

الدولة البكية بالبادة الغيبة

Addawlat ul

MAKKIYA

ROMAN URDU

IMAM AHMAD RAZA KHAN

BARELVIALAIHIRRAHMA



Abde Mustafa Publications

الدولة المكية بالهادئة الغيبة

ADDAWLATUL MAKKIYA

IMAME AHLE SUNNAT, AALA HAZRAT
IMAM AHMAD RAZA KHAN
BARELVİ RAHİMAHULLAHU TA'ALA



Abde Mustafa Publications

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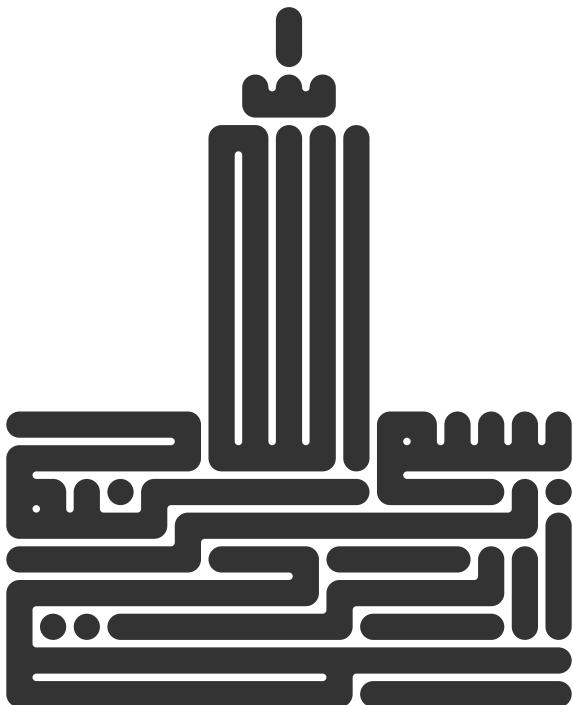
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our family:





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

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Abde Mustafa Organisation ke baare mein

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

- **Humare departments aur activities**

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

- **Abde Mustafa Publications**

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

www.abdemustafa.org

- **Blog**

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

amo.news/blog

- **Sabiya Virtual Publication**

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

amo.news/books

- **Roman Books**

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

- **E Nikah Matrimony Service**

Ye ek matrimonial service hai jo khaas Ahle Sunnat Wa Jama'at ke liye shuru ki gai hai, Is service ke zariye sunniyo ka nikah sunniyo se karwaya jaata hai, Ye service sunniyo mein rishte talash karne mein aasani faraham kar rahi hai, Register karne ke liye humari website par jaayein

www.enikah.in

- **Nikah Again Service**

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

- **Technical Sunni**

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

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

Arze Nashir

Addawlatul Makkiya ek bahut mash'hoor kitab hai, Imame Ahle Sunnat, Aala Hazrat, Imam Ahmad Raza Khan rahimahullahu ta'ala ne jab ise likha tha tabhi iski shuhrat ki dhoom mach gai thi,

"Iski muta'addid naqlein (copies) Makka muazzama ke ulama -e- kiraam ne li aur tamam Makka muazzama mein kitab ka shuhra hua"

(Addawlatul Makkiya Urdu, Safha 240)

Is kitab par Haramain shareefain ke us waqt ke bade bade ulama ne taqareez tehreer farmai jinki tadaad 81 hai *(Safha 178)*

Zaroorat thi ke is kitab ko Roman Urdu mein bhi shaya kiya jaaye taaki wo tabqa bhi isse faida utha sake jo Urdu padhna nahin jaanta, Allah ka shukr hai ke ye kaam humare hisse mein aaya

Is kitab ko padhne se pehle ye baat zehan mein rakhein ke ye ek ilmi aur tehqeeqi kitab hai, ise padh kar samajhna aasan nahin hai lihaza qarayeen (readers) se arz hai ke tammul aur ghaur se mutala farmayein, Is kitab ki ilmi haisiyat ka andaza is baat se lagayein ke ilme ghaib ke mauzu par ise "Faisla Kun Kitab" kaha jaata hai aur waqai ye kitab aisa kehlane ki haqdar hai

Is kitab mein jahan ilme ghaib ki aqsaam (types) aur uske ahkaam par kalaam kiya gaya hai wahan Ahle Sunnat par

lagaye jaane waale kai ilzamaat ka ilmi jawab diya gaya hai, maslan wahabiya ye ilzam lagate hain ke (maaz Allah) Allah Ta'ala ke ilme ghaib aur Huzoor ﷺ ke ilme ghaib ko barabar bataya jaata hai halanki Ahle Sunnat ka kabhi ye nazariya nahin raha aur iska tafseeli jawab is kitab mein maujood hai

Aala Hazrat ne is kitab mein wahabiya ke gustakh molviyo ka bhi khoob radd farmaya hai aur unki gustakhiyo par zabardast girافت farmai hai aur inki dusri kai ghalat bayaniyo ka taaqub kiya hai

Nabiye Kareem ﷺ ke uloome ghaibiya par "Baaz" aur "Humare Baaz" par aisi baatein tehreer farmai hain ke padh kar ahle haq ka imaan taaza hota hai, Phir "*Maa kaana wa mayakoon*" yaani "jo ho chuka hai aur jo hogा" ke uloom par bhi ilmi bahasein shamile kitab hain, Uloome khamsa (yaani paanch khaas ghaib ki baatein jinka zikr Surah Luqman mein aaya hai, un) ka sahih maana bayaan kiya gaya hai, Auliya -e- kiraam ke ilme ghaib par bhi tafseel pesh ki gai hai aur is ke ziman mein Huzoor Sayyiduna Ghause Paak ka ek waqiya jo motabar aur mustanad kitabo mein sanad ke saath maujood hai use naqal farmaya hai phir us mein "72 ghaib ki khabro" ki jo nishandehi farmai hai use padh kar qarayeen zaroor lutf andoz honge

Mujhe ab aisa mahsoos ho raha hai ke agar main is kitab ke tarruf aur khulase par likhta gaya to mustaqil ek kitab tayyar ho jayegi lihaza inhi kalimaat par iktefa karta hoon

Aakhir mein kuchh aur baatein tehreer karna zaroori samajhta hoon jo darje zel hain:

- Roman Urdu karte waqt is baat ka khayaal rakha gaya hai ke "Aasan Roman Urdu" ka istemal kiya jaaye taaki har kisi ke liye padhna aasan ho
- Sirf kitab ke asal mawaad ko hi Roman Urdu mein transliterate kiya gaya hai baaqi 81 taqareez aur phir taqareez likhne waalo ke halaat ko shamil nahin kiya gaya hai, jo dekhna chahein to Urdu edition ko mulahiza farmayein
- Humne apni taraf se hattal imkaan koshish ki hai lekin phir bhi ghalatiyo ka paaya jaana mumkin hai lihaza qarayeen jahan bhi paayein to humein muttala farmayein

Allah Ta'ala humari koshisho ko apni bargaah mein darja - e- maqbooliyat ata farmaye aur humein mazeed taufiq se nawaze ke hum deen ki khidmat karte rahein

Abde Mustafa

Muhammad Sabir Qadri

Founder, Abde Mustafa Organisation

Sep 2023 (12 Rabiul Awwal)

Sayyidul Ambiya ﷺ, Allah Ta'ala ki zaat wa sifaat ko is andaaz se mushahida farmate hain ke aap ko chashme mubarak mein na kuji paida hoti hai aur na kotahi paida hoti hai, Aaj log us baat par shak karte aur jhagadte hain jise aap ki nigah ne dekha tha, Allah Ta'ala ne aap par apna Quran nazil farmaya, Quran har ek cheez ko saaf saaf bayaan karta hai, Huzoor Nabiye Kareem ﷺ aalime maa kaana wa mayakoon the (yaani jo ho chuka hai aur jo hoga jaante the), Maazi wa mustaqbil ke tamam uloom par nigah rakhte the, Wo aise uloom jaante the jinki na hadd hai na hisab, Un uloom par aapke ilawa kisi dusre ko uboor haasil nahin tha

Sayyidun Adam alaihissalam ke uloom, tamam dunyawi ke uloom aur lauhe mahfooz ke uloom ko mila kar Nabiye Kareem ﷺ ke uloom ke muqable mein rakha jaaye to ek samundar ke muqable mein ek paani ke qatre ki haisiyat se samne aayenge, Isi tarah Huzoor alaihissalam ke tamam uloom Allah ke ghair mutanahi uloom ke samundar ke muqable mein ek chheenta ya chullu hain, Huzoor ﷺ apne Allah se madad lete hain aur saari kayenat Huzoor ﷺ se madad leti hai, Dunya ke ahle ilm ke paas jitne uloom hain wo sab Huzoor alaihissalam ke uloom ka sadqa hain, aur Huzoor alaihissalam ke wasile se mile hain, Ye tamam uloom Huzoor alaihissalam ki sarkar se aaye hain aur Huzoor alaihissalam ke darbar se mile

Jin dino main Makka mukarrama mein qiyam pazeer tha, mere samne hindustan ke rehne waalo ne Nabiye Kareem ﷺ ke uloom ke mutalliq ek sawalnama pesh kiya, Ye peer ka din tha, 25 Zulhijjah 1323 Hijri ko asr ka waqt tha, Mujhe dekhte hi gumaan hua ke ye sawalnama un wahabiya ka uthaya hua hai jinhone hindustan mein Allah aur uske Rasool ke khilaf tauheen aamez guftagu ka silsila shuru kar rakha tha aur is mauzu par kitabein bhi likhi thi, chunki Makka mukarrama ek pur aman aur amaan yafta shehar hai aur is mein beshumar ulama -e- deen maujood hain, Yahan agar kisi sunni ko mas'ala darpesh ho to inse daryaft kar leta hai, Makka muazzama ke ulama uloome deeniya ke behre napaida kinaar hain, log inhein chhod kar tang nehro ke kinaro par nahin jaate

Makka mukarrama ke ulama -e- kiraam humare sardar hain, Wo Huzoor alaihissalam ke uloom aur dusre masail par wahabiya ke aitrazaat ka jaame jawab dete hain, Ek do baar aise masail ki tashreeh ki jisse tamam ahle iman ko itmenan ho gaya, dilo ke zang door ho gaye, dimagh raushan ho gaye aur aib mit gaye, in tashreehaat se wahabiya par maut ka alam taari ho gaya, Ye banda -e- zayef (Ahmad Raza Khan Barelvi) bhi apne Allah ke fazlo karam se apne baap dada ki darakhshan sunnat par ghamzan rehte hue wahabiyat par qiyamat barpa karta rehta hai, Maine ab tak do sau se zyada kitabein tasneef ki hain aur wahabiyo ke akabireen ko do chaar baar hi nahin kai baar dawate munazira di magar ye log jawab dene se bhi aari rahe aur mabhoot ho kar reh gaye

Jo log hindustan mein baith kar Huzoor Nabiye Kareem ﷺ ki tauheen karte hain aur sabbo shitam se baaz nahin aate aur Allah Ta'ala ki taraf jhoot aur kizb ki nisbat qaim karte hain wo maidane munazira se bhaag uthte hain, dum daba kar ghaaib ho jaate hain phir zindagi bhar samna nahin kar paate, Un mein se aksar raahi -e- mulke adam ho chuke hain magar jo baaqi reh gaye hain wo anqareeb isi zillat se dunya se chale jayenge, unki maut hairani aur bad hawasi mein hogi

Unhein ye maloom hua ke main makka muazzama mein chand dino ke liye qiyam pazeer hoon, Mere paas hawale ki kitabein nahin hain, Baitullah ki ziyarat mein masroof hoon, aur apne aaqa wa maula, janabe Muhammadur Rasoolullah ﷺ ke shehar (Madina) ki taraf jaane ke liye paa ba rikaab hoon, Aise mauqe par unhone ek sawalnama ghada aur samne la kar rakha, Unhein ummeed thi ke kitabo ke baghair Madina paak ki tayyari mein jawab nahin de sakunga aur wo khush ho kar kehte phirenge ke Ahmad Raza Khan jawab na de saka aur is tarah wo apni zillat ka inteqam le lenge, Main pehle to khamosh raha halanki isse pehle main inke bado ko kai baar chup kara chuka tha magar inhein kya maloom ke main deene mateen ki amaan mein hoon, Deen ki nusrat aur imdaad karne waala khud mansoor wa mahfooz hota hai, Allah Ta'ala ki quwwat hai jab wo kisi cheez ko kehta hai ho ja to wo ho jaati hai, Mujhe bhi Allah Ta'ala ne apne fazl se quwwat bakhshi chunanche mujhe khayal aaya ke is sawalname ke do tarah ke jawabaat tayyar karoon, Ek

to ahle haq aur rasail ke liye taaki wo raahe hidayat pa lein
aur dusra un hat dharm hamla karne waalo ke liye,
chunanche maine qalam uthaya aur har ek ke liye aisa jawab
tayyar kiya jiske wo qabil the

Nazre Awwal

Deen ka daromadar

Yaad rakhein ke deen ka daromadar us baat par hai jisse najaate ukhrawi muyassar ho (yaani aakhirat mein najaat mile), Poore Qurane paak par imaan laana nihayat zaroori hai, Dunya mein bahut se gumrah log aise hote hain jo Allah Ta'ala ki baaz aayat par imaan le aate the magar baaz aayat ko nazar andaz kar dete the, In mein qadriya firqa mashhoor hai (ye log apne aap ko apne af'aal yani apne kaam ka khaliq jaante the) wo is aayate kareema par imaan laaye:

Tarjuma: Humne un par zulm na kiya balki wo khud apni jaano par zulm karte hain (*Nahl:118*)

Magar wo is aayate kareema ke munkir rahe:

Allah tumhara bhi khaliq hai aur tumhare aamaal ka bhi (*Saffaat:96*)

Aise hi ek firqa -e- jabriyya hai, Ye log insan ko patthar ki tarah majboore mahaz jaante the, Wo is aayate kareema par imaan laaye the:

Tarjuma: Tum kya chaho magar ye ke chahe Allah jo malik hai saare jahaan ka

Jabriyya is aayat ke munkir hain:
 Humne unki sarkashi ka badla diya beshak hum
 zaroor sachhe hain (*Al Anaam:146*)

Kharji log gunahe kabeera karne waale ko bhi kafir kehte hain, Wo is aayate kareema par imaan rakhte hain:

Tarjuma: Beshak fajir log zaroor jahannam mein jayenge wo qiyamat ke din us mein jayenge (*Infitar:14,15*)

Phir ye log is aayate kareema ka inkar karte hain:

Beshak Allah Ta'ala shirk ko nahin bakhshta magar uske ilawa jitne gunah hain jise chahe bakhsh deta hai (*Nisa:116*)

Firqa -e- marjiyya ka aqeeda hai ke musalman koi bhi gunah kar le use nuqsan nahin hota, wo is aayate kareema par imaan laate hain:

Tarjuma: Allah ki rahmat se na ummeed na hona,
 Beshak Allah sab gunah bakhsh deta hai wo bakhshne waala meharban hai (*Zumr:53*)

Magar ye log is aayate kareema ka inkar karte hain:

Tarjuma: Jo shakhs bura kaam karega use badla diya jayega

Is qism ki hazaaro misalein hain jo mukhtalif mazahib aur firqo ke baare mein pesh ki ja sakti hain, Ilme kalaam ki kitabo mein aisi daleelein kasrat se milti hain

Ilme ghaib Qurani aayaat ki raushni mein

Qurane azeem ki qatai nass hai:

Tarjuma: Zameeno aasman waalo mein koi ghaib nahin jaanta siwaye Allah ke (*Namal:65*)

Isi tarah ek aur maqam par farmaya:

Allah Ta'ala musallat nahin karta apne ghaib par kisi ko siwa apne pasandeeda rasoolo ke (*Jinn:26, 27*)

Phir mazeed farmaya:

Tarjuma: Huzoor ﷺ ghaib par bakheel nahin hain (*Takweer:24*)

Phir farmaya:

Aye Nabi, Allah ne aapko sikhaya jo kuchh aap pehle nahin jaante the aur Allah ka aap par bada fazl hai (*Nisa:113*)

Ek aur aayate kareema mein farmaya:

Ye ghaib ki khabrein hain jo hum tumhari taraf wahi karte hain, Aap un ke paas na the jab un bhaiyo ne dhoka diya (*Yusuf:102*)

Ek aur maqam par farmaya:

Ye ghaib ki khabrein hain jo hum aap ki taraf wahi karte hain (*Hood:49*)

Mundarija baala aayaate Quraniya ke ilawa bahut si aur aayaat bhi hain jin mein ghaib ke uloom par raushni daali gai hai, In aayaat mein nafi aur isbaat dono qism ke dalail milte hain, ye dono imaan ka hissa hain, inse inkar kufr hai,

Ek musalman in tamam aayaat par imaan laata hai, Wo ikhtelafi raaho par nahin chalta, Nafi aur isbaat dono ek natija par warid nahin ho sakti, Humein inke juda juda nataij talash karna padenge

Main apne Allah ke fazl aur uski quwwat se maidane tehqeeq mein qadam rakhta hoon aur jo shakhs is maidan mein dhoka dega ya fareb dega us par waar karunga

Ilm ki taqseem

Ilm ki ek taqseem to uske masdar ke aitbar se hoti hai, Yaani jahan se wo saadir hua magar iski dusri taqseem iske mutaliq ke aitbar se hai yaani jiske mutaliq wo ilm hai, inse ek aur taqseem zaahir hoti hai, dekhna ye hai ke ye talluq kis tarah ka hai, Taqseem ke aitbar se ilm ya to zaati hogा (jabki nafse zaat aalim se saadir ho) ya atai hogा, Zaati hone ki bina par un uloom mein ghair ki koi shirkat nahin hogi na ghair ki ata hogi na ghair uska sabab banega magar atai wo ilm hai jo dusre ki ata ho

Zaati to sirf zaate baari ta'ala se hi makhsoos hai, kisi ghairullah ka is ilm mein hissa nahin hai aur jahaan mein aisa ilm kisi ke liye saabit nahin kiya ja sakta, Jo shakhs kisi ke liye ek zarra se kamtar bhi zaati ilm saabit karega wo yaqeenan mushrik ho jayega aur tabah wa barbad hogा

Dusri qism ka ilm (atai) Allah ke bando ko ata kiya gaya hai aur ye sirf banda se hi makhsoos hai, Iski Allah ki taraf

nisbat nahin ki ja sakti, Allah ke saath ilme atai ki nisbat qaaim karne waala qatai kafir hoga aur shirke akbar ka murtakib hoga kyunki shirk wo hai jo kisi dusre ko Allah ke barabar jaane magar isne to ghairullah ko Allah se bhi bartar bana liya, ya wo is jahalat mein hai ke usne apna ilm ghaire khuda ko ata kar diya (Nauzu billah)

Dusri qism ke aitbar se ilm ki do qismein hain, Ek mutlaqil ilm, Ye mutlaqil ilm wahi hai jo ilme usool ki istelah mein hai, Aisa ilm saabit karne ke liye kisi ek fard ka ---- hona zaroori hai magar nafi karne se tamam afraad ki nafi ho jaati hai, Is bahas aur tehqeeq ko khatimul muhaqqiqeen, walide majide quddisa sirruhu ne

"الرشاد لقمع مبانى الفساد"

mein quziya maujiba ki bahas mein nihayat khoobi se bayaan farmaya hai

Dusri qism Ilme mutlaq hai jisse meri muraad wo hai jo umoom wa isteghraqe haqeeqi ka mafaad hai, Aisi qism ka suboot us waqt tak nahin hota jab tak tamam afraad maujood na ho, Ye kisi ek shakhs ki nafi se muntafi ho jaata hai, yahan maujiba kulliya hoga aur saaliba juziyya, Aise ilm ka talluq do darjo par hota hai, Ek ijmal aur dusra tafseeli, Jis mein har uloom juda aur har tafseel aur mafhoom dusre se mumtaz hoti hai yaani aalim ko jitni malumaat ho juz'i ho ya kulli, kul ho ya baaz

Is dusri qism ki bhi chaar qismein hain, Ek to sirf Allah Ta'ala se hi khaas hai, Iska naam ilme mutlaq tafseeli hai jis

par ye aayate kareema dalalat karti hai:

Tarjuma: Allah Ta'ala har shay ka janne waala hai
(Ahzaab:40)

Humara Rabbe kareem apni zaate kareem aur apni ghair mutanahi sifato ke saath un tamam hadiso ko jo maujuda hain ya kabhi the ya abadul abaad tak hote rahenge, phir wo tamam mumkinaat jo kabhi maujood na thi aur kabhi na hongi balki tamam muhalaat ko janne waala hai tamam mafhoomaat mein se koi aisi cheez nahin jo ilme ilahi ke daira mein na ho, Wo in tamam ko poori tafseel ke saath jaanta hai azal se abad tak tamam ki tamam cheezein uske ilm mein hain

Allah Ta'ala ki zaat ghair mutanahi hai, Uski sifatein bhi ghair mutanahi hai, Uski har sifat ghair mutanahi hai aadaad mein ghair mutanahi hai, Aise hi abad ke din aur uske tamam lamhaat aur ghadiya uske ilm mein jannat ki nemato se har nemat dozakh ke azaabo mein se har azaab, jannatiyo ya dozakhiyo ki saansein ya palko ka jhapakna unki adna si jumbish aur unke siwa aur cheezein uske ilm mein hain aur ghair mutanahi hain balki Allah Ta'ala ke liye har har zarra ghair mutanahi ilm hain, isliye ke har zarra ko har zarra se jo ho guzra ya aainda hogya mumkin hai ke koi na ho, koi nisbat qurbo bu'ad aur jihat mein hogi, Zamaano mein badlegi aur zamaano makaan ke badalne mein jo asaraat waaqe honge ya hote hain roze awwal se zamana -e- na mahdood tak Allah Ta'ala ko bittafseel maloom hai chunanche Allah Ta'ala ka ilme ghair mutanahi wa ghair

mutanahi aur ghair mutanahi hai, Ahle hisab ki istelah mein ye teesri quwwat hai jise muka'ab kaha jaata hai

Adad jab apne nafs mein zARB diya jaaye to majzoor ban jaata hai, Majzoor ko jab usi adad se zARB di jaaye to muka'ab ban jaata hai, Ye tamam baatein sirf hisab daano ke zAHNO mein hi nahin deen se waqif Ulama -e- kiraam par bhi roze rAUSHAN ki tarah iyaa'n hain, Ye baat bila shubha tasleem shuda hai ke kisi makhlooq ka ilm aane wahid mein ghair mutanahi bil fail ki poori tafseelaat ke saath har dusre fard par muheet nahin ho sakta isliye mumtaz jab hogA ke har fard ki janib khusoosiyat ke saath lihaz kiya jaaye aur ghair mutanahi lihaz se ek aan mein hasil nahin ho sakte, chunanche makhlooq ka ilm kitna hi wasee aur kaseer hi yahan tak ke arsh se farsh tak awwal se aakhir tak aur uske karodo darjo par bhi ho tab bhi mahdood hogA kyunki arsh aur farsh do simtein (directions) hain, do kinare hain, roze awwal se roze aakhir tak bhi do hadein hain, ek cheez do cheezo mein ghir jaaye to wo mutanahi hogi ghair mutanahi to na hogi, albata hadd ke baghair kisi cheez ka hona ghair mutanahi ho sakta hai, Ba maana mutanahi Allah Ta'ala ke ilm mein muhaar hai, is wasite ke uski sifatein aur uska ilm to paida hone se baalatar hai, saabit hua ke la mutanahi bil fail hona Allah Ta'ala ke ilmo se khaas hai aur ilme mutanahi uske bando ke ilm se khaas hai

Mundarija baala falsafiyana khayalaat aur mantiqiyana isteddal hain, qata -e- nazar Allah Ta'ala ke uloome la mutanahiyya par Qurane paak ka ye irshad kaafi hai:

Tarjuma: Allah har cheez par muheet hai (*Nisa:126*)

Zaate Ilahi mahdood nahin, Uski makhlooq se kisi ke liye mumkin nahin ke wo mahdood na ho, Allah Ta'ala jaisa wo hai tamam wa kamaal waisa hi hai, Use mukammal pehchana nahin ja sakta, Haan agar ye keh liya jaaye ke mujhe Allah ki marifat haasil ho gai hai to durust hai magar ye kehna ke mujhe Allah Ta'ala ki itni marfat haasil ho gai hai ke ab mazeed kuchh baaqi nahin raha to ye nadurust hai isliye ke is tarah Allah Ta'ala ki zaat mahdood ho jaati hai aur Allah Ta'ala ne insan ki marfat aur aql ke ihata mein aa jaata hai halanki wo bartar hai, Use koi cheez ihata nahin kar sakti, Wo to sab par muheet hai, Allah Ta'ala ke Ambiya, Awliya, Saliheen aur momineen apne apne maratib wa darajaat ke mutabiq Allah Ta'ala ki marfat haasil karte hain, wo isi farq ke hisab se apne maratib haasil karte hain, Is tarah unhein abadul aabaad tak Allah ki marfat mein izafa hota rehta hai magar ba'in hima wo Allah ke uloom ki tamam kamaale marfat par qadir nahin hi sakenge haan unhein qadre mutanahi haasil hoti rahegi, Isse sabit hua ke jamee malumaate ilahiya par kisi makhlooq ka muheet hona aqlan aur shar'an dono tarah muhaal hai, Agar tamam awwaleen wa aakhireen ke tamam uloom jama kar liye jaayein to unke majmua ko uloome ilahiya ke muqable mein koi nisbat nahin

Hum samajhne ke liye yun keh sakte hain ke agar uloome ilahiya ke dus lakh samundar rakhe jaayein to tamam makhlooqaat ke uloom ka majmua unke saamne ek qatra se

bhi kam hai aur mahdood hai, Uloom makhlooqat ke darya -e- zakkhar mutanahi hain, Mutanahi ko mutanahi se to ek nisbat ho sakti hai kyunki hum boond ke muqable mein dus laakh samundaro ki misaal pesh karte hain magar ye samundar ek waqt mein fana ho jayenge kyunki ye dus laakh samundar bhi mutanahi hain, Iski jitni bhi misalein pesh karte jaayein mutanahi hi hongi, Ghair mutanahi tak in ki rasai nahin ho sakegi, Ghair mutanahi humesha baaqi rahega aur humara imaan hai ke Allah ke awsaafe na mutanahiya ke saamne faani uloom ki koi haisiyat wa nisbat nahin

Hazrate Khizr wa Moosa alaihissalam ke uloom

Hazrate Khizr alaihissalam ne Hazrate Moosa alaihissalam ko kahi hui baat ki taraf ishara farmaya aur kaha ke chidiya ne samundar se chonch bhar ke paani pi liya, Is qism ke uloome ghaire mutanahi Allah ki zaat se khaas hain

Ab hum ilm ki un teen qismo par guftagu karenge jis mein se ek par upar bahas ho chuki hai,

- (1) Ilme mutlaq ijmal
- (2) Mutlaq ilm ijmal
- (3) Mutlaq ilm tafseeli

Ye uloom Allah ki zaat ke saath khaas nahin hain, "Basharte lashe" to bando se hi khaas hain, Ilme mutlaq ijmal bando ko hasil hota hai, Ye aqlan saabit hai aur zarooriyaate deen ka hissa hai, Jis tarah hum imaan laaye ke

