



Bab : Batil Firqe

Fasl : Ahle Hadeesh

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## **Topic : Taqleed Ki Tafseeli Vazahat Aur Sahaba Ke Bare Mein Zuban-Darazi Se Bachna**

**Sawal : Hamare Mohalle Mein Aise Logon Ki Taadad Zyada Ho Rahi Hai, Jo Apne Aap Ko Manhaj-E-Salaf Ka Title De Kar Qur'an-O-Hadees Ki Baatein Batate Hain, Aur Fiqh-E-Hanafi Ko La'an-Ta'an Karte Hain, Aur Hum Is Mas'ale Ko Handle Nahin Kar Pa Rahe Hain, Ab Ek Aur Mas'ala Pesh Aaya Hai, Ab Log Ameer-E-Mu'awiyah ( Radhiallahu Anhu ) Par Tanqeed Karte Hain, Aur Hazrat Abu-Bakr, Umar Aur Usman ( Radhiallahu Anhum Ajma'een ) Par Bhi Indirectly Tanqeed Karne Lage Hain, Lihaza Aap Se Darkhwast Hai, Ke Aap Hamari Behtareen Rehnumai Farmaiye.**

**Jawab : Deen-E-Islam Me Asal Allah Ta'ala Ke Huqam Ko Manna Hai, Hazrat Nabi Akram "Sallallahu Alaihi Wasallam" Ki Hesiyaat Bhi Allah Ke Huqmo Ko Ummat Tak Pahunchane Ki Hai, Yaani Aap Sallallahu Alaihi Wasallam Messenger Of Allah Hai, Aap Ne Puri Zindagi Allah Ke Huqmo Ki Tarjumani Ki Hai, Ummat Ko Sahih Aur Galat Ki Pehchaan Karwayi Hai, Isi Liye Qur'an Me Kaha Gaya Hai.**

**(مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ) " (النساء 80)**

**Translation - Jisne Aap Sallallahu Alaihi Wasallam Ki Baat Maani, Usne Allah Ki Maani.**

■ **Lihaza Har Musalman Par Zaroori Hai, Ke Allah Aur Uske Rasool Sallallahu Alaihi Wasallam Ki Baat Ko Har Haal Me Qabool Karein. ( Khulasa Az Fatawa Rahimiyyah - 1/96 )**

■ **Aapne Sawal Me Jis Tarah Ke Logon Ka Zikr Kiya Hai, Aise Log Hamesha Shariat Ke Paicheeda Aur Ikhtilaafi Masail Ko Awam Me Phaila Kar Fitna Karte Hain, Kaafi Zamane Se Ye Log Mehnat Kar Rahe Hain, Balke Humare Zamane Me Social Media Par { Manhaj-E-Salaf } Ka Title Dene Ke Zariye Bahut Mashhoor Huve Hain, Halanke Har Zamane Ke Ulama-E-Ahle Sunnat Wal Jama'at Ne Un Ki Be-Raah Ravi Aur Gumrahi Se Ummat Ko Ba-Khabar Bhi Kiya Hai Aur Zarurat Padne Par Apne Bayanat Aur Kitabon Me Bharpoor Tardeed Bhi Karte Aa Rahe Hain.**

■ **Qur'an Aur Ahadees Me Buniyadi Tor Par Do Baatein Hain :**

**( 1 ) Aqeedah**

**( 2 ) Masail**

■ **Aqeedah Me Buniyadi Maslah "Tawheed" Hai Aur Masail Me Buniyadi Maslah "Taqleed" Ka Hai.**

■ **Note : Taqleed Yaani Kisi Ghair-Maahir Ka Shariat Ke Paicheeda Aur Ikhtilaafi Mas'ale Par Amal Karne Ke Liye Kisi Maahir-E-Fan Ki Baat Ko Bagair Daleel Ke Qabool Karna.**

■ **Isliye Qur'an-E-Kareem Me Surah Fatiha, Jisko Qur'an Ka**

**Khulasa Kaha Jaata Hai, Is Soorat Ko Bhi 2 Parts Me Divide Kiya Jaye, To Pehla Hissa Aqeede Ko Bayan Karta Hai Aur Doosra Hissa Taqleed Ko. (Khulasa Az Masale-E-Taqleed — Az Ifadaat Mutakallim-E-Islam Hazrat Maulana Ilyas Ghuman Sahab)**

■ **Shariat-E-Islam Me Huqam Bhi Do Tarah Ke Hote Hain :**

**( 1 ) Ek Wo Jo Bilkul Saaf Taur Se Bayan Kiye Gaye, Jinki Mazeed Explanation Ki Zaroorat Nahi Hoti. Aise Huqam Ko Shariat Ki Term Me "Mansoos" Kehte Hain. Jaise**  
**يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ**  
**(عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ) (المائدة)**  
**Is Ayat Me Sharab Aur Gambling Waghera Ka Haram Hona Bilkul Saaf-Saaf Zikr Kiya Gaya Hai.**

