

عید میلاد النبی

صَلَّى اللهُ عَلَيْهِ  
وَالِهِ وَسَلَّمَ

Eid Milaad Ki Sharayi Haisiya  
Aur  
Barelwiyou k Dalail Ka Jayeza

By Hafiz Muhammad Shahid حافظ محمد شاہد

## **TOPIC:**

# **EID MEELAD-UN-NABI SALLALLAHU ALAIHI WASALLAM KI SHARA'I HAQEEQATH AUR BARELWIYO KE DALAYEL KA JAYEZAH:**

*Is topic se Related hi kuch unwanath ke Tahet Tabsarah kiya  
Jaayega, jaise:*

- **MURAWWAJA EID MEELAD-UN-NABI ﷺ KI IBTEDA (starting) KAB HUI??**
- **MEELAD-UN-NABI ﷺ MANANE (Celebrate karne) KI IBTEDA KE BAARE ME BARELWIYON KI KIYA RAAYE HAI??**
- **NABI ﷺ KI TAARIKHE WILADATH AUR WAFATH KIYA HAI AUR BARELWIYO KA IS MAS'ALE MEIN KIYA MAUQAF HAI ?**
- **KIYA ABULAHAB KA QISSA SAHEEH HAI?? KIYA ISNE YAUME MEELAD-UN-NABI ﷺ KI KHUSHI ME LAUNDI KO AZAD KIYA??**
- **MEELAD-UN-NABI MANANE (CELEBRATE) KE TALLUQ SE BARELVIYO KE DEEGAR DALAYEL KA JAAYEZAH,**
- **JHANDIYAN LAGANE WALI RIWAYATH KA JAYEZAH,**
- **BID'ATH KI TA'REEF BARELWIYO KE DALAYEL SE,**
- **KIYA BID'AATH KI TAQSEEM SAHEEH HAI?? KIYA BID'ATE HASNA SHARI'AT ME JAYEZ HAI??,**
- **DEENI UMOOR WO DUNYAWI UMOOR AUR BID'ATHE HASANAH,**

● SHARI'AT ME BID'AATH KI MAZAMMATH AUR IS PAR SALFE SALIHEEN KE AQWAL,

● MURAWWAJA EID MEELAD-UN-NABI ﷺ KE DIN HONE WAALE BID'ATH WO KHURAFATH AUR DEEGAR HONE WAALE HARAM KAAMO KA JAYEZH.

● EID-E- MEELAD NABI ( ﷺ ) MANANE WALON KE DILCHASP TAZADAATH.

## 1. MURAWWAJA EID MEELAD-UN-NABI ﷺ KI IBTEDA (STARTING) KAB HUI?:

➡ Murawwaja Jashne Eide Meelad-un-Nabi ﷺ ki Qur'an wo Hadees me Koi Asal Nahi, iski ibteda (starting) chauhti (4th) sadi hijri me hui, sabse pahle Naam nihad Fatimi shi'yon ne Ye jashan Manaya.

### ☆Daleel no.1:

بو العباس الحسينى العبيدى، تقى الدين المقرئى ( المتوفى حمد بن على بن عبد القادر، ٨٤٥ ) لكهتے ہیں :  
ول العام، ويوم س السنة، موسم عياد ومواسم وهى موسم ر " وكان للخلفاء الفاطميين فى طول السنة  
ئ، ومولدا النبي ﷺ --- " عاشور

"Ya'ni Fatimi Khulafa ke yahan Saal bhar mein kayi tarah ke jashan aur Mahfilon ka Ine'qad hota tha aur wo ye hai: Saal ke Ekhtetaam ka jashan, Naye Saal ka Jashan, Yaume Aashorah Ka jashan aur MEELAD-UN-NABI ﷺ Ka Jashan...."

☞Dekhiye:

[ الخطط المقرئية : ج 1 ص 495 ]-

### ☆Daleel no.2:

Maulana Syed Sulaiman Nadwi Rahimahullah Likhte hai:

"Meelad Ki Majlison Ka Riway Ghaliban Chauhti (4th) Sadi se huwa".

**Dekhiye:**

(Seerat-un-Nabi jild no.3, Safa no.664)

☆Daleel no.3:

Hafiz Siyuti Rahmatullah Alaih farmate hai:

"وأول من أحدث فعل ذلك صاحب أربل الملك المظفر أبو سعيد"

"Yani sabse pahle jisne ise ejad kiya wo Arbal ka badshah muzaffar abu saeed tha".

☞**Dekhiye:**

(Al hawi lil fatawa lil siyuti, jild no.1, safu no.189)

In Dalayel se ye saaf wazeh hogaya ke murawwaja jashne eid meelad manana Chauhti sadi hijri me shuru huwa aur ye shia aur eesayiyon ki Mushabihath mein hai balke unhi ka tohfa hai jo aajke kuch jahil logo Ne ekhtiyar Karliya hai.

➡ Nabi ﷺ ki yaume wiladath (date of birth) ko yaume Eid (yani eid ka din) Qarar dena aur us din festival ke taur par celebrate karna Eesayon (christians) ka Amal hai,

Murawwaja Eide meeladun Nabi ﷺ Aise hi hai jaise Eesayi (christians) yaume wiladath yasooh maseeh (yani eesa Alaihissalam ka birthday) manate hai Aur Na Allah ne Eesa (Alaihissalam) ka birthday Manane ka hukm diya hai aur Na hi Eesa (Alaihissalam) ne , ye kuffar Ne Ye Riwaaj shuru kiya hai

ke Nabi ke janam din par Eid manayi jaaye aur Kuffar ki Mushabihath ekhtiyar karke Shiyon ne ye meeladunNabi ﷺ ke naam se eid aur jashan shuru kiya aur isi kuffar ki mushabihat ekhtiyar karte hue hamare kam ilm Musalman bhi jashn Manate hue Sadko par nikal Gaye, halanke Allah ke Rasool ﷺ Ne Farmaya:

" من تشبه بقوم فهو منهم "

"Jo jis qaum ki mushabihat (kuffar ke jaisa Amal) ekhtiyar karega to wo unhi me se hai".

☞Dekhiye:

(Sunan Abudaud,jild no.4,Kitab-ul-Libas,kitab no.31,Hadees no.4031,wasanad Hasan)

➡Pata chala ke Murawwaja eideMeeladunnabi ﷺ ke naam par 12 Rabi-ul-awwal ke din aap ﷺ ka janam din manana aur eid celebrate karna aisa hi hai jaise eesayi (christians) eesa (A'laihissalam) ka janam din aur eid manate hai Aur Kuffar ki Mushabihat ekhtiyar karna Aisa hi hai jaise ke wo unhi me se ho, العباد بالله!

## **2. MEELAD-UN-NABI ﷺ MANANE(celebrate karne) KI IBTEDA KE BAARE ME BARELWIYON KI KIYA RAAYE HAI?**

➡ Ab Hum Inke Ghar ki kahani sunate hai ke Inke yaha Murawwaja meelad manana kiya shuru se hi hai? Ya phir Ba'd me Ejad hua?

Barelviyo ke Bahut badhe Aalim,buzrg aur Na jaane kiya kiya laqab dete hai,

Janab Ahmed Yaar Khan na'eemi Barelvi gujraathi sahab Jinka barelviyo ke yaha bahut badha muqam hai,

### ☆DALEEL NO.1:

1) JANAB AHMED YAAR KHAN NA'EEMI BARELWI ne apni kitab me (murawwaja meelad-un-nabi صلی اللہ علیہ وسلم ke wujood wo ibteda ke baare me) Apni kitab me likhte hai:

"لم يفعله أحد من القرون الثلاثة انما حدث بعد"

"Yani ye meelad shareef teeno zamano (khairul quroon) me kisi ne Na Kiya, ba'd me EJAAD (invention) hua".

☞Dekhiye:

(Ja'ul Haq, Jild no.1, safa no.236)

Note: Janab Ahmed yaar khan na'eemi barelvi ke is qaul se Wazeh hochuka hai ke Ye meelad-un-Nabi صلی اللہ علیہ وسلم Manana,Jhande lekar sadko par nikalna, is din Juluos nikaalna ye sab Na Nabi صلی اللہ علیہ وسلم ke zamane me hua aur Na hi sahaba ne manaya aur Na hi Taba'een ne manaya aur Na hi TabaTab'een ne manaya balke ye khairul quroon ke baad ejaad kardah (bid'at) hai,

➡Ab Aayiye Meelad-un-Nabi صلی اللہ علیہ وسلم ki ibteda ke baare me Barelviyo ke dusre bahut badhe Aalim Janab Ghulam Rasool Sa'eedi Barelwi sahab ka qaul mulaheza Farmayiye,

### ☆DALEEL NO.2:

2) JANAB GHULAM RASOOL SA'EEDI BARELWI Apni sharah me likhte hai:

"Salfe Saliheen Ya'ni Sahaba Aur taba'een ne MAHFILE MEELAD munaqqad Nahi ki ye Baja (yani sahi) hai".

