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Aqeedah

Aqa'aid un umoor ko kehte hain jin ki nafs tasdeeq karta aur is par dilon ko itmenaana naseeb hota hai aur 'Ahel Aqeedah ke yahan wo yaqeeni hote hain jis mein kisi qism ka shak o shuba nahi hota-

Aur "Lughat" mein Aqeedah maadah (Aqada) se makhooz hai jis ka madar lazim aur takeed, pukhtagi par hai.



Allah Ta'alaa ne Quran-e-majeed mein irshad farmaya hai:

“Allah Ta'alaa tumhen un qasmon par nahi pakrega jo pukhta na ho haan uski pakar us cheez par hai jo tumhare dilon ka fail ho.”

Aur qasmon ki pukhtagi dil ke qasd aur uske azm ke saat hoti hai kaha jata hai keh (Aqd al habl: yani us ne rassi ko girah lagae) yani aik dusre ke saat bandha.

Aur Al Iteqad: Ye Aqd se hai jiska maana baandhna aur mazboot karna hai- kehte hain keh (Ateqadt kaza, mein ye iteqad banaya) yani iska main ne dil mein azm kiya, tou iteqad pukhta zahen ka hukum hai.

Sharaiy istelah mein aqeedah ye hai keh:

Aise umoor jin ka musalman par apne dil mein Aqeedah rakhna wajib aur un par baghair kisi shak o shuba ke pukhta emaan rakhna wajib ho.

Kyun keh Allah Ta'alaa ne un umoor ka ba tareeq e wahi Apni kitab mein ya phir apne Nabi (ﷺ) par wahi karke bataya hai.

Aur Aqeedah ke usool jinke iteqad ka Allah ta'aala ne hamen hukum diya hai woh us farmaan mein mazkoor hain:



“Rasool imaan lae us cheez par jo us ki taraf Allah ta’aala ki janib se nazil hui aur mumin bhi imaan lae ye sab Allah Ta’alaa aur Us ke farishton par aur Us ki kitabon par aur uske Rasoolon par kisi aik mein bhi tafreeq nahi karte unho ne keh dya keh ham ne suna aur ita’at ki, Ae hamare Rab! ham teri bakhshish ke talabgaar hain aur hamen teri taraf hi loutna hai.

” Aur Rasool (ﷺ) ne un ki tahdeed mashoor Hadees-e-Jibrael (عليه السلام) mein is qawl ke saat farmaye hai (Imaan ye hai keh:” Tu Allah ta’aala aur Us ke farishton aur Us ki kitaab aur Is ki mulaqat aur Is ke rasoolon par imaan lae aur dusri dafa uthne par imaan lae)

Tou islam mein aqeedah ye hua keh: wo masaiyl ilmiya jin kay muta’aliq Allah ta’aala aur uske Rasool (ﷺ) ki taraf se sahih khabar di gae aur jin par musalman ka Allah aur Us ke Rasool (ﷺ) ki tasdeeq karte hue iteqaad rakhna wajib hai.

TAWHEED KI TAREEF

TAWHEED KA LAGHWI MAANI :



Tawheed وَحْدَ يُوحَدُ ka Masdar hai. Jab kisi cheez ko ek hi shumaar kiya (GARDAANA) jaaye. Iski misaal: Jab aap ye kahein ke ghar se koi bhi naa nikle siwaaye ek Muhammad ke, toh goya ke ghar se nikalne ke liye aapne akele Muhammad ko batour e khaas zikr kiya hai. Aur jab ye kahein ke majlis se koi ek bhi naa uthe siwaye khaalid ke toh goya ke aapne majlis se uthne ke liye akele khaalid ko khaas kiya hai. Tawheed ka sharai maani: Sharai maani ke lihaaz se Allaah Taala ko iski :

1. Rububiyat mein

2. Uloohiyat mein

3. Aur Asmaa wa sifaat mein manfard, yekta aur akela maana jaaye.

Tawheed ki aqsaam:

Tawheed ki teen aqsaam hai:-

1. Tawheed-e-Rububiyat

2. Tawheed-e-Uloohiyat

3. Tawheed-e-Asmaa wa sifaat



Tawheed ki har qism ka maani aur iski daleel tawheed ki qism:

1. Tawheed e Rububiyat Iska maani:

Allaah Ta'aala ko yekta maanna

i. Paida karne mein

ii. Baadshahi mein

iii. Aur Tadbeer mein

Ya baa lafz deegar yun keh sakte hain : Allaah Taala ko iske af'aal mein akela maanna. Allaah Taala ke af'aal ki misaalein: Paida karna, Rozi dena, Zindagi aur maut dena, Baarish barsana, aur darakht ugaana.

Iski daleel:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾، ﴿لِلَّهِ مُلْكُ السَّمُوتِ وَالْأَرْضِ﴾، ﴿قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾

2. Tawheed e Uloohiyat:

Issay tawheed ibaadat bhi kahaa jaata hai. Iska maani: Bandon ke af'aal mein Allaah Taala ko yekta maanna. Jaisa ke namaz wa roza, hajj aur tawakkal,



nazar kahaa jaata hai. Aur khauf wa mohabbat aur umeed aur deegar umoor.

Iski daleel:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾، ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾، ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾،

3. Tawheed Asmaa wa sifaat Iska maani:

Yaani Allaah Taala ke wo ausaad bayaan kiye jaayein jo Allaah Taala ne apni zaat kr liye bayaan kiye hain. Ya phir Rasoolullaah Sallallaahu Alaihi Wasallam Ne Allaah Taala ki jo sifaat kamaal wa jamaal bayaan ki hain, inhe baghair kisi misaal aur kaifiyat ke bayaan karna.

Iski daleel :

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾، ﴿وَيُؤْتِي السَّمِيعُ الْبَصِيرُ﴾، ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

AHEM TAREEN FAWAID:

(i) Tawheed ki teenon aqsam apas mein aik dusre ko lazim wa malzum hain-in main se koi aik qism bhi dusri se juda nahi ki jasakti- jo koi tawheed ki aik qism baja lae aur dusri ko chor de tou wo mohid nahi ho sakta .



(ii) ye baat jaan leni chahye keh, jin kuffar se Nabi(ﷺ) se jihaad kiya tha- wo tawheed-e-ruboobiyat ka iqrar karte the- wo is baat ka aitera'af karte the keh Beshak Allah Ta'alaa hi Khaliq o Maalik hai, Wohi rozi dene wala hai, Wohi zindagi aur maut dene Wala hai, nafa aur nuqsan Us hi ke hath mein hai, Wohi tamaam nizam ki tadbeer karta hai lekin is ke bawajood wo Islam mein daqil nahi hosakeh-

Iski daleel ye Allah ta'aala ka farmaan hai:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَ الْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَ الْأَبْصَارَ وَ مَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ مَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾

“Aap puchen : Woh kaun hai jo tum ko asmaan aur zameen se rizq pohanchata hai, ya Wo kaun hai jo kaanon aur ankhon par pura ikhtyar rakhta hai aur Wo kaun hai jo zinda ko murda se nikalta hai aur Wo kaun hai jo tamaam umoor ki tadbeer karta hai? Zaroor wo yehi kahenge : Allah- tou unse puchen: phir kyun nahi darte”.

(iii) Tawheed-e-Uloohiyat hi Ambiyaa e akram alaiyhi salam ki Dawat ka mouzou raha hai- kyun ke yehi wo bunyaad hai jis par tamaam a'maal qayam hote hain- tawheed-e-uloohiyat ki haqeeqat baja lae baghair



tamaam a'maal zaya hojate hain-isliye keh jab tawheed na pae jae tou iski jaga shirk aajata hai- mursaleen aur munkireen ke darmiyaan jhagre ka bunyaadi yehi nukta tha-pus insaan par wajib hota hai ke ispar bharpur dihaan den, in masaiyl ko achi tarha parhe aur iske usoolon ko samjhe.

Tawheed Islam ka sabse bara rukn :

Islam ka sabse bara satoon aur rukn Tawheed hai- kisi insaan ke liye is waqt tak islam mein dakhil hona mumkin nahi jab tak wo tawheed ki gawaahi na den- aur jab tak tawheed ka iqrar aur uske elawa baqi tamam cheezon ki nafi na kar le.

Muhammad Rasool Allah (ﷺ) ne farmaaya hai:

((شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولَ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحُجُّ الْبَيْتِ -))

“Islam ki bunyaad 5 cheezon par hai: is baat ki gawaahi dena keh Allah Ta’alaa ke elawa koi mabood-e-bar haqq nahi aur Muhammad (ﷺ) Us ke Rasool hain- aur Namaz qaym karna, zakat dena, Ramazan ke roze rakhna, aur Baitullah ka Hajj karna.”



[Bukhari : & Muslim]

2. Tawheed sabse ahm aur pehle wajib:

Isay tamam a'maal par awalliyat hasil hai- aur apni azeem ul shaan manzilat aur intehai ahmiyat ki wajha se tamam ahm umoor par sabqat rakhti hai- tawheed ki dawat sabse pehli dawat hai- Muhammad (ﷺ) ne jab Maaz bin Jabal (رضي الله عنه) ko Yemen bheja tou Aap (ﷺ) ne farmaaya: "Tum Ahle kitaab ki ek qoum ke paas ja rahe ho- sabse pehle unhe 'لَا إِلَهَ إِلَّا اللَّهُ' ke iqrar ki dawat dena."

