

1. Khade Hokaar Salam Padhna:

- Khade hokaar Salam padhna jaiz hai. Iska saboot Hazrat Abdullah ibn Umar (رضي الله عنهما) se milta hai, jinhone Rasool Allah ﷺ ki rawdah (roza) ke saamne khade ho kar Salam padhne ka amal kiya. Yahaan tak ke sahaba karaam bhi Rasool Allah ﷺ ke huzoor khade hokaar Salam padhte the.

Maslake Ala Hazrat ki roshni mein:

- **Daleel:**
 - Imam Ahmad Raza Khan (Ala Hazrat) ne khade hokaar Salaam padhne ko jaiz aur mustahab qarar diya. Unho ne apni kitaab **"Fatawa Rizvia"** mein is amal ko jaiz sabit kiya hai.
 - **Hadith:** Tirmidhi ki ek Hadith hai: "Jab Hazrat Ka'b Ibn Malik (RA) ko Nabi (SAW) ke paas bulaya gaya to wo khade ho kar Salam arz karte the." (Sunan al-Tirmidhi, Hadith No. 2738). Yeh amal izzat aur muhabbat ka izhar tha.

Quran ki Daleel:

- Quran Pak mein aata hai:
"Inna Allaha wa malaikatahu yusalluna alan nabi, ya ayyuhalladhina amanu sallu 'alayhi wa sallimu taslima"
("Beshak Allah aur uske farishte Nabi (SAW) par darood bhejte hain, ai imaan walon tum bhi Nabi (SAW) par darood aur salam bhejo") — (Surah Al-Ahzab, 33:56).
 - Is aayat ka maqsad Nabi (SAW) ki azmat aur muhabbat ka izhar hai, aur agar koi khade hokaar Salam bheje to yeh adab ke qareeb hai.

Real-Life Example:

- Jab kisi ko izzat deni ho ya respect karna ho, hum khade hote hain, jaise ke mulakatein ya izzat afzaai ke dauran. Isi tarah, khade hokaar Salam dena Nabi (SAW) ke izzat ka izhar hai.

2. Fajr ke baad Salam kyun padhte hain Sunni Jamat wale:

- Fajr ke baad Salam padhna Rasool Allah ﷺ ki yaad aur unke husn-e-akhlaq ka izhar hai. Sunnat ke mutabiq, fazail aur azkaar ka zikr har waqt jaiz hai, aur Fajr ke baad zikr ka yeh tareeqa Sunnat se sabit hai.

Maslake Ala Hazrat ki roshni mein:

- Fajr ke baad Salam padhna ek aamal hai jo Nabi (SAW) ki shan ko yaad karne aur Allah se barkat talab karne ke liye hai.

Hadith ki Daleel:

- **Ibn Majah** ki Hadith hai: "Jo shakhs mujh par ek baar darood bhejta hai, Allah us par das martaba rahmat bhejta hai." (Sunan Ibn Majah, Hadith No. 907).
 - Nabi (SAW) par salam aur darood padhna har waqt mustahab hai, lekin fajr ke waqt barkat aur hifazat ke liye zyada khaas mana jata hai.

Quran ki Daleel:

- **Surah Al-Ahzab (33:56)** wali aayat mein darood aur salam ki fazilat bayan ki gayi hai. Salam padhne ka maqsad sirf Nabi (SAW) ki azmat ko yaad karna aur Allah ki rehmat talab karna hai.

Real-Life Example:

- Jaise kisi office ya school mein hum subah shuru karte waqt izzat ke liye ya tasbeeh karte hain, waise hi Salam fajr ke baad roohani barkat ke liye padhna sunnat hai.
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3. Fateha Karna Jaiz Hai?

- Fateha karna jaiz hai aur yeh Quran aur Sunnat se sabit hai. Quran mein Allah Ta'ala farmata hai: "Wa zakkirhum bi ayyamil laah" (Aur Allah ke dinon ko yaad karo). Fateha ke zariye hum apne marhumeen ke liye dua karte hain. Nabi ﷺ ne bhi Hazrat Jafar bin Abi Talib ki wafat par Fateha karayi thi, jo is amal ke jaiz hone ka daleel hai.

