Sahi Muslim,Hadith No.2892/1779]

AQEEDAH : Allah ta'ala ka wada pura hone ke liye har nabi ko maut aa'i lekin phir Allah ta'ala ne unhein pehle se bhi achchhi zindagi ata farmaya.Is liye saare ambiya-e-Kiraam apni apni qabron mein zindah hain.Aur un ki zindagi shahidon ki zindagi se bahut badh ke hai.Nabi kareem sallallaho alaihe wasallam ne irshad farmaya ki:Abmiya-e-Kiraam apni qabron mein zinda hote hain aur namaz padhte hain.[Hayatul Ambiya lil-baihaqi,Hadith No.1] Aur hadis sharif mein hai ki ek shakhs ne puchha ki:Ya Rasoolallah ﷺ! Kiya ham logon ka salaam o-Salam aap ke dunya se jaane ke baad bhi aap par pesh kiya jaayega?To Huzur ne farmaya ki: Haan! Aur farmaya ki Allah ta'ala ne zameen par haram kar diya hai ki woh nabiyon ke jimson ko khaaye to Allah ke nabi zinda hote hain aur unhein rizq diya jaata hai.[Abu'dawood,Hadith No.1047.Ibn-e-Majah,Hadith No.1637]

Is liye ambiya-e-Kiram ke bare mein ye kahna ki woh mar kar mitti mein mil gaye gumrahi aur be-deeni hai.

AQEEDAH : Ambiya-e-Kiraam ka aapas mein ek darja nahi hai.Balki kuchh nabi kuchh nabi par fazilat rakhte hain aur saare nabiyon mein sab se afzal hamare nabi sallallaho alaihe wasallam hain.[Surah Aal-e-Imran,Aayat No.81.Surah baqra,Aayat No.253.Tirmizi,Hadith No.3615]

AQEEDAH : Hamare Nabi ﷺ ko Allah ta'ala ne Qayamat tak ke liye tamam makhluq ki taraf aakheri nabi bana kar bheja.Is liye Aap sallallaho alaihe wasallam ke baa dab koi naya nabi nahi ho sakta.Aur jo shakhs ye kahe ki Aap sallallaho alaihe wasallam ke baad bhi koi naya nabi ho sakta hai

who kaafir hai.[Surah Ahzaab,Aayat No.40.Sahi Bukhari,Hadith No.3534.Sahi Muslim,Hadith No.523]

AQEEDAH : Hamare Nabi ﷺ ko Allah ta'ala ne Meraj ata farmaya Aur apna didaar karaya.Jaisa ki Huzur ﷺ ne irshad farmaya ki:Main ne apne rab ta'ala ko dekha.[Masnad-e-Imam Ahmad,Hadith No.2623/2678.Sahi Muslim,Hadith No.178.Tirmizi,Hadith No.3278]

AQEEDAH : Qayamat ke din Allah ta'ala ki hamd ka jhanda hamare nabi ﷺ ke haathon mein hoga aur sab se pehle Aap hi shafa'at farmayenge.Us ke baad Allah ta'ala aap ko "Maqam-e-Mahmood"Yani aisi jagah par khada karega jahan par saare log aap ki taarif karenge.[Surah bani isra'il,Aayat No.79.Tirmizi,Hadith No.3616]

AQEEDAH : Jab tak koi shakhs Huzur ﷺ se apne maa,baap,aulad aur tamam logon se zyadah mohabbat na kare woh momin nahi ho sakta hai.[Sahi Bukhari,Hadith No.15]

EXERCISE

(1)Ambiya-e-Kiraam ke bare mein 3 aqeede likhye.(2)Nabi ko apni tarah kahna,Kin logo ka tariqa hai?Daleel ke saath bayan kijiye.(3)Allah Ta'ala ne Sahaba ko "Raaina"ka lafz kahne se kyun mana farmaya?Aur is se kiya samajh mein aata hai?(4)Gair muslimo ke peshwaon ko Nabi kahna sahi hai ya nahi?Agar nahi to kyun?(5)Maqaam-e-Mahmood ka matlab bayan kijiye.

FARISHTON KE BAARE MEIN ISLAMI AQAA'ID

Farishte bhi insaano ki tarah ek makhlooq hain magar woh noor se paida kiye gaye hain, na woh mard hain na aurat hain, na kuchh khaate hain na pite hain.Allah taala ne unhen ye taaqat bakhshi hai ki woh jo shakal chaahne ban jaayen.Allah ta'ala ne farishton ko alag alag kaamon par lagaya hai,kuchh farishte bandon ke achha aur bura amal likhne ka kaam karte hain jin ko Kiraman Katebeen kaha jaata hai.Aur kuchh farishte qabr mein murdon se sawal karne ka kaam karte hain un ko Munkar Nakeer kaha jaata hai. Aur kuchh farishte Huzur ﷺ ki baargah mein musalmano ke darood-O-salam pahuchane ka kaam karte hain.In ke elawah aur bhi bahut se kaam hain jo farishte karte hain.Un mein 4 farishte bahut mash'hur hain.(1) Hazrat-e-Jibra'il alaihissalam, Jo allah ta'ala ke paigam ko paigambaron tak pahuchate the.(2) Hazrat-e-Israfil alaihissalam, Jo qayamat ke din soor phunkenge.(3) Hazrat-e-Mika'il

alaihissalam, Jo paani barsaane aur roozi pahuchane par muqarrar hain.(4)Hazrat-e-Izra'il

alaihissalam,Jo logon ki jaan nikalne par muqarrar hain.

AQEEDA : Farishte gunahon se masoom hote hain,woh sirf unhi kaamon mein lage rahte hain jo Allah ta'ala ne un ke supurd kiya hai aur us mein zarrah barabar bhi kami nahi karte hain.Jaisa ki Allah ta'ala ne irshad farmaya:

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ [سورة التحريم: ٦]

TARJAMA: Woh farishte Allah ka hukm nahi taalte, aur sirf wahi kaam karte hain jis ka unhein hukm diya jaata hai. [Surah Tahrim,Aayat No.6]

Is aayat e karima se maloom hogaya ki farishte gunahon se masoom hote hain aur woh sirf wahi kaam karte hain jo unhein Allah ta'ala hukm deta hai aur un se is mein koi bhool chuk bhi nahi hoti,is liye jo shakhs kisi farishta ke bare mein ye kahe ki un hone galti se ye kaam kardiya ya un se bhool chuk mein ye kaam hogaya jaise ki kuchh log kah dete hain ki Hazrat-e-Jibrail ko Allah ka paigam le kar Hazrat-e-Ali ke pass jaana tha magar woh galti se Huzur ﷺ ke pass le kar chale gaye to woh quran ka inkaar karne wala aur kaafir hai.

AQEEDA : Farishton ke hone ko maana zaruri hai aur jo shakhs farishton ko na mane aur kahe ki farishta koi chiz nahi,woh to bas neki ki taaqat ka naam hai to woh kaafir hai.kyunki khud Allah ta'ala ne farmaya ki:

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا { [النساء: 136]

TARJAMA: Aur jo inkaar kare Allah ka,us ke farishton ka,us ki kitaabon ka,us ke rasoolon ka aur aakhirat ke din ka to woh bahut door ki gumrahi mein pada. [Surah Nisa,Aayat No.36]

EXERCISE

(1)Farishte kiya hain?Tafseel se bayan karo.(2)4 mash'hoor farishton ke naam aur un ke kaam bayan karo.(3) Farishton ka mazaag udaana ya un ko galti se maasoom nahi maan-ne walo ka kiya hukm hai?(4)Farishton par imaan laana kyun zaruri hai?Likho.