☞Dekhiye:

(Sharah Saheeh Muslim, jild no.3,safa no.179)

➡Ab Aayiye barelviyo ke teesre bahut badhe Aalim Janab Abdul samee' Rampuri Barelvi ka yun e'terafe Haqeeqat Mulaheza farmayiye,

☆DALEEL NO.3:

3) JANAB ABDUL SAMEE' RAMPURI BARELVI likhte hai:

"Ye saaman farhat wo sarwar aur wo bhi Makhsoos Mahine RabiulAwwal ke Saath aur Isme Khaas wahi baarwa (12th wa) din Meelad Shareef ka Ma'yin (fix) Karna, Ba'd me Hua Yani chethi (6th) Sadi Ke Aakhir Me".

☞Dekhiye:

(Anware Satiah :159)

➡ Aur bhi hawale hai, lekin yahi par iktefa karta hun, Aakhir me barelviyo ke is daur ke bahut badhe Actor Janab ilyas Attari qadri razvi ka bayan bhi mulaheza ho youtube par

<https://youtu.be/7LZ2ca14o2A>

=>is video me sawal kiya gaya ke kiya sahaba ekram, taba'een aur tabe taba'een ke daur me Murawwaja jashne Eid meeladunnabi ﷺ manaya jaata tha??

#### ☆DALEEL NO.4:

4) JANAB ILYAS ATTARI QADRI RAZVI Sahab ka jawab hai:

"Har kaam me ye daleel nahi dekhi jaati hai ke Sahaba ekram Rizwanillahi ajma'een ne Wo kaam (yani eid meelad) kiya ya nahi".

➔in Tamam Hawalo se Wazeh hochuka hai ke khud barelwiyo ke nazdeek bhi Meeladunnabi ﷺ manana baad ki ejad kardah kaam hai aur Inhi ki zubani ye HAQ ayaan hochuka hai ke Na to Nabi ﷺ ne ye meelad manayi aur Na hi sahaba ko manane ka hukm diya aur Na hi sahaba ne manaya aur na hi taba'een aur taba Tab'een ne.

#### NOTE:

Barelviyo ke akabir ulma ke hawale bataure ilzam pesh kiye gaye hai, yaha par sirf ye batlana matloob hai ke Jab Yahi Aajke barelwi ulama kahte hai ke Meelad-un-Nabi ﷺ sahaba ne manaya aur qur'an me iska zikr hai,aur meelad manana sabit karne ke liye ahadees batate hai, to hamara inse sawal hai ke Jab Qur'an me eid meelad ka zikr Pahle se hi hai aur Ahadees me bhi pahle se hi hai aur sahaba ne manayi to Tumhare ye barelwi ulama kiyu JHOOT kahe hai ke eid meelad khairul Quroon ke daur me nahi manaya jaata tha???



Aur agar inki baath sachi hai to phir aaj tum kiyun JHOOT bolte ho ke quran me aur hadees me eid meelad ka zikr hai???

~Lag Gayi Aag, khud ke hi ghar ke chiraagh se !!

### **3. NABI ﷺ KI TAREEKHE WILADATH AUR WAFATH AUR BARELWIYO KA IS MAS'ALE MEIN KIYA MAUQAF HAI?**

Nabi ﷺ ki Tareekh wiladath mein bahut ekhtelaf paaya jaata hai, moarrikheen aur seerath likhne waalo mein se kisi ne 9 rab-ul-Awwal likha, kisi me 12 rabi-ul-Awwal, kisi me 8 rabi-ul-Awwal to kisi ne 10 moharram bhi likha.

Nabi ﷺ ki paydayesh ki tareekh ko lekar ekhtelaf to moarrikheen aur muhaqqiqeen mein raha hai, lekin Aaj jo log nabi ﷺ ki mohabbath me meelad manate hai wo is ekhtelaf mein 12 rabi-ul-Awwal ko khas karke kis tarah meelad mana sakte hai? Halanke in barelwiyo aur hanfiyon ke yaha bhi aap ﷺ ki paydayesh ki tareekh me ekhtelaf hai. Jaisa ke

#### **☆ DALEEL NO.1:**

AHMED RAZA KHAN BARELWI Apni kitab MALFOOZATH jild no.2, safa no.220 mein likhte hai:

"Nabi ﷺ ki wiladath 12 Rab-ul-Awwal do shunbe ko hai aur isi mein wafath shareef hai".

#### **☆ DALEEL NO.2:**

Shaikh Abdul khader Jeelani Apni MashHoor kitab GhuniyatutTalibeen jild no.2, safa no.392 taba bairooth mein farmate hai:

"Hamare Nabi ﷺ ki wiladath 10 MOHARRAM ko hui hai".

☆ **DALEEL NO.3:**

Syed Suleiman Nadwi Apni MashHoor kitab Seerat-un-Nabi jild no.1, safa no.171 mein likhte hai:

"Tareekhe wiladath ke Mut'alliq Misar ke MashHoor Aalim Mahmood pasha Falki ne ek risala likha hai jisme unhone dalayele riyazi se sabith kiya hai ke Aap ﷺ ki wiladath 9 rabi-ul-Awwal ba mutabiq 20 april 571 ھ hui thi".

☆ **DALEEL NO.4:**

Akber shah khan Najeeb Aabadi apni kitab Tareekhe islam hissa awwal, safa no.76 mei likhte hai:

"Chunanche 9 rabi-ul-Awwal baroze do shunba aur qabl az tuloo aaftab Aahazrath ﷺ Paida hue".

ye Baath musallam hai ke Nabi ﷺ ki wiladath ki tareekh par ekhtelaf hai, ye is baath ki zabardast Daleel hai Ke Agar islam Mein Nabi ﷺ ki paydayesh par koi khas jashan manana hota ya eid manana hota ya jhandiya lagakar logo ko sadko par Khana khilana hota Ya us din Juloos nikaalna hota To is din ki tareekh ko lekar kabhi EKHTELEAF hi Na hota,

Misal ke taur par HAJJ ke Ayyam hai, ye kis mahine mein karna hai aur Qurbani kis tareekh ko karna hai is mas'ale Mein kisi ka

bhi ekhtelaf nahi, Ramzan ke Roze kab se shuru karna hai aur ramzan ke baad eid kaunsi tareekh par karna hai isme kisi ka ekhtelaf Nahi, kiyunke iska hukm shari'ath ne diya, Nabi ﷺ Ne karke bataya aur sahaba ne logo ko bataya aur aaj tak tamam musalman is par amal paira hai,

Raha murawwaja Meelad manana, ek taraf kahte ho ye ke ye Eidon ki bhi Eid hai, to bhala batao ye kaisi EID hai jiski tareekh Me hi ekhtelaf hai? tareekh to tareekh inke PEERANE PEER SHAIKH ABDUL KHADER JEELANI ne to mahine mein hi ekhtelaf kardiya aur rabi-ul-Awwal ki bajaye 10 MOHARRAM likha,

~ Ab batao 10 moharram ke din GHAM manaoge ya JASHAN??

Aur raha wafath ki tareekh, to beshak jis din Aap is dunya se rukhsath hue to Aap Nabi, Rasool aur imam-ul-Anbiya bankar gaye aur logo ne is tareekh ko yaad kiya aur likha, chunke Aap paida hote hi Nabi nahi the is wajah se paidayesh Mein ekhtelaf hua,

Wafath ki tareekh par to sabka ittefaq hai aur wo 12 Rab-ul-Awwal hai jaisa Ke

**AHMED RAZA KHAN BARELWI Ne bhi Apni kitab MALFOOZATH Mein Likha,**

Ispar mazeed bahes karne ki bajaye bus mai itna kahna chahta hun ke Dushmanane Islam, rawafiz, munafiqeen ne Kiya khoob khel khela hai, ek taraf Mu'viya Razi'Allahu anhu ki wafath ke din Rajab ke konde in Bid'ati barelwiyo ko de diye aur Phir

Kayenath ke Imam Muhammad ﷺ ke WAFATH ke din Jashan aur Eid Manane ka tehwar nikala. Afsos ka muqam hai aur isi par Ye andhe barelwi aur aam awam isi ko mohabbathe Rasool ka naam deti hai, halanke ye Dushmani ki A'lamath hai ke Aapke inteqal ke din Jashan manaye. (Allah ki panah).

#### **4. KIYA ABU LAHAB (KAFIR) KA QISSA SAHEEH HAI? KIYA ABU LAHAB (KAFIR) NE YAUME WILDATH-UN-NABI ﷺ KI KHUSHI ME LAUNDI KO AZAD KIYA THA??**

➡ Sabse pahle AbuLahab ka wo qissa dekhte hai jiski bunyad par Barelwi akabiron ne bhi ek kafir wo Mal'oon ke qisse se meelad-un-Nabi Manane ki daleel li hai,

#### **➡ ABU LAHAB KA QISSA:**

U'rwa bin Zubair Taba'ee (RahiMahullah) Ka Bayan hai:

"Saubiya Abu Lahab ki Laundi thi, AbuLahab ne usku Azad kardiya, usne Nabi ﷺ Ko Doodh Pilaya, Jab AbuLahab Mara to Uske ba'd (Abulahab ke Rishtedar) Ahle Khana ko Bure Haal me dikhaya gaya, usne usse (AbuLahab) se pucha: kiya paaya hai? AbuLahab Bola ke tumhare ba'd maine koi Raahat nahi paayi, siwaye iske ke Saubiya ko Azad karne ki wajah se is (Anghote aur angashte Shahadath ke beech ke gadhe) se pilaya jaata hun".