**( 2 ) Dusre Huqam Wo Hote Hain Jo Saaf Bayan Nahi Kiye Gaye. Jaise Upar Ki Ayat Me Agar Dekha Jaye To Aaj Kal Market Me Jo Drinks Paye Jaate Hain Jinko Peene Ke Baad Nasha Hota Hai — Example : Beer Aur Bhang — To Kya Unka Peena Bhi Haram Hoga? (Masale-E-Taqleed...)**

■ **Ya Kabhi Qur'an-E-Kareem Me Aisa Lafz Istemal Kiya Gaya Jiske Ek Se Zyada Meanings Hote Hain. Example:**

**وَلَمَّا طَلَّقْتَ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۖ**

**Is Ayat Me Jin Aurton Ko Talaaq Di Gayi Ho Unki Iddat Ka Zikr Hai. Is Ayat Me Lafz (قُرُوءٍ) Use Hua Hai Jiska Do Meaning Hai:**

**Ek Meaning — Period (Ḥaiz) Ka.**

## **Doosra Meaning — Period Ke Baad Paak O Saaf Hone Ke Zamane Ka.**

■ Ab Masala Ye Hai Ke Aurat Ko Jab Talaaq Di Jaye To Uski Iddat Teen Periods Aane Par Khatam Hogi Ya Teen Periods Khatam Ho Kar Paaki Ka Zamana Khatam Hone Ke Baad Hogi? Aise Masaail Ko Shariat Ki Term Me "Ghair-Mansoos" Kehte Hain.

■ Isi Tarah Ki Paicheeda Baatein Bohot Si Martaba Ahadees Me Bhi Payi Jaati Hain — Kabhi Meaning Ko Lekar, Kabhi Do Hadees Ek Doosre Ke Ba-Zahir Khilaf Nazar Aati Hain.

Example :

من كَانَ لَهُ إِمَامٌ فَقَرَأَهُ الْإِمَامُ لَهُ قِرَاءَةً . ( 1 )

Takhrij : Akhrajahu Ibn Majah (850), Wa Ahmad (14643) Bi Ikhtilaf Yaseer, Wa Al-Tahawi Fi Sharh Ma'ani Al-Athar (1294) Wal-Lafz Lahu.

Translation : Jiska Imam Ho Uske Liye Uske Imam Ki Qiraat Kaafi Hai.

عن عبادة بن الصامت عن النبي صلى الله عليه وسلم قال لا صلاة لمن لم يقرأ بفاتحة الكتاب

Translation : Jo Shakhs Surah Fatiha Na Padhe Uski Namaz Nahi Hogi.

■ Upar Ki Dono Hadees Ba-Zahir Ek Doosre Ke Khilaf Nazar Aati Hain. Ab Aise Mawqe Par Mas'ale Ka Hal Kya Hoga? Aur Bhi Beshumar Qur'an Ki Aayaat Ya Ahadees Mil Jaengi

**Jisme Huqam Saaf Taur Se Bayan Nahi Kiya Gaya Hota, Kabhi Unme Use Kiye Gaye Lafz Ka Ek Se Zyada Meaning Hota Hai, Ya Aayaat Aur Ahadees Ba-Zahir Ek Doosre Ke Khilaf Nazar Aati Hai.**

**■ Aise Mawqe Par Uljhan Aur Dushwari Ko Khatam Karne Ke Liye, Aur Mas'ale Ka Huqam Maloom Karne Ke Liye — Ke Halal Hai Ya Haram Hai, Konsa Meaning Kab Liya Jaega — Ek Hi Tareeqa Hai : Ijtihad Aur Istinbaat.**

**■ Note : Ijtihad Aur Istinbaat Ka Matlab — Maahir-E-Fan Ka Qur'an O Hadees Ki Roshni Me Masaail Samajhna.**

**■ Is Waqt Shayad Kisi Ke Zehan Me Sawal Hota Hoga Ke Har Insaan Khud Se Mas'ale Ko Suljhaane Ki Koshish Karein, Arabic Dictionary Ya Ahaadees Ko Padh Kar ?**

**■ To Jawaban Arz Hai Ke Aisa Karna Har-Giz Jaaiz Nahi Kyunke Har Ek Me Iski Salahiyat Nahi Aur Isse To Shariat-E-Islam Ke Huqm Mazaaq Ban Kar Reh Jaayenge. Jiske Dimaag Me Jo Meaning Aaya Us Par Wo Amal Karega, Iske Bajae Unke Hawale Kiya Jae Jo Is Line Ke Maahir Hain, Jaisa Ke Hum Duniyawī Maamle Me Karte Hain — Bimar Hone Par Doctor Ke Hawale, Gaadi Kharab Ho To Mechanic Ke Paas Jaana Etc.**

