بسم الله الرحمن الرحيم
الصلوة والسلام عليك يا رسول الله صلى الله عليه وسلم

Sunnat aur Hadees Me Farq Ki Tafsil Bayan Karne Karne Wali Be'misal La'jawab KITAAB....

"SUNNAT AUR HADEES ME KYA FARQ HAI"

~☆Musannif☆~

Gaziye Ahlesunnat Munazire Islaam Fatahe Gair Muqallidiyat Hazrat Allama Wa Maulana Mufti Sufi Muhammad Kaleem Hanfi Razvi Noori Sahab Qibla.

(Khalifah Huzoor Amine Shariat)

Founder- SUNNI JAMI'ATUL AHNAAF (MUMBAI)

Rabtah Number-
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بسم اللہ الرحمن الرحیم.
الحمد للہ رب العالمین والعاقبة للمتقین، والصلوة والسلام علی خاتم الأنبیاء والمرسلین سیدنا ومولانا محمد، وعلی آله وصحبه اجمعین بارك وسلم تسلیماً

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كثیراً كثیرا.... اما بعد

Jun Jun (Jaise Jaise) Qayamat Qareeb Aarahi Hai Fitno Aur Musibaton Ka Darwazah Kushadah Tar Hota Ja Raha Hai, Deeni Aur Dunyawi Har Qism Ke Fitno Ka Gair Mukhtatam (Na Khatm Hone wala) Silsila Shiru Hota Ja Raha Hai Jo Kisi Tarah Thamne Ka Naam Hi Nahi Leta.

Is Daure Nazuk Me Har Sahibe Hawas Ki Ye Kha'hish Hai Ki Mazhabe Islam Ki Pabandi Se Rustagari Hasil Ki Jaye, Aur Mazhabi Hudood O Qudyood Ko Khair Aabaad Keh Kar Man Chahi Zindagi Basar Kare Aur Apni NAQ'IS Raye Ko Hi Apna Imam Tasleem Kiya Jaye.

Aur Apni Ulti Sidhi Langri Loli Raye Par Akad Dikhate Huye Aslaaf (Buzrugane Deen) Ke Kamo Par Mitti Dali Jaye Aur Un Par Se Logon Ka Aitemad O Aitebar Hata Kar Apna Garveedah Banaya Jaye Taki Na Rahe Bans Na Baje Ba'nsuri.

"Jisko Dekho Wahi Mohtaram Ho Gaya,
Madrase Badh Gaye ILM Kam Ho Gaya"!

Hamare Is Zamane Eik Aisa Hi Naam Nihad Firqah Ahlehadees Ubharta Ja Raha Hai Jiska Beej Angrezon Ne Boya Aur Ab Jiski Shakhen Arab O Ajam Me Phailti Ja Rahi Hai.

Ahlehadees Ye Hadees Par Amal Karne Walon Ka Giroh Nahi Balki Eik Aazad Khayal Taqba Hai Jo Ummat Me Be'Deeni Mazhabi Awargi Aur Azad Khayali Aslaf Se Bad'zani Paida Kar Raha Hai.

Mutthi Bhar Tadad Par Mushtamil Ye Tola Jiski Haisiyat Ummat Ke Sawade Azam (Bade Giroh) Ahlesunnat Wa Jamat (Hanafi/Shafai/Malki/Hambali) Ke MUQABLE Me AATE Me Namak Ke Barabar Bhi Nahi Hai, Apne Ko JANNAT KA HAQDAR Samjhe Huye Hai Inke Rad Me Faqeer Ki Ab Tak Jo Kitaben Internet Par Available Hain Use Zaroor Padhen Taki Inki Shararaton Khabasaton Himaqaton Aur Jihalaton Ka Pardah Fash Ho.

HAQ To Ye Hai Ki Inka Firqah Najiyah (Najat Pani Wali Jamat) Sawade Azam (Bade Giroh) Ahlesunnat Wa Jamat

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Se Hargiz Ko Lena Dena Nahi Magar Inho Ne Jaan Liya Ki Huzoor Nabi E Kareem صلی اللہ علیہ وسلم Ne Apni Zuban AQDAS Se Jis Jamat Ko Jannati Aur Hidayat Yaftah Farmaya Wo FAQAT Ahelsunnat Wa Jamat Hai To Ab Ahlehadees (Naam Ke) Hote Huye Bhi Apne Ko Ahlesunnat Kehne Lage Aur Dhoka Ye De Rahe Hain Ki Sahab Sunnat Aur Hadees Me Koi FARQ Nahi.