Allah har shay ko jaanta hai, Har shay keh kar humne jamee malumaate ilahiya ka lihaz kar liya aur in sab ko ijmal taur par jaan liya, jo use apne liye na jaane wo apne imaan ki nafi karta hai aur apne kufr ka iqrar karta hai (Al iyaazu billah)

Tarjuma: Beshak Allah Ta'ala har ek cheez ko jaanta hai (*Baqarah:231*)

Jab ilme mutlaq bando ke liye saabit ho gaya to mutlaq ilme ijmal apne aap sabit ho jaata hai, Isi tarah mutlaq ilme tafseeli bhi bando ke liye mukhtas hai, Hum qiyamat, jannat, dozakh, Allah ki zaat, uski sifaat ko imaan ka hissa banate hain, Ye imaan ke usool hain, Halanki ye saari cheezein ghaib hain aur har ek, ek dusre se mumtaz pehchanna, to sabit hua ke is tarah ghaibo ka mutlaq ilme tafseeli har musalman ko haasil hai, phir Ambiya -e- kiraam ka to maqam hi buland hai

Ghaib par imaan laana

Allah Ta'ala ne humein ghaib par imaan laane ka hukm diya hai, Imaan tasdeeq hai aur tasdeeq ilm hai, Jo ghaib ko jaanta hi nahin wo uski tasdeeq kaise karega? Aur jo tasdeeq nahin karega wo us par imaan kaise layega? to saabit hua ke jo ilm Allah Ta'ala se khaas hai wo zaati hai aur ilme mutlaq tafseeli jo jamee uloome ilahiya ko isteghraqe haqeeqi ke saath muheet ho to jin aayato mein Allah Ta'ala ne ghaire khuda se iski nafi farmai hai wo ilme zaati hai magar jin aayaat mein Allah ne apne bando ke liye ilm ata farmaya hai aur us ilm ka zikr kiya wo ilme ataai hai, khwah wo ilme

mutlaq ijmal ho ya mutlaq ilm tafseeli ho, inhi uloom mein apne bando ki madh (tareef) farmata hai aur isi atai ilm ki wajah se wo apne bando ko mumtaz qarar deta hai

- (1) Tarjuma: Malaika ne ek ilm waale ladke ki khushkhabri sunai (*Zaariyaat:28*)
- (2) Beshak Hazrate Yaqoob humare ilm dene se zaroor ilm waale hain (*Yusuf:68*)
- (3) Humne Khizr alaihissalam ko ilme ladunni ata farmaya (*Kahaf:65*)
- (4) Aye Nabiyallah! Allah Ta'ala ne aapko wo ilm diya jise aap na jaante the (*Nisa:113*)

In aayaat ke ilawa aur bhi beshumar aayaat hain jin mein Allah Ta'ala apne bando ko ilm ata karne ki tafseel bayaan farmata hai magar har aayat mein ilme atai hi muraad hai, Jin aayaat mein bando ko ilme ghaib dena farmaya gaya hai wo atai ilme ghaib hai, Ye aayaate Quraniya ke aise sachhe muaani hain ke kisi ko inkar ki gunjaish nahin aur na inke ilawa koi dusre muaani bayaan kiye ja sakte hain

Ye aqeeda zarooriyaate imaan mein se hai, Jo iska inkar karta hai wo kufr ka irtekab karta hai aur daira -e- islam se kharij ho kar reh jaata hai, Ye wo muaani hai jinse Ulama - e- islam ne aayaate nafi wa isbaat mein tatbeeq ki hai, Imame Ajal, Hazrate Zakariyya rahimahullahu ta'ala ne apne fatawa mein aisa hi bayaan kiya hai, Imam Ibne Hajar Makki ne apne Fatawa hadeesiya mein aur Ahle Sunnat wa Jama'at ke

dusre mustanad ulama -e- kiraam ne apni apni kitabo mein isi nazariya ko pesh kiya hai

Ghaire Khuda se ilme ghaib ki nafi se muraad zaati ilme ghaib hai aur ye haqeeqat hai ke kisi makhlooq ka ilm jamee malumaate ilahiya par muheet nahin ho sakta, Ye baat roze raushan ki tarah iyaan hai aur aaftabe aalame taab ki tarah raushan hai ke jo shakhs Huzoor Nabiye Kareem ﷺ ke uloome ghaibiya jo aapko Allah Ta'ala ne ata farmaye the se inkar karta hai wo kharij az imaan hai, Humare mulk mein wahabiya is hadd tak gustakh ho gaye hain ke wo barmala kehte phirte hain ke Nabiye Kareem ﷺ ko apne khatime ka haal bhi maloom na tha, na aapko apni ummat ke khatime ka ilm tha

1318 hijri mein in logon ne mujhe Delhi mein ek aisa hi sawalnama bheja tha, Maine uske jawab mein ek kitab banaam:

"انباء الصطفى بحال سر و اخفى"

likhi, Us kitab se wahabiya par qiyamat toot padi, Ye log us cheez ki nafi kar rahe hain jo Allah Ta'ala ne Quran mein bayaan farmai hai halanki unke ye daawe unke imaan ki nafi karte the, aur unki ziyankari ka moonh bolta suboot the, wo apne in kufriya kalimaat ki wajah se kafir aur murtad ho gaye the

Phir wahabiya ne Sayyidul Ambiya ﷺ ke mutalliq ye baat keh kar kitna bada kufr kiya ke Nabi

alaihissalam ko na apne khatime ka haal maloom tha na ummat ke khatime ka, Ye bhi bahut raushan aayaat ka inkar hai:

- (1) Tarjuma: Beshak aapki aakhirat dunya se bhi behtar hogi (*Duha:4*)
- (2) Beshak anqareeb Allah aapko itna dega ke aap raazi ho jayenge (*Duha:5*)
- (3) Us din Allah ruswa na karega Nabi ko na un imaan waalo ko jo aapke saath hain, Unka noor unke aage pichhe daud raha hogा (*Tehreem:8*)
- (4) Anqareeb Allah Ta'ala aapko maqame mahmood ata farmaega (*Bani israil:79*)
- (5) Allah yahi chahta hai ke Nabi ke ghar waalo tum se napaki door rahe aur tumhein khoob paak kar de (*Ahzaab:33*)
- (6) Taaki Allah Ta'ala momin mardo aur aurato ko jannat mein dakhil kare jis mein nehrein beh rahi hain wo is mein humesha humesha rahenge unke gunah unse mita diye jayenge, aur ye Allah ke haan bahut badi muraad paana hai (*Fateh:5*)
- (7) Beshak humne aapke liye fathe mubeen ata ki, aapke sabab aapke aglo aur pichhlo ke gunah bakhsh dega aur apni nemat aap par tamam kar dega aur apni taraf seedhi raah dikhayega, Allah tumhari madad karne waala aur izzat dene waala hai (*Fateh:1*)
- (8) Barkat waala hai wo ke agar chahe to tumhare liye

isse behtar kar de jannatein jin ke niche nehrein beh
rahi hongi aur wo tumhare liye oonche mahallat
banayega (*Furqan:10*)

In aayaat ki tashreeh wa tafseer par jo beshumar ahadees maana -e- wahid par tawatur se aai hain wo ek behre be kira'a'n hai aur unhein azbar karna mushkil hai magar Allah ke kalaam aur Huzoor alaihissalam ki ahadees ke baad kaunsa kalaam hai jis par imaan laaya jaaye

Nazre Duwum

Zaati aur ataai ilm mein farq

Sabiqa safahaat ke mutale ke baad ek kotaah nazar insan ki aankhein un aayaat ki raushniyo se chamak uthegi ke tamam makhlooqat ke jumla uloom humare Rabbul alameen ke uloom ki barabari ka shubha bhi nahin kar sakte, Ek musalman ke dil mein zarra bhar is khadsha ka ehtimal nahin ke Allah Ta'ala ke uloom aur uski makhlooqat ke uloom ka koi muwazina ya muqabla ho sakta hai, In logon ko itna bhi maloom nahin hota ke Allah ka ilm zaati hai aur makhlooq ka atai, Allah ka ilm uski zaat se wajib aur khalq ka ilm haadis (kyunki tamam makhlooqat haadis hain) sifat mausoof se pehle nahin ho sakti, Allah ka ilm makhlooq nahin, Khalq ka ilm makhlooq hai, Allah ka ilm kisi ke zere qudrat aur taabe nahin hai, Ilme Ilahi humesha wajib aur

daaim hai, Makhlooq ka ilm haadis aur aarzi hai, Ilme Ilahi kisi tarah badal nahin sakta, Khalq ka ilm taghayyur pazeer hai, Is farq aur imteyaz ke bawujood koi shakhs barabari ka tasawwur kar sakta hai? Haan sirf wahi badbakht log aisi uljhan mein giriftar honge jin par Allah ki lanat hai, Wo haq ki baat se be behra ho chuke hain, Unki aankhein noor se mahroom ho chuki hain, Hum poore wusooq aur imaan se keh sakte hain ke aisa farz karna ke Huzoor ﷺ ke uloom Allah ke uloom par muheet hain ye bhi khayale batil hai, Ilme Ilahi se barabari phir bhi nahin ho sakti aur in wasee aur waazeh furooq ke hote hue uloome Ilahiya (Zaati) aur uloome Mustafa (Atai) mein kya barabari ho sakti hai?

Allah Ta'ala aur Rasool maqbool alaihissalam ke ilm mein siwaye "I L M" huroof ke aur koi sharakat nahin paai jaati, Humne dalaile qataiyya se saabit kar diya hai ke malumaate ilahiya ka mahdood hona aqlan bhi batil hai shar'an bhi batil, Wahabi jab aimma -e- deen aur unke pairuo ki kitabein padhte hain aur un mein Huzoor alaihissalam ke uloome ghaibiya ko Quraano Ahadees ki raushni mein mutala karte hain aur is maqam par pahunchte hain ke Huzoor alaihissalam ko roze awwal se roze aakhir tak ke tamam guzishta aur aainda waqiyaat ka ilm hai to ye log un par kufr aur shirk ka fatwa sadir karne lagte hain aur ilzaam lagate hain ke inhone uloome Ilahi aur ilmun Nabi ko barabar qarar de diya hai, Ye faisla karne waale nihayat khubti aur ghalat andesh log hain, ye khud kufro shirk ke garho'n mein girte jaate hain, In logon ne mahdood aur

madoo'd uloom ko Allah Ta'ala ke ghair mahdood aur la mutanahi uloom ka hum palla qarar de diya, Ye kufr ki shahadat dete hain ke Allah aur makhlooq ka ilm hum paaya hai (Astaghfirullah), Agar inke haan ilme la mutanahi hota ya miqdaar se zyada hota to wo Huzoor ﷺ ke uloom jo madoo'd aur atai hain kis tarah barabar qarar dete, wo masawaate uloome khaliq wa makhlooq mein na pade, jab wo apni jahalat aamez aql ka muzahira karte hain to Allah ke ilme la mutanahi se mazaaq karte hain aur ise naqis batate hain, Allah Ta'ala aise logon ko gharq kare aur inke fitno se humein mahfooz rakhe

Nazre Siwum

Ya Allah teri rehmat ho, Tareekiya chha gai, Zulmatein hadd se zyada badh gai, Bahut se log gumrahiyo ke siyahiyo mein chale ja rahe hain, Humne sabiqa safahaat par Allah Ta'ala ke zaati aur mutlaq muheet ilm par tafseeli guftagu ki hai, Ye uloom Allah ki zaat se hi khaas hain, Kisi bande ko is mein shirkat nahin, Haan mutlaq ilme atai mein har musalman ka hissa hai, che jayeke Ambiya -e- kiraam alaihimussalam, Agar ilme atai ko tasleem na kiya jaaye to imaan theek nahin rehta, Agar kisi wahmi ke waham mein ye baat guzre ke is tarah hum mein aur humare Nabi alaihissalam mein kya imtiyaz? jaisa ilm Huzoor ko hai waisa hi tamam ambiya ko hua phir aisa ilm (maaz Allah) hum ko bhi hai, jo ilm humein nahin, unhein bhi nahin, tum hum

barabar hue, ye baat to aalim dar kinar kisi jahil ke dimagh aur khayal mein bhi nahin aa sakti, magar wahabiya se tajjub nahin kyunki wo be aql qaum aur kuj firqa hai, in mein ek bhi aisa aalim nahin jis mein Huzoor Nabiye Kareem ﷺ ke kamalaat ke baare mein tasleem karne ka malka ho

Ek kuj maghz hindi

Amr waqiya hai ke in dino is firqe ka ek kuj maghz boodha jise apne aap ko sufi kehlane ka bhi khubt hai, bade buland baang daawe karte rehta hai wo bada mutakabbir, maghroor aur hat dharm hindustani hai, Haal hi mein usne ek risala likha hai jo chand awraaq par phaila hai, Iski ibarat itni giri hui aur gustakhana hai ke saato aasman phat padein, Usne apne risale ka naam Hifzul imaan rakha hai halanki uski ibarat khifzul imaan (Imaan ko nest karne waali) hai, wo likhta hai:

Phir ye ke aap ki zaate muqaddasa par ilme ghaib ka hukm kiya jaana, Agar baqaule zaid sahih ho to daryaft talab amr ye hai ke is ghaib se murad baaz ghaib ya kul ghaib? Agar baaz uloome ghaibiya muraad hain to is mein Huzoor ki hi kya takhsees hai? Aisa ilme ghaib to zaido amr balki har sabi wa majnoon balki jamee haiwanaat wa bahaim ke liye bhi haasil hai aur agar tamam uloome ghaib muraad hain is tarah ke usse ek fard bhi kharij nahin to iska batlaan daleele aqali wa naqali se saabit hai

Is hatdharm boodhe ko itna bhi maloom nahin mutlaq ilme atai asalatn Ambiya alaihimussalam ke saath khaas hai, Isiliye Rabbe kareem ne farmaya:

Tarjuma: Allah ghaib janne waala hai to apne ghaib par kisi ko muttala nahin karta, magar sirf apne pasandeeda rasoolo mein se jise chahe muttala kar de (*Jinn:26,27*)

Ab Allah ke siwa jise bhi ilme ghaib hasil hoga wo usi ki ata aur faiz se hasil hoga, aur usi ke raah dikhane se milega to barabari kis tarah hogi?

Dunya meri hatheli par raushan hai

Ambiya -e- kiraam ke uloom ghaire nabi ko sirf itne hi haasil hote hain jitne Ambiya -e- kiraam unhein sikhate hain, Ambiya -e- kiraam ke uloom ke samundar thathein maar rahe hain, unke samne dusro ke uloom ki kya haisiyat hai, kyunki Ambiya to roze awwal se aakhir tak ke tamam uloome maa kaana wa mayakoon ko jaante hain balki dekhte hain, Unke mushahidaat ke samne saari kainat khuli padi hai, Allah Ta'ala ne farmaya:

Tarjuma: Aur isi tarah hum Ibrahim ko dikhate hain saari badshahi aasmano aur zameen ki (*Al anaam: 75*)

Tabrani me Mojame Kabeer mein aur Nayeem bin hammad ne kitabul fitan mein aur Abu nayeem ne Hilyatul awliya mein Abdullah bin amr radiallaho ta'ala anhum a se riwayat ki hai ke Nabiye Kareem ﷺ ne

farmaya:

Tarjuma: Yaqeenan bila shubha Allah Ta'ala ne mere saamne dunya bichha di hai, Main ise aur is mein hone waale qiyamat tak ke waqiyaat ko yun dekhta hoon jaise apni hatheli ki taraf, hatheli par ek raushni dekh leta hoon, Ye raushni Allah ki taraf se hai jise usne apne Nabi ke liye ziyabaar farmaya hai, Aisi raushni sabiqa Ambiya ke liye bhi thi

Jis boodhe ka hum zikr kar rahe the usne kul aur baaz ki do shiqein qaaim ki, Pehli shiq (kul) to maujood nahin, haan isne dusri shiq (baaz) mein sab ko shamil kar liya aur natija ye nikala ke aap ke ilm ki kya takhsees hai halanki Rasoolullah ﷺ ka ilmo hilmi saare jahaan par chhaya hua hai aur Allah Ta'ala ne unhein bepanah uloom se sarfaraz farmaya hai aur apne bade fazl se nawaza hai, Aapke haan agle pichhlo ke tamam uloom dast basta khade hain, Jo kuchh guzra hai aur jo kuchh ta qiyame qiyamat aane waala hai Huzoor ﷺ ke mushahide mein hai, Jo kuchh zameen aur aasmano mein hai aap ko azbar hai, mashriq se maghrib tak jo kuchh hone waala hai aap usse khabardar hain, har cheez aap par raushan hai, aap har cheez ko pehchante hain, un par Quran utra to zarra zarra raushan ho gaya, Allah Ta'ala ne unke liye har cheez ki haqeeqat ko mufassal bayaan farmaya hai, magar is kuj maghz ne aapka ilm, zaid, amr, wa bachha aur pagal balki janwar aur chaupaya ke ilm ke barabar kar diya (Astaghfirullah)

Ise itna bhi nahin maloom ke jis lafze baaz ko naqse ilme Mustafa ke liye istemal kar raha hai us mein itni wus'at hai

jo ek chhoti si boond be miqdar se le kar lakho karodo chhalakte samundaro tak ko shamil hai, Is baaz ki na koi gehrai jaan saka na wus'at, in samundaro ka na koi kinara hai na koi inteha, ye sab aapke ilmo ka baaz hi to hai, is baaz ka ihata kaun kar sakta hai? ilme Mustafa to jitna Allah chahe utna hai, Lafze baaz se barabari aur mumasalat aur nafi wa naqs ke paimane tayyar karna aise kuj bayaano ka hi khasa hai, ab aise log maaz Allah yun bhi kehte na sharmayenge ke Allah Ta'ala ki qudrat zaid, amr balki ek bachhe aur janwar balki pagal aur chaupaye ki qudrat ke barabar hai (al iyaazu billah)

kyunki tamam haiwanaat kisi na kisi fail wa harkat par qudrat to rakhte hain agarche inki qudrat paida karne waali nahin hai magar baaz to sadiq aa gaya, Allah Ta'ala isse bartar hai aur apni zaate kareemi mein qudrat rakhta hai warna tehat -e- qudrat hogा

To kya abhi mumkin na hogा ke khuda hai ya nahin, Jo cheez qudrat se maujood hui wo paida karne mein maujood hoti hai, Jo paida karne se maujood hota hai wo pehle napaid hota hai phir yahan bhi baaz ke lafz ka itlaaq karenge, tamam ash'ya ka ihata to yahan bhi nahin to barabari aur saari buraiya laazim aa gai?

Badshah ka ek nashukr guzar gadagar

Hum is nazariye ke hamil ki haisiyat par ek waqiya ki misaal pesh karna chahte hain,
Ek badshah tha jo bada jabbar aur taqatwar tha, Wo dunya

ke khazano aur quwwato ka malik tha, Mulk ke tamam khazane usi ke zere tasarruf the, Uske kuchh wazeer the, kuchh nawab, kuchh sardar the, Usne ek sardar ko ek zile ka mukhtar bana kar saare khazane uske hawale kar diye taaki uski riaaya ke muhtajo mein taqseem karta rahe, Usne apne saath dusre sardar bhi muqarrar kar liye taaki wo bhi taqseem kaar ho jaayein aur logon tak khazane ki taqseem mein aasani ho, Badshah ne un sardaro aur umara par ek nigraan muqarrar kar diya jise naaibe aazam ka mansab diya gaya, Us nigran par badshah ke ilawa kisi ka mansab nahin tha, Badshah ne apne tamam khazane supurd kar ke unhein poore poore ikhteyaraat de diye aur apni zaat ke siwa tamam muamlaat unke sipurd kar diye, Naaibe aazam tamam nawabo, sardaro ko apne khazane de deta aur wo darja ba darja apne maa tehato ko baant'te jaate, Is tarah khazano ki ye taqseem mulk ke faqeero aur muhtajo tak ja pahunchi, tamam ko apna apna hissa milne laga, un muhtajo mein ek bad bakht khoo aur gandi zahniyat waala shakhs bhi tha, wo badshah aur uske nawabo se jhagadta, wo kisi ko khatir mein na laata, na kisi ka ehtiram na kisi ki tazeem karta, wo bawujode ke naan shabeena ka muhtaj tha magar kisi ko khatir mein na laata tha, wo apni hatdharmi se ek rupya bhi haasil na kar saka, bas yahi kehta ke main aur naaibe aazam dono maalo mulk mein barabar hain aur kehta agar tamam maalo daulat ki milk ka mas'ala hai to wo khalifa ko bhi muyassar nahin, agar baaz milk muraad hai to is mein naaibe aazam ki kya takhsees hai, main bhi barabar ka malik hoon, us nashukre badbakht qallash ne ikhteyar na to khalifa aur

naaibe aazam ka tasleem kiya aur na mansabe khilafat ko khatir mein laaya, uske khayal mein mamoor khazane aur khote sikke aur wo khazane jo abhi tak zameen mein madfoon the ek jaise the, wo badshahe waqt ki taqat aur qudrat ko bhi khatir mein na laata aur uski azmat aur jalalat ko bhi masawi taqseem ka mustahiq khayal karta, aakhir wo badshah ke jalaal ki nazr hua, dunyawi khazane se hissa paane ke bajaye wo jaan se bhi haath dho baitha

Is misaal mein hum Allah Ta'ala ki zaate kareem ko badshah khayal karte hain, Huzoor ﷺ khalifa - e- aazam hain, nawab, umara, sardar, Ambiya aur Awliya alaihimussalam hain aur hum faqeer aur muhtaj hain, usse lene waale aur uski ata par zinda rehne waale aur uski rahmato ke talabgaar, wo nashukra aur hatdharm sarkash wahi raanda dargah hai jo apne aap ko Allah ke khazano mein barabar ka shareek qarar deta hai

Musalmano! Allah tumhari himayat farmaye, tum us barkhud ghalat kuj nigah ke paas jao jo baaz ke lafz mein chhote bade ke farq se mahroom ho chuka hai, wo ilme nabi ki fazeelat se inkar kar chuka hai, uski haqeeqat mulahiza karo aur use kaho! aye ilmo hikmat mein suwar aur kutte ke barabar insan! tum dekhoge ke wo is jumle par bhapar jayega aur ghusse mein bhadak uthega phir usse daryaft karein kya tumhara ilm khuda ke ilm ki tarah har cheez par muheet hai? agar kahe haan to kafir ho gaya aur agar kahe nahin to use kahein phir ilm mein tumhari khususiyat kya hai? baaz ilm

to har kutte aur suwar ko bhi muyassar hai tumhein aalime
deen kis tarah kaha ja sakta hai?

Allah Ta'ala farmata hai:

Aise log saare jahano se badtareen hain (*Bayyana:6*)

Is waqt kamo besh ke imaan par farq layega che jayeke
asli aur tufaili aur bakhshne aur bheek mangne ka farq, isliye
ke kutte ne usse ilm haasil na kiya hai aur na suwar uska
tufaili bana, bakhilaf tamam dunya ke ilm waalo ke jinhein
ilm sarkare do aalam ﷺ ke sadqe se mila

Allah Ta'ala ne farmaya ke aap logon se farma dijiye jo
kuchh unki taraf utara gaya hai wo kainat ke liye hai, Imam
Buseeri ne ne Qasida Burdah shareef mein likha hai:

Tarjuma: Ya RasoolAllah! tujh se maangta hai har
bada chhotा

Nazre Chaharum

Wahabiya ki ghalat bayaniyo ka taaqub

Wahabiya jab aajiz aur mayoos ho jaate hain to apne
bachao ki tadabeer talash karte hain, halanki bachao ka waqt
guzar chuka hai, wo kehte hain ke Allah ne Huzoor
alaihissalam ko baaz uloom moajizana andaz mein ata kiye
hain, Aap sirf utna hi jaante the jitna us moajize mein ata
hua tha bas, lihaza tum isi par aqeeda rakho taaki ikhtelafaat
khatm ho jaayein aur bahami ittefaq hasil ho

Wo apni aisi baato se aam jahilo ko dhoka dena chahte hain aur haqeeqat se na aashna ghafilo ko shikar bana lete hain, magar jin logon ne unki baatein suni aur unke tauheen aamez kalimaat sune wo jaante hain ke tamam bahuo mein to buri bahu wo hoti hai jo jhanke aur dubak jaaye halanki delhi ke wahabi ne barmala kaha tha:

**Muhammad ﷺ kuchh nahin jaante,
yahan tak ke unhein apne khatime ka bhi ilm na tha
(al iyaazu billah)**

Phir delhi ke wahabiya ke peshwa ne apni kitab "Taqwiyatul Imaan" mein to yahan tak likh diya tha:

**"Jo kisi Nabi ke liye ghaib ki baat janne ka daawa kare
agarche ek darakht ke patto ki ginti ke baare mein hi
ho, usne Allah se shirk kiya"**

Phir kaha:

**"Yun maane ke wo barahe rast jaante hain ya khuda
ke bataye hue uloom se jante the, har tarah shirk sabit
hota hai"**

Inke bade gangohi ne "Baraheene Qatia" mein likha tha:

**"Nabi ﷺ deewar ke pichhe ka haal na
jaante the"**

Aur phir is ne is qaul ko Huzoor ﷺ ki hadees bana kar pesh kar ke nihayat be hayai ka muzahira kiya aur is qaul ki nisbat Hazrate Shaykh Abdul Haq Muhaddise Dehelwi rahimahullahu ta'ala se kar di, halanki ise to Hazrate Shaykh Muhaddis ne ishkaal ke taur par

bayaan farmate hue likha tha: "Na ye hadees hai na ye riwayat sahih hai"

aur apni kitab "Madarijun Nubuwwat" mein iski tasreeh farma di, Wahabiya ka ye ilzam agar Qurane paak ki aayat, ahadeese nabawiyya, aimma -e- deen ke aqwal aur mutaqaddimeen ke samne parkha jaaye to iski kya haisiyat reh jaati hai? Saari dunya is baat ki shahadat deti hai ke Huzoor ﷺ agle pichhle uloom se waqif the, Maazi aur mustaqbil ke waqiyaat se bakhbar the aur Allah ki banai har cheez un par raushan thi aur har zarra zarra unke samne tha

Ab wahabiya ka ye kehna ke Huzoor bas itna hi jaante the jitna wahi ke zariye bata diya gaya, Ye baat durust hai magar inka andaze bayaan durust nahin, Jab wo kehte hain ke baaz mugheebaat baaz awqaat Huzoor par waazeh kar diye gaye, hum bhi ye maante hain jamee malumaate ilahiyya ka ihata kar lena makhlooq ke liye mumkin nahin hai, magar hum is baat par israr karte hain ke Allah Ta'ala ne Huzoor ﷺ ko jab ye farmaya ke anqareeb hum aapko wo kuchh sikha denge jo aapke ilm mein nahin tha, ye sikhana waqai bazariya -e- Quran paak tha aur Qurane paak bayak waqt nazil nahin hua balki 23 saalo mein naazil hota raha, isse awqaat aur malumaat mein baaz hona durust hai magar is haqeeqat se inkar nahin kiya ja sakta ke wahabiya is andaz par taleeme khudawandi ko qaleel aur haqeer keh kar Huzoor ﷺ ki tauheen ke murtakib hote hain, Ye log Huzoor alaihissalam ko bhi apne jaise kamina nafso

par qiyaas karte hain, Ye aadate qadeema mushrikeen mein bhi paai jaati thi wo apne rasoolo se kaha karte the:

Tarjuma: Tum humare jaise hi bashar ho (*Yaseen:15*)

Is soorate haal ko nigah mein rakha jaaye to wahabiya mushrikeene qadeem se bhi badtar nazariyat rakhte hain, mushrikeen to nubuwwat se inkar hi kar dete the, aur ambiya -e- kiraam ko aam Aadmi jaante hue kaha karte the "tum humare jaise hi bashar ho" apni ilmi malumaat ki badai kyun karte ho, magar wahabiya nubuwwat par iman laane ke baad, Huzoor ﷺ ko khatimul ambiya aur afzalur rusul tasleem kar lene ke bawujood rasoolo ko apne jaisa bashar keh kar pukarte hain

Hum Allah ki paaki bayaan karte hain jo dilo ko badalne waala hai, jo aankho ko basarat ata farmata hai, ye nazariyati beemari unhein yun lagi ke Huzoor ﷺ ke liye "aalime maa kaana wa mayakoon" manna inke liye bahut bada maqam mahsoos hota hai aur inki bodi aqlo ke samne Huzoor ﷺ ka is maqam par faaiz hona naqabile faham hai, che jayeke dusre Ambiya aur Awliya ko azmat ka maqam dein, inke haan to Allah Ta'ala ki uloohiyat aur bulandi ki pehchan bhi mushkil hai, Us ke ahkaam aur qudrat ki wus'at ss bekhabar hain, Phir Rasoolo ko apni aql ke tarazu mein rakha, Jis maqam ka ilm unki aqlo fikr mein na aaya usse inkar kar diya aur use jhutla diya, jahan tak unki aql ne ijazat di tasleem kar liya

Hum Ahle Sunnat girohe haq hain, Hum tasleem karte hain ke roze azal se jo kuchh guzra aur roze aakhir tak jo

kuchh aayega wo humare Nabi ﷺ ke jumla uloom nahin balki aapke uloom mein se ek zarra hai, is par Allah Ta'ala ki nass hai:

Tarjuma: Jo kuchh aapko na aata tha, Allah Ta'ala ne aapko bata diya aur ye aap par Allah ka azeem fazl hai
(Nisa:13)

Ab meri guzarish suniye

Is aayate kareema mein Allah ne apne Habeeb par ehsan farmate hue ailaan kiya ke jo kuchh aap na jaante the maine aapko bata diya, is ehsan ke izhaar ke baad farmaya ye Allah ka bada azeem fazl tha, Aalime maa kaana wa mayakoon ka inaam bhi aam baat nahin thi, Maa kaana wa mayakoon ka ek ek lafz lauhe mahfooz mein maujood tha, Huzoor ﷺ ko lauhe mahfooz ka ilm ata farmaya phir saari dunya ke ilawa aakhirat ka ilm bhi diya, Qiyamat barpa hone ke waqiyaat ka bhi ilm ata farmaya, Kainat ki tamam cheezin Quran ki zuban mein "Mataa -e- qaleel" (Nisa:197) hain jise Allah Ta'ala qaleel farmata hai, unka ilm ata farmane ke baad Allah Ta'ala ka apne Habeeb par ehsan jatana koi badi baat nahin thi, Badshah qaleel inamaat par ehsan nahin jataya karte haan koi ghair mamooli aur kaseer inaam ho to ehsan ki baat hoti hai, chunanche Huzoor ﷺ ko qiyamat wa aakhirat ke uloome kaseer ata farmaye, Hashro nashr, hisabo kitab aur sawaaboo itaab ke tamam darajaat aur marahil ka ilm diya gaya, log jannat aur dozakh mein apne apne maqamaat par pahunchenge, un maqamaat ke baad ke uloom bhi Allah Ta'ala ne apne

Habeebe mukarram ko ata farmaye, Huzoor nabiye kareem ﷺ ne apne Allah ko uski zaato sifaat se pehchana jiska ilm siwaye khuda ke aur kisi ke zehno fikr mein nahin aa sakta tha, Allah Ta'ala ne apne Mahboob ko ye inamaat ata farmaye phir apne ehsan aur fazle azeem ka izhaar farmaya

Lauho Qalam ka ilm

Isse sabit hua ke lauhe mahfooz ka saara ilm humare Nabi paak ﷺ ke be panah uloom ke samundaro ka ek qatra hai, is maqam par Allama, Imam Buseeri rahimahullahu ta'ala Huzoor ﷺ ki bargah mein arz karte hain:

فَانْ مِنْ وَجُودِكَ الدُّنْيَا وَضُرْتَهَا
وَمِنْ عِلْمِكَ لَوْحٌ وَقَلْمَانْ

Tarjuma: Aap ki bakhshish ka dunya aur aur iske lawazimaat to ek hissa hain, aur aapke uloom ke saamne lauho qalam ek zarra hain

Hazrat Imam Buseeri rahimahullahu ta'ala ne "Min" ka lafz istemal kiya hai jo baaz par dalalat karta hai, Ab ye Huzoor ﷺ ke uloom ko madood aur mahdood paimano mein napne waale Allama Buseeri ke imaan par ghaizo ghazab ka izhaar karenge, ghamo ghussa mein jal marenge

Hazrate Mulla Ali Qaari rahimahullahu ta'ala is sher ki tashreeh mein farmate hain ke ilme lauh se matlab qudsi nuqoosh aur ghaibi sooratein hain jo is par sabt hain, aur ilme qalam se muraad ye hai Allah Ta'ala ki wo amanatein jo usne apni marzi se mahfooz rakhi hain, Lauho qalam ke uloom Huzoor ﷺ ke bepanah uloom ka ek hissa ya zarra hone ki wajah ye hai ke Huzoor ﷺ ke ilmo ki bahut si qismein hain, Kulliyaat, juz'iyaat, haqaiq wa daqaiq aur aqariw aur maarif jinhein zaate ilahiyya se talluq hai, lauho qalam ka ilm Huzoor ﷺ ke uloom maktooba par haawi nahin haan Huzoor ﷺ ke uloom ki ek satr hai, Huzoor ﷺ ke ilmo ke samundaro ki ek nehar hai, phir ye lauho qalam ke uloom Huzoor ki barakaat ka natija hain

Nazireene kiraam! Allama Buseeri aur Hazrate Mulla Ali Qaari ki tashreeh wa tafseel se Huzoor ﷺ ke uloom ki wus'at ka andaza hota hai magar haq ki raushni se rugardaan aur Huzoor Nabi Kareem ﷺ ki azmat ke munkiraan par ye baat tasleem karna kitna giraan hai aur kis qadr dushwar hai!!

Nazre Panjum

Nazireene kiraam! Meri guzarishaat se mas'ala ki haqeeqat ko pa gaye honge aur wo is natije par pahunche honge ke Huzoor ﷺ ke uloom ke izhaar mein na to Allah ke uloom se barabari ka shubha hota hai na shirk ka shak, Hum Huzoor ﷺ ke uloom ko Allah Ta'ala ki ata ke baghair tasleem nahin karte, Ye khud bakhud haasil nahin hue, Allah ne ata kiye aur fazle azeem farmaya, Hum Huzoor ﷺ ke saare uloom Allah ke uloom ka baaz hi maante hain magar humare baaz mein aur muanideen ke baaz mein aasman zameen ka farq hai, Wahabiya ka baaz tehqueer wa adawat ka baaz hai aur humara baaz azmato tamkeen ka baaz hai, Is baaz ko Allah Ta'ala ke ilawa koi nahin jaanta, Usi ne baaz ko apne Habeeb par inaam farmaya

Qurano Hadees aur Aqwale Sahaba mein Huzoor ke uloom

Humne nazireen ki khidmat mein sabiqa guzarishat ke ilawa Qurano Hadees aur aqwale aimma -e- salaf wa khalaf ke aqwaal ko pesh kiya hai aur mustanad dalelein qaaim ki hain, Buzurgane ummat ke aqwal ki raushniyo ne humare dilo dimagh ko munawwar kar diya hai aur Huzoor ﷺ ki zaate buland sifaat ka mushtaq bana diya hai, Maine wo tamam baatein bayaan kar di hain jise aqlo danish qubool kare, Agar is mauzu par aap Uloomun Nabi ke

thaathein maarte samundaro aur chamakte hue chando ko dekhne ke khwahan ho to meri kitab:

"مَلِي الْحَبِيبُ بِعِلْمِ الْغَيْبِ"

aur

"اللَّوْلَؤُ الْمَكْنُونُ فِي عِلْمِ الْبَشِيرِ مَا كَانَ وَمَا يَكُونُ"

ka mutala karein, Phir meri ek aur kitab:

"أَنْبَاءُ الْمُصْطَفَى بِحَالِ سُرُورٍ وَأَخْفَى"

ko zere nigah rakhein, Mujhe yaqeen hai ke aapki dili tamanna poori ho jayegi aur imaan taaza ho jayega

Sahih Bukhari ki hadees Sayyiduna Umare Faruque radiallaho ta'ala anho se riwayat hai:

Tarjuma: Ek baar Huzoor alaihissalam khutba padhne uthe to aapne humein ibteda se aakhir tak, azal se qiyamat tak sab ahwaal ki khabar di, yahan tak ke jannat waale jannat mein aur dozakh waale dozakh mein jayenge, humein khabar de di

Sahih Muslim ki hadees mein hai ke Huzoor alaihissalam ne subah se ghuroobe aaftab tak khitab farmaya, is mein ye alfaaz khaas taur par hain:

"Jo kuchh dunya mein qiyamat tak hone waala hai us sab ki humein khabar de di hai, hum mein se zyada ilm use mila jise zyada yaad raha"

Bukhari shareef wa Sahih Muslim shareef ki hadees mein Hazrate Huzaifa radiallaho ta'ala anho se riwayat hai:

Ek baar Nabiye Kareem ﷺ khutba

padhne ke liye uthe to aapne waqte qiyamaam se qiyame qiyamat tak ke tamam halaat jo kuchh hone waala hai humein bata diya hatta ke kuchh bhi baaqi na chhoda

Tirmizi shareef ki hadees mein Muaaz bin Jabal radiallaho ta'ala anho ne riwayat kiya hai, Huzoor ﷺ ne farmaya:

Tarjuma: Maine Rabbe jaleel ko dekha, Usne apna daste qudrat mere dono shaano ke darmiyan rakha jiski thandak maine apne seene mein mahsoos ki, mujh pe tamam cheezein raushan ho gai, aur maine sab kuchh pehchan liya

Zameeno Aasman ka ilm

Bukhari, Tirmizi aur Ibne Khuzaima phir unke baad aimma ne is hadees ki tasdeeq ki hai phir tasheeh farmate hue tashreeh bhi ki hai, Tirmizi ki hadees mein Hazrate Abdullah ibne Abbas radiallaho ta'ala anhuma ne Huzoor ﷺ ka ye irshad naqal kiya hai:

Maine aasmano mein aur zameeno mein jo kuchh hai sab ko jaan liya, Ek aur maqam par farmaya: Maine mashriq se maghrib tak jo kuchh hai maloom kar liya

Musnad Imam Ahmad, Tabqaat Ibne Saad, Mojame Kabeer Tabrani ki hadees sahih sanad se Abuzar Ghiffari radiallaho ta'ala anho ki zubaan se bayaan ki gai hai phir Abu Yaala aur Ibne Munee aur Tabrani mein Abu Darda radiallaho ta'ala anho ki riwayat se bayaan kiya gaya hai ke

Huzoor ﷺ ne humein is haal mein chhoda ke hawa mein par maarne waala koi parinda na tha jis ka zikr Huzoor alaihissalam ne na farmaya ho

Suraj grahan ki hadees Bukhari Muslim mein maujood hai:

Yaani jo cheez ab tak mere dekhne mein na aai thi,
maine ab use apne maqaam mein dekha

Hadeese paak ke ye alfaaz hum isse pehle bhi bayaan kar aaye hain ke beshak Allah Ta'ala ne mere samne dunya ko pesh kiya to maine uski har cheez (jo kuchh qiyamat tak aane waali hai) ko aise dekha jaise is hatheli ko dekh raha hoon

Is hadeese paak ke ilawa beshumar aisi ahadees maujood hain aur wo tawatur se muhaddiseen aimma, ulama aur fuqaha bayaan karte chale aaye the, Qasida burda ka ye sher ahle imaan ke liye raushni ka sar chashma hai:

من علومك علم اللوح والقلم

Tarjuma: Aapke ilm ke samne lauho qalam ka ilm ek zarra hai

Zameen wa aasmano ke kulli uloom

Hazrate Mulla Ali Qaari rahimahullahu ta'ala ki wazahat aur sharah ke baad hum Hazrate Shaykh Muhaddise Dehelvi ke un irshadaat ko hadiya -e- nazireen karna chahte hain jinhein Hazrate Muhaddise Dehelvi rahimahullahu ta'ala ne Mishkaat shareef ki sharah mein bayaan kiya hai, Aap likhte hain ke Huzoor ﷺ ka ye irshad ke maine

zameen aur aasmano ke darmiyan jo kuchh hai use maloom kar liya, is haqeeqat ka tarjuman hai ke aap tamam uloome kulli aur juz'ee se waqif the, aur aapne un tamam uloom ka ihata farma liya tha jo arzo samawaat ke mutalliq hain

Allama Khifaji Shifa shareef ki sharah mein likhte hain aur Allama Zurqani ne Mawahib ki sharah mein Hazrate Abuzar aur Hazrate Abu Darda radiallaho ta'ala anhuma ki riwayat ki tashreeh karte hue likha hai ke zameeno aasman ke darmiyan koi aisa parinda nahin jiske ahwaal wa tafseelat ki Huzoor ne khabar na di ho, Ye is baat ki daleel hai ke Huzoor ﷺ ne zameeno aasman ke zarre zarre ke baare mein wazahat farma di thi aur koi mujmal aur mufassal baat baaqi nahin thi jise aap ne bayaan na farmaya ho

Imam Ahmad Qastalani farmate hain ke is baat mein zarra bhar bhi shubha nahin kiya ja sakta ke Allah Ta'ala ne apne Mahboob alaihissalam ko isse bhi zyada ilm diya hai aur Huzoor ﷺ par tamam agle pichhle logon ke halaat aur uloom afsha farma diye the, Hazrate Imam Buseeri rahimahullahu ta'ala ek aur maqam par farmate hain:

وَسَعَ الْعِلَمَيْنِ عَلَيْمًا وَ حَكِيمًا

Tarjuma: Muheet jumla aalam, Ilme Mustafai hai

Imam Ibne Hajar Makki likhte hain:

Allah Ta'ala ne jab Huzoor ko saare jahaan ka ilm ata farmaya to Huzoor ne sabiqa aur aainda ke tamam logon ke

tamam halaat maloom kar liye, Naseemur Riyaaz mein mazeed wazahat ki gai hai ke tamam makhlooqat Adam alaihissalam se qiyame qiyamat tak Huzoor ki nigah mein laai gai to aapne ek ek ko pehchan liya, Hazrate Adam alaihissalam ko tamam ashya ke asma sikhaye gaye to aap tamam asma ke Aalim ho gaye the, Imam Qazi ke baad Allama Qari phir Allama Manawi ne Jaame Sagheer ki sharah mein likha hai ke jab paak jaanein badan se juda hoti hain to aalame baala mein pahunch jaati hain, unke saamne koi parda nahin rehta, tamam hijabaat khatm ho jaate hain, wo tamam kainaat ke muamlaat aur nazaaro ko aise jaanti aur dekhti hain jaise sab kuchh unke samne ho raha hai

Ahwaale ummat par nigah

Imam Ibne Haaj Makki rahimahullahu ta'ala aur Imam Qastalani farmate hain ke humare ulama -e- kiraam ka aqeeda hai ke Huzoor Sarware Kainat ﷺ ki hayaat wafat mein koi farq nahin, Huzoor apni ummat ko apni nigah se dekhte hain, Unke tamam halaat se bakhabar hote hain, Unki niyyato ko jaante hain, Unke irado aur dili tamannao ko jaante hain, Ye tamam cheezein Huzoor ﷺ par ek ek kar ke roze raushan ki tarah iyaan (zaahir) hain, Aapke mushahide se ek cheez bhi poshida nahin rakhi gai

Allah Ta'ala ne farmaya:

Tarjuma: Aye ghaib ki khabrein batane waale (Nabi) humne aapko haaziro naazir bana kar bheja hai

(Ahzaab:45)

Qaazi Iyaaz ne Shifa shareef mein likha hai ke jab tum khali ghar mein dakhil ho to Nabi ﷺ par salam arz karo, Allama Mulla Ali Qaari iski sharah mein likhte hain ke Rasool-e-Akram ﷺ ki roohe paak tamam musalmano ke gharo mein maujood hoti hai

Awwal wa aakhir, zahir wa batin ka ilm

Hazrate Shaykh Abdul Haq Muaddise Dehelvi farmate hain ke Adam alaihissalam se le kar Soore Israfeel tak jo kuchh dunya mein hua ya hone waala hai, Allah Ta'ala ne apne nabi par waazeh kar diya tha yahan tak ke awwal se aakhir tak ke tamam ahwaal zahir kar diye gaye, Huzoor ﷺ ke ilm mein yahan tak wus'at di gai ke Allah Ta'ala ke kaam, ahkaam, sifaat, asma, af'aal, aasaar ke ilawa tamam uloom zaahir wa baatin, awwal wa aakhir aapke saamne rakhe gaye, Huzoor Nabiye Kareem ﷺ is aayate kareema ke misdaq the:

Tarjuma: Har ilm waale ke upar ek ilm waala hai
(Yusuf:76)

Mundarija baala aayate kareema aam hai, Is mein kisi khaas shakhs ki taskhees nahin ki gai hai, Agar ye baat tamam arbaabe ilm ke liye maani jaaye to humare Nabiye Kareem ﷺ to sab se aala wa aula hain, Agar dunya -e-arzi par nazar ki jaaye to ahle ilm mein har ek dusre se mumtaz wa aala hai, magar humare Nabi se buland aur

alam to sirf Allah ki zaate kareem hai, aur zee ilm ke lafz ka itlaaq Allah ki zaat par nahin kiya ja sakta kyunki tankeer baaziyat par dalalat karti hai, to takhsees ki koi haajat nahin rehti

Shah Waliullah Muhaddise Dehelvi apni kitab "Fuyoozul Haramain" mein likhte hain:

Mujhe Huzoor ﷺ ki bargah ki haziri ke dauran ye faizan hua ke insan ek maqam se maqame quds tak kis tarah taraqqi paata hai aur us maqame quds par har cheez us par raushan ho jaati hai, Nabiye Kareem ﷺ ke waqiya -e- meraj mein maqame quds ki tamam bulandiya aur wus'atein badarja aala wa atam paai jaati hain

Hum mundarija baala satro mein Huzoor ﷺ ke ilm ke mukhtalaf maqamaat ko pesh kar aaye hain, Allah ke kalaam ka faisla, us buland wa baala adalat ka faisla aur Quran naazil karne waale ka faisla, us raushan bayaan waale ka faisla bar haq hai, Quran masnooyi ya banawati baat nahin kehta, wo sabiqa kitabo ki tasdeeq karta, har ek cheez ki tafseel bayaan karta hai,, us mein se koi cheez baaqi nahin rahi, Qurane azeem gawah hai aur iski gawahi sab par bhaari hai, ye har cheez ka tibyaan hai, Tibyaan wo raushan aur waazeh bayaan hota hai jis mein koi cheez poshida na rahe, ziyadate lafz ziyadate maana par daleel hoti hai, Bayaan karne ke liye ek to bayaan karne waala chahiye, wo khud Allah Ta'ala hai, Dusra wo jiske baare mein bayaan kiya jaaye aur wo hain jin par Qurane paak utara gaya, Humare Aaqa wa

مَوْلَىٰ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ Maula Janabe Muhammadur Rasoolullah

Ahle sunnat ke nazdeek har maujood cheez ko shay kaha jaata hai, is mein jumla maujudaat shamil hain, farsh se arsh tak, sharq se gharb tak, zaatein, halatein, harakaato sakanaat, palak ki jumbish aur nigaho ki rasai aur narasai, dilo ke ahwaalo khataraat, irade gharze ke har cheez jo kuchh ho chuka hai aur jo kuchh hone waala hai lauhe mahfooz mein tehreer shuda tamam khazane tamam ki tamam cheezein Quran mein maujood hain, Quran un cheezo ko raushan aur mufassal zikr karta hai, lauh ki tamam tehreerein Quran nazil karne waala jaanta hai

Har chhoti badi cheez likhi hui hai, Har cheez humne gin rakhi hai ek batane waali kitab mein, Zameen ke gehre andhero mein har daana aur har tar wa khushk cheez ek raushan kitab mein bayaan kar diye gaye hain
 Ye saari cheezein Quran ki soorat mein Huzoor ﷺ par nazil hui hain

Maqamaate uloom Mustafa

Aayaate baala ke ilawa ahadees ke khazane Huzoor ﷺ ke uloom se bhare pade hain, roze awwal se aakhir tak jo kuchh hogा wo sab lauhe mahfooz mein darj hai, abad tak ke tamam haal us mein maujood hain, baizawi shareef mein hai ke abad taa azal wa abad ka muamla mutanahi hai kyunki ghair mutanahi cheezein aur unki

tafseel azal wa abad ke paimane mein nahin sama sakti¹

Ahle nazar wa imaan par ye cheez poshida nahin ke "maa kaana wa mayakoon" usi ko kehte hain, Ilme usool mein ye baat waazeh kar di gai hai ke nakra maqame nafi mein aam hota hai to jaaiz nahin ke Allah Ta'ala ne apne kalaam mein koi cheez chhod di ho, Kul ka lafz to umoom par har nass se zyada nass hai to rawa nahin ke bayaane raushan aur tafseel se koi cheez reh gai ho

Qataiyyate kalami aur qataiyyate usooli

Usoole fiqh mein qataiyyate kalami aur qataiyyate usooli mein farq bataya gaya hai, qataiyyate aam ijtehadi hai to qataiyyate kalami ke samne wo kuchh haisiyat nahin rakhti,

¹ Is mauzu ki tafseel nazre awwal mein zyada wazahat se guzar chuki hai, Arsh wa farsh do hadein hain, pehle din se aakhiri din tak to hadein hain, ye tamam zamano makaan mein ghiri hui hain, ye tamam mutanahi cheezein hain, agarche baaz hazraat ko tajjub hota hai ke lauho qalam, arsho farsh, azal wa abad kaise muheet ho sakte hain, magar jin logon par Allah ke ghair mutanahi uloom ka tasawwur waazeh ho chuka hai unhein koi taraddud nahin, Qurane paak Allah Ta'ala ke behaddo hisab samundaro ke uloom se ek kitab hai, ek qatra hai, uske ghair mutanahi khazano se ba aitbare alfaaz mutanahi khazana hai, baaz log is maqaam par aa kar ruk jaate hain, unki aqlein jawab de jaati hain, is mein ghuyooobe khamsa ka bayaan hai, is mein lauhe mahfooz ki tehrer ka bayaan hai, is mein maa kaana wa mayakoon ka bayaan hai, ye saari mutanahi cheezein aur Huzoor ﷺ ke uloom ka ek hissa hain, Quran nuzool ke airbar se mutanahi hai, Aayaat ek mutanahi amr ki dalalat karti hain, Is nuqte ko us waqt tak zehan samajh nahin paata jab tak la mutanahi uloom ke mutaliq waqifiyat hasil na ho, aur haqeeqat ye hai ke ye muhtaje bayaan nahin hai magar log apni kam fahmi se Huzoor ﷺ ke uloom mutanahiya ko ghair mutanahi samajh kar aitraf e haqeeqat se ruk jaate hain (Ahmad Raza Khan)

kisi hanafi ka isteddal umoome Qurani se aur iske mazhab mein is mohkam ka qatai hona na murade Ilahi par jazman koi hukm lagata hai, na daira -e- taaweele se khurooj karta hai, ye baat saabit ho gai ke humare Nabi ﷺ tamam maa kaana wa mayakoon ko jaante hain aur jab ye baat tay shuda hai ke Huzoor alaihissalam ka ilm Quran se mustafaad hai aur har ek bayaan raushan aur mufassal hai, Ye kitab khudawand ki sifat hai ke is mein har ek cheez maujood hai, har surat, har aayah aur har paara bayak waqt nahin utra tha balki Qurane paak ka nuzool poore 23 saal mein hua tha, jun jun koi aayate kareema utarti Huzoor alaihissalam ke uloom mein izafa hota jaata tha, hatta ke jab Qurane paak mukammal ho gaya Huzoor ﷺ ke uloom ki takmeel ho gai, Allah Ta'ala ne apne mahboob par apni nemat tamam kar di, Qurane paak ke nuzool se pehle sabiqa ambiya ka zikr mujmal raha aur mufassal bayaan na kiya gaya, phir un ulool azm ambiya ke waqiyat samne aane lage, agarche munafiqeen Huzoor ke ilm ke baare mein khufya badzubani karte the, Agar Huzoor kisi muamle mein tawaqquf farmate ya taraddud farmate to munafiqeen baghlein jhankte ke Huzoor ﷺ (Maaz Allah) bekhabar hain, hatta ke wahih aati, Huzoor ﷺ ke ilm mein izafa hota, ye baat na Huzoor ﷺ ke ilm mein naqs ki daleel hai na Qurane paak ki aayah ke khilaf hai

Huzoor ﷺ ke naqaise ilmiya mein aaj ke wahabiya jitni daleelein pesh karte hain aur kisi waqiya ya

qissa mein Huzoor ka khamoshi ikhteyar karna ya tammul karna Huzoor ﷺ ki be ilmi par qiyaas karte jaate hain, ye unki ahmaqana aur jahilana aadat hai halanki aise tamam waqiyat ko Huzoor alaihissalam ki adame waqifiyat par qiyas karna jahalat ki alamat hai

Hum Allah ki hamd karte hain, Wahabiya Huzoor alaihissalam ke ilm ke naqais bayaan karte waqt jo daleelin laate hain wo be wazan aur bekaar hain, bafarze muhaal agar koi aisa waqiya darpesh hua jahan nuzoole wahih ke baad bhi Huzoor alaihissalam ne kisi waqiya par khamoshi ikhteyar ki ho to phir bhi Huzoor alaihissalam ke naqse ilm par qatai daleel nahin²

Agar main yahan kutube usool se aimma -e- kiraam ke dalail ko pesh karoon to iska shumar hi nahin rehta, Aaj hindustan mein wahabiya ke peshwa Rasheed Ahmad Gangohi apni kitab "Baraheene Qatia" jise wo apne shagird Khaleel Ahmad Ambethwi se mansoob karta hai, usne khud

² Wahabiya ki jahalat ki daleelo mein se ek ye bhi hai, jo hadeese shafa'at se pesh karte hain "to main apna sar uthaunga aur apne rab ki hamdo sana bayaan karunga, wo mujhe taleem farmayega" is mein be ilmi ki kaunsi daleel hai yahan to humare aaqa wa maula ki ilmi fazeelat mein mazeed izafa hota dikhai deta hai ke qiyamat ke din bhi Huzoor par sifaate ilahiyya ka zuhoor hogा aur aap par wo asraar munkashif honge jo aap ki zahiri zindagi mein nahin hue the, ye bhala kaunsi wajhe naza hai, hum pehle bayaan kar chuke hain ke Huzoor ﷺ ka ilm zaato sifaate ilahiyya ka muheet nahin, mutanahi ka la mutanahi ko gher lena muhaal hai, Huzoor ke uloome jadeeda abadul abaad tak zaato sifaate ilahiyya ke mutalliq badhte rahenge aur kabhi muheet na honge jo uloom hasil ho jaayein wo mutanahi hain, baaqi la mutanahi hain, is mein na humare daawe ke khilaf koi cheez hai aur na Huzoor alaihissalam ke uloom mein naqs ki koi alamat (Ahmad Raza Khan)

tasleem kiya hai ke Allah Ta'ala ne Huzoor alaihissalam ko uloome ghaibiya se nawaza hai, magar is tasleem shuda haqeeqat ko bhi dabe dabe lafzo mein aitraf ke taur par likha hai

"Aqaid ke masail qiyasi nahin hote jo qiyaas se sabit ho jaayein balki qatai hote hain aur qataiyyat nusoos se sabit hote hain, yahan nusoos hain lihaza iska isbaat us waqt qabile iltefat hogा jab muallif is ko qataiyyat se sabit karega aur etiqadiyat mein qataiyyat ka aitbar hota hai, na zanniyate sihah ka, ihaade sihah bhi motabar nahin chunanche fanne usool mein mubrahan hai"

Is ibarat par wahabiya ka haal khul kar samne ho gaya hai aur haq waazeh ho gaya hai, hum daawa se kehte hain ke gangoh ke wahabi deobandi -e- dehli aur deoband ke wahabiya aur dusre be adab na muhazzab ganwar sab ke sab mil kar ek nass aisi le aayein jiski dalalat qatai ho aur ifaada yaqeeni ho aur suboot jazmi jaise Qurane paak ki aayat ya mutawatir hadees jo yaqeeni qatai hukm karti hai ke tamami nuzool ke baad bhi koi waqiya Huzoor ﷺ ki zaate ba barkat par makhfi raha ho ya Huzoor alaihissalam ko maloom hi na ho, ye alahida baat hai ke Huzoor ko maloom to tha magar aapne bayaan na farmaya ho kyunki Huzoor ﷺ ke paas aise hazaaro laakho ilm hain jo Huzoor ﷺ maloom the magar unke izhaar ka hukm na tha, Ho sakta hai ke baaz uloom zehan se utar gaye ho'n magar aapki tawajjo mubarka ke kisi aham aur aazam amr par mabzool ho, zehan se utarna ilm ki nafi nahin

hai balki aham uloom ki taraf mutawajje hone ki daleel hai

Hum wahabiya -e- hind se kehte hain ke aisi koi burhan aisi koi daleel laao jo Huzoor ﷺ ke ilm ki nafi karti ho, agar tum sachhe ho to aage aao, agar ab tak aisi burhan nahin la sake to hum keh dete hain ke tum kabhi nahin la sakoge to jaan lo Allah daghabazo ko kabhi ijazat nahin deta ke wo makr karte jaayein aur logon ko gumrah karte phirein

Ye bade tajjub ki baat hai ke gangohi mazkoor Huzoor alaihissalam ke ilm ki fazeelat ko aqaid se qarar deta hai taaki Bukhari aur Muslim ki ahadees ko radd kar sake, jab ilme nabi ki nafi par aaya to ise fazail mein tasawwur kar liya gaya jis mein zayef hadeesein bhi manzooro qubool hoti hain phir saqit riwayaat se sanad pesh karta gaya, jiski nisbat aimma ne sarahat farmai thi ke ye be asal hai, yaani mujhe to deewar ke pichhe ka ilm bhi nahin

Hum musalmao ki ghairate imani se faryad karte hain aur bata dena chahte hain ke in logon ke dilo mein Huzoor alaihissalam ke baare mein sakht shubhaat hain, Wo Huzoor ke uloom ko tasleem karte hain magar fazail ki ahadees se qataiyyat aur nass se nahin, wo sahihain ki mustanad aur sahib ahadees nahin maante aur unke radd mein har saqit batil aur jhoot ko bhi aage laate hain, kya ye log Islam ka daawa kar sakte hain? hargiz nahin hargiz nahin!