3. Tawheed aur Qubooliyat A'maal:

Tawheed ke baghair ibadaat qubool nahi hoteen – Ibadat ke sahih hone ke liye tawheed ahm tareen shart hai- ibadat ko us waqt tak ibadat nahi kaha jaskta jab tak us mein tawheed na ho- jese namaz ko us waqt tak namaz nahi kaha jaskta jab tak usay paakizgi ke sath ada na kiya jae- jab us mein shirk dakhil hojata hai tou ibadat tabah o barbad hojati hai- jese keh agar taharat ki halat mein koi hadas paish ajae tou taharat baqi nahi rehti- tawheed ke baghair ibadat shirk banjati hai- jis ki wajha se amal tabah o barbad hojate hain aur is amal ka karne wala hamesha hamesha ke liye jahannumi qarar paata hai.



4. Tawheed duniya o akhirat mein aman o hidayat ka sabab:

Iski daleel Allah Ta'alaa ka ye farmaan hai:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ﴾ [الأنعام: ٨٢]

“Jo log imaan rakhte hain aur apne imaan ko shirk ke saat makhloot nahi karte- aison hi ke liye aman hai aur wohi raah-e-rast par chal rahe hai.”

Yahan par zulm se murad shirk hai, jese ke Rasool Allah (ﷺ) ne wazeh kiya hai.

Imaam ibn Katheer (رحمه الله) farmaate hain:

“Yehi wo log hain jo sirf Aik Allah Wahdahu lashareek ki ibadat baja late rahe- aur Allah ke sath kisi bhi cheez ko shareek nahi thehraya- ye log qayamat ke din amal mein honge aur duniya aur akhirat mein raah hidayat par honge.”

Chunacheh jo koi tawheed ko poori tarha se baja laega; iske liye poora poora aman aur bharpur hidayat hogi aur baghair kisi azab ke jannat mein dakhil hovjaega- shirk sabse bara zulm hai jabke tawheed sabse bara adl hai.



5. Tawheed Jannat mein dakhilay ka sabab:

Jannat mein dakhil hone aur jahannum ke azab se najaat paane ka bunyadi sabab tawheed hi hai- Muhammad Rasool Allah (ﷺ) ne farmaaya:

((مَنْ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَأَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ-))
[متفق عليه]

“Jo is baat ka qael hojaye keh Allah Ta’alaa ke siva koi mabood-e-bar haq nahi aur Muhammad (ﷺ) Us ke bande aur Us ke Rasool hain aur Esa (عليه السلام) uske bande aur Rasool hain aur kalimah hai jo Us ne Maryam (عليه السلام) ki taraf alqaa kiya tha aur Rooh Allah hain aur ye keh jannat haqq hai aur dozaq haqq hain; tou Allah Ta’alaa usay jannat mein dakhil karega, khwah uske a’mal kaise bhi ho.”

Neez Muhammad Rasool Allah (ﷺ) ne ye bhi farmaaya hai:

“Beshak jo insaan Allah Ta’alaa ki raza mandi ke liye “lailaha illallah” ka iqraar kare Allah Ta’alaa ne us par jahannum ki aag ko haraam kardiya hai.”



6. Tawheed Duniya aur Akhirat ki takleef se najaat ka sabab:

Allamah ibn Qayyim (رحمه الله) farmaate hain:

“Tawheed is ke doston aur dushmanon ko khouf se najaat dilane waali hai.”

(i) Dushmaanon ke mutaliq:

Pus tawheed Allah ke dushmaanon ko bhi duniya ki takleef aur sakhtiyon se najaat dilane ka sabab hai- Allah ta’aala ka farmaan:

﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ إِذَا بِهِمْ يُشْرِكُونَ﴾ [العنكبوت: ٦٥]

“Pus wo log jab kashtiyon mein sawar hote hain toh Allah Ta’alaa hi ko pukaarte hain Is ke liye ibadat ko khalis karke ; phir jab Woh unhe khushki ki taraf bacha laata hai tou usi waqt shirk karne lagte hain.”

(ii) jahan tak doston ka ta’aluq hai:

Toh unhe duniya aur akhirat ki taklif aur sakhtiyon se najaat deta hai- ye Allah Ta’alaa ke bandon mein iski sunnat hai- pus tawheed jese koi cheez nahi jisse sakhtyon ka muqaabilah kiya jasake- yehi wajha hai keh masaiyb ki duaaron mein Allah Ta’alaa ki tawheed pae jaati hai- jese ke Yunus (عليه السلام) ki dua : jab



koi bhi pareshan-e-haal is dua ke sath Allah ke samne dua mangta hai toh Allah Ta'ala us tawheed keh sabab uski pareshaaniyon ka azalah karte hain-

Insaan ko pareshaaniyon aur mushkilat se do chaar karne wali sabse barhi musibat shirk ki bemaari hai- isse najaat sirf tawheed ki badoulat hi mumkeen hai- tawheed hi tamam maqhlug ke liye haqeeqi panha gaah ar unke liye mazboot qal'ah aur unki haqeeqi madad hai.

7. Jinnat aur insaan ko peda karne ki hikmat;

Tawheed :

Allah Ta'ala farmaate hain:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: ٥٦]

“Aur Mein ne jinn aur insaan ko sirf apni ibadat ke liye peda kiya hai.”

Ibadat ke liye yani Allah Ta'ala ki tawheed bajlane ke liye.

Pus jitne bhi Rasool bheje gae aur jitni bhi kitaaben nazil ki gaen aur jitne bhi Allah Ta'ala ki taraf se shariyaten aen aur jitni bhi makhluqaat peda ki gae un sab ka maqsad ye tha keh tamam makhluqaat ko chorkar sirf aik Allah ta'aala ki tawheed bajlae jae.



Note: Tawheed ke jumla fazaiyl o fawaid mein se ye bhi hai keh Allah ta'aala qayamat ke din tamam makhluqaat ke samne usay najaat ata karen ge.

Rasool Allah (ﷺ) ne farmaya keh : “ Qayamat ke din pori kainat ke samne ek shakhs ko bulaya jaega aur uske samne uske 99 daftar(registers) buraiyon ke rakhdiye jaenge- har daftar itna lamba chorha hoga keh jahan tak nazar kaam karti hai- magar usay kaha jaega... “tumhari ek neki hamare paas mehfooz hai tum par aj zulm nahi kiya jaega , us aik kagaz ka purza nikala jaega jis par likha hoga: “la ilaha illallahu”. Gunaah gaar banda arz karega: “Ya Allah itne bare bare daftaron ke muqable mein ek kagaz ke purze ki kiya haisyat hai?”

Jawab milega keh: “aj tujh par zarra bhar zulm na hoga – chunacheh wo bare bare daftar tarazoo ke ek palre mein aur kagaz ka wo purza dosre palre mein rakhkar jab wazn kiya jaega tou “**La ilaha illallahu**” ke kagaz wala palra bhari hojaega.

[Tirmidhi]

Anas (رضي الله عنه) kehete hai keh: mein ne Rasool Allah (ﷺ) ko farmate suna :



(قَالَ اللَّهُ تَعَالَى يَا بَنَ آدَمَ لَوْ آتَيْتَنِي بِقُرَابِ الْآرْضِ خَطَايَا ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً)

“Allah Ta’aala ne farmaya hai keh Ae adam! Agar tu mere paas gunaahon se pori zameen bhar kar le aa, phir usme shirk na ho tou mein usi miqdar me bakhshish tere paas le aounga.”

[Tirmidhi]

***Abu sayed kudri (رضى الله عنه) Rasool Allah (ﷺ) se bayan karte hain keh janab Musa (عليه السلام) ne Allah Ta’alaa se arz kiy: “Ae mere Rabb! Mujhe aisi cheez bata jis se mein teri yaad karun aur tujhse dua kiya karun.” Allah Ta’alaa ne farmaaya:” Ae Musa (عليه السلام) ! La ilaha illallahu parha kar-” Janab Musa (عليه السلام) ne arz ki keh:” Ae mere Rab! Usay tou tere sab bande parhte hain” – Allah Ta’alaa ne farmaaya : “Ae Musa (عليه السلام) ! Siwae mere agar saaton asmaan aur unke bashinde aur saaton zameenen, tarazo ke aik palre mein rakhdiye jae aur dosre palre mein sirf ‘la ilaha illallahu’ wala palra bhari hoga-**

[Is hadees ko Ibn hibban aur hakim ne riwayat kiya hai aur hakim ne isko sahih qaraar diya hai aur imaam Tirmidhi rahimuhullah kehte hain keh ye hadees hasan hai]



Bukhari aur Muslim mein: Sayiduna Itban (رضى الله عنه) se riwayat hai keh Rasool Allah (ﷺ) ne farmaaya:

”فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يُبْتَغَىٰ بِذَلِكَ وَجْهَ اللَّهِ

“Jo shakhs Allah Ta’alaa ki raza ke liye “la ilaha illallah” ka iqraar karta hai tou Allah Ta’alaa uspar dozakh ke azab ko haraam kardeta hai.”