**■ Maahirin Se Muraad Yaani Woh Jamaat Aur Log Jin Par Hazrat Nabi Kareem ( Sallallahu Alyhi Wsallam ) Ko Aankh Band Karke Bharosa Tha ( Khulasa Az Fatawa Rahimiyyah**

■ Jinki Sadaqat Khud Qur'an-E-Kareem Ne Bhi Bayan Ki Hai :

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ (الفتح: 18)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ (النساء)

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Aur :

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ (سورۃ الفتح: 29)

■ Translation : "Muhammad Allah Ke Rasool Hain, Aur Jo Log Un Ke Saath Hain Woh Kaafiron Ke Muqable Me Sakht Hain, Aur Aapas Me Meherban Hain. Aey Mukhatab, Tu Unhein Dekhega Ke Kabhi Rukoo Kar Rahe Hain, Kabhi Sajda Kar Rahe Hain, Aur Allah Ke Fazl Aur Uski Raza Ko Talaash Kar Rahe Hain. Un Ke Chehron Par Sajdon Ke Asraat Se Unki Bandagi Ke Nishaan Numayan Hain."

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ (لقمان: 15)  
وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ أَفْبَلْ إِلَى طَاعَتِي وَهُوَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ وَأَصْحَابُهُ وَقِيلَ مَنْ أَنَابَ إِلَيَّ يَغْنِي أَبَا بَكْرٍ الصَّدِّيقَ (تفسير  
(الخازن ج 3 ص 471)

■ Translation : "Aur Us Shakhs Ke Raaste Par Chalo Jo Meri Taraf Ruju Kare — Yaani Meri Ita'at Ki Taraf Aane Wale Ka, Aur Woh Nabi ( Sallallahu Alyhi Wsallam ) Hain, Aur Unke Ashaab ( Sahaba ) Hain.

■ Aur Kaha Gaya Ke 'Jo Ruju Kare' Se Murad Abu Bakr Siddiq Radiyallahu Anhu Hain." ( Tafsir Al-Khazin, Volume 3, Page 471 )

■ Is Aayat Me Particular Kisi Ek Aadmi Ko Follow Karne Ka Huqm Bhi Maaloom Hota Hai, Jisko Shariat Ki Term Me "Taqleed-E-Shakhsi" Kehte Hain. ( Hawala: Masala-E-Taqleed...)

■ Sahaba-E-Kiram R.a. Ki Jamaat Wo Mubarak Jamaat Hai Jinhe Allah Tabarak Wa Ta'ala Ne Apni Raza Ka Parwana De Diya :

"رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا إِلَيْهِ"

■ Ye Wahi Raza Ka Parwana Hai Jo Har Musalman Chahta Hai, Aur Apni Puri Zindagi Allah Hi Ko Raazi Karne Ke Liye Shariat Ka Paband Rehta Hai. Hamara Aur Aapka Faisla Bhi Allah Hi Ke Zimme Hai, Lekin Sahaba Ko Ye Raza Ka Parwana Duniyawi Zindagi Me Hi Mil Chuka Tha. Goya Ke Unke Imtihan Ka Result Aa Chuka Hai Aur Wo Pass Ho Gaye, Aur Hamara Baqi Hai.

■ Imam Tahawi Rahimahullah Ne Aqeedah Ki Kitaab Likhi Hai, Jis Par Ahl-E-Sunnat Wal Jamaat Muttafiq Hain Aur Taqreeban Duniya Ke Tamaam Jamia'at Aur Madaris Me Padhai Jaati Hai. Us Me Farmate Hain:

" Ham Nabi-E-Aqdas Sallallahu Alyhi Wsallam Ke Sahaba Se Muhabbat Karte Hain, Albatta Unme Se Kisi Ki Muhabbat Me Had Se Aage Nahi Badhte Aur Na Hi Unme Se Kisi Se Baraa'at Karte Hain.

Ham Usse Bugz Rakhte Hain Jo Un ( Sahaba ) Se Bugz Rakhta Hai, Aur Achhe Andaaz Me Unka Naam Nahi Lete. Ham Sahaba-E-Kiram Rizwanullahi Alayhim Ajmaeen Ka Zikr Khair Hi Se Karte Hain.

Sahaba-E-Kiram Ki Muhabbat Ko Deen, Imaan, Ikhlaas, Aur Husn-E-Ibadat Ki Alamat Samajhte Hain.

Aur Unse Bugz Rakhne Ko Kufr, Nifaq Samajhte Hain."

( Khulasa: Matn Al-Aqeeda Al-Tahawiyyah, Ibarat No: 105, Matbua: Maktabah Ahmad, Dabhel, Gujarat, India )

■ Aapne Sawal Me Zikar Kiya Hai Ke Woh Log Apne Aap Ko "Manhaj-E-Salaf" Ka Title Dete Hain Aur Qur'an Aur Hadees Ki Baat Bata Kar Fiqh-E-Hanafi Ko Galat Batlate Hain.