ALLAH TA'ALA KI KITABON KE BAARE MEIN ISLAMI AQAID

Allah ta'ala ne insaano ki hidayat ke liye ambiya-e-kiram par chhoti badi bahot saari kitabein naazil farmaya, un mein se chhoti kitaab ko sahifa aur badi ko kitaab kaha jaata hai. 4 kitabein bahut mash'hoor hain (1) Taureet, jo hazrat-e-Musa alaihissalam par naazil hui. (2) Zaboor, jo hazrat-e-Dawood alaihissalam par naazil hui. (3) Injeel, jo hazrat-e-Isa alaihissalam par naazil hui. (4) Quran sharif, Jo hamare nabi Mohammad sallallahu alaihe wasallam par naazil hui. In tamaam kitabon par imaan laana yani un ko haq aur khuda-e-ta'ala ki kitaab maan'na zaruri hai aur in mein se kisi ka bhi inkaar karna kufr-o-bedeeni hai. [Surah Aal-e-Imran, Aayat No. 184, Surah Nisa, Aayat No. 136]

AQEEDA : Pehli kitabon ki hifazat ki zimmadari Allah ta'ala ne nahi liya is liye aaj un mein se aksar kitaabon ka naam-o-nishaan bhi nahi milta aur jin kitaabon ka naam-o-nishan baqi hai un mein se koi bhi kitaab apni asal surat mein nahi hai balki us mein Mafaad parast logon ne ghata badha diya hai aur bahot saari jaghon par radd-o-badal bhi kar diya hai.

Lekin Quran sharif ki hifazat ki zimmadari khud Allah ta'ala ne liya is liye is kitaab mein koi radd-o-badal na hui aur nahi qayamat tak ho sakti hai. Allah ta'ala irshad fermata hai:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ [سورة الحجر: 9]

TARJAMA: Beshak Ham ne Quran ko naazil kiya aur beshak ham zarur us ki hifaazat karne wale hain. [Surah Al-hajar, Aayat No. 9]

Is liye agar koi ye kahe ki is Quran mein kuchh ghata ya badha diya gaya hai, Ya jaisa naazil huwa tha ab waisa nahi hai, Ya is mein se kuchh pare jo hazrat-e-Ali ki shaan mein naazil hui thi sahaba ne use chhupa liya who kaafir hai.

AQEEDA : Puri dunya ke insaan-o-jinnat mil kar bhi Quran ki tarah koi kitaab nahi bana sakte, balki us ki sab se chhoti surat ki tarah koi surat bhi nahi bana sakte hain. [Surah Bani isara'il, Aayat No. 88. Surah Yonus, Aayat No. 38]

FAA'IDA: Quran Allah ta'ala ki kitaab hai. Is ki sab se badi dalil yahi hai ki puri dunya ke jinnat-o-insaan bhi mil kar is kitaab ki tarah koi kitaab ya is kitaab ki kisi surah ke jaisi surah nahi bana sakte hain. kyunki insaano ki bana'ee hui chizon aur Allah ta'ala ki bana'ee hui chizon mein yahi farq hai ki insaan ki bana'ee hui chiz ki tarah dusra insaan bana sakta hai jaise Computer, Hawa'ee

jahaz, Train aur Mobile wagairah ye sab kisi insaan ne banaya phir is ki tarah balki is se bhi behtar hazaaron insaan bana rahe hain aur banate rahyenge, Magar Allah ta'ala ki bana'ee hui chizon ki tarah koi insaan nahi bana sakta jaise

Zameen, Aasmaan, Chand, Suraj, Machhli, Makhkhi, Machhhar, Jugno wagairah ye sab Allah ta'ala ki bana'ee hui chizein hain is liye Aaj tak koi in ki tarah na bana saka hai aur nahi bana sakta hai.

AQEEDA : Quran sharif ki har aayat par imaan laana zaruri hai ek aayat ka bhi inkaar karna kufr-O-be'deeni aur halakat-O-barbadi ka zariya hai. [Surah baqra, Aayat No.85]

FAA'IDA: Quran sharif ki kuchh aayaton se hame maloom hota hai ki Izzat aur taaqat Sirf Allah ke liye hai isi tarah kuchh aayaton se maloom hota hai ki Gaib ka ilm sirf Allah ta'ala ko hai, Phir dusri aayaton se maloom hota hai ki Izzat aur taaqat Allah ke saath us ke rasoolon , farishton aur momino ko bhi hai isi tarah gaib ka ilm rasoolon ko bhi hai. To is ka matlab ye nahi hai ki Quran sharif ki ek aayat galat aur dusri sahi hai ya dono mein ekhtilaaf hai. balki sirf hamari samajh mein ekhtilaf hai haqiqat mein nahi. Kyunki jin logon ko Allah ta'ala apne fazl se Quran ke ilm mein maharat ata farmaya un logon ne wazeh kar diya hai ki Jahaan par ye hai ki Izzat aur taqat ya gaib ka ilm sirf Allah ko hai wahan par matlab ye hai ki "Begair kisi ke diye khud se izzat-O-taqat aur gaib ka ilm sirf Allah ta'ala ko hai" aur jahaan par ye hai ki izaat-O-taaqat Allah ke saath us ke rasoolon, farishton aur momino ke liye bhi hai to us ka matlab ye hai ki "in logon ko bhi hai magar khud se nahi balki Allah ke ata karne se hai" is liye dono tarah ki aayaton mein koi ekhtilaf nahi.

Is baat ko hamesha yaad rakhe ki Quran sharif ki aayaton mein koi ekhtilaf nahi hai. Aur agar kisi jagah par hame aisa lagta hai to yaqenan ye hamari samajh hi ki galti hai aisi surat mein hame ulma se is ka hal maloom karni chahiye. kyunki Allah ta'ala ne irshad farmaya ki: Agar tum nahi jaante ho to jaan ne walo se puchho.

EXERCISE

(1) Quran sharif Allah ta'ala ki kitab hai. Saabit kijiye. (2) Agar koi Quran mein kami ya beshi ka dawa kare, To us ka kiya hukm hai? (3) Quran sharif ki aayaton mein ekhtilaaf hai ya nahi, Bayan karo. (4) Quran sharif aur dusari kitaabon mein kiya farq hai? (5) Quran sharif ke saath dusari kitaabon par imaan laana zaruri hai ya nahi? Likhye.

TAQDEER

Duniya mein jo kuchh hota hai aur bande jo kuchh bhala'ee ya bura'ee karte hain Allah taala ne use apne ilm ke mutabiq pehle se likh diya hai usi ko taqdeer kehte hain. Ye haq hai aur is par imaan laana zaruri hai.aur is ka inkaar karne wala gumraah bad' mazhab hai.

Lekin koi ye khayal na kare ki Allah taala ne hamari taqdeer mein jaisa likh diya hai hame majburan waisa hi karna padta hai.Sahi baat ye hai ki ham jaisa karne wale the, Allah taala ne apne ilm se waisa hi likh diya.agar kisi ki taqdeer mein bura'ee likhi to is liye ki woh apne ekhtiyar se bura'ee karne wala tha agar woh bhala'ee karne wala hota to Allah taala uski taqdeer me bhala'ee likhta.khulasa ye hai ki Allah taala ke likh dene se banda kisi kaam ke karne par majboor nahi kiya gaya. Taqdeer ka pahle se likha jaana haq hai aur is par imaan laana zaruri hai.Huzur ﷺ ne irshad farmaya ki:

لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ : بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّي رَسُولَ اللَّهِ ، وَالْبَعْثَ بَعْدَ الْمَوْتِ ، وَالْقَدْرَ . [ابن ماجه: 81]

TARJAMA: Koi banda momin nahi ho sakta jab tak ki woh chaar(4)baaton par imaan na le aaye.(1)Allah par jis ka koi shareek nahi hai.(2)Aur ye ki beshak main Allah ka Rasool hon.(3)Marne ke baad dubarh zinda kiye jaane par.(4)Aur taqdeer par.[Ibn-e-Majah , Hadith No. 81]

FAAIDA: Taqdeer ke mas'ale mein bahas karna aur us ke bare mein zyada gaur-O-fikr karna mana hai kyunki is ki wajah se gumrah hone ka andesha hai.Isi liye jab huzur ne ek baar sahaba ko is mas'ale mein bahas karte hue dekha to Aap ﷺ bahut naa'raaz hue , Hazrate Amar bin shu'aib radhi allaho anho bayan karte hain ki Aap ﷺ ka chehra-e-aqdas gusse se itna surkh hogaya ki maloom padta tha ki aap ke chehre me anaar ka daana nichod diya gaya hai.[Ibn-e-Majah ,Hadith No:85]

Ek dusri hadis me hai ki: Huzur ﷺ ne irshad farmaya ki jis ne taqdeer ke bare me bahas kiya us se us ke bare mein Qayamat ke din sawal kiya jaayega aur jis ne bahas nahi kiya us se us ke baare mein puchha jaayega. [Ibn-e-majah,hadith No:84]

Is liye hame bus itna yaqeen rakhna chahye ki ye haq hai aur us ke bare me bahas karne se bachna chahiye .Aur ye saoch kar na baith jaana chahye ki jo likha hai who to ho kar rahega phir ham

kyun mehnat wa mushaqqat kare. Balki taqdeer par yaqeen rakhne ke saath amal bhi kare . Kyunki hame isi ka hukm diya gaya hai.

