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

Takhleed Sabit Karne Wali Be'misal La'jawab KITAAB.

"TAKLEED ZARURI KYU"

~☆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 على خاتم الأنبياء والمرسلين سيدنا ومولانا محمد، وعلى آله وصحبه اجمعين بارك وسلم تسليماً

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كثيراً كثيرا.... اما بعد

Har Musalman Janta Hai Ki Deen Ki Asal Dawat Ye Hai Ki Sirf Allah Ki Ita'at Kee Jaye, Yahan Tak Ki Huzoor Ki Ita'at Bhi Is liye Wajib Hai Ki Aapke Qaul (Baat) Fel (Kaam) Se Ahkame ILAHI Ki Tarjamani Hoti Hai, Kaunsi Cheez Halal Hai? Aur kya Haram? Aur Kya Jayez Hai Aur Kya Na Jayez. In Tamam Mamlaat Me Khalisatan Allah Or Uske Rasool Ki Ita'at Karni Hai. Aur Jo Allah O Rasool Ki Ita'at Ke Ilawa Kisi Ki Ita'at Ka Qayel Ho Yani Use Mastaqil Bizzat Mutaa (مطاع) Samajhta Ho, Wo Yaqinan Islam Ke Dayre Se Kharij Hai. Har Musalman Pe Zaroori Hai Ki Wo Quran-O-sunnat Ke Ahkam Ki Ita'at Kare, Lekin Quran O Sunnat Me Baz Ahkam Aise Hain Jinhe Har Mamuli Padha Likha Musalman Samajh Sakta Hai, Isme Koi Ijmaal Ya Takrao Nahi, Balki Jo Shakhs Bhi Unhe Padhega Wo Kisi Uljhan Ke Bagair Unka Matlab Samajh Jayga. Masalan Quran Me hai.

"Tum Me Koi Kisi Ki Peeth Piche Burai Na Kare”.
{Sure Hujurat}

Jo Shakhs Arbi Janta Ho Wo Is Irshad Ke Mana Samajh Jayga, Chunki Is Ayat Se Koi Dusri Daleel Takrati Bhi Nahi Hai, Is liye Isme Koi Uljhan Pesh Nahi Aaygi, Iske Bar-Khilaf Quran O Hadees Me Bahot Se Ahkam Aise Hain Jinme Ibham Aur Takrao Hai Jo Eik Dusre Se Takrate Hain, Kuch Aise Hain Jo Quran Ki Dusri Ayat Se Ya Huzoor Ki Dusri Hadees Se Takrate Hain.

QURAN:

Aur Talaq Waliyan Apni Jano Ko Roke Rahen (Iddat Guzare) 3 Haiz Tak.
{Sure Baqrah, Ayat-228}

Is Ayat Me Talaq Wali Ki Iddat 3 Haiz Aai Hai, Aur Iske liye "ثلاثة قروء" "Salasalta Quroo" Ka Lafz Aaya Hai. Ab Dekhiye Quroo Arbi lafz Hai Jiske 2 Maana Hai. 1 haiz Mahwari (M.C Period) Aur Dusra Mana Hai Tohar (Paki) Agar Pehla Mana Liya Jaye To Matlab Ye Hoga Ki Talaq Wali Aurat 3 Haiz Tak Iddat Kare, Aur Dusra Mana Liya Jay To Matlab 3 Tohar Guzarne Se Iddat Puri Hogi.

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Is Mauqe Par Hamare Liye Pareshani Ye Hai Ki Hum Kis Pe Amal Kare? Ab Isi Tarah Hadeeso Ka Bhi Apas Me Takrao Dekho.

HADEES:

ABDULLAH BIN ABBAS RADIALLAHU ANHUMA Se Riwayat Hai Huzoor Ne Farmaya, Tujhe Imam Ki Qirat Kafi Hai Chahe Wo Ahista Padhe Ya Zor Se.
{Dare Qutni, Volume-1,Page-331}

Isse Malum Hua Imam Ke Piche Muqtadi Na Sure Fatiha Na Padhe Aur Na Koi Dusri Surah.

Ab Dekhiye Iske Khilaf Dusri Hadees.

HADEES :

Jisne Sure Fatiha Na Padhi Uski Namaz Nahi Hogi.
{Sahi Bukhari}

Ab Sawal Ye Hai Ki Amal Kis Pe Kiya Jaye Pehli Wali Pe Ya Dusri Pe?

Ab Hum Pehle Hadees Ko Asal Qarar De Kar Dusri Ke Bare Me Kehte Hain Ki Ye Dusri Hadees Sirf Imam Aur Munfarid (Akele Namaz Padhne Wale) Ke Liye Hai.

KHULASA:

Aap Ne Dekha Quran O Hadees Se Ahkam Mustambit (Nikalne) Me Kitni Dushwariyan Aati hain? Ab Iski 2 Surten Hain, Eik Ye Ki Hum Khud Quran O Hadees Se Masla Nikale Aur Uspe Amal Kare, Dusri Surat Ye Ki Is Qism Ke Mamle Me Hum Apne Aslaaf Ka Faisla Dekhe Unho Ne Kya Samjha.

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Pehli Surat Khatarnak Hai, Chunki Hum Ilm Se Kore Taqwa Taharat Me Kam Deen O Dayanat Se Koso Door Hain, Jab Ki Aslaaf Jo Quroone Oola Ke Musalman (Huzoor Ke Zamane Ke Aur Usse Qareeb Ke Zamane Ke Log, Jaise Sahaba Taba'a Tabe Tabaeen) Jinke Mubarak Mahol Me Quran Utra Is Bina Par Quran O Sunnat Ki Muraad Ko Un Logo Ne Ziyadah Samjha Hai, Jab Ki Hum Ahde Risalat Se Bahot Arsa Bad Paida Huye, Hamare Liye Quran O Hadees Ka Pase Manzar Uske Nuzool Ka Mahool Aur Us Zamane Ke Tarze Mashrat Aur Tarze Gufatagu Ka Sahi Tasawwur Bada Mushkil Hai. Halaki In Tamam Baton Ko Samajhne Ke Liye In Tamam Baton Ki Puri WAQIFIYAT Nihayat Zaroori hai.

1 Baat Khoob Zahen Me Bitha Len Ki Ahlehadis (Gair Muqallid) Bholi Bhali Awam Ko Aimmae Kiram Ki Taqleed Se Rokne Ke liye Quran E Kareem Ki Wo Aayaat Padhte Hain Jinme Gumraho Ki Taqleed Se Mana Kiya Gaya Aur Ye Log Un Aayat Ko 4 Imamo Par Fitt Karte Hain Ye Inki Jihalat hai.

Yaad Rakhe Imam O Mujtahid Ki Taqleed Sirf Us Mauqe Par Ki Jati Hai Jahan Quran O Sunnat Se Kisi Masle Ke Hukm Ko Samajhne Me Dushwari Ho, Aur Us Masle Me Jahan Dalayel Muta'ariz (Daleelen Apas Me Takrati) Hon.

Lekin Jo Masla Quran Wa Hadees Se Wazeh Ho Aur Uspe Nasse Qatai Ho Aur Sab Ke Nazdeek Wo Masla 1 Hi Jaisa Ho Usme Kisi Imam Ya Mujtahid Ki Taqleed Nahi.

Jaise Allah 1 Hai, Huzoor Allah Ke Rasool Hai, Quran Allah Ki Kitab Hai, Taqdeer Ka Bayan, Qaza O Jaza Ka Bayan, Hashro Nashr Ka Bayan.

In Masayel Ko Manne Ke liye Hargiz Kisi Imam Ke Taqleed Ki Zaroorat Nahi, Aur Na Koi Muqallid Imam Ke Kehne Se Khuda Ko 1 Manta Hai Na Quran Ko Allah Ki Kitab Imam Ke Kehne Se Manta Hai. Balki In Sab Ka Haq O Sahi Hona Khud Nasse Qatai Se Sabit Hai Phir Isme Taqleed Kaisi?

Hanfi Mazhab Ke Mash'hoor Aalim Allama Abdul Gani Nabulsi Likhte hain.

"Pas Wo Masayel Jinka Deen Me Hona Sarahatan Maloom Hai Unme Aimma E Arba (4 Imam) Me Se Kisi Ki

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TAQLEED Nahi.

Namaz Farz Hai, Roza Farz Hai, Zakat, Haj Ki Farziyat, Zina, liwatat (Gay Sex), Sharab Noshi, Chori Ka Haram Hona In Chizo Ke Farz O Haram Hone Me Kisi Ki Taqleed Nahi.

Dar Asl TAQLEED Ki Zarurat Un Masayel Me Hai Jahan Ulama Ka Ikhtelaf Raha Ho.
{Khulasatut Tehqiq Fee Hukmit Taqleed Page-4}

Allama KHATEEB BAGDADI Likhte Hain "Shari Ahkam Ki 2 Qismen hai. 1 Wo Jinka Deen Me Hona Sarahatan Sabit Hai. Jaise 5 Namaze, Zakat, Ramzan Ke Roze, Haj, Zina Aur Sharab Ka Haram Hona. Aur Aisai Jaise Dusre Ahkam Inme Kisi Ki Taqleed Nahi. Chunki Inka Ilm To Har Musalman Ko Hota Hi Hai.