Barahine Qatia aur Taqdeesul Wakeel

Aapko yaad hogा ke "Barahine Qatia" jo Khaleel Ahmad Ambethwi ki taraf mansoob hai jo is saal hajj karne aaya hai aur abhi tak Makka Mukarrama mein maujood hai, is kitab par iske ustad Rasheed Ahmad Gangohi ne tasdeeqi aur tayeedi taqreez likhi hai aur iske harf harf ko sahih qarar diya hai, Humare Ulama -e- Hijaz (Makka wa Madina) ne is kitab ko mustarad kar diya hai aur iske radd likhe hain, Hazrat Maulana Jamal Muhammad Saaleh ibne Marhoom Siddiq Kamaal Hanafi ne (jo is waqt ahnaaf ke jayyid mufti hain) Maulana Ghulam Dastagheer Qasoori ki kitab "Taqdeesul Wakeel" par zabardast taqreez likh kar in dono ko gumrah aur gumrah gar saabit kiya hai, Aapne farmaya:

Barahine Qatia ka musannif aur uski tayeed karne waale aur tasdeeq karne waale bil yaqeen zindeeq aur gumrah hain, Humare sardar, Shaykhul Ulama Mufti -e- Makka Shafaiyya Maulana Jamal Muhammad Sayeed Bisheel ne farmaya:

Barahine Qatia ka musannif aur uske jitne tayeed karne waale hain wo shaitano ke mushabeh hain, wo be deen hain aur gumrah hain, is waqt ke Mufti -e- Malikiyya Janab Fazil Muhammad Aabid ibne marhoom Shaykh Husain ne Barahine Qatia ke radd karne waalo ki tareef ki, aur uske muallif ko waqt ka fitna qarar diya hai, Mufti -e- Hanabila, Maulana Khalaf bin Ibrahim ne farmaya ke Barahine Qatia ka muallif aur iski tayeed karne waalo ka radd karne waale neki par hain

Madina munawwara ke Mufti -e- Hanafiyya, Maulana Ajmal Usman bin Abdus Salaam ne farmaya ke Barahine Qatia waale ka zabardast radd maine padha hai, Baraheen ki ibarat shukook ka ek chatyal maidan hai, Wo paani ka saraab dikhane waali kitab hai aur apni bhondi baato ko jod kar be aqlo ko dhoka deti hai, Mujhe apni jaan ki qasam! Barahine Qatia ka musannif ek dhoka baaz musannif hai aur gumrahiyo ke kaanto mein phansa hua hai, Wo Allah ki taraf se ruswai ka mustaqi hoi, Sayyid Jaleel Muhammad Ali ne farmaya: Barahine Qatia ka radd karne waalo ne muallif ki gumrahiyo aur badduyanati ko aashkar kiya hai, Ye kitab agarche Khaleel Ahmad Ambethwi se mansoob hai magar Rasheed Ahmad Gangohi ki tasneef hai, in dono ne is mein Allah Ta'ala ke kizb ki kaifyat qaaim ki hai aur Huzoor ka ilm ibleese layeen ke ilm se kam bataya hai, phir Nabiye kareem ﷺ ki majlis milad ko zikre wiladat ke qiyam ko kanhaiyya ke janm din ki rusoomaat se tashbeeh deta hai, Kanhaiyya hindustan ke mushrik hinduo ka dewta hai, uski paidaish ka din aata hai to ek aurat ko poore dino ki hamila bana kar laaya jaata hai, wo is haalat ki naqal karti hai jaise koi aurat bachha jan rahi ho, wo khoob karahti hai, karwatein badalti hai, phir uske niche se bachhe ki ek moorat nikali jaati hai, hindu nachte koodte taliya bajate, baaje bajate hain aur iske ilawa kai gande khel khelte hain, is gustakh maulwi ne Huzoor ﷺ ke yawme wiladat ki tamam taqreebaat ko "Kanhaiyya ke janm" se tashbeeh di balki majlis milad ko un mushriko se bhi badh kar bayaan kiya hai, wo kehta hai:

"Hindu to ek tarikh muqarrar kar lete hain magar ye musalman milad ka din manane ke liye kisi tarikh ke paband nahin hain, jab chahte hain ye khurafat karte chale jaate hain"

Haqeeqat ye hai ke Ulama -e- Haramain shareefain ke saamne Ulama -e- Ahle Sunnat ne ailan kiya ke wo majlise miladun nabi munaqid karte hain aur Huzoor ﷺ ke zikre khair ko majalis mein bayaan karte hain magar is Rashid Gangohi ne phir bhi in ki hiju likhi aur tanqees likhna shuru kar di, wo apne deoband ke rehne waale maulwiyo ko tamam Ulama -e- Ahle Sunnat se buland wa baala tasawwur karta hai

Ulama -e- deoband

Wo ulama -e- deoband ka haal bayaan karte hue likhta hai ke ulama -e- deoband shara ke mutabiq libas pehente hain, namaze ba jama'at ada karte hain, amr bil maroof par amal paira hote hain, fatwa nawesi mein ghareeb ameer ki tameez nahin karte aur humesha haq ko samne rakh kar jawab dete hain, agar koi unki ghalati par aagah kare to wo use mazrat ke saath durust kar lete hain, jo shakhs chahe ulama -e- deoband ka imtehan le sakta hai

Ulama -e- Makka mukarrama deobandiyo ki nazar mein

Maulwi Rashid Ahmad Gangohi likhta hai ke Makka mukarrama ke Ulama ka ye haal hai ke wo aqlo ilm se aari

hain, yahan ke aksar ulama khilafe shara libas pehente hain, asbaal, aasteen zere daman ka chuggha aur qamees sab khilafe shara hain, inki dadhiya qabze se kam hain, namaz mein be ehtiyati karte hain, amr bil maroof aur nahi anil munkir ka khayal nahin karte, ghair mashroo anguthiya aur chhalle pehente hain, fatwa nawesi mein jo chaho likhwa lo basharte ke inhein kuchh de do

Inki ghalatiyo aur nafrato par aagah kiya jaaye to wo khane ko padte hain, balki maarne ko daudte hain, Shaykhul Ulama (Maulana Syed Ahmad Zaini Dahlan) ne humare Shaykhul Hind, Maulana Rahmatullah Kiranwi se jo muamla kiya wo kisi se poshida nahin hai, aur unhone ek baghdadi rafzi se kuchh rupya le kar abu talib ko momin likh diya tha jo sihah ahadees ki riwayaat ke khilaf hai Algharz ulama -e- deoband, ulama -e- Makka Mukarrama par be saro paa baatein mansoob karte hain, phir aise aise waqiyaat bana lete hain jinhein likhte bhi nadamat mahsoos hoti hai

Ek jagah deobandi ulama ne apni kitab mein ye tak likha ke Makka ke in Ulama ke mafasid bayaan karoon to log hairan reh jayenge, Makke ka ek nabina jo Makka ki ek masjid mein asr ki namaz ke baad waaz kiya karta tha, mujhe mila maine usse majlise milad ka daryaft kiya to kehne laga "bidd'at hai haraam hai", maine us andhe waaiz ko bada pasand kiya kyunki usne majlise milad ko haraam qarar diya Ye hain in deobandi ulama ke khayalaat jo Ulama -e- Makka ke baare mein izhaar karte rehte hain, in bad bakhto ko hidayat bhi andho se milti hai

Nazre Shashum

Paanch cheezo ka ilm

Baaz aise ulama bhi paida ho gaye hain jinhein nusoos ke umoomi aur khusoosi hisso mein bhi tameez nahin hai, wo yun kehne lage hain ke tum log apne Nabi ﷺ roze azal se aakhir tak ke tamam maa kaana wa mayakoon ka ilm maante ho, to in mein to wo paanch cheezein bhi hain jinhein Allah ke siwa koi nahin jaanta, phir Allah se makhsoos ilm ko Nabi ke liye manna kahan tak durust hai?

Aise log kitne jaldi bhool jaate hain, Hum sabiqa safahaat mein likh aaye hain ke Allah Ta'ala ki ye khusoosiyat hai ke use ilme zaati hai aur wo ilm Jamee malumaate ilahiyya par muheet hai, Albatta mutlaq ilme atai Allah Ta'ala ki ata aur irshad se uske bando ko muyassar hai, Maa kaana wa mayakoon ka ilm hum yun hi Nabi alaihissalam se nisbat nahin dete balki ye Allah Ta'ala ke farman ke mutabiq hai phir Huzoor ki ahadees se sabit hai, Aimma -e- kiraam ne saabit kiya Qurane paak ki aayat, ahadees ki mustanad riwayaat, Sahaba -e- kiraam ke aqwaal, Ulama ki tehreerein, tamam ki tamam Huzoor alaihissalam ke ilme maa kaana wa mayakoon par shahide adal hain, deobandi ulama in tamam dalail ke muqable mein kya pesh karenge? inhein kya ho gaya hai? kin khayalaat aur aqaid par date hue hain? kya Allah Ta'ala ki aayaat ek dusri ka radd kar deti hai? tum log Quran padhte ho, aql se kaam lo, hosh ke kaan lo, hum pehle bhi guzarish kar chuke hain ke Allah Ta'ala ne aisi nafi ki jo tal

nahin sakti, is tarah saabit farma diya jiske inkar ki gunjaish
nahin hai

Dono aayaat mein waazeh tatbeeq hai, in tatbeeq ki
wujood tum khud jaante ho, goya tumhare kaan hain magar
sunne se mahroom hain, aankhein hain magar dekh nahin
sakti

Agar ye maan liya jaaye ke Allah Ta'ala ne sirf paanch
cheezo ke ilm ko apne liye makhsoos kar liya hai magar
ghairullah ko aisa ilm dene se mana farma diya halanki Allah
Ta'ala to mukhtalif uloome ghaibiya apne bando ko ata karta
rehta hai aur is ata mein koi ghalat baat nahin

Is baat ko janne ke liye jaldi ki zaroorat nahin, zara
tammul aur tafakkur se kaam ko le kar is mas'ale ko zehan
nasheen karna chahiye, jaldi mein laghzish ka ehtimal hota
hai aur munazirana baat se muamla bigad jaata hai, aap logon
ne ye baat kis tarah farz kar li hai ke in paanch ilmo ke bayaan
karne mein koi khusoosiyat hai, Aayate kareem to in alfaaz
mein hai:

Tarjuma: Beshak Allah ke paas qiyamat ka ilm hai, wo
paani barsata hai aur madda ke pet mein jo kuchh hai
use jaanta hai, kisi ko is baat ka ilm nahin ke kal kya
hoga aur koi nahin jaanta ke wo kis zameen par
marega beshak Allah Ta'ala hi janne waala hai
(Lugman:34)

In paanch cheezo ke bayaan se ye kis tarah saabit hua ke
ye paanch cheezein Allah ke saath khaas hain aur in mein
kaun si khusoosiyat paai jaati hai, agar ghaur kiya jaaye to in

paancho mein baaz to aisi hain jin mein koi khusoosiyat nahin, maslan Allah Ta'ala paani barsata hai ya utarta hai ye pet ke andar ki cheez ko jaanta hai, Hum nahin maante ke sirf maqame hamd mein zikr karna mutlaqan ikhtesas ka mojib hai, Allah Ta'ala ne Samee aur Baseer se apni zaat ki sifat bayaan ki hai aur isi sifat se apne bando ko bhi waafir hissa diya hai, aur farmaya:

Tarjuma: Aur humne unke liye kaan, aankhein aur dil banaya

Hazrate Moosa alaihissalam ne farmaya ke mera Rab behakta nahin, haqeeqat ye hai ke Ambiya -e- kiraam bhi nahin behakte:

Tarjuma: Aapne farmaya meri qaum! mujh mein gumrahi nahin lekin (ye haqeeqat hai ke) main tamam jahano ke Rab ki taraf se Rasool maboos hua hoon (*Aaraaf:61*)

phir Allah Ta'ala farmata hai:

Allah Ta'ala zarra bhar bhi zulm nahin karta, Ambiya -e- kiraam bhi zulm nahin karte:

Tarjuma: Allah ne farmaya ke mera ahad zalimo tak nahin pahunchta (*Baqarah:124*)

Hum maante hain ke Allah Ta'ala ki bahut si cheezein usi ki zaat se mukhtas hain magar in paanch cheezo mein Allah Ta'ala ne kya ikhtesas bayaan farmaya hai?

Paanch cheezo se ikhtesas ki hikmat

Hum sabiqa safahaat mein paanch mugheebaat par guftagu kar chuke hain magar ab hum in mugheebaat ke pas manzar aur is hikmat ki raushni mein izhaare khayaal karenge jo in uloom ke mukhtas hone ka baais bani, Qurane kareem mein paanch ki ginti ya tadaad bayaan nahin ki gai aur paanch ka lafz bayaan nahin farmaya gaya, haan mafhoome adab ke peshe nazar in cheezo ka zikr hai jin ki kam az kam tadaad paanch hai, Nabiye Kareem ﷺ ka ye irshad zehan nasheen rahe, aapne farmaya:

"Allah Ta'ala ne mujhe aisi paanch cheezein ata farmai hain jo pehle kisi ko nahin di gai thi"

Halanki Huzoor alaihissalam bepanah atao se nawaze gaye the, in ataaq ki na finti thi na shumar, isi hadees ko dusre lafzo mein yun bayaan kiya gaya:

"Mujhe sabiqa Ambiya par 6 cheezo se fazeelat di gai hai"

kya ye dono hadeesein ek dusre ke khilaf hain? hargiz nahin, Fazail ke shumar karne mein dono hadeesein mukhtalif aadaad bayaan karti hain, hum dekhte hain ke bahut si sahih hadeesein jinhein aimma ne mustanad maana hai tadaad mein ek dusre ki nafi karti hain, Maine aisi kai zayef ahadees apni kitab:

"البحث الفاخص عن طرق احاديث الخصائص"

mein jama ki hain, In mein aadaad mein kami beshi paai jaati hai aur ek hadees dusre ki finti se mutabiqat nahin khaati magar in ahadees mein jo khasais bayaan hue hain wo

tees se bhi zyada hain, paanch aur chee ka to zikr hi kya, isi tarah Jaame Sagheer aur iske zel jama aur jawame mein teen teen chaar chaar aur paanch paanch ke aadaad likhe gaye hain, ye aadaad ka hukm nahin kar sakte magar aap ye kahenge in ahadees ko chhod kar zere bahas in paanch cheezo ko bayaan karne ka Qurani maqsad ya hikmat zaroori hogi, main isi hikmat aur nukta par raushni dalna chahta hoon

Mere nazdeek inke pichhe hikmat bhi hai aur nukta bhi hai, ye nukta buland wa baala hai aur ye hikmat aala wa waala hai, sabse badi baat to ye hai ke wahabiya jo apni past fahmi se sirf unhi mugheebat ko zere bahas laate hain jinka in aayaat mein zikr aaya hai, halanki haqeeqat ye hai ke in paanch cheezo ke ilawa kasrat se mugheebaat ka zikr milta hai, ye paanch mugheebaat to un hazaaro aur laakho mugheebat ka hazaarwa hissa bhi nahin hai, Allah Ta'ala ki zaat Aalimul Ghaib aur Daanaye Ghaibul Ghuyoob hai, uski har sifat ghaib hai, naama -e- aamaal ghaib hai, barzakh ghaib hai, bahisht ghaib hai, dozakh ghaib, hisab ghaib hai, qiyamat ka maidan ghaib hai, logon ka wahan jama kiya jaana ghaib hai, qabro se uthaya jaana ghaib hain jo aaj tak humare shumaro aadaad mein nahin aa sakte aur haqeeqat ye nahin in ghaibo ki haisiyat in paanch mugheebat se zyada aham hai, magar Allah Ta'ala ne in ghaibo ka zikr karne ke bajaye zere bahas aayate kareema mein bas paanch mugheebat ka zikr kiya hai

Haqeeqat ye hai ke Huzoor alaihissalam ka zamana -e- bi'sat un kahino se pur tha jo logon ko hairat angez aur

muzhika khez tariqo se warghalate the, khusoosan wo logon ko batate the ke hum ilme ghaib jaante hain, humare paas ramal ka ilm hai, nujoom ka ilm hai, qiyafa ka tajriba hai, iyaafa ki waqifiyat hai, aaj se tehare aur haanso se hisab lagate sakte hain, wo apni khwahishaat aur hawa wa hawas ko poora karne ke liye logon ko tarah tarah ke hisabo mein chakkar dete rehte the, unke haan zaate khudawandi, sifaate ilahiyya, aakhirat, firishte zere bahas nahin aate the, na hi log aise masail daryaft karne aate the, wo yahi baat batate the ke barish kab hogi, tijarat mein ghaata padega ya nafa hogा, kaise nafa hogा kaise nuqsan hogा, musafir apne ghar salamati ke saath lautega ya nahin

Allah Ta'ala ne un kaahino aur kaahino ke changul mein phanse logon par waazeh kiya ke ye log jhoote hain, ghalat daawa karte hain aur logon ko dhoka dete hain, aisi cheezo ka ilm hai to us rabbe jaleel ko hai jo in cheezo ka khaliqo maalik hai, phir Allah Ta'ala ne in dunyawi waqiyaato hawadisaat ke saath ilme qiyamat ko bhi bayaan farma diya ke Allah in uloom ke ilawa un halaat se bhi bakhabar karne waala hai jo qiyame qiyamat par runuma honge, tum ek do aadmiyo ki maut par bahas karte ho, Allah Ta'ala tamam kainat ke yawme hisab aur yawme fana ko janne waala hai

Ahle nujoom mahaz zaim parast log hain, wo aam hawadisaat ki nisbat mahaz zanni nataij pesh karte rehte hain, kisi ek ghar ki kharabi, kisi ek shakhs ki maut ke liye unke paas koi yaqeeni qaida nahin hai, unhein apne zaim par

bhi yaqeen nahin hai, sitaro ki nazrein, jog, baahami nisbatein aur dalalatein ghair yaqeeni pesh karte hain, kabhi durusti aa gai magar aksar ghalat sabit hoti hain, bachhe ki paidaish ka jaicha tayyar karte hain, umar ka zaicha magar saal ke kai lamhaat aur hawadisaat par dhoka kha jaate hain aur jaicha ke nataij ghalat batate jaate hain, ek sitara ek ghar kuchh asar daalta hai quwwat wa sifat ki baahami kashmakash sitara shanaso ke zehan mein nahin aati, wo bhalai aur nuqsan mein hukm nahin laga sakte, isi tarah atkal daudate rehte hain, unke nazdeek jidhar ka palda jhukta nazar aata hai faisla kar dete hain, magar dunya mein inqelab laane waali quwwato se bekhabar hote hain, sirf Qurane paak hi apne qatai faislo ke aitbar se dunya ki aqlo ko mutmain karta hai, Zahlo mushtari kaatino barho aatishi hamal asdaqoos se kisi ke awwal mein jama hona jaisa ke toofane Nooh ke waqt hua tha aur ise samajhna in kaahino aur sitara shanaso ke bas ka rog nahin hai

Hisab se aane waale qiran waqt taur par samjhe ja sakte hain jis tarah sabiqa zamano mein the magar ye ke wo kitne barso ke baad aisa qiran aur ijtema hogा? kis burj ke kis darje par hogा? kis daqeeqa aur kis taraf hogा? kitne dino tak rahega? ek sitara dusre ko kitne waqt tak chhupaye rakhega? aur kis waqt tak khula rahega? ye sitara shanaso ki baatein hain magar is hisab ko to wo zabardast janne waala ahkamul hakimeen hi hai, usi ka andaza muqarrar hai, Usne qiyamat ke zikr se aise tamam mafroozo ki baikh kuni kar di hai aur ailan kar diya ke agar tum log apne qiyafe mein sachhe ho to

ek shakhs ki maut ke bajaye qiyamat ka andaza laga lete jo zyada aasan tha

In paanch mugheebat ki hikmat aur nukta ye tha aur Allah Ta'ala khoob jaanta hai ke haqeeqi mugheebat kya hai? kaahino ki qiyafa aarai ki koi haqeeqat nahin ye nukta Allah ke fazl aur Nabiye kareem ﷺ ki madad se hi zehan mein aa sakta hai

Huzoor Nabiye kareem ﷺ ne farmaya paanch cheezein aisi hain jinhein Allah Ta'ala ke siwa koi nahin jaanta aur Allah Ta'ala ne farmaya ke aye Rasool aap bata dijiye ke aasmano zameen mein koi ghaib nahin jaanta siwaye Allah ke! magar Nabiye kareem ﷺ ne sirf paanch cheezo ka zikr farmaya, halanki Allah Ta'ala ne aam zikr farmaya hai, Hum is baat ko tasleem karte hain kyunki is aam aur khaas aadaad mein koi nafi nahin hai, Allah ke siwa paanch cheezo ko koi dusra nahin jaanta, haqeeqi ghaib ko janne waala to Allah hi hai, Nabiye Kareem ﷺ ne tamam arabi maqoolo mein se is qaul ko hi qarar diya hai:

"Allah ke ilawa humare paas jo cheez bhi aati hai be haqeeqat hai"

Aam logon ke nazdeek "Allah ke siwa koi mabood nahin" ke ye maana hain ke Allah ke siwa koi mabood nahin magar khawas ke nazdeek ye maana hain ke Allah Ta'ala ke ilawa koi maqsood nahin hai, Khaasul khaas ke nazdeek ye maana hain ke Allah ke siwa koi nazar hi nahin aata magar jo nihayat

ko pahunche unke nazdeek ye maana nahin ke Allah ke siwa koi maujood nahin, ye tamam muaani durust hain aur haq hain, Imaan ka madaar pehle par hai, salaah ka madaar dusre par hai, sulook ka teesre par, wusool Illallah ka chauthd par, Allah Ta'ala in tamam maana mein se humein hissa ata farmaye

Hazrate Sawaad bin Qaarib radiallaho ta'ala anho ne Nabiye Kareem ﷺ ki bargah mein ye ash'aar pesh kiye:

Tarjuma: Main gawahi deta hoon ke beshak Allah hai aur uske siwa koi nahin aur beshak aap tamam mugheebaat ke ameen hain, beshak aap ateeb aur tahir aaba -o- ummahaat ke farzand hain, tamam rasoolo se zyada shafa'at karne waale hain aur Allah ke qareeb hain, Aap mere sifarashi ban jaaiye, us din aapke baghair koi shafa'at nahin kar sakega aur Sawaad bin Qaarib ko koi nafa nahin pahunch sakega
Is riwayat ko Musnad Imam Ahmad mein bhi bayaan kiya gaya hai

Meri Guzarish

Hazrate Sawaad radiallaho ta'ala anho ne awwal Allah ke siwa har cheez ki nafi kar di, Duwum humare Nabi ﷺ ke liye ghaibo ke ilm ka yaqeeni hona bataya, siwum is par imaan laate hain ke wo shafa'at karte hain

Nabiye Kareem ﷺ ne farmaya:
"Mujhe shafa'at ki nemat ata ki gai hai"

Is hadees ko Sahih Muslim mein likha gaya hai, Wahabiya ki ajeeb mantiq hai wo kehte hain ke dunya mein Huzoor se shafa'at ke liye faryaad na ki jaaye, wo zindagi mein shafa'at nahin kar sakte magar Allah Ta'ala farmata hai, Aye mere mahboob aap:

Tarjuma: Aap apne khaas talluq rakhne waalo musalman mard aur aurato ke liye bakhshish maango (*Muhammad:19*)

Phir ek aur jagah farmaya:

Tarjuma: Jab log aapke samne pesh ho kar apni jaano par zulm karne ke baad muaafi maangein to aap unke liye shafa'at karein, Allah tauba qubool karne waala hai aur meherban hai (*Nisa:64*)

Wahabiya ne in aayaat ko pase pusht daal diya aur tarjuma karte waqt nihayat bukhl se kaam lete hain

Chaharum Hazrate Sawaad radiallaho ta'ala anho is par bhi imaan laaye hain ke Nabiye Kareem ﷺ ki shafa'at sabse qareeb hai magar wahabiya ke peshwa maulvi ismail dehelvi taqwiyatul imaan mein likhte hain ke Allah Ta'ala jab kisi pasheman tauba karne waale ki bakhshish ke liye heela karna chahega to jise chahega use shafee bana dega, kisi ki khususiyat nahin, pashemano aur tauba karne waalo ki qaid isliye rakh di gai ke dehelvi mazkoor ke nazdeek shafa'at sirf pasheman ki hogi lekin us gunahgar ki na hogi jo tauba na kar saka ho

Panjum Huzoor ﷺ shafa'at karne mein Allah Ta'ala ke qareeb tar hain, tamam shafa'at karne waale

Huzoor alaihissalam ki wasatat se shafa'at karenge isliye Hazrate Sawaad bin Qaarib ne Huzoor alaihissalam ki bargah mein faryaad ki hai

شَهْرُ حُضُورٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ کی شفافاتِ قاریب تاریخی کی بینا پر شفافات کا خاص سارواہ کائنات کی زادت ہے، باہت یہی حق ہے، دوسرے شفافات کرنے والے نبی الائیحیصلما کی بارگاہ میں شفافات کرنے گے، اللہ کی بارگاہ میں حضور صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ کے باغھر کوئی شفافات کرنے والا نہیں ہوگا، حضور الائیحیصلما نے فرمایا کہ تمام انبیاء کی شفافات کا اصل مالک ہوں، یہ فخر کی باہت نہیں کر رہا، خود کی ایمیت اور اتا کی باہت ہے

Haftum Unke kalaam se ye bhi sabit hota hai ke jo Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ka daman pakad le Huzoor alaihissalam uske kaam aate hain, Imame wahabiya Ismail dehelvi ka nazariya is naamwar sahabi ke kitna khilaf hai? jo ye likhte hain ke Nabi alaihissalam to apni beti ke bhi kaam na aa sakenge phir auro ki kya ginti?