EXERCISE

(1)Taqdeer kise kahte hain?(2)Kiya taqdeer ke likh dene se banda kisi kaam ke karne par majboor kiya gaya hai?(3)Taqdeer ke inkaar karne wale ka kiya hukm hai?(4)Taqdeer ke baare mein bahas karna kaisa hai?

SAHABA KE BAARE MEIN ISLAMI AQAA'ID

AQEEDA : Saare sahaba-e-kiraam se Allah ta'ala raazi hai aur un sab se bhalai Yani jannat ka wada farma liya hai.jaisa ki Allah ta'ala ne irshad farmaya :

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ
الْفَوْزُ الْعَظِيمُ-

TARJAMA: Allah un sab se raazi huwa aur woh sab Allah se raazi hue aur Allah ne un ke liye aisi jannati tayyar ki hain jink e niche nahrein bahti hain,woh us mein hamesha rahyenge ,woh badi kaamyabi hai.[Surah Tauba,Aayat No. 100]

Aur dusri jagah irshad farmaya ki: **وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى:**

TARJAMA: Aur Allah ne (tamaam sahaba se) se bhala'e ka wada farma liya.[Surah Hadid,Aayat No.10]

In dono aayaton se maloom ho gaya ki saare sahaba se Allah raazi hai aur un se jaanat ka wada farma liya hai is liye woh sab jannati hain.Balki un ki shaan ye hai ki un ke chehre ko dekhne wala bhi jannati hai.Jaisa ki Huzur ﷺ ne irshad farmaya ki: Us musalman ko jahannam ki aag nahi chhoegi jis ne mujhe dekha (yaani mere sahaba ko) ya jis ne mere dekhne walo ko dekha (Yani tabayein ko) [Tirmizi,Hadith No.3858]

To ab agar koi shakhs kisi sahabi se naa'raaz hota hai ya un ke bare mein galat baat kahta hai to is se sahaba ki zaat par koi asar nahi padta balki woh khud apni aakhirat ko tabah aur barbaad karta hai.

AQEEDA : Kisi bhi sahabi ka tazkara ho achchha'ee ke saath karna zaruri hai aur un mein se kisi ki bhi shaan mein galat alfaaz ka istemaal karna halakat-O-barbaad ka zariya hai.Huzur sallallaho alaihe wasallam ne irshad farmaya ki:

« اللَّهُ اللَّهُ فِي أَصْحَابِي اللَّهُ اللَّهُ فِي أَصْحَابِي لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي فَمَنْ أَحَبَّهُمْ فَبِحَبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِغْضِي أَبْغَضَهُمْ وَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَمَنْ آذَى اللَّهَ وَمَنْ آذَى اللَّهَ فَيُوشِكُ أَنْ يَأْخُذَهُ »

TARJAMA: Mere sahaba ke bare mein Allah se daro. Mere duniya se jaane ke baad tum log un ko apni galat baato ka nishana na bana lena.Jis ne un se mohabbat kiya us ne mujh se mohabbat ki wajah se un se mohabbat kiya aur jis ne un se dushmani rakha us ne mujh se dushmani rakhne ki wajah se un se dushmani rakha aur jis ne un ko taklif pahuchaya us ne mujhe taklif pahuchaya aur jis ne mujhe taklif pahuchaya us ne Allah ko taklif pahuchaya aur jis ne Allah ko taklif pahuchaya to jald hi Allah ta'ala us ki pakad farmayega(jo bahut hi sakht hai)[Tirmizi,Hadis No.3862]

In hadis se maloom ho gaya ki Huzur ke sahaba mein se kisi ka bhi zikr galat alfaaz ke saath karna ya un ke bare mein bura bhala kahna haqiqat mein Allah aur us ke Rasool ﷺ ko taklif pahunchana hai jis ka anjaam halakat-O-barbaadi hai.Is liye har musalman ke liye zaruri hai ki jab bhi sahaba ka zikr kare to achhe alfaaz ke saath hi kare.

AQEEDA : Sahaba mein sab se afzal Hazrat-e-Abu'bakar siddiq , phir Hazrat-e-Umar Farooq ,phir Hazrat-e-Usman e gani phir Hazrat-e-Maula Ali radhi allaho anhum hain.jaisa ki Sahi bukhari ki hadis hain.

[1] عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ قَالَ قُلْتُ لِأَبِي أَيُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ أَبُو بَكْرٍ . قُلْتُ ثُمَّ مَنْ قَالَ ثُمَّ عُمَرُ . [بخاری: ۳۶۷۱]

TARJAMA: Hazrat Mohammad bin hanfiya radhi Allaho anho kahte hain ki main ne apne walid (Hazrat-e-Ali radhi allaho anho) se puchha ki Rasoolallah ﷺ ke baad logon mein sab se behtar kaun hain? To hazrat-e-Ali radhi allaho anho ne farmaya ki: Abu'bakar, Mohammad bin hanafiya kehte hain ki main ne puchha ki phir un ke baad kaun hain? To unho ne kaha ki Umar.

[Sahi Bukhari,Hadith No.3671]

[۲] عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كُنَّا نُخَيَّرُ بَيْنَ النَّاسِ فِي زَمَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَخَيَّرَ أَبَا بَكْرٍ ، ثُمَّ عُمَرَ بْنَ الْخَطَّابِ ، ثُمَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُمْ . [بخاری: ۳۶۵۵]

TARJAMA: Hazrat-e-Abdullah bin Umar radhi allaho anhum bayan karte hain ki Nabi kareem

ﷺ ke zamaane hi mein jab hame sahaba ke darmiyan intekhab(Selection) ke liye kaha jaata to sab

se afzal-o-behtar ham log Hazrat-e-Abu'bakar siddiq radhi allaho anho ko qarar dete phir Hazrat-e-Umar ko phir Hazrat-e-Usman radhi allaho anhuma ko.[Sahi Bukhari,Hadith No.3655]

In dono hadison se maloom hogaya ki Huzur ﷺ ke zaamne hi se saare musalman Hazrat-e-Abu'bakar radhi allaho anho ko sab se afzal phir Hazrat-e-Umar,phir Hazrat-e-Usman e gani radhi allaho anhuma ko maante chale aa rahe the aur Hazrat-e-Usman e gani radhi allaho anho ki shahadat ke baad tamaam sahaba e kiraam ne Hazrat-e-Ali se ziyada afzal kisi ko nahi samjha isi liye bade bade sahaba ne un se khilafat Qabool karne ki darkhast kiya jise aap ne un ki khair'khahi karne ke liye qabool farmaya.to is se ye saabit hogaya ki Hazrat-e-Usman e gani radhi allaho anho ke baad sab se afzal Hazrat-e-Ali radhi allaho anho hain.Is liye ahl-e-sunnat wa jama'at ka aqeeda hai ki sahaba mein sab se afzal Hazrat-e-Abu'bakar siddiq radhi allaho anho hain.Phir hazarat-e-Umar e Farooq,phir Hazrat-e-Usman e gani,phir Hazrat-e-Maula Ali radhi allaho anhum hain.Aur yahi sahi aqeeda hai jis par sahaba qaa'im the is liye ham par bhi zaruri hai ki ham bhi isi aqeede par qaa'im rahe kyunki haq jama'at ki pahchan hi huzur ne ye bataya hai ki "Nijaat pane wale log wahi hain jo mere aur mere sahaba ke tariqe par rahe." [Tirmizi,Hadith No.2641]

AQEEDA: Khulfa-e-Rashedeen aur jama'ate sahaba ki pairwi karne ka hukm khud huzur sallallaho alaihe wasallam ne diya hai is liye un ke faisalon ko na maan'na aur un par nukta chini karna haqiqat mein huzur ke faislon ko na maan'na hai aur Aap sallallaho alaihe wasallam ki zaat par nukta chini karna hai jo ek musalman ka kaam nahi.Rahi baat ki woh kaun si hadis hai jis mein huzur ne khud Khulfa-e-rashedeen ki pairwi karne ka hukm diya?to woh ye hai.