Aur Dusri Qism Wo Hai Jiska Ilm Fikro Nazar Aur Istedlal Ke Bagair Nahi Ho Sakta.

Jaise Ibaadat O Mamlaat Aur Shadi Biyah Ke Furooi Masayel Is Qism Me Taqleed Durust Hai Kyu Ki Allah Ka Irshad Hai,

Aye logo Ilm Walo Se Pucho Agar Tum Nahi Jante.
{Sure Ambiya Ayat-7}

Agar Hum Deen Ke In Furooi Masayel Me Taqleed Ko Mana Kar De To Iska Matlab Ye Hoga Ki Har Shakhs Ba-Qaydah Ilm Deen Hasil Karne Me Lag Jaye Aur Logo Par Ise Wajib Karne Se Zindagi Ki Tamam Zaruriyaat Barbad Ho Jayegi, Aur Karobar Kheti Aur Maweshiyon Ki Tabahi Lazim Aaygi.
Is Liye Aisa Hukm Nahi Diya Ja Sakta.
{AL IQTESAD FIT TAQLEED WAL IJTEHAD Page-34}

Sunni Bhaiyon Ab Aap Ne Samaj Liya Hoga Ki Taqleed Kin Masayel Me hai Aur Kin Me Nahi?

Aur Is Zamane Me Taqleed Se Rokna Aur Taqleed Na Karna Bahot Badi Gumrahi Aur Be-Deeni Hai, Chunki

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Quran Ho Hadees Ke Rumooz O Asrar Ko Hum Kya Samjhe Jo Un Jalilul Qadr Aimma Ne Samjha.

"TAQLEED AUR TAQLEED KI QISME"

TAQLEED Ke Maana Hai Pairawi Karna, Deeni Masayel Me Kisi Imam O Mujtahid Ka Itteba Karna.

Taqleed Ki 2 Surten Hai.

Ø TAQLEEDE MUTLAQ
Ø TAQLEEDE SHAKHSI

TAQLEEDE MUTLAQ Jise TAQLEEDE AAM Bhi Kehte Hain, Yani 1 Masle Me 1 Imam Ka Maslak Ikhteyar Kiya Aur Dusre Masle Me Dusre Imam Ka Maslak.

Is Taqlide Mutlaq Ka Riwaj Zamane Sahaba Me Tha Aur Ab Ye Ummat Ke HAQ Me Mana Hai.

TAQLEEDE SHAKHSI Yani Har Deeni Masle Me 1 Hi Imam Ki Raay aur Bayan Kardah Masle Pe Amal Karna, Jaise Is Zamane Me 4 Imam Ke Manne Wale Har Masle Me Apne Imam Ke Qaul Ko Apnate Hain Jaise Hum HANAFI, Namaz, Roza, Hajj, Zakat, Shadi Biyah, Talaq, Tijarat Etc Ke Masayel Me Imam Abu Hanifa رضی اللہ عنہ Ke Maslake Haq Ki Pairawi Karte Hain.

TAQLEED Ki HAQIQAT Isse Ziyadah Kuch Nahi Ki 1 Shakhs Jo Quran O Sunnat Se Masle Ka Hal Nikalne Ki Salahiyat Nahi Rakhta Wo In Masayel Me Apne Imam Ki Fehmo Basirat Aur TAFAQQOH FIDD'DEEN (تفقہ فی الدین) Pe Etemad Karte Huye Unki Bataai Hui Tashrihaat Pe Amal Karta hai.

Isi Ka Naam Taqleed E Shakhsi Hai Aur Iska saboot Quran O Sunnat Ke Bahot Se Dalayel Se Sabit Hai.

Naam Ke Ahlehadis Yani Gair Muqallideen Awam Ko Ye Keh Kar Gumrah Kar Rahe Hain Ki Dekhiye Taqleed To Sirf Huzoor صلی اللہ علیہ وسلم Ki Hone Chahiye Sahaba Ne Kis Ki TALQID Ki Huzoor Ki, Phir Aap Log Huzoor Ki

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Hadees Ke Hote Huye Imam Ki Baat Kyu Mante Ho? Jab Ki Imamo Ne Masle Qayas (Andaza) Se Batayen Hain.

Taqleed Sirf Huzoor Ki Hone Chahiye Kisi Imam Ya Mujtahid Ki Nahi Aur Ye Gair Muqallideen Bade Zor-O-Shor Se Ye Naare Lagate Hain Ki TAQLEEDE SHAKHSI Shirk Hai.

Hum Unhe Batana Chahte Hai AQAL Ke Dushmano Pehle Ye To Samjho Ki Hum Jiski Taqleed Karte Hain Uska Darja Hamari Nigah Me Kya Hai?

Hum Deeni Masayel Me Jis Imam Ki Pairawi Karte Hain Use Hum SHAARE (شارع) Yani Shariat Ka Qanoon Banane Wala Samajh Ke Uski Taqleed Nahi Karte Balki Use Hum SHAREH (شارح) Yani Quran O Sunnat Ke Pechidah Masayel Jo Hamari Samajh Se Aur Bade Bade Allama Ki Samajh Se Baala Hai Unki Tabeer O Tashrih Jo Un Imamo Ne Ki Lihaza Us Masle Me Hum Unke Batlay Huye Maana Ya Masla Pe Amal Karte Hain.

Dar Asal MAQSAD Quran O Sunnat Ki Pairawi Hi Hai Magar Qurano Sunnat Ki Sahi Muraad Ko Samajhne Ke Liye Hum Apne Imam Ki Tabeer O Tashreeh Pe Etemad Karte Hain.

Aur Jo Masayel Quran O Sunnat Se Qattiyat Aur Saharat Se Sabit Hai Wahan Kisi Imam Ki TAQLEED JAYEZ Nahi Chunki Wahan ALLAH O RASOOL Ki Ita'at Ka Asal Maqsad TAQLEED Ke Baigar Hi Asani Se Haasil Ho Jata Hai.

Ye Baat Khas Zahen Me Rakhiye 4 Imam Me Se Kisi 1 Ki Taqleed Karna Wajib Hai Magar Is Taqleed Ka Matlab Hargiz Ye Nahi Ki Hum Imam Hi Ki Ita'at Kar Rahe Hain, Nahi Balki Ita'at Allah O Rasool Ki Hai Bas Sahi Matlab O Muraad Tak Pahochne Ke Liye Imam Ke Qaul Pe Amal Kiya Ja Raha Hai.

Allah Pak Ne Qurane Karim Ko 2 Hisson me Rakha Hai, Eik Jiska Ta'alluq Nasihat Aur Waqiyat Se Hai, Jisme Allah Ki Shaan aur Qudrat Ka Bayan Hai, Quran Ke Is Hisse Ko Har Koi Quran Padh Kar Samajh Sakta hai.

Aur Quran Ka Wo Dusra Hissa Jiska Ta'alluq Ahkam Se Hai, Masayel Se Hai, Qanoon Se Hai, Iska Samajhna Sab Ke Bas Ka Kaam Nahi Balki Faqeeh, Mujtahid Jiski Nigah Tamam Deeni Uloom O Funoon Par Hai Wahi Ise

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Samajh Kar Hame Samjhata Hai Aur Hamara Kaam Ye Hai Ki Uske Samjhay Huye Ko Samjhe Aur Uspe Amal Kare, Isi Ka Naam TAQLEED Hai.

Aaj Kal Gair Muqallid Logo Ko Zahen Dete Hain Ki Allah Ne Quran Ko Asaan Kiya Is Liye Hum Khud Quran Padh Kar Deen Samjhe Aur Huzoor Ki Sahi Hadees Ko Hum Khud Samjhe Iske Liye Hame Kisi Imam Ya Mujtahid ki Taqleed ki Zarurat Nahi.

Sunne Me Ye Baat Kafi Achchi Malum Hoti Hai, Magar Yaad Rakhiye Allah Ne Quran Ko Aasan Zaroor Kiya Magar Sirf Nasihat Samajhne Ke Liye Qanoon Samajhne Ke Liye Nahi.

Dekhiye Irshad Rabbani Hai,

"Hum Ne Quran Ko Asan Kiya Nasihat Samajhne ke Liye To Hai Koi Nasihat Hasil Karne Wala"
{Para-27, Sure Qamar, Aayat 17}

Quran Me Jo Pichli Ummat Ki Nafarmani Aur Bagawat Par Allah Ka Unpe Azab Aaya Allah Farmata Hai Use Padh Ke Nasihat Hasil Karo.

Is Ayat Ka Ye Matlab Tha, Magar Afos AQAL Ke Dushman Ahle Hadees Logo Se Kehte Hain Sidhe Quran Padh Kar Deen Samjho Kisi Imam Ya Buzrug Ki Baat Na Mano, Hum Kehte Hain Is Tarah Koi Quran Nahi Samjhega Balki Gumrah Ho Jayga.

Quran O Hadees Me Itni Gehrai Aur Aisi Barikiyan Hain Jise Agar Koi Khud Se Samajhna Chahe To Gumrah ho Jayge, Isi Liye Farmaya Gaya Ki Bado Ki TAQLEED Karo Aur Jo Unho Ne Samjhaya Hai Use Samjho.