Mundarija baala khayalaat ek aise sahabi ke hain jo Huzoor alaihissalam ke aashiq bhi hain aur Huzoor ki nigah mein muhtaram bhi, Is hadees mein kahi gai saari baatein Huzoor alaihissalam ki seerate tayyiba mein jhalakti hain, Maqame Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ se be khabar insan Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki la ilmi (Maaz Allah) ke baare mein ye aayat sunate hain:

Tarjuma: Jis din Allah Ta'ala apne Rasoolo ko jama karega to farmayega tumhein kya jawab mila? arz karenge hum ko kuchh ilm nahin (*Maida:109*)

Is aayate kareema mein Ambiya -e- kiraam ke be ilm hone ki kaunsi daleel hai? Unhone bilkul haq aur durust baat ki aur Allah ke samne apne zaati ilm ki nafi farmai, Haqeeqat bhi ye hai ke saaya asal ke samne aata hai to uski apni haisiyat kuchh nahin rehti, Malaika Allah ki janab mein pesh hue to arz ki:

Tarjuma: aye Allah paak! hum kuchh nahin jaante..., haan itna jaante hain jitna tune ata farmaya (*Baqarah:32*)

Ye ilme atai par izhare khayal hai, Ambiya -e- kiraam to bargahe khudawandi mein firishto se bhi zyada adab karne waale hain to unhone Allah ke huzoor apne ilm ki nafi kar di

Is baat ka khulasa ye hua ke sab Allah Ta'ala hi ke wasite se hai aur uski ata ke baghair kuchh bhi nahin Hum is faisle par pahunch gaye jo aimma -e- kiraam ka aqeeda hai ke jo shakhs baghair ata -e- ilahi bazaate khud ilm ka daawa karta hai uski nafi ki ja rahi hai

Humare baaz ulama ne jaame sagheer ki sharah se naqal kiya hai, Huzoor ﷺ ka ye farman ke in paanch cheezo ko Allah Ta'ala ke baghair dusra koi nahin jaanta iska matlab ye hai ke bazaate khud koi nahin jaanta lekin Allah

Ta'ala jise bata de sikha de to ye uska fazl hai, Allah Ta'ala ke bataye hue ilm waale hazraat isi dunya mein maujood hain, Ambiya to Ambiya -e- kiraam hain, humne ye uloom Huzoor alaihissalam ke ummatiyo mein se aksar ke haan paaye hain aur ye Allah Ta'ala ki ata hai bihurmati Sayyidul Ambiya ﷺ

Maut wa hayaat ka ilm

Maine aisi jama'at ko dekha jinhein ye ilm tha ke wo kab marenge aur aise bhi dekhe ke jinhein hamal ke dauran hi bachhe ki jins (ladka ya ladki) ka ilm tha, Imam Jalaluddin Suyooti ki kitab Sharhus Sudoor, Imam Nooruddin Abil Hasan Ali ki Bahjatul Asraar, Imam As'ad Abdullah Yafai ki Rauzur Rayyahee aur Farhatul Manazir ke ilawa dusre sainkdo Auliya -e- kiraam ki tasaneef mein aise waqiyaat milte hain jinka aaj tak kisi ne inkar nahin kiya

Imam Ibne Hajar Makki ne Sharhe Hamziya mein paanch cheezo ke ilme ghaib ki tashreeh farmate hue likha hai ke Ambiya Auliya ka ilm Allah ki ata ka samar hai, In ashya ka ilm wo ilme ilahi nahin jo Allah ki zaat se bayeed aur munafi ho ke wo apne uloome ghaibiya se baaz uloom ko apne Ambiya wa Auliya ko ata farma de hatta ke wo in paanch mein se bhi jisse chahe sarfaraz farmata hai

Hazrate Shaykh Abdul Haq Muhaddise Dehelvi rahimahullahu ta'ala Sharhe Mishkaat mein is hadees ki

tashreeh karte hue likhte hain ke iska matlab ye hai ke in paanch cheezo ko Allah Ta'ala ke bataye baghair apni aqlo fikr se koi nahin jaanta, kyunki ye paanch wo mugheebat hain jo Allah Ta'ala ki ata ke baghair kisi ko haasil nahin hue

Isi tarah Imam Badruddin Ayeni Umdatul Qaari Sharah Sahih Bukhari mein farmate hain ke Imam Qurtubi ne farmaya ke paanch mugheebat waali hadees Khuda Ta'ala ke khazana -e- ghaib ki kunji hai, Jo shakhs in mugheebat ka daawa karta hai aur is ilm ko Huzoor alaihissalam ki taleem ke Ilawa tasawwur karta hai wo jhoota hai, Dusre lafzo mein jhoota hai jo aalime maa kaana wa mayakoon ﷺ ke wasite ke baghair in uloom ko haasil karne ka daawedar hai, unhone nihayat buland daawe se ailan kiya ke Huzoor Nabiye Kareem ﷺ ko ba ataye ilahi jante the aur Auliya mein se jise chahe batate the

Allama Ibrahim Baijuri rahimahullahu ta'ala ne Qasida Burda ki sharah mein likha hai ke Sayyidul Ambiya ﷺ us waqt tak dunya se tashreef nahin le gaye jab tak Allah Ta'ala ne unhein paanch mugheebaat se bhi aagah nahin farmaya

Aakhiri guzarish

Ye paanch mugheebat jin par humne bahas ki hai, un khule hue uloome ghaibiya mein se hain jinka shumar dene waala jaanta hai, ya wo jaanta hai jise ye ghaib sikhaye gaye, Huzoor ﷺ apne in ghuyoob ko taqseem karne

mein kabhi bukhl nahin farmate the, Jamiun Nihaya mein waazeh ye riwayat hai ke Allah Ta'ala apne Nabi ko dunya se us waqt tak nahin le gaya jab tak Huzoor ko har cheez ki ittela nahin de di gai, In ahadees ki raushni mein mujhe kehne ki ijazat dein ke hum wo aayate kareema pesh kar chuke hain jo is matlab ki tasreeh kar chuki hain, wo sahih ahadees bayaan kar chuke hain jo is mas'ala ki wazahat karti hain, in tamam hawalo mein paanch mugheebat ka bazaate khud janna kahin bhi nahin aaya, haan Allah Ta'ala ki ata se ye paanch cheezein khul kar batai gai, ye uloom makhsoos billah nahin balki makhsoos bakhhalaiq ba ata -e- khudawandi hain, Allah Ta'ala ke uloom ke hasil karne mein koi wasita hona zaroori hai, Hazrate Abdul Azeez Dabbagh rahimahullahu ta'ala ne apni kitab Ibreez mein bataya hai ke in paanch mugheebat mein se Nabiye Kareem ﷺ par koi cheez bhi poshida nahin hai

Huzoor ke ummatiyo par ghuyooob ke inamaat

Huzoor ﷺ aalame maa kaana wa mayakoon ke malik hain, aapke ummatiyo mein se saat aqtaabe aalam bhi in panch ghaibo ko jaante hain halanki ye aqtaab saato ghauso ke maa tehat hain, kuja ghaus aur kuja wo hazraat jinhein in paanch uloom ki ittela di gai, phir kuja Sayyidul Ambiya ﷺ jo sabiqa aur aainda uloom par muttala hain

Main kehta hoon ke saato qutub se wo abdaal muraad hain jo sattar abdaal ke upar hain aur dono imamo ke niche

hai jo ghaus ke dono wazeer hain, Ibreez mein mazeed likha
 hai ke paanch ghaibo ka muamla Huzoor ﷺ se kis tarah chhupa rehta jabki ye Huzoor ki ummat ka koi sahibe tasarruf us waqt tak nahin kar sakta jab tak use in paanch ghaibo ka ilm na ata ho

Hum un munkireen ko mutanabbeh karte hain ke wo in hazraat ki kitabein padhein, inki baatein sunein aur Auliyaullah ki takzeeb se baaz aa jaayein, inki takzeeb deen ki barbadi hai aur Allah Ta'ala aise munkireen se badla lega

Main us shakhs ki ilmi pasti par afsos karta hoon jo paanch mugheebat ko Allah Ta'ala ke makhsoos uloom mein shumar karta hai, main uske daawe ki tasdeeq nahin kar sakta ke wo in paanch cheezo ke ilm ko Allah Ta'ala ke khusoozi uloom mein shumar kar raha hai, agar uski baat maan li jaaye to phir hum is natije par pahunchenge ke Allah Ta'ala ne baaqi tamam uloome ghaibiya to apne Ambiya -e- kiraam ko khusoosan apne Mahboob ﷺ ko sikha diye the sirf in paanch cheezo ko apni zaat ke liye makhsoos farma kar kisi ko uski khabar na hone di aur na apne Rasool ko bataye na kisi dusre Nabi ko, ye baat ghalat hai warna ye manna padega ke Rasoolullah ﷺ in paanch cheezo ke ilawa un tamam uloome ghaibiya jin ka rabbul arbaab ki zaat aur uski jumla sifaat jinko sirf wahi jaanta hai, Huzoor ﷺ ke ilm mein thi, Phir Allah Ta'ala ke ghair mutanahi uloom bhi Huzoor ﷺ ki malumaat ka hissa the, magar hum upar bayaan kar aaye hain

ke Ulama -e- Ahle Sunnat Allah Ta'ala ke ghair mutanahi aur sifaate ghair mutanahiya par kisi makhlooq ke ikhteyar ka tasawwur bhi nahin kar sakte, ye wahabiya ki jahalat hai, Inhone Nabiye Kareem ﷺ ki shaan ko kam karne ka tarya kar rakha hai aur khul kar baat karne ke bajaye uloome ghaibiya ki tadaad aur hudood mein taqseem karte hain aur phir Nabiye Kareem ﷺ ke uloom ko baaz uloom ki istelah mein la kar dajlo fareb ka inkar karte rehte hain

Hazrate Ummul Fazl ke pet mein kya hai

Khateeb aur Nayeem ne Dalailun Nubuwwat mein Hazrate Abdullah ibne Abbas radiallaho ta'ala anhuma se riwayat hai ke mujhe Hazrate Ummul Fazl radiallaho ta'ala anha ne bataya tha ke main ek baar Huzoor ﷺ ke samne se guzri to aap ﷺ ne farmaya ke tum to hamila ho, tumhare pet mein ladka hai, jab wo paida ho to ise mere paas laana, Hazrate Ummul Fazl ne bataya Ya RasoolAllah ﷺ mujhe hamal kahan? koi alamat mahsoos nahin hoti halanki quraish ne tamam aurato mardo ko qasmein dilai hain ke koi shakhs aurato ke paas na jaaye, Huzoor ﷺ ne farmaya qasam waali baat apni jagah hai magar meri baat sachhi hai!

Hazrate Ummul Fazl radiallaho ta'ala anha batati hain ke kuchh arsa ke baad mere haan ladka paida hua, main use utha kar Huzoor ﷺ ki khidmat mein ke gai, Huzoor alaihissalam ne bachhe ke dahine kaan mein azaan

di, baayein kaan mein iqamat farmai, apna luaabe dehan bachhe ke moonh mein daala, uska naam Abdullah rakha aur farmaya ke khulafa ke is baap ko le jao, maine ye baat apne khawind Hazrate Abbas radiallaho ta'ala anho se kahi, wo bhi Huzoor alaihissalam ki khidmat mein hazir hue aur arz ki mujhe Ummul Fazl ne yun kaha hai, Aapne farmaya ke baat sachhi hai jo maine kahi hai, ye bachha khaleefo ka baap hai, in mein ek saffah naami khalifa hogा aur ek mahdi naami hogा

Hzoor ﷺ ne Ummul Fazl ke pet mein jo kuchh bhi tha jaan liya tha balki uski zindagi, uski awlaad se aane waale khulafa ke naam bata diye jo kai naslo ke baad aane waale the unhein jaan liya, pusht dar pusht aane waale bachho ko jaan liya aur ailan kar diya ke "khalifo ke baap ko le jao" phir farmaya saffah bhi hogा mahdi bhi hogा

Hazrate Siddiq ne paidaish se pehle ladki ki bisharat di

Hazrate Sayyida Aaisha radiallaho ta'ala anha farmati hain ke unke walide mukarram Sayyiduna Siddiqe Akbar radiallaho ta'ala anho ne apne ghaaba waale maal se mujhe bees wasq chhuhare hiba farmaye aur hukm diya ke unhein darakhto se utarwa lo, Jab Hazrate Abu Bakr Siddique ke wisal ka waqt qareeb aaya to aapne Ummul Momineen Sayyida Aaisha ko apne paas bula kar kaha: Beti! mujhe tumse dunya bhar mein koi cheez azeez nahin, mujhe apne baad tumhari ghurbat ka bahut khayaal aata hai, main nahin

chahta ke tumhari zindagi mein badhaali aaye, maine chhuhare diye the unhein abhi utarwa lo, agar mere jeete jee tumhare qabze mein aa gaye to tumhare hain warna wurasa mein jitna hissa aayega wahi milega, tumhare do bhai aur do behnein bhi waris hain phir Allah Ta'ala ke ahkaam ke mutabiq taqseem kar lena, Hazrate Aaisha radiallaho ta'ala anha ne kaha: aye walide mukarram! agar mere liye isse dugna maal bhi hota to apne bhai behno mein taqseem kar deti magar mujhe ye to batayein ke mere sirf do bhai aur ek behan hai magar aap do behnein farma rahe hain halanki meri to sirf ek hi behan (Asma) hain, aapne farmaya, Binte Kharija ke pet mein hamal hai aur usse bachhi paida hogi aur ye baat mere ilm mein hai

Is riwayat ko Ibne Saad ne apne "Tabqaat" mein yun bayaan kiya hai ke Hazrate Siddiqe Akbar ne farmaya Binte Kharija ke pet mein jo kuchh hai uske mutalliq mujhe ilhaam hua hai ke wo bachhi hogi, main tumhein wasiyat karta hoon ke uske saath achha sulook karna, Hazrate Siddiqe Akbar ke haan beti Ummeh Kulsum paida hui

Ahadees mein likha hai ke aurat ke reham par Allah Ta'ala ki taraf se ek firishta muqarrar hota hai wo bachhe ki soorat banata hai, nar aur maada ki soorat tayyar karta hai, khubsurat aur badsurat ka naqsh banata hai, uski umr aur rizq mutayyan karta hai phir ye bhi likhta hai ke ye badbakht hai ya nek niyyat

Khaibar ka jhanda

Sahihain mein Hazrate Sehal bin Saad radillaho ta'ala anho se khaibar ki hadees likhi gai hai, Nabiye Kareem ﷺ ne farmaya: Wallah kal us shakhs ke haath mein alam diya jayega jiske haath par khaibar fateh hoga, wo Allah aur uske Rasool ko dost rakhta hoga, Allah aur Rasool use dost rakhte honge, Dusre din ye alam Hazrate Ali ko diya gaya, Huzoor ne ye baat qasman farmai thi, Huzoor ﷺ ko dusre din ka yaqeeni ilm tha³ ke kal kya hoga

Maqame wisaal ki khabar

Huzoore Aqdas ﷺ ko maloom tha ke aapka wisal Madina mein hoga, Aapne Ansar ko jama kiya aur farmaya: meri zindagi wahan hai jahan tumhari hai, Mera wisal wahan hai jahan tumhara, Is hadees ko Muslim mein Hazrate Abu Huraira radillaho ta'ala anho ki riwayat se bayaan kiya gaya hai

Muaaz bin Jabal ko Huzoor ne apni rihlat ki ittela di

Jab Huzoor ﷺ ne Hazrate Maaz bin Jabal ko Yaman ka governor bana kar rawana farmaya to aap ne puchha: Maaz tum is saal ke baad mujhe dunya mein na mil

³ Isi tarah Huzoor alaihissalam ne bahut se ghaibi waqiyat jo sadiyo baad aane waale the ki khabrein di hain, jungo ki, fitno ki aur Sayyiduna Maseeh alaihissalam ke utarne ki khabrein di, Imam Mahdi ke zaahir hone, Dajjal ke zuhoor, Yajooj Majooj ki yalghaar, Dabbatul ard waghaира waghaира jaise waqiyat ki khabar di

sakoge magar yaad rakho tum meri masjid mein aaoge aur
meri qabr par haziri bhi doge

Is hadeese mubarka ko Imam Ahmad ne apni Musnad mein likha hai aur Sahih Muslim mein Hazrate Anas radiallaho ta'ala anho ki riwayat se ek aur hadees hai, Rasoolullah ﷺ ne Sahaba -e- kiraam ko maidane badr mein ailan farmaya: is jagah fulaan mushrik qatl hoga aur har ek ke qatl hone ki jagah aapne zameen par haath rakh kar batai, Hazrate Anas farmate hain ke jab shaam ko jung ka faisla hua to maine apni aankho se dekha ke aapne jahan jahan nishan diya tha aur jis jis kafir ke mutalliq kaha tha uska laasha wahan pada tha, Sayyiduna Faruqe Aazam ne un laasho ko dekh kar Huzoor ke qaul ki tasdeeq ki thi

Sayyiduna Ali radiallaho ta'ala anho apni shahadat ki raat ko baar baar baahar tashreef le jaate aur aasman ki taraf dekhte aur farmate khuda ki qasam! na mujhe ghalat bataya gaya hai aur na main ghalat kehta hoon, ye wahi raat hai jiska mujhse waada kiya gaya tha

Huzoor ﷺ ke ek aur Sahabi Hazrate Aqra radiallaho ta'ala anho ki riwayat hai aur ye riwayat hasan hai, aap Hazrate Abu Ayyub Ansari radiallaho ta'ala anho ke ek aazad karda ghulam the (riwayat hai ke):

Hazrate Abdullah bin Salam radiallaho ta'ala anho misri baghiyo ke paas jaane ke bajaye ahle makka ke paas aaye aur kaha: Hazrate Usman radiallaho ta'ala anho ko qatl na karo,

wo chalees din baad is dunya se jaane waale hain, unhone inkar kar diya, kuchh dino baad phir aaye aur unhein kaha inhein qatl na karein ye pandrah din ke baad waasile baa haq ho jayenge

Humne isse pehle likha hai ke Sahaba -e- kiraam aur Auliya -e- izaam ke kalaam ka be panah samundar hai jiska koi kinara nahin aur unka paani kheenchne se kam nahin hota, lekin hum ahadees ke ilawa bhi chand waqiyaat bayaan karna zaroori khayaal karte hain taaki hadees ko na manne waale ka seena phat jaaye aur wo apne khayalaat se baaz aaye

Bahjatul Asraar aur iske musannif

Imame Ajal, Aarife Afzal, Waliye Akmal, Shaykhul Qurra, Umdatul Ulama, Zubdatul Urafa, Sayyiduna Imam Abdul Hasan Ali Bin Yusuf Bin Jareer Misri quddisa sirruhu jinki shagirdi ka sharf Imame Ajal, Abul Khair, Shamsuddin Muhammad bin Muhammad bin Muhammad bin Muhammad Jareeri muallife "Hisne Haseen" ko hasil hai, Inki majlis mein Imame Fanne Rijaal, Shamsul Ulama Zahbi sahibe "Meezanul Etidal" ne haziri di thi aur apni kitab "Tabqaate Qurra" mein in ka tazkira kiya hai aur inki shakhsiyat ko hadiya -e- tehseen pesh kiya hai, Imame Ajal, Aarif Billah, Hazrate Abdullah bin As'ad Yafai Shafai radiallaho ta'ala anho me apni mash'hoor kitab "Miratul Jinaan" mein aapko bade bade khitabaat aur alqabaat se yaad kiya tha, Imam Jaleelul Qadr Allama Jalaluddin Suyooti

rahimahullahu ta'ala ne aapko "Imame Yakta" likha hai, Aapne apni kitab dilo dimagh ko raushan karne waali al marooof "Bahjatul Asraar" mein likha hai, Is kitab ke mutalliq Shaykh Umar bin Al Wahab Farazi Halabi ne farmaya tha "Maine is kitab ko padha to mujhe ek bhi baat aisi na mili jis par amal karne ko dil na chaha ho aur amal karne par aamada na hua ho, Is kitab mein badi badi kitabo ke iqtebasaat milte hain

"Kashfuz Zunoon" mein Sayyidi Aarif Billah, Jaleelul Qadr, Makarimun Nahar Khalisi quddisa sirruhu (jo Sayyid Ali bin Baihaqi ke jaleelul qadr khulafa mein se the) ke awsaaf muhtaje taarruf nahin hain, Aapne apni kitab Bahja mein ek aur jagah par likha hai ke main khud Janabe Ghausul Aazam wal Muazzam radillaho ta'ala anho ki ziyarat se musharraf hua hoon, meri aankh ne Hazrate Muhiyuddin Abdul Qadir Jilani radillaho ta'ala anho jaisa peer nahin dekha

Hazrate Ghause Aazam aur ghaib ki baatein

Humein Shaykh ibne Shaykh Abil Majad Mubarak ibne Ahmad Baghdadi Hareemi Hambali ne bataya ke unhein unke walid aur unhein unke dada Abul Majad rahimahullahu ta'ala ne bataya ke main ek din Shaykh Makarim ke paas haazir hua, aapka ghar nehre khalis par tha, mere walid ke dil mein khayal guzra kaash main Huzoor Ghause Aazam ki koi karamat dekh sakta, Huzoor ne muskurate hue meri taraf iltefaat farmaya aur kaha: humare

paas anqareeb paanch shakhs aane waale hain un mein se ek gora surkh rang hogा, uske daayein rukhsar par til hogा, aaj ke baad uski umr sirf 9 maah reh gai hai, use bataij mein sher cheer phaad jayega aur use wahin se Allah Ta'ala uthayega

Dusra Iraqi hogा jis ka rang surkh wa safed hogा magar wo kaana aur langda hogा, humare paas ek maah zere ilaaj rahega magar janbar na ho sakega, Teesra ek misri gandumi rang ka hogा, uske baayein haath ki chhe ungliya hongi, baayein raan par neze ka zakhm hogा jo use tees baras pehle laga tha, wo hindustan mein tijarat ke liye nikal jayega aur wahin tees saal baad faut hogा, Chautha shaami hogा jiska rang gandumi hogा, uski ungliyo par gatta hogा, wo hareem mein tumhare ghar ke samne marega, saat baras teen maah aur saat din ke baad uski maut waaqe hogi, ek gore rang ka yamani nasrani hogा, uske kapdo ke niche zunnar bandha hogा, wo apne mulk se teen baras se nikla hua hai aur wo apna mazhab kisi ko nahin batata, wo musalmano ke halaat maloom karne ke liye jasoosi kar raha hai

Kuchh hi waqt guzra tha ke ye log Hazrate Ghause Aazam ki khidmat mein haazir ho gaye, Ajami ne bhuna hua gosht talab kiya, Iraqi ne chawak aur batakh ka gosht maanga, Shami ne shami seb ka mutalba kiya, Yamani ne neem brusht anda mangwaya magar kisi ne apni khwahishaat dusre ko na batai, humare dekhte hi unki khwahish ke mutabiq khane aa gaye, wo khane lage

Abul majad ne farmaya: khuda ki qasam! main ghaur se dekhta raha, unke bataye hue hulya mein zarra bhar farq na

tha, maine misri se uske purane zakhm ka daryaft kiya wo hairan reh gaya aur kehne laga ye zakhm mujhe tees saal pehle laga tha, wo apni apni khwahish ke mutabiq khana khane ke baad unhein ghashi aa gai, hosh mein aaye to yamani ne kaha: Hazrat us shakhs ki kya tareef hai jo sufiyo ke dil ke bhed jaanta hai, aapne farmaya: mujhe maloom hai tum eisai ho, tumhare libas ke niche saleeb ka nishan hai, ye sunte hi wo shakhs cheekh maar kar uth khada hua aur islam qabool kiya, aapne farmaya: beta tujhe mukhtalif mashaikh ne dekha, unhein ye maloom ho gaya tha ke tum nasrani ho aur saleeb bandhe hue ho magar unhein ye maloom tha ke tumhein mere paas aa kar islam laana hai isliye chup rahe, uski wafat waisi hi hui jaise shaykh ne bataya tha, is mein zarrra bhar bhi taqdeem wa takheer na hui, Iraqi ek maah beemar raha aur wahan hi shaykh ki ek khanqah ke ek kone mein mar gaya, maine khud uska janaza padha tha, shami mere paas hareem mein mara, wo mere darwaze par gir pada usne mujhe aawaz di, main baahar aaya, maine dekha ke wahi shami tha, uski maut jis tarah shaykh ne kahi thi, saat baras teen maah saat din ke baad hui

Ye ek waqiya hai, jise koi aqlmand insan jhutla nahin sakta, Huzoor Ghause Aazam radiallaho ta'ala anho Huzoor ﷺ ke ghulamane ghulam hain, khadime khadimane khuddame Huzoor hain, unhone ek shakhs ke mutaliq 72 ghaibo ka izhaar kiya, jin mein razdaraane seena, marne ki jagah, maut ka waqt, maut ke asbaab, kal kya karega aur iske ilawa kai ghaibi cheezo se parda uthaya, ye baat bila shakko shubha hai

Abul Majad ke dili khatra se muttala hona, phir un logon ki khabar dena jo aane waale the, paanch aadmi, ek ajami, dusra iraqi, teesra misri, chautha shami, panchwa yamani, ye aath ghaib the jisse muttala kiya, ajami ke muttaliq 11 ghaib zaahir kiye, wo gora hogा uske chehre mein surkhi hogi, uske til hogा uske rukhsar par hogा, ye rukhsar daayan hogा, gosht ki khwahish karega, gosht bhuna hua khayega, nau maah baad mar jayega, uski maut sher ke phadne se hogi aur maqame bataikh mein hogi aur wahan dafn hogा wahan se muntaqil na hogा aur yahin se uska hashr hogा

Isi tarah iraqi ke baare mein 11 ghaib zaahir kar diye, gora hogा, surkhi jhalakti hogi, aankh mein daagh hogा, paaon mein lang hogा, batakh chahega, chawalo ke saath khayega, beemar hogा, ek maah beemari mein rahega, usi beemari mein mar jayega, yahan marea, ek maah baad marea

Misri ke mutalliq 15 ghaibo se parda uthaya, gandumi rang hogा, chhinga hogा, chhati ungli ulte haath mein hogi, zakhm poora na hogा, tees baras ka purana zakhm khurda hogा, shehad ki khwahish karega, sirf shehad hi nahin ghee se mila hua shehad mangega, wo tijarat karega, uska karobar hindustan mein hogा, bees saal tak tijarat karta rahega, hindustan mein marea aur uski maut bees saal ke baad hogi

Shami ke mutalliq 9 ghaib afsha kiye, gandumi rang hogा, seb ki khwahish karega, ungliyo mein mote mote gatte pade honge, shami seb mangega, zameene haram mein

marega, uski maut Abul Majad ke ghar ke darwaze par waaqe hogi, wo saat baras teen maah aur saat din jiyega

Yamani ke baare mein aath ghaib bataye, gora hogा, gandum go'n hogा, nasrani hogा, uske kapdo ke neeche saleeb hogi, apne mulk se musalmano ke imtehan ke liye nikla tha, use us kaam mein tees saal guzar chuke the, usne apni niyyat chhupa rakhi thi, na ghar waalo ko khabar na shehar waalo ko, uski khwahish anda hogi, wo anda bhi neem biryaa'n mangega

Ye 62 ghaib hain jinhein Janabe Ghause Aazam radillaho ta'ala anho ne un logon ke aane se pehle muttala kar diya tha, in ke ilawa 5 mazeed ghaib bataye, un mein se koi ek apni khwahish aur maqasid ke mutalliq dusre ko muttala na kar saka, paanch mazeed ghaib the ke har shakhs ye chahta tha ke humein ye ye cheez mile, Ye 72 ghaib Janabe Ghause Paak radillaho ta'ala anho ki zubaan se zaahir hue

Kis zameen par inteqal hogा?