■ Aaj Kal Ke Kuch Youtubers Ne Social Media Platform Ko Use Kar Ke Aur Naam Nihad Scholars Ne Rawafiz ( Shia ) Ke Frontman Ban Kar Ahl-Us-Sunnat Wal Jamaat Aur Unki Awaam Ko Gumrah Karne Ki Garz Se Pecheeda Masail — Jaisa Ke Kuch Examples Upar Zikar Kiye Gaye — Par Raai-Zani Karne Ka Bazar Garam Kiya Huva Hai. Kyun Ke Jab Tak

**Koi Nayi Baat Saamne Nahi Aayegi , Tab Tak Unki Dukaan Kaise Chalegi.**

■ Halaanke Asal Me Dekha Jaye To Apne Aap Par "Manhaj-E-Salaf" Ka Title Laga Kar Salaf Ke Hi Khilaaf Zeher Ugaltay Hain, Jabke Aisa Karna Salaf Ke Bhi Manhaj Ke Bilkul Khilaaf Hai.

■ Note : Allah Ke Nek Bande Jo Ummat Me Pehle Guzre Hain — Sahaba-E-Kiram Ki Jama'at, Khaas Taur Se Khulafa-E-Rashideen, Taabieen, Tab'e-Tabieen, Muhaddiseen Aur Baad Buzurgan-E-Deen — Ko Salaf Kehte Hain.

■ Dekha Jaye To Manhaj-E-Salaf Par To Woh Huve Jo 4 Imams Me Se Kisi Ek Ko Follow Karne Wale Hain, Kyunke Chaaron Imam Haq Par Hain, Unka Mujtahid Hona Daleel Se Sabit Hai. Phir Hum Ahl-E-Sunnat Wal Jamaat Ke Mazhab Aur Aqaid Me Imam Abu Hanifa (Reh.) Ke Aqaid Par Muttafiq Hain Jisme Koi Haqeeqi Ikhtilaf Nahi Hai. Aur Hum Hanafi Mazhab ( Fiqh ) Ko Follow Karte Hain Aur Is Baat Par Sab Ka Ittifaq Hai Ke Imam Abu Hanifa Aslaaf Me Se The Aur Tabi'ee The. Imam Abu Hanifa Ki Paidaish Mashhoor Qoul Ke Mutabiq 80 Hijri Me Huvi, Aur Aakhri Sahabi Ka Inteqal 110 Hijri Me Huva. To Phir Hum Ahl-E-Sunnat Wal Jamaat Manhaj-E-Salaf Par Kaise Nahi Hain? Aur Bar-Khilaf Iske, Ke 15Vi Sadi Ke "La-Mazhab" In 4 Imam Ki Mukhalifat Karte Huve Manhaj-E-Salaf Par Ho Gaye ?

■ Hum Hazrat Imam Abu Hanifa Ko Hi Kyun Follow ( Taqleed ) Karte Hain :

( 1 ) Imam Sahab Ne Sahaba Ko Dekha Hai Aur Unse Riwayat Naql Ki Hai.

( 2 ) Aap Masale Ka Hal Group Me Discuss Karte The, Jisme Doosre Shariat Ke Maahir Ulama Bhi Baithte The.

( 3 ) Aap Islamic Laws Ko Jama Karne Wale Sabse Pehle Hain.

( 4 ) Aap Arabic Language Me Kaafi Maahir The.

( 5 ) Arabi Aur Ghair-Arabi "Kufa" Me Kaafi The, Jahan Par Sahabi-E-Rasool Hazrat Ibn Mas'ood (Radhiallahu Anhu) Ki Taqleed Ki Jaati Thi.

■ Rahi Unki Baat "Quran O Hadees Wali" To Agar Dekha Jaye To Unka Dawa Amal Ke Khilaf Hai, Quran O Hadees Me Aise Logon Ko Sirf Pechida Aur Ikhtilafi Baat Hi Nazar Aati Hai, Unhi Masaail Ko Bayan Karenge Jisme Ikhtilaf Sahaba-E-Kiraam Ke Zamane Se Chala Aa Raha Hai, Jaise Raf-Ul-Yadain, Imam Ke Peeche Qirat Karni Hai Ya Nahi Karni Hai. Aur Quran-E-Kareem Me Woh Words Jiska Asal Meaning Allah Aur Uske Rasool Ko Maaloom Hai Jaise { الم / كَيْعَص } Jisko "Mutashabihaat" Kehte Hai, Goya Quran Me Unke Liye Sirf Mutashabihaat Aur Hadees Me Muta'arizaat Hai, Jaise Ek Hadees Ki Misaal Dekar Upar Samjhaya Gaya, Unka Amal Aise Mawqe Par Ye Hota Hai Ke Unke Maulana Jis Hadees Ko Ya Baat Ko Sahih Keh De Wo Usko Qabool Kar Lete Hai, Halanke Woh Hadees Kis Darje Ki Hai, Uspar Sahaba Ka Amal Tha, Koi Quran Ki Ayat Ya Mazboot Hadees Uske Khilaf Hai, Ye Sab Kuch Nahi Dekha Jaata.