(1) Hazrat-e-Irbaz bin saariya radhi allaho anho se riwayat hai ki : Ek din Nabi kareem sallallaho alaihe wasallam ne fazar ki namaaz ke baad ham logo ko badi hi aham waaz (Spritul speech) farmaya jis ki wajah se aankho se aansu bahne lage aur dil kaanp gaye.Ek shakhs ne arz kiya ki : Ya Rasoolallah sallallaho alaihe wasallam ! Ye to "Al-wida" karne wale shakhs ki tarah ka bayan hai. Aap hame kiya wasiyat farmate hain? To huzur ne farmaya ki : Main tumhe parhezgaari ki wasiyat karta hun aur apne Haakim ki baat maan'ne aur sun'ne ki wasiyat karta hun agarche woh haakim habshi gulaam hi kyun na ho.Is liye ki tum mein se jo zinda rahega woh bahut ekhtilaf dekhega, khabar'daar ! (Shari'at ke khelaaf) Nayi baato se bachna kyunki ye gumrahi hai. Tum mein se jo bhi us zamaane ko paaye to us par meri aur mere nek aur hidayat pane wale khulfa ki sunnat ki

pairwi karna zaruri hai. Tum log use daanto se mazbooti ke saath pakad lena. [Tirmizi, Hadith No.2676]

(2) Hazrat-e-Abdullah bin Abbas radhi allaho anho se riwayat hai ki Rasool-e-Akram sallallahu alaihe wasallam ne irshad farmaya ki : Jab bhi tumhe Allah ki kitaab se hukm diya jaaye to us par amal karna zaruri hai aur us par amal na karne par kisi ka bahana qabool nahi kiya jaayega. Agar kisi mas'ale ka hukm tumhe Quraan mein nahi mile to use meri sunnat mein talaash karna aur agar meri sunnat se bhi na mile to mere sahaba ki sunnat mein use talaash karna ,Huzur ne farmaya ki Mere sahaba ki misaal aise hi hai jaise Aasmaan par sitaare,Un mein jin ka bhi daman pakad loge hidayat pa jaoge aur mere sahaba ka ekhtilaf bhi tumhare liye rahmat hai.[Masnad-e-Abd bin Hamid,Hadith No.783]

Is hadis ko allama Zahbi ne "Mizaanul etadal" aur "Lisaanul Mizaan" mein.Khatib bagdadi ne "Al-kifaya fee ilmirriwaya" mein.Allama Jalaluddin suyuti ne "Mifatahul jannah" mein.Allama Asqalani ne "Fatahul baari" mein aur Allama ibn-e-Qidama ne "Al-Mugni" mein bhi naqal farmaya hai.

Upar bayan ki gayi dono hadison se maloom ho gaya ki Khulfa-e-Rashedeen aur Sahaba ki pairwi bhi zaruri hai.Is liye jo log Hazrat-e-Umar radhi allaho anho ke kuchh faisalon jaise ki Namaaz-e-Tarawih ki 20 raka'at jo Huzur ke zamane mein bhi tha magar aap ne us ko pure ramzaan mein jama'at ke saath jaari kiya , auraton ka masjid mein jaane par paabandi wagairah nahi maante isi tarah juma ke din 2 aazan jise hazrat e Usman e gani radhi allaho anho ne jaari kiya,us par unhen bid'ati kahana, jab ki us waqt ke tamaam sahaba ne us ko maana aur us ke mutaabiq amal kiya aur aaj tak dunya ke tamam musalmano ka is par amal hai. Magar aaj ke daur mein kuchh log huzur ki baat ko thukraate hue sahaba ke in sunnaton ko nahi maante aur aam musalmano se alag apna raasta nikalte hain.aise logon ke bare mein Allah ta'ala ne irshad farmaya:Jo mukhalifat kare Rasool ki is ke baad ki hidayat zaahir ho chuki aur aam musalmano ke raaste ke khilaaf koi aur raasta banaye, use ham pher denge usi taraf jis taraf woh phira aur phir use jahannam mein daal denge,aur woh buri jagah hai.[Surah Nisa,Aayat No.115]

EXERCISE

(1)Sahaba ki shan Quran aur hadis ki raushani mein bayan karo.(2)Kisi bhi sahabi ka zikr galat andaaz mein karna kaisa hai?Tafseel se tahrir karo.(3)Sahaba mein sab se afzal kaun hain?Daleel ke

saath bayan karo.(4)Sahaba ke faisalon aur un ki sunnaton ko maan-na zaruri hai ya

nahi?(5)Musalmano kea am tariqe ko chhod kar naya tariqa nikalne walo ka najaam kiya hai?

AULIYA ALLAH KE BAARE MEIN ISLAMI AQQA'ID

Auliya Allah sirf muttaqi perhezgaar aur bade darje ke iba'dat guzaar sunni sahi'hul aqeeda musalman hote hain.koi bad-aqeeda ya fasiq-O-fajir,shari'at ke khelaaf kaam karne wala,Namazon ko chhodne wala,gaja sharab pine wala wali nahi hota hai.jaisa ki Allah ta'ala ne irshad farmaya ki:

إِنَّ أَوْلِيَاءَؤَلَا الْمُتَّقُونَ [سورة الانفال: ٣٣]

TARJAMA: Us ke (yani Allah ke) auliya sirf muttaqi aur perhezgaar log hote hain.(Surah anfaal:34)

AQEEDA : Auliya-e-kiraam se khud Allah ta'ala aur us ke farishte mohabbat karte hain.is liye un se mohabbat karna aur un ko buzrug samajhna imaan walon ki pehchan hai.Jaisa ki hadis sharif mein hai.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيْلُ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبِبْهُ . فَيُحِبُّهُ جِبْرِيْلُ ، فَيُنَادِي جِبْرِيْلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبِبُوهُ . فَيُحِبُّهُ أَهْلُ السَّمَاءِ ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ » [بخاری، کتاب بدء الخلق: ٩، ٣٢٠ - مسلم: ٢٦٣٤]

TARJAMA: Hazrat-e-Abu'hurairah radhi allaho anho se riwayat hai ki Nabi kareem ﷺ ne farmaya ki:

Jab Allah ta'ala kisi bande se mohabbat karta hai to Hazrat-e-Jibrail ko awaaz deta hai ki "Be-shak Allah fulan bande se mohabbat karta hai" Tum bhi us se mohabbat karo, To Hazrat-e-Jibrail us se mohabbat karne lagte hain phir woh asmaan walon mein elaan kardete hain ki be-shak Allah fulan bande se mohabbat karta hai. Tum sab bhi us se mohabbat karo to us bande se asmaan wale mohabbat karne lagte hain phir us ki maqboliyat zameen walon mein rakh di jaati hai.[Sahi bukhari, hadith No.3209. Sahi Muslim, hadith No.2637]