Dono Eik Hi HAQIQAT Ke 2 Pehlun Hain.

Jo Ahlehadees Hoga Wo Laziman Ahlesunnat Hoga Jo Ahlehadees Nahi Wo Ahlesunnat Nahi.

Doston Sunnat Aur Hadees Me Itna Bada Farq Hai Jitna Zameen Aur Aasman Ke Beech Hai Balki Usse Bhi Ziydah Ab Wo FARQ Kya Hai Aage Padhiye.

Ye Aap Se Hadees Ke Naam Par Sunnat Ko Chheen Rahe Hain.

"Soona Jangal Raat Andheri Chhaai Badli Kaali Hai,
Sone Walon Jagte Rahiyyo Choron Ki RAKHWALI Hai.!
(Huzoor Ala Hazrat)

Gair Muqallideen Shor Machate Hain Ki Ahnaaf Ke Masayel Khilafe Hadees Hai Hanfi Hadees Ko Chhod Kar Qaul Imam Par Amal Karte Hain Aur Ye Bhi Ki Imam Azam Abu Hanifah Hadees Nahi Jante The Wo Qalilul Hadees The.

Is Bohtan Ki HAQIQAT Pure Taur Se Tab Samajh Me Aati Hai Jab Sunnat Aur Hadees Ka HAQIQI Farq Maloom Ho Aur Mukhalifate Hadees Ka Sahi Matlab Kya Hai Ye Pata Chale.

Mukhalifate Hadees Ka Mafhoom Kya Hota Hai?

Kya Har Maqam Par Mukhalifat Se Rasoole Pak صلی اللہ علیہ وسلم Ke Alfaz Ki Mukhalifat Murad Hoti Hai Ya Un Alfaz Ke Andar Jo Maana Pinhaan Hai Uski Mukhalifat Bhi Murad Hai ?

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Agar Koi Shakhs Aap Ke Zaheri Alfaz Ki Mukhalifat Karta Hai Magar Usme Jo Maana Poshidah Hai Uski Ita'at Karta Hai To Aise Shakhs Ko Hadees Ka Mukhalif Nahi Kaha Ja Sakta.

Aur Ye Bhi Yaad Rakhen Agar Huzoor صلى الله عليه وسلم Ne Kisi Chiz Se Mana (منع) Farmaya To Kya Har MAQAM Par Us Mana Se Hurmat Aur Karahate Tehrimah Hi Murad Hogi ? Ya Usse Karahate Tanziha Ya Tarke Aola Bhi Murad Ho Sakti Hai?

Aur Agar Aapne Kisi Kaam Ka Hukm Diya To Kya Har Maqam Par Wo Hukm Wajib Hi Hoga Ya Kahi Kahi Wo Mahez Irshad Ya Mashware Ke Liye Bhi Ho Sakta Hai?
Jiske Na Manne Wale Ko Aasi (Gunehgar) Aur Na Farman Kaha Jaye?

Agar Aisa Hi Hai To Is Silsile Me Hum Sahi Ahadees Se Chand Naziren Pesh Karte Hain.

HADEES:

Hazrat Abdullah Bin Umar رضى الله عنهما Ki Riwayat Hai Huzoor Ne Gazwa E Ahzab Ke Mauqe Par Ye Farmaya Faoran Banu Quraizah Paohcho Aur

لا يصلين احدن العصر الا بنى قريظة فادرك بعضهم العصر فى الطريق فقال بعضهم لا نصلى حتى نأيتها وقال بعضهم بل نصلى لم يرد منا ذالك فذكر ذالك للنبى صلى الله عليه وسلم فلم يعنف واحدا منهم