**Ulta Humein Ye Kaha Jaata Hai Ke Dekho Hanafiyo Ne Tumhein Hadees Par Amal Chhudhwa Diya. Hum Hanafi Ahle Sunnat Wal Jamaat Ka Ikhtilafi Aur Pechida Masaail Me Amal Aslaaf Hi Ki Tarah Hai, Ke Jis Baat Par Sahaba-E-Kiraam Ne Amal Karna Chhod Diya Hum Bhi Us Riwayat Par Amal Nahi Karte Agar Che Us Riwayat Aur Hadees Ka Ehtram Karte Hai. Aur Jis Par Aksar Sahaba-E-Kiraam Ne Amal Kiya Usko Hum Hanafiyo Ne Bhi Apnaya.**

■ **Mujtahideen Ko Unhi Masaail Me Ijtihaad Ki Zaroorat Padhti Hai : Jo Gair Mansoos Ho, Sahaba-E-Kiram Ke Zamane Se Us Mein Ikhtilaaf Chala Aata Ho. Agar Insaaf Se Dekha Jaye To Chaaron Imam Ki Rai Kisi Bhi Ayat Aur Hadees Ke Khilaf Ba-Zahir Nazar Nahi Aayegi, Islam Ki Buniyadi Baaton Me 4 Imamon Me Koi Ikhtilaaf Nahi Hai.**

■ **Aur 4 Imamon Ne Jis Tarah Ka Ijtihaad Kiya Hai, Waisa Ijtihaad Sahaba-E-Kiram Se Bhi Paya Gaya Jaisa Ke : Gazwa-E-Khandaq Ke Mawqe Par Aap ( Sallallahu Alaihi Wasallam ) Ka Asar Ki Namaz Ke Baare Hukm Tha Ke Koi Na Padhe, Magar Banu-Quraizah Me, Chunanche Kuch Ne Raaste Me Padh Li Ye Soch Aur Ijtihaad Karke Ke Aapke Kehne Ka Matlab Ye Tha Ke Banu-Quraizah Jaldi Pahunchna Hai Aur Baaz Ne Waha Jaa Kar Ada Ki. Aap ( Sallallahu Alaihi Wasallam ) Ko Maaloom Padne Par Dono Me Se Kisi Par Bhi Naraz Nahi Huve. ( Bukhari Shareef, Masala-E-Taqleed...)**

■ **Phir Ye Baat Ke Chaaron Imam Haq Par Hai To Chaaron**

**Imam Ko Follow Kiya Jaana Sahih Hona Chahiye, Sirf Ek Hazrat Imam Abu Hanifa Rahimahullah Ko Hi Kyu? Kisi Ek Imam Ko Follow Karne Ke Bajaye, Agar Chaaron Ko Follow Karna Sahi Kaha Jaye To Isse Nafs-Parasti Laazim Aati Hai, Jisko Jis Imam Ka Masala Acha Lage, Woh Usko Us Waqt Apna Lega, Jaisa Ke Body Ke Kisi Hisse Se Blood Nikla To Imam Shafiee Rahimahullah Ki Baat Maan Li Ke Wuzu Nahi Tutega Aur Aurat Ko Touch Kar Liya To Imam Sb.**

**Rahimahullah Ki Baat Ko Qabool Kar Liya Ke Wuzu Nahi Khatam Hua, Halanke Shafiee Mazhab Me Wuzu Toot Jaata Hai. Goya Ek Tarah Se Khwahishat Aur Nafs Ko Follow Karna Laazim Aayega, Na Ke Shariat Ko, Aur Ibaadat Ada Karne Me Bhi Kaafi Khalal ( Disturb ) Hoga.**

**■ Phir Aap Ka Kehna Ke Woh Log Hazrat Ameer Muaaviyah R.a. Aur Khulafa-E-Rashideen Par Tanqeed Karte Hain. Sahaba Kiram "Radhiallahu Anhum" Ke Aapsi Ikhtilaf Ki Wajah Se Jo Waqiaat Pesh Aaye Unhein "Mushajraat-E-Sahaba" Kaha Jaata Hai, Aur Mushajraat-E-Sahaba Me Shareek Hone Wale Sahaba Kiram R.a. Ke Mutaaliq Taa'na O Tanqeed, Raay Zani, Tajziyah Aur Tabsirah Se Aslaaf-E-Ahl-E-Sunnat Wal Jamaat Ne Ehteraz Kiya Hai. Iski Sarahat Ulama-E-Ahl-E-Sunnat Ne Ki Hai. Isi Me Humari Hifazat Hai. Sirf "Manhaj-E-Salaf" Ka Title Lagane Se Koi Salaf ( Sahaba Kiram Radhiallahu Anhum Aur Baad Ke Nek Logon ) Ko Follow Karne Wala Nahi Ban Jaata.**