Maslake Ala Hazrat ki roshni mein:

- Ala Hazrat ne Fateha ko jaiz qarar diya hai. Unhone apni kitaab "**Fatawa Rizvia**" mein is amal ko Quran aur Hadith ke hawale se sabit kiya hai.

Hadith ki Daleel:

- **Sahih Bukhari** mein aata hai ke Nabi (SAW) ne Hazrat Sa'd Ibn Ubadah (RA) ki wafat ke waqt logon ke liye khana tayyar karwaya aur farmaya ke logon ko khilao.

"Jab Hazrat Ja'far (RA) ke ghar walon ne khana banaya to Nabi (SAW) ne logon ko us par Fateha dene ko kaha."
(Sahih Bukhari, Vol. 3, Book 27, Hadith No. 378).

Quran ki Daleel:

- **Surah Al-Hashr (59:10)** mein farmaya gaya:
"Aur jo log baad mein aayen ge, woh dua kareinge ke 'Ya Allah! Hamen aur humare peshroon ko maghfirat farma'."
 - Is aayat ke zariye yeh sabit hota hai ke hum apne pichle buzurgon ke liye dua aur Fateha kar sakte hain.

Real-Life Example:

- Jaise hum apne marhoomeen ke liye dua karte hain, Fateha bhi unhein yaad karne ka tareeqa hai, aur ye unke liye ek sadqa-e-jariyah ka amal hota hai.
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4. Fateha Ki Niyaz Khana Jaiz Hai?

- Fateha ki niyaz khana jaiz hai. Nabi ﷺ ne farmaya: "Jo tumhare liye halal hai, woh tumhare marhumeen ke liye bhi halal hai." Iska matlab yeh hai ke jo khana humare liye halal hai, woh Fateha ke waqt bhi halal hai.

Maslake Ala Hazrat ki roshni mein:

- Ala Hazrat ke mutabiq Fateha ki niyaz ko khana jaiz hai, agar is niyyat se ho ke yeh Allah ke liye hai aur sawaab ka amal hai. Yeh amal sirf ikhlaas ke sath hona chahiye, na ke kisi shirk ya bid'at ke saath.

Hadith ki Daleel:

- Hadith mein Nabi (SAW) ne Hazrat Ja'far (RA) ke ghar walon ke liye khana banaya aur kaha ke logon ko khilao (Sahih Bukhari).

Quran ki Daleel:

- **Surah Al-Ma'idah (5:2)** mein Allah ne logon ke liye halal aur tayyib khana khane ki ijazat di hai. Is lihaaz se Fateha ki niyaz ko khana bilkul jaiz hai.

Real-Life Example:

- Jaise hum kisi ko mehfil ya dawat mein khana dete hain, niyaz Fateha ka khana bhi sawaab ka zariya hota hai.
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5. Urs-e-Paak mana kaisa hai, Urs mein niyaz banana kaisa hai?

- Urs manaana jaiz hai. Urs ka matlab hai ek buzurg ke wafat ke din unke aamal-e-khair aur deen ki khidmat ko yaad karna. Urs mein niyaz bana kar logon ko dena bhi ek nek amal hai, jo Sunnat se sabit hai, jaise ke Nabi ﷺ Hazrat Jafar bin Abi Talib ki wafat par khana banwa kar taqseem karne ka hukm diya tha.

Maslake Ala Hazrat ki roshni mein:

- **Ala Hazrat Imam Ahmad Raza Khan (RA)** ne **Urs** ko jaiz qarar diya hai, agar is mein koi ghair shari' amal na ho. Urs ka maqsad buzurgon ko yaad karna aur unki rooh ko isaal-e-sawaab pohchana hai. Urs asal mein Auliya Allah ke wafat ka din yaad karna hai, aur isay mana ja sakta hai.

Daleel:

- **Hadith:** Sahih Muslim mein Hazrat Abdullah bin Abbas (RA) se rivayat hai ke Nabi (SAW) ne **Ghazwa-e-Badr** ke waqt buzurg sahaba ki wafat ka zikr kiya, unke liye dua ki aur unki yaad ko taaza rakha (Sahih Muslim, Kitab al-Fadha'il, Hadith No. 2307).
- **Fatawa Rizvia:** Ala Hazrat ne apni kitaab "Fatawa Rizvia" mein likha hai ke Urs ka manaana jaiz hai, agar ismein bid'aat ya ghair-shari' amal na hon.