Tum Se Koi Eik Fard Bhi Asar Ki Namaz Na Padhe Magar Bani Qurezah Ja Kar, Chunanche Unme Se Baz Par Raste Me Hi Asr Ka WAQT Aagaya unme Se Baz Ne Kaha Hum To Wahi Ja Kar Asr Padhenge, Kuch Ne Kaha Nahi Hum Yahi Padhenge Kyu Huzoor Ne Hum Se Ye To Nahi Kaha Ki Waqt Hone Par Bhi Raste Me Namaz Na Padhna, Chunanche Unho Ne Namaz Padh Li, Phir Jab Mamla Aapke Samne Aaya To Aapne Kisi Ko Malamat Nahi Ki.
{صحيح بخارى،،، ج-2،،، ص-591}

Inme Se Eik Giroh Ne Maana Murad Ko Malhooz Rakhte Huye Asr Ki Amaz WAQT Me Padh Li, Aur Dusre Giroh Ne Zaheri Alfaz Ko Dekha Aur Namaze Asr Isha Ke Bad Banu Quraizah Me Pahoch Kar Padhi.

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Ibne Qayyim Hambali Gair Muqallideen Ke Motamad Is Hadees Ki Tashreeh Me Likhte Hain,

Pehla Giroh FAQEEH (Quran O Hadees Ke Maana Ki Sahi Samajh Rakhne Wala) Tha Aur 2 Ajr (Nekiyon) Ka Mustahiq Aur Dusra Giroh Mazoor Tha Balki Majoor Tha Magar Eik Ajr (Neki) Ka Wo Bhi Mustahiq Tha.
{زادالمعاد،،،، ج-2،،،، ص-72}

Gaor Kijiye Huzoor E Pak صلی اللہ علیہ وسلم Ka Rokna Noone Takeed Saqeelah Ke Sath Hai Aur Lafz Ahad Jo Nakirah Hai Nahi (نہی) Ke Niche Dakhil Ho Kar Istegraq Ka Faidah Deta Hai Jisse Koi Eik Fard Bhi Nahi Chhoot Raha Hai Magar Iske Bawajood Sahaba Ka Eik Giroh Zaheri Alfaz Ke Khilaf Kaam Karta Hai, Phir Bhi Wo Qabile Malamat Nahi Thaherta Balki Majoor Hota Hai Aur Ajr Bhi 2 Chunki Unho Ne Lafzo Me Chupe HAQIQI Maana Ko Pa Liya.

Gair Muqallideen Kya Kahege Sahaba Ke Is Giroh Ke Bare Me Jine Huzoor Ke Zaheri Alfaz Ki Mukhalifat Ki.

Mukhalifate Hadees Ka Ilzam Lagane Se Pehle WAQIYE Ke Tamam Pehluwon Par Nazar Zaroori Hai Kabhi Kabhi Alfaz ki Mukhalifat To Hoti Hai Magar Andar Chupe Maana Ki Ita'at Hoti Hai Aur Ye Bhi Amal Bil Hadees Hi Hai Aur Kisi Tarah Qabile Malamat Nahi.

Gair Muqallideen Sunnat Aur Hadees Ki Sahi Tareef Bhi Nahi Jante Aur Dono Ko Eik Hi Bata Kar Apne Ko Ahlehadees Aur Ahlesunnat Bhi Kehte Hain.

Gair Muqallideen Ka Apne Ko Ahlesunnat Kehna Is Liye Hai Ki Wo Jante Hain Ki Hadees Me 73 Me Se Eik Firqah Jo Nijaat Payega Wo Ahlesunnat Hai Aur Hadees Me Huzoor صلی اللہ علیہ وسلم Ne Ahlesunnat Ka Naam Le Kar Use Jannati Firqah Farmaya Hai.
Puri Tafseel Maa Dalayel Hamari Kitab "Ahlesunnat Ahlejannat" Me Padhen.

Ye Nukta Hamesha Zahen Me Rakhen Kisi Bhi Chiz Ka Mukammal Ilm Hasil Karna Ho To Uski Tareef Samjho, Chunki Aadha Ilm Tareef Se Aata Hai Aur Aadha ILM Daleel Se. Tareef Aur Daleel Se Mil Kar Baat Puri Hoti Hai.

Sunnat Aur Hadees Ka Farq Samajhne Ke Liye Hame Dono Ki Tareef Aur Daleel Samajhni Hogi.