☞Dekhiye:

(Saheeh Bukhari ,Hadees no.5101 ke tahat mursal)

Sabse pahle ye Qissa jo upar bayan kiya gaya hai wo ek Taba'ae Ka Qaul hai, aur yaha par U'rwa bin zubair Taba'ae Na to ye qissa Kisi sahabi se riwayat karrahe hai aur Na hi kisi Sahabiyah se riwayat karrahe hai, balke AbuLahab mal'oon ke Rishtedaro jo ke wazahath bhi nahi hai ye Rishtedar Musalman hai ya kafir, inke Khwab ka qissa bayan karrahe hai,

Aur Raha ye mas'ala ke AbuLahab ne Yaume wiladatunNabi صلی اللہ علیہ وسلم par Saubia ko Azad kiya aur Nabi (sallallahu Alaihiwasallam) ki paydayesh ki khushi par hi Azad kiya ye Bhi Is Baghair Dum Riwayat me Nahi hai,

➡ To Aayiye points me dekhle ke is qisse se MeeladunNabi صلی اللہ علیہ وسلم Manane ka jawaz nikalna kis qadar Ajoobon Me se ek Ajooba hai:

- 1) Ye Taba'ee Ka Qaul hai, Na ke koi Hadees,
- 2)Ye Na to Nabi صلی اللہ علیہ وسلم ka khwab hai aur Na hi kisi Sahabi ka,
- 3) is qisse me AbuLahab Mal'oon ke rishtedaro ka khwab hai aur wo rishtedar kaun h? Ye bhi nahi pata,
- 4) Is qisse me Ye bhi nahi hai ke AbuLahab ne yaume wiladatunNabi ki khushi me laundi ko Azad kiya,
- 5) Ye Qissa ek taba'ee ka Qaul hai aur abuLahab mal'oon ke Majhool Rishtedaron Ka batil khwab hai, aur ye mursal bhi hai jo ke za'eef Hadees ki ek qism hai,

6) AbuLahab kafir ke Rishtedaro ka khwab Qur'an ke khilaf hai,  
Allah ta'ala Farmate hai:

"AbuLahab Ke dono Haath halak hogaye aur wo khud bhi Halak hogaya use uske maal aur A'maal ne kuch faydah Na diya".

☞Dekhiye:

(Sure masad ayat no.1-2)

=>Allah Farmate hai ke AbuLahab ke Haath halak o barbad hogaye aur is za'eef qisse me Haath ka kuch hissa bacha hua hai,

=>Allah Farmate hai ke Abulahab ka maal aur uske Aamal dono use faydah Na pahunchaya aur iske barAks is mardood waqie me Abulahab ko fayda horaha hai.

7) Koi bhi Muhaddis ne Is qisse se meeladunNabi ﷺ manane ka Na saboot nikaala hai aur Na hi kisi Imam ne murawwaja meeladunNabi ﷺ manaya hai, balke 4 imam se bhi iska koi sabooth nahi,

8) Khud U'rwa Bin Zubair taba'ee ne Nabi ﷺ ki paydayesh ke din Jashan Nahi manaya,

9) Na sirf Taba'ee Balke Tamam Sahaba Kram rizwanillahi Ajma'een ne MeeladunNabi ﷺ nahi manaya aur Na hi eid celebrate kiya, (jaisa ke humne barelwiyo ke akaabir se hi sabit kiya hai)

10) Anmbiya ke elawa Deegar Logo ka khwab Shari'at Nahi bansakti.

## ● KHULASAYE KALAM:

In Tamam Dalayel se wazeh hogaya ke YE Qissa Ek taba'ee ka qaul aur AbuLahab kafir ke Majhool Rishtedaro ke Jhote khwab ki wajah se Batil wo Mardood hai, aur ye waqia Asal Qur'an ke khilaf hone ki wajah se Jhoota aur manghadhat hai,

In tamam Dalayel se wazeh Hone ke bawajood bhi agar koi AbuLahab Kafir mal'oon Jahannami ki Jhooti Sunnath Par Amal karna chahta hai to Wo Uski marzi hai,,

Kiyunke Deen me Zabardasti Nahi hai!

Hame to AbuBakar Siddiqe (RaziAllahu Anh) ki sunnat Hi Mubarak hai.

## **5. MEELAD-UN-NABI ﷺ MANANE (celebrate karne) KE TA'LLUQ SE BARELVIYO KE DEEGAR DALAYEL KA JAYEZAH:**

### ☆ MEELADI DALEEL NO.1:

قُلْ يَفْضُلُ اللَّهُ وَرَحْمَتَهُ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Allah Farmate hai:

"Kahdijiye ! Ke Allah ke Fazal Aur Uski Rahmath ki bina Par Log Khush Hojaye wo usse bahtar hai jo Wo jama karrahe hai".

☞Dekhiye:

[Sure YOUNUS ,Ayat no.58]

➡ JAWAB:

Barelwiyon Ka is Ayath se Murad Ye Hai:

Allah ke fazal Yani Qur'an aur uski Rahmat yani muhammad صلى الله عليه وسلم ki Aamad par khushi Manani chahiye".

• HAQEEQATH ME SUREH YOUNUS KI AYAT NO.58 ME ALLAH KA FAZAL AUR RAHMATH SE KIYA MURAD HAI?:

=> Is Ayat me Fazal se murad Islam hai aur RahMath se Murad Qur'an hai, AIMMAYE MUFASSIREEN KE AQWAAL SE:

☆DALEEL NO.1:

JALAL UDDIN SYUTI (Al-Mutawaffa '911 hij) ki 'TAFSEER DURRE MANSOOR' Jiska Tarjuma karne Waale 'PEER MUHAMMAD KARAM SHAH AZHARI BARELWI':

=> قُلْ يُفَضِّلُ اللَّهُ وَبِرَحْمَتِهِ

Is Ayat ki tafseer me Jalal Uddin siyuti Sahab Likhte hai:

"Imam Ibne jareer,ibne munzar,ibne abi hatim aur baheqi (RahiMahillahum) ne hazrath ibne Abbas (Razi Allahu Anh) Se ye qaul bayan kiya hai k: Fazlullah se murad Islam aur Rahmath se murad Qur'an hai".

☞Dekhiye:

(Tafseere Durre Mansoor-jalal uddin siyuti, jild no.3 ,safa no.safa no.934, Mutarjim-PEER MD KARAM SHAH BARELWI)

☆DALEEL NO.2:

=>Is Ayat me Fazal se murad kiya hai aur Rahmath se murad kiya hai Janiye JALEEL-UL-QADR MUFASSIRE QUR'AN



**IMAM JAREER AT-TABRI RAHIMAHULLAH KI Tafseere tabri se:**

Imam Tabri RahiMahullah is ayat ki tafseer me bayan karte hai: "Allah Ka fazal Islam hai Aur Uski Rahmath Qur'an Hai".

☞**Dekhiye:**

**(Tafseere Tabri, jild no.11,safa no.145)**

**☆DALEEL NO.3:**

=> Is Ayat ki Tafseer me MUFASSIRE QUR'AN IMAM QURTUBI (AL-MUTAWAFFA -671 HIJ) ne bhi Apni kitab Tafseere Qurtube me Fazal se murad islam aur Rahmath se murad Qur'an laaya hai,

☞**Dekhiye:**

**(Tafseere Qurtubi,jild no.4,safa no.843)**

=> Isi tarah aur bhi hawale hai Jaise Jaleel Ul Qadr Taba'ee Imam Zahak,imam Qatadah aur Imam mujahid ka Qaul imam qurtubi apni kitab me naqal karke Likhte hai:

"In sabne Kaha Fazal se Murad (is ayat me sure younus ayat no.58) Eeman aur Rahmath Se murad Qur'an hai".

☞**Dekhiye:**

**(Tafseere Qurtubi,jild no.4,safa no.843)**

● **MUFASSIRE QUR'AN SYEDNA ABDULLAH BIN ABBAS RAZI'Allahu Anhu AUR DEEGAR SAHABA IS AYATH KI TASHREEH MEIN:**

#### ☆DALEEL NO.4:

حَدَّثَنَا سَعِيدٌ، قَالَ: نَا جَرِيرٌ، عَن مِّنْصُورٍ، عَن مُّجَاهِدٍ، عَن ابْنِ عَبَّاسٍ فِي قَوْلِهِ: {قُلْ يُفَضِّلُ اللَّهُ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ}، قَالَ: يَكْتَابُ اللَّهُ، وَبِالْإِسْلَامِ خَيْرٌ مِّمَّا يَجْمَعُونَ.

أخرجه: أبو عثمان سعيد بن منصور بن شعبة الخراساني الجوزجاني (المتوفى: 227هـ) في الكتاب: التفسير من سنن

سعيد بن منصور ج 5 ص 317 ح 1063

وإسناده حسن.