**■ Hafiz Ibne Hajar Farmate Hain Ke Ahlus Sunnah Wal Jamaah Ka Is Baat Par Ittifaq Hai Ke Sahaba Kiram R.a. Me**

**Jo Ladaian Pesh Aai Unki Wajah Se Kisi Sahabi Ko Taa'n Karna Jaiz Nahi, Isliye Ke Unka Aapasi Qitaal Ijtihaad Ki Buniyad Par Tha, Aur Allah Taala Ne Ijtihaad Me Khataa Karne Wale Ko Muaaf Farma Diya Hai, Balke Mujtahid Jisse Ghalati Hui Hogi, Us Ko Qayamat Me Ek Sawab Milega, Jab Ke Mujtahid Jiski Rai Bilkul Sahi Hogi Ko Do Sawab Diye Jaayenge. (Badr-UI-Layaali Bahawalah Fath-UI-Bari Li Ibn Hajar 13/34)**

■ **Hazrat Mujaddid Alf-E-Saani Reh. Ne Apne Maktubaat Me Muta'addid Jagah Mushajraate Sahaba Ke Baare Me Aqeeda E Ahle Sunnat Ki Wazahat Ki Hai, Aap Ne Likha Hai : " Mukhalafat Aur Jhagde Jo Ashaabe Kiram R.a. Ke Darmiyan Waqea Huve Hain, Nafsaani Khwahishon Ki Wajah Se Nahi, Kyunke Khairul Bashir Sallallahu Alaihi Wasallam Ki Sohbat Me Unke Nafs Ka Tazkiyah Ho Chuka Tha Aur Ammara Pan Se Azaad Ho Chuke The." ( Badrullayaali 2/145, Bahawalah Maktubaat Imam Rabbani 1/128, Maktub No: 54 )**

■ **Doosri Jagah Likhte Hain : " Aur Jo Kuch Ladaai Jhagde Pesh Aaye, Sab Behtar Hikmaton Aur Nek Gumaanon Par Mahmool Hai. Woh Hirs-O-Hawa Aur Jahalat Se Na The, Balke Woh Ijtihad Aur Ilm Ki Ro Se The, Aur Agar Un Me Se Kisi Ne Ijtihad Me Khataa Ki Hai To Allah Ta'ala Ke Nazdeek Khataa-Kaar Ke Liye Bhi Ek Darjah Hai. Aur Yahi Ifraat-O-Tafreet Ke Darmiyan Seedha Raasta Hai Jisko Ahle Sunnat Wal Jamaat Ne Ikhtiyaar Kiya Hai." ( Badrullayaali, Bahawalah Maktubaat Imam Rabbani 1/134, Maktub No: 59**

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■ Shaikh Abdul Qadir Jeelani Reh. Likhte Hain Ke Ahle Sunnat Ka Is Baat Par Ittiffaaq Hai Ke Sahaba Ke Darmiyan Jo Ikhtilaaf Waqea Huva Hai Us Se Apne Aap Ko Bachaye Rakhna Waajib Hai, Unke Haq Me Bure Kalimaat Kehne Se Ahteraz Aur Unke Faza'il Aur Nekiaan Bayaan Karna Zaroori Hai. Aur Unke Muaamle Ko Allah Ta'ala Ke Supurd Karna Chahiye. ( Badrullayaali, Bahawalah Al-Ghuniyah Lit-Talibeen 1/113 )

■ Hazrat Abu Sa'eed Khudri R.a. Ke Saamne Hazrat Ali, Hazrat Usman, Hazrat Talha Aur Hazrat Zubair R.a. Ke Aapsi Ikhtilaafaat Ka Tazkirah Kiya Gaya, To Aap R.a. Ne Farmaya : " Un Hazraat Se Bohot Se Nek A'maal Pehle Sadir Ho Chuke Hain, Ab Un Par Fitne Ka Daur Aaya Hai, Lihaaza Unka Muaamla Allah Ke Supurd Kar Diya Jaye." ( Badrullayaali, Bahawalah Musannaf Ibn Abi Shaybah, Raqm: 38956; Al-Fitan Li Nu'aym Bin Hammad, Raqm: 184; Sharh Usul I'tiqaad Ahlus-Sunnah Wal-Jama'ah Li Al-Lalkaai, Raqm: 2352 )

■ Ek Martabah Hazrat Umar Bin Abdul Aziz R.h. Se Hazrat Ali Wa Usman R.a. Aur Waqia Karbala Aur Waqia-E-Jamal O Sifteen Se Muta'alliq Sawal Kiya Gaya, To Aap Ne Farmaya : "Jis Khoon Se Allah Ta'ala Ne Mere Hathon Ko Door Rakha Usme Main Apni Zabaan Mulaawwas Karna Pasand Nahi Karta. "(Tabaqaatul Kubra Li Ibn Sa'ad 5/297)