Hamare Mulk Hindustan Ka Qanoon Me Har Jurm Aur Uski Saza Jis Dafa Ke Saath Likhi Gai Hai Wo 1 Kitab Ki Shakl Me Tarteeb Dee Gai, To Kya Har Hindustani Usi Kitab Ko Padh Kar Qanoon Samajhta Hai?

Hum Kehte Hain Be-Padhe Likhe Logo Ko Chhodo Balki Aala Taleem Yafta, Angrezi Zuban Ka Mahir Shakhs Bhi

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Jab Kisi Masle Me Ulajhta hai To Bajaye Us Qanoon Ki Kitab Ko Padh Ke Masla Hal Karne Ke Wo Kisi Wakeel (Lawyer) Ka Sahara Leta Hai, Phir Jo Wakeel (Lawyer) Samjhaye Use Bila Chun O Chara Ke Maan Leta Hai.

Yahi Mamla Quran O Sunnat Se Deen Ke Qanoon Aur Ahkam O Masayel Samajhne Ka Hai.

Uski Tashreeh O Tafseer Samajhne Ke Liye Hame Aimmae Arba (4 Imam) Ki Taqleed Karni Hogi Aur TAQLEED Karne Walo Ko Ye Ilzam Dena Ki Wo Allah O Rasool Ki Nahi Mante Balki Imamo Ki Mante Hain Nihayat Jihalat Bhari Boli hai.

In Imamo Ki Taqleed Dar Haqiqat Quran O Sunnat Hi Ka Itteba Aur Pairawi hai. Aur TAQLEED Ka Ye Hukm To Hame Quran Hi Se Mil Raha Hai.

Allah Pak Irshad Faramata Hai,

"Aye Iman Walo Hukm Mano Allah Ka Aur Hukm Mano Rasool Ka Aur Unka Jo Tum Me Hukumat Wale Ho" {Para-5, sure nisa ayat-59}

Is ayat Me Akhri Lafz "ULIL AMR MINKUM" (اولی الامر منکم) Aaya Hai Iski Tafseer Me,

HAZRAT JABIR BIN ABDULLAH, HAZRAT ABDULLAH BIN ABBAS, HAZRAT MUJAHID, IMAM HASAN BASRI, Se Manqool Hai Aur Imam Fakhruddin Razi Ne Isi Tafseer Ko Kai Dalilon Se Tarjeeh Dete Huye Likha Hai.

Is Ayat Me lafz "ULUL AMR" Se Ulama Murad Lena Behtar Hai .
{Tafsire Kabeer, Jild-3, Page-334}

Baher Haal Is Ayat Me Musalmano Se Kaha Gaya Ki Wo Allah O Rasool Ki Ita'at Karen Aur Un Ulma O Fuqha Ki Ita'at Karen Jo Allah O Rasool Ke Kalam Ke Shareh (Tashreeh Karne Wale) Hain. Aur Isi Ita'at Ka Istelahi Naam TAQLEED Hai.

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Gair Muqallid Aalim Maulana Mohammad Juna Garhi, Ahlehadees Jamat Ke 2 Wasool Farmane Khuda, Farmane Rasool, Ka Nara Lagate Huye Apni Kitab Me Likhte Hain.

"Aapke 2 Haath Hain Aur Shariat Ne Aapko 2 Chizen Dee Hain, 1 Quran Aur Dusri Hadees, Ab Na Tisra Haath Hai Na Tisri Cheez.
{Tariqe Mohammadi, Page-19}

Esi Kitab Me Aage Likhte Hain,

"Suniye Janab Buzrugon Ki Mujtahido Aur Imamo Ki Raay Qayas Ijtehad O Istembat Aur Unke Aqwaal To Kahan, Deen Me Agar Khud Paigambar (Huzoor) Bhi Apni Taraf Se Bagair Wahi Ke Kuch Faramayen To Wo Hujjat Nahi"
{Tariqe Mohammadi, Page-57}

In 2 Ibarton Se Pata Chala Ki Gair Muqallidon Ke Nazdeek Deen Ke Tamam Ahkam O Masayel Ko Samajhne Ke Liye Sirf Aur Sirf 2 Hi Chizen Zarya Hai 1 Quran 2ri Hadees.

Jab Ki Ahlesunnat O Jamat (Hanfi, Shafai, Malki, Hambali) Ke Nazdeek Shariat Ke Ahkamo Masayel Sabit Karne Ke Liye Daleelen 4 Hain.

1=>Quran
2=>Hadees
3=>Ijma
4=>Qayase Shari.
{NURUL ANWAR}

Ab Yun Samjho, Ki Shariat Ke Baaz Ahkam Quran Se Sabit Hote Hain, Masalan Quran Ne Kaha Namaz Qayam Karo, Magar Namaz Padhne Ka Mufassal Tariqa Aur 5 Waqt Ki Namazo Ki Rakat Kya Quran Me Likhi Hai?

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Iske Liye Hame Hadees Se Namaz Ki Tafseel Samajhni Hogi.

Aur Baaz Masayel Wo Hain Jo Hadees Me Hai Ya Bilkul Nahi Aur Hai To Ijamalan (Mukhtasaran) Zikr Kiye Gaye Uski Tafseel Ke Liye Imam O Mujtahid Qayas Karta Hai Ya Qayas Ke Zarye Baat Ko Puri Tarah Samjhta Hai Aur Hum Jaise Log Us Imam Ke Qayas Se Us Masle Ko Puri Tarah Samajhte Hain.

Uski Misal Yun Samjho,

Hadees Me Hai Jab Khane Me Makhkhi Gire To Use Pura Duba Kar Nikale Aur Khana Istemal Me Laye Usse Khana Kharab Nahi Hua.

Hadees Me Sirf Makhkhi Ke Bare Me Ye Hukm Aaya Hai, Lekin Agar Machchar, Jugnu, Makoda Gire To Kya Kiya Jaye?

Iska Hukm Na Quran Me Hai Na Hadees Me, Is Mauqe Pe Imam Abu Hanifa □عذ □اللا رضی Ne Qayas Kiya Aur Inka Hukm Bataya Ki Dekho Makhkhi Ke Girne Se Khana Is Liye Kharab Nahi Hota Chunki Uski Ragon Me Gardish Karne Wala Khoon Maujood Nahi Lihaza Tamam Aisi Chizen Jinko Ragon Me Daorne Wala Khoon Nahi Wo Makhkhi Ke Hukm Me Hai.

Haan Agar Makhkhi Gire To Use Pura Duba Kar Niklana Usi Ke Saath Khas Hai, Chunki Hadees Me Aaya Hai Ki Makhkhi Ke 1 Par Me Shifa Aur 1 Par Me Bimari Hai, Wo Jab Bhi Khane Me Girti Hai To Bimari Wala Par Dalti Hai Is Liye Use Pura Duba Kar Nikale Taki Shifa Wala Par Bhi Doob Jaye.

Lekin Machchar Aur Jugnu Makoda Etc, Ko Sirf Nikale Aur Khana Istemal Kare.

Gair Muqallideen Bholi Bhaali Awam Ko Ye Keh Kar Gumrah Karte Hain Ki Imamo Ne Qurano Hadees Ke Hote Huye Qayas Kiya Aur Masle Apni AQAL Se Bayan Kiye. Ye Sarasar Ilzam Aur Bohtan Hai.

In Imamo Ne Qayas Wahan Kiya Jahan Quran O Hadees Se Masla Wazeh Nahi Tha, Tab Qayas Kiya, Agar

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Masla Quran Me Maujood Ho To Qayas Haram Ya Hadees Me Maujood Ho To Qayas Haram, Magar Jab Quran Ya Hadees Me Maujood To Ho Magar Uske Kai Kai Maana Ho To Imam (Aala Darje Ka Faqeeh Aur Mujtahid) Qayas Ke Zarye Sahi Maana Batata hai Aur Hum Us Masle Me Uski TAQLEED Karte Hain.

Yaad Rahe Qayas Ka Ye Haq Sirf Mujtahid Aur Aala Darje Ke Faqeeh (Deen Ki Samajh Rakhne Wale) Ko Hi hai, Har Ayre Gaire Ko Nahi, Ise Qayase Shari Kehte Hain.

Hum Gair Muqallidon Se Puchna Chahte Hain Wo Jo Logo Ko TAQLEED Se Rokte Hain Aur Kehte Hain Quran Hadees Ke Hote Huye Qayas Karna Haram Hai Aur Imamo Ne Qayas Kiya Isliye Inki TAQLEED HARAM O Shirk Hai.

Kya Gair Muqallid Ulma Apni Awam Ko Sare Masle Quran Aur Hadees Se Hi Batate hain?

Agar Haan To Sahebaan Zara Ye Masle Hame Quran Ya Hadees Me Batayen,

1. Blood Donation (Inteqale khoon) Karna Kaisa?

2. Injection Se Roza Toot'ta Hai Ya Nahi?

3. Post Mortem (Aaza Ki Pewand Kari) Karna Kaisa?

4. Banking Loan Lena Kaisa?

5. Test Tube Baby Se Bachha Paida Ho To Halali Hai Ya Harami?

6. Phone Internet Par Nikah Ya Talaq Ka Kya Hukm Hai?

{Quran Me Dikhayen Ya Sirf Sahi Hadees Me. Qayas Se Nahi}.