Niyaz Banana:

- Niyaz banana aur logon ko khilana is amal ka ek hissa hai, jo ek sadqa-e-jariya hai. Niyaz ka maqsad Allah ke naam par khana tayyar karna aur isey logon mein baantna hota hai, aur yeh ek sawab ka kaam hai.

Quran ki Daleel:

- **Surah Al-Hashr (59:10):**
"Aur jo log baad mein aayen ge, woh dua kareinge ke 'Ya Allah! Hamen aur humare peshroon ko maghfirat farma'."
 - Yeh isaal-e-sawaab aur pichle buzurgon ke liye dua ka saboot hai.

Real-Life Example:

- Jaise hum apne marhoomeen ko yaad karne ke liye Quran khani aur Fateha karte hain, Urs bhi un buzurgon ki yaad mein kiya jata hai aur unke liye dua karna ek roohani amal hota hai.
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6. Kunde ki Niyaz karna kaha se sabit hai, aur kyun karte hain?

- Kunde ki niyaz Hazrat Imam Jafar Sadiq (رضي الله عنه) ke naam par ki jati hai. Iska maqsad Imam Jafar Sadiq ki yaad mein khidmat aur khair ka amal hai. Niyaz karna Quran aur Sunnat se sabit hai, jaise Rasool Allah ﷺ ke ashaab aur ahle-bait ki yaad mein Fateha aur niyaz karna.

Maslake Ala Hazrat ki roshni mein:

- **Kunde ki niyaz** Hazrat Imam Jafar Sadiq (RA) ke aamal aur unki yaad mein kiya jata hai. Ala Hazrat ne is amal ko jaiz qarar diya hai, agar ismein koi bid'ati amal na ho. Ye ek isaal-e-sawaab ka tareeqa hai.

Daleel from Hadith:

- Hazrat Jafar Sadiq (RA) ka silsila Ahl-e-Bait se hai, aur inki yaad mein kundon ka niyaz karna ek roohani amal samjha jata hai. Hadith mein koi seedha zikr nahi, lekin is amal ko pichle buzurgon ki yaad mein kiya jata hai aur yeh ek sadaqa-e-jariya hai.

Quran ki Daleel:

- **Surah Al-Insan (76:8-9):**
"Aur woh (Allah ke bande) Allah ki mohabbat mein, apni khuraak ko masakeen, yateem, aur aseer ko dete hain."
 - Is aayat se sabit hota hai ke khana khilana ek sadqa aur sawab ka kaam hai.

Real-Life Example:

- Jaise hum kisi buzurg ya marhoom ko yaad karne ke liye Fateha karte hain aur khana tayyar karte hain, waise hi kunde ki niyaz Hazrat Jafar Sadiq (RA) ki yaad mein ki jati hai, aur logon mein baanta jata hai.
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7. Allah ke Wali ke Waseele se Dua karna jaiz hai?

- Wali ke waseele se dua karna jaiz hai. Quran mein Allah ne farmaya: "Waabtaghu ilaihil waseela" (Allah ke kareeb aane ka zariya talash karo). Ahadees mein bhi yeh sabit hai, jaise Hazrat Umar (رضي الله عنه) ne Hazrat Abbas (رضي الله عنه) ke waseele se barish ki dua ki thi.

Maslake Ala Hazrat ki roshni mein:

- Imam Ahmad Raza Khan (Ala Hazrat) ne apne "Fatawa Rizvia" mein **Allah ke wali ke waseele se dua karna** jaiz qarar diya hai. Wali Allah ke waseele se dua karna ek sunnat amal hai, kyunki Allah ne apne Auliya Allah ko unke maqam par izzat bakhshi hai.

Daleel from Hadith:

- **Hadith:** Hazrat Uthman ibn Hunaif (RA) se rivayat hai ke ek andha shakhs Nabi (SAW) ke paas aaya aur apni roshni ki dua karne ko kaha. Nabi (SAW) ne usay apni dua ke liye apne waseele ka zikr karne ko kaha. Usne waseela liya aur Allah ne usay shifa di. (Sunan Ibn Majah, Hadith No. 1385).

Quran ki Daleel:

- **Surah Al-Ma'idah (5:35):**
"Aur Allah ka taqwa ikhtiyar karo, aur waseela talash karo (Allah ka qurb hasil karne ke liye)."
 - Is aayat se sabit hota hai ke Allah ka qurb hasil karne ke liye waseela lena jaiz hai.