Ye hadees Ibne Sakan, Ibne Munda aur Ibne Asakir radillaho ta'ala anhum ne riwayat ki hai:

Unhone bataya ke main beemar pad gaya, Huzoor ﷺ meri beemar pursi ke liye tashreef laaye, maine Huzoor ﷺ ko dekh kar arz ki: "Ya RasoolAllah ﷺ mujhe dar hai ke main is beemari mein mar jaaunga"

Aapne farmaya: Nahin aisa nahin, tum zinda rahoge,

Shaam ki taraf hijrat karoge aur filisteen mein ek teele
par maut aayegi

Hazrate Ameerul Momineen, Umare Faruqe Aazam
radiallaho ta'ala anho ke daure khilafat mein inteqal hua tha
aur ramla mein dafn hue the

Hazrate Yusuf alaihissalam ka misriyo ko ghaib ki khabrein dena

Allah ke nabi Hazrate Yusuf alaihissalam ne misriyo se
farma diya tha ke tum saat baras tak hasbe dastoor kheti
baadi karte rahoge, saat saal ke baad ek waqt aayega ke log
barish se maala maal ho kar faslein ugayenge, phir saat saal
tak barish band rahegi aur qehat padega, pandrah saal baad
itni barish hogi ke angooro ki belein zameen se phoot phoot
jayengi, angooro ke sheere se log sairaab honge

Main in waqiyaat ki juz'iyaat sunata ja raha hoon halanki
aise waqiyaat ka to qataaro shumaar hi nahin hai, aise
waqiyaat qiyamat tak runuma hote rahenge, khusoosan
paanch cheezo ka ilm Allah ne apne bando ko aisa ata
farmaya hai ke suboot ki zaroorat hi nahin, Ahle aqlo danish
kisi tak ka izhaar nahin karte, ye saare ghaib to lauhe
mahfooz mein likhe hue hain aur lauhe mahfooz se malaika
aur auliya bhi waqif hote hain, Ambiya -e- kiraam aur
khusoosan Sayyidul Ambiya ﷺ ka to maqam
hi arfa wa aala hai, aapke in kamalaat ka inkar wahi karta hai
jo aqlo imaan se mahroomo mahjoob ho

Lauh "Mubeen" hai

Allah Ta'ala ne Lauh ki tareef "Mubeen" lafz se farmai hai (*Yaseen:2*), Mubeen wo cheez hoti hai jo waazeh ho, zaahir ho, koi ibhaam na paaya jaaye, Agar lauhe mahfooz makhlooqe khudawandi se ghaaib ho to kya baat lauhe mubeen hai, Imam Baizawi farmate hain ke lauhe mahfooz mein aasmano zameen ke tamam ghuyoob mahfooz hain, to koi aisa ghaib nahin jo kitabe mubeen mein nahin hai, Imam Baghwi ne likha hai ke lauhe mahfooz mein har ghaib maujood hai, Imam Nasafi ne "Madarikut Tanzeel" mein lauhe mubeen likha hai aur malaika lauhe mahfooz ko dekhte hain jo raushan hai, zaahir hai, waazeh hai

Hazrate Mulla Ali Qaari rahimahullahu ta'ala Mirqaat shareef mein likhte hain:

Maa kaana wa mayakoon ke tamam uloom lauhe mahfooz mein sabt hain, dusre lafzo mein tamam ash'ya -e-alam lauhe mahfooz mein tehreer hain, Qurane paak ki aayaat ke nuzool ke waqt ye tamam nuqoosh lauhe mahfooz par Habeebe Mukarram ﷺ par warid hue lauh ek mutanahi uloom par mushtamil hai aur ek mutanahi ghair mutanahi ka ihata nahin kar sakti, lauh mein wahi cheezein likhi hui hain, jo roze awwal se qiyame qiyamat tak hone waali hain, lihaza mere nazdeek aisi koi daleel nahin ke mugheebate maa kaana wa mayakoon is mein dakhil na ho'n, agar waqai tayyune waqt ka ilm lauhe mahfooz mein hai to yaqeenan Nabiye Kareem ﷺ isse waqif hain aur agar ye baat maan li jaaye ke in uloom ko Allah Ta'ala ne

lauhe mahfooz se alahida rakha hai, to phir Quran ki aayaat se isteddal nahin banta aur dono tarah ka ehtimal rahega, ye baat yaqeeni hai ke Huzoor ﷺ ka ilm sirf lauhe mahfooz tak mahdood nahin, lauhe mahfooz to Huzoor ﷺ ke uloom ke samundaro ki ek mauj hai, aapke behre be kinaar ki ek nehar hai, Yahi wajah hai ke mera imaan hai ke jis tarah main ilm ka yaqeen nahin karta, ilm ki nafi par yaqeen nahin rakhta main to wahi kehta hoon jo Allama Imam Taftazani ne apni Sharhe Aqaid mein likha hai ke Allah Ta'ala ne baaz barguzida Ambiya -e- kiraam ko uloome ghaibiya par aagahi farma di hai aur ye aqeeda yaqeeni hai, lekin uloome ata aur uloome ghaibiya ka aqeeda yaqeeni hai

Imam Qastalani ne farmaya ke Allah Ta'ala ne apne Ambiya aur Auliya ko apne ghuyoob se muttala farmaya tha, ghuyoobe khamsa se apne Habeebe Mukarram ﷺ ko waqif farma diya tha, hum anqareeb is mauzu par Allama Baijuri, Allama Shanwani aur Hazrate Abdul Azeez Dabbagh rahimahullahu ta'ala ki raushan aaraa pesh karenge phir is mauzu par Allama Madabighi aur Allama Fazil Aarif Ishmawi jaise jaleelul qadr hazraat ke khayalaat ki tasreeh pesh karunga aur inke dalaile qaate ki raushni mein saabit karunga ke Maula Ta'ala ne apne Habeebe Mukarram ﷺ ko uloome ghaibiya ata farma diye the phir ye bhi bataunga ke malaika ko nafkhe soor ka ilme wuqoo qiyamat se pehle hi ata farma diya gaya tha aur is muqaddima par Imam Fakhruddin Raazi ke dalail pesh karunga

Hum pehle bayaan kar chuke hain ke tamam makhlooqe ilahi ko Huzoor ﷺ ke wasile se uloom ata hue hain aur har qism ke ilm ka sar chashma Huzoor ﷺ ki zaate kareema hai, ye baat bhi tay shuda hai ke jo ilm deta hai use khud aalim aur a'alam hona zaroori hai, chunanche Huzoor alaihissalam ko qable qiyamat ka ilm hona aur azal wa abad tak ke uloom ka mahir hona aayaatullah ke manafi nahin hai, phir un uloom se jo Huzoor alaihissalam ne taqseem farmaye hain badh kar Huzoor ka aalim hona bhi aayaat ke manafi nahin hai to hum is natije par pahunche ke Huzoor alaihissalam ke tamam uloom alaame ilahiyya se hain to ab ye baat khud bakhud zehan mein chehak uthti hai ke Huzoor alaihissalam ko in paanch cheezo ka ilm to diya gaya magar inhein chhupane ka hukm diya gaya tha

Bila shubha ye dono aqwaal aur nazariyat ulama -e-kiraan ke haan paaye jaate hain aur jaleelul qadr aimma ne in aqwaalo nazariyat ko radd nahin kiya balki Imam Jalaluddin Suyooti rahimahullahu ta'ala ne uloome Mustafa ﷺ par ek poora baab apni shuhra aafaq kitab "Khasaise Kubra" mein sipurde qalam kiya hai, aur is mein ulama -e- kiraam ke un nazariyat par tabsira farmaya hai ke aaya Huzoor ﷺ ko ilme khamsa bhi ata farmaya gaya, ilme qiyamat, ilme rooh bhi diya gaya tha, Huzoor ﷺ ko ise chhupane ka hukm diya gaya

Allama Muhammad ibne Sayyid Allama Abdur Rasool Barzanji Madani rahimahullahu ta'ala ne dono nazariyat ka

zikr farmaya hai, farmaya chunki ilme saa'ah (qiyamat ka ilm) sakht tha aur iske ilm ko apne liye khaas kar liya aur makhlooq mein se kisi ko na bataya, sirf Nabiye Kareem ﷺ ko taleem farmaya aur saath hi dusro ko khabar dene se mana farmaya taaki qiyamat ka dar aur buzurgi qaaim reh sake, farmaya:

وَعَلَمَهُ النَّبِيُّ

aur use Huzoor ko taleem di gai lekin is ko aur padha jaaye to Allama farmate hain ke ise yaqeenan Huzoor ko sikha diya gaya tha, unhone isi qaul ko pasand farmaya

Is silsile mein wahabiya ne ek risala likh kar Hazrat mausoof ke naam shaya kar diya, us mein Huzoor ﷺ ke uloom par bahas kar ke logon ko dhoka diya, magar jab nazariyat saamne aaye to wahabiya la jawab reh gaye, wahabiya ki aadat hai ke jab inhein dalail diye baghair ban nahin padte to jaali kitabein shaya kar ke aam kar diya karte hain aur mujahideen fil kizb ban kar saamne aate hain, ek waqt ke liye ye log aadileen, sadiqeen aur musaddiqeen ke qaul ke barabar le aate hain magar ek waqt aata hai inke jhoot ki qalai khul jaati hai, ye log apne khayalaate fasida ki nisbat kabhi to Mulla Ali Qaari ki taraf kar dete hain kabhi Ibne kaseer ki taraf kabhi Ismail Haqqi rahimahullahu ta'ala ki taraf aur kabhi Allama Suyooti ke ek risale ko le kar badbadate hain halanki ye iftera hai Imam Ahmad Bin Hambal par aur jhoot hai Imam Jalaluddin Suyooti par, is tarah ye Allama Mulla Ali Qaari par iftera bandhte hain

Hazrate Imam Jalaluddin Suyooti ke aqwaal ka khulasa kar diya gaya hai, Paanch sau ke aur hazaar ke phir Allama

Mulla Ali Qaari ke khilaf bhi khullam khulla jhoot bolte hain

Lauhe mahfooz ki taleem qabal az waqt aur waqifiyat mein hikmat ye hai ke imaan aur tasdeeq mein izafa ho gaya aur malaika jaan lein ke madad ka mustahiq kaun hai aur mazammat ka zimmedar kaun hai aur har ek ka maqaam pehle hi maloom ho jaaye

Shah Abdul Azeez Dehelvi rahimahullahu ta'ala ne Tafseere Azeezi mein zikr kiya hai ke lauhe mahfooz ke uloom par waqif hone se ye muraad hai ke jo baatein waqiya mein zaahir hone waali hain unka ilm pehle hi ata farma diya jaaye khwah lauh ki tehreer dekh kar ho ya fazle khudawandi se muttala kar diya jaaye, iske nuqoosh ka mutala karein aur aksar auliyaullah ke ahwaal se saabit hai ke wo naqshe lauh ka mutala karte the

Meri nazar lauhe mahfooz par

Imam Shatnofi aur dusre aimme -e- kiraam ne Rasool-e-Akram ﷺ ke bete Ghausus Saqlain, Sayyidun Ghause Aazam radillaho ta'ala anho se ye ba sanade sahih riwayat hai ke Huzoor Ghause Paak farmaya karte the:

"عینی فی اللوح المحفوظ"

Yaani meri aankh humesha lauhe mahfooz par lagi rehti hai

Allah Ta'ala lailatul qadr ko apne hukm se hikmat waale

kaam taqseem kar deta hai isse saabit hua ke qiyamat ke ilawa chaar uloom qiyamat se pehle hi firishto mein baant diye gaye hain kyunki firishto ne tadabeer karna hoti hain, Isi tarah Israfil alaihissalam qiyamat se qabal hi apne faraize nafakh soor se aagah kar diye jaate hain taaki hukm milte hi soor phoonk sakein, Israfil ne ek par us waqt surango kar diya tha jab Huzoor alaihissalam dunya par tashreef laaye, dusra par us waqt girayenge jab soor phoonkne ka hukm hoga, Huzoor alaihissalam farmate hain mujhe chain kaise aa sakta hai jab soor phoonkne waale ne soor apne moonh mein le liya hai, ab wo irshade khudawandi par kaan lagaye baitha hai aur hukm ke naazil hone par maatha jhukaye baitha hai, ye hadees Tirmizi Shareef mein Hazrate Abu Sayeed radiallaho ta'ala anho ki riwayat se likhi gai hai, wo firishta apne dono zaanu par khada hai, Israfil uske par par nigah jamaye khade hain jo abhi phaila hua hai, jab wo us par ko girayenge to ye soor phoonk dega, soor phoonkne ki ijazat aur qiyame qiyamat mein unke par girane ka fasila hai, ye ek jumbish hai to jumbish to zamane mein hoti hai to baat zaroori hai ke qiyamat ke waaqe hone se pehle unhein ilm ho, khwah ye ilm ek lamha pehle ho ya hazaaro saal, jab ye baat ek muqarrab firishto ke liye wajib hai to apne pyare habeeb ﷺ ke liye kaunsi muhaar cheez hai, unke liye ye namumkin baat nahin ke qiyamat ke qiyam se do hazaar saal pehle aap ko ilm diya jaaye aur Huzoor ko hukm ho ke dusro ko na bataya jaaye⁴

⁴ Ye daleel kitab likhte waqt mere zehan mein aai magar kuchh dino baad

Motazila inhi aayaat se istedlaal karte hue Auliyaullah ki karamaat se inkar karte hain, Allama ne Sharhe Maqasid mein motazila ka jawab dete hue farmaya ke yahan ghaib aam nahin hai balki mutlaq hai ya ek muayyan hai yaani qiyamat ka waqt aur us par aayate mubaraka "Allah kisi par ghaib zaahir nahin karta" mein qarina maujood hai, is mein qiyamat ka zikr hai aur ye namumkin nahin ke baaz malaika, baaz insano khusoosan baaz ambiya -e- kiraam alaihimussalam ko is ka ilm diya gaya ho

Ye baat tay shuda hai ke rasoolo ko ilme ghaib diya gaya hai, magar auliyaullah ke baare mein mukhtalif aara ho sakti hain, Imam Qastalani ne Irshadul Baari Sharah Sahih Bukhari mein farmaya hai: Allah Ta'ala ke siwa koi nahin jaanta ke qiyamat kab aayegi haan uske pasandeeda rasool jis par Allah Ta'ala raazi ho ghaib ke darwaze khol dega, Waliullah Rasool ka taabe hota hai usse ilm haasil hota hai

Shah Abdul Azeez Dehelvi ke walide muhtaram Shah Waliullah quddisa sirruhu ne tafheemaate ilahiya mein apna haal tehreer kiya hai ke unhein khaas wardaat mein wo waqt dikhaya gaya tha jab qiyamat qaaim hogi, aasman phat jayenge, magar jab aalame bedaari mein aaye to aapko ye

Tafseere Kabeer ka mutala kar raha tha to surah jinn ki aayat 26 ki tafseer padhte hue dekha ke "waqte wuqoo -e- qiyamat kisi par zaahir na kiya jayega magar us par zaahir karega jis rasool par wo raazi hogा" qurbe qiyamat ke waqiyaat Quran mein bayaan kiye gaye hain, jis din aasman phat jayega, pahaad udne lagenge, malaika utrenge, malaika us waqt jaan lenge ke qiyamat aa chuki hai, mera inbesaat zyada qawi ho gaya (Ahmad Raza Khan, Madina Munawwara)

waqiya yoon mahsoos hone laga jaise khwab tha, jab aise Auliyaullah aise halaat se waqif kar diye jaate hain to Subhan Allah Nabiye Kareem kuja aur aap ka ilm kuja

Hazrate Imam Nawawi rahimahullahu ta'ala Sharhe Futoohaate Ilahiyya mein likhte hain aur phir apni dusri sharah Fathul Mubeen ke hashiya mein likhte hain ke qiyamat ka ilm Huzoor ﷺ ko hai, sachhi baat ye hai Ulama -e- kiraam ke ek tabqa ne farmaya humare Nabi ﷺ ko Allah ne us waqt apne paas bulaya jab poshida cheezein aap par zaahir kar di, haan Huzoor ﷺ ko batane ya na batane par hukm bhi tha aur ikhteyar bhi tha

Usmawi ne Salaat mein Hazrate Sayyidi Ahmad Kabeer Badri ne apni sharah mein is qaul ko sahih qarar diya hai, ye tamam anwaar hain is irshade ilahi ke, ke humne aap par Quran utara, har cheez raushan kar ke bayaan ki, haq Quran ke noor se chehak utha jis tarah suraj ke chehre se baadal chhat jaate hain, ab humein zaroorat nahin ke paanchwe ghuyooob ki juz'iyaat par guftagu karein jo auliya -e- kiraam se bhi zaahir hote rehte hain, ye wo samundar hai jis ka na kinara maloom hai na gahrai, agar hum ginane lagein to kisi kinare par na pahunch sakenge jise Quran ki aayaat shifa na bakhshein uski beemariya kahan khatm ho sakti hain

نَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ وَعَلَى الْحَبِيبِ الصَّلَاةُ وَالسَّلَامُ

Dusra Hissa

Is hisse mein Maulana Salamatullah rahimahullahu
ta'ala ke risale:

"اعلام الاذکیاء"

mein Huzoor Nabiye Kareem ﷺ ke
alqabaat "Al Awwal wal Aakhir waz Zaahir wal
Baatin" par aitrazaat karne waalo ke jawabaat diye
gaye hain

هو الاول والآخر والظاهر والباطن

الحمد لله!

(sabiqa safahaat se) Haq zaahir ho gaya, sahih surate haal waazeh ho gai, aaftabe hidayat be hijaab ho kar darakhsha ho gaya, ye tamam hum par Allah ka fazl hai, dusre logon par bhi Allah ka ehsan hai magar aksar log is ka shukr ada nahin karte

Jo shakhs is ahqarul ibaad ki tehreero ko baghaur mutala -e- nazar karega wo zaroor faida hasil karega, qalbo nigah se in tehreero par ghaur karne waala in hatdharmo ke tamam aitrazaat ka jawab samne payega, magar yaad rakho in mauzuaat par tasreeh wa bayaan zyada nafa bakhsh hota hai lihaza hum in aitrazaat ka alahida alahida jawab likhne ki koshish karenge

Ek sawal ek jawab

Motarizeen ek ibarat pesh karte hain jo Hazrate Fazil Abuz Zaka Maulana Salamatullah rahimahullahu ta'ala ke risale "Aalaamul Azkiya" matbua hindustan ke aakhir safha mein maujood hai, aapne likha hai:

وصل الله على من هو الاول والآخر والظاهر والباطن وهو بكل شيء عليم (سورة بنى اسرائيل)

Tarjuma: Allah durood bheje us par jo awwal bhi hain aakhir bhi hain zaahir bhi hain aur baatin bhi aur wo har cheez ke janne waale hain

Main in motarizeen ke jawab mein wazahat karunga ke musannif allam ne ye risala mere paas bheja tha aur isted'aa ki thi ke main is par taqreez likhu, maine is par in alfaaz mein taqreez likhi thi:

Zaid ka qaul haq aur sahibh hai, baqar ka za'im mardood wa qabeen hai, beshak Allah jalla jalalahu ne apne Habeebe Mukarram ﷺ ko tamam awwaleen wa aakhireen ka ilm ata farmaya tha, mashriq se maghrib tak arsh se farsh tak sab ka sab jahaan aapko dikha diya gaya, malakutus samawaati wal ard ka shahid banaya, roze awwal se aakhir tak ka tamam "maa kaana wa mayakoon" ka aalim bana diya, is mauzu par fazile mujeeb (sallamahul maulal qareebul mujeeb) ne zaroori tafseel se bayaan farmaya tha, agar kisi ko yaqeen na ho to Qurane azeem shahido adal aur hukm fasl hai, Allah Ta'ala ne farmaya:

Tarjuma: Aur humne aap par wo kitab naazil farmai
hai jo har cheez ka raushan bayaan karti hai

Is daleel ke aakhir tak maine mufassal taqreez tehreer ki, is tehreer se aam se aam shakhs ho ya koi aalim fazil wo is natije par pahunchega ke maine apni taqreez mein sirf itni si baat ka zimma liya tha ke jo dalail fazil musannif ne pesh kiye hain wo baqadre zaroorat kaafi hain aur is mein risala ke lafz lafz par nazar nahin daali gai thi, jis tarah is mein daawa ko apni ibarat mein alahida zikr kiya hai, haqeeqat ye hai ke jo shakhs aqlo tameez ke saath ulama ki majalis mein rasai rakhta hai use maloom hai ke taqreez aur tashih karne waale mein kya farq hota hai, taqreez likhne waala agar yun likhe

ke maine risala ya fatwa awwal se aakhir tak ghauro tammul ke saath dekha hai jaise gangohi ne "Baraheene Qatia" ki taqreez mein likha tha to wo is risala ya fatwa ki sihat wa naqs ka zimmedar hota hai aur is tarah kitab mein likhe jaane waale tamam mauzaat wa tasreehaat ka taqreez karne waala bhi zimmedar hota hai, is kitab ke tamam muaani wa ibaraat taqreez karne waale ke moyyada musaddiq hote hain lekin agar yun likha jaaye ke humne is kitab ko mukhtalif maqamaat se dekha aur hum ise mufeed samajhte hain aur phir uski tareef wa tehseen kar di magar uske tarze nigarish, usloobe nigarish, dalail, rawani -e- alfaaz wa muaani ke baare mein sukoot ikhteyar ki hai aur kisi qism ka iqrar ya inkar nahin kiya aur fatwa par sirf ye likh diya ke hukme sahih hai agarche baaz maqamaat par napasandeeda alfaaz bhi hote hain sirf hukm ko hi sahih bataya tha agar lafze naqs zyada kar diya to ye raaye kitab ke naqais ki zimmedar hogi, haan agar tasheeh karne waalo ne apne alfaaz mein dalail ki tasheeh kar di to uske dalail ki bhi uski zimmedari hogi, agar aise taqreez likhe waale aur musahhih ne baaz maqamaat par alfaaz wa maana ki sihat kar di alfaaz mein kami beshi bhi ki aur un alfaaz ki durusti ka tazkira bhi kiya to usko kitab ke tamam matalib aur muaani ki zimmedari qabool karna hogi

Agar kisi musahhih ne ye likha ke aap ka kharij aur zaaid alfaaz par kya gumaan hai jinhein kisi daleel se koi talluq nahin, na daawa se koi wasita hai to aalima tariqa se to hum taqaza karenge ke taqreez likhne waale ne zaaid baato ki taraf

khaas tawajjo nahin di

Yahi baat mere saath hui, mujhe yaad nahin ke is kitab ke asal musawwada ka lafz lafz kya tha, magar muallif ka arabi tarjuma jo iske maroof khat mein likha hua tha jis khat mein unke dusre risale ya fatawa aate hain, is mein yun likha hai:

"Durood bheje jo awwal wa aakhir, zaahir wa baatin aur har cheez ka daana hai, un par jo is aayate kareema ke mazhar hain wahi awwal wa aakhir wahi zaahir wa baatin aur wahi har cheez ka daana hai"

Is baat par kisi shakhs ko waham tak nahin ho sakta, haan aisa ho sakta hai ke matba mein ja kar katib ya musahhih ne mazhar ka lafz min se badal diya ho, isi tarah katib ne meri taqreez mein jahan "Muhammad" ka lafz tha wahan "Majmaoon" likh diya ho, agar koi aisi ghalati mein hai to behtar warna hum farz kar lenge ke asal ibarat aisi hi hai jaisi chhapi hai

Main mujeeb ko jaanta hoon, pehchanta hoon, wo aalime sunni sahihul aqeeda hain, sahihul maslak hain, badmazhabo muanido ko zakhma lagane mein mushshaq hain, wo apne bhaiyo ka kalaam hattal maqdoor behtar se behtar andaz mein bayaan karte hain, mujhe ahle imaan sunni bhaiyo se ummeed hai ke wo is muamle ko behtar taaweeel wa taujeh se dekhenge magar jin logon ke dil mein khot hai wo mahroom rahenge aur tarah tarah ki baatein banayenge

Dusra jawab:

Baaz logon ko is aayat mein lafze "Min" aur "Mann" (Saakin noon aur tashdeed ke saath noon) mein ishtebah

paida hua hai, wo ise isme mausool bana kar padhte hain, wo tashdeed ke saath aayate kareema ki taraf muzaaf kar ke nahin padhte, jisse ye muaani zaahir honge ke Allah Ta'ala un par durood bheje jo is aayate kareema ki nemat hain, wo Huzoor Nabiye Kareem ﷺ hain, Allah Ta'ala ne kafiro ko farmaya: "Inhone to Allah Ta'ala ki nemat ko badal diya"

Huzoor ﷺ nemate ilahiyya hain

Hazrate Ibne Abbas radiallaho ta'ala anhuma ne farmaya is aayat se muraad Muhammad Mustafa ﷺ hain, Huzoor ﷺ Qurano Sunnat ki mannat hain, is aayate kareema ke apne khaas maqaam par khusoosi muaani ye hain ke Nabiye Kareem ﷺ sahibe kausaro tasneem aakhir hain, magar tamam jahaan se awwal hain, Huzoor ﷺ ne Allah ki tamam makhlooqat ko apni aankho se takhleeq hote dekha, aap tamam paighambaro se bi'sat mein aakhir hain, is tarah Allah Ta'ala ne apne paighambaro par jitne uloom naazil farmaye the Huzoor ﷺ un tamam uloom ke jaame the aur Huzoor ﷺ ke moajizaat se zaahir hote rahe aur phir Huzoor alaihissalam se ghaib ki khabro ka zaahir hona bhi kamalaate nubuwwat se hai, Huzoor ﷺ apni zaate girami se batin hain, aap Allah Ta'ala ki zaat aur uski sifaat ke mazhar hain, Huzoor ﷺ roze awwal se jo kuchh hua aur jo kuchh hoga apne Allah Ta'ala ke batane se ek ek cheez ko jaante hain, Allah Ta'ala ne apne habeeb par in paanch asma -e- husna ki tajalli farmai, aur

Huzoor ﷺ par ehsan farmaya, jis tarah hum par Huzoor ﷺ ko maboos kar ke ehsan farmaya is lihaaz se is aayate kareema ke mannat hain

Huzoor ﷺ ke asma -e- mubarka:

Is mein shak nahin ke Huzoor ﷺ ke baaz asma Allah Ta'ala ke baaz asma -e- mubarka se mausoom hain, Humare walide mukarram quddisa sirruhu ne apni kitab "Suroorul Quloob Fi Zikril Mahboob" mein Huzoor ke 67 asma -e- mubarka likhe hain, humne apni taleef "Kitabul Firdaus Minal Asmail Husna" mein bhi ek maqool tadaad ka izafa kiya hai phir jin muhaddiseen ne Huzoor ﷺ ke un asma -e- mubarka ko riwayat kiya hai aur jahan jahan se wo naam Allah Ta'ala ne humare aaqa ko ata farmaye hain uske hawale diye gaye hain, Al Mawahibul Laddunya aur iski sharah az Allama Zurqani ka mutala kiya jaaye to is mein ye tamam asma -e- mubarka milte hain

Hazrate Ibne Abbas radiallaho ta'ala anho ne ek nafees hadees bayaan farmai hai jis mein bayaan kiya gaya hai ke Allah Ta'ala ne Hazrate Jibreel alaihissalam ko Huzoor ﷺ ki khidmat mein bheja, unhone khidmate aqdas mein haazir ho kar Huzoor alaihissalam ki khidmat mein ye chaar asma -e- girami pesh kiye phir har ek naam ki tashreeh aur tafseel bayaan ki aur har ek ki wajah bhi bayaan ki

Allama Mulla Ali Qaari ne Sharhe Shifa Shareef mein likha hai ke talmasani ne Hazrate Ibne Abbas radiallaho

ta'ala anhuma se riwayat bayaan ki hai ke Rasoolullah ﷺ ne irshad farmaya ke mere paas Jibreel alaihissalam aaye aur salam karne ke baad kaha: tum par salam ho, aye awwal! tum par salam ho aye aakhir! tum par salam ho aye zaahir aur tum par salam ho aye baatin!