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Kya Ye Saare Masle Gair Muqallid Awam Ko Pesh Nahi Aate?

Aur Kya Wo Ye Sab Masle Apne Ulma Se Nahi Puchte?

Phir Is Masle Me Unke Ulma Jo Faisla Karte Hai Kya Unki Awam Nahi Maanti? Us Waqt Quran Aur Hadees Se Demands Kyu Nahi Karte?

Afos Bade Bade Aimma Ulma Qayas Kare To Shirk Aur 15 Wi Sadi Ka Jahil Mulla Qayas Se Masla Batay To Islam.

Dosto Ye Masle Haqiqatan Aise Hain Jo Quran O Hadees Se Nahi Batay Ja Sakte Balki In Maslo Me Qayas Ke Siwa Koi Chara Nahi.

Aur Yahi Nahi Aise Hazzaron Masayel Hain Jahan Quran O Hadees Ka Wazeh Hukm Nahi Hota Is Liye Qayase Shari Ke Zarye Masla Bataya Jata Hai Aur Hum In Masayel Me Jahan Quran O Sunnat Ka Wazeh Hukm Nahi Hota Hai Imamo Ki TAQLEED Karte Hain Aur Unke Batlay Huye Masayel Par Amal Karte Hain.

Gair Muqallid Ulama Sidhe Sadhe Musalmano Ko Taqlid Se Rokne Ke Liye Kuch Hadeesen Aur Quran E Kareem Ki Aayaat Pesh Karte Hain, Bhola Musalman Allah O Rasool Ka Farman Sunke Unke Jhanse Me Aata Hai.

"TAQLEED PAR AITERAZZAT KE JAWAABAT"

Aaiye Hum Unke Quran Se Kiye Jane Wale Aiteraz ka HAQIQI Jayza Len Kya Wo Farman Waqai 4 Imam Ki Taqleed Karne Walon Ke Liye Hai?

TAQLEED PAR Gair Muqallideen Ka Quran Se Aiteraz.

"Aur Jab Unse Kaha Jaye Ki Allah Ke Utare Par Chalo To Kahege Hum To Usi Pe Chalege Jis Par Apne Baap

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Dada Ko Paya, Agar Che Unke Baap Dada Na Kuch AQL Rakhte Hon Na Hidayat.
{Para-2,Ruku-5, sure BAQRA Aayat-170}

Gaor Kijiye Aur Bataiye Kya Is Ayat Ko Muqallido Par Fitt Karna Jayez Hai?

Ye Ayat To Arab Ke Mushriko Ke Liye Nazil Hui Jo Apne Baap Dada Ki Tarah Buton ke Pujari The, Jab Unse Kaha Jata Tauheed Risalat Aur Akhirat Pe Imam Lao To Wo Kehte Hamare Baap Dada Ne Ye Chiz Na Maani Aur Is Tarah Wo Gumrahi Me Aur Deen Ki Bunyadi Baton Me Baap Dada Ki Taqleed Karte The.

Aur Hum Pehle Hi Bata Chuke Hain Ki Deen Ki Bunyadi Baton Me Kisi Ki TAQLEED Jayez Nahi.

Hum To Char Imamo Ki TAQLEED Quran O Sunnat Ko Tafseel Se Samjhne Ke Liye Karte Hain. Is Liye Is Ayat Ko Musalmano Pe Chaspan Karna Jihalat Hai.

Gair Muqallideen Taqleed Par 2ra Aiteraz,

"Aur Unho Ne Apne Padriyon Aur Jogiyon Ko Allah Ke Siwa Khuda Bana Liya Hai"
{Para-10,Ruku-11, Sure Taubah, Ayat-31}

Ye ayat Nasara (Esaiyon) Ke Bare Me Hai Jo Deen Islam Ka Suraj Tuloo Hone Ke Bad Bhi Aur Huzoor Ki Aamad Aamad Ke Baad Bhi Apne Deen Se Baaz Na Aaye Aur Deene Mohammadi Ko Qubool Na Kiya.

Kya Is Ayat ko Ahlesunnat O Jamat (Hanfi, Shafi, Malki, Hambali) Musalmano Ke Liye Padhna Durust Hai?

Hum Bar Baar Arz Kar Chuke Hain Ki Aimmae Kiram Ki Taqleed Faqat Quran O Sunnat Ke Ishkaalaat O Ibhamaat Neez Uski Sahi Muraad O Mafaheem Ko Samajhne Ke Liye Hai Na Ki Tauheed O Risalat Aur Akhirat Jaise Bunyadi Aqide Me.

"TAQLEED KA SABOOT AHLE HADEES KI KITAAB SE HADEES SE"

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Ab Gair Muqallideen Apna Dil Tham Le Aur Taqleed Ke HAQQ-O-SAHI Hone Par Unke Imam O Peshwa IBNE TAIMIYAH Ka Faisla Padhe, Likhte Hain.

"Ye Baat Jinnaat Aur Insano Me Se Har 1 Par Khule Aur Chupe Me Wajib Hai Ki Wo Allah O Rasool Ki Ita'at Kare, Jise Allah O Rasool Ne Halal Kaha Use Halal Jane Jise Haram Kaha Use Haram Samjhe Jise Wajib Qarara Diya Use Wajib Jane, Lekin Allah O Rasool Ke Bahot Se Ahkaam Aise Hain Jise Bahot Se Log Nahi Jante, Is liye Aise Log Aise Aalim Ki Taqleed Kare Jo Unhe Allah O Rasool Ke Ahkam Bata Sake, Is Liye Ki Wo Huzoor Alaihissalam Ke Irshadaat Aur Unki Sahi Muraad Ko Ziyadah Janta Hai. Lihaza Musalman Jin Imamo (Imam Abu Hanifa, Imam Shafai, Imam Malik, Imam Ahmad Bin Hambal) Ki TAQLEED Karte Hai Wo Dar HAQIQAT Logon Ke Aur Rasool Alaihissalam Ke Beech Raste aur Rehnuma Ki Haisiyat Rakhte Hain. Jo Unhe Huzoor Ke Irshad Paochate Hain, Aur Allah Pak In Imamo Ko Aise ILM O FAHEM SE Nawazta Hai Jo Dusre Musalmano Ke Pas Nahi Hota.
{FATAWA IBNR TAIMIYA, Jild-2, Safa-239}

Mujhe Ispe Koi Tabsera Nahi Karna Hai, Itni Saaf Aur Wazeh Ibarat Hai Ki Iski Mazeed Tashreeh Nahi Ki Ja Sakti.

Aur Ye Aise Aalim Ka Qaul Hai Jo Ahle hadees Jamat Ke Sarkhel Aur Musallam Peshwa Hain.

TAQLEED Ki Mukhalifat Karne Wale Hazraat Khud Zindagi Ke Tamam Shobo Me Kisi Na Kisi Ki Taqleed Zaroor Karte Hain, Khawah O Shoba Deen Ka Ho Ya Dunya Ka.

Agar Nahi Karte To Batayen Kya Inke Ghar Me Paida Hone Wala Bachcha Paida Hote Hi Bukhari Padhta Hai Aur Kya Paida Hote Hi Tamam Quran O Sunnat Ke Zakhire Ka Mahir Hota Hai?
Nahi Aur Hargiz Nahi Balki Ahle Hadees Jamat Me Lakhon Afraad Aise Hain Jo Apne Deeni Masle Apne Ulma Se Puchte Hain Aur Jo Aalim Bataye Uspe Bila Daleel Talab Kiye Amal Karte Hain.
AQALMANDO Isi Ka Naam To Taqleed Hai, Deen Ke Masle Deen Ke Jankar Se Puch Kar Bila Daleel Talab Kiye Amal Karna.

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Phir Kya Wajah Hai Ki Hum ILM AMAL AUR TAQWA KE PAHAAD BADE BADE IMAMO Ki Taqleed Kare To Mushrik aur Aap Gumrah Molviyon Aur Kam Ilm Mullo Ki Maane To Pakke Musalman?

Qurane Karim Ki Bahot Se Ayaton Se Taqleed Ka Saboot Hai Iske Ilawa Hadise Pak Se Bhi Taqleed Ka Jawaz (Jayez Hona) Sabit Hai.

HADEES:

Hazrat Huzaifa Se Riwayat Hai Huzoor صلى الله عليه وسلم Ne Irshad Farmaya Mujhe Malum Nahi Mai Kitna Arsa Tumhare Beech Rahu, Pas Tum Mere Bad ABU BAKAR AUR UMAR Ki IQTEDA (Taqleed) Karna.
{Mirqatul Mafateeh Sharah Mishkatul Masabeeh, Jild-5, Safa-549}

Gair Muqallid Kehte Hain Sirf Quran Hadis Pe Chalo Kisi Ki Taqleed Na Ki Jaye Huzoor Apne Baad Hazrat Abu Bakar O Hazrat Umar Ki Taqlid Ka Hukm De Rahe Hain. Huzoor Ka Hukm Hadees Hai, Agar Ye Gair Muqallideen Ahle Hadees Hote To Zaroor Nabi Alaihissalam Ke Is Farman Pe Amal Karte.