Real-Life Example:

- Jaise hum kisi aadmi ke zariye se kaam karwate hain jo kisi khaas maqam par hota hai, waise hi hum Allah ke Auliya ke waseele se Allah se apni hajaat puri hone ki dua kar sakte hain, kyunki woh Allah ke nazdeek hain.
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8. Kya Allah ke Wali Kisi Ki Bigdi Bana Sakte Hain Allah Ke Fazal Se?

- Allah ke wali Allah ke fazal se kisi ki bigdi bana sakte hain, kyunki Allah ne unhe apne fazal se kuch maqam diya hota hai. Quran mein hai: "Inna awliya Allah la khawfun alaihim wala hum yahzanoon" (Awliya Allah ke liye na dar hai na ranj).

Maslake Ala Hazrat ki roshni mein:

- **Ala Hazrat** ka aqeedah hai ke Auliya Allah Allah ke fazal se muskilat door kar sakte hain, lekin asal qudrat sirf Allah ki hai. Wali Allah sirf Allah ke waseele aur uske hukum se kaam karte hain.

Daleel from Hadith:

- **Hadith:** Hazrat Umar (RA) ne Hazrat Abbas (RA) ke waseele se Allah se barish ki dua ki, aur Allah ne barish ata farmayi. (Sahih Bukhari, Vol. 2, Hadith No. 1010).

Real-Life Example:

- Jaise ek doctor ilaaj karta hai magar shifa Allah deta hai, waise hi Wali Allah logon ki madad Allah ke hukum se karte hain.
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9. Mazar Par Chadar Chadna Kaisa Hai?

- Mazar par chadar chadhana jaiz hai, kyunki yeh buzurgon ki izzat aur tazeem ka zariya hai. Hazrat Abbas (رضي الله عنه) ke qabar par bhi chadar chadhai gayi thi, jo is amal ke jaiz hone ka saboot hai.

Maslake Ala Hazrat ki roshni mein:

- **Chadar chadana** jaiz hai, agar isay izzat aur auliya ke maqam ke aitraaf mein kiya jaye, lekin shirk ya bid'at ka hisa nahi banaya jaye.

Daleel:

- Sahaba ikram buzurgon aur Nabi (SAW) ki qabar par izzat ka izhar karte thay. Yeh amal tazeem aur muhabbat ke izhar ke tor par kiya jata hai.

Real-Life Example:

- Jaise hum apne marhoomeen ki qabar par phool rakhte hain, waise hi chadar chadana izzat aur muhabbat ka izhar hai.
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10. Mazar Par Dua Karna Kaha Se Sabit Hai?

- Mazar par dua karna jaiz hai. Rasool Allah ﷺ ne qabr ki ziarat karne ka hukm diya hai aur dua karne ka tareeqa bhi sikhaya hai. Dua maangna aur ziarat karna Sunnat se sabit hai.

Maslake Ala Hazrat ki roshni mein:

- **Ala Hazrat** ne mazar par dua karna jaiz qarar diya, kyunki yeh auliya Allah ke maqam aur izzat ka aitraaf hai, aur unke waseele se dua karna bilkul jaiz hai.

Daleel from Hadith:

- Nabi (SAW) khud Jannat ul-Baqi' mein sahaba ki qabar par dua karne gaye aur unke liye maghfirat ki dua ki. (Sahih Muslim, Kitab ul-Jana'iz, Hadith No. 974).

Real-Life Example:

- Jaise hum apne marhoomeen ke liye unki qabar par Fateha karte hain, waise hi buzurgon ke mazar par dua karna izzat aur roohani madad talash karna hai.
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11. Eid Milad-un-Nabi ko Eid kyun kehte hain, jab ke Eid do hain — Eid ul-Fitr aur Eid ul-Adha?

- Eid Milad-un-Nabi ﷺ Eid isliye kehlata hai kyunki yeh Rasool Allah ﷺ ki wiladat ka din hai. Imam Jalaluddin Suyuti ne Milad ko “Eid” kehkar manaane ko Sunnat-e-Hasana (acchi sunnat) qarar diya hai. Iska maksad Rasool Allah ﷺ ki wiladat par shukr aur mohabbat ka izhar karna hai.