"Sureh Younus ki Is ayat

"Aap keh dijiye ke bus logo ko Allah ke us fazal aur rehmath par khush hona chahiye, wo us se badarja behtar hai jis ko wo jama kar rahe hai"

ke baare mein fazal aur rahmath se murad Mufasssire Qur'an Abdullah bin abbas Razi'Allahu anhu kahte hai: isse murad ALLAH KI KITAB(Qur'an) Aur ISLAM hai (Aur ye Dono) Bahtar hai usse jo wo jama karrahe hai".

☞Dekhiye:

(Tafseer Min Sunan Sa'eed bin mansoor j:5, S:317, H:1063, wa isnadah Hasan)

#### ☆DALEEL NO.5:

حدثنا سعيد قال: نا عبد الله بن المبارك، قال: نا الأجلح، عن عبد الله بن عبد الرحمن بن أبيزى، عن أبيه، عن أبي بن كعب، قال: قال لبي رسول الله صلى الله عليه وسلم: «أمرت أن أقرأ عليك القرآن» قال: قلت: سمانى لك ربي، قال: نعم، فتلا {قُلْ يُفَضِّلُ اللَّهُ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يُونَ} [يونس: 58] قال: بكتاب الله وبالإسلام خير مما يجمعون "

أخرجه: أبو عثمان سعيد بن منصور بن شعبة الخراساني الجوزجاني (المتوفى: 227هـ) في الكتاب: التفسير من سنن

سعيد بن منصور ج 5 ص 313-314 ح 1062

وإسناده حسن.

Ya'ni Syedna Ubay bin Ka'b Razi'Allahu anhu Ne Kaha : Rasool

ﷺ Ne Farmaya : "Allah Ne Mujhe Hukm diya Hai ke tumhe qur'an Padhkar Sunaun, Ye kaha to Mai (ubai bin ka'b) ne kaha : Kiya Allah Ne Mera Naam Liya hai? Rasool ﷺ Ne farmaya : Haan, Phir Ye tilawath Farmayi **قُلْ يُفَضِّلُ اللَّهُ وَرَحْمَتَهُ فَيَذَلُكَ**

**فَلْتَفَرِّحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ** {يونس: ٥٨}

" keh dijiye ke bus logo ko Allah ke us fazal aur rehmath par khush hona chahiye, wo us se badarja behtar hai jis ko wo jama kar rahe hai", Kaha KITAB-ULLAH aur ISLAM par khush hona usse bahtar hai jo wo jama karte hai".

☞Dekhiye:

(Tafseer Min sunan bin sa'eed bin mansoor, J :5, S: 313-314, H:1062, wa isnadah Hasan)

Sureh Younus ki ye Ayath Nabi ﷺ Ne padhi hai, Aur Aage jo Is ayath Mein fazal aur Rahmath se Murad qur'an aur islam kaha gaya hai, ye tafseer Nabi ﷺ ki hai ya sahabi Ubai bin ka'b Razi'Allahu anhu ki isme Ulama ke Darmiyan ekhtelaf hai, koi kahte hai ke isme قال ke Faa'il Khud Nabi ﷺ Hai kiyunke Is ayath ko jab aapne tilawath kiya to Tafseer bhi Aaphi ne ki aur Kuch ulama kahte hai ke Ye qaala ka faa'il sahabie Rasool Ubai bin ka'b Razi'Allahu anhu hai.

Algharz, Agar ye Nabi ﷺ Ki tafseer hai to seedha Marfoo' hai jo Barelwiyo ke tamam dalayel ke Muqable me Ek chattan ke manind hai aur Agar ye Sahabie Rasool ki taraf se hai Tab bhi yahi tafseer Saheeh aur rajeh rahegi aur marfoo' ke Sabse khareeb tareen hogi kiyunke yahi tafseer Mufasssire qur'an Ibne

Abbas razi'Allahu anhu se bhi sabith hai aur Tamam Aimmaye Mufasssireen Ke Tafaseer se bhi,

In Roze raushan ki tarah Saaf aur wazeh dalayel ke muqable mein Barelwiyo ke bosidah Dalayel ko kaun sunta hai?

• NA TO IS AYAT ME RAHMAT SE MURAD NABI ﷺ HAI AUR NA HI IS AYAT ME NABI ﷺ KI AAMAD KA ZIKR HAI,

AB IS AYAT KE MUTALLIQ TEESRA (3) SAWAL AUR AAKHRI SAWAL KE IS AYAT ME KHUSHI MANANE KA ZIKR HAI,

➔ is Aakhri sawal ka jawab bhi bahut Aasan hai, wo ye ke jab pahle is ayat me Rahmath se Murad Aap ﷺ Nahi hai to phir Khushi 12 Rabi-ul-awwal ko manane ki Kiya zarurat??

Phir bhi iska jawab daleel se dede te hai,

Is ayat me Khushi Manane Ka nahi balke Khush hone ka zikr hai,

ka mana khush hona ya khushi Mahsoos Krna hota hai, Na فرح =  
ke khushi !Manana

فَرِحَ الْمُخَلَّفُونَ

Jaisa Ke Allah Ta'ala Ne farmaya : "(ghazwae Tabook) se peeche Rahjaane waale (Munafiqeen) Khush Hue".

[Dekhiye=>\(Al-Qur'an:Sure Tauba,Ayat no.81\)](#)

Kiya Koi ye khsakta hai ke Peeche Rahne waale Munafiqeen ne khushi manayi Ya Jashan Manaya

Isi tarah ke bahut se hawale hai jinse ye sabit hota hai ke sure younus ki ayat no.58 me **فح** ka mana khush Hona ya Khushi Mahsoos karna hai, Na ke Khushi manana ya jashan manana-

● **KHULASAYE TAHQEEQ:**

In saare dalayel Dekhne ke bawajood bhi, Ab bhi koi Muta'ssib Barelwi (Naam nihad Sunni) sureh younus ki ayat se MeeladunNabi **ﷺ** Manane ki Daleel Leta hai ya hame Batata hai, to phir hum use buss Yahi Kahsakte hai:

✳ "Agar AANKH Band ho to Din Bhi Raath Hai,

Isme Bhala kiya Kusoor AAFTAB ka".....!

● **MEELADI DALEEL NO.2:**

SyedNa Muaviya (RaziAllahu Anhu) Bayan Karte hai ke Nabi kareem **ﷺ** Apne Sahaba kram Ke ek Halqe ke paas Tashreef Laaye, aur Farmaya :Kaise Baithe ho? SAhaba Ne Arz kiya :

"جلسنا ندعوالله ونحمده على ما حدانا لدينه ومن علينا بك"

"Hum Baithkar Allah Se Dua karrahe hai Aur Usne Hame jo Hidayath di hai Aur Aapki surat me Hum Par Jo ehsan kiya hai, us par uski (Allah ki) Ta'reef Karrahe Hai".

☞**Dekhiye:**

(Musnade Ahmed:4/92, Sunan Nisayi:Hadees No.5428, Jame' Tirmizi:Hadees No.3379, Wasanad Hasan)

Is Hadees Se Barelwi Log Meelad Manane ki Daleel lete hai Aur kahte hai ke "dekho, yaha sahaba ka halqa baitha hua tha

aur Nabi ﷺ Ki Aamad Par ye log khushi Manate hue Meelad-un-Nabi ﷺ Manaye the".

### ➔ Jawab:

Jo Log (barelvi) Is Hadees se Meelad Sabit karna chahte hai, unse hamare Kuch Sawalath Peshe KhidMath hai:

1} Pahle Hame ye Sabit Karke Bataye Ke jab sahaba ne Kaha Ke HumLog Allah se Dua Karrahe hai..... ye Muamla Ya ye jo halqa tha wo Nabi ﷺ Ki Paydayesh ke Din hi hua sabit kare

2} Is Hadees Me Ye kaha hai ke Sahaba ne Kaha ke hum Aapka Meelad Manarahe hai

3} Is Hadees me Meelad Ka Juloos Nikaalna kaha hai

4} Is Hadees me Gharon ko meelad ke din Sajane Ki Daleel Kaha hai

5 {Is Hadees Me Nabi

ﷺ

Ki Paydayesh ke din Eid manana (celebrate) Karna, Kaha Likha hai

6} Is Hadees me Nabi ﷺ ki paydayesh ke Din 2 Rakat eid ki Namaz padhne ka Kaha zikr hai

7} Is Hadees me Gharon Par Jhandhe Lagana Kaha Likha hai

8) Kisi Muhaddis ne Is Hadees par Meelad Manane ka Baab NAHI BAANDHA, aur Na hi Kisi Muhaddis ne Is hadees se

Meelad Manane ka istedlal Liya hai aur Na hi 4 Imamo me se kisi ne Ye mas'ala Nikala.