Hazrat Umar Ne Taraveeh Ki 20 Rakat Ka Jamat Se Ehtemam Kiya Magar Ye Log Taraweeh FAQAT 8 RAKAT Padh Kar Hazrat Umar Ki Mukhalifat Karte Hain Aur Ye Mukhalifat Haqiqat Me Hazrat Umar Ki Nahi Balki Huzoor Ki Hai.

HADEES:

"Beshak Allah Pak ILM Ko Dilon Se Nahi Nikalega Balki ILM Ko Is Tarah Utahyga Ki Ulma (Aalimo) Ko Apne Pas Bulalega, Yahan Tak Ki Jab Koi Aalim Baqi Nahi Rahega To Log Jahilon Ko Apna Sardar Banayge, Log Unse Sawal Karege Aur Wo Bagair ILM Ke Fatwa Denge, Wo Khud Bhi Gumrah Hoge Aur Dusron Ko Bhi Gumrah Karege.
{Mishtak, Kitabul Ilm Fasle Awwal, Safa-35}

Is Hadees Se Malum Hua Fatwa Dena Ulma Ka Kaam Hai Aur Log Ulma Hi Se Deen Ke Masle Puche Aur Log

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Unke Batalay Pe Amal Kare, Yahi To TAQLEED Ka Haasil Hai.

Aur Is Hadees Me Huzoor Ne Aise Zamane Ki Khabar Dee, Jisme Ulma Mafqood (Khatm Ke Qarib) Ho Jayenge, Aur Jahil Fatwe Dege Yahan Sawal Ye Hai Us Daur Me Deen Pe Amal Ki Surat Kya Hogi?
To Iske Siwa Aur Kya Surat Ho Sakti Hai Ke Log Guzre Huye Ulma Ki TAQLEED Kare.

HADEES:

Hazrat Abdullah Bin Umro Riwayat Hai Huzoor Ne Farmaya Jisme 2 Adaten Ho Allah Use Sabir O Shakir Likhega, Jo Deen Ke Mamle Me Apne Se Baland Martaba Ko Dekhe Uski IQTEDA (Taqleed) Kare, Aur Dunya Ke Mamle Me Apne Se Niche Wale Ko Dekh Kar Allah Ka Shukr Ada Kare Ki Usne Mujhe Isse Achchi Halat Me Rakha.
{Jame Tirmizi, Abwabul Qayamah}

Mukhtasar Hum Ne Taqleed Par Hadeese Pesh Ki Warna Bahot Se Hadeese Is Masle Par Maujood Hai.

"TAQLEED ZAMANAE SAHABA SE"

Zamanae Sahaba Me 2no TAQLIDON Ka Riwaj Tha TAQLEEDE MUTLAQ Aur TAQLEEDE SHAKHSI Ka.

Jo Sahaba ILME Deen Ke Hasil Karne Me WAQT Nahi De Pate The Ya Kisi Khas Masle Me Apne Ijtehad Se Faisla Nahi Kar Pate The Wo Dusre FUQHA Sahaba Se Pooch Kar Amal Karte The.

Magar Wo Gair Muqallideen Ki Tarah Khud Quran Hadees Se Masle Nahi Nikalte Na Aam Logo Se Kehte Ki Tum Khud Se Quran Hadees Samjho.

Taqleed Ki Roshan Daleel Sahaba se,

Hazrat Ibane Abbas Farmate Hain Ki Hazrat Umar Ne Jabiyah Ke MAQAM Par Khutba Diya Aur Farmaya, Aye

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Logon Jo Quran Ke Bare Me Janna Chahen Wo Ubbai Bin Ka'ab Ke Pas Jaye, Jo Meeraas Ke Ahkam Janna Chahen Wo Zaid Bin Sabit Ke Pas Jaye, Jo FIQAH Ke Bare Me Janna Chahe Wo Muaaz Bin Jabal Ke Pas Jaye, Aur Koi Maale Ganimat Ke Bare Me Janna Chahe To Mere Pas Aaye.
{ذکر ابن ابی حاتم فی الجرح والتعدیل. جلد-۱، قسم-۱، صفحہ-۱۱۱}

Kya Hazrat Umar Ke Is Farman Me Aam Sahaba Ko Ulma Sahab Ki Taqleed Ka Saaf Saaf Hukm Nahi???

Kya Hazrat Umar Ne Ye Kaha Aye Logo Quran, Fiqah, Miras, Male Ganimat Ka Hukm Janne Ke Liye Khud Quran Hadees Se Masla Pata Karo?

Jab Sahaba Is Baat Ke Paband Kiye Gaye Ki Wo Quran Hadees Se Masla Janne Ke Liye Fuqha O Mujtahid Sahaba Ki Taqleed Karen To Hume Aur Ziyadah Taqleed Ka Paband Hona Chahiye, Quran Hadees Se Masla Janne Ke Liye.

Gair Muqallideen Hum Se Kehte Hain Aap Sirf Imam Ka Qaul Dekhte Hain Ye Kyu Nahi Dekhte Ki Is Bare Me Quran Hadees Me Kya Likha Hai.

Hum Kehte TAQLEED Naam Hi Hai Bina Daleel Talab Kiye Imamo Mujtahid Ke Qaul Pe Amal Karne Ka, Hume Etemad Hai Ki Imam Ne Ye Masla Zaroor Quran O Sunnat Ki Roshni Me Bataya Hai, Haan Wo Daleel Tak Hum Pahoch Nahi Sakte Ya Wo Daleel Hame Mile Bhi To Hum Me Samajhne Ki Salahiyat Nahi.

Dekho Is Tarah Bila Daleel Talab Kiye Mahez Sahaba Apne Bade Sahaba Aur Tabaeen Apne Bade Taba Ke Qaul Pe Hi Amal Kiya Karte The.

"Abdur Rahman Farmate Hain Maine Imam Mohammad Bin Seereen Se Pucha Gusl Ke liye Hammam Me Dakhil Hona Jayez Hai Ya Nahi?
Aap ne Farmaya Hazrat Umar Ise Makrooh Kehte The"
{المطالب العالية للحافظ ابن حجر، جلد-۱، صفحہ-۵۱،حدیث نمبر-۱۸۷}

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Dekhiye Imam Mohammad Jaise Jaleelul Qadr Tabai (تابعی) Sirf Ye Keh Rahe Hain Ki Hazrat Umar Ise Makrooh Kehte The, Ye Nahi Kaha Ki Iski daleel Kya Hai? Aur Ye Kaha Likha Hai, Na Puchne Wale Tabai Ne Unse Daleel Talab Kee Mahez Unke Tafaqqoh Fidd Deen Pe Etemad Karte Huye Masle Ko Maan Liya.

Halaki Is Masle Par Hazrat Umar Se Marfoo Hadees Motta Imam Malik Me Maujood Hai.

Hum Hanafi Bhi Imam Azam Abu Hanifah رضی اللہ عنہ Jo Tabai Hain, Mujtahid Hai, Fiqah O Hadees Ke Mahir Hain Muttaqi Parhezgar Hain, Unke Aqwaal Pe Bila Daleel Talab Kiye Amal Karte Hain, Aur Hamara Ye TARIQA SAHABA O TABAEEN Ke Tariqe Par Hai.

Hazrat Hasan رضی اللہ عنہ Se Kisi Ne Puha Kya Aap Masjid Ka Paani Peete Hain? HALAKI Wo SADQAH Hai, Aap Ne Faramaya Hazrat Abu Bakar Aur Hazat Umar رضی اللہ تعالی عنہم Ne Masjid Me Umme Sa'ad Ki Lagai Hui Sabeel Se Paani Piya Hai, Agar Mai ne Piya To Kya Hua.!
{کنز العمال، جلد-۱،صفحہ-۳۱۸، کتاب الزکوۃ، فصل فی المصرف}

Ba-Gaor Padhiye Hazrat Hasan Ne Apne Is Amal Par Quran Hadees Ki Daleel Pesh Kee Ya Hazrat Abu Bakar O Hazrat Umar Ki TAQLEED Ke?

Kyu Ki Wo Jante The Ki Un Hazraat Ka Ye Amal Quran O Hadees Ke Mutabiq Hi Hai Aur Unke Pas Iski Koi Daleel Zaroor Hogi.

Gair Muqallideen Kehte Hain Jab 4ron Imam Haq Par Hai To Aap Sirf Imam Azam Abu Hanifa Ki Hi TAQLEED Kyu Karte ho?

Sab Ke Maslak Pe Amal Karna Chahiye, Hum Arz Karenge Ki Beshak 4ron Aimma HAQ Par Hain Magar Shariat Ke Tamam Masayel Me Sirf 1 Hi Imam Ki Taqleed Karna Jise TAQLIDE SHAKHSI Kehte Hain Jayez Hai, Balki Is Zamane Me TAQLIDE SHAKHSI Hi Wajib Hai Aur TAQLIDE MUTLAQ Sakht Mana Hai.

SAHABA E KIRAM Ke Zamane Me TAQLEEDE MUTLAQ (AAM TAQLEED) Aur Taqleede Shakhsi Dono Ka

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Riwaj Tha.