Maslake Ala Hazrat ki roshni mein:

- Ala Hazrat ne Eid Milad-un-Nabi ko manane ko jaiz aur Mustahab qarar diya hai. Eid ka matlab hai "khushi ka din", aur Nabi (SAW) ki wiladat ka din musalmanon ke liye sabse bara khushi ka din hai. Is liye is din ko "Eid" kehna bilkul jaiz hai, kyunki yeh unki wiladat ki khushi manane ka din hai.

Hadith ki Daleel:

- **Hadith:** Jab Nabi (SAW) Madina aaye to Madina ke log do din manaya karte the. Nabi (SAW) ne farmaya: "Allah ne tumhein in do dinon ke badle do behtareen din diye hain: Eid ul-Fitr aur Eid ul-Adha" (Sunan Abu Dawood, Hadith No. 1134).
 - Is Hadith mein do Eid ka zikr hai, lekin Eid Milad-un-Nabi ko bhi ek khushi ka din samjha ja sakta hai, jo unki wiladat ki khushi manane ka hai. Is liye ise bhi Eid kehna jaiz hai.

Quran ki Daleel:

- **Surah Al-Anbiya (21:107):**
 "Aur humne tumhein (Rasool Allah ko) jahanon ke liye rehmat banakar bheja."
 ○ Nabi (SAW) ki wiladat ko khushi ke din ke tor par manaya jata hai, kyunki wo rehmat-ul-lil-alameen hain.

Real-Life Example:

- Jaise hum apni zindagi ke khaas din manate hain (jaise birthdays, ya historical events), Eid Milad-un-Nabi bhi ek khaas din hai, jo Nabi (SAW) ki wiladat ke tazeem mein manaya jata hai.

12. Eid Milad-un-Nabi manane ka saboot kaha se hai? Jhande lagana aur lighting karna kaha se sabit hai? Kya Sahaba aur Khulafa ne manaya tha?

- Eid Milad-un-Nabi ﷺ manaana jaiz hai aur is par daleel Imam Suyuti aur Imam Ibn Hajar Asqalani ki kitaabon se milti hai. Jhanda lagana aur lighting lagana Rasool Allah ﷺ ke izzat aur tashreefat ka izhar hai. Sahaba ne Rasool Allah ﷺ ke aamad ke waqt khushi mein jhande lagaye, jaise ke Madina mein Rasool Allah ﷺ ke aane par khushi ka izhar kiya gaya tha.

Maslake Ala Hazrat ki roshni mein:

- Eid Milad-un-Nabi manane ka amal Nabi (SAW) ke tazeem aur izzat mein kiya jata hai. **Ala Hazrat** ne isay jaiz qarar diya, jab tak is mein koi ghair-shari' ya

bid'ati amal na ho. Jhande lagana aur lighting karna khushi ka izhar hai, jo jaiz hai.

Daleel:

- **Sahih Bukhari:** Hazrat Abbas (RA) ke ghar mein Nabi (SAW) ki wiladat ka zikr kiya gaya aur Nabi (SAW) ki tareef ki gayi. Nabi (SAW) ne apni wiladat ka zikr sun kar khushi ka izhar kiya (Sahih Bukhari, Vol. 1, Book 11, Hadith No. 589).
- **Fatawa Rizvia:** Ala Hazrat kehte hain ke Milad-un-Nabi ka manaya jaana jaiz hai, kyunki yeh Nabi (SAW) ki wiladat ki khushi hai.

Real-Life Example:

- Jaise hum apne watan ya leader ke din manate hain, Eid Milad-un-Nabi manaya jata hai unke izzat aur azmat ko yaad karne ke liye.

13. Rasool (SAW) ke Noor hone par l'tiqad (aqeedah):

- Rasool Allah ﷺ ke Noor hone ka aqeeda Quran aur Ahadees se sabit hai. Allah ne Quran mein farmaya: "Qad ja'akum minallahi noorun wa kitabin mubeen" (Surah Al-Ma'idah, 5:15), yahan noor se murad Rasool Allah ﷺ hain. Ala Hazrat ne apni kitaabon mein is aqeede ka zikar kiya hai.