AQEEDA : Auliya allah ki shan aur un ke kamalaat aam logon se bahut he buland huwa karti hain woh Allah ta'ala ki ibadat karte karte aise maqaam par pahuch jaate hain ki Allah taala unhen aisi taaqat aur Qudrat ata farmata hai jo aam bandon ki taaqat-O-Qudrat se bahut badh ke hoti hai isi liye ek aam aadmi door ki chizon ko nahi dekh pata lekin Allah ke wali door ki chizon ko bhi dekh lete hain aur door ki awazon ko bhi sun lete hain aur door rahte hue bhi apne maan'ne walon ko

faida pahucha dete hain jaise ki Hazrat-e-Umar radhi allaho anho ne madina sharif mein rahte hue Nihawand Iran mein islami lashkar ko dekh liya aur unhe apni hidayat se faida bhi pahucha'ya aur Hazrat-e-Saariya ne use sun bhi liya.isi tarah se Hazrat-e-Sa'ad bin abi waqqas radhi allaho anho ne Iran'yon se jang ke waqt sahaba-e-kiram ko darya mein apne ghodon ko daal dene ka hukm diya aur unhone apna bhi ghoda darya mein daal diya to un ke ghode darya mein aise chalet hue paar hogaye jaise aam log zameen par chalet hai wagairah wagairah.hadis e Qudsi hai:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا ، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ ، وَلَئِنِ اسْتَعَاذَنِي لِأُعِيذَنَّهُ ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ

«[بخاری ، کتاب الرقاق ، باب التواضع: ۶۵۰۲]

TARJAMA: Hazrat-e-Abu'Huraira radhi allaho anho bayan karte hain ki Rasoolallah ﷺ ne farmaya ki be-shak Allah ta'ala ne irshad farmaya ki Jo mere kisi wali se dushmani karta hai main us se jang karne ka elan karta hun aur mera banda jin chiz ke zari'ye mere qareeb hota hai un mein se farz chizyen mujhe zyada pasand hai, aur mera banda nafli ibadat ke zari'ye mujh se qareeb hota rahta hai yahan tak ki main us se mohabbat karne lagta hon phir jab main us se mohabbat karne lagta hun to main us ka kaan ban jaata hun jis se woh suntan hai aur uski aankh ban jaata hun jis se woh dekhta hai aur us ka haath ban jaata hun jis se woh pakadta hai aur us ka pao ban jaata hun jis se woh chalta hai agar woh mujh se kuchh mangta hai toh main use zaror ata karta hun aur agar woh meri panah mangta hai to use main apni panah zaror ata karta hun aur jo kaam mujhe karna hota hai main us mein kabhi is tarah mutaraddid nahi hota jaise momin bande ki jaan lene mein hota hun use maut pasand nahi aur mujhe us ki taklif pasand nahi hoti. [Sahi bukhari,Hadith No.6502]

Faida No.1: Is hadis sharif mein ye jo kaha gaya ki “main uska kaan ban jaata hun jis se woh sunta hai,Aankh ban jaata hun jis se woh dekhta hai” wagairah to is ka matlab ye nahi hai ki Allah ta'ala us me sama jaata hai jis ki wajah se woh aise kaam kar lete hain jo kisi bhi aam insaane se nahi ho sakta balke is ka sahi matlab ye hai ki unhe Allah ta'ala aam logo se zyada sun'ne aur dekhne wagairah ki taaqat ata farma deta hai jis ki wajah se woh begair kisi duniyawi zari'ye ke hazaron koos door ki chizon ko bhi dekh lete hain aur wahan ki awaz ko bhi sun lete hain.

Faida No.2: Ye kahna ki door ki awaz ko sun lena ya door ki chizon ko dekh lena toh Allah ta'ala hi ki sifat hai agar use kisi dusre ke liye mana jaaye to shirk ho jaayega toh ye sahi hai ki begair kisi ke diye zaati taur se ye sifatyen sirf Allah hi ki hain aur is tarah se dusre ke liye maan lena yaqinan shirk hai magar Allah ki ata se ambiya-e-kiram aur auliya-e-kiram ko bhi hasil hai aur us ko na man'na haqiqat mein Quran-O-hadis ka inkaar karna hai kyunki Quran sharif ke surah Namal mein saaf lafzon mein Hazrat-e-Sulaiman alaihissalam ka door rahte hue bhi chuntiyon ki awaz ko sun lena aaya hai aur hadis sharif se huzur ﷺ aur sahaba ke liye door ki awaz ko sun'na sabit hai.

AQEEDA : Wali chahe jitne bhi bade maqam par pahuch jaaye un se namaz,roza aur shari'at ke dusre qawanin(laws of shari'at) aur ahkam maaf nahi hote hain ki ab unhe namaz padhne ki zarorat nahi ya ab un ke liye ijazat hai ki woh shari'at ke khelaf kaam kare unhe kuchh nahi hoga(نعوذ بالله من ذالك) kyunki huzur se badh ke koi nahi ho sakta to jab Aap ﷺ ke liye maaf na howa to dusre ke liye kaise ho sakta hai?Allah ta'ala irshad fermata hai:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ [سورة الحجر : ٩٩]

TARJAMA: Aur tum marte dam tak apne rab ki ibadat karte raho.[Surah al-hajar,ayat No.99]

Is ayat-e-karima mein Allah ta'ala ne saaf lafzon mein apne bandon ko hukm diya ki tum log marte dam tak ibadat karte raho to ab agar koi Quran ki is aayat ke khelaf dawa karta hai ki main aise maqam par pahuch gaya hon ki Allah ta'ala ne mere liye ibadat karne ko maaf kar diya hai to woh wali nahi balke jaahil aur shaitan ka khilauna hai.

AQEEDA : Karamaat-e-Auliya haq hain.aur woh log jo shri'at ke khelaf kaam karte hain aur wali hone ka bhi dawa karte hain aur apni walayat ko sabit karne ke liye aisi chiz kar ke dekhate hain jo aam insaano ki taqat se bahar hoti hai toh woh karamat nahi hai balke su'abda bazi aur makkari hai.Karamat ka haq hona Quran aur hadis dono se saabit hai.Allah ta'ala ne Quran sharif mein bayan farmaya ki:

قَالَ يَا أَيُّهَا الْمَلَأُوا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ، قَالَ عِفْرِيْتُ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ، قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ

أَنَا اِتِّبِكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۗ فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي ۖ [سورة

النمل: ٣٨-٣٩-٤٠]

TARJAMA: (Hazrat-e-Sulaiman alaihissalam ne) kaha: Aye dar'bariyon! tum me se kaun hai jo mere pass us ka takht le aaye us ke farma bardaar ho kar aane se pahle (yani malka Bilqis ka takht jo 80 gaz chauda aur 40 gaz lamba soone, chandi aur heere moti se sajaya howa tha aur wahan se bahot door tha) ek bade jin ne kaha: "main aap ke majlis khatam karne se pahle use laa kar aap ke pass hazir kardonga aur be-shak main is par taqat-war aur amen hun. woh shakhs jis ke pass kitab ka ilm tha (yani hazrat-e-Asif bin barkhiya) ne kaha: "main us ko aap ke pass aap ke palak jhipkane se pahle le aaonga phir jab unhone us ko apne pass dikha to kaha ki ye mere rab ke fazl se hai. [Surah Namal, ayat No. 38.39.40]

Hadis sharif hai.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - [فِي رِوَايَةٍ طَوِيلَةٍ] وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ يَوْمَ بَدْرٍ ، فَمَكَثَ عِنْدَهُمْ أَسِيرًا وَكَانَتْ تَقُولُ مَا رَأَيْتُ أَسِيرًا قَطُّ خَيْرًا مِنْ خُبَيْبٍ ، لَقَدْ رَأَيْتُهُ يَأْكُلُ مِنْ قِطْفِ عِنَبٍ ، وَمَا بِمَكَّةَ يَوْمَئِذٍ ثَمَرَةٌ ، وَإِنَّهُ لَمَوْثِقٌ فِي الْحَدِيدِ ، وَمَا كَانَ إِلَّا رِزْقٌ رَزَقَهُ اللَّهُ [بخاری ، كتاب المغازی ، باب غزوة الر جيع: ٢٠٨٦]