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Sunnat Arbi Ka Lafz Hai Jiske Kai Maana Hai,

Gayasul Lughaat Mash'hoor Arbi Lugat Me Hai,
SUNNAT- Rah Rawish Aadat.

Al'munjid Mash'hoor Arbi Lughat Me Hai,
SUNNAT- Sirat Tabi'at Shari'at.

AL QAMUSUL JADEED Me Hai,
SUNNAT- Tariqah Khas Zabtah.

Mash'hoor Urdu Lughat FEROZUL LUGHAAT Me Hai,
SUNNAT- Wo Tariqah Jis Par Rasulullah صلی اللہ علیہ وسلم Aur Aapke Sahaba Ne Amal Kiya.

FEROZUL LUGHAAT Me Hi Hai,
SUNAN Sunnat Ki Jama Hai Wo Tariqe, Wo Kaam Jo Rasulullah صلی اللہ علیہ وسلم Aur Aapke Sahaba Ne Kiye, "Ahlesunnat Wa Jamat" Wo Giroh Jo Huzoor صلی اللہ علیہ وسلم Aur Khulafae Rashideen Ki Sunnat Pe Chalta Hai Aur Sahaba Ke Ijmai Faislon Ko Manta Hai.

Lisanul Arab Me Hai,

والسنة النبى طريقة التى يتحراها

Sunnate Nabwai Se Muraad Wo Tariqah Hai Jo Huzoor صلی اللہ علیہ وسلم Ne Qasd O Iradah (jante Huye) Kiya Ho.
{مفردات القران، امام راغب اصفهانى)

LISANUL ARAB Me Hai,

والاصل فيه الطريقة والسيرة واذا أطلقت فى الشرع فانما يرادبها ما امربه النبى صلى الله عليه وسلم ونهى عنه وندب اليه قولا فعلا بمالم ينطق به الكتاب العزيز

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TARJAMAH-

Sunnat Me Asl Tariqah Aur Adat Hai, Aur Shariat Me uska ITLAQ Us Chiz Par Hota Hai Jiska Huzoor صلى الله عليه وسلم Ne Hukm Diya Ho Ya Usse Roka Ho.

Hazrat Mulla Ali Qari Hanafi Mirqat Sharah Mishkat Me Tehreer Farmate Hain-

والمراد بالسنة هنا اقواله، افعاله واحواله المعتبر عنها بالشريعة والطريقة والحقيقة

Yahan Sunnat Se Murad Aapke Irshadat Aur Afaal (Kaam) Hain, Jinse Shariat Tariqat Aur HAQIQAT Ki Tabeer Hoti Hai.
{المرقات شرح مشكوة}

AHLESUNNAT Hi Wo Jamat Hai Jo Huzoor صلى الله عليه وسلم Aur Sahaba Ke Tariqahe Jariyah Par Amal Karti Hai, Aur Yahi Murad Pane Wala Giroh Hai.
Ab Hadees Ki Tareef Aur Daleel Samjhiye.

Gair Muqallideen Hadees Aur Sunnat Ka Farq Jante Hi Nahi Bas Bakwas Karte Hain Ki Sunnat Aur Hadees Eik Hi Cheez Hai. Aur Hanafi Hadees Ke Mukhalif Hain Sirf Apne Imam Ke Qaul Par Chalte Hain Hadees Par Nahi. معاذ الله

SUNNAT Kya Hai Uski Jame Tareef Lughat Aur Ulama Ke AQWAL Se Aap Padh Chuke Hain.

Agar Hadees Aur Sunnat Eik Hi Cheez Hai To Rasulullah صلى الله عليه وسلم Ne Ye Kyun Farmaya عليكم بسنتي (Alaikum Bi Sunnati) Meri Sunnat Pe Chalo Ye Kyu Nahi Farmaya, عليكم بحديثى (Alaikum Bi'hadisi) Meri Hadees Par Chalo?

Hum Ahlesunnat Hain Hum Us Hadees Par Amal Karenge Jo Sunnat Ke MUTABIQ Hogi, Aur Sunnat Ke Mutabiq Wahi Hogi Jo Quran Ke Mawafiq Hogi Jispe Rasulullah صلى الله عليه وسلم Aur Sahaba Ne Amal Kiya Aur Jispe Amal Ka Hukm Diya.