LA ILAHA ILLALLAH” KA MAANA AUR MAFHOOM:
“LA ILAHA ILLALLAH” KA MAANA AUR MAFHOOM:
Allah Ta’aala ka ye farmaan hai:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿آل عمران: ١٨﴾

“Allah Ta’aala , farishte aur ahle ilm is baat ki gawaahi dete hain keh Allah ke siwae koi mabood nahi aur Wo adl ko qayem rakhne wala hai, Is Ghalib aur Hikmat Wale ke siwa koi ibadat ke layeq nahi.”

[Surah Ale Imraan: 18]

Aur Allah Ta’aala ka farmaan hai:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ﴿محمد: ١٩﴾

“So (Ae Nabi ﷺ) Aap (ﷺ) yaqeen karlen keh Allah ke siwae koi mabood nahi.”



[Surah Muhammad: 19]

Iska Manaa: Allah Ta'aala ke elawa koi bhi mabood bar haqq nahi.

Chand dusre baatil maani:

1. Allah Ta'aala ke elawa koi mabood nahi: ya maana baatil hai, isliye keh jis ki bhi bandagi ki jae khawa wo haq ho ya baatil; wo mabood aur illah hai.

2. Allah Ta'aala ke elawa koi khaaliq nahi- ye iske maana ka ek juzz hai- lekin maqsood ye nahi, agar "La ilaha illallah" ka yehi maana hota tou Rasool Allah (ﷺ) aur aap (ﷺ) ki qoum ke mabaeen ikhtilaf na hota, isliye keh wo tou is cheez ka iqrar karte the.

3. Allah Ta'aala ke elawa kisi ki hakimiyat nahi- ye bhi iske maana ka ek juzz hai, lekin ye kafi nahi, issay maqsood hasil nahi horaha, isliye keh Agar Allah Ta'aala ko akela hakim mana jae aur uske saat ghair ki bandagi bhi ki jae tou tawheed hasil nahi hoti.

KALIME KE ARKAAN: is ke do arkaan hain:

1. Tamam maboodon ki nafi (La illaha) / (لَا إِلَهَ): yani Allah Ta'aala ke siwa jitne bhi maboodon ki bandagi ki jaati hai un sab ka inkaar kiya jae.



**2. Allah Ta'aala ke lie bandagi ka isbaat:
(illallahu) / (إِلَّا اللَّهُ) : ibadat ko sirf Allah wahdahu
lashareek ke lie sabit kiya jae- uski daleel ye ayat hai:**

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾
“Jis ne taghut ka inkaar kiya aur Allah Ta'aala par
imaan laya tou usne mazboot karhe ko thaam liya.”

[Surah Al Baqarah:02: 256]

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ﴾

Ye nafi hai.

﴿وَيُؤْمِنُ بِاللَّهِ﴾

Ye isbaat hai.

Neez Allah Ta'aala ka farmaan hai:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ۖ إِلَّا الَّذِي فَطَرَنِي ۚ فَإِنَّهُ سَيَهْدِينِ﴾ [الزخرف: ٢٦-٢٧]

“Aur jab Ibrahim (عليه السلام) ne apne baap aur apni
qoum se kaha: ‘Beshak mein un cheezon se bilkul bari
hoon jinki tum ibadat karte ho- siwae Uske jisne mjhe
peda kiya, pus beshak wo mjhe zaroor rasta dikhaega.”

[Sura Zukhruf:43: 26-27]

﴿إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ﴾



Ye nafi hai-

﴿إِلَّا الَّذِي فَطَرَنِي﴾

Ye isbaat hai.

La ilaha illallahu ka iqraar insaan ko kab faida dega:

- 1. Jab insaan uske maana ko samjhe.**
- 2. Jab us ke maqtaza par amal kare (ghair Allah ki bandagi tark kar ke sirf aik Allah ki bandagi kare).**

Refrence:

1] La ilaha illallahu yani tawheed hai- aik sahih hadees mein hai Nabi kareem (ﷺ) ne farmaaya :

من قال لا إله إلا الله وكفر بما يعبد من دون الله فقد حرم ماله ودمه و
حسابه على الله عز وجل))

Jis ne “La ilaha illallahu” ka iqrar kiya aur Allah Ta’aala ke elawa tamam maboodon ka inkaar karliya tou uska maal, uski jaan, mehfooz hai aur (Qayamat mein) us ka hesab Allah ke yahan hoga.”



[Sahih Muslim]

LA ILAHA ILLALLAHU KI SHUROOT:

- 1. Ilm** , jo keh jahalat ke munafi ho.
- 2. Yaqeen**, jo keh shak ke munafi ho.
- 3. Iqhlaas**, jo keh shirk ke munafi ho.
- 4. Sidq**, jo keh jhoot ke munafi ho.
- 5. Mohabbat**, jo ke bughz ke munafi ho.
- 6. Sar tasleem kham karna**, jo keh tark ke munafi ho.
- 7. Qubool**, jo ke rad ke munafi ho.
- 8. Ghair Allah ka inkaar.**

In sharaiyt ki tafseel:-

- 1. Ilm:** iska maana ye hai keh La illaha illallahu ke nafi wa isbaat ke maani ka ilm ho.

(i) jese ke irshad Bari Ta’aala hai :

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ [محمد: ١٩]

“Jan liye keh Allah Ta’aala ke elawa koi mabood-e-bar haqq nahi hai.”



[Surah Muhammed(ﷺ):47 :19]

2. YAQEEN: yaqeen jo keh shak ke munafi jo...uska maana ye hai keh: ye kalimah kehne wale ko pukhta yaqeen ho keh mabood bar haqq sirf aur sirf aik Allah hi hai.

(i) Allah Ta'aala ka farmaan hai :

ہے: [1] ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾
[الحجرات: ۱۵]

“Beshak Mumin wo log hain jo Allah Ta’aala aur uske Rasool Allah (ﷺ) par imaan laey aur phir shak nahi kiya aur apne amwaal aur apni jaanon se Allah ki raah mein jihaad kiya yehi log sache hai.”

[Sura Hujurat:49: 15]

3. IQHLAAS: iska matlab ye hai keh har qism ki ibadat sirf Allah Ta’aala ke liye khalis ho aur kisi bhi qism ki ibadat ko ghair Allah ke liye na baja lae.

Jese keh Allah Ta'aala ka farmaan hai:

﴿وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾ [البينه: ٥]

“Unhe sirf yehi hukm diya gaya hai keh Allah ki ibadat kare iske liye deen ko khalis karte hue yaksu hokar.”



[Surah Bayyinah:98: 05]

4. SIDQ: siqd jo kazb(jhoot) ke munafi ho yani kalma-e-tawheed ke iqrar mein insaan sach ho, iski zaban se iqrar aur dil se tasdeeq mein mutabiqat honi chaheye.

Farmaan-e-ilahi:

﴿اَلَمْ ۝ اَحْسِبِ النَّاسُ اَنْ يُّشْرِكُوْا اَنْ يَقُوْلُوْا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ۝ وَ لَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَ لَيَعْلَمَنَّ الْكَٰذِبِيْنَ﴾ [العنكبوت: ١ تا ٣]

“Aleef Laam Meem, kiya logon ne guman kiya hai keh wo isi par chordiye jaenge keh kaheden ham imaan lae aur unki azmaish na ki jaegi- halankeh bilashuba Ham ne un logon ki bhi azmaish ki jo unse pehle the, so Allah Ta’aala har surat un logon ko jan lega jinhon ne sach kaha aur un logon ko bhi har surat jan lega jo jhooten hain.”

[Surah Ankaboot:29: 1-3]

5. MOHABBAT: mohabbat jo bughz ke munafi ho, iska maana ye hai keh jab aap is kalime ka iqrar kare tou dil se Allah aur uske Rasool Allah (ﷺ) is kalime aur iske maani o madlool se mohabbat karte hon.

Allah Ta’aala ka irshad hai:



﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾ (البقرة: ١٦٥)

“Kuch log aise bhi hain jo Allah ke elawa mabood banate hai unse aisi mohabbat karte hain jesi Allah se karni chahye aur imaan wale Allah se shadeed mohabbat rakhte hain.”

[Sura Baqarah:02: 125]

6. TABEDAARI: iska maana ye hai keh sirf aik Allah wahadahu lashareek ki ibadat ki jae aur uski sharaiyt ke samne sar tasleem kham kiya jae, aur in sharaiyat ke bar haqq hone ka aiteqad rakha jae.

Allah Ta’aala ka farmaan girami hai:

﴿وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ (الزمر: ٥٤)

“Aur apne Rabb ki taraf palat aou aur Us ke matee hojao.”