➡ Ye to Rahe Hamare kuch Mukhtasar Se sawalath,

ab Is Hadees ka jawab peshe khidmath hai:

=>Jo log bhi is Hadees se Meelad Manana sabit karta hai ke Sahaba ne kaha ke "Apki surat me hum par jo ehsan kiya hai us par Uski (Allah) ta'reef karrahe hai",

To is tukde me Na Meelad Manane ka Zikr hai Aur Na hi Eid Manane ka zikr, Balke is Hadees Se Yahi Sabit Hota hai ke Sahaba Ekram ka wo Halqa Allah Ta'ala ke Ahsanath par uski Ta'reef Bayan karraha tha aur Dua karraha tha aur wo bhi baghair Waseele ke,

Allah ke Beshumar Ahsanath Hum par hai jinka shumar (count) Karna Na mumkin (impossible) hai inhi Ahsanath me se ye bhi ek Ahsan hai ke Allah Ta'ala ne Humko Nabi ﷺ Ki Ummat me Paida kiya, Beshak! ALLAH ne humpar Ye Ahsan kiya hai ke Nabi ﷺ ko RahMatullilAalameen banaya, Magar Yahi RahMatullilAalameen ne humko ye bhi batLaya ke Deen ko Maine Tumhare tak pahuncha diya hai, jo bhi khair Pahunchana tha Aapne hame pahuncha diya,

Bahre Haal, Hum Bhi Allah ki ta'reef Har waqt karte hai, aur Alhamdulillah hum (Ahle Hadeeson) ko Saal me ek din Ki zarurat nahi Balke hum har haal me Allah ka shukr aur ta'reef bajalaate hai, Hame Bid'aat karne ki zarurat hi nahi hai aur Haqeeqi Mohabbath nabi ﷺ Hame hi hai, kiyunke Mohabbath Amal ka naam hai, yaqeen Na aaye to 12 rab-ul-Awwal ke din

Sadko par aur galiyo ke Meeladiyo ko dekhle, Nabi ﷺ ki mohabbath ka naam to lete hai, gharo ko sajate hai, sadko ko sajate hai, poora din sadko par buzy rahenge lekin FARZ NAMAZEIN NAHI PADHENGE.

● Agar Phir bhi koi is Hadees se Zabardasti Meelad Manane ka subooth Nikaalta hai to Baraye Maherbani wo Hamara POST NO.2 'MURAWWAJA MEELAD-UN- Nabi ﷺ MANANE KI IBTEDA( starting) KE BAARE ME BARELVIYON KI KIYA RAAYE HAI' Zaroor padhle, jisme Barelviyo ke badhe Akabeer Ulama jaise Ahmed yaar khan na'eemi barelwi, ghulam Rasool sa'eedi barelwi, abdul samee' Rampuri barelvi aur ilyas qadri madani phool ke Eteraafe Haq Pesh kiye hai, jisme unhone Alal Elan kaha ke meelad-un- Nabi ﷺ 3 sadiyon me Nahi tha, balke khairul Khuroon ke Baad ke Daur me Shuru hua,

To Kiya in (Barelwi ulma) logo ko ye Hadees nahi pata thi jo Aaj Aap meelad Manane ke liye Bataure Daleel PakadhRahe hai

**Tamam Shab Ki KhoonRez Jung ka ye Hasil,**

**Andhera Bahut Tha, Apne Hi Logo Se Ladhe...!**

### ● MEELADI DALEEL NO.3

Meeladiyo ko jab kuch Daleel Nahi sojhi to Kahne lage ke Aap (sallallahu Alaihiwasallam) peer (monday) ka Roza Rakhte the, jab Aapse is baare me poocha gaya to Aap (Sallallahu Alaihiwasallam) ne farmaya : is Din meri paydayesh hui.

➔JAWAB:



Is Hadees se eid meelad sabit Karne waale itne Bade Jahil hai ke hum yaha par unki jihalat bayan bhi Nahi Karsakte,

Bahre Haal Isse eideMeelad sabit nahi hota balke isse iski tardeed sabit hoti hai,

Kiyunke Aap ne is din Roza Rakha hai, aur jis din Roza Rakha jaaye wo eid nahi hosakta,

Jaisa Ke Hadees me aaya hai,

"ABU Ubaidah bayan karte hai ke : Eid ke din Mai Omer bin khattab (RaziAllahu anhu) Ki khidmat me hazir tha, Aap (omer bin khattab) ne farmaya : Ye do din Aise hai jinme Roze Rakhne ko Aap (Sallallahu alaihiwasallam) ne Mana farmaya hai,

(Ek) (Ramzan ke) Rozon ke Baad iftar ka din (eid-UI-Fitr) aur dusra wo din jisme tum qurbani ka ghosht khaate ho (Eid-ul-azha)".

☞Dekhiye:

(Saheeh Bukhari,kitabusaum,Hadees no.1990)

#### ● KHULASAYE TAHQEEQ:

Peer (Monday) ke din Aap Roza rahte the aur jis din roza rakha jaaye wo Eid nahi hosakta hai aur Eid ke Do hi din hai jaisa ke is hadees se sabit hogaya, Ek Eid-ul-Fitr aur dusri Eid-ul-Azha, teesri eid ka islam me koi tasawwur Nahi hai,

Aur Aap (Sallallahu Alaihiwasallam) Har (every) Peer ke din Roza Rakhte the, to kiya koi barewi ye kahsakta hai ke Har

peer ko Eid Manayi jaaye Aur Ye Rozah Din se juda huwa hai, Na ke tareekh aur agar tareekh hi leni hai to hamara agla unwan padhle.

## 6. JHANDIYAN LAGANE WALI RIWAYATH KA JAYEZAH:

Hazrath Amina Razi'Allahuanha Farmati Hain:

"وَرَأَيْتُ ثَلَاثَ أَعْلَامٍ مَضْرُوبَاتٍ: عَلَمٌ فِي الْمَشْرِقِ , وَعَلَمٌ فِي الْمَغْرِبِ , وَعَلَمٌ عَلَى ظَهْرِ الْكَعْبَةِ"

Main Ne Dekha Ke Teen Jhandey Nasb Kiye Gaye Ek Mashriq Main, Dusra Maghrib Me, Teesra Kaabe Ki Chath Par aur Nabi E Akram Sallallaahu'Alaihiwasallam Ki Wilaadat Hogayi.

- (دلائل النبوة لأبي نعيم الأصبهاني : ج ١، ص ٤١٠ رقم ٥٥٥)

**Sanadh:** Ye Sakht Zaeef Riwayat Hai Kyunke ,

1. Iska Raawi Yahya Bin Abdullah Al babalta Zaeef Hai.

•Haafiz Ibn Hajr Rahimahullah Ne Ise Zaeef Qaraar Diya Hai

- (Taqreeb ut Tehzeeb:7585) Aur (Tahzeeb ut Tahzeeb Jild 11 Safa 240 Raqm:393)

2. Yahya Bin Abdullah Ka Ustaadh Abu Bakr Bin Abi Maryam Sakht Zaeef Raawi Hai.

•Usey Imam Ahmad, Abu Dawud, Abu Hatim, Abu Zar'a, Yahya Bin Mueen, Darqutni, Nasai RahimahullahAlihim Ajma'een Aur Iske ilawah Bhi Kayin Deegar Muhaddiseen Ne Zaeef Wa Majruuh Qaraar Diya Hai.

Dekhiye (Taqreeb ut Tahzeeb :7974) Aur Dekhiye (Tahzeeb ut Tahzeeb Jild 12 Safa 28 Raqm:139)

Gumrah firqon ke Paas Apne khudsakhta maslak wo mazhab ko bachane ke liye Za'eef wo mauzoo' riwayaath ka sahara lene ke elawa aur kaunsi cheez hai inke paas?

Is jhooti riwayath se jhandiyan lagane ka istedlal karna ek jihalath hai, aur jo barelwi is riwayath ko za'eef nahi maanta to use challenge hai ke wo Nabi ﷺ se Apni wiladath ke din har saal ya sahaba se jhandiya lagane ka subooth pesh kare???

## **7. BID'ATH KI TA'REEF BARELWIYO KE DALAYEL SE:**

☆Daleel no.1:

Barelwiyo Ke MashHoor Aalim GHULAM RASOOL SA'EEDI Ne bid'ath ki ta'reef yun ki hai:

"Is silsile Mein Saheeh Qa'edah ye hai ke jis Khas ibadath ke karne ka Muharrak ho aur uske karne se koi Maane' Na ho, uske bawajood Rasool ﷺ Ne qasdan Tarak kiya ho to wo kaam karna yaqeenan Na jayez Amre BID'ATH hai"

☞**Dekhiye:**

(Sharah Saheeh Muslim, jild no.2, safa no.545)

Barelwi Aalim ka bid'ath ki ta'reef yun karna Khud Apne pair par kuladi maarne ke mutaradif hai, kiyunke Inhi ki ta'reef Mein Eide meelad zadd me Aachuka hai, Meelad manane, jhandiya lagane, chiragha lagane, juloos nikaalne mein Nabi ﷺ ko koi

cheez Maane nahi thi, iske bawajood Aapne qasdan Ye tamam Kaam nahi kiye lehaza ye NAJAYEZ AMRE BID'ATH hai.

~Apni Adaon Par zara khud hi Ghaur karle,

Hum Agar kuch kahenge to Shikayath hogi.....!

☆Daleel no.2:

Allama Aini Hanfi bid'ath ki ta'reef yun karte hai:

"Bid'ath Deen mein har us naye kaam ko kahte hai, jiska Asal kitab o sunnath Mein Na ho, aur ek qaul ye bhi hai ke " jis cheez ka izhar Nabi صلی اللہ علیہ وسلم aur sahaba Ke ZAMANE mein Na hua ho"

☞Dekhiye:

(umdatul Qari fee sharah saheeh al bukhari; jild no.25, safa no.37)

Murawwaja eid Meelad-un- Nabi صلی اللہ علیہ وسلم Manane ka izhar Na nabi صلی اللہ علیہ وسلم ke zamane Me hua aur Na hi sahaba ke zamane mein, lehaza ye bid'ath hai.