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HADEES-

Hazrat Abu Hurairah رضی اللہ عنہ Kehte Hain Ki Allah Ke Rasool صلی اللہ علیہ وسلم Ne Farmaya Log Meri Taraf Se Ikhtelafi Hadees Bayan Karenge To Jo Unme Kitabullah (Quran) Ke Muwafiq Hogi Wo Meri Taraf Se Hogi, Aur Jo Kitabullah Ke Muwafiq Nahi Hogi Wo Meri Taraf Se Nahi Hogi, Aur Jo Hadees Sunnat (Aadat) Ke Muwafiq Hogi Wo Meri Taraf Se Hogi Aur Jo Sunnat Ke Khilaf Hogi Wo Meri Taraf Se Nahi Hogi.
{صحیحین}

Maloom Hua Kuch Hadise Quran Aur Sunnat Ke Khilaf Bhi Hain Isi Liye Hum Ahlehadees Nahi Ahlesunnat Hain Taki Hamara Amal Us Hadees Par Ho Jo Quran Aur Sunnat Ke Mutabiq Ho.

Ab Usko Yun Samjho,

Kuch Hadison Me Aata Hai Ki Baitul Muqaddas Ki Janib Muh Karne Namaz Padhni Chahiye Jab Ki Quran Se Kaba'tullah Ki Taraf Muh Kar Ke Namaz Padhne Ka Hukm Milta Hai, Amal Kis Pe Kiya Jaye?

Kuch Hadison Se Sahaba Ka Namaz Me Baten Karna Sabit Hai Aur Quran Ka Hukm Hai Ki Namaz Me Khamosh Khade Raho (Imam Ke Piche) Amal Kis Pe Kiya Jaye?

Hadees Hadees Ki Ratt Lagane Wale Hadees Pe Amal Ki Dawat Dene Wale Aur Apne Ko Ahlehadees Kehlane Walo Ko Abhi Ilm O Fann Ki Bu Bhi Nahi Mili, Hum Puchte Hain Bas Itna Bata Do Aap Apne Ko Ahlehadees (Hadees Pe Chalne Wala) Kehte Hain Aur Khud Bhi Mante Hain Ki Hadees Ki Bahot Si Qismen Hai To Ye Bata Dijiye Aap Kaunsi Qisam Ke Ahlehadees Hain ?

Ahlehadees Sahi ?
Ahlehadees Za'eef ?
Ahlehadees Hasan ?
Ahlehadees Marfoo ?
Ahlehadees MAQTU ?
Ahlehadees Mauzu ?

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Ahlehadees Mutawatir ?
Ahlehadees Mash'hoor ?
Ahlehadees Gareeb ?

Jitni Hadees Ki Qismen Hogi Utni Hi Ahlehadees Ki Bhi Qismen Honi Chahiye, Jab Hadees Ki Bahot Si Qismen Hain To Aap MUTLAQ Ahlehadees Kaise Ban Gaye?

Ahlehadees Hone Ki Surat Me To Tamam Ahaadees Par Amal Zaroori Hai Aur Tamam Ahadees Par Amal Mumkin Kyun Nahi Hum Se Suniye Aage, Tum To Jhoot Moot Ke Ahlehadees Bane Phirte Ho.

Lafzi Maana Ke Lihaz Se Hadees Farman Ko Kehte Hain Aur Sunnat TARIQE Ko.

Har Hadees Sunnat Nahi Lekin Jo Sunnat Hai Wo Hadees Zaroor Hai.

Hadees Lughat Me Qisse Kahani Ko Kehte Hain, Quran Me Bhi Ye Lafz Kahaniyon Ke Bare Me Aaya Hai, Aur istelahe Sha'riat Me Hadees 4 Chizon Ko Kehte Hain.