TARJAMA: Hazrat-e-Abu Huraira radhi allaho anho se marwi hai ki Hazrat-e-Khubaib radhi allaho anho ne jang-e-Badar mein Haris bin Aamir ko qatal kiya tha (baad mein) Hazrat-e-Khubaib radhi allaho anho giriftar ho kar us ke ghar walon ke qaidi ban gaye. Haris (jise Hazrat-e-Khubaib ne qatal kiya tha) us ki ek beti thi jo kaha karti thi ki main ne Hazrat-e-Khubaib se zyada achcha aur nek koi qaidi nahi dekha, aur be-shak maine Hazrat-e-Khubaib ko angoor khaate hue dekha jab ki un dino makka mein koi phal nahi milta tha (phalon ka mausam bhi nahi tha) aur waise bhi woh zanjeer mein jakde hue the (phir unhen angoor kahan se mila jise woh kha rahe the?) ye woh rizq tha jo Allah ta'ala ne unhen (gaib se) ata farmata tha. [Sahi bukhari, Hadith No. 4086]

FAAYDA: Is ke ilawah bahut saari hadisen hain jis se auliya Allah ki karamat saabit hain is liye is ke haq hone mein koi shak nahi. Lekin woh log jo shari'at ke khelaf kaam karte hain, Namaz, roza se koi matlab nahi rakhte aur wali hone ka dawa karte hain aur woh log apne wali hone ke sabot mein aisi chiz'yen bhi dekhate hain jo koi aam insaan nahi kar sakta to woh karamat nahi shub' da baazi aur makkari hai aur woh shakhs bilkul jhoota hai kyunki KARAMAT sirf usko kaha jaata hai jo muttaqi parhez'gaar musalman se zaahir ho aur Allah ke sach-che wali apni wilayat ka dawa khud

se nahi karte aur na hi apni wilayat ko manwaane ke piche padte hain balki zarorat ke wqat Allah ta'ala un se aisi baton ko zahir kar deta hai jis se logo ko un ke maqaam o martaba ka pata chal jaata hai.

EXERCISE

(1)Allah ke walyion se hame kyun muhabbat karni chahiye?(2)Allah ke walyon ka martaba Quran aur hadis ki raushani mein bayan karo.(3)Allah ke walyon ki karaamat haq hai?Saabit kijiye.(4)Kiya kisi wali ke liye namaaz maaf ho sakti hai?(5) Allah ke wali kaun hote hain?

YAUM-E-AKHIRAT KE BAARE MEIN ISLAMI AQA'ID

Allah ta'ala ke elawah har chiz ko ek na ek din fana hona hai, irshaad-e-bari ta'ala hai: Allah ki zaat ke elawah har chiz fana hone wali hai.[Surah Qasas,Aayat No.88]

Aur irshaad-e-baari tal'aa hai: Har jaan ko maut ka maza chakhna hai. [Surah Ambiya,Aayat No.35]

Marne ke baad insaan ki rooh aalam-e-barzakh mein rehti hai phir jab qayamat qayam hogi aur duniya ki har chiz toot phoot kar fana hojaegi toh jabt tak Allah ﷻ chahega usi haal par chhode rakhega phir logon ko dobara zinda farmayega aur uske baad hisaab kitaab aur dusri chizein anjaam payengi aur phir akhiri thikane ke taur par musalmaan hamesha ke liye jannat mein aur kuffar-o-mushrikeen hamisha jahunnum mein rahenge. Inhi sab chizon Ke majmue ko “yaum-e-Akhirat” kaha jata hai. Ispar imaan lana zaruri hain aur iska inkaar karne wala kaafir hai. Jaisa ki Farmaan-e-baari tala'a hai:

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا [سورة النساء: 136]

TARZUMA: Aur jo na mane Allah, uske farishte, uske kitaabon, uske rasoolon aur akhirat ke din ko toh woh door ki gumaraahi mein pada.[surah Nisaa,Aayat No. 136]

Chukein Yaum-e-Aakhirat se muta'alliq bahut saari chizein hain is liye har ek ko alag alag chapter mein bayan kiya jaata hai.

AALAM-E-BARZAKH KA BAYAN

AQEEDAH: Har insaan ki zindagi ka waqt muqarrar hai na usme kuch kami hosakti hai aur naa hi koi ziyadti, jab zindagi ka waqt mukammal hojata hai toh use maut aajati hai yaani rooh badan se juda hokar aalam-e-barzakh me chali jaati hai. Phir murde se sawal-o-jawab hota hai, us ke baad kisi ko azaab aur kisi ko aaram nasib hota hai. Aur kuchh aise bhi hote hain jinko shuru mein kisi wajah se azaab hota hai magar baad mein Allah ta'ala use bakhsh deta hai aur use bhi aaram nasib hojata hai. Lekin kaafir aur munafiq hamisha azaab hi mein rahta hai. qayamat tak saare logon ki roohain isi barzakh ki duniya mein rahengi. Jaisa ki Allah ta'ala ne irshad farmaya:

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

Aur (Is dunyawii zindagi ke baad) un ke aage barzakh hai, (log marne ke baad usi mein rahenge) dobarah uthaye jaane ke din tak. [Surah Mominoon, Aayat No. 100]

AQEEDAH: Jab insaan ki rooh jism se juda ho jaati hai toh aisa nahi hai ki woh ab bol aur sun nahi sakti balke murde bolte aur sunte hain magar hume uska ehsaas nahi hota, Haan Allah ta'ala jise chahta hai unhen murdon ki awaazein suna bhi deta hai. Jaisa ki ye baat huzur ke elawah sahaba ke liye bhi hadis se saabit hai. Hazrat e-ibn-e-Abbas radhi allaho anho bayan karte hain ki: kuchh sahaba ne apna khima ek qabar par gaad diya aur un logon ko ye nahi maloom tha ki yahan par qabar hai, to un logo ne us qabar ke murde se Surah mulk ki tilawat shuru se aakhir tak suni, phir jab woh log huzur ke pass aae aur pura waaqiya bataya to Huzur ne farmaya ki: Ye surah Qabar ke azaab ko rookne wali aur us se nijaat dene wali hai. [Tirmizi, Hadith No. 2890]

Is ke elawah aur bhi bahut saari hadisein hain jin se murde ka bolna, sunna, dekhna, aur ehsaas karna wagairah saabit hai. Un hadison mein se kuchh ye hain.

(1) Hazrat Abu Saeed Khudri radhi allaho anho se riwayat hai ki Nabi kareem ﷺ irshaad farmaya karte the ki: jab janaza rakha jata hai aur log use apni gardano para uthaate hain toh agr marne wala nek hota hai toh kehta hai "Mujhe aage badhao" aur agar nek nahi hota hain toh apne ghar walon se kehta hai "Hi barbaadi! Mujhe kaha lejaa rhe ho?" Uski awaaz ko insaan ke elawah har chiz sunti hai aur insaan sun le toh behosh hojate.

[Sahi Bukhari, Hadith No. 1361]

Is hadis se saaf maloom howa ki murde bolte hain.

(2) Hazrat Ayub radhi allaho anho bayan karte hain ki suraj doobne ke baad Nabi kareem ﷺ nikle toh ek awaz suni, toh Aap ﷺ ne irshaad farmaya ki: Yahoodi ko uski qabr mein azaab diya jaa raha hai. [Sahi Bukhari, kitabul janaiz, Hadith No. 1375. Sahi Muslim, Hadith No. 2869]

Is hadis mein murda ke bolne ke saath ye bhi saabit howa ki Allah ta'ala apne jin bandon ko taaqat ata farmata hai woh un ki awaaz ko sun bhi lete hain.

(3) Hazrat Anas bin Malik radhi allaho anho bayan karte hain ki: Rasool-e-Akram ﷺ ne irshaad farmaya ki: Beshak jab maiyat ko uski qabr mein rakh diya jaata hai, phir jab log palat kar jaane lagte hain toh woh unki jooton ki dhamak ki awaz ko sunta hai. Sahi Muslim, Hadith No. 2870. Sahi Bukhari, Hadith No. 1338]

Is hadis se saaf saabit howa ki murde sunte hain.