Dekhiye Iska Jame Saboot Sahi Bukhari Ki Hadees Me,

Hazrat Abu Musa Ashari Se Logo Ne Koi Masla Pucha Aapne Jawab Diya, Un logo Ne Yahi Masla Hazrat Abdullah Bin Masood Se Pucha To Unka Jawab Hazrat Abu Musa Ke Jawab Se Alag Tha, Logon Ne Hazart Abu Musa Se Kaha Ki Aapka Jawab Hazrat Ibne Masood Se Alag Hai, Aapne Faramaya, Aye Logon Jab Tak Ye MUTA'BAH'HIRR (ILAM KA SAMANDAR, Yani Abdullah Bin Masood) Maujood Hain Muj Se Koi Masla Na Puche.
{صحیح بخاری' کتاب الفرائض' جلد-۲' صفحہ-۹۹۷}

Dekhiye Kya Hazrat Abu Musa Ashari Koofa Walo Ko 1 Imam Aur Faqeeh Ki TAQLEED Ka Paband Nahi Kar Rahe hain?

Jab Tak Ye Hain Inhi Se Masla Pucho Aur Dusron Se Nahi, Kya Ye Taqleede Shakhsi Nahi Hai?

"TALQIDE SHAKHI AUR QAYAS O IJTEHAD KA ROSHAN SABOOT HADISE RASOOL SE".

HADEES:

Hazrat Muaaz Bin Jabal Se Riwayat Hai Jab Huzoor Ne Unhe Yaman Ka Hakim Bana kar Bheja To faramya Aye Muaz Jab Koi Mamla Pesh Aay To Tu Kaise Faisla Karega?
Aapne Ne Arz Ki Allah Ke Quran Se, Huzoor Ne Faramaya Agar Ye Masla Quran Me Na Mile To?
Arz Ki Aapki Sunnnat Se, Huzoor Ne Faramaya Agar Us Mamle Ka Hal Quran O Sunnat Dono Me Na Mile To?
Arz Ki Apni Raay Se Ijtehad O Istembat Karunga, Aur Koi Kotahi Nahi Karunga (HAQ Tak Pahochne Me) Is Baat Par Huzoor Ne Khushi Se Hazrat Muaz Ke Sine Par Apna Hath Mara Aur Faramaya Allah Ka Shukr Hai Jisne Apne Rasool Ke Qasid Ko Is Baat Ki Taufiq Dee Jis Par Allah O Rasool Razi Hain.
{سنن ابی داود. کتاب الاقضیہ' باب اجتہادالرأی فی القضاء}

Mazkura Hadees Ko Gaur Se Padhen Iski Roshni Me Chand Baten Malum Hoti Hai.

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Pehle Ye Ki Shariat Ke Masayel Hal Karne Ke 4 Darje hain.

1- Quran
2- Sunnat
3- Ijma
4- Ijtehad Yani Qayase Shari.

Gair Muqallideen Kehte Hain Ki Har Masla Sirf Quran Hadees Se Malum Karo, Ye Boli Sarasar Hadees Ke Khilaf Hai, Aur Jo Hadees Hi Ka Mukhalif Ho Wo Ahle hadees Kaise?

Aur Is Hadees Se Ye Bhi Pata Chala Ki Huzoor Ne Apne Tamam Fuqha Ulma Sahaba Me Se Sirf 1 Sahabi Ko Tamam Yaman Walo Ki Taraf Hakim O Qazi Aur Moallim O Mujtahid Bana Kar Bheja Aur Tamam Ahle Yaman Par Isi 1 Shaksh Ki Itteba Aur TAQLID Wajib Kar Dee.

Ab Yahan Hum Iski Misal Bhi Pesh Karte Hain Ki Hazrat Muaz Bin Jabal Ne Yaman Me Bahot Se Masle Sirf Qayas Se Bayan Kiye Jinka Hukm Quraan Hadees Me Sarahat Se Nahi Tha.

MISAAL:

Hazrat Abul Aswad Kehte Hain, Muaz Uaman Me The Kuch Log Unke Pas Ye Masla Laye Ki 1 Yahudi Mar Gaya Aur Apne Piche Apna 1 Musalman Bhai Chhod Gaya To Kya Us Yahudi Ke Maal Se Uske Musalman Bhai ko Hissa Milega?

Hazrat Muaz Ne Jawab Diya Mai Ne Huzoor Se Suna Hai Islam Ziyadati Karta Hai Kami Nahi, Lihaza Mere Nazdeek Us Yahudi Ke Maal Me Musalman Ko Hissa Milega.
{مسند امام احمد بن حنبل. جلد-5، صفحه-236}

Dekhiye Hazrat Muaz Ne Us Hadees Se Istedlal Kiya Jo Wirasat Ke Masle Ki Thi Hi Nahi, Ye Unka Ijtehad Tha.

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Ye Gair Muqallideen Jo Qaum Ko Gumrah Kar Rahe Hain Quran O Hadees Pe Amal Ka Nara Laga Kar.,Ye Log Haqiqat Me Quran O Hadees Ke Munkir, Islam Ke Dushman Aur Angrezo Ke Pakke Agent Hain.

Apne Aap Ko Ahle hadees (Hadees Pe Chalne Wala) Kehne Wale Ye log Khud Quran O Hadees Ke Munkir Hain, Sunni Hanfi Barelvi Musalmano Is Daure Pur Fitan Me Apne Iman Ki Hifazat Sab Se Zaroori Hai, Jiska Behtarin Tariqa Ye Hai Ki Apne Buzrogun Ki Raah Pe Chalna.

Hum Ne Hadees Ki Roshni Me Taqleede Shakhsi Sabit kar Dee, 4ron Imam Haq Par Hain Aur In 4ron Me Se Taqleed Kisi 1 Ki Hi Kee Jaye.

"TAQLEEDE SHAKSI PAR ZOR KYU HAI"

Hamara TAQLIDE SHAKHSI (1 Hi Imam ki Taqlid) Par Zor Kyu hai?

Aur Hum TAQLIDE MUTLAQ (Sab Imamo Ki Taqleed) Se Kyu Mana Karte Hain?

Isme Ye Maslihat Hai Ki Insan Man Chahi Karta Hai Jise Khawahish Parasti Kehte Hain To Wo Zabardast Gumrahi Ka Shikar Hota Hai Jo Baas Awqat Use Kufr Tak Le Jati Hai.

Isi Liye Quran O Hadees Me Jagah Jagah Khabardar Kiya Gaya Ki Nafs Ke Chakkar Me Na Pado Aur Isse Bacho, Aur Jab Insan Man Chahi Pe Utarta Hai To Halal Ko Haram Aur Haram Ko Halal Kar Deta Hai.

Yani Wo Kisi Imam Ka Muqallid Nahi Rehta Balki Apne Nafs Ka MUQALLID Ho Jata hai.

Sahaba Ka Zamana Khair Ka Tha Unme Khaofe Khuda Tha Wo Huzoor Ke Sohbat Yafta The Unke Nazdeek Dunya HAQEER Chiz Thi, Is Liye Agar Wo Taqleede Mutlaq Pe Amal Karte The To Unki Niyyat Me SIDQ (Sachchai) Thi.

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Magar Jaise Jaise Aslaaf Aur Ulma Dunya Se Uthne Lage, Logo Me Taqwa Ki Kami Aane Lagi Log Apni Aasani Ke Liye Bahane Kar Ke Apni Man Chahi Karne Lage Isi Liye Ulma Aur Fuqha Ne TAQLIDE MUTLAQ Ka Darwaza Band Kar Diya Aur Logo Ko Paband Kiya Gaya Ki Wo Kisi 1 Imam Aur Mujtahid Ko Chune Aur Usi Ki Hamesha Taqleed Kare.

Agar Sab Imamo Ki TAQLEED Kee Jaye To Ye Nuqsan Hoga.

Imame Azam Abu Hanifa Ke Nazdeek Khoon Nikalne Se Wazu Toot'ta Hai Ab Sardi Ka Mausam Hai Aur Kisi Ka Khoon Nikala Aur Wazu Toota, Aur Use Wazu Banana Bhari Malum Ho Raha Hai Ab Wo Sirf Is Liye Shafai Ban Jaye Ki Imam Shafai Ke Nazdeek Khoon Nikalne Se Wazu Nahi Toot'ta, To Kya Uski Niyyat Me Khair hai?

Usne Imam Shafai Ki Taqleed To Kar Lee Magar Imam Azam Ke Nazdeek Uski Namaz Be-Wazu Maani Jaygi.

Ya Yun Samjho Imam Shafai Ka Muqallid Hai Usne Apni Aurat Ko Chhuwa (Tuch Kiya) To Imam Shafai Ke Nazdeek Uska Wazu Toot Gaya Magar Imam Abu Hanifa Ke Nazdeek Aurat Ko Chune Se Wazu Nahi Toot'ta To Ab Wo Hanfi Ban Jaye Aur Namaz PadheTo Kya Uski Namaz Hogi?

Kyu Ki Imam Shafai Ke Maslak Me To Wo Be-Wazu Tha.

Aise Shakhs Ka Apni Aasani Ke Liye Maslak Badalna Imam Badalna Sirf Apne Aasani Ke Liye Hai Allah O Rasool Ke Farmaan Pe Amal Ke Liye Nahi, Isi Liye TAQLEEDE MUTLAQ Ko Sakht Mana Kiya Gaya, Aur Khawahishe Nafsani Par Chalna Haram Qarar Diya Gaya.