[Surah Zumar:39: 54]

7. QUBOOL: Qubool jo inkaar ke munafi ho yani tawheed aur La ilaha illallahu ke maana ko samjhne ke sath sath usay; aur jin maani par ye kalimah dalalat karta hai unhe bhi qubool kare- aur ibadat ko sirf Allah Ta’aala ke liye khaas kare aur ghair Allah ki ibadat tark karden.



Farmaan-e-ilahi:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ. وَيَقُولُونَ آيَ نَا لَتَارِكُوا
الِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ﴾ [الصافات: ٣٥]

“Jab unse kaha jata tha ke Allah Ta’aala ke siwa koi ibadat ke layeq nahi hai tou ye log takabbur karte the (kahete the) kiya ham ek deewane shayer ke qawl par apne khudaon ko chor den?”

[Surah Saffaat:37: 35]

8. ALLAH TA’AALA KE ELAWA TAMAM MABOODON KA INKAAR: yani keh ghair Allah ki ibadat se bar’at ka izhaar kiya jae aur uske baatil hone ka aqeedah rakha jae.

Allah Ta’aala ka irshad:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾

“Jisne taghut ka inkaar kiya aur Allah par imaan laya tou usne mazboot karhe ko thaam liya.”



SHAHADAT MUHAMMAD RASOOL ULLAH(ﷺ):

Is ki daleel Allah Ta'alaa ka yeh farmaan hai:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
﴿بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ﴾ [التوبة: ١٢٨]

“Tumhaare paas ek paighambar tashreef laye hain jo tum main se hain tumhaare nuksaan ki baat un par nihayat giran guzarti hai jo tumharay faiday kay baday khwahishmand rehte hain imaandaron kay saath baday shafeeq aur mehrbaan hain”

[Surah tauba:09: 128]

Neez Allah Ta'alaa ka farmaan hai:

﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾ [المنافقون: ١١]

“Aur Allah Ta'alaa janta hai keh bila shubah aap (ﷺ) yaqeenan Us kay rasool hain”

[Surah Munafiqoon:63: 01]

Is ka ma'ni:

Sameem qalb se e'teqaad aur pukhta tasdeeq jis kay sath zabaan ka iqrar bhi shamil ho keh Muhammad (ﷺ) Allah kay banday aur rasool hain, jinhain Allah Ta'alaa ne tamam saqlain jin o ins ki taraf mab'oos kya hai.



Is Shahadat kay arkaan:

Is kay do arkaan hain:

1. Aap (ﷺ) ki risalat ka e'teraaf.

Is ki daleel Allah Ta'alaa ka yeh farmaan hai:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ﴾ [الفتح: ٢٩]

“Muhammad (ﷺ) Allah kay rasool hain”

[Surah Fath:48: 29]

2. Yeh aqeedah rakhna keh Aap (ﷺ) Allah Ta'alaa kay banday hain.

Is ki daleel yeh hai keh Allah Ta'alaa ne ashraf tareen maqamat par Aap (ﷺ) ki sift e bandagi bayan ki hai. In main se ek maqam dawat ka bhi hai.

Allah Ta'alaa ka farmaan hai:

﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾ [الجن: ١٩]

“Aur jab Allah ka banda Allah ko pukaarne kay liye khada hua to log is par toot padne ko tayyar ho gaye .”

[Surah Jinn:72: 19]

-Pas Aap (ﷺ) Allah Ta'alaa kay rasool hain, Aap (ﷺ) ko jhutlaya nahi ja sakta.

-Aap (ﷺ) Allah Ta'alaa kay banday hain, Aap (ﷺ) ki bandagi nahi ki ja sakti.



Is ki sharait o taqaze:

Is ki chaar sharait hain:

- 1. Jo baat Aap (ﷺ) ne batai, us ki tasdeeq karna.**
- 2. Hukm main Aap (ﷺ) ki tameel karna.**
- 3. Aap (ﷺ) kay mana kardah umoor se mukammal ijtinaab karna.**
- 4. Aap (ﷺ) kay batae hue tareeqe kay mutabiq Allah Ta'alaa ki bandagi karna.**

SHIRK KI TAREEKH

Bani Adam mein asl cheez tawheed hai; jabke shirk baad mein dakhil hua hai

Hazrat ibn Abbas(radhi allahu anhu) farmate hain:
“Adam(alaiyhi salam) se le kar Nooh(alaiyhi salam) tak dus saddiyon ka arsa tha- ye sub log tawheed par the.”

Rue zameen par awwaleen shirk ka zahur(shirk ki shuruwat) :

Nooh(alaiyhi salam) ke logon ne Saliheen(naik logon) ki shaan mein ghulu se kaam liya, aur unki tasveerein banakar rakhleen – phir Allah Ta'alaa ko chodh kar unki



hi ibadat karne lage. Phir Allah ta'aala ne un logon ki taraf Nooh(alaiyhi salam) ko maboos farmaya jo unhe tawheed ki dawat diya karte the.

Moosa(alaihi salam) ki qoum mein shirk:

un logon mein us waqt shirk peda hua jab unhon ne bachhre(calf) ki pooja shuru ki.

Esaeyon mein shirk:

un main Esa(alaiyhi salam) ke asmaan par uthaey jane ke baad shirk us waqt shuru hua jab Paulus(a jew) aya, aur usne dhoka baazi aur munafiqat se Esa(alayhi salam) par emaan ka izhar kiya aur Esaeyon ke Deen mein bigaad peda karne ke liye Aqeedah Tasliyat aur salaib(cross mark) parasti ke sath sath sanam parasti bhi dakhil kardi.

Ahel-e-arab mein shirk :

Un logon mein shirk us waqt shuru hua jab Amro ibn luhi khazaee ne Ibrahim(alaiyhi salam) ke deen mein bigaad peda kiya- aur bahar se but la kar Arz hajaaz mein pohanchae aur logon ko unki ibadat karne ka hukm diya.



Ummat-e-Muhammed(?) mein shirk:

Is ummat mein chouthi (4th) sadi hijri ke baad Fatima Shi'a's ke haathon par us waqt shuru hua jab unho ne qabron par dargaen banaeen aur milaad ki bid'at aijad ki aur saliheen ki shaan mein ghulu kiya.

Aur isi tarha is shirkiya kaam mein bigri hui Sufiyat(sufiya) ka bhi barha dakhil hai, jo tasawwuf ke mukhtalif silsiloun ki taraf mansoob hain- (aur awliya ki shaan mein ghulu karte hain) .

Shirk Ka Manaa aur Uski Aqsaam

SHIRK KA MANAA

“ **Lugat**” mein Ashtarak aur barabari karne(aur sath milane) ko kahete hain.

Sharaiyat mein “Allah Ta’aala ki khusoosiyaat mein ghair Allah ko iske sath barabar karna.

SHIRK KI AQSAAM:

1. Shirk Akbar : Bara amr jise sharaa ne shirk kaha ho, aur jis se insaan ka khurooj lazim ata ho(Aisa kaam jiske karne se wo insaan Deen-e-Islam se bahar hojaey).



2. Shirk Asghar: Har wo qawli ya faili amal jis par shirk ya kufr ka itlaq sharaiyat mein sabit ho, lekin dalaiyl ki roshni mein sabit hota ho keh aisa insaan Deen se kharij nahi hota.

SHIRK AKBAR AUR SHIRK ASGHAR MEIN FARQ:

Shirk akbar aur shirk asghar ki wazahat is naqshe ki madad se ki jaati hai:

Shirk Akbar :

- (i) Insaan ko Deen-e-Islam se kharij kardeta hai.
- (ii) Shirk Akbar karne wala daemi(Humesha ke liye) jahannumi hai.
- (iii) Isse tamam A'maal zaya hojate hain.
- (iv) Iski wajha se khoon aur maal mubaah hojata hai.

Shirk Asghar:

- (i) Insan ko Deen-e-Islam se bahar nahi karta.
- (ii) Agar(kisi sabab) jahannum me chala bhi gaya tou hamesha jahannum mein nahi rahega.
- (iii) Tamam A'maal zaya nahi hote ; sirf wohi amal zayan hota hai jis me shirk ki aamezish hui ho.



(iv) khoon aur maal mubaah nahi hota.

SHIRK AKBAR KI AQSAAM: **shirk akbar ki Chaar(4)** **aqsaam hain:**

1. Dua mein shirk:

iski daleel Allah Ta’alaa ka ye farmaan hai:

﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ إِذَا بِهِمْ يُشْرِكُونَ﴾ [العنكبوت: ٦٥]

“Pus jab kashtiyon mein sawar hote hain tou Allah Ta’aala hi ko pukarte hain, iske liye ibadat ko khalis karke; phir jab Wo khushki ki taraf bacha laata hai tou usi waqt shirk karne lagte hain.”