(4) Hazrat Anas bin Malik radhi allaho anho bayan karte hain ki: Beshak Rasoolallah ﷺ badr me qatl kiye gaye (kuffaron ki laashon) ko teen din tak chhode rakha, phir unke paas tashrif laaye aur khade hokar unko awaz dete huye kaha ki: Aye Abu Jahl bin Hessaam! Aye Umiyaan bin Khalf! Aye Utba bin Rabiya! Aye Shaiba bin Rabiya! kiya tum logon ne usko nahi paa liya jo tum se tumhare rab ne sachcha wada kiya tha? Beshak maine toh usko paa liya jo mujh se mere Rab ne sachcha wada farmaya tha. Hazrat Umar radhi allaho anho ne Huzoor ﷺ ki baat suni toh unhone arz kiya ki: Ya Rasoolallah ﷺ! Woh log kaise sunyenge aur kaise jawab denge jab ki woh murda laash ho chuke hain toh Huzur-e-Akram ﷺ ne farmaya: qasam hain us zaat ki jiske qabz-o-qudrat mein meri jaan hain! Jo main unse keh rha hoon tum unse zyada sunne wale nahi ho lekin unke paas itni taqat nahi hai ki woh jawab dein. Phir Huzoor ne hukm diya toh un sab ko badr ke kuwe mein daal diya gaya. [Sahi Muslim, Hadith No. 2874]

(5) Hazrat Simasa Al-Muhri bayan karte hain ki: Hum log Hazrat Umar bin Aas radhi allaho anho ke paas unke akhiri waqt mein hazir hue toh unhone apne beton se kaha ki: Jab tumlog mujhe dafna dena aur qabr par mitti daal dena toh phir meri qabr ke paas itni der tak ruke rahna jitni der mein ek oont (Camale) ko zabah karke uska gosht taqseem kardiya jaata hai, taake main tumse sukoon haasil karoon aur dekhoon ki main apne Rab ke farishton ko kiya jawab deta hoon. [Sahi Muslim, Hadith No. 121]

In tamaam hadeeson se maloom huwa ki murde bolte aur sunte hain aur woh ehsaas bhi karte hain.

FAIDA: Quran-e-hakeem mein Allah ﷻ ne irshaad farmaya: “إِنَّكَ لَا تَسْمِعُ الْمَوْتَى” Beshak

Aap murdon ko nahi suna sakte. (Surah Naml, Aayat No.80) Aur irshaad farmaya ki “وَمَا أَنْتَ

بِمُسْمِعٍ مَّن فِي الْقُبُورِ” Aur aap unlogon ko nahi suna sakte jo qabron mein hain. (Surah-

Faatir, Aayat No.22)

Abhi hadees shareef mein upar aap ne padha ki murde bolte aur sunte hain aur Huzoor ne saaf lafzon mein irshaad farmaya ki: “Jab log dafan karke wapas jaane lagte hain toh murde unke jooton ki awaaz ko zarur sunte hain” aur Huzoor ne Badr mein qatl kiye gaye logon ke baare me farmaya ki “Yeh tumse zyada sunne waale hain” aur in aayaat-e-kareema mein Allah ﷻ ne saaf taur se irshaad farma rha hai ki “Aap murdon ko nahi suna sakte hain” aur “Aap unlogon ko nahi sun sakte jo qabron mein hain” toh kiya Huzoor ne galat bayan kiya? Aur kya Huzoor ko ye aayatein nahi maloom thi?

Yaad rakhe! Allah ﷻ ne Quran-e-hakim ke bare mein khud irshaad farmaya ki: Is se bahut saare log gumrah hote hain aur usi se bahut saare log hidayat paate hain aur us se gumrah sirf woh log hote hain jo faasiq hain. (Surah Baqrah, Aayat No.26)

Yaani Quran ko jo log sirf apni aqal aur tabiyat se samjh ne ki koshis karte hain woh log Quran padh kar bhi gumrah ho jaate hain, is liye hame chahiye ki Quran ko sirf apni aqal aur tabiyat se samjh ne ki koshis na kare balke sahi matlab jaan ne ke liye aayaton ki tafseer padhe aur jis aayat ka jo matlab ahle ilm mufasssereen ne bataya hai usi par yaqin rakhe. Kyunki Allah ﷻ ne hume yhi hukm farmaya hai ki Agar tumhe maloom na ho to ilm walon se puchho, is liye hum yaha par pehle dono aayaton ka mukammal ibrat (text) aur tarzuma likhte hain phir ahle ilm ne un aayaton ka jo matlab likha hai use bayan karenge jis se saaf zahir hojaega ki aayat bhi sahi hai aur hadees bhi sahi hai aur dono mein koi ikhtelaaf nahi hain. Aur jo ikhtelaaf hume samjh me aa raha hai woh sirf hamari kam aqli ki paidawaar hai.

[Aayat No.1] إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ، فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَىٰ

الْحَقِّ الْمُبِينِ، إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ، وَمَا أَنْتَ بِهَادِي

الْعَمَىٰ عَنِ ضَلَّاتِهِمْ ۗ إِنَّ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ [سورة النمل: ٧٨-٧٩-٨٠-٨١]

TARZUMA: (Aye mahboob!) beshak tumhara Rab unke darmiyaan apne hukm se faiala

farmaega aur wahi ghalib jaan ne wala hain toh aap Allah par bharosa rakhiye, beshak aap wajah

haq par hain (kuffar-e- makkah nahi) beshak aap koi pukaar naa mardon ko suna sakte hain aur naa hi behron ko, jab woh aap se pith pheer kar jaa rahe ho, aur naa hi aap andho kon unki gumrahi se (begair izan-e-ilahi ke) hidayat de sakte hain. Aap toh unhi ko suna sakte hain (jo aapki dawat se) humari ayaton par imaan laate hain aur woh muslamaan hain. [Surah Namal, Aayat No. 78 – 81]

TAFSEER: Allama Ibn-e-Kathir is aayat ki tafseer karte hue likhte hain ki: beshak Allah ﷻ qayamat ke din apne hukm se unke darmiyaan faisla farmaega kyunki woh ghalib hai, bad'kaaron se badla lene par aur woh apne bandon ke tamaam aqawal-o-afaal ko janne wala hai. Toh aap apne tamaam mamle mein Allah par bharosa rakhiye aur apne Rab ke paigaam ko pahuchate rahiye, agarche woh log aapki mukhalif kare jinki qismat mein bad'bakhti likh di gayi aur jin par aap ke Rab ki baat saabit ho chuki hai ki woh log kabhi Imaan nahi laayenge. (Allama Ibn-e-Kathir likhte hain ki:) Unhi logon ko is ayat-e-kareema mein “Murda, Bahra aur andha” kaha gaya hain. (Tafseer Ibn-e-Kathir vol: 6 page No. 210)

Tafseer Nasafi mein hai ki jab kuffaran-e-Makkah Huzur ki baat nahi sunte the aur naa us se kuchh faida uthate the toh Allah ﷻ zinda hone ke bawajud unhe murdon se tashbih diya. (Tafseer Nasafi , vol 3 page No. 23)

[Aayat No.2] وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ، وَلَا الظُّلْمُ وَلَا النُّورُ، وَلَا الظِّلُّ وَلَا الْحَرُورُ، وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۗ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۗ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ، إِنَّ أَنْتَ إِلَّا نَذِيرٌ [سورة فاطر: ١٩- ٢٠- ٢١- ٢٣]

TARZUMA: Andhe aur aankh wale barabar nahi ho sakte, naa hi taariki aur raushni aur naa hi saya aur tej dhoop barabar ho sakte hain. Aur naa hi zinde aur murde barabar ho sakte hain, beshak Allah jise chahta hai suna deta hai. Aur aap unko nahi suna sakte jo qabron mein hai, aap toh nahi hai magar sirf dar sunane wale.