HADEES KI KITAB SAHI MUSLIM SHARIF Jiska Darja Bukhari Ke Bad Sab Se Bada Hai Uske SHAAREH Allama Nowi 1 رحمت الله عليه Hi Imam Ki TAQLEED WAJIB Hone Ki Wajah Bayan Faramte Hain "Is TAQLIDE SHAKHI Ke Lazim Hone Ki Wajah Ye Hai Ki Agar Is Baat Ki Ijazat Ho Ki Insan Jis Mazhab Ki Chahe Pairawi Kare To Phir Log Aasaniyan Talash Kar Ke Apni Khawaish Par Amal Karege, Halal O Haram Aur Wajibo Jayez Ke Ahkam Ka Saara Ikhteyar Logo Ko Mil Jayga.

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Aur Shariat Ki Pabandi Khul Jaygi, Al'batta Pehle Zamane Me Taqleede Shakhsi Is Liye Mumkin Nahi Thi Ke FIQHI MAZAHIB MUKAMMAL Taur Par Tarteeb Nahi Diye Gaye The, Aur Na Maroof O Mash'hoor The Lekin Jab 4ron Imam Ke Mazahib Maroof Huye Aur Unki Fiqah Tarteeb Dee Ja Chuki Aur Unki Kitabe Aur Unke Mazhab Ke Ulma Maujood Hai To Ab Har Shakhs Par Lazim Hai Ki Wo Kisi 1 Mazhab (Hanfi, Shafai, Malki Ya Hambali) Ko Chune Aur Usi Ke Tamam Masayel Me TAQLEED Kare.
(المجمو ع شرح المذب، للنووی، جلد- ۱،صفحہ - ۹۱)

Allama Nowi Ke Farman Ki Roshni Me TAQLIDE MUTLAQ (Jiski Chahe TAQLEED Kare) Ki Jay To Halalo Haram 1 Ho Jayge.

Ahle Ilm Jante Hain Ki Har Faqeeh Ke Mazhab Me Kuch Asaniyan Milti hain Jo Dusre Ke Yahan Nahi Nai.
Aur Mujtahid Hazraat Galtiyon Se Pak Nahi Kisi Mujtahid Ke Yahan Koi Aisi Chiz Jayez Hai Jo Puri Ummat Ke Nazdeek Haram Hai Ya Na'Jayez Ya Jamhoor Ke Khilaf.

Aur Agar TAQLIDE MUTLAQ Ka Darwaza Khol Diya Jaye To Log Har Mujtahid Ke Aasan Aasan Masle Nikal Kar Inki Taqleed Karenge Jaise, Imam Shafai Ke Nazdeek Shatranj Khelna Jayez Hai, Hazrat Abdullah Bin Jafar Gina Aur Mazameer Ko Jayez Kehte The, Imam Aamash Ke Nazdeek Suraj Nikalte Waqt Se Roza Shuru Hota Hai, Hazrat ATA BIN RIBAH Kehte Hain Agar Eid Juma Ke Din Aay to Us Din Juma Aur Zohar Ki Namaz Na Padhi Jaye, Yani Asr Tak Koi Namaz Nahi, Dawood Zaheri Ka Maslak Hai Ki Jis Aurat Se Nikah Karna Ho Usse Barhana (Nangi) Dekhna Jayez Hai, Aur IBNE SEHNOON Misri Ki Taraf WATI FID'DUBUR (Aurat Ko Piche Ke Maqam Se Sohabat Karna) Ke Jawaz Ka Qaul Mansoob Hai.
{ تلخیص الحبیر للحافظ ابن حجر جلد،۱،صفحہ،۱۸۷ }

Agar TAQLIDE MUTLAQ Ki Ijazat Ho To Log Aise Aise Masle Jama Karege Aur 1 Naya Mazhab Tayyar Hoga Jiska Baani Nafs Aur Shaitan Hoga.

Ulma Farmate Hain,

"Koi Gina Sune Aur Wati Fid'dubur (Aurat Ko Piche Se Karna) Ke Jawaz Me Ahle Madina Ke Qaul Par Amal

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Kare, Ya Nashe Ke Jawaz Par Baz Ahle Kufa Ka Qaul Apnay To Wo Allah Ka Bad'tareen Banda hai.
{ ١٨٧- □صفحہ،٣ جلد- تلخیص الحبیر }

TAQLIDE MUTLAQ Ya Tarke Taqleed (Kisi Imam Ki Taqleed Na Karna) Dono Gumrahiyat Hai.

Hum Dekhte Hain Aisa Hi Aasan Mazhab Gair Muqallidon Ne Banaya Hai Jisme Sirf Aasani Hi Aasani Aur Faydah Hi Faydah Hai.

Aur Logo Ko 4 Imam Ki TAQLEED Se Rok Kar Apne Batil Jamat Pe Chalana Chahte Hain.

Gair Muqallidon Ke Mazhab Me Aasani.

Hawa Nikalne Se Wazu Nahi Toot'ta,
Qurbani 4 Din Hai,
Taraweeh 8 Rakat Hai,
3 Talaq 1 Saath Dene Se Nikah Nahi Toot'ta,
Nange Sar Namaz Jayez hai,
Aurten Masjid Me Aayen,
Namaz Ke Baad Dua Mangana Koi Zaroori Nahi,
Farz Pe Dhiyan Do Sunnaton Ko Ahmiyat Nahi.

Aur Bhi Bahot See Aasani Jise Dekh Kar Log Inke Jhanse Me Aarahe Hain.

Taqlide Shakhsi (1 Hi Imam Ki Taqlid Karna) Ka Riwaj Kyu Aur Uske Asbab Kya Hain Bayan Karte Huye Allama IBNE KHULDOON Likhte Hain,

"Aur Tamam Shehron Me 4 imamo Ki TAQLEED Khas Ho Gai, Dusre Aimma Ke Muqallideen Khatm Ho Gaye, Aur Ulma Ne In 4 Imamo Se Ikhtelaf Ka Darwaza Band Kar Diya, Aur Is Baat Se Bhi Mana Kiya Ki In 4 Me Bhi Badal Badal Kar TAQLEED Kare Yani Aaj HANFI To Kal Shafai, Kyu Ki Ye TARIQA Deen Me Khilona Hai".

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{مقدمہ ابن خلدون' صفحہ-۴۶۸}

Khulasa Ye Ki Sahaba Aur Tabaeen Ke Daur Me Dayanat Aam Thi Wo Huzoor صلی اللہ علیہ وسلم Ke Faiz Yafta The Unki Khwahishe Nafsani Magloob Thi Shariat Ke Mamle Me Unhe Khawahishat Ki Pairawi Kar Khatra Nahi Tha.

Is Liye Unke Daur Me Taqleede Shakhsi Aur Taqleede Mutlaq Dono Pe Amal Hota Raha.

Aur Baad Me Jab Ye Zabardast Khatra Samne Aaya To Taqleed Ko Taqleede Shakhsi Ke Sath Khas Kar Diya Gaya.

Hindustan Ke Mash'hoor Aalim Hazrat Shah Waliullah Mohaddisd Dahelvi رحمت اللہ تعالی علیہ Jinhe Ahlesunnat Barelvi, Deobandi Aur Gair Muqallid Sab Apna Peshwa Mante Hain Wo Likhte hain,

"Yad Rakhiye Pehli Aur Dusri Sadi Hijri Me Tamam Log 1 Hi Imam Ki TAQLID Par Jama Nahi The, Tisri Sadi Me 1 Imam Aur Mujtahid Ki Taqlid Aur Usi Ke Mazhab Pe Amal Ka Riwaj Tamam Musalmano Me Hua, Us Waqt Aise Bahot Kam Log Honge Jo Kisi 1 Imam Ki TAQLEED Par Etemad Na Karte Hoge, Aur Is zamane Me Yahi Chiz Wajib Hai Ki Kisi 1 Imam Ki TAQLEED Kee Jaye.
{الانصاف فی بیان سبب الاختلاف، صفحہ-۵۷}

Baz Log Ye Aiteraz Kar Sakte Hain Ki 1 Chiz Jo Sahaba Aur Tabaeen Ke Zamane Me Wajib Na Thi Phir Wo Tisri Sadi Me Wajib Kaise Ho Gai?

Hazrat Shah Waliullah رحمت اللہ علیہ Iska Jawab Yun Dete Hain,

"Sahaba Hadison Ko Likhte Nahi The Lekin Hamare Zamane Me Ahadees Ka Likhna Wajib Hai Chunki Sahaba Ke Ahed Me Simae Ahadees (Hadees Ko Sunke Yad Karna) Tha, Magar Is Zamane Me Riwayate Hadees Ke Liye Iske Siwa Koi Surat Nahi Ki Un Kitabo Ko Dekha Jaye Jo Muhaddiseen Ne Likhi.