HADEES KI TAREEF-

Huzoor صلی اللہ علیہ وسلم Ki Baat Aapke Kaam Aapke Zaati Awsaaf (Yani Aapka Chehra Aisa Tha, Aapne 11 Nikah Kiye, Aapne Suraj Paltaya, Chand Ke 2 Tukde Kiye Ye Sab Hadees Hai, Etc) Aur Huzoor صلی اللہ علیہ وسلم Ke Samne Kisi Ne Koi Kaam Kiya Magar Aapne Use Roka Nahi Toka Nahi Ye Baat Bhi Hadees Hai.

SUNNAT KA HUKM-

Ye Hai Ki Har Musalman Ko Use Zindah Rakhne Ki Koshish Karni Chahiye Agar Wo Use Tark Kar De To Qabile Malamat Hoga Agar Uzr (Majburi) Ho To Chhod Sakta Hai.
{اصول الشاشی، صفحہ-222}

HADEES AUR SUNNAT KA FARQ-

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عن ابى هريرة عن النبى صلى الله عليه وسلم، قال سياتيكم عني أحاديث مختلفة فما جاءكم موافقا لكتاب الله ولسنتى فهو مني وماجاء مخالفا لكتاب الله ولسنتى فليس منى

TARJAMAH-

Hazrat Abu Hurairah رضى الله عنه Kehte Hain Ki Allah Ke Rasool صلى الله عليه وسلم Ne Farmaya Log Meri Taraf Se Ikhtelafi Hadees Bayan Karenge Unme Jo Allah Ki Kitab Aur Meri Sunnat Ke Mutabiq Hogi Wo Meri Taraf Se Hai Aur Jo Allah Ki Kitab Aur Meri Sunnat Ke Khilaf Hogi Wo Meri Hadees Nahi.
{سنن الدار قطنى، رقم الحديث-4427}

Maloom Hua Har Hadees Sunnat Nahi Aur Hame Sunnat Pe Amal Ka Hukm Hai Hadees Par Nahi, Aur Sunnat Pe Amal Ki Surat Me Hadees Pe Hi Amal Hoga Jabki Hadees Pe Amal Ki Sunnat Me Sunnat Ki Mukhalifat Ho Sakti Hai, Aur Eik Baat Hadees Sahi, Zaaeef, Marfoo, Mauzoo, Hoti Hai Jabki Sunnat Me Sahi Zaeef Marfoo Mauzoo Ka Sawal Hi Nahi Aata, Aur Hazrat Abu Hurairah رضى الله عنه Ki Hadees Se Sunnat Aur Hadees Ka Alag Alag Hona Maloom Hua Gair Muqallideen Aisi Hadees Pesh Karen Jisme Sunnat Aur Hadees Eik Hi Cheez Ko Kaha Gaya Ho.

Ahlehadees Hone Ki Surat Me Ye NUQSAN Lazim Aata Hai Ki Tamam Ahaadees Par Amal Karna Hoga Aur Un Hadison Par Bhi Jo Huzoor Ke Sath Khas Hai Jaise Aapne 11 Nikah Nikah Farmaye Aap Par Tahajjud Farz Thi, Aapne Chand Ke 2 Tukde Kiye Suraj Ko Paltaya Bejan Pattharo Se Ladki Se Kalam Farmaya Kya Ye Sab Hadisen Nahi Hai?
Gair Muqallideen Inpe Amal Kyun Nahi Karte??

HADEES AUR SUNNAT Ka Sahi Farq Sahaba Ke Amal Se Samajh Me Aata Hai, Eik Cheez Jo Huzoor صلى الله عليه وسلم Pehle Karte The Phir Tark Farmaya To Wo Hadees Hogi Magar Sunnat Nahi, SAHABA Ne Huzoor صلى الله عليه وسلم Ka Awwal O Akhir Ka Amal Dekha Aur Us Tariqe Par Qa'im Rahe Jise Huzoor Ko Aakhri Tak Karte Paya.

Ab 20 Rakat Taraveeh Jo Tamam Sahaba Ka Amal Hai Yahi Sunnat hai, Eik Majlis Ki 3 Talaq Jis Pe Tamam Sahaba Ka Ijma Hai Yahi Sunnat Hai Bas Jaan Lo Hadees Wahi Chalegi Jispe Sahaba Ne Amal Kiya Jise Sahaba Ne Tark Kiya Wo Hadees Mansookh Yani Pehle To Huzoor Wo Amal Karte The Magar Baad Me Khud

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Huzoor صلى الله عليه وسلم Ne Use Tark Kiya.