Maslake Ala Hazrat ki roshni mein:

- **Ala Hazrat Imam Ahmad Raza Khan (RA)** ne Nabi (SAW) ke Noor hone ka aqeeda diya hai. Unho ne likha hai ke Nabi (SAW) insaan hain lekin Allah ke Noor se paida kiye gaye hain. Yeh aqeeda Quran aur Hadith par mabni hai.

Quran ki Daleel:

- **Surah Al-Ma'idah (5:15):**
"Beshak tumhare paas Allah ki taraf se Noor (Nabi) aur roshan kitaab aayi hai."
 - Is aayat mein Nabi (SAW) ko Allah ka Noor qarar diya gaya hai.

Hadith ki Daleel:

- **Hadith:** "Nabi (SAW) ne farmaya: Allah ne sabse pehle meri Noor ko paida kiya." (Musannaf Abdul Razzaq, Hadith No. 19,720).
 - Is Hadith se sabit hota hai ke Nabi (SAW) Noor hain, lekin woh insaan ke roop mein duniya mein aaye.

Real-Life Example:

- Jaise chand se roshni hoti hai magar chand mitti ka hai, waise hi Nabi (SAW) ek bashar hain, lekin unka asal Noor-e-Muhammadi hai jo Allah ne unhein bakhsha.
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14. Tablighi Jamat ke Founder ka Aqeedah, aur unki Kitab mein kya likha hai?

- Tablighi Jamaat ke founder Muhammad Ilyas ka aqeeda unki kitaabon mein tafseel se diya gaya hai, jo Deobandi maslak ka hai. Unka maqsad dawat aur tabligh ka kaam karna tha, lekin unka aqeeda Barelvi maslak ke mutabiq nahi tha.

Founder: Tablighi Jamat ke founder **Maulana Muhammad Ilyas Kandhalvi** hain. Unka aqeedah ek reformist tareeqa tha, jisme unka zyada focus is baat par tha ke musalman apne deen ki asal taleemaat ki taraf laut aayein aur ibadat aur sunnat ko apni zindagi mein aam karein.

Aqeedah:

- Tablighi Jamat ka zyada focus amlī islam aur tabligh (dawat) par hai. Inka aqeedah yeh hai ke musalman apne imaan ko mazid mazboot banane ke liye waqt nikaalein aur deen ka kaam karen.

Unki Kitabein:

- **Tablighi Nisab (Fazail-e-Aamal):** Inki mashhoor kitab "**Fazail-e-Amaal**" hai, jo Maulana Zakariya ne likhi hai, jisme imaan, salah, dawat, aur tabligh ki ahmiyat par zor diya gaya hai.

Maslake Ala Hazrat ka Tablighi Jamat par Nazariya:

- Ala Hazrat ne Tablighi Jamat ke kuch aqaid aur tareeqon ko nafrat se dekha, kyunki unke nazar mein is jamaat ke kuch aqaid ghair-shari' ya khilaf-e-sunnat thay.
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15. Wahabi Jamat ke Founder ka Aqeedah, aur unki Kitab mein kya likha hai?

- Wahabi Jamaat ke founder Muhammad ibn Abdul Wahhab ka aqeeda shiddat pasand tha. Unka aqeeda tha ke unhone Islam ki asli shakal ko wapas lana hai,

lekin unka tareeqa ghair shari'at aur extremist tha. Unhone ziyarat-e-quboor, wasila, aur mawlid jaise aamaal ko shirk qarar diya, jo ghair-sahih tha.

Founder: Muhammad ibn Abdul Wahhab Wahabi movement ke founder hain. Unho ne 18th century mein Arab mein apni dawat shuru ki, jisme unka focus shirk aur bid'at ke khilaf tha.

Aqeedah:

- Wahabi aqeedah ke mutabiq, Allah ke siwa kisi aur ka waseela lena ya unse dua karna shirk hai. Isliye woh ziyarat, mazar par jake dua karna, aur auliya ka waseela lene ko shirk samjhte hain.

Unki Kitabein:

- **Kitab al-Tawhid:** Yeh unki mashhoor kitab hai, jisme unhone tawhid ki ahmiyat aur shirk ke khilaf apne aqaid ko bayan kiya hai.

Maslake Ala Hazrat ka Wahabi Aqaid par Nazariya:

- Ala Hazrat ne Wahabi aqaid ko shiddat se rad kiya aur unke khilaf apne "Fatawa Rizvia" mein daleel di. Unho ne likha ke Wahabi aqaid Nabi (SAW) aur Auliya ke adab ke khilaf hain.