[Surah ankaboot: :29: 65]

2. Niyyat aur irada aur qasd mein shirk:

iski daleel Allah Ta’aala ka ye farmaan hai:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا نُوْفَ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ۝ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ حَبِطَ مَا صَنَعُوا فِيهَا وَ بَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ۝﴾ [هود: ١٥-١٦]

“Jo shakhs duniya ki zindagi aur uski zeenat chahey tou Ham aise logon ko duniya mein hi unke a’maal ka poora badla dedete hain aur wo duniya mein ghaate mein nahi rahete- yehi log hain jinka akhirat mein aag ke siwa kuch hissa nahi- jo kuch unhon ne duniya



**mein banaya wo barbad hojaga aur jo amal karte
rahe wo bhi besood honge.”**

[Surah Hud:11: 15-16]

3. Itaaf mein shirk:

iski daleel Allah Ta’aala ka ye farmaan hai:

اَتَّخَذُوا اَحْبَارَهُمْ وَرُؤَسَاءَهُمْ اَرْبَابًا مِّنْ دُونِ اللّٰهِ وَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَ
﴿مَا اَمْرُوْا اِلَّا لِيَعْبُدُوْا اِلٰهًا وَّاحِدًا لَا اِلٰهَ اِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُوْنَ
[التوبة: ٣١]

“In logon ne Allah Ta’aala ko chorkar apne aalimon aur darwaiyashon ko Rabb banaliya aur Maryam (عليه السلام) ke bete Maseeh ko; halan keh unhe sirf aik akele Allah Ta’aala hi ki ibadat ka hukm diya gaya tha jiske siwa koi mabood bar haqq nahi Wo paak hai unke shareek muqarrar karne se.”

[Surah Tauba:09: 31]

Is Ayat ki wo tafseer jis mein koi ashkaal nahi, wo ye hai keh:

“Gunaah ke kaamon mein ulma-o-abad ki ita’at- na ye keh unhe pukara jana [aur unse hajat talb karna]- jese ke Rasool Allah (ﷺ) ne iski tafseer Aadi bin hatim (رضي



اللّٰهُ عَنْهُ) ke samne farmaai; jab unho ne Rasool Allah (ﷺ) se arz kiya : “Ham toh unki ibadat nahi karte the.” Tou Rasool Allah (ﷺ) ne unhe bataya keh gunaah ke kamon mein unki ita’at karna hi unki ibadat thi.”

4. Mohabbat mein shirk:

uski daleel Allah Ta’aala ka ye farmaan hai:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾ [التوبة: ٣١]

“Baaz log aise bhi hain jo Allah Ta’aala ke sharik auron ko thehra kar unse aisi mohabbat rakhte hain, jesi mohabbat Allah Ta’aala se honi chahye.”

[Surah Tauba: 09:31]

SHIRK KI AQSAAM bayan hochukeen: Shirk akbar ki wajha se insaan Deen-e-Islam se kharij hojata hai; ghair Allah ko sajdah karna; ghair Allah ko apna khaaliq o maalik janna, ye sab shirk-e-Akbar hai- aise hi ghair Allah se dua mangna; unhe apna hajat rawaa aur mushkil kasha samjhna, unke naam charhaawey charhaanaa; nazar niyazen dena sab umoor shirk mein se hain- Baaz ulema ne shirk Akbar ki bazaiyl mazeed aqsaam bayan ki hain:

1. Shirk fi al ilm:



yani jis tarha Allah Ta'aala ne zahiri cheezon ki haqeeqat dariyaft karna bandon ke ikhtiyar mein diya hai, yani jab kisi insaan ka dil chahta hai keh kisi cheez ka zaiqa dariyaft kare, wo karsakta hai- isi tarha jab chahey ghayb ki koi baat dariyaft karlen ; tou aisa nahi karsakta: isliye keh ye sirf Allah Ta'aala ka ikhtiyar hai.

..... Allah Ta'aala ne kisi Nabi, Wali kisi jinn aur farishte aur kisi imaam aur bare ko ye taqat nahi bakhshi keh wo jab chahey ghayb ki khabar maloom karlen- balke Allah Ta'aala Apne irade se jab aur jisko jitna chahta hai usay utna bata deta hai- us par kisi aur ka koi ikhtiyaar nahi hai- Allah Ta'aala farmaate hain:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾ [الانعام: ٥]

“Aur usi ke paas ghayb ki kunjiyan hain; uske elawa usay koi nahi janta.”

[Surah An'am:06: 05]

Aur farmaaya:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [لقمان: ٣٤]

“Beshak Allah Ta'aala hi ke paas hai qiyamat ki khabar, aur wohi barish barsata hai, aur janta hai jo kuch



maadah ke pait mein hai- koi ye nahi janta keh kal kiya karega, aur na koi bhi ye baat janta hai keh wo kis zameen mein marega, beshak Allah Ta'aala janne wala aur khabardaar hain.”

[Surah Luqman:31: 34]

Hazrat Ayesha (رضي الله عنها) farmaati hain:

((مَنْ أَخْبَرَكَ أَنَّ مُحَمَّدًا يَعْلَمُ الْخَمْسَ الَّتِي قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ، فَقَدْ آعَظَمَ الْفِرْيَةَ -)) (بخاری)

“Jisne tujhe ye khabar di keh beshak Muhammad Rasool Allah (ﷺ) wo panch batein jante the jinke mutaliq Allah Ta'aala farmaate hain keh usi ke paas hai qiyamat ka ilm, so usne bohat bara bohtan ghara.”

[Bukhari]

Is ayat se maloom hua keh jo log ghayb janne aur kashf ka dawaah karte hain, aur koi f'aal wagherah nikal kar logon ko gumraah karte hain aur is tarha kisi ki jaga jhoote aur khilaf shara'iy istekhara apne banae huay tareeqeh ke mutabiq karna, ye sab dhoka baazi aur saadah loh aur mukhlis awam ke imaan par daaka zani hai- logon ko chahye keh aise imaan ke daakuon se bach kar rahen-

Un logon ke paas shaitan hote hain; Aur phir ye ek sach mein sou jhoot milakar logon ko batate aur



gumraah karte hain- aur saada awam jab ek sach baat sunte hai tou samjhte hain keh baakhi bhi sach hoga; aur ye peer bara hi ghayb janne wala hai- halankeh is shaitaan ne ye sab kuch shaitaan se seekhkar bataya hota hai.

Ulema ne ghayb ki tareef mein likha hai keh : “Ghayb wo hai jo hawas e khamsiya se barah e rast ya kisi madad ke zariye maloom na ho sake .” Maslan rahem ke ander ultra sound ke zariye dekh lena keh ye bacha hai ya bachi, ye ghayb nahi hai, kyun keh hawas khamisa se uska ilm hasil horaha hai- ghayb ye hai keh is baat ka pata chalaya jae keh ye hone wala bacha ya bachi bad bakht hai ya naik bakht hai, inki umr kitni hogi, aur inko rozi kahan se milegi?” Ye ghayn hai aur iski khabr koi nahi laga sakta.

(ii) Tasarruf mein shirk: Allah Ta’aala farmate hain:

﴿قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ﴾ [المومنون: ٨٩، ٨٨]

“Aap un se puchen Wo kaun hai jis ke hath mein har aik cheez ki badshahi hai, aur Wo panah deta hai aur koi Usay panah nahi desakta agar tum ye cheez jante ho? Wo zaroor kahen ge Allah, phir Aap (ﷺ) puchen: ‘tum kahan sar zadah huay bhatakte ho’ “



[Surah Mominun:23: 88-89]

kaenat mein tasarruf wa ikhtiyar rakhna, hukm chalana, apni marzi se maarna aur zinda karna- Farakhi aur tangi aur bemari wa sehat, fatah wa shikast, iqbal wa idbar, muraden poori karna balaen taalna, aur mushkil auqat mein madad karna ye sab kuch Allah Ta'aala hi ke ikhtiyar mein hai.

Ibadat mein shirk:

wo kaam jo Allah Ta'aala ke liye khaas hain jin ke karne se Allah Ta'aala Razi hote hain aur un afaal ke kiye jane ko pasand karte hain; ruku karna aur hath jorh kar Us ke samne khara hona Us ke naam ka roza rakhna, mushkil mein pukaarna Us ke ghar ki taraf chalkar jana ye sab umoor ibadat hain aur Allah Ta'aala ke liye khaas hain; unka kisi aur ke liye karna shirk hai.

Tawheed-e-Uloohiyat ki dawat tamam ambiya ne di hai- farmaan e Ilaahi hai:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ﴾ [النحل: ٣٦]

“Tahqeeq Ham ne har ummat mein Rasool bheja keh Allah ki bandagi karo aur taghut se bach kar raho.”



[Surah Nahl:16: 36]

Aur irshad farmaaya:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ [الانبیاء: ٢٥]

“Aur Ham ne aap (ﷺ) se pehle koi Rasool nahi bheja magar uski tarf wahi karte the keh beshak Mere elawa koi mabood-e-bar haq nahi.”

[Surah Anbiya:21: 25]

Roz marra ke kamon mein shirk:

jaisa keh musibat ke waqt ghair Allah ki nazar maanna, kaam shuru karte waqt kisi ghair Allah ka naam lena aur issay madad chahna, uske naam ke jaanwar zabah karna, apne bachon ke naam ghair Allah ke naam par rakhna, jese ghous bakhsh; inayat hussain aur inayat ali wagherah – aur aise hi ghair Allah ke naam ki qasam uthana jese yeh kehna keh: tumhaare sar ki qasm, ya tumhaare baap ki qasm wagherah Muhammad Rasool Allah (ﷺ) ne farmaya:

((مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ.)) [صحيح/حاكم]

“Jisne ghair Allah ki qasm uthaey usne kufr kiya, balkeh shirk kiya.”