Doston Gair Muqallideen Pakke Dhoke Baz Makkar Shatir Hain Ye Wo Jamat Hai Jiski Rage Khabasat Me Dhoka Hi Dhoka Makr Hi Makr Dajl Hi Dajl Bhara Hai Allah Ke Rasool صلى الله عليه وسلم Ne Aise Hadees Walon Ki Pehle Hi Pehchan Bata Dee inse Door Rehne Ki Takeed Farmai Sahi Muslim Me Rasoole Pak صلى الله عليه وسلم Ka Ye Farman Maujood Hai.?

عن أبي هريرة قال رسول الله صلى الله عليه وسلم يكون في آخر الزمان دجالون كذابون يأتون كم من الأحاديث بما لم تسمعو أنتم ولا أباوكم فاياكم واياهم.....إلخ

Tarjamah-

Hazrat Abu Hurairah رضى الله عنه Se Riwayat Hai Farmaya Allah Ke Rasool صلى الله عليه وسلم Ne Aakhri Zamane Me Jhoot Bolne Walon Aur Fareb Dene Walon Ki Eik Jamat Hogi Jo Tumhare Samne Aisi Hadise'n Layenge Jo Tum Ne Aur Tumhare Baap DaDao'n Ne Na Suni Hogi, To Unse Door Rehna Unhe Apne Se Door Rakhna Mubada Kahi'n Tume Gumrah Na Kar Den Kahi'n Tumhe Fitne Me Na Daal De. { الصحيح المسلم، باب نهى عن الرواية عن الضعفاء، الرقم الحديث-11}

Is Hadees Se Maloom Hua Hadees Ki Dawat Dene Wale Bid'ati (Yani Jo Bad Me Paida Honge) Hain, Jo Huzoor صلى الله عليه وسلم Ke Zamane Se Nahi Hain, Aur Wo Hadees Aisi Aisi Layenge Jo Ummat Ke Amali Tawatur Ke Khilaf Hogi Aur Hadees Ka Naam Le Kar Gumrah Karenge Jaisa Ki Aaj Kal Naam Nihad Firqa La Mazhab Ahlehadees Kar Raha Hai.

Har Hadees Sunnat Kyun Nahi, Aage Padhe,

Maloom Hua Rasoole Pak صلى الله عليه وسلم Ka Har Amal Har Baat Hadees Hai Magar Wo Sunnat Nahi, Aur Aap صلى الله عليه وسلم Ka Irshad Hai,

من تمسك بسنتي عند فساد امتى فله أجر مائة شهيد

Fasade Ummat Ke WAQT Jo Meri Sunnat Pe Amal Karega Use 100 Shahidon Ka Sawab Milega.

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(الحديث)

Allah Ke Rasool صلى الله عليه وسلم Ne Sakhti Se Sunnat Se Tamassuk Ki Takeed Farmai, Alhamdulillah Ahnaaf (Imame Azam Abu Hanifah Ke Muqallideen) Sunnat Pe Amal Kar Ke HAQIQAT Me Sahi Hadison Ki Pairwi Karte Hain.

Sunnat Amali Tawatur Ko Kehte Hai Jo Itna Mash'hoor Ho Ki Sab Jante Hon.

Misal No-1

Masalan Wazu Me Kulli Sunnat Hai Aur Iska Sunnat Hona Hadees Se Sabit Hai, Aur Ye Sunnat Dunya Ke Tamam Musalmano Me Aam Ho Gai, Aur Wazu Ke Bad Huzoor صلى الله عليه وسلم Ne Kabhi Kabhi Apni Azwaj (Bibiyon) Ke Bose Bhi Liye, Ye Hadees To Hai Magar Sunnat Nahi.
Ab Sunni Wo Hai Jo Wazu Kar Ke Masjid Jaye, Ahlehadees Wo Jo Wazu ke Baad Biwi Ko Talashe Bosa Lene Ke Liye Taki Hadees Pe Amal Ho.