■ **Note : Mushajraat Par Tafseel Ke Liye Dekhein,**  
**Badrullayaali Sharh Bad'ul Amaali Aur Tiryaq-E-Akbar**  
**Bazubaan Safdar.**

■ **Lihaza Sahaba-E-Kiram Ki Jamaat Ke Baare Me Qur'an Ki**  
**Aayaat Aur Fazai'l Ko Dekhte Hue, Jo Ke Sab Se Zyada**  
**Taqwa O Taharat Wale, Zahin Aur Khaas Tor Se Deeni**  
**Knowledge Me Bhi Kaafi Maahir Jamaat Samjhi Gai Hai,**  
**Ahlus-Sunnat Wal Jamaat Ka Ye Aqeedah Hai:**

وَمَنْ أَحْسَنُ لِقَوْلٍ فِي أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَزْوَاجِهِ  
لَطَاهِرَاتٍ مِنْ كُلِّ دَنَسٍ وَذُرِّيَّاتِهِ لِمُقَدَّسِينَ مِنْ كُلِّ رَجْسٍ فَقَدْ بَرِيءٌ  
مِنَ لِنْفَاقٍ

**Yaani In Teen Qisam Ke Afraad - Sahaba-E-Kiram, Azwaj-E-**  
**Mutahharat Aur Aulad-E-Paighambar رضي الله عنهم اجمعين**  
**Ke Baare Me Husn-E-I'tiqad Zaroori Hai. In Sab Ke Baare**  
**Me Bura Aqeedah Rakhna, Kuch Se Mohabbat Aur Kuch Se**  
**Nafrat Aur Laan-Taana Karna Munafiq Hone Ki Alamat Hai. (**  
**Khulasa Az Sharh Aqeedah Al-Tahawiyyah 147 )**

■ **Lihaza Tamam Ikhtilafi Masaail Ka Hal Taqleed Karne Me**  
**Hi Hai. Ikhtilafi Masaail Ko Mujtahideen ( Islamic Law Ke**  
**Maahireen ) Ke Hawale Kiya Jaye. Woh Jo Rai Rakhe, Usko**  
**Aam Insano Ko Chup-Chaap Maan Lene Me Hi Bhalai Hai.**

■ **Note : Har Aadmi Mujtahid Banne Ki Salahiyat Nahi**  
**Rakhta, Balke Uska Mujtahid Hona Daleel Se Sabit Hona**  
**Zaroori Hai, Jaise Ke 4 Imam Ka Muamla Hai - Woh Log**  
**Daleel Se Mujtahid Sabit Hain.**

■ **Warna Ab Tak Yahī Experience Huva Hai, Ke Taqleed Na Karke Apni Rai Rakhne Wala Bil-Aakhir Bad-Din Ho Jata Hai, Aur Phir Muamla Sahaba Ko Laan-Taan Tak Zaroor Pahunchta Hai. Kyun Ke Woh Aap ( Sallallahu Alyhi Wsallam ) Ke Pehle Students Hain, Tamam Masaail Unhi Ke Zariye Ummat Ko Pahunchte Hain, Jisse Aadmi Faasiq To Zaroor Ho Jaega.**

■ **Kyun Ke Ek Aam Musalman Ko Gaali Aur Bura Kehne Wale Ko Hadees Me Faasiq Kaha Gaya Hai, To Sahaba-E-Kiram Ki Muqaddas Jamaat - Unme Bhi Khulafa-E-Rashideen Aur Hazrat Ameer Mu'awiyah R. A. - Ko Bura Bakne Wale Ke Baare Me Aapka Kya Khayal Hai? ( Khulasa - Kitabul Fatawa 1/378 ) Baad Me Chal Kar Aisa Aadmi Be-Din Bhi Ho Jaye To Mushkil Nahi.**

■ **Is Darmiyan Yeh Baat Bhi Zehan Me Rahe Ke Jo Ke Humne Bilkul Shuru Me Batlai Ke Follow Allah Aur Uske Rasool Ko Kiya Jaega, Koi Yeh Na Samjhe Ke Taqleed Karne Se To Kisi Ek Sahabi Ya Mujtahid Ko Follow Karna Laazim Aata Hai. Aisa Nahi Hai, Mujtahideen Ki Haisiyat Mediators Ki Hai Yaani Woh Baad Me Aane Wale Musalmano ( Muqallid ) Ko Allah Aur Rasool Ki Baatein Batla Kar Unhi Se Jodne Wale Hai, Na Yeh Ke Mujtahideen Apni Zaati Baaton Par Logo Ko Follow Karwate Hai.**

■ **Jis Tarah Namaz Ki Jamaat Me Log Zyada Ho Jaye Ya Masjid Me Light Cut-Off Hone Par Kuch Muqtadi Takbeer Zor Se Kehna Shuru Karte Hai, Dusre Muqtadiyon Me Se**