**8. KIYA BID'AATH KI TAQSEEM SAHEEH HAI?? KIYA BID'ATE HASNA SHARI'AT ME JAYEZ HAI?**

Meeladiyo ke Kamzor dalayel mein se ye bhi ek Daleel hai ke Ye BID'ATE HASANAH' yani achi bid'ath hai, Jabki

Rasool'Allah sallallahu alaihi wasallam ne har biddat ko gumrahi kaha hai.

### ☆DALEEL NO.1

Jabir bin Abdullah Radhi allahu anhu se rivayat hai ki Rasool'Allah sallallahu alaihi wasallam apne khutbe mein ALLAH subhanahu ki hamd aur sana bayan farmate jaisa ki uska haq hai , Phir Aap Sal-Allahu Alaihi Wasallam farmate : jisko ALLAH subhanahu ne hidayat di usko koi gumrah karne wala nahi aur jisko ALLAH sbhanahu gumrah kar de usko koi hidayat dene wala nahi, Beshak sabse sachchi kitab ALLAH ki kitab hai aur sabse behtar tareeqa Muhammad Sal-Allahu Alaihi Wasallam ka tareeqa hai,

Sabse buri cheez (deen mein) naye naye kaam paida karna hai , har naya kaam bid'ath hai, aur har biddat gumrahi hai aur har gumrahi jahannam mein le jayegi.

☞[Dekhiye: \(Sunan Nasaii, Vol 2, 1581-Sahih\)](#)

Is hadees se hame malum hua ke Rasool'Allah sallallahu alaihi wasallam ke Alfaz wazeh(clear) hain ke har biddat gumrahi hai yani biddat e hasnah aur biddat e Sayyiah jaisi koi chiz nahi hai balke Har bid'ath gumrahi hai jab Rasool'Allah sallallahu alaihi wasallam ne kah diya ke deen me har naya kam biddat hai to ab kisi chiz ki gunjaish baqi nahi rahti .

### ☆DALEEL NO.2:

Syedna A'bdullah ibn Umar Radhiallahu Anhuma farmate hain.

"Tamam biddatein Gumraahi hain,agarche ke Log use (Bid'athe) HASANAH hi Samjhe".

☞Dekhiye:

(AsSunnah Lil Alkayi jild no.1, Safa no.21, wasanad Hasan)

Sahabiye Rasool ka ye qaul Qiyamath tak ki subah tak in barelwiyo ke bid'athe hasanah ka Radd karte rahega, wal hamdulillah!

#### ● AJEEB BAATH:

Aur sabse Ajoobe ki baath ye hai ke Agar MEELAD Manane ka sabooth qur'an, hadees aur sahaba ke A'sr Mein Milta hai to wo bid'ate Hasanah kis tarah hui?? Ek taraf quran o hadees se Meelad manane ki daleel bhi dete ho aur dusri taraf Apni hi daleel ki bali chadhakar Ise bid'ate hasanah bhi qarar dete ho!

### **9. DEENI UMOOR WO DUNYAWI UMOOR AUR BID'ATE HASANAH:**

Jab logoun se kaha jata hai k deen me nayi nayi chezein ejaad na karo aisa karna bid'at hai to kuch log kehte hai k agar nayi nayi chezein nahi ejaad karsakte to aaj kal ki jo nayi nayi ejadaat hai

Maslan: Train,Aeroplane,etc

To ye kaise jayez ho gayi

Aakhir ye bhi to nayi chezein hai na.

Arz hai ke sirf deen me nayi nayi chezein ejaad karna mamnu hai na k dunya wi umoor mein,

Bus,train,aeroplane etc ye sab duniya ke istemaal ki chizeen hai aur ye hamare liye jaiz hai ,

Illa ye ke duniya ki istemaal ki chezoun mein

Se bhi kisi chiz ko qususiat ke saath mana kardia gaya ho,

Wo surat me sirf wohi chiz haram hogi,

Baaqi dunya ki tamam chizein jayez hogi,

Isi mafhum ko fuq'aha ne is Qaeda ki shakal me paish kiya:

"الاصل فى العبادات الحرمة والاصل فى الاشياء الحلة"

"Yaani deeni umoor me ibaadaat waghaira mein Aslan

Saari chezein haram hai sirf wohi chezein karni hain jinka suboot mile ,

Aur dunya mein umoor me Aslan tamam chezein jayez hai sirf wohi mamnu hain jin ki mumaniyat mile"

Ye usool aur tafreeq khudsakhta nahi hai balke qurani ayaat wo ahadees sahiha se maaquz wo mustanbat hai , zail me is silsile me ek sahih hadees paish qidmat hai :

Imam Ahmed Bin Humbal (رحمه الله) (المتوفى) 241 ne kaha:

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَهَيْشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ أَصْوَاتًا، فَقَالَ: " مَا هَذِهِ الْأَصْوَاتُ؟ " قَالُوا: النَّخْلُ يُؤَبِّرُونَهُ يَا رَسُولَ اللَّهِ، فَقَالَ: " لَوْ لَمْ يَفْعَلُوا لَصَلَحَ "، فَلَمْ يُؤَبِّرُوا عَامِيذٍ، فَصَارَ شَيْبًا، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: " إِذَا كَانَ شَيْبًا مِنْ أَمْرِ دُنْيَاكُمْ فَشَأْنَكُمْ بِهِ، وَإِذَا كَانَ شَيْبًا مِنْ أَمْرِ دِينِكُمْ فَلِئِيَّ "

Ummul Momineen Aisha Razi'Allahu anha

Aur sahabi rasool Anas Razi'Allahu anhu Se marvi hai k ek martaba Allah ke Nabi (ﷺ) ne kuch awazein suni farmaya

"Ye kaisi awazein hai"?

Sahaba ne arz kiya ALLAH k Rasool (ﷺ) log khajuroun ki paywundkari karrahe hai

ALLAH ke Nabi (ﷺ) ne farmaya : "Agar ye log aisa na karen to behtar hai"

To is saal logoun ne paywundkaari nahi ki,

Jis ki wajah se us saal khajuroun ki fasal achi nahi hui, to logoun ne is ka tazkira ALLAH k Nabi (ﷺ) se kia to ALLAH k Nabi (ﷺ) ne farmaya: \* "Jab tumhare dunya ka koi muamila ho to tum mujhse Behtar Jaante ho tum jistarha chaho anjaam do laikin agar tumhare deen ka muamla ho to meri taraf ruju karo"\*

☞Dekhiye:

[MUSNAD E AHMED : 41/401 WA ISNADH SAHIH ALA SHART MUSLIM]

Mazkoorah hadees se malum hua ke deeni umoor me har amr ke karne ki daleel hona yani Allah ke nabi (ﷺ)

se iska saboot hona zaruri hai, Jabke dunya wi umoor kisi amr k na karne ki daleel chahiye yani agar duniyawii umoor me se kisi chiz se mutalliq mumaniyat warid nahi hai to Aslan wo chiz jayez hai,

BUS, TRAIN, AEROPLANE ETC



aur is jaisi tamam chizein duniyawi umoor se ta'lluq rakhti hain wo aur jiski mumaniyat warid nahi hai is liye jayez hai

jabke fatehaqwani, eisaal e sawab, Murawwaja Jashne Eid meelad-un-Nabi aur is jaisi umooore deen se talluq rakhti hai aur NABI (ﷺ) se inka saboot nahi milta hai isliye ye na jayez hai

isi usool ke quran aur sahih ahadees mein kayi daleel moujood hai, neez ye usool ahle sunnat ke mustand aimma ke nazdeek musallam hai

#### ● Ek aur Mughaleta:

baaz ahle bidah ne jab ye dekha ke mazkura hadees aur is se mustanat usool me to deeni umoor ur duniyawi umoor mein tafreeq ki gayi hai to ye boukhlahat ka shikar hokar aisi misalein talash karne lage jin se sabit hua ke deen me bhi nayi chizoun ki ejaad durust aur biddat e hasna hai

phir inlogun ne dawat wo tableegh ke wasail maslan , tarjuma, jalse, programme, poster, aur deegar tamam zarai tableegh ko bator misaal dena pesh kiya aur kaha ke dekhna ye umoor to deen se hai lehaza deen me nayi nayi chizein ki gunjaish hai

arz hai ke tamam chizein Aslan deen nahi balke in haisiat tafheem e deen aur tableegh e deen me hai Na ke asal deen me

aur deen me tafheem o tableegh me Aslan jawaz hai lehaza isliye koi b aisa tareqa ejaad kiya jaa sakta jis ki mumaniyat kitab o sunnat me na ho

misaal ke taur pe tarjuma, khulasa, istelaahi naam, jalse, program, poster, aur deegar tamam zaraiye tableegh ye sari chizein asal deen nahi balki tableegh e deen ke zaraiye jinki asal hillat hai lihaza ye bid'aath nahi.

mazeed ye bhi wazeh kardunke kuch log ilm o fiqa ki istelahat ko pesh karte aur ye kehte hai ke dekhiye farz, sunnat, wajib, mustahab.

etc

ka bhi riwayat pehle na tha ye sab baad me rayij hue isliye bhi deen mein nayi chizein ejaad karne ki gunjaish hai

arz hai ke ke ilm e fiqa ki istelahat baad ke fuqaha ki ejaad kardah hai jinka maqsood nasus e shariyat ki tafheem o tableegh me asaani ho

ye saari istelahat ain deen nahi balke deen ki tafheem o tableegh ke wasail hai yahi par ye bhi wazeh kardunke kuch log sawal karte rahte hai is ki daleel quran o sunnat se dikhao

arz hai ke farz o sunnat ki jadeed istelahat deen ka hissa qata'an nahi hai balki ba'd ki ejaad hai ise quran o sunnat ke nusos me is ka mutaleba karna siwaye himaqqat ke aur kuch bhi nahi hai.