Maine in khitabaat ko sunne ke baad kaha: ye khitabaat to sirf Allah Ta'ala ke liye makhsoos hain, Hazrate Jibreel alaihissalam ne kaha: beshak ye awsaaf sirf Allah Ta'ala ke liye hain magar usne aapko apne ye awsaaf ata farma kar apne fazl se nawaza hai aur tamam ambiya wa mursaleen ke ilawa aapko in awsaaf se muttasif farmaya hai

Aapke liye usne apne naamo se naam tajweez farmaye aur apni sifaat se aapki sifat bayaan farmai hai, Aapka naam "Awwal" rakha kyunki aap paidaish ke lihaaz se awwalul ambiya hain, aapka naam "Aakhir" rakha kyunki zamane ke lihaz se aap aakhiruz zamaan rasool hain, aapki apni ummat aur sabiqam ambiya ki ummatein aap ke pichhe hongi, aapka naam "Batin" rakha kyunki Allah Ta'ala ne aapke naam ko apne naam ke saath surkh noor se arsh ki peshani par likha, aapke walide girami Hazrate Adam alaihissalam ki paidaish se do hazaar saal pehle se hi aapka isme girami arshe ilahi par goonj raha tha, mujhe hukm hua ke aap par durood salaam pesh karoон aur main duroodo salaam pesh karta hoon

Allah Ta'ala ne Hazrate Adam alaihissalam ke hazaraha baras ke baad aapko maboot farmaya, aap basheer bhi hain

aur nazeer bhi, aapko tamam adyaane aalam par zaahir aur ghalib farmaya, aapki shariat tamam mazahibe aalam par zaahir kar di gai, aapko zameeno aasman ki makhlooqat par fazeelat di gai, aapka itaa'at guzaar wahi hogा jo aap par durood bhejega

Muhammad ﷺ aur Mahmood azzawajall

Aapka rab mahmood hai aap Muhammad hain, aapka rab awwal se aakhir hai zaahir aur batin hain, aap bhi awwal hain aakhir hain, zaahir hain aur batin hain, ye baat sun kar Huzoor ﷺ ne Allah Ta'ala ki hamd aur tasbeeh jisne aapko tamam ambiya par fazeelat di, hatta ke apne asma wa sifaat se muttasif farmaya

Sayyidi Abdul Wahhab Sharani rahimahullahu ta'ala ne apni kutub mein likha hai ke Huzoor ﷺ ki shane be misaal aur be nihayat hai aur raaz mein jaame aur mazhar mein laame hain, aap hi awwal hain aap hi aakhir hain aap hi zaahir hain aap hi batin hain

Humne is bahas ko is jumla par roka tha ke Allah Ta'ala durood bheje un par jo awwal hain, aakhir hain, zaahir hain aur baatin hain, Allah Ta'ala har cheez ka daana aur janne waala hai, Allah Ta'ala ka qaul hai:

Tarjuma: Lekin Allah ke Rasool hain aur sab nabiyo ke aakhir mein tashreef laane waale hain aur Allah sab kuchh janne waala hai (*Suratul Ahzaab*)

Agar aap in aayaate ilahiyya ke haqaiq par bahas karein to main waazeh karunga ke aisa hargiz nahin ho sakta, raushan qarina ye hai ke ye zameer Huzoor ﷺ ke liye nahin hai, Allah Ta'ala ka ye irshad is mauzu par mazaed wazahat farmata hai:

Tarjuma: Beshak humne aapko aisa Rasool bana kar bheja jo haazir bhi hai, khushkhabri deta hai aur dar sunata hai taaki aye logo! tum imaan laao Allah par uske Rasool par, Rasoolullah ki tazeem karo, tauqueer karo aur Allah ki tasbeeh karo subah sham (*Suratul Fateh*)

"Rasoolullah ki tazeem karo, tauqueer karo" ki khabrein Rasoolullah ﷺ ki taraf hain aur "tasbeeh karo subah sham" ki zameer Allah Ta'ala ki taraf hai yahi wajah hai ke qaari hazraat "tauqueer karo" par pahunch kar ruk jaate hain, waqf karte hain aur usse zamair par kisi qism ke inteshar ka shubha nahin hota kyunki paaki to Allah ki zaat ke liye hai aur tasbeeh bhi usi se mukhtas hai, Is sifat ko Nabiye Kareem ﷺ se mansoob nahin kiya ja sakta, ise sirf aur sirf Allah Ta'ala ki taraf hi mansoob kiya jayega

Jawabe chaharum:

Hum ye tasleem karte hain ke musannif ne baqaul aapke tamam zameerein Huzoor ﷺ ki zaate girami se mansoob kar di hain magar hum kisi ki niyyat aur dil ke irado par hukm nahin laga sakte, sirf itni baat par maana

pehna kar kisi ko kufr ka hukm lagana aur musannif ko daira -e islam se kharij qarar dena kahan ka insaf hai, ye musallima haqeeqat hai ke Huzoor ﷺ ke aleem hone par kisi musalman to kya kisi kafir ko bhi ikhtelaf wa inkar nahin, jise Huzoor ﷺ ke ahwal se mamooli waqifiyat bhi ho wo Huzoor alaihissalam ke aleem hone se inkar nahin kar sakta, raha ye mas'ala ke kul ka lafz istemal na kiya jaaye to is ziman mein arz karunga ke Qurane kareem ne muta'addid mawaqe par kul ka lafz istemal kiya hai:

"Aur Allah kul shay ka aalim hai"

Ye lafz jumla mafhumaat par haawi hai, wajib mumkin muhaal hai, ise tamam usooliyo ne bhi muttafiqa taur par tasleem kiya hai ke koi aalim aisa nahin jis mein koi na koi takhsees na paai jaati ho

Tarjuma: Beshak Allah kul shay par qadir hai

Ye qudrat in mumkinaat par shamil hai, khwah wo maujood ho khwah wo madoom ho, humne is mauzu par apni kitab "Subhanus Subooh" mein badi tafseeli guftagu ki hai, kyunki agar wajib par qadir ho to khuda nahin rahega, agar muhaal par qadir ho to minjumla muhaal uska fana hona bhi zaroori hai, is par qadir hogा to uski fana mumkin hai to uska wujood wajib na hogा to khuda na rahega

Tarjuma: Beshak Allah Ta'ala kul shay ko dekh raha hai

Ye jumla sirf maujudaat ko shamil hai, jin mein zaat, sifaate ilahi aur mumkinaat dakhil hain, in mein muhalaat

wa madumaat nahin hain kyunki madoom to nazar aane ke qabil nahin, humare ulama -e- kiraam ne aqaid ki kitabo mein iski tashreeh ki hai, khusoosan Sayyid Abdul Ghani Nabulusi ne apni tasneef "طالب‌دفیه" mein badi tafseel se bahas ki hai

Main wazahat karunga ke bahut si aisi cheezein nazar aati hain jo waaqe mein maujood nahin hoti, shola -e- jwala mein daira, barasti hui barish ke qatro mein lakeerein, sar ke chakrane mein ghar ka chakrana, aise mawaqe par hum ye keh sakte hain ke uski nazar ne khata ki hai, uski nazar ko dhoka hua hai, jo cheezein dikhai de rahi hain wo uski nigah ki ghalati hai lekin Allah Ta'ala ki nigah kisi ghalati aur dhoke se paak hai

Tarjuma: Allah kul shay ka khaliq hai

Ye baat un mumkinaat mein shamil hai jis ka kisi zamane mein wujood ho, wajib aur muhaal ko nahin, phir us mumkin ko bhi nahin jo na kabhi hua tha na abadul abaad tak kabhi hogा

Tarjuma: Har cheez humne shumar kar di hai ek raushan peshwa aur imam mein

Ye aayat sirf un cheezo par mushtamil hain jo azal se aakhir tak hui aur hongi, in mein ghair mutanahi uloom nahin hain kyunki mutanahi to madood hota hai wo baaz haddo mein ghir jaata hai aur wo ghair mutanahi ko nahin gher sakta, mundarija baala dalail mein humne Quran ki paanch aayaat pesh ki hain, paancho jagah ek hi lafz kul ka

istemal hua hai, lafz ek hai har jagah isse umoom hi muraad hai magar har baat ne itni kaseer cheezo ka ihata kiya hai jo iske daira mein hain na wo cheezein jo isse baahar hain, aur iski qabiliyat nahin rakhta is baat par koi aqlmand aur danishwar shak nahin kar sakta che jayeke ek fazil aur Quran ka aalim!

Hum sabiqa safahaat par ye saabit kar aaye hain ke Qurane azeem ki aayaat aur Sihah ki ahadees Nabiye Kareem ﷺ ke uloom par natiq hain, roze awwal se aakhir tak jamee maa kaana wa mayakoon yaani tamam maktoobaate lauhe mahfooz ka ilm humare Nabiye Kareem ﷺ ko hasil hai aur ulama -e- kiraam ne is mas'ale ki tasreeh bhi farmai hai

Hazrate Allama Alauddin mudaqqiq rahimahullahu ta'alaa ne Ad Durrul Mukhtar likhi hai aur waazeh kiya hai ke baaz asma jo khaliq wa makhlooq mein mushtarak hain unka bolna jaaiz hai, sirf ek baat samne rakhi jayegi ke makhlooq ke liye iske muaani aur liye jayenge aur Allah Ta'ala ki zaat ke liye aur honge, ye baat ke kul shay ka aalim hai jab Allah Ta'ala ki taraf mansoob hogi to pehle muaani yaani zaati aur kulli honge lekin jab yahi baat Nabiye Kareem ﷺ se mansoob hogi to isse muraad ataai aur inaami muaani honge, aise nazriye mein koi qabahat nahin hai

Jawabe panjum:

Humare Aaqa, Shaykhe Muhaqqiq, Abdul Haq Muhaddise Bukhari Dehelvi quddisa sirruhu jo ahnaaf ke

jumla ulama aur akabir ulama mein shumar hote hain unki shuhrate ilmi se kaano makaan bhare hue hain, unki ilmi khushbuo ki mehak se aalame islam ke shehar aur maidan mehak uthe hain, humara ulama -e- makka bhi unki jalalate shaan aur rif ate ilmi se aagah hain, Hazrate Shaykh Muhaddis ki gira'n qadr tasaneef aalame islam mein daado tehseen haasil kar chuki hain, logon ne deeni muamlaat mein in kitabo se be panah faida uthaya hai, in mein Mishkaat ki sharah "Ash'atul Lam'aat" 4 jildein, Jazbul Quloob, Sharhe Safarus Sa'adah 2 jildein, Fathul Mannan, Sharhe Futoohul Ghaib, Huzoor Nabiye Kareem ﷺ ke ahwaal par "Madarijun Nubuwwah" 2 jildein, Akhbarul Akhyaar, Aadabus Saliheen, Usoole Hadees par ek mukhtasar risala ahle ilm ke mutala mein aa chuki hain, Hazrate Shaykh ki wafat ko taqreeban 300 baras guzar chuke hain, aapka mazaar Delhi mein marja -e- khalaiq hai aur log roohani barakaat haasil karte hain, is Imame Jaleelul Qadr wal Fajr ne apni kitab "Madarijun Nubuwwah" ka aaghaz isi aayat se kiya hai aur farmaya hai ke jis tarah ye kalimaat Allah ki hamdo sana bayaan karte hain jis tarah Allah ne Quran mein apni hamd bayaan farmai, isi tarah apne Mahboobe Mukarram ﷺ ko bhi bade mahboob aur matloob naamo se yaad farmaya hai, Qurane hakeem aur ahadeese qudsi mein hazaaro asma -e- husna jise Allah Ta'ala ne apne mahboob ﷺ se mansoob farmaya hai, Noor, Haque, Haleem, Hakeem, Momin, Muhamaymin, Wali, Haadi, Rauf, Raheem ke ilawa hazaaro mushtarka naam bayaan farmaye magar ye chaaro naam khusoosiyat se

Huzoor ko ata farmaye gaye, Awwal, Aakhir, Zaahir aur Batin aise hi asma -e- husna hain, har naam ki wajah aur sharah bhi bayaan farmai aur Huzoor ﷺ ko har shay ka aalim qarar diya

Huzoor ﷺ ki ilmi rif'at:

Nabiye Kareem ﷺ ko Allah Ta'ala ne kai shaano aur maratib se nawaza hai, in mein sifaate haq ke ahkaam, asma, af'aal aur aasar gharze ke jamee ashya ka ilm ata farmaya, Huzoor ﷺ ne jamee uloome awwal wa aakhir zaahir wa baatin ka ihaata farmaya, aap is aayate kareema ke misdaaqe kamil hain "Har ilm waale ke upar bhi ek ilm waala hai"

عليه من الصلوات افضلها ومن التحييات اكملها

Agar Huzoor ﷺ ke in awsaafe kareema ka izhaar shariat mein jurm hai to main kahunga Hazrate Muhaddise Delehvi ka gunah to humare mujeeb se badh kar hogा halanki fazil mujeeb ke wahi imam hain aur wahi peshwa hain, kya Hazrate Muhaddis par bhi aap hazraat hukm lagane ki jasarat karenge? kya maaz Allah wo bhi tumhare fatwa ki zad mein aa kar kafir kehlayenge? hasha lillah kya wo bhi gumrah gar kehlayenge? kya wo aalime ajall, deen ke sutoon aur Huzoor ﷺ ke ilm ke waris nahin? iska jawab agar na mila to hum in naqab posho ke moonh par se parde utha denge

Mazeed tashreeh:

Yaad rahe ke har zamane mein Allah ke khulafa muqarrar

hote rahe hain, ye silsila Huzoor ﷺ ke jisme zahiri se dunya mein zuhoor laane tak jaari raha, Allah Ta'ala ke aakhireen khalifa Huzoore Mukarram, Noore Mujassam ﷺ hi the, aap is kainat par darakhsha aftab ki tarah zaahir hue

Har noor aapke noor ke samne maand pad gaya, har raushni aapki ziyaon mein gum ho gai, har hukm aapke hukm ke samne be asar ho gaya, tamam shariatein aur adyaane aalam aapke deen ke samne mansookh ho gaye, aapki imamat aur azmat zaahir ho gai, aap hi awwal, aap hi aakhir, aap hi zaahir, aap hi batin thehre, wahi har cheez ka ilm le kar aaye, ye aayate kareem "Suratul Hadeed" mein aap ke uloom ki shahadat le kar jalwa gar hui hai, Hadeed (loha) mein sakhti bhi hai aur logon ke liye nafa bhi, Huzoor ﷺ maboos hue to ek talwar the, dunya par chhaye to rahmat ki barish the

Aayate Kursi Huzoor ki naat hai

Allama Nizamuddin Naishapuri rahimahullahu ta'ala ne apni tafseer "Gharaibul Bayaan wa Ghayatul Furqan" mein aayatul kursi ki tashreeh karte hue likha hai aur "يَعْلَمُ مَا بَيْنِ أَيْدِيهِمْ" ko Huzoor ke uloom ki daleel ke taur par bayaan kiya hai, "من ذا الَّذِي يَشْفَعُ عِنْهُ إِلَّا بِذِنِهِ" ko Huzoor ﷺ se mansoob kiya hai, aap farmate hain kaun hai jo qiyamat ke din Allah Ta'ala ke huzoor shafa'at karega? wo Allah ka banda, khuda ka mahboob hi ijazat yafta -e- shafa'at hai, Allah Ta'ala ke is

waade ke mutabiq aap ko ye bisharat us waqt poori kar ke dikhai jayegi jab aap maqame mahmood par jalwa farma honge, "يَعْلَمُ اللَّهُ تَعَالَى عَلَيْهِ وَإِلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ" Muhammadur Rasoolullah ﷺ tamam ahwaal jaante hain, jo aapke samne hain, ibtedai umoor se qabal aur makhlooq ki paidaish se bhi pehle ke "مَا خَلَفُوهُمْ" jo aapke baad qiyamat tak ke halaat zaahir hone waale hain, wo apne matlooba khudadad ilm se logon ki musarrato, muamlaat aur hikayaat ko jaante hain, aap sab ambiya -e- kiraam ke halaat aur khabrein bayaan farmayenge, aap hi aakhirat ke tamam umoor ko jaante hain, jannat dozakh ke halaat unke saamne hain, aam log un halaat se kuchh nahin jaante haan sirf itna jaante hain "الْإِمَاشَاءُ" jitna Nabiye Kareem ﷺ chahte hain, jitne uloom ahwaal aapke sadqe ummat tak pahunchi, "وَسَعَ كُرْسِيهِ السَّمَوَاتِ وَالْأَرْضَ" aap ki kursi wasee hai, zameeno aasman arsho farsh apni tamam wus'ato ke bawujood yun hain jaise aasman ke niche ek chhalla pada hua ho "وَلَا يُؤَدِّهُ حَفَظُهَا" roohe insani ke liye aasmano zameen ke asraar ka tahaffuz giraan nahin hai, Allah ne Hazrate Adam alaihissalam ko tamam asma sikha diye the

Ab hum muamizeen se sawal karte hain kya Hazrate Allama Naishapuri ki ye tafseer aur wazahat bhi kufriya hai (Al iyaazu billah)

Mere tassuraat:

Maine jab Naishapuri quddisa sirruhu ki tafseer mein ye maqam padha to mere dil par ilqa hua ke unki tashreeh ka matlab ye hai ke Allah Ta'ala ne "مَنْ ذَا الَّذِي يَشْفَعُ عَنْهُ إِلَّا بِأَذْنِهِ" mein

Huzoor ﷺ ki zaate kareema ki taraf ishara farmaya hai aur aap hi ko shafa'at ki ijazat se nawaza gaya hai, aap hi ko baabe shafa'at ki ijazat se nawaza gaya hai, aap hi baabe shafa'at kholenge, aapke siwa koi dusra "بادنہ" ma mustahiq nahin, sawal karne waala ye baat maloom karne mein koi diqqat mahsoos nahin karta ke bargahe ilahi mein shafee ke liye is baat ke baghair chaara -e- kaar nahin ke wo pehle us shakhs ke halaat se poori tarah waqif ho jiski shafa'at karna maqsood ho, jis jis ki shafa'at karna hogi uske imani maratib, aamaale batina wa zahira ke baare mein poora poora ilm hogा, jo shakhs shafa'ate rasool ka ahal hogा aap usi ki shafa'at farmayenge, phir Huzoor ko ye bhi ilm hogा ke use kisi laghzish par shafa'at darkaar hai, uske liye kis qism ki shafa'at zaroori hai aur wo kis hadd tak shafa'at ka sazawaar hai aur kaunsi qism ki shafa'at ka haqdar hai, phir kaunsi shafa'at bargahe ilahi mein uski najaat ka baais ban sakegi kyunki shafa'at ki hazaaro qism mein hain, iske mawaqe aur maqamaat hain, agar shafa'at karne waale ko ilm hi na ho to wo kya shafa'at karega?

Tarjuma: Koi baat na karega magar jise Allah Rahman ne izn diya aur wo theek thaak bola (*Naba:35*)

Ye ijazat Hazrat Muhammad ﷺ ko hi mili hai

Saare jahaano ke uloom par haawi

Nabiye Kareem ﷺ hi saare jahaano ke uloom par haawi hain, aap hi bila shubha tamam jahaano ko jaante

tain, aap hi har cheez ko har aan mein pehchante hain,

"يَعْلَمُ مَا بَيْنِ أَيْدِيهِمْ"

aap un tamam cheezo ko jo aapke samne hain jante hai,
jo aapse pehle tha "ما يكون" jo aakhir zamane tak hoga, ye
tamam ilm ata karne waale Rab ne aapko bata diya tha, hum
sabiqa safahaat par ahadeese nabawiyya se ye baat saabit kar
aaye hain ke Allah Ta'ala ne aap par har cheez raushan kar
di, jo raushan karna zaroori thi jis tarah Allah ne apne sabiqa
ambiya -e- kiraam par raushan ki thi

Huzoor ﷺ ne sab kuchh jaan liya, Allah
Ta'ala ki ata se jaan liya aur Huzoor ﷺ ko un
tamam cheezo ka wo idraak ho gaya jo dusro ko na hua tha

"لَا يَحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ"

wo agle ilm se kuchh nahin paate jan tak unhein uski taleem
na di gai aur jis qadr aap chahenge

Aap ﷺ buzurgi ka aftab hain dusre tamam
sitare hain jo logon par apne anwaar phailate rehte hain
magar ye saara noor Huzoor ﷺ ke chashma -e-
noor se hi haasil hota hai

Huzoor ﷺ ki shafa'at ki wus'atein

Huzoor ﷺ ke "مشفوع لهم" mein awwaleen wa
aakhireen ki itni kasrat hai ke unka hisr aur shumar kiya hi
nahin ja sakta, in tamam ke aap ek hi shafee hain, ek
shakhsiyat hain aapka seena na kabhi tang hota hai, na aap
shafa'at karne se uktate hain, Huzoor ﷺ ka

seenā kaise tang ho sakta hai "وَسِعَ كُرْسِيَهُ السَّمَاوَاتِ وَالْأَرْضِ" ki bisharat aapko mili hai, aapke samne to aasmano aur zameeno ki wus'atein hech hain, kya koi badbakht se badbakht insan bhi ye tasawwur kar sakta hai ke Huzoor ﷺ ke qalbe kareem jiske samne arsh ki wus'atein yun mahdood hain jaise aasmano ke samne ek machhar, kya aap shafa -e-mehshar nahin ho sakte

Hum log mahsoos kar sakte hain ke itni kasrate makhlooq mein se shayad koi aapko bhool jaaye magar Quran ne ye jawab diya ye kaise ho sakta hai jabki in dono aasmano zameen ki hifazat aur inke darmiyan basne waali tamam makhlooq ki nigrani aap ke zimma hai, phir Allah Ta'ala ne apne fazl se aapko shafa'at ki quwwat ata farmai, aapki shafa'at ki wus'at ka andaza Allah ke ilawa koi nahin kar sakta

Mundarija baala kalaam kitab "Izalatul Awhaam" se mulakhsasan (khulasa) pesh kiya gaya hai, humein ummeed hai ke har wo shakhs jo Huzoor ﷺ ke damane ilm se wabasta hai use is tehreer se khushi hogi aur use qalbi aur zahni farhat haasil hogi

وَصَلَّى اللَّهُ عَلَيْهِ وَعَلَى آٰلِهٖ وَبَارِكَ وَسَلَّمَ

Wazahat:

Main is maqam par wazahat kar dena zaroori samajhta hoon ke mujhe in aayaat ke in muaani aur tafseer se mukammal ittefaq nahin hai aur na to Allama Mufassir

rahimahullahu ta'ala ne iska daawa kiya hai lekin ye guftagu un taweelate hasana aur ishara par mushtamil hai jo ahle haq ahle batil ke liye pesh karte hain, ek hadees mein hai:

"Firishte us ghar mein dakhil nahin hote jahan kutta ho"

Iski wajah ye hai ke dil (qalb) malaika aur tajalliyaate ilahiyya ka ghar hai aur kutta to shahwaat wa najasat ki jagah hai, ahle baseerat ne in muaani aur taaweeel se kabhi inkar nahin kiya albatta hazraate baatin apne kamaale imaan wa irfan ki bina par aise muaani ko pasand karte hain

Allama Saduddin Taftazani rahimahullahu ta'ala ne Sharhe Aqaid mein basa awqaat aise nukte bayaan farmaye hain aur agarche bayeed aur ghareeb hote hain magar lateef hote hain, zaahir been ulama to in par tanqeed karte hain aur inki ghalatiya bayaan karte hain magar kakdi, kheera ba iwaz dodaang ki soorat mein qabool kiya jaata hai, ek cheez dusri cheez ke saath khud bakhud bayaan ho jaati hai, qalb bhi ek maqaam hai jo naseehat qabool karta hai, baaz awqaat dil ki gehraiya laila wa salma jaisi mashuqaane khayali ki madha (tareef) mein range taghazzul se bhi mahboobe haqeeqi khusoosan Sayyidul Ambiya ki nisbat se lutf andoz aur sabaq aamoz hoti hain