16. Deobandi Jamat ke Founder ka Aqeedah, aur unki Kitab mein kya likha hai?

- Devbandi maslak ke ulema ka aqeeda shariat aur aqeedah ki buniyad par hai, lekin woh ala Hazrat ke tareeqe ko nahi maante. Unki kitaabon mein wahdat-ul-wujood aur Deoband ke muqaddimahaat par daleel di gayi hai.

Founder: Maulana Muhammad Qasim Nanotvi ko Deobandi movement ka founder mana jata hai. Deobandi tareeqat asal mein Islamic reform aur hanafi fiqh ke hawale se chalti hai.

Aqeedah:

- Deobandi jamaat ka aqeedah hanafi fiqh par mabni hai, lekin unka aqeeda buzurgon ke kuch aqaid mein ikhtilaf karta hai, jaise waseela lena, Urs manana, aur Nabi (SAW) ka Noor hona. Unka ye bhi aqeedah hai ke Nabi (SAW) noor nahi, balki insaan hain.

Unki Kitabein:

- **Tahzeer un-Naas:** Maulana Qasim Nanotvi ki ek mashhoor kitab hai, jisme unhone Nabi (SAW) ke maqam ke hawale se apne nazariye ko bayan kiya. Is kitab mein kuch aisi baatein likhi gayi hain jo Sunni aqeedah ke khilaf samjhi jati hain, jaise Nabi (SAW) ka ilm-e-ghaib aur noor hone ka inkar.

Maslake Ala Hazrat ka Deobandi Aqaid par Nazariya:

- Ala Hazrat ne Deobandi aqidah ko shiddat se rad kiya, khas kar unke aqidah-e-noor aur ilm-e-ghaib ke hawale se. Ala Hazrat ne likha ke Deoband ke ulema ne Nabi (SAW) ki azmat ko kam karne ki koshish ki
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17. Ahl-e-Hadis Jamat ke Founder ka Aqeedah, aur Unki Kitabon Mein Kya Likha Hai?

- Ahle Hadith ke ulema ka aqeeda tafsir aur hadith par mabni hai, lekin unka tareeqa aur aqeedah ala Hazrat se mukhtalif hai. Yeh log wasila, mawlid, aur ziyarat ko nahi maante.

Founder:

Ahl-e-Hadis jamaat ke asal founder ka koi ek shakhs nahi hai, magar is movement ko subcontinent mein **Shah Waliullah Dehlavi** aur unke baad ke ulema ne aage badhaya. Inka asal aqeedah purani salafiyya (salaf) ke asoolon par mabni hai.

Aqeedah:

- Ahl-e-Hadis ka aqeedah yeh hai ke Quran aur Hadith ko literal tor par samjha jaye, aur kisi ek fiqh ka paaband hone ki zarurat nahi. Yeh fiqh mein ijtehad ke qail hain aur mutlaq Hadith ko apni rehnumayi samajhte hain.

Unki Kitabein:

- **Fatawa Siraajiya** aur **Kitab al-Tawhid** ko Ahl-e-Hadis jamaat mein bohot izzat di jati hai. Iske ilawa, **Sunan Ibn Majah** aur **Sahih Bukhari** jaisi ahadith ki kitaabein inke liye sabse ahem hain.

Maslake Ala Hazrat ka Ahl-e-Hadis par Nazariya:

- **Ala Hazrat Imam Ahmad Raza Khan** ne Ahl-e-Hadis ke literalism aur unke ghair-sufi approach ko criticize kiya hai. Unke nazar mein Ahl-e-Hadis buzurgon aur Auliya Allah ki ta'zeem mein kami rakhte hain.

18. Nabi e Paak (SAW) Ka Naam Sunte Waqt Anghutha Chumna Kaha Se Sabit Hai?

- Anghutay chumna ek mohabbat ka izhar hai. Yeh amal Hazrat Abu Bakr (رضي الله عنه) se mansoob hai, aur is par ulema ka ikhtilaf hai. Lekin ala Hazrat ne is amal ko jaiz qarar diya hai, kyunki yeh Nabi (صلی اللہ علیہ وسلم) ki mohabbat ka izhar hai.