[Sahih/Hakim]

Aise hi mukhtalif peeron ke naam ke khane pakana mukhtalif qabron aur mazaron par jhande charhana – nujoomi, jadugar aur f'aal nikalne walon ke paas jana aur unki baton par yaqeen karna, Allah Ta'aala ke yahan naam nahad peeron ko sifarishi banana ye sab umoor shirk mein se hain.

Allamah Ibn Qayyim (رحمه الله) ne likha hai:

yani ye aiteqad aur shaoor keh hamaare halat janne, aur un mein ba ikhtiyar khud tasroof karne mein hamaare mabood (Allah Azzawajal) ka mafooq al asbab ghaybi qabza hai- aur isi aiteqad ke tahet apne mabood ko pukara jae aur isi ki hamd o sana ki jae, nazar o niyaz aur rukoo aur sujood se uski tazeem baja lae jaey, tou ye sab kuch ibadat hai-

[Madarij us salikeen: 140] Aur ibadat ka koi bhi kaam ghair Allah ke liye karna shirk hai.



SHIRK KA KHATRA AUR SAZA

1. Agar shirk karne wala tawba keh baghair marjae tou uski maghfirat nahi hogi.

Farmaan-e-ilahi:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Yaqeenan Allah Ta’aala Apne sath shirk kie jaane ko nahi bakhshata aur uske siwa jise chahe bakhsh deta hai.”

[Surah Nisa: 04: 116]

2. Mushrik Insaan millat-e-islam se kharij aur mubaah al dam wal maal hai, jese ke

Farmaan-E-Ilahi:

﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَأَحْصُوا رُءُوسَهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ

“Phir hurmat wale maheenon ke guzarte hi mushreekon ko jahan pao qatl karo, unhein ghiraftaar karo, unka muhaasirah karo aur unki taak mein har ghaati mein jaa baitho.”



[Surah Tawba: 09: 05]

3. Allah Ta'aala mushrik ka koi aml qubool nahi karte aur uske sabqa (pehle keh) naik a'maal bhi barbad kardie jaten hain.

Allah Ta'aala ka farmaan:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآئٍ مِّنْثُورًا

“Aur unhon ne jo jo a'maal kie the Ham ne unki taraf barh kar unhen paraagindah zarron ki tarha kardiya.”

[Surah Furqan: 25: 23]

Neez Allah Ta'aala ka ye bhi farmaan hai:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

“Yaqeenan Aap (ﷺ) ki taraf bhi aur Aap (ﷺ) se pehle Anbiya ki taraf bhi wahi ki gae keh agar aap ne bhi shirk kia tou bilashuba aap ka aml zaya hojaega aur yaqeenan aap riyakaaron mein se hojaenge.”



[Sura zumar: 39: 65]

4. Mushrik insaan par Allah Ta'aala ne Jannat ko haram kardiya hai, aur uska thekana hamesha hamesha keh lie jahannum mein hoga [aur usay kisi ki koi shifa'at kuch bhi kaam nahi aegi; kyun keh husool shifa'at ke liye tawheed bunyadi shart hai]

Farmaan-e-ilahi:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوِيَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

“Yaqeen maano keh jo shakhs Allah Ta'aala ke sath shirk karta hai Allah Ta'aala ne uspar jannat haram kardi hai, uska thekana jahannum hi hai aur gunaahgaaron ki madad karne wala koi nahi hoga.”

[Surah Ma'idah: 05: 72]

Shirk Akbar ki misaalain

1. Shirk Akbar jalee:

Ghair Allah ke liye zibah karna, ghair Allah ke naam ki nazar maanna, aur ghair Allah se madad maangna.



2. Shirk Akbar khafee:

Jese munafiqeen ka shirk aur riyakaari,

Maslan: Dil mein ghair Allah ka khouf yani aisi baat par khouf rakhna jis par Allah Ta'aala ke elawa koi bhi qaadir nahi.

Shirk Asghar ki misaalain:

1. Shirk Asghar jalee:

Ghair Allah ki qasm uthana, aur ye kehna jo Allah Ta'aala chahay aur tum chaho- aur ye kehna: agar Allah Ta'aala aur tum na hote.”

2. Shirk Asghar khafee:

Jese ma'muli qasm ki riyakaari aur parindon se fa'al nikaalna.

SHIRK SE BACHNE KI MUFEED DUA:

(اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ -)

[رواه أحمد وحسنه الالبانی]

Abu musa (رحمه الله) farmaate hain: Muhammad Rasool Allah (ﷺ) ne farmaaya “Ae logon! Shirk se bachkar raho, bay shak ye chyunti ki chaal se ziada makhfee hota hai.” Phir aik insaan ne Aap (ﷺ) se arz kiya: “ya Rasool Allah ﷺ! Jab ye chyunti ki chaal se ziada



makhfee hai tou ham is se kese bach sakte hain? Tou Aap(ﷺ) ne farmaaya: “tum yun kaha karo:

Ma’ana: “Ae Allah! ham Teri panah mangte hain keh ham jante hue Tere sath shirk ka irtekar karen, aur us jis cheez ko ham nahi jante uspar Teri maghfirat ke talab gaar hain.”

NAWAQIZ-E-ISLAM

Nawaqiz (Naaqiz ki jama(plural) hai) Naqiz kehte hain kisi kharab aml ko- ye umoor bohat ziada hain- lekin un mein se ziada khatarnaak aur kaseer ul waqu’ dus(10) cheezen hain:

1. Allah Ta’aala ke sath shirk karna: shirk me se ghair Allah ke liye zibah karna bhi hai, jese kisi qabr par zibah karna ya phir jinnat(ya shayateen) ke liye zibah karna.

Allah Ta’aala ka farmaan hai:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Yaqeenan Allah Ta’aala Apne sath shirk kiye jaane ko nahi bakhshata aur us se kum gunah jise chahay bakhsh deta hai.”



[Sura Nisa: 04: 116]

2. Apne aur Allah Ta'aala ke darmiyaan wasta banana unko sifarishi banana unpar bharosa karna.

Iski daleel Allah ka ye farmaan hai:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَالًا يَصْرِفُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

“Ye log Allah Ta'aala ke elawa aison ki ibadat karte hain jo unko nuqsan desakte hain na faida- aur kehte hain keh ye Allah Ta'aala ke yahan hamare sifaarishi hain.”

[Surah Yunus: 18]

Yehi haal o hukm un logon ka bhi hai jo qabron aur mazaraat par haziriyen dete hain, wahan wo ibadaat baja late hain jo sirf Allah ke layeq hain jese Dua, nazar, zibah wa fariyad karna, qabron ke gir tawaf karna; ye sab kaam wo is umeed par karte hain keh ye qabron aur mazaron wale Allah Ta'aala ke yahan inki sifarish karenge- mojuda daur mein sab se ziada waaq'e hone wala aur sab se ziada khatarnaak islam ka mukhalif aur naqiz fail yehi hai- kyun keh islam ke bohat se naam lewaon ne jo islam se asal haqeeqatan waqif nahi hain apne aur apne Rab ke darmiyaan bohat se waseele aur zariye bana rakhe hain- ye log apne faasid khayalaat wa nazriyaat ki wajha se barah



e rast Allah Ta'aala ko nahi pukarte balke kehte hain keh Allah Ta'aala tak rasaaee ke liye koi waseela aur zariya banana bohat zaroori hai, jese keh Duniya ke kisi Badshah ke paas jaaker barah raasat sawaal nahi kiya jasakta.

Allah Ta'aala tou in badshahon se barh kar hai Us ko barah-e-rast kese pukara jae? Jab ke wo ye keh kar Allah ki shaan mein ghustakhee kar rahe hain- kyun Nauzubillah- is tarha keh kar unhon ne tou Allah Ta'aala ko uski kamzor wa natawan makhluq se mushabeh wa misal kardiya hai.

unke muta'aliq irshad-e-Ilaahi hai.

قُلْ ادْعُوا الَّذِينَ رَعِمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمُوتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ۝ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

“Farma diye keh Allah kay siwa jin ka tumhain guman hai, sab ko pukar lo, Na un main se kisi ko asmaan aur zameen main se ek zarre ka ikhtyaar hai aur na hi is main in ka koi hissa hai,

Na in main se koi Allah ka madadgaar hai. Kisi ki shafa'at is ke paas kuchh faida nahi de gi siwae us kay jise Woh ijazat de.”



[Surah Saba: 22-23]

Mushrikeen qadeem hon ya jadeed; shafa'at Qehri kay aqeede se wabastah ho kar shirk e akbar main mubtila ho chuke hain. Halankeh Allah Ta'alaa ne Qur'an e Kareem main kai maqamaat par Qayamat kay din esi kisi bhi qism ki shafa'at ki nafi ki hai jis ka yeh mushrikeen aqeedah aur guman rakhte hain.