**10. SHARI'AT ME BID'AATH KI MAZAMMATH  
AUR IS PAR SALFE SALIHEEN KE AQWAL:**

➡ Rasool Sallallahu Alaihi Wasallam Ne Farmaya :-

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

Bila'Shuba Bhetreen Baat Allah ki kitab Hai Aur Bhetreen Tareeqa Mohmmed Sallallahu Alaihi Wasallam Ka Tareeq Hai; Umor Mein Subse Bura Kaam Bid'at Hai Aur Har Bid'at Gumrahi Hai.

☞Dekhiye :

{{Sahi-AI-Muslim :- 867}}

➡ Nabi-E-Kareem Sallallahu Alaihi Wasallam Ne Farmaya :-

وَأَيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

"Nayi Nayi Bid'aat Se Apne Aapko Bachaye Rakhna; Bila'Shuba Har Nayi Baat Bid'at Hai Aur Har Bid"at Gumrahi Hai".

☞Dekhiye:

{{Sunan-Abu-Dawood :- 4607; Sunan Tirmizi :- 2676 wa sanad saheeh}}

➡ isi Tarah Aap Sallallahu Alaihi Wasallam Ne Farmaya :-

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

Jisne Koi Aisa Amal Kiya Jiss Par Hamara Hukm Nahi Hai To Wo Mardood Hai.

☞Dekhiye:

{{Saheeh-Muslim :- 4463}}

➡ Syeda Ayesha Radhi Allaah Anha Se Riwayat Hai Ke Rasool Sallallahu Alaihi Wasallam Ne Farmaya :-

من أحدث في أمرنا هذا ما ليس فيه فهو رد

"Jisne Humaraye Deen Mein Aisi Baat Nikali Jo ismein Mujood Nahi to wo Mardood Hai".

☞Dekhiye:

(Saheeh Bukhari, Hadees no.2697)

➡ Bidat is Qadar Mazmoom Amal Hai iske Murtakib Ke Bare mein Rahemath-UI-Alameen Nabi-E-Kareem Sallallahu Alaihi Wasallam Ne Farmaya :-

"Jisne Kisi Bidati Ki izzat Ki Tu Usnaye islam Ko Giranaye Mein Madad Di"

☞Dekhiye:

{{Al-Shariyat-ul-La'Ajjri :- 2040/Sahi }}.

➡ Aur ek muqam par Nabi S ne Farmaya:

ان الله حجب التوبة عن صاحب كل بدعة

"Bila'Shubha Allaah Ta'ala Bid'ati Ko taubah (Ki Taufeeq) Se Mahroom Kardeta Hai"

☞Dekhiye

{{Al-Mo'jam-UI-Auwsat lil Tabrani 4/281,hadees no.4202, wasanad saheeh)

Humaraye Mu'ashre Mein Kitne Hi Aisay Log hai Jinhe Dalail Ki Roo Se Ma'loom Ho'Chuka Hai Ke Bid'at Ek Sangheen Jurm Aur Gunah Hai, Lekin wo Usaye Chodh ney Ke Liye Taiyyar Nahi Bal'ke ismein Badh Chadh Kar Hissa Letaye Hai, Kyun? Kyunke Wo Tawbah Ki Taufeeq Se Mahroom Ho chuke Hai.

● BID'ATH AUR AHLE BID'ATH MUHADDISEEN KI NAZAR MEIN:

Baqiyah Bin Waleedd Rahimahullah Bayan arte Hai Ke imam Auzayi Rahimahullah Ne Mujhe Kaha: Aye Abu Mohammed ! Un Log'o Ke Barmein Kiya Kheta Ho Jo Apne Nabi Sallallahu Alaihi Wasallam Ki Hadees Se Bughz Rakhte Hai?

Maine Kaha Ye Buraye Log Hai; Unho Ne Farmaye Koi Bidati Aisa Nahi Jissaye Tum Allaah Ke Rasool Sallallahu Alaihi Wasallam Ki Aisi Hadees Sunna'o Jo Uski Bidat Ke Khilaf Ho to Wo Hadees Se Bugz Na Rakhein.

☞Dekhiye:

{{ Al-Teuriyat :- 4/1378; Raqamm 1344/ wa sanad Hasan }}.

➡ Imam Fuzail Bin Aayaz Rahimahullah Ne Farmaya :-

"Beshak Allaah Ke Farishtaye Zikr Ke Halqq Talash Kartaye Rehtaye Hai; Lehaza Dekho Ke Tumhara Uthna Aur Bhaitna Kiske Saath hai.? Bidati Ke Saath Na Ho, kiyunke Ke Allah Unki Taraf Nahi Dekhta Aur Nifaq Ki Alamat Ye Hai Ke Aadmi Ka Utthna Bhaitna Bid'ati Ke Saath Ho".

☞Dekhiye:

{{Al-Teuriyat :- 2/318; Raqam 258/ wa sanad Hasan,  
Hilyatul'Auwliya :- 8/104, wasanad saheeh}}

➡ Imam Fuzail bin a'yaz rahimahullah Ne Mazeed Farmaya :-

"Jisne Kisi Bid'ati Ki Madad Ki To Usne islam Giranein Mein Madad Ki".

☞Dekhiye:

{{Hilyatul'Auwliya :- 8/103, wa sanad saheeh}

Neez Mazeed Farmaya :-

"Maine Dekha Ke Saare Bhetreen Log Ashab Sunnat thay Aur wo Ahle Bidat Se (Milnaye Julnaye Ko ) Mana Karte thay.

☞Dekhiye:

{{Hilyatul'Auwliya :- 8/104, wa sanad Saheeh}

➡Jaleel-ul-Qadr Tabai Abu Qalaba Rahimahullah Ne Farmaya

:-

'Bidati Log Gumrah Hai Aur Mai Samjhta Ho Ke Wo Jahannum Mein Jayengaye".

☞Dekhiye:

{{Sunan-'Darmi :- 101, wasanad saheeh}

➡ Sa'eed Bin Jubair Rahimahullah Ne Apne Shagird KI Kisi Bid'ati Ke Paas Bhaithaye Dekha To Farmaya :-

"Uske Paas Harghiz Na Bhaitho".

☞Dekhiye :

{{Sunan-Aa'Darmee :- 398, wasanad saheeh)

## **11. MEELAD-UN-NABI ﷺ KE NAAM PAR HAR SAAL HONE WAALE KHURAFATH AUR DEEGAR GUNAH:**

Murawwaja Jashne Eid-Meelad-un-Nabi ﷺ Manana, ise eid bawar karana, jhandiya lagana ye Khud ek Bid'ath hai jiska wujood aur asal Na Nabi ﷺ ke fa'el se Milta hai aur na hi sahaba, taba'een se, kamal ki baath ye ke Barelwi Muqallideen khud Apne imam Abu hanifa rahimahullah se tak iska subooth nahi desakte,

Al Gharz! Is bid'ate zalala ke elawa bhi is mein Bahut saare Kabair aur gushtiyon hoti hai, jinka Aam Mushahidah Aap rabi-ul-Awwal ke is mahine mein khas ibtedayi dino mein Sadko Par dekhsakte hai,

Ab hum ekhtesar ke saath Eid meelad Manane waalo ke is jashan me Un gunaho ka zikr karte hai jo wo is Khudsaakhta Eid me karte hai.

**1) MOSIQI, GANA BAJANA, DJ, MUSIC:** Murawwaja Meelad mein, julooso mein, Sadko par speakers meim aise Naath Aap khud sunsakte hai jinme bollywood ke songs ki tarah music hoti hai, aur music, baaja waghairah Haram hone ke beshumar dalayel hai, bus ek daleel yaha par dena chahta hun,

- Umme A'lqama bayan karti hai ke syadah A'yesha Razi'Allahu anha ki bhatijiyon ka khatna kiya gaya to syadah

Ay'asha Razi'Allahu ana se kaha gaya ke kiya hum unke liye Aise shakhs Na bulaye jo inko khel mein lagaye? Unhone farmaya: Haan bulalein!, to phir A'di ko bula bheja gaya to wo Aaya, jab syadah A'yasha Razi'Allahu anha Ghar mein se guzre to use dekha ke wo Gaa raha (song) hai aur dhun mein Sir Hila raha hai, wo zyada baalon wala tha, to syadah A'yasha Razi'Allahu anha Ne Farmaya: " Uff! Ye to SHAITAN hai, ise baher nikalo, ise baher nikalo".