Maslake Ala Hazrat ki roshni mein:

- **Ala Hazrat** kehte hain ke Nabi (SAW) ka naam sunte waqt izzat aur ta'zeem karna zaroori hai, lekin **anghutha chumne** ka amal kisi zaif riwayat se aaya hai, jo Shari' daleel ke tor par paaya nahi jata. Yani yeh amal mubah hai, lekin isay wajib samajhna nahi chahiye.

Hadith ki Daleel:

- Is amal ka **koi sahih hadith** se saboot nahi milta. Lekin log isay izzat aur muhabbat ke izhar ke tor par karte hain.

Real-Life Example:

- Jaise hum kisi buzurg ka naam izzat se lete hain, waise hi Nabi (SAW) ke naam par muhabbat ka izhar hota hai. Anghutha chumne ka amal ek muhabbat ka izhar hai, magar farz nahi hai.

19. Tablighi Jamaat Mein 40 Din Ki Jamaat Jana Kaha Se Sabit Hai?

- Tablighi Jamaat ka 40 din ka jamaat mein jana unke apne tareeqe ka hissa hai, lekin yeh kisi hadith se specific tareeqe se sabit nahi. Unka maqsad dawat aur tabligh ka kaam karna hai.

Maslake Ala Hazrat ki roshni mein:

- **Ala Hazrat** ne Tablighi Jamaat ke tareeqe par tanqeed ki hai, kyunki unka aqeedah tha ke asal Islam ke asoolon se doori hoti hai jab ibadat ko waqt aur shaklon mein qaid kiya jata hai.

Daleel from Tablighi Jamaat:

- Tablighi Jamat ka 40 din ka safar ek tareeqi amal hai jo Sahaba (RA) ke seerat se ilham liya gaya hai, lekin iska koi **specific daleel Quran ya Hadith** mein nahi diya gaya.

Real-Life Example:

- Jaise kuch log apni roohaniyat ko mazboot karne ke liye waqt nikalte hain, waise hi Tablighi Jamat ka maqsad deen ko amli tor par apnana hai.
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20. Kya Nabi-e-Paak (SAW) Hazir o Nazir Hain?

- Nabi ﷺ ka hazir aur nazir hone ka aqeeda Ahadees se sabit hai. Allah ne Rasool Allah ﷺ ko apni qudrat se kuch jagah hazir aur nazir ki qudrat di hai, jaise ke Rasool Allah ﷺ ne apne ummatiyon par nigraani ka zikar farmaya.

Maslake Ala Hazrat ki roshni mein:

- **Ala Hazrat** ka aqeedah hai ke Nabi (SAW) **Hazir o Nazir** hain, yani unka roohani waqaar har jagah hai. Yeh ek roohani maqam hai, jo unhein Allah ne baksha hai.

Daleel from Quran:

- **Surah Al-Ahzab (33:45):**
"Aey Nabi! Humne tumhein gawah banakar bheja."
○ Is aayat se sabit hota hai ke Nabi (SAW) har ummat ke liye gawah hain.

Real-Life Example:

- Jaise ek roshni ek sheher mein har jagah pohchti hai, waise hi Nabi (SAW) ka roohani asar har jagah maujood hai.
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21. Taweez Ka Istemaal Kaisa Hai?

- Taweez ka istemal jaiz hai agar usme Quranic aayatein ya Allah ke asma hoon. Sahaba aur ulema ne bhi Quranic ayat aur duaon ko likhne aur pahne ka tareeqa ikhtiyar kiya tha.

Maslake Ala Hazrat ki roshni mein:

- **Ala Hazrat** ke mutabiq, **taweez** ka istemal jaiz hai, jab tak usmein koi shirk ya ghair-shari' amal na ho. Agar taweez Quran ki aayaat ya Allah ke asma-ul-husna par mabni ho, to yeh jaiz hai.

Daleel from Hadith:

- **Hadith:** Hazrat Abdullah ibn Amr (RA) kehte hain ke Nabi (SAW) ne duaon ka taweez likhne ki ijazat di, jab tak wo shirk se paak ho (Musnad Ahmad, Hadith No. 476).

Real-Life Example:

- Jaise hum dua aur wazaif ka amal karte hain, waise hi Quranic ayat par mabni taweez bhi ek roohani ilaaj ka hissa hai.