Farmaan e Ilaahi hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

“Aey Imaan walon! Jo maal Ham ne tumhain dya hai us main se kharch (Allah ki raah main) karte raho is se pehle keh woh din aye, jis main na koi tijarat kaam aye gi, na dosti aur na shafa'at aur Kafir hi zalim hain.”

[Surah Baqarah: 02:256]

Neez Farmaan e Ilaahi hai:

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ

“Aur tum Qur'an kay zariye in logon ko darao jo is baat se darte hain keh woh aone Parwardigaar ki taraf uthae jaen ge (aur) Is ke siwa un ka koi kaarsaaz



aur sifarish karne wala nahi, taake woh parhaizgaar banain.”

[Surah An'am: 06: 51]

In mazkoora bala ayaat se ma'loom hota hai keh jis shafa'at ki nafi ki gai hai woh shafa'at e Qehri hai yani mushrikeen yeh aqeedah rakhte the keh hamaare awliya o saaliheen ka Allah Ta'alaa kay haan esa maqam hai keh woh jis ko chahain Allah kay azab se chhura lain. Jesa keh hamaare daur kay log bhi kehte hain: “Khuda ka pakra chhurai Muhammad ﷺ Muhammad ﷺ ka pakra koi nahi chhura sakta.” aur kehte hain: “In ki jaah se talb ki jaane wali sifarish qabil e qubool ho gi.”

Magar Irshad e Bari Ta'alaa hai:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“(Allah Ta'alaa) ki ijazat kay baghair kon hai jo Is kay paas sifarish kare.”

[Surah Baqarah: 02:255]

Ek aur maqam par farmaaya:



وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهَبُ مِّنْ خَشِيَّتِهِ مُشْفِقُونَ

“Yeh (farishtay) kisi ki sifarish nahi karte. Ilawa un kay jin se Allah Ta’alaa khush ho. Woh to khud Bait e Ilaahi se larzaan o tarsaan hain.”

[Sura Anbiya: 28]

Farmaan e Ilaahi hai:

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

“Farma dijiye keh: sab shafa’at Allah hi kay ikhtyaar main hai, Asmaanon aur zameen ki badshaahi Usi kay liye hai phir tum sab Us ki taraf loutae jao ge.”

[Sura Zumar: 44]

Irshad e Ilaahi hai:

وَكَمْ مِّنْ مَّلَكٍ فِي السَّمُوتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِّنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ

“Bohat se Farishtay asmaanon main hain jin ki sifarish kuchh bhi nafa’ nahi de sakti, magar Allah Ta’alaa ki ijazat kay ba’ad aur is kay liye sirf jis ko Allah Ta’alaa chahe, aur pasand farmae.”



[Surah Najm: 26]

*Shafa'at kay baab main do baaton ka khayal rakhna
bohat zaruri hai:*

*1. Sifarish karne wala Allah Ta'alaa ki ijazat kay ba'ad
hi koi sifarish kar sake ga.*

Jesa keh Farmaan e Ilaahi hai:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

**“Kaun Shakhs hai jo Allah ki inazat ke baghair uske
yahan shafa'at karega.”**

[البقرة: ٢٥٥]

*2. Shafa'at ki ijazat Allah Ta'aala ne sirf un logon ke liye
rakhi hai jinse Allah raazi hoga aur pasand farmaega.*

Jese keh Allah Ta'aala ka irshad:

وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ

**“Ye (farishte) kisi ki sifarish nahi karte- elawa unke
jinke Liye Allah Ta'aala pasand farmaate.”**

[الانباء: ٢٨]

**Jab keh mushrikon ke a'maal kura kirkit ki manind
zaya hojaen ge unke liye koi shafa'at na hogi- unke
khaahishat ke bar'aks koi sifarish unko mayyasir na
aegi, kyun keh jo shakhs tawheed par aml kiye**



baghair apni shafa'at chahta hai tou iska anjaam mehroomi ke siwa kiya hoga?

3. Jo shakhs mushrikon ko kafir na samajhta ho ya unke kufr mein shak karta hai ya unke mazheb ko Sahih samjhta hai tou ye shakhs kafir hai.[Ad durra ul Nadiyah]

Matlab ye hai keh jo musalmaan is shakhs ke kafir hone mein shak kare jaise Ummat-e-Muhammadia ne bil itefaq kafir qaraar diya ho jaise Esaee aur mushrik wagherah- shirk chand makhsoos cheezon ka naam nahi balke shirk ye hai keh Allah ke liye jo a'maal wa siffat khaas hain wo kisi aur ke liye maanna.

[الدرء النضيه ص ١٨]

Allamah Anwar shah kashmiri(رحمه الله) farmaate hain:

"Is liye ham har us shakhs ko bhi kafir kehte hain jo islam ke elawa kisi bhi(dusre) mazheb ke maanne wale ko kafir na kahe; ya unko kafir kehne mein tardeed kare; ya unke kufr mein shak o shuba kare; ya unke mazheb ko durust kahe- agarchay ye shakhs apne musalmaan hone ka dawah bhi karta ho, aur Islam ke elawa har mazheb ko batil bhi kehta ho; tab bhi ye ghair mazheb walon ko kafir na kehne wala khud kafir hai-



Isliye keh ye shakhs, aik musallimah kafir ko kafir kehne ki mukhalifat karke Islam ki mukhalifat karta hai; aur ye Deen par khula hua ta'an aur iski takzeeb hai."

Kuffar se bezaari, unke sath ikhtilat se parhez, aur unke ehkam jaanna zaruri hain, taake kufr ki haqeeqat ka pata chal sakay, aur musalmaan ke huqooq zaya na hoon; jaise huqooq werasat, huqooq e wilayat, huqooq e kafalat wa tarbiyat wagherah- kyun keh hamen musalmaanon ke sath dosti karni hai, kafiron ke sath nahi- aise hi wo shakhs bhi kafir aur dairah e Islam se kharij hai jo kisi kafir aur murtad ko taweel karke musalmaan sabit karne ki koshish kare.

Shaykh ul Islam Ibn Taymiyyah (رحمه الله) farmaate hain:
"Jo shakhs yamaamah walon ke haq mein taweel (karke unko musalmaan sabit) kare wo kafir hai, aur jo shakhs kisi qata'ee aur yaqeeni kafir ko kafir na kahe, wo bhi kafir hai."

[Minhaj ul sunnah 2, 233]

4. Islam par tarjih:

Is baat ka aeteqaad rakhna keh Rasool Allah (ﷺ) ke raste se hatkar kisi ka tareeqekaar ziada kamil aur



achha hai, aur is mein kamyabi hai- ya ye keh ghair ka hukm aur Rasool (ﷺ) ka hukm barabar hain, un mein koi farq nahi- ya phir jo koi Rasool Allah (ﷺ) ke hukm par kisi dusre taghut ke hukm ko tarjih deta ho; tou aisa insaan kafir hai.

Is main ba zail umoor shamil hain:

1. Ye aiteqaad rakhna keh logon ke tayyar karda nizaam aur qawaneen Allah ki shari'at se afzal hain.

Farmaan-e-illahi hai:

أَمْ لَهُمْ شُرَكَائُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

“Kiya unke shareek hain jinhon ne unke liye Deen aijaad kiya hai, jiski Allah Ta’aala ne ijazat nahi di.”

[Surah Shu’araa: 200]

Chunke Allah Ta’aala ne Aap(ﷺ) ko hakim aur imaam muqarrar kiya hai, lehaza Aap(ﷺ) ke hukm ko be choon wa charaan tasleem kiya jae, Irshad ilahi hai:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“Aap (ﷺ) ke Rabb ki qasm! Yeh is waqt tak momin nahi hosakte, jab tak apne apus ke tamam ikhtilafat mein Aap(ﷺ) ko hakim tasleem na karlen- aur phir



apne nafoos mein Aap (ﷺ) ke faisle ke khilaf koi tangi bhi na paen aur usay sahih tour par maanlen.”

[Surah Nisa:04:65]

2. Ye aiteqaad rakhna keh “Deen Islam ki tatbeeq aur nifaaz mumkin nahi – aur ye Deen is daur ke musalmaanon ke pichhe reh jane ki wajah hai.”

3. Ya ye aiteqaad rakhna keh Deen insaan ke apne Rabb se ta’alluq ka naam hai, aur isay baaqi umoor e zindagi mein koi dakhal nahi.

4. Ya ye aiteqaad keh shara’i hudood jaise chor ka hath kaatna aur shadi shuda zaani ko sangsaar karna, is zamane ke sath munasib nahi hai;

Halankeh Islam Qiyamat tak anay wale logon ka deen hai- jo keh Allah Ta’aala ne bandon ki ain maslihat ke mutabiq nazil kiya hai- aur aisa hargiz mumkin nahi keh Allah Ta’aala Apne bandon ko kisi kaam ke karne ka hukm den aur uska hona na-mumkin ho ; ye sarasar ilzam hai-

Allah Ta’aala farmaate hai:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

“Allah Ta’aala kisi jee ki uski taqat se barhkar kisi cheez ka mukallif nahi thehraate, har nafs ke liye



wohi hai jo usne kamaya, aur uspar usi ka bojh hai jo usne kiya ho”.