☞Dekhiye:

[Adabul Musradd lil bukhari, safa no.321, hadis no.1246, wa sanad Saheeh]

Mosiqi aur music Ke khilaf maine ye Hadees ki Daleel is wajah se Di hai, kiyunke Jo log Naatho mein Music ke saath speakers me Is mausam mein ye alfaz Sunate hai ke " SIWAYE IBLEES KE JAHAN MEIN SABHI TO KHUSHIYA MANA RAHE HAI", To iske jawab mein ye Hadees Saamne rakhe aur Momino ki Maa syadah A'yasha Razi'Allahu anha to aise Music aur mosiqi waalo ko Shaitan kahte hai, to malum ye hua ke Ye meeladi khud shaitan Bankar kahte hai ke Shaitan ke siwa koi meelad nahi manaraha hai, kiyunke Shaitan Ne Apni duty inhe jo de di hai.

**2) CHORI:** In dino mein Nabi ﷺ ki mohabbath Mein Meelad manaraha hai aur wo bhi chori ke lighton se, Bade bade focus ho, ya chote chote lights jo sadko par daale jaate hai sab baghair ijazath ke Chori se current istemal karte hai, halanke Chor Ke haath kaatne ka shari'ath ne Hukm diya hai.



**3) TASWEER KASHI:** Tasaweer jo ke shari'at mein haram hai, ye sadko par tasaweer lagate hai peero ke, Aur saath mein Apne bhi ta ke ye pata chale ke ye saari sajawath maine ki, halanke Tasweer banane waalo par Nabi ﷺ ne Sakhte wa'eed batayi hai, aur kaha hai ke jahan tasweerein ho Waha rahmath ke farishte Nahi aate, ab zara sonchiye jahan Rahmath ke farishte Nahi aate, Kiya waha Nabi ﷺ Aasakte hai?

(**Note:** Hazir o Nazir ka batil aqeeda Barelwiyo ka hai is wajah se Hamne bataure ilzam sawal kiya hai, Kitab o sunnath se yahi sabith hota hai ke Jo marjaye wo dunya me Kabhi nahi aasakte, khwah wo Nabi ﷺ hi Kiyu Na ho)

**4) FUZOOL KHARCHI:** Sadko ko dulhan ki tarah sajakar fuzool kharchi wo israf aur Spekaers shatani khurafaath me hissa liya jaata hai hai, laakho paise ghareebo ko bhooka rakhKar roads par barbad kiye jaate hai, Halanke 12 rabi-ul-Awwal ko madine mein Andhera cha gaya tha aur ye iblees ki tarah chori ke raushniyo se ujala karke apna Paisa barbaad karte hai,

**5) BEHAYAI:** In meeladiyon ko Ahle Hadees masjid mein aurtein ba parda aur poore hijab mein elehda section me Namaz padhne aati hai to inhe Ghar mein namaz padhna yaad aata hai aur sadko par inke Aurtein in dinon mein Aasare khadima dekhne SADKO Par Na mahrum mardon ke beech Mein nikalti hai to ye inke nazdeek Bahut badi sunnath hogayi, subhan'Allah!

**6) PADOSIYO AUR RAASTA CHALNE WAALO KE HUQOOQ KI PA MALI:** In dino Sadko aur Galliyo ko band karke Taqareer

aur Music bhare naato waale speakers lagakar Sadak waale logo ko bhi takleef dete hai aur ados pados me Rahne waale logo ki Neend bhi haram karte hai, kiya isi ka Naam Ishqe nabi hai??

**7) KA'BAH KE MODELS:** ka'bah ke Model sadko par rakh Kar gustakhi ki jaati hai aur iske elawa Jhandiyo par kalima likha hota hai junhi 12 rabi-ul-Awwal ka din guzarta hai wahi kalime waale jhandiya sadko aur kachro mein Padi nazar aati hai, kiya yahi Tumhe kailme se mohabbath hai??

## **12. EID-E- MEELAD NABI ( ﷺ ) MANANE WALON KE DILCHASP TAZADAATH**

Eid Melad Nabi ( ﷺ ) manane waloun ke dalail par baat karte hai to mutazad batein sunne ko milti hai :

### • 1.Sunnat Se Sabit Ya Biddat-e-Hasana:

Miladi ek taraf kahte hain k milad manane ka saboot Quran o Hadees Dono me hai to dusri taraf jab inse pucha jaye k Qairul quron me to iska riwaj na tha to kehte hai

agarche k ye baad me ki jane wali ejaad hai yaani

"Biddat-e-Hasna" hai

arz ye hai ke dono batein ek dusre ke khilaf hai,

agar Kitab o Sunnat se ye sabit hai to phir ise Biddat-e-Hasna nahi balke sunnate sabitha kaha jayega, aur agar ye Biddat-e-

Hasna yani baad me ejaad hai to phir Kitab o Sunnat se iska saboot mumkin hi nahi

● 2. Kabhi sarahat ki shart aur Kabhi isse nazar poshi:

Jab hum miladiun ke samne kitab o sunnat se Radd-e-Biddat ke nusoos pesh karte hai aur kahte hai ke eid e milad bhi biddat hai lihaza kittab o sunnat ke in nusoos ki roshni me mardood hai to ye miladi kehte hai k kitab o sunnat me eid e milad ke alfaz ke saath is ka radd pesh karo

laikin Jab ye eide meelad ke jawaz par qur'aani aayath wo ahadees pesh karte hai to ye sharth bhool jaate hai!

Kiya koi ek ayath ya koi ek hadees aisi pesh ki jaskti hai jis mein eid meelad un Nabi ke alfaz se saath iske jawaz ki baath kahi gayi ho?

●3. Kabhi Muqallid Aur Kabhi Ghair Muqallid:

Meeladi hazraath kehte hai ke hum muqallid hai aur asal dalail hamare imam ke aqwal hai laikin jab eid e milad ki baat aati hai to is mauqe par ye ghair muqallid banjate hai,

Kya koi shaqs Ayimma Arba (Rahimahumu allah) me se kisi ek se bhi Eid e milad ke jawaz ka Qaul pesh karsakta hai?

●4 .Kabhi Jahil e Mutlaq Aur Kabhi Mujtahid e Azam:

Miladi ek taraf kehte hai ke hum kitab o sunnat se barae raast masail aqaz nahi karsakte, isliye imam e azam abu hanifa ki taqleed karte hai

to dusri taraf jab eid e milad ki baat aati hai to barahe raast Quran o Hadees lekar Ijtehad karte aur fatwa dene baith jate hai

aur Quran o Hadees se aise masail Dhund nikalte hai ke jintak in ke imam ki bhi risai nahi ho saki !

Kya hum pooch sakte ke ek jahil muqallid ko fatwa dene ka eqtiyaar kis ne dia?

●5. Noor ya Bashar:

Meeladi kabhi aisi batein karte hain jin se laazim aata hai ke Aap (ﷺ) ki koi Tariq e Paidaish Hai hi nahi

Yeh Hazrat ek qudsaqta Hadees par Emaan rakhte Hai ke " اول ما خلق الله نوري"

"Yani Allah ne sabse pehle mere Noor ko Paida kiya,

jab tamam maqlooqat me sab se pahle noor Nabi (ﷺ) ko Paida kiya is waqt suraj chand bhi na paida hue the Aur tareeqein suraj aur chand se hi banti hai lehaza is aqeede ki bunyaad par Aap (ﷺ) ki koi tariq e paidaish hi nahi ho sakti to phir tariqe paidaish manane waloun ka koi sawal hi paida nai hota,

Aur agar ye kaha jaye ke duniya me me Aap (ﷺ) ke zariye jis tariq ko aye wahi tariq ko paidaish hai to

Arz ye hai ke walidain ke zariye paida hona ye to bashar ki qoobi hai aur ahle biddat Aap (ﷺ) ko bashar mante hi nahi balke Noor mante hai

Lehaza agar Noor walidain ke marahail se guzre to ise ek dusri shakal apnana kahkte hai Paida hona to nahi kah sakte kyunki Noor ki shakal me paidaish to Pahle Ho chuki hai,

~Hum kuch arz karenge to shikayath hogi...!

Is Tafseel se Malum Hua ke Milaadi Hazraat eid milad ke Jawaz waghaira se mutalliq mutazad qism ki batein karte hai, Ye saare Koshishe Ye saara jhoot aur nifaaq ka tola bus Apne khudsaqta Bid'aath ko bachane ke liye kiya gaya hai,

Bid'ath har zamane mein badalte rahti hai,

Lekin Sunnath Qyamath tak uski shakal ek hi hoti hai...!

Aakhir Me Mai Allah se du'a karta hun ke Allah hum sabko Nabi Sallallahu Alaihi wasallam ki Sunnaton ko dil o jaan Se mohabbath karke Amal karne wala banaye, bid'aath se bachaye aur Johla logo ko hidayath de. Aameen!

Dua ki guzarish..!

**By:**

**Md Shahid Mohammadi..**