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Isi Tarah Hamare Aslaf SARF NAHO AUR LUGAT Ke Ilm Me Mashgool Nahi The, Is liye Ki Unki Maadri Zuban Hi Arbi Thi, Lekin Hamare Zamane Arbi Zuban Ka Hasil Karna Wajib Hai, Aur Uske Liye Hame In Uloom Ka Sikhna Zaroori Hai Chunki Hum Ibtedai Ahle Arab Se Bahot Door hain, Isi par 1 imam Ki TAQLID Ko Qayas Karna Chahiye Ki Wo Pehle Wajib Na Thi Aur Ab Wajib ho Gai.
{الانصاف صفحہ-۶۹}

Shah Waliullah Mohaddise Dahelvi Mazeed Farmate Hain,

"Bila Shubah Ye 4 Mazahib (Ahnaf, Shawafe, Malkiyah, Hanablah) Jo Tarteeb Diye Gaye Aur Tehreer Ki Shakl Me Maujood Hai Unki TAQLID Jayez Hone Par Puri Ummat Ka Ijma Hai, Aur Isme Jo Maslihaten Hain Wo Poshidah Nahi, Bilkhusus Is Zamane Me Jab Ki Himmaten Past Ho Gai Khawahishat Gutthi Me Pad Gai Aur Har 1 Sahebe Raay Apni Ray Par Ghamand Karne Laga Hai.
Khulasa Ye Ki Mujtahideen Ke Mazhab Ki Pabandi 1 Raz Hai Jise Allah Ta'ala Ne Ulma Ke Dilon Me Daal Diya.
{حجت اللہ البالغہ. جلد-۱،صفحہ-۱۵۴}

"TAQLEED SIRF 4 IMAAM HI KI KYU"

Jab Ye Haqiqat Wazeh Ho Gai Ki Taqleede Shakhsi Zaroori Hai aur Kisi 1 Hi Imam Ki Pairawi Karna Hai To Phir In 4 Imamo Ki Kya Khususiyat?

Ummat Me To Bahot Bade Bade Imam Aur Mujtahid Guzre Hain Jaise Hazrat Abdulla Bin Masood, Muaz Bin Jabal, Hazrat Musa Ashari, Sufyan Soori, Imam Auwzai, Abdullah Bin Mubarak, Ibne Abi laila, Hasan Bin Saleh, Inki Taqlid Q Nahi Kee Jati?

Inki Taqleed Na Karne Ki Majburi Ye Hai Ki In Hazraat Ke FIQHI Mazahib Kitabi Shakl Me Mehfooz Nahi Hai, Na Inke Fiqhi Mazhab Ki Jankari Rakhne Wale Ulma Maujood Hai, Agar Hum Inki Taqleed Karna Chahe To Kaise Kare?

Is Liye Ab Inki Taqleed Ki Koi Sabeel Nahi.

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SAHI MUSLIM KE SHAHREH ALLAMA NOWI Farmate Hain,

"Sahaba E Kiram Aur Quroon-e-Oola (قرون اولی) Ke Musalman Agar Che Darje Ke Lihaz Se Bad Ke Fuqha O Mujtahideen Se Baland O Baratar Hain Lekin Unhe Itna Mauqa Nahi Mila Ke Wo Apne Ilm Aur Uske Usool O Furoo Ko Mudawwin Kar Sakte, Is Liye Kisi Shakhs Ko Fiqhi Mazhab Me Unki Talid Jayez Nahi. Dar Asl Ye Kaam Baad Ke Aimma Ne Kiya Jo Khud Sahaba Ya Tabaeen Ke Faiz Yafta The.
Aur In Imamo Ne Apne Mazhab Ke Usool O Furoo Ko Kitabi Surat Me Mehfooz Kiya Aur Apne Mazhab Ke Ulma Ki 1 Badi Jamat Apne Baad Chhodi.
{المجموع،شرح المذب،للنووی،جلد-۱،صفحہ-۹۱}

Ab Sawal Ye Hai Ki 1 Aam Admi Jo Deen Ke Ilm Se Waqif Nahi Wo Imam Aur Mujtahid Ko Kaise Pehchane Aur 4 Imam Me Se Taqleed Ke Liye Kise Chune Aur Kaise Pehchane Ki Kis Ki Ilmi Maharat Sab Se Ziyadah hai?

To Iska Jawab Sayyedna Imam Gazali Yun Irshad Farmate Hain,

"Sawal Ye Hai Ki Aam Admi Imam O Mujtahid Ko Kaise Pehchane?
Wo To Baz Awqat Niche Ko Unche Se Uncha Samajhne Lagta Hai, Imam O Mujtahid Ko Janne Ke Liye To Bade Gamiz Dalayel Ki Zarurat Hai Jinko Samajhna Awam Ka Kaam Nahi.
Hum Iska Jawab Yun Dege, Dekho Kisi Shakhs Ka Bachcha Bemar Ho Aur Wo Khud Hakeem Nahi Aur Phir Wo Apni Raay Se Bachche Ko Dawa Pilay To Wo Zalim Hai Aur Natije Ka Zimmedar Hai Kotahi Karne Wala Hai, Agar Wo Kisi Hakeem Ko Dikhata To Uspe Koi Ilzam Na Tha, Phir Agar Shaher Me 2 Hakeem Hon Aur Un 2 Hakimo Ka Apas Me Dawa Tajweez Karne Me Ikhtelaf Ho Aur Ye Shakh Apne Bachche Ko Un 2 Me Se Behtar Hakim Ko Na Dikhaya To Uspe Kotahi Ka Ilzam Aaya.
1 Shakhs Achche Hakim Ka Pata Mutawatir Khabron Se Lagata Hai Ya Is Tarah Andaza Lagata Hai Ki Kam Ilm Tabeeb Us Bade Tabeeb Ki Baat Mante Hain Use Fanne Hikmat Me Apna Rehnuma Jante Hain Aur Bhi Bahot See Alamaten Hain Jisse 1 Aam Admi Mahir Hakeem Ka Pata Laga Sakta Hai, Pas Yahi Mamla Aimma O Mujtahideen Ka Hona Chahiye, Aam Admi Unki Shohrat Aur Dusre Qarain Se Andaza Kare Aur Apne Tamam Deeni Mamle Me 1 Imam Ko Muqtada Bana Kar Ta Zeest Uski Taqleed Kare.

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{المستصفی، للامام الغزالی، جلد-۲، صفحہ-۱۲۶}

"TAQLEED PAR IJMA"

Aap Yun Bhi Dekhen Ki 1300 Saalo Se Puri Ummat Ne 4 Imam Ki TAQLEED Par Ijma Kiya.

Taqleed Ka Inkar Karne Wale Tadaad Me Itne Hain Jinhe Ungliyon Pe Gina Ja Sakta Hai.

Aur Phir Khas Taur Se Hanfi Mazhab Dunya Ke 70% MUSALMAN Imam Azam Abu Hanfia Ke Muqallid Hain, 25% Me 3 Imam Ke Aur 5% Taqleed Na Karne Wale Log.

Aur Ye Bhi Khoob Zahen Me Rakhe Bade Bade Ulma Awliya Muhaddiseen Jo Is Ummat Me Guzre Hain Sab Ke Sab Muqallid The.

Aaj Ye Jo Gair Muqallid HADEES Ki Kitaben Dikhtate Hain Inhe Pata Hi Nahi Ki Inke Likhne Wale Bhi Muqallid Hi The.

Dekhiye Khud Inke Bade Aalim Nawab Siddiq Hasan Khan Bholpali Ne Apni Kitab "AL'HITTA FEE SIHA SITTA" Me Imam Bukhari Samet Tamam Mohaddiseen Ke Bare Me Likha Kaun Mohaddis Kis Imam Ke Muqallid Tha.

Mazmoon Lamba Na Ho is Liye Wo Fehrist Hum Yahan Nahi Likh Sakte Aap Asal Kitab Me Dekh Len.

Afsos Tum Jo Kitaben Hadees Ki Padhte Ho Aur Imam Azam Abu Hanifa Se Kandha Milana Chahte Ho Kam Aqlon Ye Bhi Muqallidon Ne Hi Likhi Hai.

Tammam Hadees Ki Kitaben Aur Tafaseer Fiqah O Tarikh Ki Jumla Islami Kitaben In Imamo Ke Muqallidon Ne Likhi Hai.

Aur Is Ummat Ke Bade Bade Auliya Mujaddideen Bhi Muqallid Hi Guzre Hain Jaise Hazrat Gause Pak Hambali,

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Data Ganj Bakhsh, Hazrat Garib Nawaz Hanfi Mazhab Ke Paband The.

Tamam Islami Kitaben Chahe Kisi Fan Me Ho Sab Muqallidon Ki Likhi Hai. Khas Taur se Hanfi Mazhab Jo Dunya Ka Sab Se Bada Mazhab Hai Is Mazhab Me Bade Bade Awliya Ulma Mohaddiseen Muajddideen Guzre Hain.

"Shafai Malik Ahmad Imam Haneef,
Char Bage Imamat Pe Lakhon Salam".!

نسأل الله العفو والعافية فى الدين والدنيا والآخرة والاستقامة على الشريعة الطاهرة وما توفيقى الا بالله عليه توكلت وإليه انيب، وصلى الله تعالى على حبيبه والله وازواجه وصحبه وابنه وحزبه أبدالابدين،، والحمد لله رب العالمين آمين يارب العالمين!!!.

دعا گو و طالب دعا.
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