TAFSEER: Allama Ibn-e-Kathir likhte hain ki: yaani jis tarah se yeh alag alag chijein jaise andha aur aankh wala, tareeki aur raushni, saya aur dhoop aapas mein barabar nahi hosakte usi tarah zinde aur murde bhi barabar nahi hosakte. Ye ek misaal hai jis mein momin ko zinda aur kaafiron ko Allah ta'ala ne murda farmaya. Beshak Allah jise chahta hai suna deta hai yaani hidayat de deta hai aur aap un logon ko jo qabron mein hain nahi suna sakte yaani jis tarah woh log jo kufr par mar gaye aur apni qabron mein jaa chuke unhein ab koi hidayat faida nahi pahucha

sakta, usi tarah ye mushrikeen jinki qismaton mein bad-bakhti likh di gayi hai aur ye tay ho chuka hai ki woh kabhi imaan nahi laayenge unke bare mein aap ki koi tadbeer kaargar nahi hogi aur naa hi aap ki dawat se woh kuch faida uthayenge. (Tafseer Ibn-e-Kathir, vol: 6 , page No.542-543)

Is tafseel se maloom ho gaya ki dono aayat-e-kareema mein “murda” se muraad woh murda nahi hai jiske badan se rooh nikal gayi ho balke yaha par “murda” se muraad woh log hain jinke dil murda ho chuke the jaise ki Abu Jahl, Utba aur shaiba wagairah. Aur unko murda ya qabron mein jaa chuke logon se tashbiyah isliye diya gaya ki jis tarah woh log ab hidayat qabool kar ke koi faida nahi utha sakte usi tarah ye log jo azli bad-bakht hain unko bhi dawat-o-tablig ke zariye koi faida nahi pahuchaya jaskta.

Aur hadees shareef mein jis murde ke bare me bataya gaya ke woh bolte aur sunte hain usse woh murde muraad hain jiske badan se rooh nikal gayi ho. isliye quran-o-hadees mein koi takrao nahi hai. Aur un ayaton ka apni aqal se matlab nikal kar ye aqeedah bana lena ke murde nahi sunte hain Islami aqeedah ke khilaaf hai.

EXERCISE

(1)Yaum-e-Aakhirat kis ko kaha jaata hai?(2)Marne ke baad insaan ki rooh kahan rahti hai?(3)Murde sunte,bolte hain.Daleel se saabit karo.(4)Surah faatir aayat No.21 ka sahi matlab bayan karo.(5)Surah Namal aayat No.80 ka Sahi mafhoom bayan karo.

QAYAAMAT KA BAYAAN

Ek din aisa aa'ega jis din puri duniya tabah-o-barbaad ho jaayegi,saare insaane aur jaanwar mar jaayenge,zamin,asmaan,chand,suraj,sitaare aur pahad wagairah sab toot phoot kar fana ho jaayenge.isi din ko Qayamat kehte hain.Ye haq hai aur is ka inkaar karne wala kaafir-o-be'deen hai.

AQEEDAH : Qayamat ki bahut saari nishaanyan hain jo Qayamat ke hone se pehle zaahir hongy.Hadison mein bahut saari nishaanyan bayan ki ga'ee hain,jaise Maal-o-daulat ka khoob zyadah hona, zina'kaari ka aam ho jaana,Naach gaane aur haraam kaamon ka khullam khulla hona,Auladon ka apne maa baap ki naafarmani karna aur un par hukm chalana, Bad'kaar aur zalil logon ka Qaum ka leader ho jaana,Musaafaton(distances) ka simat jaana,Waqt mein barkaton ka

khatam ho jaana, ilm ka uth jaana, Jahilon ka fatwa dena aur logon ko gumraah karna wagairah. In ke elawah qayamat ki kuchh badi nishanyan hain jo qayamat se pahle zarur zaahir hongy, woh ye hain.

(1) Dajjal ka nikalna. (2) Yajuj majuj ka zaahir hona. (3) Hazrat e Isa alaihissalam ka aasman se utarna. (4) Hazrat-e-imam mehdi ka zaahir hona. (5) Pachchhim, purab aur Arab mein zameen ka dhans jaana. (6) Dabbatul'Arz ka nikalna. (7) Suraj ka pachchhim se nikalna. wagairah wagairah.

AQEEDAH : Jab tak ek bhi Musلمان zamin par zinda rahega us waqt tak Qayamat Qaa'im na hogi, Yani ki Qayamat sirf kaafiron par aayegi aur saare Musلمان us se pehle hi duniya se khatam hojaayenge. Jaisa ki Huzur Sallallaho alaihe wasallam ne Dajjal ke bare mein ek lambi hadis bayan karte hue farmaya ki:

log isi haalat par hongy ki ek paakizah hawa chalegi jo logon ki baglon se guzregi jis ke asar se saare musalmanon ki rooh Qabz ho jaayegi aur duniyan mein sirf bure log hi baaqi rah jaayenge jo aise khule aam zina karyenge jaise gadhe karte hain to unhi logon par Qayamat aayegi. [Sahi Muslim, hadith No. 2937]

AQEEDAH: Jab qayamat ki chhoti badi saari nishaniya mukammal ho jaayengi, aur duniya mein sirf kaafir hi kaafir baaqi rah jaayenge to sab se aakhir mein Allah ta'ala hazrat-e-Israfil alaihissalam ko soor (Jo singh ke shakal ki ek chiz hai) phoonkne ka hukm dega to hazrat-e-Israfil alaihissalam Allah ke hukm se soor phoonkyenge, is ki awaaz shuru mein dhimi hogi jise log kaan laga kar sunyenge magar dhere dhere tez hoti chali jaayegi aur phir itni tez ho jaayegi ki saare log be-hosh ho kar mar jaayenge aur duniya ki har chiz toot photo kar tabah-o-barbaad ho jaayegi yahan tak ki khud israfil alaihissalam aur soor bhi khatam ho jaayega. Phir Allah ta'ala jab tak chaahega sab ko isi haal par rakhega aur phir jab sab ko dobarah zinda karna chahega to hazrat-e-Israfil alaihissalam ko zinda farmayega aur unhen dobarah soor phoonkne ka hukm dega, chunancha jab hazrat-e-Israfil alaihissalam dobarah soor phoonkyenge to saare log zindah ho kar apni apni qabron se niklyenge. phir sab logon ko ek jagah jama kiya jaayega aur zindagi bhar ka hisaab liya jaayega. Us din none' muslim ki Allah ta'ala ki baargah mein koi shifarish nahi karega aur na hi us ki taraf se kisi ki koi shifarish qabool ki jaayegi, Haan, Musalmano ki shafa'at sab se pahle Huzur farmayenge aur sab se pahle aap hi ki shafa'at qabool ki jaayegi. us ke baad dusre log jaise ambiya, sahaba, auliya, Shuhda, ulma, haaji, Hafiz-e-quran wagairah bhi shafa'at karyenge aur Allah ta'ala un ki shafa'at qabool farmayega aur bahut saare logon ke gunahon ko maaf farma kar jannat ata farmayega. Jaisa ki huzur Sallallaho alaihe wasallam ne irshad

farmaya: Beshakh meri ummat me se kuchh log ek girooh ki shafat karenge aur kuchh log ek qabile ki shafaat karenge aur kuchh ek zama'at ki aur kuchh ek ek aadmi ki yaha tak ki woh log janaat me dakhil ho jaaenge. [Tirmazi, Hadith No.2627]

Aakhir mein jab saare musalman jannat mein pahuch jaayenge aur kaafir jahannam mein to maut ko jannat aur jahannam ke bich mein laa kar zabah kar diya jaayega aur phir aelaan kiya jaayega ki Aye jannatiyon ab tum hamesha jannat mein raho aur Aye jahannamiyon tum hamesha ab jahannam mein raho. is se jannatiyon ko khushi par khushi hogi aur jahannamiyon ke gam ki koi inteza na hogi.

Allah ta'ala se dua hai ki Allah ta'ala ham sab ko apne mehboob ﷺ ke sadqe imaan ki maut nasib ata farmaye aur jannat ko ham sab ka aakhiri thikaana banaye.

.....Ameen.

EXERCISE

(1) Qayamat kise kahte hain? (2) Qayamat ki nishaniyan kiya hain? (3) Qayamat kin logon par aaegi? (4) Logo ko Allah ta'ala dubarah kaise zinda farmaega? (5) Qayamat ke din kaun kaun log shafa'at karenge?