Tafseero mein aisa likha gaya hai ke:

Tarjuma: Tum Allah ki ibadat aise karo jaise tum use dekh rahe ho agar aisa nahin ho sakta to yun mahsoos karo ke wo tumhein dekh raha hai, baaz aarifeene ummat dusre "سچ" par ruk gaye, unhone socha "agar tum aisa na kar sako"

yaani tu apne nafs se fana ho jaaye to ab use dekhe, phir to maqame mushahida par pahunch jayega kyunki tera nafs hi tera hijab hai jiski wajah se tu mushahida -e- haq se mahroom rehta hai

Is maqam par Allama Ibne Hajar Asqlani ne aitraz kiya hai ke agar in buzurgane deen ki taaweele aur muaani ko durust maan liya jaaye to "تَرَاهُ" mein alif na hota aur is tarah hota kyunki is ka maa qabal se koi rabt nahin, phir hadees ke alfaaz ki riwayaat pai dar pai laaye jo is taaweele ki mutahammil nahin hain ke agar tu use nahin dekhta to wo tujhe dekhta hai

Is bahas par Hazrate Muhaddise Dehelvi Allama Abdul Haq rahimahullahu ta'ala ne "Lam'aat" mein yun jawab diya hai aur isi bina par bariwayate ibne kaseer qaule ilahi mein "وَمِنْ بَيْقٍ وَيَصِيرُ" "ارسله معنا غدا يرجع ويلاعب" aur qaule ilahi bhi aise hi hain, ek shaair ka ye sher bhi isi amr ka izhaar karta hai

"آلم باتیک ولا بناء تمنی"

Nahwi hazraat jaante hain ke jab maazi ki shart ho to jazam wa jar wajib nahin, agar che maana jaisa ke yahan hai "فَإِنْهُ يَرَاكُ" imkane ruyyat par dalalat karta hai magar deedare ilahi ka imkaan bhi paaya jaata hai yaani humara Allah Ta'ala ko jihat wa makaan khurooje shi'aa waghaira ke baghair dekhna to saabit hai, magar Ulama -e- arabi ne in muaani ko mukhtalif zaawiyo se dekha hai ye ek aisi cheez hai jo unke bawatin par zaahir ho jaati hai, ye kaifiyat ghalaba -e- haal ko mahwiyat wa fana unke dilo par warid hoti hai

Hum is bahas ko ikhtesar ke saath samet'te hue yun keh sakte hain ke jis tarah Allama Mulla Ali Qaari rahimahullahu ta'ala ne apni mash'hoor kitab "Miqaat" mein radd kiya hai magar unhone abwaabe awwal aur saalis mein mufassal guftagu ki hai aur aapne jawabe saani par bahas nahin ki, sirf itna kiya ke jo kaha gaya hai uske mawafiq nahin hai "فانه يرثاك" to sabiq kalaam se talluq rakhta hai agarche iska talluq laahiq se bhi hai, main is maqam par baaz shariheen se ittefaq nahin kar sakta

Baaz riwayaat mein yun hai ke "Tu agar usko nahin dekhta to wo tujhe dekhta hai" mere nazdeek irtebaat ki kai aur wujooth bhi samne aati hain "فانه يرثاك" mujhe ummeed hai ke ye nukta lateef tar aur nafees tareen hai, jis tarah hum ye kehte hain "فان لم تكن" Agar to na hua aur fana ho jaaye, iski shuhood ki khwahish mein "زرا" to use dekhega aur murad ko pahunch jayega, "فانه يرثاك" beshak wo tujhe dekh raha hai aur tujhse ek lamha bhi ghafil nahin, to jab usne tujhe dekha to tune apni jaan uske liye fana kar di, wo kisi ko na ummeed nahin karta kyunki tu maqame ehsan tak pahunch gaya hai aur Allah Ta'ala muhsineen ke ajr ko zaaya nahin karta

Ek dusra nukta yun samne rakhhiye "فان لم تكن" to agar na ho to yaqeenan tu use dekh raha hai kyunki tu fana ho gaya wahi baaqi hai, ab wahi apni zaat ka deedar karne waala hai aur kyunkar na dekhe ke wo tujhe dekh raha hai aur tu yaqeenan fana ho chuka hai, jab tu fana ho jaaye phir hi use dekh sakega, Sahih Bukhari Shareef mein hai ke uski aankh ka koi

parda nahin hai, "فانہ یہاں" to wo beshak tujhe dekh raha hai aur tu ek soorate khayali khwab mein aane waali par to tajalli -e- aksi wa zilli mein se hai to kaise husne haqeeqi ko aur jamale asli ko na dekh sakega

Imam Qasheeri radiallaho ta'ala anho ne apne risala mein Hazrate Yahya Bin Razi Ali ki sanad se likha hai ke Hazrate Abu Suleman Dimashqi ne khana -e- kaaba ka tawaf karte hue "Saatar bari" ki aawaz suni to ghash kha kar zameen par gir gaye, jab hosh mein aaye dosto ne daryaft kiya to unhone bataya ke mujhe maloom hua ke aawaz aa rahi hai, Saatar bari yaani kasra barar aur wo neki aur ehsan hai, agarche tawaf karne waale ise ba fathe baa padhte hain, Fazil Musannif Abdul Khaliq Ibne Muhammad Ibne Ahmad Ibne Abdul Qadir (Jo Sayyid Muhammad Sharqi ke nawase the) ne likha ke ek shakhs Misr ki galiyo mein tokra bhara sar par rakhe aawaz lagata tha "Saatar bari" is sada ko Allah Ta'ala ke teen bando ne suna aur iska alahida alahida matlab liya, Ek jo abale hidayat mein se tha ne saatar bari ka matlab ye liya ke tu koshish kar aur meri ita'at karta ja, tumhein meri karamat ki atayein dikhai dengi, dusra mutawassit aadmi tha usne samjha ye shakhs saatar bari keh raha hai jiska matlab ye hai ke meri bhalai kis qadr wasee hai jo shakhs mujhse muhabbat karta hai aur meri ita'at karta hai wo mujhe pa lega, teesra ahle nihayat se tha usne samjha ke ye keh raha hai "اس ساعتے تری بری" ye teeno buzurg is ek jumle se apne apne zauq ke mutabiq wajd mein aa gaye

Ihyaul Uloom mein Hazrate Imam Ghazali ne likha hai ke baaz awqaat ek ajami bhi ek arabi sher par jhoom uthta hai aur use bhi wajd aa jaata hai kyunki arabi ke baaz huroof ajami tarz aur wazan par hote hain, agarche unka mafhoom kuchh aur hota hai magar ajami is mutarannam aawaz se hi lutf andoz ho jaata hai, ek sher mulahiza farmayein:

ما زارني في النوم الا خياله
فقلت له اهلا و سهلا مرحبا

Maine use khwab mein khayali surat mein dekha to maine use kaha ahlaw wa sahlaw marhaba! is sher par ek aisa shakhs jo arabi se nawaqif tha wajd mein aa gaya, logon ne usse puchha tum kya samjhe? usne bataya: iska matlab ye hai ke mazaare alam ke marne ke qareeb hoon

Use khayaal aaya ke hum saare maut ke kinare pahunch chuke hain to usne use apne muaani pehna kar matlab haasil kiya, hum mundarija baala safahaat mein aayate kareema ki tashreeh nahin kar rahe balki ye baat waazeh kar rahe hain ke mufassireen aur shariheen basa awqaat apne taur par mukhtalif muaani bayaan karte hain, dar haqeeqat hum ye waazeh karna chahte hain ke jo log zaate Mustafa ﷺ se mahjoob aur nawaqif hain unhein aapke uloom aur zaat se itni bhi waqifiyat nahin jitna ek aam padha likha insan rakhta hai to wo maqame Mustafa ko kaise pa sakenge

Ulama -e- zaahir to apni jagah magar Allah Ta'ala ki taraf se Auliya -e- kiraam ko jo asraar ata hote hain uska idraak aise zaahir been ulama ko kis tarah hogा? ye log musalmano

ki takfeer se nahin darte aur apni jahalat se unke imaan se inkar karte chale jaate hain aur phir is inkar par israar karte hain, Allah Ta'ala aise logon ko raahe hidayat par nahin laata, un logon ka mablaghe ilm kya hai jo Allah Ta'ala ke noor se mahroom hain, wo noore baserat nahin pa sakte

نَسْأَلُ اللَّهَ الْعَفْوَ وَالْاَفْيَةَ

Dusra sawal:

Mujeeb ka ye jumla ke Huzoor Nabiye Kareem ﷺ azal se abad tak jo kuchh hua aur hoga sab kuchh jaante hain mukhalifeen ke liye hairan kun aur qabile aitraz hai, mere khayal mein mujeeb ke kalaam ka tarjuma karte waqt khalte mabhas se kaam liya hai, unke haan azal se aapka talluq nahin hai, azal ki istelaah ko jab ilme kalaam ki raushni mein dekha jayega to ye maana honge ke Nabiye Kareem ﷺ azal se maujood hain, jiski ibteda nahin aur ye khula kufr hai kyunki isse Nabiye Kareem, Sahibe Kausaro Tasneem ﷺ ka qadeem hona lazim aata hai, halanki mujeeb ke aqwaal mein aisa nahin, unki ibarat yun hai ke beshak jumla "مَا لَمْ تَكُنْ تَعْلَمْ" shamil hai, un tamam mugheebaat azal se ho guzri aur abad tak jo hongi

Azal se abad tak par ek nazar

Is ibarat mein Huzoor ﷺ ka qadeem hona au ibteda ka na hona saabit nahin hota, albatta Huzoor ﷺ ka ilm azal se abad tak ke tamam kainat ko shamil hona sabit hai, hum isi ke baare mein kalaam karenge,

yaad rahe jab azal se abad tak alfaaz bole jaate hain to isse mutakallimeen wo cheez muraad lete hain jiske wujood ki ibteda maloom nahin aur wo jiske baqa ki inteha nahin, is maana mein Jamee ashya ka ilm hona koi muhaal cheez nahin aur hum sabiqa safahaat mein iski wazahat kar chuke hain, Allah Ta'ala hi aise ilm ka malik hai, kisi makhlooq ya bande ko ye quwwat haasil nahin ho sakti aur kisi bande ke liye aisa ilm manna aqlo naqal ki roo se muhaal hai magar baaraha abad wa azal bolne waalo ka matlab sirf itna hota hai ke guzishta aur aainda ka taweel zamana hai

Abad ke muaani:

Abad ke maana Hazrate Qaazi Baizawi rahimahullahu ta'ala ne yun bayaan farmaye hain:

"Qidm hai jiski ibteda nahin"

Is maana ka itlaaq majazan us par bhi aata hai jiski umr taweel ho

Isi tarah aarif billah, Imam Allama Sayyidi Abdul Wahhab Sharani ne apni kitab "Jawahirud Durar" mein apne Shaykh Aarif Billah Sayyid Ali Khawwas radiallaho ta'ala anho ke hawale se likha hai ke maine apne ustاد se daryaft kiya ke Hazrat isse kya muraad hai jab hum kehte hain ke Allah ne likh liya azal mein, Bawujode ke azal ka talluq nahin hai magar sirf itna hai ke wo zamana hai aur zamana makhlooq hai aur Allah Ta'ala ka likhna qadeem hai? To aapne iske jawab mein irshad farmaya ke kitabate azaliya se muraad to sirf ilme ilaahi hai, jisne tamam ashya ko gher

liya hai magar azal wo zamana hai jo Allah Ta'ala ke wujood aur un maujoodaat ke darmiyaan maqool hai, isi zamane mein Allah Ta'ala ne apni zaat ke liye tamam insano ko apne Rab hone ka iqrar karaya tha aur yahi wo zamana hai jab ambiya -e- kiraam ne meesaaq ko poora karne ka ahad kiya tha

Is bahas se ye maloom hota hai ke sawal karne waale ne azal ba maana zamana nahin liya balki wo ek makhlooq hai, haadis hai aur ghaire qadeem hai, Aarif Billah Mujeeb ne ye nukta waazeh kar diya hai ke azal wo zamana hai jab Allah Ta'ala ne meesaaq liya tha, ab azal ke muaani mein kisi qism ka shak baaqi nahin rehta

Imam Ahmad bin Khateeb Qastalani rahimahullahu ta'ala ne Mawahibe Ladunya mein farmaya hai ke Allama Abu Muhammad Mushaqqar Suqraati rahimahullahu ta'ala ne apne mash'hoor qasida mein kya khoob farmaya hai ke tamam mulk Allah ke liye hain, ye aizaz nubuwwat ko azal ke roz hi ata farma diya gaya tha agar azal se muraad qidam hai to us waqt arsh kahan tha?

Mere sardar, Aarif Billah, Hazrat Maulana Nizami Ganjwi quddisa sirruhu ne Nabiye Kareem ﷺ ke bargah mein ek natiya sher kaha hai:

مُحَمَّدٌ كَازْلٌ تَّا ابِ هَرْجَهْ هَسْتَ
بَزْ آرَاشْ نَامْ اوْ بَقْشَ بَتْ

Azal se abad tak jo cheez bhi paida ki gai wo to Huzoor ﷺ ke isme girami se hi zaahir hui thi

Yaani tamam cheezein Huzoor alaihissalam ke khuddam aur hashm se hain aur Huzoor alaihissalam ki izzat aur namoos ke hi ye saare jalwe hain, main motarizeen se puchhta hoon ke Hazrate Nizami ne azal se yahan kya muraad li hai? agar ise kalami istelah par liya jaaye to maaz Allah sareeh kufr hai lihaza ise Sayyid Aarif Billah ke kalaam par hamal karna hogा, mere nazdeek yahi muaani durust aur sahih hain, azal se abad tak ki jagah roze awwal se roze qiyamat tak likha gaya magar aitraz karne waalo ki aadat hoti hai ke wo bas aitraz hi karte jaate hain

Jawab duwum:

Agar asal kitab ke safha 16 ki ibarat samne rakhi jaaye aur use ghaur se padh liya jaata to mujeeb ki ibarat ka matlab saaf waazeh ho jaata aur humari tarah sahih matlab par pahunch jaate, wo farmate hain ke lauhe mahfooz mein tamam guzri hui cheezein lauhe mahfooz ka hissa hain, dusre lafzo mein awwal wa aakhir ke zamane ko in logon ne lauhe mahfooz mein mahdood maana hai, tamam mutanahi uloom lauhe mahfooz ki zeenat nahin to phir unhein roze azal se abad tak ke uloom wa asma ke manne mein kya taraddud hai?

Sahih hadees mein Nabiye Kareem ﷺ ne farmaya ke abad se tamam cheezein lauh mein maujood hain, is mein maujood marqoom se wahi muraad hai jo hum le rahe hain

Jawab siwum:

Kaash ye hazraat asal kitab ka safha 11 padh lete, Tafseer Roohul Bayaan se ye ibarat naqal ki gai hai: aye Nabi! tum apne rab ke fazl se poshida ya mahjoob nahin ho, jo kuchh azal se hua aur jo kuchh abad tak hoga tum par kuchh chhupa kar nahin rakha gaya, lafz jin ke muaani poshidgi hai balki tum to jo kuchh guzra hai ya hone waala hai har cheez se khabar rakhte ho

Is Fazil Mufassir ne humare Allama Mujeeb ke matalib ko waazeh taur par bayaan farma diya hai, agar ye baat gunah hai to "Saahibe Tafseer Roohul Bayaan" par aitraz kiya jaaye jo mujeeb ke pesh ru ki haisiyat se Quran ki tafseer farma rahe hain kyunki mujeeb ne to apne lafzo mein Huzoor ﷺ ke uloom ki wazahat ki jabki mufassir allam Allah Ta'ala ke alfaaz ki tafseer karte hue wahi uloome Mustafa bayaan kar rahe hain phir mufassir par kufr aur gumrahi ka fatwa kyun nahin daagha jaata? pehle Sahibe Tafseer Roohul Bayaan par fatwa lagayein phir mujeeb ko hadafe tanqeed banayein

Sawale siwum:

Mujeeb ka ye daawa bhi motarizeen ko achha nahin laga ke Huzoor ﷺ ka ilm tamam ghaibo ko shamil hai ke agar jamee se muraad tamam uloome ilahiyya aur malumaate khudawandi ko tafseel waarr ihata karna hai to hum pehle likh chuke hain ke aisa nazariya kisi bhi makhlooq ke liye aqlan aur shar'an dono tarah se muhaar hai

lekin agar ye kaha jaaye jo kuchh azal se hua aur abad tak hoga un tamam pe Huzoor alaihissalam ke uloom muheet hain to is mein kisi qism ka shak ya shubha nahin rehta, Huzoor ﷺ ke uloom tamam azal wa abad ke muamlaat ko muheet hain, ye baat haq aur sach hai, ye Allah aur Rasool ke kalaam se saabit hai, kaash ye log ghaur karte, jab Allah Ta'ala farmata hai:

تبیان لکل شیء

Huzoor ﷺ ne farmaya:

Har cheez mujh par raushan ho gai

Ulama -e- kiraam ki raaye hai ke Huzoor ﷺ ko tamam juz'ee aur kulli uloom haasil ho gaye the aur aapne kainat ke tamam uloom ka ihata kar liya tha to phir Huzoor ﷺ ke uloom mein shak karne ki kya gunjaish reh jaati hai, jab Nabiye Kareem ﷺ ne har cheez bayaan farma di, Nabiye Kareem ﷺ ke ilm ne tamam aalam ka ihata kar liya, Nabiye Kareem ﷺ ne jo kuchh guzra aur jo kuchh hoga sab jaan liya, Huzoor ﷺ tamam kainat ke waqiyat ko aise dekhte hain jis tarah aankho ke samne ho rahe hain, aap tamam ashya -e- makhlooqa ke aalim hain, aapne tamam uloom awwal se aakhir zaahir wa batin ka ihata farma liya hai, phir ye bhi ek haqeeqat hai ke aarif par har shay raushan hoti hai, ab in aqwaal aur ibaraat ke baad jamee ghuyoob ke tasleem karne mein kaunsi rukawat reh jaati hai, kya log apne aqwaal apni aqlo ko kalimaatullah, kalaame Rasoolullah ﷺ, aqwaale kareema, farmudaate ulama -e-

kiraam se zyada aham khayal karte hain? agar humare muamizeen aql ke nakhun lein to jis qadr ilmi wus'ato mein ghaur karenge, Huzoor ﷺ ke uloom ki wus'atein khulti nazar aayengi, agar ye nazriya, kufr, nadani ya jahalat hai to pehle Allah Rasool ka kalaam badlo, Ulama Wa Aimma ko kafir wa gumrah qarar do, uske baad Allama Mujeeb par fatwa bazi karo

Sawale chaharum:

Motarizeen ko ek ye aitraz bhi hai ke aaya Nabiye Kareem ﷺ ke ilm ki ibteda ya inteha hai? kya is ilm ki koi hadd ya hisab hai? main kehta hoon ibteda to zaroor hai kyunki aap makhlooq hain aur makhlooq ka ilm haadis hota hai aur haadis hi hai, lekin ke baat yaad rakhein ke Huzoor ﷺ ke malumaat ki ginti aur hisab to sirf Allah Ta'ala ke ilm mein hi hai, koi dusra use hisab wa shumar mein nahin la sakta, koi aadmi ya firishta Huzoor ﷺ ke malumaat ko shumar karne ki taaqat nahin rakhta aur ye baat bhi ghalat hai ke Huzoor ka ilm kisi maqam par ja kar thehar jaata hai ya ruk jaata hai aur uski taraqqi mein rukawat aa jaati hai, Allah Ta'ala ne apne mahboob ka ilm musalsal izafa pazeer rakha hai, humare aaqa abadul abaad tak zaato sifaate ilahi ke ilm mein taraqqi farmate rahenge, hum is mauzu par sabiqa safahaat mein tafseel likh aaye hain

Sawal panjum:

Aitraz karne waale kehte hain ke jab main ye kehta hoon ke Nabiye Kareem ﷺ ke ilm se zarra bhar bhi

kami nahin aati, isse kya muraad hai? kya azal se abad tak Huzoor ﷺ ke ilm se koi shay kam nahin hui ya kuchh aur muraad hai? main kehta hoon ke agar koi zarra Huzoor ﷺ ke ilm se kharij hogा to ye saaf hudoos ki taraf naazir hogा, zarra ke bajaye lafze misqaal badha kar sawal mein ishtebah paida kar diya gaya hai halanki maine misqaal ke lafz ko istemal nahin kiya gaya tha, motariz mere kalaam mein khud hi baaz cheezo ka izafa kar ke tardeed wa taraddud ki raah hamwaar karna chahta hai kyunki is tarah motariz "misqaal zarra" ka lafz pesh kar ke azal se abad tak ke darmiyan sabit karna chahta hai ke zarra ka wujood us waqt maujood tha aur azal se zarro ka wujood tasleem karana chahta hai, ye ek gumrah kun takhayyul hai, wo lafze misqaal ko badha kar baawar karana chahta hai ke azal se bhi koi cheez toli jaati thi halanki azal mein koi aisi cheez nahin jo misqalo mein toli jaaye, wahan to sirf Allah Ta'ala ki zaat hai, uske awsaafe kaamil hain, taraddud ehtimal kufr ki taraf nazira reh gaya ya us mein zaahir hua, ye dar asal in gumrah kun nazariyat ki bunyaad hai, ye harkat aisi hai jo dusro ke liye kuwaan khode magar khud us mein gir pade

Teen qism ke insan:

Hum baar baar ye baat duhra chuke hain aur roze raushan ki tarah waazeh kar chuke hain ke azal ka lafz na mere kalaam mein hai na wo maana aur matlab jo motariz lena chahta hai, na meri muraad hai, main jawabe duwum mein teen marataba isko duhra chuka hoon, insan ke teen maratib hote hain,

pehla rutba saaleh musalman ka hai jo salamati ke saath zindagi basar karta hai aur dusre musalmano ke mutalliq badgumani nahin karta, khuda na khwasta shu'oor se koi aisa lafz sunai deta hai jiske do maana liye ja sakein to wo achhi taaweeel karta hai aur burai aur nuqsan se pher deta hai, dusra wo rutba hai jise taufiq to nahin hoti magar wo apni dayanat se apne aap ko aisi sharah se mahfooz rakhta hai jisse fasaad paida ho, aisa insan apne deen ko bhi mahfooz kar leta hai aur apne bhaiyo ke liye bhi aisi be maana cheezein nahin sochta jis se kisi qism ki badnami aur tohmat aaye, teesra wo shakhs hai jo mundarija baala nemato se yaksar mahroom ho kar aakhiri hadd tak pahunch jaata hai magar uski aankh mein kuchh haya baaqi hoti hai, wo agar koi buri cheez mahsoos kar paata hai to uske afsha ki jurr'at nahin karta kyunki iftera se uski aankh ki haya use rok deti hai aur wo apni zubaan se dusro izaa nahin pahunchata, haan muashre mein baaz aise afraad bhi paaye jaate hain jo hasad ka shikar hain wo tabah ho kar hadd se guzar jaate hain, wo dekhte hain aur haq se moonh pher lete hain, wo mamooli baat sun kar aitraz karte chale jaate hain, main aise hamla aawar hazraat ko mutanabbe karta hoon ke wo humesha nuqsan mein rahenge, unke liye yahi behtar hai ke wo mere bayaan karda masail aur guzarishaat se faida uthayein, wo mere alfaaz ko mod tod kar aise muaani na pehnayein jin ka gumaan bhi nahin ho sakta, lafze azal ki azeem tasreeh maujood hai, meri muraad usi tasreeh aur taaweeel se hai, aakhir aur roze awwal ke waazeh muaani hain phir taaweeel wa tasreeh ke darwaze band nahin hue magar hasad ki beemari to insan ko tabah

wa barbad kar deti hai, aye mere dosto! in tamam naqais se
bacho, Allah Ta'ala humari aur tumhari hidayat ka
zimmedar hai

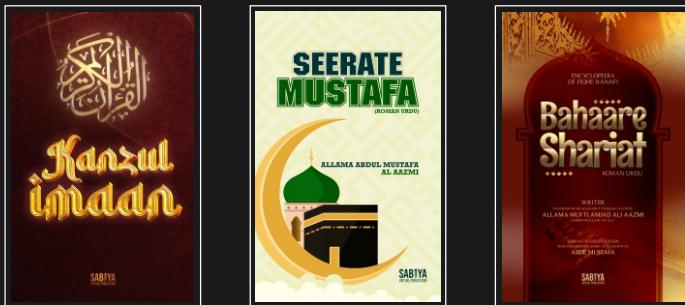
الحمد لله ثم الجواب و ظهر الصواب

Harfe aakhir:

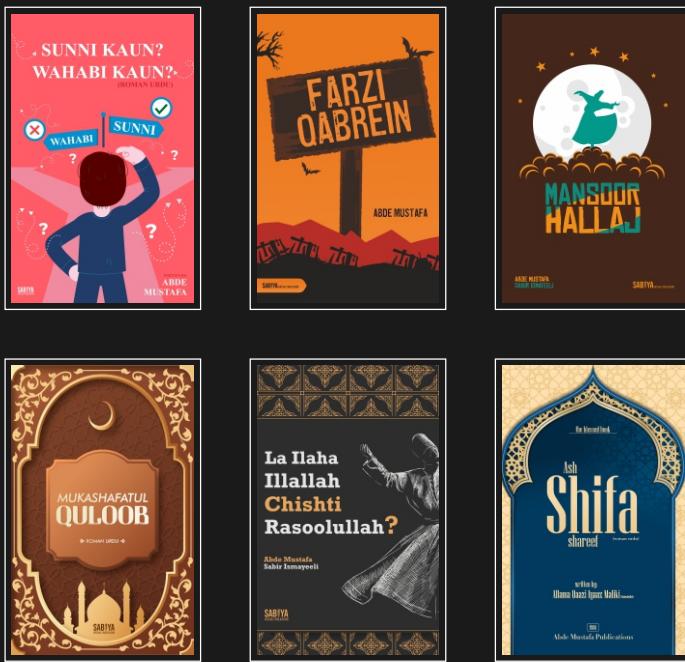
Sabiqa safahaat ki tehreer ek kitab ki shakl mein jama ho gai hai, iska naam "Addawlatul Makkhya Bil Maddatil Ghaibiya" rakha gaya, ye naam tarikhi aur khubsoorat hai phir un maqasid par bhi raushni daalta hai jinhein main bayaan kar chuka hoon, ye abjad ke huroof se saale taleef wa tasneef ko bhi zaahir karta hai

الحمد لله!

Is banda -e- zayeef ne is kitab ka pehla hissa saat ghanto mein mukammal kar liya tha, phir ise mazeed mufeed banane ke liye nazre shashum ka izafa kiya aur bepanah masroofiyato ke bawujood aaj zuhar ke baad dusra hissa bhi mukammal ho gaya, is hisse par mujhe ek ghanta mazeed sarf karna pada, Bihamdillah ye 27 Zilhijja baroz budh ba waqte asr mukammal ho gaya



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