**Koi Bhi Yeh Tasawwur Nahi Karta Ke Hum Is Takbeer Dene Wale Ko Hi Imam Bana Kar Namaz Padh Rahe Hai Balke Yeh Khayal Hota Hai Ke Takbeer Dene Wale Ka Haal To Asal Imam Ki Haalat Batlana Hai, Sabka Imam Asal Me Ek Hi Hai.**

■ **Yahi Haalat Peechida Masail Me Mujtahideen Ki Hoti Hai, Ke Woh Sirf Quran-O-Hadees Ki Roshni Me Ikhtilaafi Baat Ka Hal Batlate Hai, Follow To Allah Aur Uske Rasool Ko Karwaya Jaata Hai. ( Khulasa-Fatawa Rahimiyyah 1/96,97 )**

■ **Ek Sawal Yeh Bhi Mashhoor Hai Ke Mawjooda Daur Me Jin 4 Imam Ko Follow Kiya Jaata Hai, Unse Pehle Sahaba Ki Istarah Peechida Masail Ke Maamle Me Taqleed Ki Jaati Thi ?**

**Ji Haan, In 4 Imam Se Pehle Makkah Me Hazrat Ibn-E-Abbas Ko, Madina Me Hazrat Zaid Bin Sabit Ko, Kufa Me Hazrat Ibn-Masood Ko ( Hanafi Fiqh Laws Inhi Se Naql Kiya Jaata Hai ) Basra Me Hazrat Anas Ko Aur Yaman Me Hazrat Muaaz Ko Follow ( Taqleed ) Kiya Jata Tha. Aur Us Waqt Par Bhi Log Muqallid The, Albata Taqleed Ka Khaas Word Nahi Tha.**

■ **Yeh Bhi Sawal Kiya Jaata Hai Ke Mujtahideen To Kaafi Guzre Hai Unme Sirf In 4 Imam Ko Hi Kyu Follow Kiya Jaata Hai : Quran Me Allah Ta'ala Ne Farmaya Hai, **وَاتَّبِعْ سَبِيلَ مَنْ** (Luqman: 15) - Unke Raaste Ko Follow Karo Jo Allah Ki Taraf Rujoo Karne Wale Ho. Aur Kisi Ko Follow Karne Ke Liye Unki Baatein Aur Masail Achhi Tarah Jama**

**Hona Zaruri Hai Aur Aaj Ke Zamane Me Yeh Cheezein 4 Imam Ke Masail Aur Fiqh Ko Haasil Hai ( Masala-E-Taqleed, Ifadaat Az Mutakallim-E-Islam Hazrat Molana Ilyas Ghuman Sahab ), Aur Unme Bhi Khaas Taur Se Fiqh-E-Hanafi Pehle Number Par Hai.**

■ **Aur Humara Imam Abu Hanifa Rahimahullah Ko Follow Karne Ke Bahut Se Reason Jo Upar Zikar Kiye Gaye, Un Me Se Ek Aham Yeh Bhi Hai Ke Sabse Pehle Masai'l Ko Jama Karne Wale Imam Sahab Aur Unke Students The, Jaise Hazrat Imam Abu Yusuf Aur Hazrat Imam Muhammad Rahimahullah**

■ **Lihaza Upar Ki Baaton Ko Padh Kar Aapko Andaza Ho Gaya Hoga Ke Humara Hazrat Imam Abu Hanifa Rahimahullah Ki Taqleed Karna Bilkul Sahi Hai, Aur Sahaba-E-Kiram ( Radhiallahu Anhum ) Ke Aapsi Ladayi Ke Baare Me Kisi Ek Ko Bhi Laan-Taana Karne Se Bachien Rehna Hi Salaf Ka Manhaj Hai, Na Ke Wo Tareeqa Salaf Ka Raha Hai Jo Ghair-Muqallideen Ka Aapke Ilaqe Aur Duniya Bhar Me Hai.**

■ **Aur Bhi Bahut Si Baatein Reh Gayi Hain, Buniyadi Baatein Kaafi Had Tak Zikar Kar Di Gayi, Jo Imaan Bachane Ke Liye Kaafi Hai, Un Fitna Karne Walon Se Ghabrane Ki Zaroorat Nahi, Ahl-Us-Sunnat Wal-Jamaat Hanafi Ulama-E-Deoband Ko Aap Log Barabar Follow Karte Rahe, Unke Bayanaat Aur Kitaabein Is Topic Par Mawjud Hain. Ho Sake To Aap Ki City Me Kaafi Mashhoor Deobandi Madaris Hain, Wahan Se**

**Kuch Madad Aapko Mil Sakti Hai Aur Juma Ke Bayanaat Bhi Aise Topics Par Ya Ba-Qaidah Programs Kiye Jaa Sakte Hai, Aur Aise Logo Ke Milne Par Unke Sawal Ka Khud Se Jawab Dene Ke Bajaye Kisi Maahir Aalim-E-Deen Hi Se Unka Contact Karwa Diya Jaye. Fakt - Allah Ta'ala Sabse Zyada Janne Wale Hai.**

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