[Surah Baqarah: 02: 286]

Allah Ta’aala farmaate hain:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

“Aur jo koi Allah Ta’aala ke nazil kardā ehkām ke mutabiq faisla na kare, pus wohi log kafir hai.”

[Sura Mai’dah: 05: 44]

Imaam Tawus (رحمه الله) is ayat ki tafseer mein farmaate hain: “Allah Ta’aala ki kitaab ke baghair faisla karne wala kafir hai.”

5. Nabi kareem (ﷺ) ke kisi tareeqe se nafrat aur bughz rakhna- agar uske mutabiq aml bhi karega tou kufr ka murtakib hoga.

Daleel: Allah Ta’aala farmaate hain:

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ

“Ye isliye hai keh unhon ne Allah Ta’aala ki nazil kardā cheez ko napasand kiya tou Allah Ta’aala ne unke tamam a’maal bekaar kardiye.”

[Surah Muhammad:47: 09]

Aur Farmaaya:



فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ
“So chahye keh wo log dar jaen jo Rasool Allah (ﷺ) ke hukm ki khilaf warzi karte hain keh unhe koi azmaish pohanche, ya dardnaak azab mein mubtila kardiye jaen.”

[Sura Noor: 63]

Nabi kareem (ﷺ) ne farmaaya :

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهَا كِتَابُ اللَّهِ وَسُنَّةَ رَسُولِهِ
“main tum mein do cheezen chhor kar jaraha hoon tum hargiz kabhi bhi gumraah na ho ge jab tak tum unko mazbooti se thaam rakhoge, wo hain Allah Ta’aala ki kitaab aur Us ke Rasool ki Sunnat.”

Neez isme Muhammad (ﷺ) se bughz rakhna.

6. Jisne Nabi kareem (ﷺ) ke deen mein kisi cheez ka ya sawab ya azaab ka mazaq urhaya.

Farmaan-e-ilahi:

قُلْ آيَا اللَّهِ وَآيَتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

“(Ae Muhammad (ﷺ)) un se kehdiye kiya Allah ya Us ki ayaat aur Us ke Rasool (ﷺ) ka tum mazaq urhate ho? Bahane matt banao tum imaan lane ke ba’ad kafir hochuke ho.”



[Surah Tauba: 09:65]

□ Nabi Kareem (ﷺ) ko bura bhala kehna, sab wa shatam karke eza rasaani karna bhi shamil hain- Rasool Allah (ﷺ) ka mazaq urhana ya unhain takleef dena bhi ain kufr ke kamon mein se hai.

7. Jadu: isme nafrat ya mohabbat peda karne ke a'maal karwana bhi shamil hain.

Aur ye hukm un logon ko bhi shamil hai Jo jadu karte hon ya phir jadu par raazi rehte ho.

Farmaan-e-ilahi hai:

وَمَا يُعَلِّمُنْ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

“Wo kisi ko is waqt tak nahi sikhate jab tak ye na keh dete keh ham fitna hain”

[Sura Baqarah: 02:102]

□ is main wo saare a'maal, ta'weezat shamil hain jo do afraad yani miya biwi mein nafrat ya judaee peda karte hon- ya aise ta'weez ganday jo do afraad mein mohabbat peda karane ke liye kiye jaate hain; ye sab a'maal jadu mein shumar hote hain- ye shirkiya a'maal hain; kyunkeh inko nafa wa nuqsaan ka zariya



samjha jata hai aur Allah ke elawa kisi aur se nafa ya nuqsan ki tawaqqo rakhna shirk o kufr hai-

Nabi Kareem(ﷺ) ne farmaaya:

حَدَّ السَّاحِرُ ضَرْبُ السَّيْفِ ”

“Jadugar ki saza talwaar se uska sar qalm karna hai.”

Aur Farmaaya:

اجْتَنِبُوا سَبْعَ الْمُؤَبَّاتِ ... وَالسَّحَرُ ”

Saat(7) halak kardene wale gunaahon se bacho aur in main se ek ke muta'alliq farmaaya aur jadu se bacho.”

[Bukhari & Muslim]

Jadu se murad wo a'maal hain aur heelay bhi hain jinse dil, ankhon aur jism mein taseer peda hoti hai- aur iske natije mein miya biwi mein judai, kisi ke dil mein kisi ki taraf raghbat daalna, insaan ko bemar aur pareshaan karna aur qatl karna bhi mumkin hota hai-

Imaam Abu haneefa, Imaam Ahmed. Aur imaam malil (رحمة الله عليهم) ne jadu seekhne, sikhane, aur karne par kufr ka fatwaa diya hai- Ibn Qudaimah maqdasi ne ijmaa' e ummat naql kiya hai keh: “Jadu seekhna aur seekhana aur jadu karna kufr hai”.



[افصاح: 226/2]

8. Musalmaanon ke khilaf mushrikeen ka sath dena aur unki madad karna:

Allah Ta'aala ka farmaan:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“Jisne tum mein se un kafiron se dosti ki wo inhi mein se hoga- Allah zalim qoum ko hidayat nahi karta.”

[Sura Mai'dah: 05:51]

□ Imaan ke munafi umoor mein se ye bhi hai keh muminon ke muqabile mein kafiron se dosti rakhi jae, isliye keh musalmaanon par kafiron, yahud o nasara, neez tamam mushreekon se dushmani rakhni wajib hai aur inse mohabbat rakhne se ehtiyat aur parhez zaroori hai jese keh Allah Ta'aala ne farmaaya:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

“Ae imaan walon! Mere aur apne dushmaan ko apna dost mat banao tum unko mohabbat ki nazar se dekhte ho, aur wo usi cheez ka kufr karte hain jo tumhare paas sach aa pohancha hai”



[Surah Mumtahena: 01]

yahan tak keh agar baap dada kafir hon tou unse mohabbat rakhna haram hai,

Allah Ta'aala ne farmaaya :

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّوْنَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

“Aur Akhirat ke din par imaan rakhne waalon ko Aap (ﷺ) Allah aur Us ke Rasool se dushmani karne waalon se mohabbat rakhte hue hargiz na paen ge agarcheh wo unke baap ya bete ya unke bhai ya unke kunbe (qabile) ke (aziz) hi kyun na ho.”

[Surah Mujadilah: 22]

Islam aur Musalmaanon ke ta'alluq se yahud o nasara ka makr o fareb, unki raisha dawaniyaan, Ahle Islam ke sath unki jangen aur deen ki raah mein rukawaten khari karna, Islam ko nuqsan pohanchane ke liye bhari maal kharch karna, unke ye tamam mu'amilat bilkul wazeh hain-

Moujuda daur mein kuffaar o mushrikeen keh sath baaz musalmaanon ki dosti ki ek surat ye hai keh unke sath baghair kisi dawati maqsad ke rihaish ikhtiyar ki jae, ya bila zarurat unke shehron ka safar kiya jae aur



unka libaas, unki 'aadaat wa atwaar aur aam tarz e zindagi mein unki mushabahat ikhtiyar ki jae, unki zaban o tehzeeb apnae jae.

9. Is baat ka aiteqaad rakhna keh baaz peeron aur waliyon ya kisi aur ko Muhammad Rasool Allah (ﷺ) ke shari'at keh khilaf kaam karne ki ijazat hai, jese Hazrat khizar (عليه السلام) ko Hazrat Moosa (عليه السلام) ki shari'at ke bar-'aks kaam karne ki ijazat thi.

Allah Ta'aala ka farmaan:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
"Jo koi Islam ke elawa koi aur Ddeen talaash karega wo is se hargiz qubool na kiya jaega aur wo insaan akhirat mein ghaataa panay walon mein se hoga."

[Surah Ale Imraan: 03:85]

10. Allah Ta'aala ke deen se rugardaani karna- na iski taleem hasil kare aur na hi iske mutabiq aml kare.

Is se murad itni taleem ka husool hai jis se insaan apni roz marra ki ibadat ko ba tareeq husn ada karsake aur Tawheed aur shirk ki pehchan hasil ho.

Allah Ta'aala farmaate hain:



وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

“Is se barh kar zalim kaun hoga? Jisko iske Parwardigaar ki ayaat se yaad dihaani karaee gae, magar usne munh mora, Beshak Ham mujrimon se inteqam lene wale hain.”

[Surah Sajdah: 22]

Do ahem Note:

- 1. In nawaqiz ka irtekar karne wale tamam logon ke liye aik hi hukm hai is meim koi farq nahi kiya jaega keh koi mazaq mein aisi baat keh raha hai ya sanjeedgi mein, ya phir khouf ke maare aisi baat kahe raha hai- siva-e us insaan ke jispar zabardasti karte huay ye kalimat kehlwae jaen.**
- 2. In tamam nawaqiz ke khatrat sab se ziada hain- aur aksar tour par pesh ane waali baten hain- musalmaan par wajib hota hai keh un baton se bach kar rahe aur apne nafs par in kalimat ke sadar hone ka khouf mehsoos karta rahe.**