Misal No-2

Khade Ho Kar Peshab Karna Sahi Bukhari Wa Muslim Ki Hadees Se Sabit Hai Aur Baith Kar Peshab Ki Hadees Bhi Hai, Lekin Khade Ho Kar Peshab Karna Hadees To Hai Magar Sunnat Nahi.
{صحيح البخاري، كتاب الوضوء، الرقم الحديث-221}
Gair Muqallideen waqai Ahlehadees Hain To Khade Ho Kar Peshab Kiya Karen

Misal No-3

Khade Ho Kar Pani Pine Ki Hadees Sahi Bukhari Se Hai Aur Sahi Muslim Me Baith Kar Pani Peene Ki Takeed Hai Wo Hadees Hai Aur Ye Sunnat Wali Hadees.

Misal No-4

Juton Samet Namaz Padhne Ki Hadees Bukhari O Muslim Ki Hai Magar Ummat Ke Ijma Aur Amali Tawatur Se

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Bina Juton Ke Namaz Padhna Sunnat Hai Khud Gair Muqallideen Bhi Bina Juton Ke Hi Namaz Padhte Hain.

Doston Is Silsile Me Hum Saikdon Misalen Pesh Kar Sakte Hain, Magar Aap Jaise Sahebane AQL O FAHEM Ko Ishare Hi Kafi Hai, Bas Aap Ye Samjhen Muhaddiseen Ka Kaam Hadees NAQL Karna Hai Ab Kaunsi HADEES QABILE AMAL HAI Ye Batana Mujtahideen Ka Kaam Hai Mujtahid Jis Hadees Ko Qubool Kare Wahi Qabile Amal Hai Isi Liye Hum Quran Hadees Samajhne Ke Liye Mujtahideen Ki TAQLEED Karte Hain.

Jaise Medical Store Wala Har Dawa Rakhega Magar Kaun Kahan Istemal Hogi Ye Kaam Doctor Ka Hai, Muhaddiseen Attar (Dawa Bechne Wale) Hain Aur Mujtahideen Tabeeb (Doctor).

Mash'hoor Muhaddis Sulaiman Bin Mehran Al'amsh Farmate Hain,

يا معشر الفقهاء انتم الاطباء ونحن الصيادلة

Aye FUQHA (Mujtahideen) Tum TABEEB (Doctor) Ho Aur Hum Attar.
{جامع بيان العلم، جلد-2، الصفحة-131}

Imam Abu Hanifah Noman Bin Sabit رضی اللہ عنہ Taba'ie Hain Aapne Quran Hadees Ko Ziydah Samjha Ya Gair Muqallideen Ne?

Aapne 70 Sahaba Ki Ziyarat Ki Sahaba Ka 40 Saal Ka Zamana Paya Unki FIQAH Unka Mazhab Sahaba Ke Zamane Me Hi Mash'hoor Hua Tab Kisi Sahabi رضی اللہ عنہ Ne Imam Sahab Ki Mukhalifat Kyun Nahi Ki?

Aaj 1350 Saalon Se Ummat Ka 80% Hissa Unke Muqallideen Ka Hai Iski Puri Tafseel Meri Kitab "FIQHE HANAFI QURAN O SUNNAT KA NICHOD HAI" Me Padhiye.

Ye La Mazhab Tola Bakta Hai Imame Azam Zaeef Hadees Se Masla Bayan Karte Hain Ya Hadees Chhod Kar Qayas Karte Hain, AQAL Ke Dushmano Imam Sahab To Sahaba Ya Taba'een Se Hadees Riwayat Karte Hain Phir Wo Kaise Zaeef Ho Gai?

Allah Pak Tamam Musalmano Ko In Shareer Ladkon Ke Fitno Se Mehfooz Farmaye, Aur Hame Pyare AAQA

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Huzoor Sarware Kainaat Janabe Muhammadur Rasulullah صلى الله عليه وسلم Ke NAQSHE QADAM Par Chalne Aur Aapki Aur Aapke Sahaba رضوان الله عليهم أجمعين Ki Sunnat Pe Chalne Ki TAUFEEQ ATA Farmaye.

□□ ناتمام ابی□ لطیف قصی□...
جو کچھ بیا□ □وا و□ آغاز باب تھا!!!!

وما علینا الالبلاغ،

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